

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD THE WORLD

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

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WALKING BY FAITH.

DEAR Lord, I feel my hand in thine,
And surely know
Where'er thou leadest me is best
That I should go.

So long as I can hear thy voice
So plainly say,
"Through darkness I must lead thy feet;
This is my way,"

I will submissive walk, although
I cannot see.
O give me, Lord, the faith to bow
And trust in thee!

I would not ask to always walk
In pleasure's light,
While others in the fiercest strife
Work day and night.

O, no! I'd bear the cross each day,
Through weal or woe,
Nor question what it means, or why
You lead me so.

Dear Lord, increase my faith!
(My daily prayer)
That I may, by my constancy,
Thy image bear.

I will not shrink, nor ask to lay
My burden down,
Till faith and sight, united, bring
A victor's crown.

— Selected.

THE PERFECT LAW.

MRS. E. G. WHITE.

THE law of God, as presented in the Scriptures, is broad in its requirements. Every principle is holy, just, and good. The law lays men under obligation to God; it reaches to the thoughts and feelings; and it will produce conviction of sin in every one who is sensible of having transgressed its requirements. If the law extended to the outward conduct only, men would not be guilty in their wrong thoughts, desires, and designs. But the law requires that the soul itself be pure and the mind holy, that the thoughts and feelings may be in accordance with the standard of love and righteousness.

In his teachings, Christ showed how far-reaching are the principles of the law spoken from Sinai. He made a living application of that law whose principles remain forever the great standard of righteousness,—the standard by which all shall be judged in that great day when the judgment shall sit, and the books shall be opened. He came to fulfil all righteousness, and, as the head of hu-

manity, to show man that he can do the same work, meeting every specification of the requirements of God. Through the measure of his grace furnished to the human agent, not one need miss heaven. Perfection of character is attainable by every one who strives for it. This is made the very foundation of the new covenant of the gospel. The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears.

When the Spirit of God reveals to man the full meaning of the law, a change takes place in his heart. The faithful portrayal of his true state by the prophet Nathan made David acquainted with his own sins, and aided him in putting them away. He accepted the counsel meekly, and humbled himself before God. "The law of the Lord," he said, "is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

Paul's testimony of the law is: "What shall we say then? Is the law sin [the sin is in the man, not in the law]? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. Without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me."

Sin did not kill the law, but it did kill the carnal mind in Paul. "Now we are delivered from the law," he declares, "that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." "Was that then which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." "Wherefore the law is holy, and the commandment holy, and just, and good." Paul calls the attention of his hearers to the broken law, and shows them wherein they are guilty. He instructs them as a schoolmaster instructs his scholars, and shows them the way back to their loyalty to God.

There is no safety nor repose nor justification in transgression of the law. Man cannot hope to stand innocent before God, and at peace with him through the merits of Christ, while he continues in sin. He must cease to transgress, and become loyal and true. As the sinner looks into the great moral looking-glass, he sees his defects of character. He sees himself just as he is, spotted, defiled, and condemned. But he knows that the law cannot in any way remove the guilt or pardon the transgressor. He must go farther than this. The law is but the schoolmaster to bring him to Christ. He must look to his sin-bearing Saviour. And as Christ is revealed to him upon the cross of Calvary, dying beneath the weight of the sins of the whole world, the Holy Spirit shows him the attitude of God to all who repent of their transgressions. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

We need, individually, to take heed as we have never done before to a "Thus saith the Lord." There are men who are disloyal to God, who profane his holy Sabbath, who cavil over the plainest statements of the Word, who wrest the Scriptures from their true meaning, and who at the same time make desperate efforts to harmonize their disobedience with the Scriptures. But the Word condemns such practises, as it condemned the scribes and Pharisees in Christ's day. We need to know what is truth. Shall we do as did the Pharisees? Shall we turn from the greatest Teacher the world has ever known to the traditions and maxims and sayings of men?

There are many beliefs that the mind has no right to entertain. Adam believed the lie of Satan, the wily insinuations against the character of God. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." When Satan tempted Eve, he said, "Hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

The knowledge which God did not want our first parents to have was a knowledge of guilt. And when they accepted the assertions of Satan, which were false, disobedience and transgression were introduced into our world. This disobedience to God's express command, this belief of Satan's lie, opened the flood-gates of woe upon the world. Satan has continued the work begun in the garden of Eden. He has worked vigilantly, that man might accept his assertions as proof against God. He has

worked against Christ in his efforts to restore the image of God in man, and imprint in his soul the similitude of God.

The belief of a falsehood did not make Paul a kind, tender, compassionate man. He was a religious zealot, exceedingly mad against the truth concerning Jesus. He went through the country, haling men and women, and committing them to prison. Speaking of this, he says: "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women."

The human family are in trouble because of their transgression of the Father's law. But God does not leave the sinner until he shows the remedy for sin. The only begotten Son of God has died that we might live. The Lord has accepted this sacrifice in our behalf, as our substitute and surety, on the condition that we receive Christ and believe on him. The sinner must come in faith to Christ, take hold of his merits, lay his sins upon the sin-bearer, and receive his pardon. It was for this cause that Christ came into the world. Thus the righteousness of Christ is imputed to the repenting, believing sinner. He becomes a member of the royal family, a child of the heavenly King, an heir of God, and joint heir with Christ.

MANIFESTED LOVE.

B. W. MARSH.
(Montrose, Colo.)

"KEEP yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 21. This is spoken to those who know the love of God, and the exhortation is that they continue in the same. The love of God is "that we keep his commandments." Our Lord himself said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." John 13:34. Our Saviour's love for us is equal to the Father's love for him. "As the Father hath loved me," he says, "so have I loved you: continue ye in my love."

God's love for Christ was measured only by his capacity to love. God is the essence of love; and he says, "Do not I fill heaven and earth?" Jer. 23:24. Therefore, God's love for Christ is as boundless as the space filled by the heavens and the earth, which is infinite. As God loves his Son, so his Son loves us; and he says to us, "Continue ye in my love."

O the height, the breadth, the depth, of this wonderful love! Infinity cannot measure God's love for his Son; and yet "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Heaven itself cannot measure such love. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." In the pouring out of the stainless life of God's glorious Son, his love is commended to us. As he has loved us, so we are to love one another. The love that fills heaven and earth, that is as illimitable as space and eternity, is ours, with which to love our fellow men.

Now he says, "Keep yourself in the love of God." Were there no danger of our becoming blind, even to such love as this, would he have thus spoken? But because he saw that even in this last time, many would depart from their first love, he pleads as only an all-loving Saviour can, for us to keep the gift that is as boundless as eternity. To us it has been freely

given. And yet how many times do we cast it aside as something not to be considered!

God so loved that he gave his Son to die for sinners who did not love him. And now the same dear Son says, "As thou hast sent me into the world, even so have I also sent them into the world." As the Father gave me, even so give I you. Jesus died for the world, — for you and for me. It was love that gave him up to cruel death. Now the loving ministry which he fulfilled is committed unto us.

Sinners are dying to whose hearts the pardoning love of Christ is still a stranger. The pleading voice of God's dear Son is heard calling, "Son, go work to-day in my vineyard." The precious fruit is falling to the ground, decay is fastening upon it; and soon, very soon, it will be worthless. Go work to-day. The Master calls us to work to-day, that his garner may be full.

Do we go? Are we at work? God's Spirit answers, No!

"The matter has been presented to me thus: A drowning man, vainly struggling with the waves, discovers a boat, and with his last remaining strength succeeds in reaching it, and lays hold upon its side. In his weakness he cannot speak, but the agony upon his face would excite pity in any heart that was touched with human tenderness. But do the occupants of the boat stretch out their hands to lift him in?—No! All heaven looks on as these men beat off the feeble, clinging hands, and a suffering fellow being sinks beneath the waves to rise no more. This scene has been enacted over and over again. It has been witnessed by One who gave his life for the ransom of just such souls. The Lord has reached down his own hand to save. The Lord himself has done the work which he left for man to do, in revealing the pity and compassion of Christ toward sinners. Jesus says, 'A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.' Calvary reveals to every one of us the depths of that love."—*"Special Testimonies for Ministers and Workers," No. 9, pages 9, 10.*

What a solemn message! The flood of sin is sweeping over the world; millions are engulfed, and sink to rise no more. The lifeboat, the ark of mercy, is floating safely on its swelling tide. A perishing sinner grasps it with feeble hand, only to be beaten off. Here and there faithful ones with outstretched hands are welcoming a few, whose hearts rejoice in Christ and peace. But what is the church as a whole doing? Wherever this may find you, the Master tells you there to work, with might and main; for the storm is coming in which the door of the ark of mercy must close, and none can enter.

I praise the Lord for what the city missions are doing in manifesting the love of Christ. But there is much more to do. Every home must be a mission home, in which the weary can rest, the hungry eat, and the naked be clothed. If our houses are filled, it should be with the outcasts and exiles. If we are hungry, it should be because our goods have gone to feed the poor. If we are cold, it should be because our clothing has gone to warm some destitute brother. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

Rejoice, Christians, when your house is filled with outcasts and exiles! Be glad when your cupboard is empty, and the hungry are filled. Praise God when your wardrobe is diminished to replenish the dying warmth of some shivering son of Adam: you have a mansion in heaven; you are being filled with the Holy Spirit, and clothed with the garments of righteousness.

THE WORDS OF CHRIST, MY KING.

ELLA KINGSBURY VINCENT.
(Battle Creek, Mich.)

SWEET is the incense which the lilies fling
From censers pure and white as drifted snow,
Sweet are the violets of early spring,
And sweet the music of the river's flow;
But sweeter far than all things sweet below,—
The words of Christ, my King!

Sweet is the song, as when, on joyous wing,
The lark mounts up, and seems to touch the bow
That spans the vault of heaven, where, quivering,
He trills a lay above the sunlight's glow;
But sweeter far than all things sweet below,—
The words of Christ, my King!

A joy and peace unspeakable they bring,
They cheer the fainting heart, and banish woe;
And, cheered by His own tender comforting,
The tears of pain and sorrow cease to flow;
Yea, sweeter far than all things sweet below,—
The words of Christ, my King.

THE COMPELLING MESSAGE FOR TO-DAY — "NOW."

J. W. HIRLINGER.
(Fairmount Springs, Pa.)

WE know that the "present truth" is the last of the three calls to the marriage supper of the Lamb, given in Luke 14:16-24. These calls are of great importance, being the last. Each succeeding call necessarily embraces all that is contained in those preceding it; and as time is consumed in giving the calls, each succeeding call is more persuasive, and of more importance, because of the shortness of time.

Let us consider each call in its turn:—

First call: "A certain man [Jesus Christ] made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready." Verses 16, 17. When did Christ send his servant?—"At supper time." What for?—"To say to them that were bidden, Come." Why?—"For all things are now ready." Did those who were bidden to the "supper" believe and accept the message?—No; "they all with one consent began to make excuse." Verse 18. They probably reasoned thus: We do not believe that "all things are now ready;" "for since the fathers fell asleep, all things continue as they were from the beginning of the creation." We have business interests, and must give them our attention. In this way they excused themselves; and for this reason the Lord says, "None of those men which were bidden shall taste of my supper." Verse 24.

Second call: "Then the Master . . . said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind" (verse 21), saying to them, "Come; for all things are now ready." Did this class believe and accept the message?—Yes. "And the servant said, Lord, it is done as thou hast commanded, and yet there is room." Verse 22.

Now we come to the very last of the three last calls—the "present truth" and the message for to-day—the third call: "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Verse 23. How shall we "compel" them to come in?—In the first call they were to "say to them;" in the second call they were to "bring in;" and in the third call to "compel them to come in" by giving them the compelling message for to-day: "Come; for all things are now ready."

But first of all it is essential that we fully believe the message ourselves. Christ has said, "Come; for all things are now ready." Brother, sister, do you believe it is so? It matters not, so far as the truth of the statement is concerned, whether we believe it or

not; but it is all-important to us that we do believe it, for it is the truth, uttered by the God of truth.

Then, as "all things are now ready," why do we not inherit all things? The marriage supper of the Lamb is "now ready" and waiting. Why the trouble? That is a solemn question, and it has a solemn answer: *We are not ready.* The admonition from the Lord is, "Get ready, get ready, get ready."

We have not on the "wedding garment." We are selfish, and have not crucified the "old man" of self, with his deeds. And so long as we do not put off the old man, with his deeds, we cannot be "clothed upon." The "wedding garment," the robe of Christ's righteousness, can never be placed upon sin. The only one it can be placed upon is Jesus Christ; so in order for us to have on the wedding garment, we must be "crucified with Christ," emptied of selfishness, and filled with the fulness of Christ. "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Rom. 13: 11, 12.

Fully believing in the importance of the ever-present "now," and with an entire consecration to God, let us go forth in the strength of the Lord, — the compelling power to the people of this lost and sinful world, — saying to them, "Come; for all things are now ready." "Behold, now is the accepted time; behold, now is the day of salvation." "How shall we escape, if we neglect so great salvation?"

You are to watch and wait. Who is it that see the Morning Star? — It is they who are watching and waiting, not for the building of Jerusalem, not for the return of the Jews, but for the return of Christ. — *Moody.*

DIVINE TRACINGS OF BEAUTY.

A. SMITH.
(Grandville, Mich.)

Who has not looked with wonder and admiration upon the beautiful tracings of the frost upon the window-pane? There are seen the most lovely fern-like trees and shrubs and flowers, relieved, sometimes, by a border or base of the finest silver-like etching. Nor would these ever, under the most powerful microscopic scrutiny, reveal the slightest coarseness of texture, showing indifferent attention to minor details on the part of the Artist who formed the designs. Those forms of beauty never could be produced by inanimate nature, however perfectly organized its force might be.

"By the breath of God frost is given." Job 37:10. This is the same spirit that was breathed into man and all the lower orders of creation in the beginning, and is also the life of all vegetation. Again, it is said: "In him we live, and move, and have our being." Acts 17:28.

When we look upon the frosty window-pane again, or upon the glowing sunset, let us re-

member that God is the Artist, and that all these things are his work.

TROUBLOUS TIMES ARE HERE.

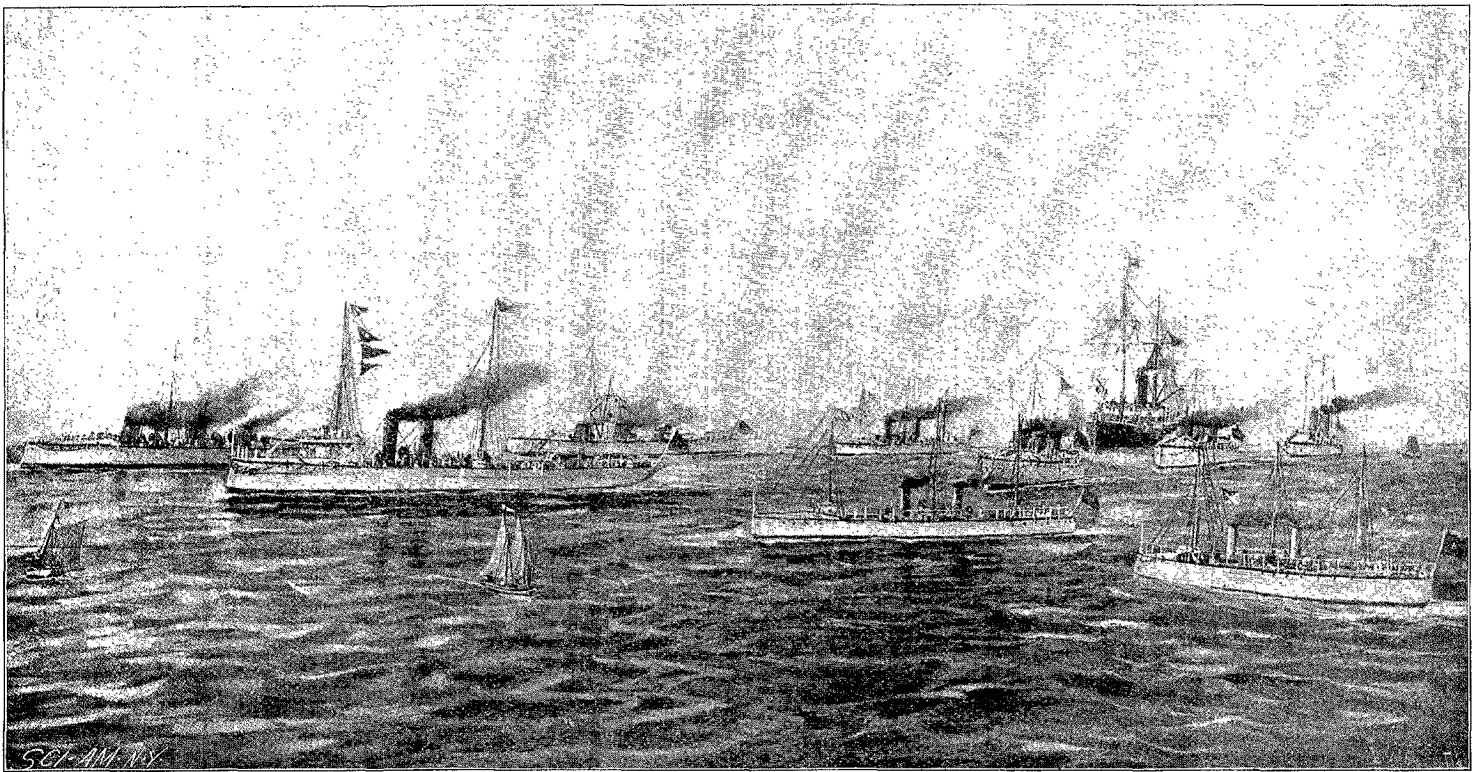
A. O. TAIT.
(Oakland, Cal.)

WHEN the illustrated articles on the war problem were prepared for the REVIEW, about three months ago, it was hardly considered that such universally hostile attitudes would be stirred up so soon among the nations of the whole world. The war spirit, with a maddened frenzy, pervades the world; and men are trembling for fear that the clash of arms may immediately begin. But he who is informed by the word of God knows that the angels have been commissioned to hold these winds of strife until the specified time when the Lord's work in the earth is finished. So, no matter how ominous may be the precursors of the coming storm, we know that this work must be finished before the tempest breaks in all its

stupefying them, they will see in vivid outlines the many snares that the enemy is laying to entrap the souls of men.

Take it on the point, for instance, of this military spirit that is stirred up in these days. The Bible plainly forewarns us that "the spirits of devils, working miracles," will go forth "unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14. And now that the great day is imminent, how literally is this scripture being fulfilled! And how fairly imminent that day is, the following, from the *Interior*, will suggest: —

Much of late has been heard concerning the concert of the powers, and of the great anxiety some of them have felt for the preservation of peace, but the dread of war is almost universally entertained. In this republic, where pacific pursuits engross the attention of the people at the present moment, the question is uppermost in the popular mind, Will it be peace or war? A short time will now determine whether there will be a clash of arms between the United States and Spain. The hope is that war may be averted; but this nation is prepared for the outbreak of hostilities should that become inevitable. Great Britain is preparing for a considerable in-



THE SPANISH TORPEDO FLEET NOW ON THE WAY TO CUBA.

fury. There may be, now and then, a little bursting of these elements of strife; but it cannot become general or prolonged while the angels continue to hold it.

Now, did you ever stop seriously to consider the fact that our God is mercifully *holding* this strife in abeyance, in order that Christian workers everywhere may faithfully warn the world of its impending doom? And while this warning is being given, the Word informs us that "the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. Then every moment that we delay in our work gives Satan just that much more time and opportunity to stir up the strife of evil in this world. And it behooves us to work with all diligence at all times; for the more error that can be sown in men's minds, and the more evil that can be woven into their lives, the harder will it be for truth to find an entrance. Hence it will not only be more difficult and perplexing for the laborer, but much worse for stranded sinners, whom we are seeking to save.

Many of our people are awake, and seem to realize the situation. They are working in every way possible to spread the message. But, alas! many others seem to be heedless and indifferent, even in the very midst of these most stirring last-day scenes. If all such will only shake off the drowsy lethargy that is

crease in its fighting force. The army is to be strengthened, and the largest sum ever voted for the navy in one year has been appropriated by Parliament for the maintenance of England's sea power; no less a sum than \$125,750,000 has been cheerfully voted. In ordinary times such an amount would have been strongly opposed; but it is said that some entertained the idea that the amount might have been larger, and if there was room for regret, it was that the appropriation had not been made sooner. Conditions in Europe, West Africa, India, and China seem sufficiently grave to the British mind to justify preparation for what may be in store for the empire. Russia, too, is preparing for what may come.

That great northern power is deeply interested in the solution of what has been so long known as the Eastern question, and is no less vitally concerned in the events now occurring in the far East. The czar has issued an imperial rescript calling for the expenditure of ninety million rubles for the construction of war-ships, and the great Russian army is kept up to its full strength. France has also determined on the material strengthening of its navy; and the plan for making Germany a strong sea power, for which the emperor has been long contending, is now likely to be realized.

What do all these things portend? Enormous war preparations have, it is true, a deterring effect. Ruler and nations hesitate; but when the war flame is kindled, the conflagration that will follow will be appalling.

"THE fastest steamship of any kind afloat to-day is the 'Turbina,' an experimental torpedo-boat, propelled by the Parsons steam turbine, which has a record of 40.35 miles an hour."

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.

SAY IT OVER AND OVER.

I SAY it over and over, and yet again to-day;
It rests my heart as surely as it did yesterday —
"It is the Lord's appointment!"

Whatever my work may be,
I am sure in my heart of hearts
He has offered it to me.

I must say it over and over, and again to-day;
For my work is different from that of yesterday —
"It is the Lord's appointment!"

It quiets my restless will
Like the voice of a tender mother,
And my heart and will are still.

I will say it over and over, this, and every day,
Whatsoever the Master orders, come what may —
"It is the Lord's appointment!"

For only his love can see
What is wisest, best, and right,
What is truly good for me.

— Selected.

THE SENTIMENTAL CHILD.

MRS. S. M. I. HENRY.

(Sanitarium.)

I QUOTE from a recent letter: "False sentimentalism is very prevalent among the young, and even the children; they talk about sweet-hearts before they are old enough to go to school. We have this to meet in our Seventh-day Adventist schools. What would you suggest to teach children the difference between true love and sentimentalism, and to keep these things out of their minds until they reach a proper age? How can these things be presented in a mothers' meeting? It makes my heart ache to see little boys and girls carrying on flirtations."

No thoughtful man or woman can look about, and come to understand the situation as it is, without having the heartache. And because the view is so appalling, many are unwilling even to consider the evil long enough to realize the need, nor have they confidence enough in any help to consider a possible remedy. They cast the whole subject into the heap with Babylonish rags, and try to ignore it. But as it cannot be ignored, and does so intimately concern the children of faith and consecration, we should be on the alert for all preventive methods in teaching and practise. We should have faith in that promise that is to us and our children.

"Sentimentalism" is the symptom of ignorance which has become so conscious of itself that it cannot "act natural," and its only remedy is in a knowledge of truth, received under conditions which will bring strength and purity into the thought. If the children are left to think things out for and among themselves, they cannot but fall into the pit that Satan has opened for their little feet.

Only to-day two Sabbath-school teachers told me of experiences which they had yesterday, such as are of every-day occurrence. One of them, a good Christian brother, confessed that he could not, and so did not, answer a question which one of the boys in his class naturally asked him,—a question upon which, rightly answered, hangs purity; but which, left for the little mind to struggle with untaught, must lead to impurity. The other, an earnest woman, refused before the entire class to read a portion of the Bible to which one of her girls referred her.

The only thing left for these teachers is to go back as quickly as possible, and do for these children the work they have dropped. This they can do, since they have seen the need and learned how.

There is nothing in human relations which cannot be purely taught. The trouble is that parents and teachers, out of their own self-consciousness, consider unchaste that which God intends shall be capable of purest consideration, and upon which hangs, not only life, but even immortality itself.

The healthy child who is taught, in the right spirit, the truth concerning the domestic relations, will not be a flirt. Pure knowledge will make sickly sentimentalism impossible.

One thing must not be forgotten in this connection; that is the relation of diet, clothing, exercise, and occupation to this question. Unhygienic food will make a child especially conscious of sex; and it is this sort of consciousness which leads to the feverishness of sentimentalism.

The result of the right or the wrong method in dealing with this matter had a forcible illustration in an episode between two boys of about sixteen years. I will call them Robert and John. Robert was untaught, filled with just what he had chanced to pick up. One day it happened that he and John were together, I think at a picnic. They were alone for a few minutes, when Robert, with a snicker, opened up the fountain of his unclean imaginings. John heard him, unable for a moment to gather himself together to meet this onslaught of vileness. But it did not take long for him to get ready, and dropping down on the grass, he said: "Rob, sit down here; I want to tell you something."

Robert threw himself down, all expectation, and John continued: "Do you know that our mothers were girls once, and grew up to be our mothers, and that they carried us,—that your mother carried you in her own body for nine months before you were born, and was sick, and suffered such pain as no man ever knew anything about, that you might come into this world, and that she thought about you all the time those nine months, and ate and breathed for you, just lived for you, and at last almost died for you?"

"No," gasped Robert, with his face white and his eyes large with astonishment. "I never heard of such a thing; how do you know?"

"My mother told me part of it. *She* never told me of how she suffered and almost died when I was born. My father told me *that*. He said she would never talk about that part of it, because she was so glad she had me, and it seemed too much like complaining. And I think we boys had better be pretty careful how we talk about girls and women, and about how folks came to be. I thought it must be you didn't know the truth, or you wouldn't have said what you did."

"Well, you're right. I never heard of such a thing. Why didn't my father and mother tell me, do you suppose?"

"I can't tell that; you ask them; but it is all true, and we'd better be careful what we say."

"Well, you bet I'll be careful. My!" and the boy whose heart had been so overflowing with unrepeatable vileness but a moment before, threw his arms over John's neck, and burst into tears of shame. Then, bracing himself, he clenched his fists, and cried out: "I don't care, I think 't is mean to let a fellow grow up and not know; but you bet I'll hate myself to death if I ever think of such things again."

White spots upon tarnished furniture will disappear if a hot plate be held over them

"EVERY day is a little life, and our whole life is but a day repeated. Those, therefore, who dare lose a day are dangerously prodigal; those who dare mispend it, desperate."

WHAT SHALL EASTER BE TO US?

* * *

Yes, Easter is coming soon. This is the time when we are apt to be planning for lovely Easter bonnets and hats, suits with trimmings, and gloves to match. It is natural for us to do as our stylish neighbors do. Then, too, it is pleasant to gratify our taste for the beautiful, because pretty things are "so lovely."

But, fellow pilgrims in life's journey, let us stop and think a moment. It is said that half a million human beings have recently starved to death in Cuba,—that island only four hours' distant, by steamer, from the southern coast of Florida. Think, too, of those sufferers from famine and pestilence in India and Armenia, who still need help, to say nothing of the many cases of poverty in our own land. I think the Lord, who has done so much for us and supplied our wants so liberally, must regard it as our duty as well as our privilege to care for them, and share with them the blessings he has given us.

Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Remembering the command to bear one another's burdens, and so fulfil the law of Christ, and having a large family of children dependent upon me for support, I have tried to see if I could not get along without many of the things which I had considered indispensable to my comfort. I am surprised to find that luxuries cost far more than the things I really need. Since I believe Jesus meant just what he said, I have said to him, in the words of David: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

Allow me to give you the benefit of my experience, as it has come to me in the past fourteen years. You know we Bostonians think we understand what it is to have expensive comforts as well as luxuries. I admit that the temptation to gratify one's desire for them is great; and if this life were all, I certainly would enjoy my fill of them. Permit me to give you a list of things I have found a delight in getting along without, so that I might divide with my unfortunate brothers and sisters in this and other lands: silks, satins, artificial flowers, feathers, jewelry, face powders, manicure sets, lace curtains, silk draperies, paintings, statuary, statuettes, toys, bric-à-brac, vases, china dishes, cut-glass ware, pillow shams, upholstered furniture, marble-top chamber sets, costly center-tables, condiments, soda-water, coffee, tea, and, of course, tobacco in any form, even chewing-gum, and stimulants of all sorts. And as much as I love pets, I have felt that I ought not to afford, while there are so many hungry children, to keep birds, rabbits, squirrels, white mice, or even a dog.

Dear sisters, a word to you about kid gloves: Will you not admit that in warm weather they are very uncomfortable, and in cold weather they make our hands colder? Yet they do "look nice." I wonder how many hundred people could be fed with the money we have spent in this country for kid gloves? Our Salvation Army lassies and the Sisters of Charity never wear them; doubtless they go without them from a desire to please the Lord. When I was a girl, gentlemen wore kid gloves only to weddings and grand receptions, but now they wear them on almost all occasions.

Since we are commanded not to be conformed to this world, but to be a "peculiar people," would it be too much for us to be peculiarly self-denying, as the world calls it, and forego these things for the sake of helping the needy?

Let us look at this matter in the light of eternity, and seek the guidance of the Holy Spirit, and not miss the blessed opportunity of sharing with others.

I am sure that when once we have experienced the joy of denying ourselves in this way, we shall never be willing to return to a life of lavish expenditure, and we shall know in our own hearts that peace which this world can neither give nor take away.

THEN let it be
The motto of our lives until we stand
In the great freedom of eternity
Forever and forever: "Free to serve."
—F. R. Havergal.

WHY THE BABY IS RESTLESS AT NIGHT.

Dr. Kate Lindsay.

WHAT is the matter with the baby? asks many a fond mother, after a weary, sleepless night spent in trying to quiet a restless infant. Well, mother, what did you give the little one to eat, especially for its last meal? Was it nature's food or some substitute, with which the six- or eight-months'-old darling satisfied his hunger? Or did the baby come to the six-o'clock dinner with the family, and get a taste of everything on the table, from soup to dessert? Is the baby's bottle furnished with a long rubber tube, which is always dirty and full of microbes, and the milk just slightly tainted, ready to spoil in the stomach? Tender mother, think how much the baby suffers from colic and gaseous distention from this spoiled food in its digestive organs, and you will not wonder that so many children have night-terrors, inward fits, and even convulsions.

Has the baby a sensitive skin, and does it wear rough flannel clothing next its body? Such clothing irritates the sensitive surface, and produces a maddening irritation, from which the child has no means of relief. Think of the agony of a fly on one's face, and both hands fastened so it could not be driven away, and some faint conception of baby misery from this cause may be realized. Is the little one chafed from inattention, or irritated by pins and creases of clothing or bedding under its tender body? Is the room hot and badly ventilated? Is the child overheated by being obliged to sleep between its parents, and smothered by having the bedding pulled over its head? It is said that in London alone nearly one thousand infants are killed annually by accidental overlying or smothering with bed-clothing. Is the baby put to bed early in the evening? or is it kept awake as a plaything for the amusement of older members of the family? No doubt it gives papa much pleasure to tickle the ribs of his first-born, to make it laugh,—it looks so cunning! Or to pinch its fat cheeks, and make hideous faces at it, and dreadful sounds,—it looks so interesting when it is surprised! Or perhaps it is tossed up until it gasps for breath, and clutches at everything to save itself from an impending fall. These and many similar abuses wear out and harass the baby and disorder its nervous system, so that, like the adult, from over-nerve and over-brain excitement it cannot sleep, and has no other way but fretfulness and wakefulness to express its misery.

WASHING SHAWLS.

IN washing shawls or in washing other knitted or crocheted wools, use warm suds, in which a tablespoonful of ammonia has been added to each gallon of water. Let the article soak about twenty minutes, then squeeze it in the water until clean. Rinse in clear water, being careful that the temperature remains the same, and do not stretch too much by ironing or pulling.—*Selected.*

A LESSON IN FINANCE.

Success.

"WHAT can I do for you, madam?" asked President Jackson of an early caller at the White House.

"Mr. President," replied the visitor, "I am a poor widow, and keep a boarding-house on E. street. Mr. H. has boarded with me for several months, but declines to settle his account. He receives a good salary as a clerk in the Treasury Department, but I cannot collect any money from him."

"Why not?"

"He won't pay it, sir."

"How much does he owe you, madam?"

"Nearly two hundred dollars."

"What is his salary?"

"Almost two thousand dollars a year."

"That is a fair income," said President Jackson, thoughtfully; "he ought to live on it."

"He has paid me nothing for five months, sir. I need the money, and came to ask your advice how to get it."

"He admits his indebtedness?"

"He avoids me, sir, on pay-days, and I can get no satisfaction from him, after repeated solicitations."

"He must pay you, madam."

"I hope he can be made to. I can ill afford to lose it."

"Go to him," said Jackson, "and get his note at thirty days for the full amount and interest."

"His note, sir! it would n't be worth a penny."

"Get his note," he repeated, "and come to me again. We shall see how much it will be worth."

The widow withdrew.

"I must have some kind of settlement of our account at once," she said to her delinquent boarder at noon; "if you cannot pay cash, you must give me your note at thirty days for the full amount and interest."

"Note? Certainly," replied the clerk, carelessly; "I'll give you half a dozen notes, if that will do you any good. What are you going to do with it?" he continued, as he handed her the paper, without the slightest intention of paying it at maturity.

"Collect it," replied the landlady, firmly.

"Hope you'll have a good time and be successful at it," he said, smiling sarcastically.

"I certainly shall," said the widow. "This note squares our account in full. You will please find other accommodations, sir, from to-day."

The boarder left, as requested, and next morning the widow called on the president a second time.

"Good morning, madam," said he, "did you get the note?"

"O, yes, sir! He was very ready. But he laughed at me for being so easily satisfied with his mere promise to pay."

"Well, madam," said the president, as he took the note and wrote boldly across the back, "Andrew Jackson," "put this in the Washington bank for collection. You've got a good endorser, at all events. The note will be paid at maturity. Good morning, madam."

In due time the landlady notified her boarder that his note for two hundred and ten dollars was due at the bank, on a certain day, but he only smiled.

"But that note will surely be paid," said the widow, confidently; "for I've got a good man's name on the back of it."

"Have you, indeed?" asked the clerk, with a chuckle. "Who was fool enough to endorse my note for two hundred dollars?"

Merely out of curiosity to see who the fool was, he called at the bank the day the note

was due. But he didn't laugh when he read the endorsement. He couldn't afford to let that name go to protest, so he paid the note at once. Three days later he received the following letter:—

TREASURY DEPARTMENT,
WASHINGTON, D. C., 18—

Mr. L. H.

SIR: Your services as clerk in the —th auditor's office will not be required after this date. By order of the president.

Yours, etc.,

Secretary, etc.

DON'T REPROVE AT BEDTIME.

TO SEND the children happy to bed should be one of the mother's most pleasant duties. No little one should dread the bedtime hour, nor fear the dark, nor be allowed to go to rest under a sense of disgrace or alienation from household love. Whatever the child's daytime naughtiness may have been, at night he should be forgiven, and go to rest with his mother's kiss on his lips and her tender voice sounding in his ears.

Hardly anything can be worse for a young child than to be scolded or punished at bedtime. The mother does well to be a little blind to some things, remembering that a good deal of childish culpability is superficial only, and washes off almost as easily as does the dirt which the evening bath removes from the skin. The main thing with children is to have them well started, with good principles, which they will carry through life. Obedience, truth, unselfishness, reverence, and purity are essentials,—essentials that can be lovingly cultivated, and will flourish wonderfully in the right home atmosphere.

When the nursery brood is undressed and in bed, the lights turned low, the room quiet for the night, the mother, or nurse, or elder sister, or the kind auntie who is still found in some fortunate homes, should have a fund of stories on which to draw for the small listeners' pleasure before they embark on the train for dream-land.

Imagination is very active in children, and occasionally one meets a mother who does not understand the child's world, having forgotten her own early days and their illusions, or who is afraid that fancies and imageries will lead her child into deceit. While the most exact and rigid truthfulness should be practised in our dealings with children, and they themselves should be taught to shun equivocation and every form of lying, still we need not fear to let imagination give them pleasure.

They early learn to discriminate between the false and the true; or perhaps it would be better to say that they learn to find the truth wrapped in the husk of the story. The same stories, with variations, have been taught to children in all ages and climes, and they have their origin in the needs and heart of the race. Children thrive on stories, and are the better able to grasp other literature if early fed on these.—*Philadelphia Times.*

UNDERCLOTHES look much prettier when ironed, but that is all; they do not smell as sweet, do not last as long, and are not as wholesome. But the clothes must be well sunned; if dried in the house on account of a storm, hang them in the sun another day. By denying yourself the pretty ironed garments, you may be a calmer, happier, stronger woman for those whose lives are bound up with yours. As to table-cloths, napkins, handkerchiefs, and pillow-slips, by ironing a little at a time, they will give you no trouble. Pull the sheets thoroughly, and be careful that everything is snapped and folded as it is taken from the line.—*Harper's Bazar.*

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 5, 1898.

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"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

The kingdom being the kingdom of God, the righteousness is only the righteousness of God, the peace is only the peace of God, and the joy is only the joy of God—joy in the Holy Ghost; it is found only in the Holy Ghost.

And "verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Except a man be born again, he cannot see righteousness, he cannot see peace, he cannot see joy in the Holy Ghost.

To be born again is to be born from above. It is to be born into the things of God. It is to be born of water and the Spirit.

The things of the kingdom of God—righteousness, and peace, and joy—can be known only through the Spirit of God; for "the things of God knoweth no man, but the Spirit of God."

And "the kingdom of God is within you." Is righteousness and peace and joy in the Holy Ghost, within you? If not, why not?

Do you profess to be a Christian,—a citizen of the kingdom of God,—and have not the essential elements—indeed, the kingdom itself—within you?

If this be so, it can be only because you are not born of the Spirit. And "if any man have not the Spirit of Christ, he is none of his."

O, the Heavenly Father is more willing to give you the Holy Spirit than you are to give good gifts to your own children! "Ask, and it shall be given you." "Receive ye the Holy Ghost."

To his disciples, Jesus said: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep."

Lazarus had been sick; and the disciples, thinking that now he was "taking rest in sleep," answered, "Lord, if he sleep, he shall do well."

"Then said Jesus unto them plainly, Lazarus is dead."

First Jesus said, "Lazarus sleepeth." Then he said, "Lazarus is dead."

When he said, "Lazarus sleepeth," Lazarus was dead; and it was with direct reference to Lazarus dead that Jesus said, "Lazarus sleepeth."

It is, therefore, perfectly plain that the direct teaching of the Lord Jesus is that when a man is dead, he is asleep.

When Jesus said, "Lazarus sleepeth," Lazarus was dead. In saying to his disciples, "Lazarus sleepeth," he was informing them that Lazarus was dead. In so saying, he meant that Lazarus was dead; for he so explained his word.

It was only the misconception of his meaning by his disciples that caused Jesus to say

anything further than that Lazarus was asleep. But seeing this misconception, he said, further, "Lazarus is dead."

It is, therefore, perfectly plain not only that Jesus definitely taught, and intended definitely to teach, that the dead are asleep; but that he taught, and intended to teach, his disciples to think and speak of the dead as being asleep.

It is, therefore, perfectly plain that, upon the authority of Christian truth, the dead are asleep, and that the *sleep* of the *dead* is distinctively a Christian conception.

That many people—even professed Christians—do not believe this does not in the slightest affect the truth of it. Jesus taught it, and it is the truth. He taught it that men, and of all people *his own disciples*, should believe it. Those who do not believe it simply rob themselves of a great Christian truth.

STUDIES IN THE BOOK OF DANIEL.

AS BEFORE remarked, King Nebuchadnezzar's setting up that great golden image, and commanding all, under dreadful penalty, to worship it, was, in a number of points, an open challenge to the Lord. It was the assertion that his 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 human idea should be worshiped as God. And all this was nothing less than the putting of Nebuchadnezzar himself in the place of God, as the head of all religion and of all government, and the director of all worship.

Yet the Lord employed it all, not only to instruct the king, but to instruct all nations at that time and forever after. The situation created by Nebuchadnezzar for his own glory, the Lord would use in accomplishing his great purpose of giving to all nations the knowledge and glory of God.

In the great crowd that was assembled, there were the three faithful servants of God—Shadrach, Meshach, and Abednego. And when, at the voice of the royal herald, and the sound of harp, flute, sackbut, psaltery, dulcimer, and all kinds of music, the great crowd of princes, governors, counselors, sheriffs, and all the people "fell down and worshiped the golden image," these three young men stood bolt upright, and gave no notice whatever to the image.

Then "certain Chaldeans came near, and accused the Jews." They said to the king: "There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up."

"Then Nebuchadnezzar in his rage and fury" commanded that the three men should be brought before him. He said to them, "Is it of purpose, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?" He then in person repeated his command that they should worship the image, and the penalty upon disobedience, that "if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?"

"Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve

is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Then the furnace was heated to sevenfold its usual strength, and the men were cast into it, and "fell down bound into the midst of the burning fiery furnace." But suddenly the king, fairly petrified with astonishment, rose up in haste from his throne, and cried to his counselors: "Did not we cast *three* men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see *four* men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

The king called them forth, and said: "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God."

God had commanded all nations to serve King Nebuchadnezzar, and had said that whatsoever nation would not serve that same king, the Lord would punish. Jer. 27:1-8. Yet here he wrought a wonderful miracle to deliver these men who had openly and directly refused to obey a positive command of the king. Why was this? Did God contradict himself?—Not at all. This command of the king was wrong. He was requiring a service which he had no right to require. He had given a command which he had no right to give.

In making him king of the nations, the Lord had not made him king in the religion of the nations. In making him the head of all the nations, God had not made him the head of religion. But being an idolater, and having grown up amid idolatrous systems, Nebuchadnezzar did not know this. With idolaters, religion always has been, and still is, a part of the government; in heathen systems, religion and the government are always united: while in the true system—the divine, the Christian, system—they are always separate.

And this was the instruction which the Lord gave to King Nebuchadnezzar in this great transaction. In a way in which it was impossible not to understand, the Lord showed him that he had nothing whatever to do with the religion, nor in directing the worship, of the people. The Lord had brought all nations under this king's yoke as to their bodily service; but now, by an unmistakable evidence, this same Lord showed to King Nebuchadnezzar that he had given him no power nor jurisdiction whatever in their souls' service. The Lord thus showed the king that while in all things between nation and nation or man and man, all people, nations, and languages had been given to him to serve him, and he had been made ruler over them all, yet in things between men and God, he was given plainly and forcibly to understand that he had nothing whatever to do. And this is all written for our admonition, upon whom the ends of the world are come.

And there being present and beholding it all, "the princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces" of

all his realm, this great truth, with the knowledge of the power and glory of the true God, was by this one mighty impulse spread among all the peoples, nations, and languages throughout the whole mighty and wide-spread empire.

"Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon."

THE paradoxes and anomalies of the Christian experience are strange riddles to the unconverted heart. How can gain the victory by surrender, how humility and abasement bring exaltation, how one can become rich by becoming poor, and what the heavenly alchemy is that brings a clean thing out of an unclean,—all this seems wholly impossible from the standpoint of man's wisdom and power. Ralph Erskine, in his "Gospel Sonnets," describes the situation and the believer's attainments in the following apt lines:—

"I'm sinful, yet I have no sin;
All spotted o'er, yet wholly clean;
Blackness and beauty both I share—
A hellish black, a heavenly fair."

U. S.

A GARDEN OF DELIGHTS.

SUCH is the name given to the eighth chapter of Romans by those who find hope and comfort in reveling in its precious promises. Among the most marvelous of these promises is that wonderful expression found in verse 17,— "heirs of God." This is set forth as the condition of the followers of Christ; and the more we contemplate the words, the more the wonder grows. When we take into view the parties,—man and God,—and think of the distance spanned from the lowest depths of rebellion to the ineffable height of the crowning glory of the universe, who can comprehend that distance?

To be an heir is to be in a position in which one is to succeed to an inheritance; and in this case the contemplated possession includes that which is supreme in every conceivable privilege and blessing—"heirs of God"! The context brings out the steps by which this glorious destiny is reached. The apostle begins with one who is walking after the flesh; a slave of the carnal mind; not subject to the law of God, but filled with enmity against both that perfect law and its divine Author. Then he reveals a provision which has been made whereby a wonderful transformation may be accomplished in the individual, and the power and promptings of the flesh be subdued to, and overcome by, the power of the working of the Spirit of God; the carnal mind be changed to the spiritual mind; and hatred of, and insubordination to, the holy law of God, be transformed into a feeling of the sweetest harmony and delight therein. This change is wrought by the Spirit of Christ, which is freely offered to all who are willing to receive it. But this Spirit is the spirit of adoption; and by it we are led to look upon God, not as a hard master, a merciless tyrant, but as a kind and loving Father, to whom we can cry, in filial submission, "Abba, Father." Then the apostle declares that if we are led by the Spirit of God, we are "the sons of God," and "the Spirit itself beareth witness with our spirit, that we are the children of God." Then, still ascending in the scale of blessings and privileges, he adds: "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we

suffer with him, that we may be also glorified together."

In what a glowing halo of love and compassion does this place the gracious dealings of God with the children of men! From a state of sin and rebellion, he pardons us, and receives us into his house, as members of his own family. This he might do, and still consider us simply as servants, and that would be a most amazing condescension to us; but he does more than this, he makes us *children*; then, being children, we become heirs; but then we are in a royal line, and the maturity of our heirship brings us to a throne and a kingdom; and all those who are made kings and priests unto God are to be glorified forever.

One condition only places us in this royal line of inheritance, and that is, connection with Christ: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." If we "have not the Spirit of Christ," we are "none of his;" but with his Spirit, we are accounted as children, and if children, then heirs. Thus all centers in Christ. That awful "if" need not discourage any; for Christ will freely and gladly receive all who will receive him, and under the power of such an attraction, who can remain away? Yea, who would not covet the privilege of entering into the fellowship of his sufferings here, to be glorified with him hereafter? When we are in him, the same apostle elsewhere says of us: "All things are yours; . . . and ye are Christ's; and Christ is God's." U. S.

WHEN certain differences of opinion were brought to the surface by the circumstances which arose in the church in the days of the apostles, a council was called at Jerusalem, which calmly and carefully took into consideration the important questions, and passed upon them. The special work to which Paul and Barnabas had been called was recognized, prejudice which had existed against them was removed, and they were given the right hand of fellowship to go to the heathen, while James, Cephas, and John should still confine their labors to the circumcision. But in the midst of the consideration of these absorbing questions, another point was mentioned, which showed the concern that rested upon their minds in behalf of what they evidently considered one great branch of the gospel; namely, a care for the poor. Paul speaks of it (Gal. 2:10) in these words: "Only they would that we should remember the poor; the same which I also was forward to do." There are many who very frequently appeal to apostolic practise as a good rule of life (and the real practise of the apostles is entitled to weight); while apostolic counsel is, of course, of binding authority. We have them both in this passage, and both parts of the passage should be kept together; that is, while we heed the counsel to "remember the poor," we should also follow the apostolic practise of Paul, and be "forward," or prompt, to do this, without waiting till their necessities force an appeal to our generosity.

U. S.

"THE world watches to see what fruit is borne by professed Christians. It has a right to look for self-denial and self-sacrifice from those who claim to believe advanced truth. God designs that those who believe in his

name shall show to the world an unmistakable representation of his own character, manifesting goodness, mercy, and love. These attributes all who belong to Christ's kingdom must possess. The truth must sanctify them, making them kind, tender, and true to one another, binding them together in the bonds of closest union, and building them up in the most holy faith. Genuine faith and love are the fruit borne by the Christian tree."

ITALY AND FRANCE.

At Alexandria I took an Italian steamer direct to Naples, making the transit in four days. At Naples I visited Dr. Guerini, a dentist who received the truth, in a measure, in the time of Elder J. N. Andrews. So far as known, he is the only member in Southern Italy, except a man down in Calabria, who recently embraced the truth. Taking the night train at Naples, next morning I was in Rome, where I visited a sister who recently embraced the truth at the Basel Sanitarium. She is of Catholic parentage, but being left free in religious matters, she always inclined toward Protestantism. However, all she was able to learn from this source never fully satisfied her. While taking treatment at Basel, she read some of our books, and at once felt that she had at last found what she had been waiting for all her life. She is now rejoicing in the truth, her chief burden being to spread it in her country. She has already begun by revising the translation of some of our first Italian tracts, and making new translations. It seemed good to see the REVIEW, *Signs of the Times*, and other publications welcomed from week to week, and read with interest, in Rome itself.

My next visit was at Genoa, where a Swiss brother has been laboring for some time as Bible worker and ship missionary. Some interest has been awakened here, and much reading-matter distributed and sold; but at present, results are meager. In no European field have we struck harder soil than in Italy; yet there are honest hearts here, and these must be searched out. The Testimonies indicate that there will be much greater results here than we have yet seen, especially among the Waldenses.

It is but a short distance from Genoa to Turin and Torre Pellice, where we have a number of members, mostly from the Waldenses. I held a number of meetings with these. For several years our number here has remained the same. Brother Geymet has labored much in the Waldensian valleys, mostly in spreading Italian and French literature. What is now needed is a vigorous public effort. Brother Geymet still continues laboring here.

My next visit was at Nice, France, but a short distance from the Italian frontier. Nice is one of the most popular winter resorts on the whole Mediterranean. It is sought not only by all the nations of Europe, but has many visitors from other continents, especially the North American. Its popularity is due to its exceptional climatic advantages. The population of Nice is nearly one hundred thousand, and the number of strangers visiting it annually is about eighty thousand. As a rule, Queen Victoria spends a portion of each winter here; a magnificent hotel has fitted out extensive quarters to receive her and her suite.

There are now four workers at Nice,—Sisters Laporte and Passebois, and Paul Roth and his wife, *née* Gage. All are graduates from the Sanitarium Training-school for Nurses. To the present, their work has been mostly in connection with the physicians of the place; but as nearly all doctors prefer the pharmacy to natural remedies, the chances for finding employment from this source are rather meager. Two physicians, one an American and the other from Vienna, have furnished them considerable work. As they become better acquainted, and the value of this treatment becomes known to the public, their work will doubtless increase. In addition to giving treatments prescribed by physicians, free work is done for the poor, Bible readings are held, and health publications circulated. As the result of this work, some have accepted the faith.

Fourteen hours by rail takes one from Nice to Nîmes, the center of our membership in southern France. In this vicinity, I visited nearly all our groups, ending at Anduze, where Brethren Tieche and Badaut are holding meetings. An excellent interest has been awakened; the whole town has been thoroughly aroused. Some have already begun to obey, and there is hope that a number of others will do so. During my visit the attendance varied from forty to seventy-five. The congregation is the most hopeful that I have seen in France. Anduze is at the gate of the Cévennes, and acted a most prominent and interesting part during the reformation in France. Its population at present is about four thousand.

At no previous visit have I seen so many omens of encouragement for our work in France. There is some advancement all along the line. Colporteurs with our new health book succeed nearly as well in France as in Switzerland, and are able to sell to Catholics almost as readily as to Protestants. For ten years we have tried to sell books in France, sending our best agents there from time to time. With every new book, a new effort was made, and at last a fair degree of success has been attained. Should we succeed equally well all over France, this will open an immense field for our colporteurs. Heretofore they have been chiefly confined to Switzerland, where there are but eight hundred thousand French-speaking people.

From France I returned to Switzerland, where I expect to labor for a time. H. P. H.

SUBSCRIBE FOR OUR PAPERS.

In the annual meetings of the stockholders of the Review and Herald Publishing Association, when the subject of the circulation of our papers was being discussed, Elder L. T. Nicola made the following remarks, which are so much to the point that we print them in full:—

"I want to say a word in regard to creating a better sentiment with reference to taking reading-matter—with reference to taking papers and appreciating them. I certainly think that we as a people are more inclined to buy something to administer to our physical necessities than to our mental and spiritual necessities. I have noticed this as I have been at our camp-meetings. In canvassing for papers on the camp-ground, I have found people who would refuse to subscribe for a fifty-, forty-, or even a twenty-five-cent paper; and yet these

same people would immediately afterward step up to a wagon and buy a forty- or fifty-cent watermelon, and then sit down and eat it up, and never think anything about it. It seems to me that *one* article in some of these papers would have been worth more than a hundred watermelons to them. They do not actually appreciate the importance of what the papers contain.

"Now, a word concerning the idea that we have to read all the papers we take, in order to get their value. Many times we read one article in the paper, and have many times its value in return. For several years, when I was on the farm, I took the *Iowa State Register*. I could not actually see that I was getting my money back; but one day I read a little note in regard to curing clover-bloat. I did not think any more about it then, but several days afterward a cow came up in terrible agony. She came to me, and acted as if she wanted help. I immediately thought of that little note. I applied the remedy in a few minutes, and the cow's life was saved. That was worth more to me than all I had ever paid for the *Register*.

"Now, reading a paper is like eating a first-class meal. We go into a hotel, sit down at the table, and a bill of fare is placed before us. We select from that bill of fare for our meal, and we do not think of refusing to pay for the meal because we have not eaten the whole bill of fare.

"We should create an interest in our periodicals. If we take them all, so much the better; for each one of them will bring back to us much more than the amount we invest in the subscription price."

Of Joseph of Arimathea, we read (Luke 23: 50) that "he was a good man and a just." This reveals to us the standard by which the real value of a man is determined in the sight of Heaven. The Lord declares that there are many who make a high profession here, who will not be recognized as his people in the Judgment,—many who think they have been great factors in his cause, and have done "many wonderful works" in his name, to whom he will say that he never knew them. The inquiry in the court of heaven will not be, What great work has he done? what great talent did he possess? what great fame has he achieved? but, What kind of man was he in heart and in spirit? So it will not be what we profess, nor what we do, as such, that will obtain recognition, so much as what we *are*. Joseph did not merely profess to be a good man and a just, but he *was* a good man and a just; and so he was acknowledged of Heaven.

U. S.

In the Detroit *Sunday News-Tribune* of the 20th ult. was a sketch of the Seventh-day Adventist mission in Detroit, with a picture of the mission house. After fully describing the mission, its life and work, the article closed as follows:—

During the past year these busy people have prospered even beyond their own expectations. Their annual report, to which I listened, showed that they had collected and disbursed, in their various charities, nearly three thousand dollars,—and all this with a membership of a little less than two hundred.

There is something almost pathetic in the cheerfulness with which they respond, as pastors and

teachers, to the calls which take them to new fields of labor. The ties of home and friendship are placed second to the demands of duty. When I saw Miss Ellen Burrill leaving her home and friends in Detroit to go to South Africa to continue her work as a teacher in the denominational schools at Cape Colony, I thought: Life will take on a different aspect for this young missionary of the period, from this tropical point of contact; but she will not fail so long as she can sing, in a sweet, unfaltering voice,—

"I am resting in the shadow
Of the cross of Calvary."

As I turned away from this little Bethel into the busy street, some words of an old Crusader hymn came floating down to me through the centuries with a new meaning:—

"Fair are the meadows,
Fair are the woodlands,
Robed in flowers of blooming spring;
Jesus is fairer,
Jesus is purer,
He makes our sorrowing spirits sing."

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.

TURKEY.

AFTER our work was done at Constantinople, Brother Holser and the writer started for the south. In four days we landed at Beirut, where Brother Holser left me for Jerusalem. I came to Adana, in Cilicia. It was the last day of the year 1897. The next day, which was the Sabbath, our Heavenly Father made me to rejoice because two young brethren had begun to obey the truth; it was their first Sabbath. Last year we had a worker in Cilicia, but he was called to Brusa, and the field was left without any worker. But the Lord was working through those who were obeying the truth. A young man was already added to the little flock, and God led in those two young men also.

At once we began our meeting. Every evening we studied the promises of the eternal covenant. These young brethren, being very active, began to lead many other young people into our meetings. This created an agitation among the Protestants. One Sunday when our brethren were in the Protestant church, the preacher from the pulpit accused them of being men-robbers, and proposed to take steps against them, as they would do against shoes-robbers. That day three brethren were driven out by force. Besides, they appealed to the government to send me away. But God did not allow them to succeed in their purpose. Just at the time when the pasha was thinking to arrest me, the interpreter of the vilayet spoke good of me, and the mind of the pasha was turned in my favor. So I was left free to preach. This all was done when I knew nothing about it. We were continuing our meetings, and God was working for us. Then, when we knew about it, we praised the Lord. Soon another young man was added to our number. January 16 three young brethren were baptized. One of these especially was persecuted by his father. I think Satan had no more power left which he did not use to try to stir up his father. But by the power of God the truth was victorious. Now we have seven church-members in Adana, besides several other Sabbath-keepers.

From January 27 to February 28 I preached at Tarsus. Here also I found two new Sabbath-keepers added to the little flock. The life of our worker here had left a deep influence in many hearts. Though he had gone away, the blessed influence was more deep-

ened. As soon as the people learned that we were holding meetings, many began to attend regularly. Soon a young man decided for the truth. In our meetings we could openly see the working of the Spirit. About ten souls began to be pricked in their hearts. They are now in the valley of decision. Many temptations have surrounded them, but precious lessons were given upon the promises of God. As I had yet many places to visit, we closed our meetings, February 16; two were baptized. There are now at Tarsus five brethren who can help those folks in their study. Our worker was called back from Brusa, to labor in this province. Four of the brethren of Adana and Tarsus are from Hadjin, and expect to call at their home during the coming summer. Hadjin is a center of Protestantism, and these brethren expect a good harvest. Our field is large, and the laborers are few. Calls come from many cities, but who will go? We have only four workers besides the writer, and the field contains thirty million souls. Several young people are expected to enter the work soon.

God willing, I expect to go to the province of Aleppo, visiting the cities of Marash, Aintab, Aleppo, and Alexandretta. I expect to write encouraging reports from this province, because already God has begun to work before me.

Z. G. BAHARIAN.

AMONG THE CHURCHES IN DENMARK.

DURING the last month I have visited the churches at Valsømagle, Sorring, Aarhus, Hurup, Dronninglund, Jerslev, Saltum, Østervraa, and Frederikshavn. Although I have traveled much, I have in this month preached over forty times, besides holding some other meetings. The brethren have manifested commendable interest both in walking long distances to attend them and also in receiving what has been presented. In most of the places this has also been the case with those not of our faith, as the word of God has been meat also for them. All who have attended have listened with marked attention, and acknowledged that the Lord spoke to their hearts.

In Aarhus I met Brother Kristen Rasmussen, who for a long time has been punished severely in many ways because his conscience would not allow him to take part in military work as a soldier upon the Sabbath of the Lord. Although he had lately been released from a dark prison, in which he had been confined four times for five days each on bread and water, without bed, and with but one day of light in each five, he looked well and healthy, and was of good courage. When I saw him, he was expecting a new sentence, which has now been announced. He is to be eight months in prison, or six months in a cell alone at Vridsløselille Straffeanstalt (penitentiary). This is said to be the hardest place for criminals in the kingdom. He has already been there over a week, and a brother who has been there to see him was not permitted to do so; neither is he allowed to receive letters, except from his nearest relatives, and that but one each month. They will compel him to work on the Sabbath, and decline to tell us anything about him. The inspector said that what he had now to do was to learn to obey, and he thought he should bring him to terms. O, how true are the words of King David: "Let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man." 2 Sam. 24:14.

About two weeks ago I was in Hurup, where his mother and sisters live, who are all in the truth. They told me that a year ago last fall he, as a worldly-minded lad, only nineteen years old, presented himself to the authorities as willing to serve as a soldier, and was accepted, and

told to present himself the following spring. This was several years before he would have been compelled to serve. Sometime after this he came home to his mother, as he had been at work in another place; and as she and his sisters talked with him about the word of God, he was converted. He decided to obey the Lord in all things, without regard to what he should suffer. It is of his own free choice that he has taken the position to obey God rather than man; and to this day he has remained faithful, patiently bearing all for Christ's sake, who died for him, and who never disappoints those who trust him. The Lord is good, and his mercy endureth forever. I now leave for Norway.

L. JOHNSON.

Frederikshavn, March 7.

NOTES FROM ARGENTINA.

FROM a letter from Brother Snyder, we take the following notes:—

Brother Town and Sister Post are living in Belgrano, and we live in Floresta. It is refreshing to get out in the country. We have a nice two-room house, with shed and kitchen, including garden, with peaches, grapes, and figs, for only \$9 a month. Our landlord is very kind to us, sending us vegetables every few days. Besides, he will make any improvements or repairs that we need. We are sorry that we did not come here sooner, as we can live cheaper, and enjoy better health. I have a monthly ticket with which I go as many times as I like to Plaza Mayo (center of city) in forty minutes. Brother Town has a three-room house at \$12.50, with garden.

Brother Oppegard is on a southern trip to Tandil, but will return to Santa Fé for the general meeting in March. After this meeting, Brother Westphal will move to Buenos Ayres, and Sister Post and Brother Oppegard may live with them. I am sorry we have no permanent place for meetings. We are going to see about renting a lot, and putting up a small chapel, with rooms for Brother Oppegard and bathroom in rear. Such a place would give character and stability to the work.

Brother McCarthy has moved his family to Malabertina Colony in Cordova, and is calling for a medical missionary. All seem to be of good courage there, knowing that the work is the Lord's.

Brother Yseldyk, in Rosario de Santa Fé, writes: "Although we suffer losses in money by reason of sickness, we are paying the price of our house, and were surprised to receive a New-year's gift from our master. Thus God takes care of us. We prove always that in keeping God's commandments there is great reward, and he helps us to walk in the commandments. We read *El Faro* with much pleasure. A Holland lady in this country, who lives far from here, is a subscriber; in her last letter she says that she has kept the Sabbath for the first time, and her husband has left off alcoholic drinks, and given her complete liberty to keep the Sabbath."

Elder Westphal writes: "There is an abundance of work here; but laborers are lacking. We need to pray that the Lord will send an army of workers into the field. We need an accomplished doctor in Argentina. Nurses are very much needed here, as there is a large field for work among the sick. Teachers are also needed. Brother Oppegard is the only Adventist in Argentina who devotes any time especially to medical missionary work. He has relieved much suffering, and brought souls to Christ; but he is only one among seven million people. Pray the Lord of the harvest to send forth laborers."

IN THE STATES.

(Compiled from the State papers.)

Atlantic Conference.

BROOKLYN, N. Y.—Interest in the Sunday evening meetings still continues, sometimes as many as five hundred being present. Considerable effective work is being accomplished among the people by a Christian Help band worker, including public demonstrations of hygienic cooking.

JERSEY CITY, N. J.—At this place are two churches, both of which are alive to the message. At Church No. 1 they have for some time been conducting a small mission. Since its opening, 1,167 meals have been served, and 224 families assisted to food and clothing. Sunday night meetings in the church are well attended, and a lively interest is developing.

Colorado.

DELTA.—The church school started here two months ago is meeting with success. The attendance has been fairly good, and the patrons express themselves as pleased with the effort.

FORT COLLINS.—Fifteen were baptized as the result of recent labor at this place. The house of worship being too small, they have contracted for the use of the Methodist church building. The members are thoroughly aroused, and there is a general revival in the work.

GRAND JUNCTION.—Three additions have been made to the company here, and it is hoped that a church can be organized this spring. The people seem much interested to know the truth.

PUEBLO.—Public meetings and Bible readings are held here. Interested ones are found every day. This is encouraging to the workers.

Indiana.

DON JUAN.—A four-weeks' meeting at this place has developed omens that a company of Sabbath-keepers will soon be raised up.

GREENFIELD.—Two workers have canvassed the city for the *Signs of the Times*, taking one hundred and twelve orders. Every paper ordered was delivered, and already a lively interest is developing in the message it bears.

KOKOMO.—A self-supporting missionary institute is in session here, and is well attended. An excellent spirit pervades all the exercises. The thought is to develop missionary workers who will sell books as a means of support.

New York.

SARANAC LAKE.—As the result of a short course of gospel discourses at this place, a number have decided to obey the word spoken.

Virginia.

STANLEYTON.—Meetings have been in progress here for over six weeks, and the interest is unabated. Twenty have placed themselves in the hand of the Lord, ten of whom have lately embraced the Sabbath.

Wisconsin.

HANEY.—A Sabbath-school of eleven members was recently organized here. All are of good courage.

OAKLAND.—The canvassers' institute that closed here the 20th of March was fairly well attended, and the young people go out full of courage to do a good work in the field the coming season.

VICTORY.—Sixteen adults have taken their stand to "keep the commandments of God and the faith of Jesus" near De Soto. Others near Ferryville have taken the same step, among them being a teacher, in whose house the meetings were held.

THE SEVENTH ANNUAL MEETING OF THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

The seventh annual meeting of the stockholders of the Seventh-day Adventist Publishing Association convened according to notice duly published, at ten o'clock, A. M. (local time), March 17, 1898. The president of the board, W. C. Sisley, occupied the chair.

Hymn 854 was sung, and prayer was offered by Elder G. A. Irwin.

The names of the stockholders present, and the shares of stock thus represented, were gathered on slips of paper passed for the purpose. The result showed 1,121 shares represented in person.

The chairman presented in extemporaneous remarks an outline of the work of the association for the year now closing, and of its present standing, urging that the stockholders improve this, their only opportunity to speak freely in regard to the work of the association and the general policy to be adopted.

The various points embraced in the recommendations and resolutions adopted by the last annual meeting were referred to, and the manner in which they had been carried out was considered. Efforts are being made to raise the moral and intellectual standing of the institution. The circulation of the periodicals published by the association has increased as follows: REVIEW AND HERALD, 1,536; *Instructor*, 2,400; Swedish paper, 900; Danish paper, 400; German paper, 2,206. Total, 7,442. A material reduction has been made in interest-bearing bills payable, and the liabilities have been reduced \$58,757.40 in two years. New machinery to the value of over \$20,000 has been introduced during the past year. The steam-heating apparatus has been so remodeled as to use exhaust-steam. A large increase of patronage from commercial sources has been secured. On the other hand, the sales of books have materially diminished, the falling off amounting to \$24,725 as compared with the previous year. The Chair expressed the hope that the time would speedily come when all our facilities would be employed in our own work.

The treasurer's report was presented by C. D. Rhodes, and was, in substance, as follows:—

FINANCIAL STATEMENT OF THE S. D. A. PUBLISHING ASSOCIATION FOR YEAR ENDING DEC. 31, 1897.

	Resources.	Liabilities.
Real estate,	\$ 70,326 00	
Personal property,	29,300 13	
Machinery,	44,700 81	
Plates,	39,037 70	
Cuts and engravings,	4,565 00	
Type,	12,749 21	
Notes receivable,	30,668 70	
Accounts receivable,	125,993 06	
Cash,	3,840 39	
Cash in banks,	10,795 66	
Material,	21,443 44	
Work in progress,	8,002 79	
Stock in salesroom,	79,740 24	
Fuel,	495 00	
Notes payable,		\$129,732 71
Demand notes,		16,999 97
Accounts payable,		89,982 67
Capital stock,		149,040 00
Stock not issued,		62,017 27
Donations and legacies,		2,610 43
Surplus,	\$26,120 64	
Net gain,	5,154 44	31,275 08
	<u>\$481,658 13</u>	<u>\$481,658 13</u>
Capital stock, \$149,040		
Stock not issued, 62,017 27		\$211,057 27
Surplus, \$26,120 64		
Net gain, 5,154 44		\$31,275 08
Present worth,		\$242,332 35

The report of the auditor being called for, it was presented, as follows:—

I hereby certify that I have carefully checked this financial statement and balance-sheet with the books

of the Seventh-day Adventist Publishing Association, and that the particulars set forth therein are correct according to my best knowledge and belief.
March 16, 1898. JOHN I. GIBSON, Auditor.

The reports of the treasurer and auditor were accepted by vote.

The Chair was authorized by vote to appoint the usual committees. Opportunity being given for remarks, the superintendent, J. I. Gibson, spoke of the progress of the manufacturing department, and the greatly increased volume of work being done. This is developing a greater degree of efficiency in the house and its employees.

Elder U. Smith spoke of his gratification at the increased vigor of the work, of his great confidence in God's work, and deprecated unnecessary changes.

Elder J. N. Loughborough spoke of the growth of the publishing interests of the denomination. He spoke feelingly of the small beginning, and of the faith that then actuated its originators as they looked to the future which is now present.

The Chair announced committees as follows: On nominations, A. Moon, A. J. Breed, R. A. Underwood. On plans and resolutions, J. H. Durland, A. E. Place, G. C. Tenney.

The meeting then adjourned to Monday, March 21, at 10 A. M.

Second Meeting.

The second meeting of the association was held according to adjournment, Monday, March 21, 1898, at 10 A. M.

Hymn No. 842 was sung, and prayer was offered by Elder I. D. Van Horn. The minutes of the first meeting were read, and accepted without amendment.

The names of stockholders present not included in the list already obtained, were gathered, and outstanding proxies were called in.

In view of certain notices and reports unfavorable to the methods of obtaining proxies, and other features of the management, it was moved by R. A. Hart, seconded by W. C. Gage, that a committee of five be appointed from the floor to investigate these reports, and, if expedient, to bring the matters before the association. The motion prevailed. The following committee was thereupon appointed: S. H. Lane, M. J. Cornell, I. H. Evans, J. H. Morrison, G. A. Irwin.

The Chair stated that in view of certain articles published in the local papers, it was desirable that Elder A. T. Jones be asked to make a statement of the facts. Elder Jones occupied the floor until nearly time for adjournment. A. R. Henry spoke briefly, expressing his satisfaction with the statements made by Elder Jones, and a purpose, with the permission of the meeting, to make some explanatory remarks at a future meeting.

Elder G. A. Irwin expressed his earnest wish to be relieved from serving on the committee of investigation. In response to this request it was voted that R. M. Kilgore be substituted for Elder Irwin.

Third Meeting.

The third meeting of the association convened at 10 A. M., March 22, 1898.

The meeting was opened by singing, and Elder Uriah Smith offered prayer. The minutes of the previous meeting were read and approved.

A. R. Henry took the floor, and occupied the remainder of the time of the meeting in reference to his past and present relations to the Publishing Association and the denomination.

The meeting adjourned to the following day at 10 A. M.

Fourth Meeting.

The fourth meeting of the association was held as per adjournment, at 10 A. M., March 23, 1898.

Hymn No. 772 was sung, and J. H. Morrison led the meeting in prayer.

The report of the committee on plans and resolutions was presented, and discussed under a motion to adopt. The following is the report:—

Whereas, There is a falling off in the sales of our books; and—

Whereas, The Spirit of God has said the sale of publications will be the means of reaching many who would not otherwise be impressed with the truth; and—

Whereas, There is need of more aggressive work in the field to encourage those who are already engaged in the work, as well as to inspire others to engage in it; therefore,—

1. *Resolved*, That we recommend the Board of Directors so to arrange for the work in the Office that the manager can spend a part of his time visiting the various parts of the field for the purpose of bringing our publications more prominently before the people.

2. *Resolved*, That we express our gratitude for the increasing circulation of our periodicals published in foreign languages, and earnestly bespeak for them the warm interest and co-operation of the tract societies, and of those engaged in disseminating truth as a means of doing missionary work among the people of those languages which they represent. We especially suggest their use in the same manner as that in which the *Signs of the Times* is used.

3. *Resolved*, That we perceive as never before the importance of establishing our publishing work in the great centers of the country, and placing our publications in the various avenues of trade. Therefore we, as stockholders, would regard with favor an effort to establish a representative office in Chicago and other great cities, as the way may open, and the providence of God may indicate.

Whereas, we have been repeatedly shown that the work of Christian education is one of the most important interests committed to our care; and,—

Whereas, The *Christian Educator* and the *Youth's Instructor* are distinctively devoted to general educational work; therefore,—

4. *Resolved*, That we favor a policy of co-operation in the editing, publishing, and circulation of the *Educator* and the *Instructor* in the same general style of cover, size, and make-up, each magazine to advertise and supplement the other, the *Educator* for parents and teachers, and the *Instructor* for young people and students; and, further,—

5. *Resolved*, That we favor a vigorous policy of circulation for both magazines, designed to secure their early introduction into every home and school in the land.

Resolution 1 was briefly discussed, and then, by consent, was deferred until members more especially interested should be present.

No. 2 was discussed by C. A. Thorpe and T. Valentinier.

No. 3 was spoken to by G. C. Tenney, W. C. Gage, and W. C. Sisley.

No. 4 was discussed at length by F. W. Howe, W. H. McKee, J. H. Durland, L. T. Nicola, J. C. Bartholf, and others, and referred to the Board of Directors and the General Conference Committee for consideration and action. The meeting then adjourned to 3 P. M.

Fifth Meeting.

The fifth meeting of the association was held Wednesday afternoon, March 23, 1898.

After the usual opening exercises, the consideration of resolutions was resumed.

Resolution 1 was then considered, and its discussion was participated in by A. J. Breed, A. T. Jones, and others.

The resolutions were then adopted. It was moved that the report of the nominating committee be received, and that an adjournment be taken until 10 A. M., the next day. The motion was lost.

The report of the nominating committee was then presented, as follows: W. C. Sisley, J. I. Gibson, U. Smith, I. H. Evans, S. H. Lane, C. D. Rhodes, J. H. Morrison.

A motion to adjourn until ten o'clock the following day then prevailed.

Sixth Meeting.

The sixth meeting of the association was held at 10 A. M., March 24, 1898.

A hymn was sung, and Wm. Covert led the assembly in prayer.

After the reading of the minutes, the report of the committee appointed to listen to grievances was called for. The chairman, S. H. Lane, reported that there were no matters that demanded the attention of the meeting. After brief remarks by various members, the Chair announced that the meeting would proceed with the election of the Board of Directors.

By vote, the president was invited to retain the chair during the election. A discussion as to the eligibility of certain of the nominees followed, and a motion prevailed to proceed to ballot. The Chair appointed W. H. Edwards, L. McCoy, and J. S. Hall as tellers.

The roll-call showed that ninety-two members were present, representing 1323 shares, and 8,637 shares were represented by proxy. After the ballot had been taken, the meeting adjourned to 2 P. M.

Seventh Meeting.

The seventh meeting of the association was held at 2:30 P. M., March 24, 1898, for the purpose of receiving the report of the tellers.

The meeting was opened by prayer by A. E. Place, and the minutes of the previous meeting were approved. W. H. Edwards, in behalf of the tellers, reported that there were 9,748 votes cast, as follows:—

J. I. Gibson,	9389
C. D. Rhodes,	9378
J. H. Morrison,	9167
I. H. Evans,	8995
S. H. Lane,	8374
W. C. Sisley,	8170
U. Smith,	7634

The persons named above were declared duly elected as directors for the ensuing year.

The meeting then adjourned *sine die*.

W. C. SISLEY, Pres.

G. C. TENNEY, Sec.

The newly elected Board of Directors of the Seventh-day Adventist Publishing Association met at 267 West Main St., Battle Creek, Mich., on Friday, March 25, 1898, at 11 A. M., and organized, as follows:—

President and General Manager, W. C. Sisley; Vice-president, I. H. Evans; Secretary and Superintendent, J. I. Gibson; Treasurer, C. D. Rhodes; Auditor, S. H. Lane. The two remaining members of the board are U. Smith and J. H. Morrison.

TWENTY-FIRST ANNUAL MEETING OF THE SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

The twenty-first annual meeting of the Seventh-day Adventist Educational Society convened in the Tabernacle at Battle Creek, Mich., on March 15, 1898, at 3 P. M., the president of the society, E. A. Sutherland, in the chair.

Hymn No. 842 was sung. Prayer was offered by Elder R. A. Underwood.

Names of stockholders present were taken on slips of paper passed for the purpose. A count of shares represented showed 360 shares in person, and 592 by proxy.

The president then presented a brief address, giving in outline the work of the College for the current year, and showing an encouraging degree of prosperity, especially in the manual training and industrial work which have been introduced. [This address was printed in the REVIEW of March 22.—Ed.]

The report of the auditor, Mr. R. H. Cadwaller, was then presented by the treasurer, Mr. C. M. Christiansen. This report stated that the books were being accurately kept, and the moneys received properly accounted for.

The statement of the business agent was then presented in lieu of the treasurer's report. Following is a summary of the financial statement for the year ending June 30, 1897:—

	Resources.	Liabilities.
Real estate,	\$112,556 02	
Sundry inventories,	24,680 48	
Broom department stock and machinery,	484 40	
Book-stand,	2,100 00	
Provisions,	720 30	
Fuel on hand,	200 00	
Sundry accounts outstanding,	5,695 13	
Due Review and Herald,		\$44,103 56
Bills payable,		26,309 71
Sundry accounts,		1,296 14
		\$71,709 41
Present worth,		74,726 92
	\$146,436 33	\$146,436 33

By vote, the reports of the auditor and treasurer were accepted.

Upon motion of W. C. Sisley, it was voted to proceed to the appointment of the usual committees, and W. C. Gage moved that the committee on nominations be appointed by the meeting. Carried. Thereupon the following were nominated and elected: W. C. Gage, R. M. Kilgore, M. E. Kellogg, W. B. White, S. H. Lane, R. R. Kennedy, J. H. Durland.

Elder Lane moved that the name of A. E. Place be substituted for his own name on the committee. Carried. M. E. Kellogg moved that the name of Uriah Smith be substituted for his own on the committee. Carried. The nominating committee thus elected stood as follows: W. C. Gage, R. M. Kilgore, Uriah Smith, W. B. White, A. E. Place, R. R. Kennedy, J. H. Durland.

It was voted that the Chair be authorized to appoint a committee of three on plans and resolutions. Carried. The Chair appointed I. H. Evans, G. A. Irwin, E. D. Kirby. The meeting then adjourned until Monday afternoon, March 21, at 3 P. M.

Second Meeting.

The second meeting of the Educational Society convened at 3 P. M., March 21, 1898.

After singing, prayer was offered by S. H. Lane, and the minutes were read and approved.

The Articles of Association having been so amended as to call for the election of nine trustees instead of seven, it was moved and seconded that Section 1 of Article 2 of the by-laws be so amended as to read: "This society shall be managed by a board of nine trustees." Carried.

The report of the committee on plans and resolutions being called for, the following report was submitted:—

Whereas, During the past year there has been a larger attendance of students at the Battle Creek College than in any previous year, and an improvement in the financial condition of the College; therefore,—

1. *Resolved*, That we express our gratitude to God for the manifold blessings which he has given us, and consecrate ourselves anew to carry out the instructions of his word and of the Spirit of prophecy in regard to Christian education.

Whereas, The brethren in the field, and both the Sanitarium and the Review and Herald Office have generously co-operated in assisting the College in its industrial work; therefore,—

2. *Resolved*, That we express our appreciation of their generous sympathy and co-operation, and sincerely desire that in our future work we may all be of mutual assistance.

Whereas, The Testimonies have said that industrial labor should be combined with study in all our educational institutions; therefore,—

3. *Resolved*, (a) That we approve of the efforts made by the College board the past year in this direction, and would recommend that this work be carefully planned and studied, and conducted upon a paying basis as far as can be consistent with the spirit of true education; and (b) That we recommend that a competent manager be secured to take charge of this branch of the work.

Whereas, The Spirit of prophecy has plainly spoken in regard to church schools being established; therefore,—

4. *Resolved*, That we recommend that as far as possible Battle Creek College co-operate with the various States in General Conference District 3 in establishing such schools, and in furnishing teachers for the same when desired.

5. *We Further Recommend*, (a) That the board and faculty keep constantly in sight the true aim and object of our College; namely, the preparation of workers for all branches of the third angel's message; (b) That opportunities for advanced studies be offered by the College to those desiring them; and (c) That a committee of seven be appointed to formulate plans for the transfer of the College property, at the expiration of its charter, and report at the next annual meeting of the stockholders.

A motion to adopt being made and seconded, the resolutions were read and discussed briefly, until the last section of Resolution 5 was reached, when a motion to strike out the section named was entertained, and after discussion was carried. The report was then adopted.

The report of the nominating committee being called for, it was submitted by the chairman as follows:—

S. H. Lane, J. H. Durland, I. H. Evans, U. Smith, Wm. Covert, W. B. White, J. H. Kellogg, E. A. Sutherland, L. T. Nicola.

The meeting adjourned to the following day, March 22, at 3 P. M.

Third Meeting.

The third meeting of the Educational Society convened at 3 P. M., March 22, 1898.

The meeting was opened by singing, and prayer was offered by W. B. White. The minutes of the previous meeting were read and received without change.

The report of the nominating committee being called up, the question of the eligibility of persons not stockholders to the office of trustee arose, and authorities were quoted by F. A. Howe and W. E. A. Aul to show that such were eligible.

A motion to proceed to ballot then prevailed. The roll-call was then made, showing that there were sixty-two shareholders present, representing 426 shares, and that 2,161 shares were represented by proxy.

The tellers rendered the following report:—

Whole number of votes cast,	2566
W. C. Gage received,	2479
Wm. Covert " " " "	2254
W. B. White " " " "	2104
L. T. Nicola " " " "	2073
J. H. Durland " " " "	2046
S. H. Lane " " " "	1959
I. H. Evans " " " "	1925
U. Smith " " " "	1921
H. W. Miller " " " "	1901

The above were declared duly elected.

Voted, That it is the sense of this meeting that the Board of Trustees take steps to secure such an amendment of the Articles of Association as will provide for the retirement of three trustees each year, instead of the entire board.

The meeting then adjourned *sine die*.

E. A. SUTHERLAND, Pres.

G. C. TENNEY, Sec.

THE REORGANIZATION OF THE SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

THE Battle Creek College is the property of the Seventh-day Adventist Educational Society. As a matter of convenience in this article, the society will be referred to simply as the College. The act under which the College is incorporated is not the most satisfactory for the purposes for which our institutions of learning are designed. The reason is clear. The act organizes the institution on practically the same basis as an ordinary manufacturing, money-making concern. The man who has the most money to invest in the institution has, in accordance with its present charter, the most to say as to how its educational policy shall be directed. Hence it follows that money, instead of consecrated educational ability, may

control as to the subjects which shall be taught, and the methods by which they shall be imparted to our youth. Further, opportunity is given for a few to defeat the wishes of the whole denomination. But worse still, two or three men, and these not necessarily stockholders, have it in their power to prevent, for a time at least, the carrying out in the school of the principles of education given by the Lord himself.

Legally, those who have invested money in the College, and taken certificates of stock for the same, are its owners. Morally, there is another class of owners; namely, those people who have given large sums to the institution, and who have never asked nor received a single share of stock. In the ranks of this class may be reckoned one lady who contributed \$10,000 in a single gift.

A few persons, so disposed, by gathering up proxies from unsuspecting stockholders, can thus thwart the object and wishes of these large donors, and discourage gifts.

The most pernicious feature of this commercial corporation is that votes can be multiplied on independent candidates to the exclusion of others who may be desired by the great majority of the people. This is accomplished by what is known as the cumulative method of voting. To illustrate: We will suppose that there is a board of trustees of ten members to be elected. A certain stockholder possesses ten shares of stock. These ten shares entitle him to ten votes. The law permits him to write upon his ballot ten names, and opposite each name place his ten votes; this is the ordinary method of voting. Now, suppose he does not wish to vote for all of the ten who may have been nominated, or suppose he wishes to vote for only one man, the statute gives him the right to cumulate his votes on one man or any number of men less than the ten, if he so desires. If there is one special man whom he wants to put on that board of trustees, he can multiply his number of votes by the number of trustees to be elected, and cast the sum of his votes for one name. In this case he has ten shares, and the board of trustees to be elected is to consist of ten men; therefore, the sum of his votes would be ten times ten, which equals one hundred; he could then cast one hundred votes on one man. By the use of this system, it is even possible for a minority to elect a majority of the trustees, if the minority shrewdly gathers proxies and cumulates votes, and the majority refuses to depart from the denominational method of voting; namely, the casting of an equal number of votes for the full number of trustees to be elected.

The possibilities in this direction were made very apparent one year ago at the annual meeting of the College stockholders; and the fact became clear to our representative men that according to the provisions of the present charter of the Battle Creek College, there existed the possibility that a few individuals might elect, as a majority of the board of trustees, men who would actually be hostile to the institution itself. When we say that the trustees possess not only the power to manage and direct, but also the right to dispose of and sell the entire property, the magnitude of the danger threatening our College calls upon every loyal Seventh-day Adventist to arise, and demand that proceedings be immediately instituted to reorganize the College on a more substantial and enduring basis.

It was because of the afore-mentioned dangers, that the trustees who took office one year ago immediately entered upon the preliminary steps looking toward reorganization. Inquiry of stockholders, through the columns of the *Review* and otherwise, brought but one response; namely, that the College must be placed upon a better and different basis. Committees were appointed to learn the best manner of proce-

dures; but the board, after advising with some of our leading brethren, decided to wait until the time of the spring council of the present year, and thus secure the benefit of the advice and judgment of representative men as to the best method of bringing about reorganization.

According to the provisions of the Articles of Association of the College corporation, there is vested in the Board of Trustees full and exclusive power to "sell, mortgage, let, or otherwise use and dispose of" the property belonging to the society. In point of law, the trustees, and not the stockholders, are technically the corporation; and beyond electing the trustees, the stockholders are practically only an advisory body, whose views on all matters of business and educational policy can be received by the trustees, though not necessarily followed, because, if it were otherwise, the trustees would be mere nonentities, and would not do what the statute says they shall; *i. e.*, manage, control, and direct all the matters of the College.

The unstable foundation upon which the College rests has been a source of embarrassment and discouragement to the faculty, because there has been no certainty but that the work built up by hard labor during one year would be overturned during the next on account of the action of shrewd and unfavorable stockholders, or even by persons who, while not themselves stockholders, have collected a number of proxies.

Soon after the close of the stockholders' meeting this spring, some of the members of the faculty petitioned the General Conference Committee and the Board of Trustees to take steps looking toward immediate reorganization.

When the petition was presented, there was a general agreement that reorganization was necessary, but considerable debate over the best method of effecting the same. On the afternoon of Sunday, March 27, at a meeting held in the office of the president of the General Conference Association, it was agreed, without a single dissenting voice, that reorganization should be effected at once. There were present at this meeting the General Conference Committee and the outgoing and incoming College boards, with the exception of one member of the latter, including the following-named persons: G. A. Irwin, President General Conference Association; I. H. Evans, President General Conference Association; Allen Moon, President Foreign Mission and Religious Liberty boards; J. H. Kellogg, J. H. Morrison, A. T. Jones, R. A. Underwood, A. J. Breed, N. W. Allee, R. M. Kilgore, S. H. Lane, G. C. Tenney, G. W. Payne, C. M. Christiansen, and E. A. Sutherland, the last five being members of the present—*i. e.*, the outgoing—Board of Trustees. Of the incoming board, besides some already mentioned, who hold other offices, there were present, Elders U. Smith, Wm. Covert, W. B. White, J. H. Durland, L. T. Nicola, and W. C. Gage. Besides these, P. T. Magan and others interested in the work were in attendance.

In accordance with the mind of this meeting, a trust mortgage has been placed upon all the assets of the College, real and personal, to I. H. Evans, W. C. Sisley, and G. H. Murphy as trustees for the creditors, which mortgage will be used, under the principles of law and equity, to do justice to all and to facilitate the work of reorganization.

At this same meeting there was appointed a committee of ten, afterward enlarged to twelve, to take steps to bring into existence a new College corporation, which shall take the place of the old one; and which, in its Articles of Association, will guard against the dangers which threaten the school under existing circumstances. The following-named persons constitute the committee: E. A. Sutherland, Chairman; P. T. Magan, Secretary; G. A.

Irwin, S. H. Lane, I. H. Evans, L. T. Nicola, J. H. Durland, J. H. Morrison, J. H. Kellogg, David Paulson, C. M. Christiansen, and E. D. Kirby. This committee have not, as yet, had time to formulate their plans for the future. As soon as such plans shall be sufficiently matured, they will be fully stated in the columns of this paper, and submitted for criticism to every reachable stockholder of the present corporation. The committee are proceeding upon the principle that every stockholder in the present corporation may be, and shall become if he so desires, a member of the new organization, with power to deliberate and vote in its proceedings, and to enjoy any and all privileges which it may confer.

Meanwhile, during the period of transition from the old corporation to the new, which period must legally extend over a space of time somewhat longer than a year, the educational work of the College will proceed under the management and direction of the incoming Board of Trustees recently elected by the stockholders at their annual meeting. The plans and policy which have been inaugurated during the current school year by the present Board of Trustees and the faculty will be carried out, as the incoming board is fully in sympathy with them. Every effort will be made to provide such training for our youth as will appeal to the good sense and religious faith of our brethren and sisters throughout the world.

Signed, in behalf of the Reorganization Committee:

EDWARD A. SUTHERLAND, *Chairman*,
PERCY TILSON MAGAN, *Secretary*.

News of the Week.

FOR WEEK ENDING APRIL 2, 1898.

—The postage bill of the world is over a million dollars a day.

—The Treasury of the United States now holds \$157,000,000 in gold.

—Mrs. John Sheehan, of Bloomington, Ill., died last week, aged 102 years.

—Gen. Neal Dow's property is estimated at \$350,000. He left no will.

—The gold yield of the United States for the current year is estimated at \$80,000,000.

—Gold in satisfactory quantities is said to have been discovered near Clayton, N. Y.

—It is said that small coins, such as pennies, will doubtless soon be made from pure nickel.

—An agent of Spain is in Kansas City, Mo., buying up every available mule on the market.

—Two men held up and robbed a train near Goshen, Cal., on the 24th ult., securing \$50,000.

—On account of the fear of war, the insurance companies refuse to grant insurance to southern cotton exporters.

—The medical department of Queen Victoria's household costs \$12,000 yearly, and comprises twenty-four persons.

—A German expedition is announced to start in May in search of Andree, who tried to reach the north pole by a balloon.

—Impeachment proceedings have been instituted against the members of the Omaha, Neb., board of fire and police commissioners.

—Secretary Bliss, of the Department of the Interior, has called for appropriations of over \$8,000,000 to meet a deficiency in the pension funds.

—The historic residence of Aaron Burr, in Reade street, New York, was offered for sale at auction the other day, but was not sold for want of bidders.

—Twenty-eight ice companies of Chicago have formed a trust, with \$3,000,000 capital. There will now be an increase in the price of the product.

—A southwest gale on March 27 cleared the ice from the passage through the Straits of Mackinac, making it the earliest opening for sixty-three years.

—At fourteen years of age the late George M. Pullman received \$40 a year and his board as clerk in a village store. At his death he was worth \$30,000,000.

—Zola, the French novelist who was convicted of improper utterances against the French government in his defense of Dreyfus, is to have a new trial.

—The awful devastation in Cuba is told in the following figures: In 1894 our trade with that island was \$96,000,000. Last year it was only \$25,250,000.

—The mother of the late Charles Stewart Parnell, the Irish agitator, died the 27th ult., as the result of burns received from igniting her clothing the day previous.

—Figures compiled by the *Seattle Post-Intelligencer* show that since January 1, 14,565 persons have left Seattle for Alaska. Of these, 2,803 went to Copper River.

—Justice Willie, of the Texas Supreme Court, has rendered a decision that a debt paid to Texas in Confederate money during the war is void, and does not satisfy the obligation.

—The house of Edward Hansman, at Kent, Minn., was burned on the night of the 27th ult., and the family, including Mr. Hansman, his wife, and five children, perished.

—A wind-storm amounting to a tornado swept over a wide tract in the vicinity of Lehigh and Coalgate, I. T., March 27, destroying much property, and killing five people.

—Adam Adamceck, the old gentleman who, the other day, celebrated his 115th birthday with festivities in South Chicago, died two days later during his customary afternoon nap.

—The Iowa Senate has passed a bill to submit a constitutional amendment to increase the number of house members from 100 to 115. It will go to the people for vote the coming fall.

—Wm. Waldorf Astor is just completing a fountain on his estate of Clivenden, near London, Eng., which is the largest private fountain in the world, and has cost him a quarter of a million dollars.

—Leopold Proskauer, for years the confidential clerk of Fred Greisheimer, a clothier of Chicago, has disappeared, and has taken with him securities and diamonds valued at \$11,000 belonging to his employer.

—A despatch from Peking, dated March 24, says: "The Chinese garrisons were withdrawn to-day from Port Arthur and Talienwan, the Russians landing, and the Russian flag being hoisted at both places."

—A wire-nail trust has been formed, with headquarters at Chicago, Ill., that will control seventy-five per cent. of the output of the world, the object being "to drive out competition, and to maintain prices."

—Mr. A. C. Goodall died at Salem, Mass., last week, aged 93 years. He perfected the first printing-press that printed on both sides in one operation. His inventions became the foundation of the present newspaper-press.

—Secretary Wilson has designated C. C. George, special agent of the agricultural department in Alaska, to conduct experiments with a view to determining what vegetables and cereals are best adapted to grow in Alaska.

—March 25 severe, swept the whole western coast of Europe, doing great damage. Over one hundred fishing-smacks are missing. Many heroic rescues are reported from disabled vessels.

—Advice received from Port-au-Prince, Haiti, indicate that a terrible financial condition exists there. The premium on gold is 220 per cent. The greatest misery and starvation prevail in the interior. According to these advices, flour costs \$30 a barrel.

—Two prisoners in the house of correction at Dedham, Mass., overpowered the night watchman, took his keys, entered the guard-room, opened the safe, and stole \$2,500, revolvers, and ammunition, and then fled. They have not yet been captured.

—During a heavy gale the steamer "China," bound from Melbourne to London, went ashore, March 25, at a small island in the Pacific Ocean. The mails, baggage, specie, and the 403 passengers aboard were rescued, but the vessel is a total loss.

—Miss Mary Sawyer, whose pet lamb was the inspiration of the famous jingle, "Mary Had a Little Lamb," made two pairs of stockings from the wool. Mrs. H. L. B. Copp, of Eldora, Iowa, now has most of the yarn from which these stockings were made.

—The annual European coal output is, in round numbers, about as follows: England, 188,000,000 tons; Germany, exclusive of lignite, 73,000,000; Austria, 10,700,000; France and Russia, each 6,250,000; Spain, 1,300,000; Italy, 300,000; Sweden, 200,000. The product of the United States is 164,000,000 tons; of Australia, 4,000,000; of Japan, 3,250,000; of Nova Scotia, 2,250,000; and of British Columbia, 1,200,000 tons.

—Members of the International Sunday-school Lesson Committee are now in session in Chicago, where they are selecting lessons for five years, beginning with 1900.

—There was an explosion of 3,000 kegs of powder at the powder-mill near Nashville, Tenn., on the morning of March 29, killing one person and severely injuring several others.

—A subterranean lake near Boise City, Idaho, supplies hot water of sufficient pressure to ascend to the top floors of many of the houses, and will be piped to them for heating purposes. This lake is four hundred feet below the earth's surface, and has a temperature of 170 degrees.

—Boycotted Chinamen at Butte, Mont., have entered suits for heavy damages against the labor unions and others who were instrumental in shutting them out from work, with a prospect of winning their case. The Chinese minister in Washington will demand indemnity from the government.

—Governor Pingree's bill for the taxation of the property of railroads, and telegraph, express, and telephone companies at its market value, to pass which he called a special session of the legislature, is strongly opposed upon the claim of its being unconstitutional, and it now seems rather doubtful whether it will pass.

—The cashier of the people's bank of Philadelphia, Pa., entered into a questionable transaction with the Guarantor's Finance Company, and when the facts were about to be developed, committed suicide. An investigation showed that nearly \$1,000,000 was missing. Both institutions have been compelled to suspend operations.

—While performances are being given in New York and elsewhere for the benefit of the families of the "Maine" victims, there is a similar activity in Havana in Spanish interests. Recently a performance was given at the Tacon theater to secure funds for the Spanish navy. The receipts were nearly \$100,000. The price for general admission was \$10 in gold, and a gallery seat brought \$1,200.

—Judge Goggin, of Chicago, died March 29. It will be recalled that it was he who ruled against the directors of the World's Fair, in their attitude toward the Sunday closing of the Fair, in so doing making for himself a fame that was national in extent. Though eccentric in many ways, he was always a friend of the poor and unfortunate, and a sworn enemy to oppression of every kind.

—The Girard house, a three-story frame structure at Montrose, Mo., was set on fire on the morning of March 25, but only slightly damaged, the twenty-four inmates escaping in their nightclothes. Two bloodhounds were sent to the scene on a special train from Sedalia. They struck the incendiaries' trail at once, and in a short time five men were arrested, charged with complicity in the act.

—The annual report of the Commissioner of Patents for 1897 is just out. During the year no fewer than 45,661 applications for patents were received, of which number 23,729, or nearly one half, were granted. The number of patents expiring was 12,926, and 65 were reissued. The total expenditures were \$1,122,843, and the excess of receipts over expenditures was \$252,798. The total balance to the credit of the Patent Office, Jan. 1, 1898, was \$4,971,438.

—China has agreed to all the Russian demands. The following are the concessions: A lease of Port Arthur for twenty-five years as a fortified naval base; a lease of Talienwan for twenty-five years as an open port, and as the terminus of the Trans-Manchurian Railway, with a right of fortification, and the right for the Russians to construct a railway from Petuna (in Manchuria, on the Sungari River) to Talienwan and Port Arthur, on the same terms as stipulated in the case of the Trans-Manchurian Railway. The lease has been signed.

—The sealing steamer "Greenland" has just returned to St. John's, Newfoundland, with a sad story. In company with a fleet it left there, March 1, with about three hundred seal-hunters. The desired place was reached in due time. One day about one hundred of the hunters went out in small parties on the ice-floes in search of seals. A sudden storm came up that shut off the view of the vessel, continuing for nearly two days and nights, and no assistance could be rendered them. On the morning of the third day it subsided. The vessel steamed up to where the ill-fated company were known to be. Twenty-five were already dead, over fifty terribly frozen, though still alive, and twenty-three were missing entirely. The dead were brought back, and the agony depicted on their countenances as they lay in tiers on the deck of the steamer was past description, while the agonizing cries of the sufferers from below was heartrending. Nearly all the dead and missing have large families. The disaster is the worst ever known in the sealing industry.

—An earthquake visited San Francisco and vicinity about midnight, March 30, which was the most severe since 1868. The vibrations lasted forty seconds. Numerous houses were wrecked, tall buildings swayed like trees, and much damage was done, though fortunately no fatalities are reported. The navy-yard works on Mare Island were so badly shaken up that it is necessary temporarily to suspend operations, and 1,700 employees are idle.

—The war situation now rests with the President, and his policy will not be known until the REVIEW is on the press. The prevailing opinion among members of Congress is that war cannot be avoided, and every preparation for it is being carried on with all possible haste on the part of the government. Much adverse criticism has been made on President McKinley because of his conservatism in the matter, and the majority of both houses of Congress were on the point of taking the matter into their own hands at one time last week; but a compromise was agreed upon until Monday of this week, when definite action will be taken. Spain seems little inclined to accede to any of the requests of the United States, and it now looks as if nothing but divine interposition can avert a mighty struggle between this country and Spain within a very short time.

Special Notices.

LOCAL CAMP-MEETINGS.

WE have arranged for two local camp-meetings to be held in the Michigan Conference this spring, one in the western part of the State, and the other in Ontario. The former will be held from May 26 to June 6, and the latter, June 9-19.

We are unable to tell at present where these meetings will be held, but we hope all in the vicinities mentioned will begin at once to make arrangements to attend. It will be necessary for us to send know at an early date how many expect to attend, and will desire to engage tents. Those wishing tents for the Ontario camp-meeting should send their orders at once to Mrs. E. L. McCormick, 43 Argyle St., Toronto, Ontario; and those who desire tents for the meeting in this State should send their orders to R. E. Taylor, Review and Herald, Battle Creek, Mich.

We will announce the places at which these meetings are to be held, and the price of tents, as soon as we can give definite information.

J. H. DURLAND.

WHO WILL DO LIKEWISE?

A FEW weeks ago we received a list of twenty-five six-months' subscriptions for *Sions Vaktare*, our Swedish paper, from one of our Elmhurst brethren in Menominee county, Mich., together with the full amount according to our old rates. As this left a rebate for him, we wrote him to that effect, thanking him for the interest manifested in our Swedish paper.

We thought at the time that this brother had solicited these names, but from a letter lately received from him, in which he sends eight more names, we learn that the whole thing is pure missionary work on his part. We take the liberty of quoting a few words from his letter:—

"In conclusion I will add, by way of explanation, that I have not solicited the subscription of any of the persons named in the lists submitted, owing to lack of time. They are in every case the names of neighbors and friends to whom I felt that the truth ought to be presented, whether they paid for the paper or not."

We are truly grateful for this manifestation of interest in the Swedish work. As an encouragement to those who sacrifice time and money for the circulation of our Swedish paper, we are glad to add that we frequently hear from persons who become interested in the third angel's message, and even take their stand for the truth, by reading this paper.

Only a few days ago we received a letter from a brother in Jamestown, N. Y., whose name our Scandinavian society in this place obtained some time ago, and began sending him the Swedish paper. This brother has now fully identified himself with our people, and has been discharged from his regular work because of taking this step. He has now secured an agent's outfit, and will endeavor to take subscriptions for *Sions Vaktare* in Jamestown, where the Swedish population numbers 10,000.

From two places in Idaho—Forest and St. Charles—we have lately had repeated calls for a minister to visit them. Several persons there are rejoicing in the truth as a result of reading, and some of them desire baptism. Similar appeals have come from other parts of the country.

Thus we see that our Swedish paper is being blessed by the Lord to the enlightenment of precious souls. We trust we may still have the hearty co-operation of our English brethren in this good work. You can aid it in more ways than one, but especially would we ask our canvassing brethren to supply themselves with outfits of our foreign papers, so that they can solicit subscriptions for these wherever they come in contact with foreigners who can read our literature. A. SWEDBERG.

THE WORK IN TORONTO, ONTARIO.

LABORERS in the third angel's message have been in this city for several years, and have worked faithfully to hold up the light of present truth. A number have accepted the truth, but the work is as yet very weak.

The location of our mission in Toronto has not been such as to recommend the work very well, and plans are now being made to move to another part of the city, and put forth a special effort to reach the people. Recent Testimonies say that we ought to expend some money in renting halls in large cities, in order to bring the truth before the people; and in view of this we expect to begin meetings in Toronto the last Sunday in April, and will probably hold three or four services a week in some large hall, which will necessarily incur a large expense. We shall also have a force of workers in the city to work with the *Signs* and our books, and shall do everything we can during the month of May to advance the work.

As this effort will require more money than an ordinary meeting, we thought there might be some who would be glad to contribute toward this enterprise if it was brought to their notice. When meetings were held in Toronto last fall, a number sent in donations, which greatly helped in advertising. For the encouragement of those who gave, we will say that several have accepted the truth as the result of that effort.

Now we ask our people in Ontario, and also in Michigan, who have a burden to see the work advance in these large cities, to send whatever donations they can spare for this purpose, to Mrs. E. L. McCormick, 43 Argyle St., Toronto, Ontario, stating the purpose for which they are sent. We assure you that any amount will be appreciated, and will be used to the best advantage. J. H. DURLAND.

Publishers' Department.

"THE EASTERN QUESTION IN THE LIGHT OF GOD'S PROMISES TO ISRAEL" is a book you should have. It answers all questions pertaining to the "sick man of the East." The book is written by Elder H. E. Robinson, and contains 276 pages. Price, in cloth, \$1; paper cover, 50 cents.—*Workers' Bulletin*, March 22, 1898.

NOW READY!

No. 10 of the *Words of Truth Series* is now ready for circulation. It is entitled, "First a Willing Mind, Then All," and is written by Mrs. S. M. I. Henry, whose writings are so well known among us. It gives her experience in laboring for the conversion of one who was a professed infidel and atheist, and shows how even those who do not believe in the existence of God can, by having a willing mind, receive the evidence that God does live and reign, and that he loves his children with an infinite love. It is written in story form, and is so intensely interesting that when one begins to read it, he will not stop until he has finished it. It cannot fail to accomplish good wherever it is circulated.

Already orders have been received for several thousand copies. Those who have not yet ordered a supply should do so early. Price, 1 cent. Order of your State tract society, or of the Review and Herald Pub. Co.

"DANIEL AND THE REVELATION."

ELDER A. J. BREED writes as follows concerning this important book:—

"When the fulness of time had come that God would have the message given which he had for the world, he raised up one to give it. William Miller, who at that time had never made a profession of religion, but held infidel views, was moved to study the prophecies, especially the books of Daniel and Revelation. He would not use commentaries or helps other than the Bible and Cruden's Concordance; and after a number of years of careful study, he discovered that the Bible told him of the Saviour, who had died for man's salvation, and that he was coming again, and had given signs telling when that event would be near. This message went to every

missionary station on the globe. It was a message of judgment, to prepare the world for the investigative judgment, which would begin at the end of the twenty-three hundred days (years) of Dan. 8:14, or in 1844. Since that time, publications have been placed before the people containing other messages to be given to prepare the world for the finishing of the mystery of God. Rev. 10:7. This is plainly brought out in 'Daniel and the Revelation; the Response of History to the Voice of Prophecy,' by Uriah Smith. This book ought to be placed in the homes of all; for it contains important matter, not only for God's people, but for the whole world. I have recently made a careful study of the book; and the more I read it, the more I am convinced we shall not be doing our duty unless we put forth more earnest efforts to place it in the homes of the people. Of late the Spirit of God has been calling attention to the study of the books of Daniel and the Revelation, not alone for the facts they contain in regard to the rise and fall of empires, but for the practical truths they contain for this time. See 'Special Testimony,' No. 7, page 10."

Price, cloth binding, \$2.25. Five hundred agents are wanted to sell this book. Do you feel a burden in this matter?

REVIEW AND HERALD PUB. CO.

CAN IT BE SOLD?

SOME have asked us if we think "The Eastern Question in the Light of God's Promises to Israel" can be sold. In reply we would say that one agent who has recently taken up the work, writes that after canvassing only three days, he sold twenty-five copies of this book. He says the book can be sold by canvassers. Write to your State tract society or the Review and Herald Pub. Co. about it.

"THE COMING KING."

HAVE you seen the latest book published by the Review and Herald Pub. Co.? If not, you are missing it every day. Its title is "The Coming King." The present social and political conditions, the increase of crime, the questions between capital and labor, the distress and perplexity of the nations, the possibilities of war, and other kindred subjects are treated in this book from the standpoint of prophecy, which has clearly foretold these things and their final results.

"The Coming King" contains 290 pages, and is bound in two styles, as follows: Fine silk cloth, paneled sides, with raised designs and title in ink, price, \$1; presentation edition, two colors of cloth, embossed in gold and colored inks, gilt top, price, \$1.50.

Address all orders to the Review and Herald Pub. Co., Battle Creek, Mich.; Atlanta, Ga.; or Chicago, Ill.

FROM ONE WHO HAS READ IT.

WE take the liberty of quoting the following from a letter just received:—

"I have just read 'Modern Spiritualism,' by Elder U. Smith, and wish to say that for years I had thought the subject had been well and ably handled by masterly pens, and so it had; but Brother Smith has given it an electric-light view, peculiarly his own, which is seen in all his writings. He has shown himself a workman in rightly dividing the Word, by giving the Biblical and Spiritualistic sides of the question in a candid, unimpassioned, convincing, logical style. The book is worthy of a wide circulation."

The book contains 156 pages. Price, cloth, 50 cents. Hundreds of our people should be engaged in selling this book. Liberal commission given to agents. For full particulars address your State tract society, or the Review and Herald Pub. Co. Who will be the first to take up the work?

Obituaries.

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

BUNCE.—Died at Adams Center, N. Y., March 17, 1898, Olivia Bunce, aged 91 years, 8 months. She sleeps in Jesus. S. M. COBB.

PLANTE.—Died at Lucas, Wis., March 10, 1898, Sister Phoebe Plante, aged 61 years. Sermon by the Methodist minister. S. D. HARTWELL.

SANFORD.—Died at Minneapolis, Minn., March 7, 1898, of cancer of the intestines, my wife, Diancy J. Sanford, aged 59 years, 22 days. She rejoiced in the hope of the first resurrection. Text, Rev. 14:13. E. E. SANFORD.

YAW.—Died at Fort Ann, N. Y., Nov. 19, 1897, S. D. Yaw, aged 71 years. He had been an Adventist for about twenty-five years.

MRS. MARIA STEVES.

HOOLIDGE.—Died at Occoquan, Va., Feb. 9, 1898, Sister Hoolidge, aged 56 years. She was for a long time a member of the Washington church.

GEORGE B. WHEELER.

MURPHY.—Died at Indian Creek, Pa., July 16, 1897, Mary A. Murphy, aged nearly 70 years. She embraced the third angel's message thirty-five years ago. MRS. IDA V. COBB.

MONSON.—Died at Grand Forks, N. Dak., of tuberculosis, Ralph M., infant son of Sister Monson. Words of comfort spoken by a Norwegian minister, from Isa. 38:1. MRS. L. M. CROWTHER.

HART.—Died at St. Cloud, Minn., March 6, 1898, Brother Asa G. Hart, aged 76 years, 10 months. He was a firm believer in the third angel's message. J. H. BEHRENS.

HOWE.—Sister Rhoda Howe died at Lyons, Mich., Jan. 31, 1898, aged 77 years, 8 months, 25 days. A week after her death, Brother Howe fell asleep in Jesus, aged 80 years. Brother Franklin Howe was born in Tompkins county, N. Y. In 1839 he was married to Miss Rhoda McMillan, and a few years later they removed to Orange, Ionia county, Mich., where they were justly counted among the pioneers. In early life he was a Baptist, while Sister Howe was a member of the Methodist Church. In 1850, with others of the family, they united with the Seventh-day Adventists, with whom they have since most earnestly and sincerely labored. Brother Howe began keeping the Sabbath from reading a little tract, one of the first published by our people. Shortly afterward, Elder Joseph Bates preached in their vicinity, when they accepted the whole of the third angel's message, and were baptized. Others joined with them, a church was organized, and Brother Howe was ordained as its elder, filling that office for nearly forty years. A short time before Elder J. N. Andrews left for his first missionary trip, he, with Elder White and his family, Elder U. Smith, Dr. J. H. Kellogg, and several of the Battle Creek church, besides the brethren scattered for miles around, met for counsel there. A tent was pitched, and the Holy Spirit was present to convert souls. The believers were all one in Christ. Of Brother and Sister Howe's eleven children, seven survive, all of whom are warm adherents to the truth. Two sons, Peter M., of Chatham, Ontario, and Baxter, of Sacramento, Cal., are ministers in the field. Of Sister Howe, like Dorcas of old, it can be said that she "was full of good works and alms-deeds which she did." Elder H. M. Kenyon preached the funeral sermon of Sister Howe, and Elder W. R. Matthews assisted in conducting the services for Brother Howe.

PUBLICATIONS WANTED.

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

H. M. Campbell, Columbia, Mo.

Mrs. Frances Thomas, Sallisaw, I. T.

Stella M. Powers, 60 E. Seneca St., Oswego, N. Y.

Mrs. Arthur O. Peck, Troy, N. H., REVIEW, *Signs* tracts, etc.

C. G. Atterhott, Box 91, Trumbull, Ohio, REVIEW *Signs, Sentinel*.

Francis I. U. Dolphijn, Cape Coast Castle, Gold Coast, South Africa, desires reading-matter of all kinds for use in missionary work.

NOTICES.

EMPLOYMENT WANTED.—By a single young man in a Sabbath-keeping family, on a farm. Address F. P. Shultz, 915½ 17th St., Altoona, Pa.

EMPLOYMENT WANTED.—On a farm in Washington or Oregon among Adventists. Would also like to do missionary work. Address George Milner Milligan, Tenn.

FOR SALE.—A farm of 75 acres, one mile west of Meadow Farm, and seven miles north of Battle Creek. The place has 3 acres of cranberries, 10 acres of huckleberries, 200 peach-trees of 5 years, and older, besides other fruit, a good house and barn, the property of Mrs. Martin R. H. Phillips. For further particulars address Joseph Smith, 157 West Main St., Battle Creek, Mich.

HELP WANTED.—The Sanitarium, Battle Creek, Mich., will be pleased to correspond with a competent shoemaker. Middle-aged man without family preferred. Permanent employment at moderate wages for the right person. When writing, be sure

o give references. Do not come under any circumstances without first corresponding.

ADDRESS WANTED.—Any one knowing the whereabouts of Wm. A. Wood since Jan. 1, 1898, will please communicate with A. C. Woodbury, Darlingon, Wis.

FOR SALE.—A seven-room house and ten lots, fenced; good barn, wood-house, cave, cisterns, shade-trees, large and small fruits. Two blocks from depot and post-office. Address M. L. Hale, Brownville, Neb.

ADDRESS.

THE permanent address of J. E. Dunn is Denver, Ind.

The Home School.

NEW TESTAMENT GREEK.

LESSON XIV.

Review Vocabulary — Personal Pronouns.

I. REVIEW VOCABULARY.—Commit thoroughly any of these words that have been forgotten. One does not know a language if he does not know the words of that language.

VERBS.

ἀγω	lead	ἀναγινώσκω	read
γράφω	write	δείκνυμι	show
δίδωμι	give	εἰμί	am
ἔχω	have	φημί	say
λέγω	speak, say	λύω	loose
μανθάνω	learn	τίθημι	place

NOUNS.

ἀγάπη, ἡ	love	ἀδελφός, ὁ	brother
ἀλήθεια, ἡ	truth	ἄνθρωπος, ὁ	man
βασιλεία, ἡ	kingdom	γλῶσσα, ἡ	tongue
δόξα, ἡ	glory	ἐπιστολή, ἡ	letter
ἐντολή, ἡ	commandment	ζωή, ἡ	life
θεός, ὁ	god	κύριος, ὁ	lord
μαθητής, ὁ	disciple	μονή, ἡ	{ dwelling
νεανίας, ὁ	young man	μονή, ἡ	{ staying
ὁδός, ἡ	road	οἰκία, ἡ	house
πολίτης, ὁ	citizen	σάββατον, τό	Sabbath
σαῦλος	Saul	ταμίης, ὁ	steward
τέκνον, τό	child	τιμή, ἡ	honor
Χριστός, ὁ	Christ	χώρα, ἡ	country

ADJECTIVES.

ἀγαθός	good	φίλιος	friendly
μωρός	foolish	οὐράνιος	heavenly
μακάριος	blessed	ποῖος	of what sort?
πόσος	how many?	πρῶτος	first
πτωχός	poor	ὁ, ἡ, τό	the
καινός	new		

PRONOUNS.

ἐγώ	I	μοῦ	my, mine	σύ	thou
ἐκεῖνος	that	σοῦ	thine	τί	what?
τίς	who?	τοῦτο	this		

ADVERBS.

οὐ, οὐκ, οὐχ not καί even, also
 Conj. δέ (1046) but; καί and. Numeral, πέντε five.
 Prep., ἐκ, ἐξ (798) out of, from.

Oral Exercise.

Decline, giving stems and meaning, the nouns and the adjectives of the preceding vocabulary.

Written Exercise.

Translate into English:—

1. ἐντολὴν καινὴν γράφω ὑμῖν (to you). 2. ἐν τῇ οἰκίᾳ τοῦ πατρὸς (father) μου μοναὶ πολλαὶ (many) εἰσιν. 3. Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή. 4. καὶ τοῖς μαθηταῖς λέγω. 5. κύριε, τίς ἐστίν; 6. μακάριοί ἐστε. 7. τοῦτο δὲ ἔλεγεν (87, 2). 8. ἐκ τοῦ Θεοῦ ἐστε, τέκνια (little children).

Translate into Greek:—

1. I have good brothers. 2. Thy disciples were not leading my children and my brothers. 3. Thou art the Christ, the Son (υἱός) of God. 4. The stewards are first. 5. Blessed are the poor. 6. God is love. 7. A new commandment I give. 8. A heavenly country. 9. This is life.

How much of the review vocabulary do you know? Write the pronunciation of any words

concerning the pronunciation of which you are uncertain.

II. PERSONAL PRONOUNS.—Grammar: Sections 261; 263; 677 with a.

In English when a noun is omitted, a pronoun is used instead, agreeing in person, number, and gender with the omitted noun. In Greek, however, the personal pronoun, when it is the subject of a sentence, may be omitted, since the personal endings -μι, -ς, -σι, etc., are equivalent to *I, thou, he, etc.* Yet if it is desired to make the pronoun emphatic, it is then expressed; as, It was said by them of old time, etc.; but *I* say to you, ἐγὼ δὲ λέγω ὑμῖν. ἐγὼ is emphatic by contrast with *them of old time.*

PERSONAL PRONOUNS.

N. ἐγώ	I	σύ	thou
G. ἐμοῦ, μοῦ	of me,	σοῦ	thy, thine
	my, mine	οὗ	his, of him
D. ἐμοί, μοι	to, for me	σοί	to, for thee
A. ἐμέ, μέ	me	σέ	thee
		ἐ	him, her, it

Dual νό, νῶν, etc. See Grammar, § 261.

Instead of οὗ, οἱ, etc., as the personal pronoun of the third person, αὐτός is used in the oblique cases (123, a).

Translate and commit:—

Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή.

NATURE STUDY.—NO. 14.

In the experiment of the last lesson it was shown that white sunlight can be broken by a prism into seven different colors,—violet, indigo, blue, green, yellow, orange, and red. Some of these colors are combinations, or blendings, of simpler colors. Thus, indigo is a medium between violet and blue, green is a blending of blue and yellow, and orange is a combination of yellow and red. Red, yellow, and blue are the primary colors; the rest are secondary combinations of these.

If all these colors are blended together, they produce white. In other words, if blue and yellow are added to red in the same proportions that exist in sunlight, white is produced. But blue and yellow together make green; so if red and green are blended together, the result is white, in the same way as red, blue, and yellow produce white. Any two colors which together produce white are called “complementary colors.” Thus, red and green are complementary colors; that is, the red is the complement of the green, and green is the complement of red. So orange is the complement of blue, and violet is the complement of yellow.

Notice that this word is not “compliment,” but “complement.” It means the complete-ment,—that color which, with the other, completes the requirements for white. White is the fulness of all the colors, as black is the absence of all colors. So, white and black are not properly colors in themselves, though the words are thus used in common language.

To assist the children in remembering the seven colors of the spectrum, we quote a paragraph from the *Christian Educator* of September, 1897:—

“You can remember these by remembering that the sunlight is a manifestation of God’s power; it is made by the power of God; and vigor means power. Now the first letters of the names of the spectrum colors spell out V I (B) G (Y) O R. In this you can easily see the words ‘vigor’ and ‘by.’ The ‘by’ is found on each side of the middle letter, G, which stands for GOD. So the whole should always mean that God, by his power, makes every spectrum, every rainbow, and every raindrop that you ever saw.”

In the last experiment you saw how white could be separated into its component colors. You can see the opposite of this—how the spectrum colors can be recombined into white—in the following—

EXPERIMENT.

Make a buzz about three inches in diameter, of heavy white pasteboard, by piercing two holes for the string about one quarter of an inch apart, on opposite sides of its center. Divide the white surface of the buzz into thirds, and with a pencil or crayon color one third with red, another with yellow, and the last with blue. Blend the edges of

the colors together, so that you have orange between the red and yellow, green between the yellow and blue, and violet between the blue and red. Now spin this spectrum-buzz rapidly by pulling and relaxing the twisted string. The experiment may be varied by spinning the disk of pasteboard on the top of a top, the peg running through its center.

STUDY.

- How does the buzz appear when spinning?
- Are the colors mingled on the buzz, or only in your eye?
- If one third of the disk were colored red, and the other two thirds green, would it appear white when spun? Try it.
- What is the complement of blue? of yellow? green? black? What is a complement? What is a compliment?
- What is indigo? madder? cochineal? logwood? the solar spectrum?
- What colors were represented in the Jewish tabernacle? What was red? blue? yellow?
- What colors were represented in the high priest’s breastplate? What was yellow? Are the same colors to be seen in the foundations of the New Jerusalem?

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect November 21, 1897.

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

WESTBOUND.

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

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

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

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

WESTBOUND.

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

CONNECTIONS AT DURAND.

7.00 A. M. and 8.45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and south.

* Daily.

† Except Sunday.

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

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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. & Bos. Spl.	*Eastern Express.	*N. Shore Limited.	*Atl. & Pac. Express.
Chicago.....	pm 9.50			am 6.50	am 10.30	pm 3.00	pm 2.00	pm 11.4
Michigan City.....	11.40			8.48	pm 12.08	4.40	3.30	am 1.34
Niles.....	12.48			10.15	1.00	5.87	4.25	2.40
Kalamazoo.....	2.10	am 7.15		11.55	2.08	6.55	5.38	4.06
Battle Creek.....	3.00	7.56	pm 12.50	2.42	7.35	6.06		4.43
Marshall.....	3.30	8.23	1.20	3.09	7.66			5.10
Albion.....	4.00	8.47	1.45	3.30	8.15			5.34
Jackson.....	4.40	10.05	2.35	4.05	8.57	7.20		6.25
Ann Arbor.....	5.50	11.10	3.47	4.58	9.47	8.10		7.30
Detroit.....	7.20	pm 12.25	6.30	6.00	10.50	9.10		9.00
Falls View.....					am 5.23		pm 4.14	
Susp. Bridge.....					5.38		4.28	
Niagara Falls.....					6.53		4.43	
Buffalo.....				am 12.20	6.45	am 3.10	6.30	
Rochester.....				9.13	9.55	5.50	8.40	
Syracuse.....				5.15	pm 12.15	7.45	10.45	
Albany.....				9.05	4.50	11.25	am 2.50	
New York.....				pm 3.25	8.40	pm 3.00	7.00	
Springfield.....				12.16	8.34	2.36	9.32	
Boston.....				3.00	11.35	5.30	10.45	

*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.

*This is the “Special School Number” of the *Educator*. It is double the ordinary size, and contains illustrations and descriptions of nearly all our denominational schools and colleges. Any one who sends a two-cent stamp for postage may receive a sample copy.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 5, 1898.

THERE is very serious danger that by the time this paper reaches its readers, the country will be at war with Spain. If war must come, of course the contest will be almost wholly on the sea. Taken as a whole, the navies of the two nations, in full fighting trim, are said to be pretty well matched, each one being strong where the other is weak.

JULIUS CÆSAR wore shoes made of gold; and golden soles were worn on the shoes of rich Greeks.

AT one point in Ohio, less than a hundred miles from Lake Erie, the water from one side of a church roof runs into Lake Erie, and from the other side into the Gulf of Mexico.

LUTHER said: "I preach always so that the maid servant who brings her mistress's children can understand. If she understands, the learned professors will." That is the true Christian style of preaching.

EGYPTOLOGISTS have found an Egyptian inscription in which is a name that some believe to be that of Aaron. Quite a plausible structure is built up around the name, upon the supposition of its being that of Aaron. And, indeed, so many remarkable discoveries have been made already in Assyria, Babylon, and Egypt, that it is not impossible that this may be what is suggested.

NAPOLÉON remarked that "when China is moved, it will change the face of the globe." Hardly anything can be more certain than that, as the result of the opening up of that country by Russia, Germany, England, and France, China will be moved. And when these "kings of the East" move in the way that will be "prepared" for them, the face of the globe will indeed be changed.

THE State veterinarian of Iowa has made an appeal to the Iowa Legislature for some law to protect the dairy herds of that State from cattle shipped in from the East, affected with tuberculosis. He declares that over one thousand such animals, many of them in the last stages of the disease, have been sent there within the past few months, and sold as family cows. No one should purchase imported milch cows without their first being subjected to the tuberculin test.

D. L. MOODY lately closed a week's service in New York, and his meetings were, as usual, largely attended, fully five thousand being present at each session. At one of these he said:—

What we need most is faith. If any one here has faith, something can be done. We want a few Davids right here to go out and slay the Goliaths. If we've got Calebs and Joshuas here, we can shake New York as a mother shakes a child. I would rather have faith than all the gold of the Klondike, rather than ship-loads of diamonds.

Another thing we want is enthusiasm. Now some people hold up their hands, and cry "fanaticism," "wild-fire," when we mention enthusiasm. We need both enthusiasm and excitement. Why, there's more excitement in the saloons of this city in a single night than in the churches in a whole year.

THE *Christian Work* well says: "A startling commentary on the prevalence of thoughtless and indiscriminate charity is furnished in the recent annual report of the Indiana State Board of Charities, in which it is stated that one person in every twenty-seven in that State receives public aid. It seems hardly credible that such a condition of things can exist as this report indicates, in one of the most fertile and prosperous States of the Union." There must be something wrong there in the dispensing of charity.

WE have several times remarked that Booker T. Washington's advice to the colored people of the South is equally good for other people everywhere. Here is another piece that he gave, as a sort of summary, at the late convention at Tuskegee: "Go to work. Buy land. Build a cabin. Keep it clean. Don't buy bogus jewelry, sewing-machines that you can't run, nor organs that you can't play. Pay for a good teacher for your children. Be clean. Be honest. Make yourselves decent Christian men and women. But, first of all, go to work!"

AT Lowell, Mass., according to the *Morning Citizen*, a supper and entertainment given in the Congregational church was pronounced a "decidedly successful event," fully three hundred sitting down to the supper. The "striking feature" of the entertainment "was a series of performances by 'the ghosts,' supposed to be the departed spirits of those people who, during their stay on earth, selfishly refused to assist in furnishing entertainment at the church sociables." It is a sad commentary on the "taste" of the average church-member that such "striking features" must be resorted to before the entertainment is considered "decidedly successful."

GEORGE MÜLLER, the man of faith, the founder of the Orphan House of Bristol, England, died lately at the age of ninety-two. To a company of ministers in Minneapolis, twenty years ago, he gave, by invitation, counsel from his own experience; and as elements of Christian success, he gave: "1. Be converted. 2. Know Jesus. 3. Grow in happiness and love. 4. Feed your own soul. 5. Pray for blessing upon work after it is done. 6. Be what you know,—pure of life, single-eyed. 7. Be humble. 8. Get your message from God. 9. Make Christ the great subject of your ministry,—not politics, not history, but his work. 10. Preach Christ simply."

IT has been well said by Archdeacon Farrar that "it needs the grandeur and truthfulness of an intellect which Heaven bestowed, to bring back not a few of the deepest truths of Scripture in their brightness and original intensity." And because of this, and to this very end, the Holy Spirit is given. He "shall bring all things to your remembrance, whatsoever I have said unto you." "He shall receive of mine, and show it unto you." "We have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." Infinite loss, however, is incurred by thousands of people in depending upon the intellect of men to bring out these truths instead of depending solely upon the Holy Spirit, who is given to do it, and who only can do it.

A SUMMER SANITARIUM AT STATEN ISLAND.

ARRANGEMENTS have been made with the managers of the Prohibition Park Hotel at Staten Island, whereby this fine summer hotel will be conducted during the present season as a sanitarium, under the auspices of the Battle Creek Sanitarium. A corps of physicians, trained nurses, cooks, and other assistants will be sent from Battle Creek to conduct the sanitarium in a first-class manner. A summer school of health will be held in connection with the sanitarium.

The hotel is most favorably situated, and commands sightly views of New York Harbor. It has the benefit of a cool sea-breeze night and day during the hottest weather, is lighted by electricity, and is supplied with every facility for comfort and convenience. Treatment of patients will include everything needed for the application of scientific hydrotherapy. An electric-light bath, massage, manual Swedish movements, a diet kitchen, etc., will offer splendid inducements to those who require an opportunity for rest and recuperation of health under favorable conditions.

The cuisine will be thoroughly hygienic in character, being under the management of cooks and caterers trained in the Battle Creek Sanitarium School of Scientific Cookery. The daily menus will include not only all the hygienic good things to be obtained in the unrivaled markets of New York City, but, in addition, the delicious and healthful products of the Battle Creek Sanitarium Health Food Company.

For further particulars, address, until May 1, Dr. J. H. Kellogg, Battle Creek, Mich. After May 1, address Sanitarium, Prohibition Park, Staten Island.

DR. PIERSON writes a thoughtful and stirring article in the *Missionary Review of the World* for April on "Individual Links between Givers and the Mission Field," in which he discusses "Special Object Giving" as a means of maintaining greater missionary interest and intelligence, and as a secret for filling the mission treasuries. India, the special topic of the month, is thoroughly presented on many sides. Rev. Edward Storrow, of Brighton, England, contributes an illustrated article on the condition of women in India, unveiling the degradation and oppression which there exist, and showing what has been done to elevate and emancipate them. "The Knights of the Broom," by Dr. T. J. Scott, tells many interesting facts about the sweeper caste of India,—a class of Hindus hitherto but little known,—and a striking contrast is drawn by Miss Lucy Guinness between the "holy men" of Hinduism and those of Christianity. The Digest Department and Field of Survey also contribute much of interest on this important field, the former containing "The Ruin of India by British Rule" and "Ramabai's Famine Widows," and the latter, "Awakening of India" and "Hindu Social Reform."

Other articles of special interest are those on the "Great Burmese Pagoda," by Henry Grattan Guinness, D. D., and "The Training of Native Agents," by Alonzo Bunker.

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