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HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

Emma E. Craig
 Box 449

"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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CO-WORKERS WITH GOD.

THE day is long, and the day is hard;
 We are tired of the march and of keeping guard;
 Tired of the sense of a fight to be won,
 Of days to live through, and of work to be done;
 Tired of ourselves and of being alone:
 Yet all the while, did we only see,
 We walk in the Lord's own company.
 We fight, but 't is he who nerves our arm;
 He turns the arrows that else might harm,
 And out of the storm he brings a calm;
 And the work that we count so hard to do,
 He makes it easy; for he works, too:
 And the days that seem long to live are his,—
 A bit of his bright eternities,— and close to our need
 his helping is.

— Susan Coolidge.

CONDEMNED BY THE JEWS.

MRS. E. G. WHITE.

"THEN the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

"The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?"

Simon Peter had followed Jesus, and so had another disciple. That disciple, John, "was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter."

The look of dejection on Peter's face suggested to the woman the thought that this was one of the disciples of Christ. Being one of the servants of Caiaphas's household, she was curious to know; and she said to Peter, "Thou also wast with Jesus of Galilee." Peter was startled and confused; the eyes of the company instantly fastened upon him. He pre-

tended not to understand her; but she was persistent, and said to those around her that this man was with Jesus. Feeling compelled to answer, Peter said, angrily, "Woman, I know him not." O Peter! so soon ashamed of thy Master! so soon cowardly to deny thy Lord! The Saviour is dishonored and deserted in his humiliation by one of his most zealous disciples.

Just previously to this, Peter had confidently asserted, "Though all men should forsake thee, yet will not I." "I am ready to go with thee, both into prison, and to death." Where now was the confidence of this self-assured disciple? where his loyalty to his Master? O Peter, this was the time when thou shouldst have confessed thy Lord, and that without shame and unwillingness. But another opportunity was to be given him.

The palace of the high priest surrounded an open court, into which the soldiers, the chief priests, and the crowd had gathered, and Peter took a place among the throng. Here attention was called to him the second time, and he was again charged with being a follower of Jesus. "This fellow was also with Jesus," said one. Peter now denied the accusation with an oath. The cock crew, but he heard it not; for he was now thoroughly intent upon carrying out the character he had assumed. One of the servants of the high priest, being a near kinsman of the man whose ear Peter had cut off, asked him, "Did not I see thee in the garden with him?" "Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto."

At this Peter, fully to deceive his questioners, and to justify his assumed character, denied his Master with cursing and swearing. "And immediately the cock crew." Peter heard it then, and he remembered the words of Jesus, "Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice."

Jesus was weary and faint from fasting when the words of denial reached him. And while the degrading oaths were fresh on Peter's lips, and the shrill crowing of the cock was still ringing in his ears, the Saviour turned his face from the frowning judges, and looked full upon his poor disciple. At the same time Peter's eyes were involuntarily fixed upon his Master. That face, pale with suffering, those quivering lips, seemed to speak to Peter, saying, Not know me, Peter? In that gentle countenance Peter read deep pity and sorrow; but there was on anger there. That look of compassion and forgiveness pierced his heart like an arrow. He fled from the now crowded court; he cared not whither. At last he found himself in the garden of Gethsemane. In the very spot where Jesus had poured out his soul in agony to his Father, he fell on his face, stricken and wounded, and wished that he might die there. He remembered with remorse that he was asleep when Jesus prayed through those fearful hours. His proud heart broke, and penitential tears moistened the sod so recently stained with the bloody sweat drops of God's dear Son.

"And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth. And the whole multitude of them arose, and led him unto Pilate."

But these priests, scribes, and rulers, so exact in regard to their own maxims and traditions, would not even enter the judgment hall, lest they should be defiled, so they might not eat the Passover. The Passover was a ceremony instituted by Christ himself before his incarnation, but he who was the foundation of the whole Jewish economy was among them. Type was meeting antitype in the Son of God, and they had done unto him as Satan had worked upon their hardened hearts to do.

The followers of Christ should bear in mind that the evil speeches made against Christ, the abuse he received, they also, as his followers, must endure for his sake. The piety of the church may professedly be of a high order; but when the truth of the word of God is brought to bear upon the heart, and when conviction of truth is rejected and despised that men may place in friendship with the majority, they place themselves on the side of the enemy.

"If the world hate you," said Christ, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now they have both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause."

These words of Christ have been fulfilled in the experience of those who have been loyal to the God of heaven according to the light received. "If they have persecuted me," he said, "they will also persecute you; if they have kept my saying, they will keep yours also." "All that will *live* [not merely profess to live] godly in Christ Jesus, shall suffer persecution." "And these things will they do unto you, because they have not known [by an experimental knowledge] the Father, nor me."

As Christ was hated without cause, so will his people be hated because they are obedient to the commandments of God. If he who was pure, holy, and undefiled, who did good, and only good, in our world, was treated as a base criminal, and condemned to death, his disciples must expect but similar treatment, however faultless may be their life and blameless their character. Human enactments, laws manufactured by satanic agencies under a plea of goodness and restriction of evil, will be exalted, while God's holy commandments are despised and trampled underfoot. And all who prove their loyalty by obedience to the law of Jehovah must be prepared to be arrested, to be brought before councils that have not for their standard the high and holy law of God.

The same spirit that moved the priests and rulers had moved Cain to slay his brother. It is the apostasy from truth that works in the children of disobedience to silence the voice of those who are calling them to obedience. And to-day this spirit is manifested in the churches that are trampling upon the word of God, transgressing his holy law. They know not what spirit they are of, nor the end of the dark tunnel through which they are passing. Deceived, deluded, blind, they are hastening forward to the first and the second death. The vast tide of human will and human passion is leading to things they did not dream of when they discarded the law of Jehovah for the inventions of men, to cause oppression and suffering to human beings.

The churches have been converted to the world, and they show what they would do in this age of the world if they dared. If Christ were in the world to-day, many would have no more desire for him than had the Jewish nation at his first advent. They would do as did the Jews. Were it in their power, they would crucify Christ because he tells them the truth. Many are being educated up to this point. Rulers and teachers, who have caused souls to stumble over their perverted teachings,—all persons who might have understood the prophecies, but who did not read and search to see if they were applicable to this time, and concerned their individual selves, will be taken in the snare, and suffer eternal loss. They will suddenly be destroyed, and that without remedy.

WE OUGHT TO OBEY GOD.

H. W. REED.

THE divine law regards the actions of men; and whether men's actions are in harmony with this law or not, may be known by each man's applying the law of God to his own actions.

God's law must be obeyed, and all human laws that conflict with it must be disobeyed. This is the only condition under which God does not require us to obey the civil powers.

As this principle is lost sight of by many to-day, it will be proper to state it again. We should always obey the "powers that be" when our obedience to them will not be disobedience to God's law. If the civil powers require us to do anything contrary to the law of God, we should not contemptuously refuse; but should answer, in the words spoken by the apostles under similar circumstances: "We ought to obey God rather than men." Acts 5:29. The divine rule that regards the nature, the thoughts, the words, and the actions of men, demands of us supreme love and loyalty to God.

UNITED STATES WAR SECRETARY ROOT has ordered twenty-five thousand dollars appropriated from the revenues of Cuba, to defray expenses of an exhibit of the industries of that island at the Paris exhibition of 1900.

"MIZPAH."

Go THOU thy way, and I go mine,
Apart, yet not afar;
Only, when evil hangs between
The pathways where we are,
May God keep watch 'tween thee and me,
This is my prayer;
He looketh thy way, he looketh mine,
And keeps us near.

I sigh sometimes to see thy face;
But since this may not be,
I'll leave thee to the care of him
Who cares for thee and me.
"I'll keep you both beneath my wings,"
This comforts, dear—
One wing o'er thee, and one o'er me,
So we are near.

And though our paths be separate,
And thy way is not mine,
Yet, coming to the mercy-seat,
My soul will meet with thine,
And "God keep watch 'tween thee and me,"
I'll whisper there;
He blesseth thee, he blesseth me,
And we are near.

—Julia A. Baker.

THE "REMNANT" OVERCOMERS.

H. C. GILES.

THE object of Christ in the Christian dispensation has been, and still is, to see developed a church, "holy and without blame before him in love." Eph. 1:4. This was comprehended in God's "eternal purpose," "which in other ages was not made known unto the sons of men," and which it took the life of Christ upon earth as the "Man of sorrows, and acquainted with grief" fully to reveal. To accomplish this end, Christ is working in his church through his representative, the Holy Spirit. "Wherefore he saith, When he ascended up on high, he led a multitude of captives [margin], and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4:8-11.

All these gifts are the operation of the Holy Spirit. 1 Cor. 12:4-13. These operations are twofold: (1) The apostles, the prophets, etc., must be filled with the Holy Spirit in order to give the message that God would have the church through them receive; (2) The church, and that not simply as a whole, but every individual in the church, must be filled with the same Spirit, in order to receive the message that God has for his chosen instrumentalities to give; for the things of the Spirit of God are "spiritually discerned." "Now 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." 1 Cor. 2:12. So, then, it is just as imperative for the perfection of the church, that every lay member be "filled with the Spirit" (Eph. 5:18) in order to receive the Word when it is spoken, as that the ministers of the Word speak "in demonstration of the Spirit and of power."

But let us note an additional thought developed in Eph. 4:8-16. The operations of the Holy Spirit through apostles, prophets, etc., are "for the perfecting of the saints." Note that the very first object specified is for the benefit of his people. God does not desire to build up a system of machinery in his church; oh, no! he has something infinitely better than that for us; namely, to be perfect saints—perfected in all the Christian graces. To the attainment of this one great end, everything else is subordinate.

Notice again the same scripture: "For the perfecting of the saints, for the work of the ministry, for the edifying [building up] of the body of Christ [the church]: till we all come into the unity [margin] of the faith, and of the

knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we . . . may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together [by God (1 Cor. 12:6), not by man] and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body [the church] unto the edifying [building up] of itself in love." This scripture is worthy of careful study, because it reveals practical truths that are of the utmost importance to God's remnant people.

As we have seen, the first object of Christ in the work of the gospel is "for the perfecting of the saints." His last object is here said to be that of building up the church, or the same thing expressed in other words. So, then, God's supreme desire is to see his church perfected, united in faith, growing up, "joined together and compacted" (how often the Spirit of God has exhorted us to "press together"), working effectually, making "increase of the body [the church] unto the edifying [building up] of itself." How much room is here left for faultfinding and creating dissensions?

Notice again the threefold division of the object stated for the operation of the Spirit in the gifts already enumerated: first, the perfecting of the saints; second, the work of the ministry; third, the edifying of the body of Christ. Observe the order: the final object is to increase and build up the church, that Christ at his coming may "present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27. This result is to follow the "work of the ministry." But it does not come in till the saints are perfected; that is, the work does not increase and extend till those who already profess the faith are perfected in the faith they profess. We see this illustrated in the experience of the apostolic church. Before the apostles were sent out in the "work of the ministry for others, they must gain an experience for themselves; they must be 'all with one accord in one place.'" This was the sure result of being at one with God. Then "they were all filled with the Holy Ghost;" and as the result of their ministry, thousands were added to the church.

Is there not instruction in this for us? That was in the time of the "early rain;" and thus it will be when the "latter rain" shall bring the "times of refreshing" from God to his waiting people. We have long been looking forward to the time when the third angel's message would go with the "loud cry," and the earth be lightened with its glory,—the time when the following prediction will be fulfilled:—

Thus will the message of the third angel be proclaimed. As the time comes for the "loud cry" to be given, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to his service. The laborers will be qualified rather by the unction of his Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. . . . A work of world-wide extent and uncounted power is here brought to view. . . . The work will be similar to that on the day of Pentecost. Servants of God, with their faces lighted up and shining with holy consecration, hasten from place to place to proclaim the warning from heaven. By thousands of voices all over the earth, the message will be given. . . . The message will be carried, as was the midnight cry of 1844, not so much by argument as by the deep conviction of the Spirit of God.

Another word from the same authority:—

The great outpouring of the Spirit of God which lightens the whole earth with his glory will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of his Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God.—Review and Herald, July 21, 1896.

Is it not plain therefore that what is needed just now, and *the* thing that is needed is "the perfecting of the saints," "entire, whole-hearted consecration to the service of Christ"? Then the "work of the ministry" will follow by the same Spirit that is now working to perfect the saints. How was it in the "early rain"? When, in the providence of God, the disciples, not the twelve merely, but the believers generally, "were *all* scattered abroad," they "went everywhere preaching the Word." Acts 8:1, 4. Another word:—

If the followers of Christ were awake to duty, there would be thousands, where there is one to-day, preaching the gospel in heathen lands. And *all* who could not personally engage it the work would yet sustain it with their means, their sympathy, and their prayers.

So that for which Christ is waiting at the present time is for *all* his church, his *whole body*, to be perfected; then he can work as he desires through his chosen instrumentalities, the ministry, for the increase and edifying of his body, and prepare it for translation.

Does it not appear, therefore, that the message for the present time, for both ministers and people, is, "Be filled with the Spirit"? Eph. 5:18. Then will they be able to "offer unto the Lord an offering in righteousness." Mal. 3:3. Then, too, "he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

THE SABBATH IN THE GREEK NEW TESTAMENT.

E. D. KIRBY.

(16) σαββάτου ἔχον (ἐ'κὼν) ὁδόν (hō-dōn') is, literally, *having a way or journey of a Sabbath*. Acts 1:12. The Revised Version reads *a Sabbath day's journey off* (from Jerusalem); the Authorized Version (from Jerusalem) *a Sabbath day's journey*. ἔχον is a neuter singular participle from the verb ἔχω *have*. It modifies ὃ *which*, the relative pronoun, agrees with it in gender, number, and case, and has an object ὁδόν, the accusative (objective) singular of ὁδός *way, journey* (H. 153; G. 192). σαββάτου, *of a Sabbath*, genitive singular, depends upon ὁδόν, so that the whole expression is ἔχον *having ὁδόν a journey σαββάτου of a Sabbath* (for the meaning of Sabbath day's journey,—three fourths of a mile,—see Clarke, Lange, Smith's Bible Dictionary, etc.).

(17) δις (dēs) τοῦ σαββάτου (Luke 18:12) is *twice in the week* in both versions. The expression modifies "fast"—"I fast twice in the week." δις is the adverb *twice*, showing *how many times*; τοῦ σαββάτου is the genitive of τὸ σάββατον, and shows the time *in which* the fasting is done (H. 759; G. 1136). Both δις and τοῦ σαββάτου modify "fast."

In Greek σταθμός may mean *a halting place* on a journey, or *the distance between two halting places* on a journey. So here σάββατον means not, as usually, the *Sabbath*, but the period between two successive Sabbaths (including one of them). To translate it by "Sabbath" here would be to make the Pharisee say, "I fast twice on the Sabbath," which would be meaningless. This, taken in connection with the historical fact that the second and fifth days of each week were observed by many as fast days (see Encyclopedia Britannica, art. Fasting; and Lange and Clarke on Luke 18:12), seems to place it beyond doubt that τὸ σάββατον in this passage means *week*. That τὸ σάββατον here means week, see also T. and R.

(18) εἰς (ās) τὸ μετὰ (mē-tā-ksōt') σάββατον (Acts 13:42), *the next Sabbath* in the Authorized Version, is the same in the Revised Version. εἰς is a preposition with the primary meaning of *into, to*. An action may be thought of as taking place when a certain time is *come to* (H. 796); and so here they besought that when the next Sabbath was *come to*,—should have come,—these words might be spoken to them. εἰς always governs the accusative case; accordingly τὸ σάββατον, its object here, is in the accusative (H. 796; G. 1207). μετὰ is an adverb with the usual meaning of *between*; but here, according to a later usage, it means *after, aft-*

erward (T. under μετὰ, *next* (R.)). It is here used, as any adverb may be, adjectively modifying τὸ σάββατον (H. 666, 600; G. 959, 960, 952). εἰς τὸ μετὰ σάββατον, then, means *on the next Sabbath*. The Authorized Version has a marginal reading of *in the week between* or *in the Sabbath between*; this would give σάββατον the same meaning as in the expression δις τοῦ σαββάτου (No. 17). Verse 44, however, says, "And the next Sabbath day came almost the whole city together to hear the word of God." This is the next meeting spoken of, and the Revised Version, in verse 42, reads, "And as they went out, they besought," etc., leaving out the distinction between Jews and Gentiles. "They," the subject of "besought," would then apply as much to the one as to the other; and as the Scriptures show that the Sabbath was the usual day for teaching in the synagogue, and as we see (verse 44) that on the next Sabbath they did assemble to be taught, it seems that the rendering of both versions (on) *the next Sabbath* is the correct one.

(19) ἦν (an) δὲ (dē) σάββατον ἐν ἐκείνῃ (ē-ka'nā) τῇ (tā) ἡμέρᾳ (hā-mē'rā). John 5:9 is the first text to be considered which has the word "day" (ἡμέρα) in the Greek. The Authorized Version translates *and on the same day was the Sabbath*; the Revised Version, *now it was the Sabbath on that day*.

ἡμέρα *day*, expressed or understood, is found in so many passages that it seems best to give its full declension in the singular, and also the declension of ἡ, the feminine article *the*.

Nom.	ἡ	ἡμέρα	<i>the day</i>
Gen.	τῆς	ἡμέρας	<i>of the day</i>
Dat.	τῇ	ἡμέρᾳ	<i>to or for the day</i>
Acc.	τὴν	ἡμέραν	<i>the day</i>

(H. 134, 135, 272; G. 171, 386).

ἡμέρα is in this verse the object of the preposition ἐν *in, on*; so that ἐν τῇ ἡμέρᾳ is like the phrases ἐν τῷ σαββάτῳ *on the Sabbath*, etc. (Nos. 2, 6, 7, etc.), which we have already considered (H. 782, 797; G. 1192, 1208), expressing the time *when*. ἐκείνῃ *that modifies day*. By a peculiarity of Greek, both the article *the* and a demonstrative *this* or *that* may modify the same noun, and then the order is demonstrative, article, noun (or art., noun, demon.). And so here we have, literally, in the Greek order, *on the that day*—on that day (H. 271, 265, 222, 673, 670; G. 409, 971, 974). ἦν *was*, and δὲ *but, and, now*, which regularly stands after one or more words of its clause (H. 1046), have nothing of special interest. σάββατον is the subject of ἦν. So then the passage is, *and the Sabbath was on that day, or, and it was the Sabbath on that day*.

(20) τῇ ἡμέρᾳ τοῦ σαββάτου (Luke 13:14). *On the day of the Sabbath* is the literal translation of the Revised Version. The Authorized Version gives the same sense in *on the Sabbath day*. τῇ ἡμέρᾳ is here, as in the preceding expression, in the dative, and like it, expresses time *when*. It, however (like Nos. 1, 5, etc.), is used without the preposition ἐν (H. 782; G. 1192). τοῦ σαββάτου modifies ἡμέρα. The phrase *then* is literally rendered by *on the day of the Sabbath*.

(21) ἐν ἡμέρᾳ τοῦ σαββάτου (Luke 14:5), *on a (or the) day of the Sabbath*, is in the Revised Version *on a Sabbath day*. The Authorized Version reads *on the Sabbath day*. Like the phrases ἐν σαββάτῳ, etc. (Nos. 2, 6, etc.), it expresses time *when* (H. 782; G. 1192), ἡμέρα being governed by ἐν, and modified by τοῦ σαββάτου *of the Sabbath*. ἡμέρα being used here in a common expression denoting time, the article may be, as it is, omitted, and ἡμέρα still be correctly rendered *the day* (H. 661; G. 958; B. p. 89; W. p. 119 and following). The Saviour is speaking of pulling an ox or an ass out of a pit on the Sabbath; and whether a *Sabbath day* or *the Sabbath day* is used, the meaning is the same, since it is a definite existing institution that is referred to.

The success of automobiles in connection with the New York fire department, as well as in Paris, is an assured fact. Electric hose carts have arrived at several fires before the engines and hose carts drawn by horses.

Of the thirty-four million people in South America, it is said that thirty million have never seen the Bible.

THE MISSION OF TRIALS.

W. S. SADLER.

LET us consider the difference between trial and temptation, and also the source of trial and temptation. God can not tempt us; he "can not be tempted with evil, neither tempteth he any man." James 1:13. In the battle of life we have two great powers to deal with, God and Satan. It appears that Satan must be the source of all temptation.

As for trials, they come from God. God tries us to test our real worth, and to show us our defects of character. It is possible for God to take Satan's temptation and try man with it; while Satan can also take God's trial and make it an occasion for temptation.

In Vol. IV, page 558, of the "Testimonies for the Church," we read: "Trials would exist in greater power and number, were we to refuse obedience to Christ, and become the servants of Satan and the slaves of sin." And on page 26, in speaking of the Hebrews in the mountain fastnesses, with the Red Sea before them, it says, "He might have saved them in any other way, but he chose this method in order to test their faith and strengthen their trust in him." God is testing his people by trials, but we often fail to see God in the trial, and thus we are led to yield to the enemy's temptation, which usually accompanies the trial.

We read, further, on pages 84, 85: "He puts these persons on trial, and in his wise providence brings them into different positions and under a variety of circumstances, testing them, that they may reveal what is in their hearts, and the weak points in their characters which have been concealed from their own knowledge." God gives us trials, so that we may discover the defects in our character. The people of God must have affliction and suffer in order to be purified. Through much tribulation we shall enter the kingdom.

"God shall hear, and afflict them, even he that abideth of old. Because they have no changes, therefore they fear not God." Ps. 55:19. One way God has to bring about changes is by trials. People who have no trials, no difficulties, and no obstacles, do not make much advancement. God has arranged every possible help for our vigilance, to help us keep awake. "All things work together for good," no matter how they look, or how we feel." See Jer. 48:11.

"God brings his people near him by close, testing trials, by showing them their own weakness and inability, and by teaching them to lean upon him as their only help and safeguard. . . . God brings men over the ground again and again, increasing the pressure until perfect humility and a transformation of character bring them into harmony with Christ and the Spirit of heaven, and they are victors over themselves."—"Testimonies for the Church," Vol. IV, page 86. God brings his people near to him by testing them.

If you pray for a closer walk with God, and he sends trials, can you not see that that is an answer to your prayer? They will work out the peaceful fruits of righteousness. Shall we go around complaining about our trials, or shall we go to God for strength to withstand the test? If we run away from trial, we shall have to be brought back to the same place again. We can not get back on the main track from a side track a few miles below. If we have a certain trial, that is just what we need. God has arranged a course of study and experience for us, which is exactly fitted to our individual needs.

"Your troubles and perplexities have had a tendency to discourage, and you have felt that death would be preferable to life. But at a certain time, could your eyes have been opened,

you would have seen angels of God seeking to save you from yourself. The angels of God led you where you could receive the truth, and plant your feet upon a foundation that would be more firm than the everlasting hills."—*Id.*, page 360.

At the very time when we are almost overwhelmed by our difficulties, the angels of God surround us. They are seeking to save us from ourselves. Remember that the real cause of all our trials is from within. The fiery trial is only one of God's efforts to save us from ourselves. The real cause is our own condition. The refiner does not put the gold into the fire because of his hatred for it; but because he wishes to separate the pure gold from the dross. So God permits trials to consume the dross, to separate the worthless from the valuable, that the pure metal may shine forth.

What does God place us in difficult positions for? Shall we rebel when the way becomes difficult, or shall we ask for grace?—"God permits us to experience the ills of poverty, and places us in difficult positions, that the defects in our characters may be revealed, and their asperities be smoothed away. But after privileges and opportunities have been given of God, after light and truth have been brought home to the understanding; if persons still make excuses for their deformity of character, and continue in their selfishness and jealousy, their hearts become as granite, making it impossible for them to be reformed except by the chisel, the hammer, and the polishing of the Spirit of God."—*Id.*, page 496.

Another object of trials is presented in Vol. III, page 415: "The experience gained in the furnace of trial and affliction is worth more than all the inconvenience and painful experience it costs." Our trials are all necessary, every one of them. Do you suppose that every trial your brother or sister has caused you was necessary? Brethren, let us reckon it so. We do not know how it is, but we know it is so because God says "all things work together for good."

When the devil sees that you are having a trial, he knows that while in the heat of the furnace of affliction, you are more easily molded than at any other time, and he then directs his most powerful temptations against your weakest points. God, by the trial, tries to so mold you as to make you more useful; but the devil tries to utilize your condition during the trial to mold you in the wrong direction.

There are two ways of escape from trials. One is to yield to the enemy's temptation, the other is to endure the trial. You can yield to temptation, and get out of that particular trial immediately. Jesus could have given up everything while in the garden, if he had so desired. There are only two ways out of trial, the right way and the wrong way. By the one way, we come out strengthened; by the other, we find ourselves weakened in character and still further unprepared to resist the enemy's power.

While we should willingly submit to the trials of God, while we make no complaint against the divine testing process, it does not follow that we are likewise to submit to the various circumstances that accompany our trials. Submitting to trial and becoming a victim of circumstance, are altogether different things. Often the greatest good of the trial comes to us through our efforts to master the adverse circumstances that accompany it. At the same time, let us not find fault with our surroundings; for God's hand is on the lever of circumstances. The following, from Vol. III, page 497, will, I think, make this point very clear: "Man can make his circumstances, but circumstances should never make the man. Man should seize circumstances as his instruments with which to work. He should master circumstances, but should never allow circumstances to master him."

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12, 13.

THE heart, it hath its own estate;
The mind, it hath its wealth untold;
It needs not fortune to be great,
While there 's a coin surpassing gold.

No matter which way fortune leans,
Wealth makes not happiness secure;
A little mind hath little means,
A narrow heart is always poor.

'T is not the house that honor makes,
True honor is a thing divine:
It is the mind precedence-takes,
It is the spirit makes the shrine.

—Selected.

THE KINGDOM OF GOD AT HAND.

HETTY HURD HASKELL.
(Coorambong, Australia.)

"THOU sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer thrashing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

The clay and iron denoted the division of the Roman Kingdom. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: . . . but it shall break in pieces and consume all these kingdoms," and then it fills the whole earth. What kingdoms does it break in pieces?—"These kingdoms;" or, in other words, the kingdoms forged out of the kingdoms of the Roman territory; namely, the kingdoms of Europe. The tribes that divided up the Roman Empire now form different states of Western Europe.

But how could the kingdom of God fill the whole earth by overthrowing the European powers? That question would have been far more difficult to answer a few years ago than at present. Any one who is watching the great game the nations of Europe are playing, with the whole world as their "board," can not fail to see that the whole world is being divided among the ruling powers of Europe.

What has become of the Chinese nation, which for so many centuries has held its independence among the nations of the world? The Chinese government nominally controls the interior of the once great nation; but what does its "independence" amount to, when every one of its ports is held by European powers? Its shores are bristling with the cannon of Russia and England, while other powers are strengthening their strongholds, hoping to share in the ultimate division.

What has become of the smaller nations in the southeast of Asia?—All, except Siam, have surrendered to either England or France, and Siam can not hope to hold out long; sooner or later it must succumb to the stronger powers. As for the rest of Asia, Russia is creeping steadily downward from the north; while England advances from the south. It is only a question of time when the mighty continent of Asia will be in the hands of Europe.

How is it with Africa, the continent next in size to Asia? A few months ago, the following was printed in the Review: "The parti-

tion of Africa among the powers is thus: France, 3,000,000 square miles; Germany, 884,000 square miles; Great Britain, 2,190,000 square miles; Italy, 549,000 square miles; Portugal, 825,000 square miles; the Boer republics, 178,000 square miles; Morocco, Egypt, Sudan, Liberia, occupy together 2,435,000 square miles. Thus 11,000,000 square miles of the 11,500,000 of which Africa is composed, is occupied." What does all this mean? Is it not that all Africa will soon be in the hands of the European powers? The Boer governments can not hope to stand out against the English a great while longer. The Jameson raid shows how all South Africa could easily be in a blaze of war.

Now let us glance at the myriads of isles that fill the seas. We see Br., Fr., Ger., etc., scattered everywhere on the map. What do all these abbreviations mean?—They show that these islands are controlled, not by the United States or Mexico, but by the leading powers of Europe.

In fact, is not the *whole world* rapidly coming under the powers of Europe? and does not Europe represent the ten-horned beast that makes war with the Lamb?

The Bible clearly states that the beast, which represents the world, and the two-horned beast, each having its independence, go alive into the lake of fire. Then we ask, What does it mean that the European powers are grabbing China and Africa, those large countries that were outside the territory of the beast?—It can be readily seen by the Bible student that it is the last step before the battle of the great day.

HE SHALL KEEP THEE.

H. E. S. HOPKINS.
(Battle Creek, Mich.)

"THOUGH he fall, he shall not be utterly cast down." Ps. 37:24. "He knoweth our frame." God is merciful, and he lifts us up. Let us form the habit ever to look up. Never look down. Keep the eye fixed upon Jesus. Darkness will come at times to every one.

"When I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." Micah 7:8. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19. We may expect more and more to meet with fierce temptations, but God has promised to keep us as the apple of the eye, and to hide us under the shadow of his wings. Ps. 17:8. Above all, let us take the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked. Eph. 6:16.

LAST spring, as the passengers of the stranded steamer "Paris" separated, they presented to the officers and the crew, resolutions of thanks for the wonderful discipline, courage, and unflinching helpfulness they had shown. After these had been voted, Baron Oppenheim, one of the wealthiest Jews of Europe, rose to his feet, and observed that "the resolutions included the captain, the underofficers, the stewards, cooks, and crew; but of the One to whom each directly owed his safety—God—he had heard no mention." He then suggested that all present should bow their heads in silent thanksgiving to the common Protector of them all.

FRANCE has demanded the degradation of the viceroy of Canton, China, because the order to execute the Chinese magistrate responsible for the murder of two French officers has not been carried out.



"The Lord giveth the word: the women that publish the tidings are a great host." Ps. 68:11, R. V.
 "Make a chain: for the land is full of bloody crimes, and the city is full of violence." Eze. 7:23.

Do not forget the 12 M. hour of prayer for one another, our work, and for those for whom special requests are made.

DAWN is fair, because her mists fade slowly
 Into day, which floods the world with light.
 Twilight's mystery is so deep and holy,
 Just because it ends in starry night.

Life is only bright as it proceedeth
 Toward a truer, deeper life above;
 Human love is sweetest when it leadeth
 To a more divine and perfect love.

— May H. Seymour.

SAVED BY FAMILIES.

God has a certain work to do in the earth, for which he must have helpers. Jesus said, "My Father worketh hitherto, and I work." "Son, go work to-day in my vineyard." "For we are laborers together with God." "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

God never started a work that should come to naught. He never sent any helper out to fail or become discouraged. If any work fails that he has given to us, it is at the point where God is counted out, or made to serve with our sins.

A work always implies material,— tools, implements. Even God must have something to work with if he shall accomplish anything: it may be only a *word*, but it must be suited to the purpose. So the first thing after considering the work that is to be done must be the selection of implements.

First as to the work: it is to establish a certain fact in the mind of every intelligent being; for, since God chose to be served by free men instead of by slaves or machines, peace and harmony require that he and every one of his co-laborers should come to the same understanding of the same eternal principles; that a *fact* should always be recognized as a fact by each alike; that a truth should be known as a truth; error and sin, for just what they are; and since he is the source and center of all things, it was necessary that the facts of his personality and authority should be settled in every mind. There are persons who do not believe that he is: something must be done so that these shall be left without excuse. There are many who misunderstand him, his character, and his attitude toward men: these must be set right.

There are many honest, but ignorant persons who love truth for its own sake, but know very little of what is involved in it. They love all they know of Christ; and since Christ is the truth, any man who has accepted all he knows of him, whether that includes anything that others would call truth or not, has all the truth there is in the universe, and will always recognize and delight in it whenever the Holy Spirit shall bring it to his notice. Eternity will be filled with marvelous discoveries for those who are blessed with that immortal vision which the love of truth will secure to the weakest eyes.

Even here in this dark earth something wonderful is going to happen. I saw an illustra-

tion of it one day in my room at the place that had been opened for my entertainment. I had thrown myself down on the couch for a few moments' rest, and saw over my head a wire dangling from the ceiling. It seemed to be a conductor for an incandescent light, but it was evidently a dead wire; for there was neither socket nor lamp, nor any attachment that gave promise of light, while a kerosene lamp had been doing duty for us. From this I reasoned that although there was as yet something to hinder, there was an expectation of sometime getting light over those wires, and that in building the house they had been placed in position, so that when the fullness of the time should come, all that would be necessary to secure light would be to attach sockets and lamps, and turn the switch.

God's work in the earth is to fill it with light, so that all eyes may see and know the truth; and to this end, he is placing, here and there,— in India, Africa, in the islands of the sea, out in the countless lonely places on mountain and plain, in valley, village, and city,— conductors, clusters of sockets set with individual lamps, all to be ready against a great day that is coming.

I receive letters from lonely Sabbath-keepers,— "isolated," they call themselves. *Thank God if you are among them!* Thank him if he has counted you worthy to be isolated. It is a wonderful privilege, against which, however, many who have not yet seen the purpose of God are struggling with the very power that should be spent in shining. They look upon the situation in which God has placed them as dark, hard, and forbidding. They are trying to "sell out" the lot to which they have been appointed, that they may come in among those of "like faith," and so enjoy life. Oh, that they may quickly be able to understand the wonderful purpose which God is about to work out through them, and how they are honored in being isolated; for he would never send one of his people into any place for which he could not prepare him to stand to the glory of the truth.

All over the world this work of God is going on, getting ready for something. Wherever it is darkest and most unclean, there he seems the most busy; and it will be the darkest right at the very points to which these conductors lead, right where clusters of sockets, each with its lamp, have been placed. The darkest places in the earth ought to be close about Seventh-day Adventist homes; or, Seventh-day Adventist homes ought to be set in the darkest places,— set there because they are dark. So will it be; and one of these days, when everything is ready, when the last conductor (chain of gospel influence) has been laid, the last cluster of sockets (family), the last lamp (individual Christian), is in the last place, then God himself will turn the switch, and such an illumination will break over the darkness of the world as no angel ever saw. The glory of the truth, of which Christ is as full as an acorn is of oaks, will burst into bloom, and every man and

woman on the globe shall know it for what it is. Those who love truth will recognize it at sight, and accept it with joy. They may never have heard of it in detail; they may wear strange garments; they may talk jargon: but just as soon as the light breaks, they will recognize it, and will say, "Hail, holy light! Hail the truth for which my soul has hungered. Hail, life! of which I never dreamed, but which I know is mine."

And you and I are to have a blessed part in this illumination if we will allow God to make use of us. Brother, sister, reader, before we shall go on any further, let me ask that there shall be a period of consecration, in which each shall settle himself to be used just where he is, to fill up the place in which he finds himself,— maybe as a call- or messenger-boy, as a nurse, as a chambermaid, as a laundress, as a farm hand, as a wife, a mother, a father, a child in the home,— with that which God can use to his own glory. And when that place is full of light, God will soon make more room, and send more light with which to fill it.

The soul that is thankful to be made a conductor of light will not be left to walk in the dark. One who is glad to labor alone with God, will never lack for company.

S. M. I. H.

I QUOTE the following from a letter just received from one of our sisters, with whom I have been in correspondence for some time:—

I sewed in— until cold weather came, and then I was not able to go from house to house as seamstresses have to, and be subjected to first a cold house and then a warm one; for it was such a life as that which ruined my health. I hired a room, and tried to take in sewing; but I was unable to do the work required, and so had to give it up; and as I could find no place where I could be comfortable to work even for my board, I had to come to the county poorhouse. It is hard, but I came only for the winter; and if I can stand it until spring, I will go out and do sewing again. Do please pray for me; for there are times when I feel that I am falling away, and yet I know that the Lord has promised to be with me here as well as elsewhere.

I heard of a few Sabbath-keepers in this town, and I wrote them, asking them to visit me here, but they have not been to see me yet. Sometimes my faith is very low, but I try to keep it up, and believe that all things work for good. The REVIEW is a precious visitor. I do think there are places in some parts of the world where I could go into a family and do sewing enough to pay for my board, if nothing more; but I do not know of them. I saved a little money this summer, so I could pay my expenses to some place if I was sure of being able to get work that I could do. I feel alone. I wish I could get such strong faith that I would not feel downhearted. The most of the people here are crazy or idiots, and so you see my company is not very pleasant. It seems sometimes as if I could not stand it here until spring.

This is from an unmarried sister in one of our Eastern States, who is at present in very poor health. I have been in correspondence with her since our woman's work began, and have given her name to others of our sisters for correspondence. A few months ago she wrote me that one of the sisters with whom she was in correspondence had invited her to make her home with her this winter, for which she was very thankful, and was making preparations to go; but very soon after, she wrote me that unexpected circumstances had come to the home of this sister, and therefore it would not be advisable for her to go. She is now in the condition described above, and it occurred to me that there might be others of our sisters who would be glad to have such a person in their family, and bring comfort and happiness to the life of this sister, as well as be profited themselves by her services as a seamstress. I shall be glad to give the name and address of this sister to any one who desires to correspond with her with this in view.

S. M. I. H.

"How much trouble he avoids who does not look to see what his neighbor says or does or thinks, but only to what he does himself, that it may be just and pure."



A NEW YEAR'S WISH.

WHAT shall I wish thee?
What can be found
Bringing the sunshine
All the year round?
Where is the treasure,
Lasting and clear,
That shall insure thee
A happy New Year?

Faith that increaseth,
Walking in light;
Hope that aboundeth,
Happy and bright;
Love that is perfect,
Casting out fear—
These shall insure thee
A happy New Year.

Peace in the Saviour,
Rest at his feet,
Smile of his countenance.
Radiant and sweet;
Joy in his presence,
Christ ever near—
This will insure thee
A happy New Year!

—Selected.

DISEASE AND ITS CAUSES.

Care of Children.

MRS. E. G. WHITE.

In this age of degeneracy, children are born with enfeebled constitutions. Parents are amazed at the great mortality among infants and youth, and say, "It did not use to be so." Children were then more healthy and vigorous, with far less care than is now bestowed upon them. Yet with all the care they now receive, they are feeble, and wither and die. As the result of wrong habits in parents, disease and imbecility have been transmitted to their offspring.

After their birth, they are made very much worse by careless inattention to the laws of their being. Proper management would greatly improve their physical health. But parents seldom pursue a right course toward their infant children, considering the miserable inheritance already received from them. Their wrong course toward their children results in lessening their hold of life, and prepares them for premature death. These parents have no lack of love for their children, but this love is misapplied.

One great error with the mother in the treatment of her infant is that she allows it an insufficient supply of fresh air, that which it ought to have to make it strong. It is a practice of many mothers to cover their infants' heads while sleeping, and this, too, in a warm room, which is seldom ventilated as it should be. This alone is sufficient greatly to enfeeble the action of the heart and lungs, thereby affecting the whole system. While care may be needful to protect the infant from a draught of air, or from any sudden or too great change, especial care should be taken to have the child breathe a pure, invigorating atmosphere. No disagreeable odor should remain in the nursery, or about the child. Such things are more dangerous to the feeble infant than to grown persons.

Mothers have been in the practice of dressing their infants in reference to fashion instead of health. The infant wardrobe is generally prepared to look pretty, more for show than for

convenience and comfort. Much time is spent in embroidering, and in unnecessary fancy work, to make the garments of the little stranger beautiful. The mother often performs this work at the expense of her own health and that of her offspring. When she should be enjoying pleasant exercise, she is often bent over work that severely taxes eyes and nerves. And it is often difficult to arouse the mother to her solemn obligations to cherish her own strength, for her own good as well as for the good of the child.

Show and fashion are the demon altar upon which many American women sacrifice their children. The mother places upon the little morsel of humanity the fashionable dresses which she had spent weeks in making, which are wholly unfit for its use, if health is to be regarded of any account. The garments are made extravagantly long; and in order to keep them upon the infant, its body is girted with tight bands, or waists, which hinder the free action of the heart and lungs. Infants are also compelled to bear a needless weight because of the length of their garments; and thus clothed, they do not have free use of their muscles and limbs.

Mothers have thought it necessary to compress the bodies of their infant children to keep them in shape, as if fearful that without tight bandages they would fall to pieces, or become deformed. Does the animal creation become deformed because nature is left to do her own work? Do the little lambs become deformed because they are not girted about with bands to give them shape? They are delicately and beautifully formed. Human infants are the most perfect, and yet the most helpless, of all the Creator's handiwork; and, therefore, their mothers should be instructed in regard to physical laws, so as to be capable of rearing them with physical, mental, and moral health. Mothers, nature has given your infants forms which need no girts nor bands to perfect them. God has supplied them with bones and muscles sufficient for their support, and to guard nature's fine machinery within, before committing it to your care.

The dress of the infant should be so arranged that its body will not be in the least compressed after taking a full meal. Dressing infants in a fashionable manner, to be introduced into company for visitors to admire, is very injurious to them. The clothing is ingeniously arranged to make the child miserably uncomfortable, and the child is frequently made still more uneasy by being passed from one to the other, being fondled by all.

But there is an evil greater than those already named. The infant is exposed to air vitiated by many breaths, some of which are very offensive and injurious to the strong lungs of older persons. The infant lungs suffer, and become diseased by inhaling the atmosphere of a room poisoned with the tobacco user's tainted breath. Many infants are poisoned beyond remedy by sleeping in beds with their tobacco-using fathers. By inhaling the poisonous tobacco effluvia, which is thrown from the lungs and pores of the skin, the system of the infant is filled with the poison. While it acts upon some as a slow poison, and affects the brain, heart, liver, and lungs, and the infant wastes away gradually; upon others it has a more di-

rect influence, causing spasms, fits, paralysis, palsy, and sudden death.

The bereaved parents mourn the loss of their loved ones, and wonder at the mysterious providence of God which has so cruelly afflicted them, when Providence designed not the death of these infants. They died martyrs to the filthy lust of tobacco. Parents ignorantly, but none the less surely, kill their infant children by the disgusting poison. Every exhalation of the lungs of the tobacco slave poisons the air about him. Infants should be kept free from everything that would have an influence to excite the nervous system, and should, whether waking or sleeping, day and night, breathe a pure, cleanly, healthy atmosphere, free from every taint of poison.

SNOWFLAKES.

MRS. CARRIE PERKINS.

(Shelby, Mich.)

I AROSE from my bed one morning, and looking out of the window, saw snowflakes falling thick and fast. The wind whirled them in all directions, sometimes driving them almost upward, but they all fell upon the ground at last.

The thought came to me, Are not we, like the snowflakes, driven hither and thither by the wind of circumstances? and just as surely as the flakes of snow will reach the ground, and finally melt away, just so surely we shall at last go down to the grave, and be lost from the memory of the world.

But our influence will live on, a word here and a word there will live and grow and bear fruit in some other soul. How careful, then, we should be to set a good example before those around us.

Sometimes it seems as if our lives are of no more worth than a tiny flake of snow. But the snowflakes fulfill their mission. So must we. God knows our purpose. He can see our way from the beginning to the end; and if we trust him, he will guide and keep us here, and give us the final reward when our work on earth is ended.

"I sometimes wish that I could see
The way the Lord is leading me;
But hush, my soul, he knoweth best,
He'll lead thee into perfect rest.
Sometime you will the reason know,
And then you'll say, 'T was better so.'"

THE LONG-DISTANCE SIPHON IN CALIFORNIA.

M. E. Bamford, in Independent.

Our old natural philosophies used to tell us that the siphon is a tube bent in the form of the letter U, having one arm longer than the other. The siphon has become in California a very mighty tube indeed, something more than the siphon's Greek name, "a reed," would indicate. Never did the old Greeks dream of such forms of the siphon as California possesses to-day. The huge inverted siphon, perhaps one or two miles long, made of steel tubing, sometimes thirty inches in diameter, has become in the mountain regions of this State the answer to the problem of how water can be carried in great volumes across deep cañons and up wild, precipitous places to the mines beyond. Where once it would have been said that it was impossible to carry water, the siphon principle will work as it might in the little tube of the class room.

One mining company in Trinity County, of this State, has three inverted siphons that unitedly have a length of over eight thousand seven hundred feet—more than a mile and a

half. Another mine in Butte County last year had an accident to its great siphon, rated the largest on the coast, the siphon measuring two and a half miles in length, and having in its lowest part a vertical pressure of nearly nine hundred feet. Pipe for such siphons is tarred inside before using. Twenty-two hundred inches of water were carried by this giant Butte County siphon.

A flaw in the tubing of the siphon is supposed to have been the cause of the accident. One morning a family heard a loud report, and, hurrying to see what was the matter, they saw that a hole had burst in the side of the great siphon, and that the volume of water was roaring out of the hole. Word was sent to the ditch tender, who turned the water off. But in a great siphon the laws of nature are just as binding as in a little siphon, and the water ascending this big siphon on one side of the river was left without support by the break, and, rushing down, a vacuum was created, which broke the steel pipe in two places on that side. So tremendous was the power of the water that the pipe is said to have ripped like paper, and trees were torn up.

And now began the dangerous work of repairing the siphon. To rivet the steel pipe within, a special car was made, on which two men sat, and were let down the steep inside of the siphon by means of a rope. The men hung there, and, taking turns, did the riveting. If the rope had given way, or if they had lost their hold of the car, during their work in that hot, close place, they would have plunged down inside the great siphon several thousand feet, and been killed.

The entire work of repairing the siphon so that the water could be turned on again was accomplished by one crew of men, who, because of the scarcity of experienced pipe men, could not be relieved, and so worked for nearly seventy hours with a rest of but four hours for sleep during the seventy.

Such a break as this demonstrates the necessity of absolute soundness in the steel pipes of which a siphon is made. An inverted siphon recently put in by the Trinity County Mining Company before mentioned has pipes of the best steel, which were tested before being put in place. This siphon carries water across a valley eleven hundred feet deep, and at the lowest point of the siphon a gate valve is placed to provide for any time when the siphon may have to be emptied. This siphon's length is 4,852 feet. A great portion of it is buried in the ground.

God made mothers before he made ministers; and I defy any minister to do any wide converting work in his parish if the homes and the households are nurseries of utter worldliness. Childhood is the golden time for conversion; and I feel confident that if parents and Sunday-school teachers did their duty thoroughly, we should have a generation growing up into the church and into Christian living, instead of the young being left to run at large in the vain hope of being overtaken and "lashed" in a "revival."—*T. L. Cuyler.*

A LITTLE boy declared that he loved his mother "with all his strength." He was asked to explain what he meant by "with all his strength." He said: "Well, I'll tell you. You see, we live on the fourth floor of this tenement; and there's no elevator, and the coal is kept down in the basement. Mother is dreadfully busy all the time, and she is n't very strong; so I see to it that the coal hod is never empty. I lug the coal up four flights of stairs all by myself. And it's a pretty big hod. It takes all my strength to get it up here. Now, is n't that loving my mother with all my strength?"—*Selected.*

ON GUARD.

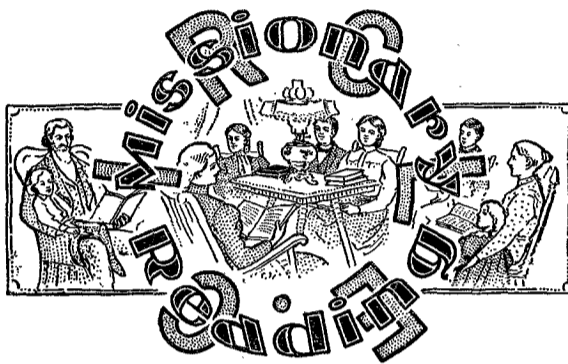
You have a little prisoner,
He's nimble, sharp, and clever;
He's sure to get away from you,
Unless you watch him ever.

And when he once gets out, he makes
More trouble in an hour
Than you can stop in many a day,
Working with all your power.

He sets your playmates by the ears,
He says what is n't so,
And uses many ugly words
Not good for you to know.

Quick, fasten tight the ivory gates,
And chain him while he's young!
For this same dangerous prisoner
Is just—your little tongue.

—*Priscilla Leonard.*



EVIDENT LESSONS IN DANIEL 3.

C. P. BOLLMAN.

AS THE book of Daniel was written especially for the last days, those now living should find, even in its historical portions, much more of practical truth than was seen in it by any former generation.

Personal acquaintance with God and loyalty to him are its evident lessons. "Ye are my witnesses, saith the Lord." But a witness can testify only to those things of which he has personal knowledge. Therefore, only he who knows the Creator as a living Saviour can testify that he is God.

It is a mistake to suppose that men are made great by circumstances. Men are great in being; that is, in just what they are, or, in other words, in the character already formed. Circumstances simply reveal their nobility of character. These men, Shadrach, Meshach, and Abed-nego, had a personal acquaintance with God. They knew the truth, and the truth made them what they were,—free men, capable of great moral achievements.

Knowing the truth,—that is, knowing God, who is himself the truth,—they required no time to decide as to their duty; they knew it; and the living truth in their hearts gave them courage to act upon that knowledge.

In all this there is a lesson for us who live amid the perils of the last days. Only he who knows the truth is truly free. To have a theory of truth is not sufficient. Only he who experiences in his daily life the power of truth, really knows the truth. And he only who thus knows the truth—knows it as a living, ever-present power—will prove loyal to it in the hour of trial.

Again: ability to stand under trial, to overcome temptation, is not acquired in a moment in the face of temptation. He who would be victor in the hour of temptation must first know "the victory that overcometh the world." Great moral victories are not first gained in the presence of temptation, but alone with God, as was Jacob's bloodless victory over Esau. The soul who would triumph over the tempter must first prevail with God. Now is the time to gain an experience that will enable us to

stand in the hour of temptation that is to come upon all the world. He who delays the preparation until he meets the temptation will fail. The great lesson, then, of this chapter is, "Get ready! Get ready! GET READY!"

BEREAN LIBRARY STUDY.

(December 31 to January 6.)

THE story of this lesson is doubtless familiar to all. Be not content with a mere study of the facts set forth. Consider carefully the principles involved in the incident, and the latter-day lesson it teaches. Even the children should understand clearly their obligation to respect and obey the laws of the land, and also the exact point at which the obligation ceases.

Lesson 5.

(Dan. 3: 1-30; "Thoughts on Daniel," pages 78-84.)

1. What previous experience may have led Nebuchadnezzar to make the image of gold?

2. Contrast the lesson taught in the image revealed in Nebuchadnezzar's dream with the one designed to be taught in the image built by him.

3. Describe the image, and the details of the dedicatory exercises.

4. What accusation was made against certain of the Jews?

5. Repeat the conversation between the king and Shadrach, Meshach, and Abed-nego.

6. Describe the execution of the penalty, and the result.

7. What was the effect of the miraculous deliverance, upon the king and upon the people?

8. What comparisons were the Babylonians able to draw between the God of the Hebrews and the gods of their nation?

9. As a help in personal experience, study the use of the words "fiery" and "furnace" in the following texts: Eph. 6: 16; 1 Peter 4: 12, 13; Deut. 4: 20; Ps. 12: 6; Isa. 48: 10; Matt. 13: 41-43.

10. The lesson being shorter than usual, the following general topic is suggested as additional study:—

Other great deliverances.

(a) Noah from the flood. Gen. 8: 1-19.

(b) Lot from Sodom. Gen. 19: 15-23.

(c) Israel from their enemies. Ex. 14: 19-31.

(d) Apostles from prison. Acts 5: 17-29; 12: 5-10.

Review Topics.

1. Give a synopsis of Dan. 3: 1-30.

2. What two occurrences in this lesson seem to be the outgrowth of previous experiences?

3. Was the refusal of the three Hebrews to worship the image, a violation of the decree in Jer. 27: 6-11?

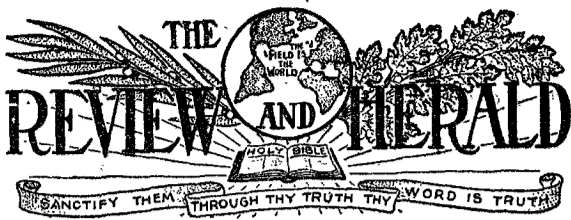
4. What ways of compromise were possible to the three Hebrews? What effect would any compromise have had upon the purpose of God in connection with this event?

5. Were the servants of God sure of deliverance from the fiery furnace? Would it be any evidence that their course was wrong if they had been permitted to perish? What is the real purpose of God in miraculously delivering his people?

6. How may the same principle involved in this lesson be made a text for us?

7. Cite texts setting forth our duty to earthly rulers and our duty to God. At what point does our obligation to civil law end? In case the commands of God and those of men conflict, what "ought" we always to do?

LAST week twenty trains were stopped by the snow, between Denver and Pueblo, Colo.



BATTLE CREEK, MICH., DECEMBER 26, 1899.

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

SPECIAL CONTRIBUTORS:

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,
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Last week we gave somewhat of the character of the National Reform Association. From its own records we gave evidence that the purpose of this association is only persecution, even to the death, upon all dissenters from their views of what is Christianity, and especially upon all dissenters from their views as to what is Sabbath-keeping; that is, upon all who refuse to keep Sunday. We stated that this association had, for the last fourteen years, been making use of every possible line of work of the N. W. C. T. U. to gain favor for their own schemes, and to make successful their own purposes.

And now, lest our statement of this truth might not seem enough to satisfy the members of the N. W. C. T. U., we here set down, from the National Reform Association's records, their own statements of the fact that they have for these fourteen years been making use of the N. W. C. T. U. If any of this shall prove to be surprising reading to any of the members of the N. W. C. T. U., please bear in mind that we are not to blame for that. We simply copy the history as it has been produced by these two organizations, and as it has been published in the official documents of the National Reform Association and of the N. W. C. T. U.

In the published reports of the National Reform Association, for the years 1886 and 1887, there appears the following statement on the relationship between the W. C. T. U. and the National Reform Association in 1885:—

Miss Frances E. Willard, president of the Woman's Christian Temperance Union, suggested the creation of a special department of its already manifold work, for the promotion of Sabbath observance, **co-operating with the National Reform Association.** The suggestion was adopted at the national convention in St. Louis, and the department was placed in the charge of Mrs. J. C. Bateham, of Ohio, as national superintendent. Mrs. Bateham has since, **with her own cordial assent,** been made one of the vice-presidents of the National Reform Association.

Thus, it is plain that in the very origin of the Sabbath Observance department of the N. W. C. T. U., that organization worked hand in hand with the National Reform Association. And if the original suggestion as to the organization of that Sabbath Observance department in the N. W. C. T. U. did not come from the National Reform Association, it is certain that the first steps taken in the creation of that department were taken in consultation with the National Reform Association; and from the very beginning the work of that department was to be in co-operation with that association. And, at the outset, the national superintendent of that department was made a vice-president of the National Reform Association; thus making that department entirely at one with the National Reform Association.

In the year 1886, the report of the National Reform Association in this connection says:—

It was your secretary's privilege this year **again** to attend the national [W. C. T. U.] convention. A place was kindly given for an address in behalf of the National Reform Association, and **thanks were returned by a vote of the convention.** A resolution was adopted, expressing **gratitude to the National Reform Association** for its advocacy of a suitable acknowledgment of the Lord Jesus Christ in the fundamental law of this professedly Christian nation.

And, further:—

In the series of monthly readings for the use of local unions as a responsive exercise, prepared or edited by Miss Willard, the reading for last July (1886) was on "God in Government;" that for August, was "Sabbath

Observance" (prepared by Mrs. Bateham), and that for September, "Our National Sins." **Touching the first- and last-named readings, your secretary had correspondence with their editor before they appeared.** A letter has been prepared to Woman's Christian Temperance Union workers and speakers, asking them in their public addresses to refer to and plead for the Christian principles of civil government. The president of the national union allows us to say that **this letter is sent with her sanction, and by her desire.**

That same year—1886—at the Chautauqua (N. Y.) Assembly, Mrs. Mary A. Woodbridge, a national superintendent of the W. C. T. U., and a vice-president of the National Reform Association, spoke for both the National Reform Association and the N. W. C. T. U., pleading for the National Reform amendment to the Constitution of the United States. In her speech she said:—

The National Reform Association makes this plea in the name of the Lord and his suffering ones. It asks the prayerful consideration of an amendment to the Constitution of the United States, by which, if adopted, we, the people, will crown Christ the Lord as our rightful sovereign.

The Woman's Christian Temperance Union, pursuing its work "for God, and home, and native land," in thirty-nine departments of reform, can but see that were a nation to be thus aroused, were it to make such an acknowledgment at the ballot-box, the laws of our land would ere long be truly "founded on the old Mosaic ritual." Then we *could* [italics hers] have no other God.

To found the laws of our land on the old Mosaic ritual is the set and only purpose of the National Reform Association; and, accordingly, as declared in this month of December, 1899, in the National Reform Association's annual convention, held in New York City, to "put to death" "those who persist in violating God's Sabbath."

At the National Reform Association's convention, held in Pittsburg, Pa., May 11, 12, 1887, a resolution was adopted, complimentary to the W. C. T. U.; and in the discussion of the resolution, one speaker declared:—

This movement is bound to succeed through the influence of the Woman's Christian Temperance Union.

And another declared:—

When we get woman and Christ in politics,—and they will both go in together,—we shall have every reform, and Christ will be proclaimed King of kings and Lord of lords.

So much for the word, the wishes, and the purposes of the National Reform Association. Yet, in addition to this, there is the word and the work of the N. W. C. T. U. itself. In the annual convention of the national union in 1887, held at Nashville, Tenn., the president's annual address, officially reported in the *Union Signal* of December 1, made the following declaration as to the purpose of the union:—

The Woman's Christian Temperance Union, local, State, national, and world-wide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and that is that Christ shall be *this world's king*,—yea, verily, **THIS WORLD'S KING**, in its realm of cause and effect,—king of its courts, its camps, its commerce,—king of its colleges and cloisters,—king of its customs and its constitutions. . . . The kingdom of Christ must enter the realm of law through the gateway of politics. . . . We pray Heaven to give them [the old parties] no rest . . . until they shall . . . swear an oath of allegiance to Christ in politics, and march in one great army up to the polls to worship God.

And that is precisely, and in every respect, the doctrine and purpose of the National Reform Association. And that it is not Christian is made certain by the words of Jesus Christ himself: "My kingdom is **not of this world.**"

Again, in the national convention of the union, held at the Metropolitan Opera House, New York City, Oct. 19–23, 1888, the first of the resolutions adopted in that convention, and officially reported in the *Union Signal* of November 8, reads thus:—

Resolved, That Christ and his gospel, as universal king and code, should be sovereign in our government and political affairs.

All this is exactly the National Reform scheme of a union of church and state, which, when secured, the National Reform leaders by their own words are determined to use as persecutingly as was used the like thing in the Dark Ages.

In view of such a record as this, and for so many years, was it not high time that the N. W. C. T. U., in its annual convention of 1899, at Seattle, Wash., should have protested "against any such interpretation or use of any lines of" their "work as shall give aid or comfort to those who, through ignorance, prejudice, or malice, would enact or enforce such laws as can be made to serve the purpose of *persecution*, or to in any manner *interfere with* the most perfect *liberty of conscience* concerning days, or the manner of their observance"?

And since the union did there refuse to make this proper protest, then is it not high time that the N. W. C. T. U. should adopt, at its next annual convention, the following amendment to its constitution, which is inevitably to come before the convention for adoption in 1900?—

ARTICLE VI.—PLANS OF WORK.

Nothing shall ever be incorporated into any plan of N. W. C. T. U. work, by department or otherwise, which must of necessity become the occasion of sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience.

There is an issue before the N. W. C. T. U.—the most important one that was ever before it. Will the union meet the issue upon its merits, and consider it as its mighty importance deserves? Has the N. W. C. T. U. any regard for the rights of conscience? Does the union wish to avoid responsibility for persecution? The union is now at the point where, in less than a year, it will have to decide this matter: and how will it decide—for Christian liberty, or for persecution?

THE "RETURN OF THE JEWS."

In Matt. 21:33–44 Jesus spoke to the Jews the parable of the householder, who planted a vineyard, and hedged it about, and dugged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country, expecting the husbandmen to render to him the fruits of the vineyard. But, lo! when he sent his servants to receive the fruits, instead of rendering the fruits to the master of the vineyard, the husbandmen took the servants, and beat one, and killed another, and stoned another, and continued so to do until at the last the owner of the vineyard sent unto them his son, saying, "They will reverence my son." But instead of reverencing the son; and, even at the last, rendering the fruit of the vineyard to the owner, they said among themselves: "This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him."

Now, though this is a parable, it is not by any means an imaginary story; for, from the very first word of it until the last, it is simply the report of actual occurrences. It was all, from first to last, simply gathered from what for ages had been written in the Scriptures, which those people were constantly studying, and which they pretended to reverence so highly as to make them above all things "the people of the Book."

The most of the scripture which is the basis of the story is in Ps. 80:8–16 and Isa. 5:1–7. And in Isaiah the appeal is made: "And now, O inhabitants of Jerusalem, and men of Judah, *judge*, I pray you, *betwixt me and my vineyard.*" And when Jesus had recounted the story up to the point where they had caught the son, and cast him out of the vineyard, and had slain him, he said to them: "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" Here now is the time for the decision and the judging; and the judging is submitted to those very husbandmen to whom had been committed the care of the vineyard.

What, then, is the judgment which they pronounced in this case, as between the master of the vineyard and the husbandmen to whom he had committed its care? Whatever it is, it is the judgment which they passed upon themselves. What judgment is it, then, which they passed now upon themselves?—"They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall ren-

der him the fruits in their seasons." Then said Jesus: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Thus it is certain, by the judgment of the nation of the Jews, which they pronounced between the Lord and themselves, and thus pronounced upon themselves; and by the word of God plainly spoken, that the kingdom of God was taken from the Jews and given to another nation. And there is no word that it should ever be taken from this other nation, and given back to the Jews. The only thing henceforth is that, whatever part the Jews shall have in that kingdom, they must get it exactly as do this other nation to whom the kingdom is now given. In other words, they must get it exactly as the Gentiles do.

And that this is so, is plain from the word of the Lord in the passage in Isaiah, which is a principal part of this parable spoken by Jesus. There the Lord appeals to all, thus: "What could have been done more to my vineyard, that I have not done in it?" If there could have been another thing which could possibly have been done by the Lord for that people, it would have been done before they were scattered. But when the Lord had done everything that even he could do; and had so thoroughly done everything that he could appeal to the wide universe for anybody to tell him what more could have been done, then it is certain that there is nothing more that can possibly be done.

From this appeal, it is plain that if anybody can suggest anything that can be done that has not been done, he will in that have discovered something that the Lord never could find out. But that never can be. Nobody can conceive of anything that could be done for the Jews that has not already been done for them by the Lord. And any Jew who is not brought to God and saved to the uttermost by that which God has already done, can never be brought to God at all; which is only to say again that since the kingdom of God, by their own judgment, has been justly and rightly taken from the Jews, and given to another nation, all of them that shall ever see the kingdom of God must find it exactly as do all those of this other nation who find it.

STUDIES IN GALATIANS.

Gal. 3:10-12.

"CHRIST hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

The curse of the law, all the curse that ever was or ever can be, is simply because of sin. This is powerfully illustrated in Zech. 5:1-4. The prophet beheld a "flying roll; the length thereof . . . twenty cubits, and the breadth thereof ten cubits." Then the Lord said to him: "This is the curse that goeth forth over the face of the whole earth." That is, this roll represents all the curse that is upon the face of the whole earth.

And what is the cause of this curse over the face of the whole earth?—Here it is: "For every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it." That is, this roll is the law of God, and one commandment is cited from each table, showing that both tables of the law are included in the roll. Every one that stealeth—every one that transgresseth the law in the things of the second table—shall be cut off as on this side of the law according to it; and every one that sweareth—every one that transgresseth in the things of the first table of the law—shall be cut off as on that side of the law according to it.

Thus the heavenly recorders do not need to write out a statement of each particular sin of every man; but simply to indicate on the roll that pertains to each man, the particular commandment which is violated in each transgression. That such a roll of the law does go with every man wherever he goes, and even abides in his house, is plain from the next words: "I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief,

and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house." And unless a remedy shall be found, there that roll of the law will remain until the curse shall consume that man, and his house, "with the timber thereof and the stones thereof;" that is, until the curse shall devour the earth in that great day when the very elements shall melt with fervent heat. For "the strength of sin" and the curse "is the law." 1 Cor. 15:56.

But, thanks be to God, "Christ hath redeemed us from the curse of the law, being made a curse for us." All the weight of the curse came upon him, for "the Lord hath laid on him the iniquity of us all." He was made "to be sin for us, who knew no sin." And whosoever receives him, receives freedom from all sin, and freedom from the curse because free from all sin.

So entirely did Christ bear all the curse, that, whereas, when man sinned, the curse came upon the ground, and brought forth thorns and thistles (Gen. 3:17, 18), the Lord Jesus, in redeeming all things from the curse, wore the crown of thorns, and so redeemed both man and the earth from the curse. Bless his name. The work is done. "He hath redeemed us from the curse." Thank the Lord. He was made a curse for us, because he did hang upon the tree.

And since this is all an accomplished thing, freedom from the curse by the cross of Jesus Christ is the free gift of God to every soul on the earth. And when a man receives this free gift of redemption from all the curse, that roll still goes with him; yet, thank the Lord, not carrying a curse any more, but bearing witness to "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Rom. 3:21, 22. For the very object of his redeeming us from the curse is "that the blessing of Abraham might come on the Gentiles through Jesus Christ." That blessing of Abraham is the righteousness of God, which, as we have already found in these studies, can come only from God as the free gift of God, received by faith.

And as "as many as are of the works of the law are under the curse;" and as "Christ hath redeemed us from the curse of the law," then he has also redeemed us from the works of the law, which, being only our own works, are only sin; and has, by the grace of God, bestowed upon us the works of God, which, being the works of faith, which is the gift of God, is only righteousness, as it is written: "This is the work of God, that ye believe on him whom he hath sent." John 6:29. This is rest indeed—heavenly rest—the rest of God. And "he that is entered into his rest, he also hath ceased from his own works, as God did from his." Heb. 4:10.

Thus, "Christ hath redeemed us from the curse of the law," and from the curse of our own works, that the blessing of Abraham, which is the righteousness and the works of God, "might come on the Gentiles through Jesus Christ." And all this in order "that we might receive the promise of the Spirit through faith." And "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." And "what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:1-4.

Thanks be unto God for the unspeakable gift of his own righteousness in place of our sins, and of his own works of faith in place of our works of the law, which has been brought to us in the redemption that is in Christ Jesus, who "hath redeemed us from the curse of the law, being made a curse for us."

There is not a single rule in the Bible. Not one. You are never to look for one there; and you are never to turn into a rule anything that is in the Bible. The Bible is simply a set of principles, which, when received into the heart, make our life. The Lord wishes you to live by principle, not by rule.

"HEIRS OF GOD."

"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." Rom. 8:17.

There is no half-way work about the promises of God. We are to use them as a bather uses water. We do not simply wet a foot or finger, an arm or leg, but we plunge in all over. So the promises of God are not limited. They take in all there is. They embrace the whole life. They apply to the present. They cover all the future. There is nothing forgotten or omitted in their provisions.

"Heirs of God." An heir is one who inherits; or who has the right of inheritance of the possessions of another; one who receives, or is entitled to receive, possession of property, either as the legal or natural successor of the owner." If the estate is rich or rare, the heir to it is regarded as most fortunate. To win the favor of an heir or heiress is looked upon as the acme of fortune. In the case of Christians, of whom Paul is speaking, there is no trouble with the heirship. There is no doubt about the property or the inheritance, if we are heirs. The question with us, and the only doubt involved, is in regard to the grounds of heirship.

It will be noticed that there is a very important "if" in the matter, which we shall do well carefully to consider, and take the utmost heed that we run clear of it. "And if children," says the apostle. Yes, "IF." The heirship does not come from, nor rest on, ordinary creation. The scripture does not read, "If creatures, then heirs." Neither is the heirship found in natural descent. The scripture does not say, "If you are the son of such and such a one, even if an emperor or a king, or if in the line of the natural descendants of Abraham, then you are an heir. Rom. 9:7. Nor does the heirship rest on meritorious services. It is not written, "If servants, then heirs. Nor on great achievements or high station; it is not, "If you have accomplished such and such enterprises, gained such a sum of money, or gained so many of the highest honors from your fellow men, then heirs. Nor is it on ceremonial observances; as, "If you have been circumcised, or baptized, or had a place in this or that organization, then heirs. No; but something much simpler and more natural than all this. "If children, then heirs." If you have been regenerated, born again, by the Holy Spirit; if you have entered the family of heaven, "then heirs."

This brings the question at once home to every heart. Have I been born again? Have I the spirit of adoption? Am I fashioned in the likeness of God? Col. 3:10. Have I truly believed in his name? John 1:12.

Mark the universality of the heirship. The principle of priority in time does not enter into the question at all. It matters not whether you are the oldest or youngest. If you belong to the divine family, if you are the very youngest, you are an heir equally with the oldest. The love of God is the same to us all. All are equally related to the eldest Brother, through whom the heirship comes to all. Natural gifts and parts have no place here. All are not apostles; all are not prophets; all are not rich and influential, and all are not eminent in their services and labors, but, just the same, all are heirs; and the inheritance is large enough for all.

We are "heirs of God." Then we are heirs of all that God possesses; heirs of all that he is: heirs of love; for God is love: heirs of goodness; for God is good. Let us for a moment notice how the Scriptures specify upon this point. We are heirs of "all things." "He that overcometh shall inherit all things." Rev. 21:7. "All things are yours." 1 Cor. 3:21. We are called, "heirs of salvation" (Heb. 1:14); "heirs of eternal life" (Titus 3:7); "heirs of the promises" (Heb. 6:17); "heirs of the grace of life" (1 Peter 3:7); "heirs of righteousness" (Heb. 11:7); "heirs of the kingdom" James 2:5. Do we know of anything, or can we imagine anything, to crave or desire apart from God?—If nothing, then there is nothing to which we are not heirs. If heirs of God, we are heirs of everything of value, worth, or joy, of which we can conceive.

But there is a partnership in these claims to heirship. Heirs of God, and joint heirs with Christ;

This is the true test of our title. If we have not the Spirit of Christ, we are none of his. Rom. 8 : 9. But if we are led by the Spirit of God, we are sons of God. Verse 14. Our heirship is nothing unless it is with Christ, through Christ, and in Christ. This shows the greatness of the inheritance; for it is such as God, for his own glory, could give to his only and well-beloved Son, Jesus Christ. And this makes it sure to all the heirs; for Jesus will not lose it; and his title deed, and ours, is identical. This is the golden ladder which the apostle has set up for us to mount up upon, to God. The first round is faith, by which we take hold upon God, believing "that he is, and that he is a rewarder of them that diligently seek him;" the next round is, to become children; the next is, being children, we become heirs; then the inheritance to which, being heirs, we are entitled; and next, the crowning day, when we receive the crown of life that fadeth not away.

John Pulsford tells how God treats mankind. He first "pardons them, and then receives them into his house. He then makes them all his children; and all his children are heirs; and all his heirs are princes; and all his princes are crowned."

The celebrated Lord Eldon is said to have made this lawyer-like and cautious entry in one of his books: "I was born, I believe, on the 4th of June, 1751." We may suppose this hesitating statement had reference to the date, not to the fact, of his birth. But how many, in regard to their spiritual birth, would be obliged to say, "I have, I believe, been born into the kingdom of God;" instead of exclaiming, confidently, with the apostle, "I know"?

We have spoken of one "if," which is to be found in the passage under consideration. There is another, which should not be overlooked; namely, this: "if so be that we suffer with him, that we may be also glorified together." Suffering with him is a part of our communion with him. In another place the same apostle writes: "If we suffer, we shall also reign with him." 2 Tim. 2 : 12.

"There is suffering ere the glory,
There's a cross before the crown."

Dr. Candlish says, "As justification is union and communion with Christ in his righteousness, and sanctification is union and communion with Christ in his holiness, or his holy character and nature, so, by parity of reasoning, adoption must be held to be union and communion with Christ in his sonship, surely the highest union and communion of the three." In harmony with the foregoing is a remark of Dr. Maclane's: "Given, heirship with Christ—but if it is to be worked out into power and beauty, there must be suffering with Christ. But unless there be sonship, there is no possibility of inheriting God. Discipline and suffering will be of no use at all." "Along with the dark hours," says Hossback, "the days of heavy sorrow, comes the Holy Spirit, and through the dark clouds of affliction which surround us, he shows the bright form of the Saviour. Thus in proportion as a man's temporal life grows dark, his eternal life brightens."

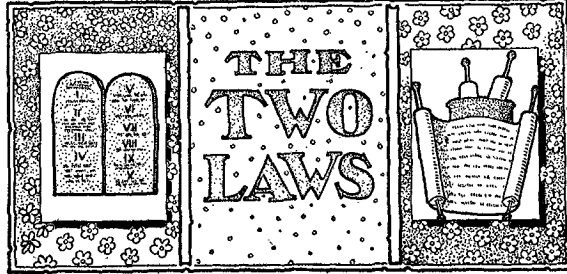
But what we are heirs of, is more than any conditions of blessedness, or characteristics of a joyful state of existence. It is not heaven; it is more than heaven. It is God himself, who is infinitely greater and more glorious than heaven. We are "heirs of God;" not simply heirs of the place where God dwells. We are heirs of him who is the fountain and supply of all that makes all things else glorious and beautiful. God has so endowed the soul of man that nothing less than himself can be its sufficient and satisfactory portion.

u. s.

The New York Tribune says, "Wherever the doctrine of the 'consent of the governed' comes into conflict with that other doctrine of 'the greatest good to the greatest number,' the former is bound to come to grief. That may sometimes be pretty hard on the obstreperous minority; but so is the natural law of the survival of the fittest hard on the unfit."

That phrase, "the survival of the fittest," is the term which is expressive of the Darwinian theory of the course of progress through the evolutionary cycles of "the struggle for existence," from protoplasm to the animal, from the animal to the savage,

and from the savage to the civilized man; and in the nature of things is only the doctrine of brute force. Might only is right; it rests only with might to decide who are the unfit; and so, naturally, it must be always "hard on the unfit." But what an apostasy that is from the original position of this nation upon self-evident truth, and inalienable right by endowment from the Creator; and appeal to the Supreme Judge of the world! Or if it is not apostasy, what is it?



We have seen that "all that is in the world [is] the lust of the flesh, and the lust of the eyes, and the pride of life." We have also seen that when we are delivered from the "world" that is in our own flesh, we are delivered from all the outward forms and ceremonies that are in the world outside of our flesh. The church at Colosse had forgotten that fact; and possibly some Christians in our day have partly forgotten it. Therefore we have the warning that was sent to the church at Colosse, and the principles contained in that warning must be applicable to any who may find themselves to-day in the condition in which the Colossians found themselves. Here it is: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2 : 8. Then, in verses 9-15, follow the reasons why Christians must not tamper with the philosophies and traditions of men. Then, in view of these reasons, verses 16-19 show what our attitude should be toward those who would "judge" us for not conforming, or would "beguile" us into conforming, to those things against which verse 8 has given warning. Verses 20-23 draw the conclusions from the warnings and facts which have preceded. With this introduction, we will now read verses 8-15 without comment:—

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. FOR in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened [made alive] together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man THEREFORE judge you." "Let no man [THEREFORE] beguile you."

Notice, it is the personal experience of the individual Christian that is here reviewed, in his relation to his Saviour; and that this experience and privilege in Christ are given as the sole reasons why we are to "beware" of the philosophies and traditions of men; and why we are not to allow their judgment of our conduct to influence us in the least.

First, we have, in Christ, the fullness of the Godhead. Here are all the treasures of wisdom and knowledge. Verse 3.

Second, we are complete—whole and entire, wanting nothing—in him.

Third, the reasons why:—

(a) We are circumcised with the circumcision of Christ. This puts off the "body of the sins of the flesh;" and is therefore the same as crucifixion with Christ. This we see by comparing Rom. 6 : 6.

(b) After this death with Christ, comes the resurrection with him.

(c) With the resurrection (the quickening with him) comes the forgiveness of all trespasses; and—

(d) With the forgiving of all trespasses comes the blotting out of the handwriting of ordinances.

"You hath he quickened," "having forgiven you all trespasses." Then the quickening comes only as the result of the forgiving. Again: "Having forgiven you all trespasses; blotting out the handwriting of ordinances." Therefore, the blotting out of the handwriting of ordinances goes with the forgiving and the quickening, and only with that.

This is therefore not a national, nor yet a dispensational, matter; but it is an individual matter; and is just as applicable to-day, and has been as applicable through all the centuries that have intervened, as it was the day the Holy Spirit inspired the apostle Paul to pen the words. Each person must be delivered from the "law of sin which is in his members," and that through the old method of crucifixion with Christ, before he can live for Christ. And thus living for Christ, he can no more follow the philosophies and traditions of the world in our day, than could the Christians of Colosse in the days of Paul.

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, . . . after the commandments and doctrines of men?" What should be our attitude toward these "ordinances"? The answer is: "Touch not; taste not; handle not." What of their benefit to us?—"Which all are to perish with the using." How do these "ordinances" appear to the mind of man?—"Which things [ordinances] have indeed a show of wisdom in will worship, and humility [voluntary humility, the humility which puffs up. Verse 18], and neglecting ["punishing," or, "not sparing," margin] of the body; not in any honor to the satisfying of the flesh."

Or, as given in Conybeare and Howson's translation: "If, then, when you died with Christ, you put away the childish lessons of outward things, why, as though you still lived in outward things, do you submit yourself to decrees founded on the precepts and doctrines of men? For these precepts, though they have a show of wisdom, in a self-chosen worship, and in humiliation, and chastening of the body, are of no value to check the indulgence of fleshly passions."

Here is penance versus the cross; philosophy versus the Holy Spirit; the commandments and doctrines of men versus the commandments of God. The Holy Spirit, the living Word of God, through the provision made by the "cross of Christ," DOES CHECK the indulgence of fleshly passions. "The law of the Spirit of life in Christ Jesus hath made me FREE from the law of sin and death." BUT the combined penance and philosophy of all heathen times, including our own, combined with all the traditionalism and ceremonialism of pagans, Jews, and papists, "are of NO VALUE to check the indulgence of fleshly passions."

E. J. HIBBARD.

(Concluded next week.)

Would you like, are you longing, to work for the Lord—to be a worker in the cause? You can. And the Lord has told you where you can find your work. "Whatsoever thy hand findeth to do, do it with thy might." Not what your eye sees, but what your hands find—that is the work set for you, that is what you are to do. Your eye can see work, good work, important work, which is so far beyond you that you can not possibly do it, because you can not get to it. That work is not for you; you need not put any attention upon it. "Whatsoever thy hand findeth." Simply put out your hands; and what they find, that is your work. This also tells you that your work is always within your reach. You need not therefore to be looking for work: put out your hands, and "whatsoever thy hand findeth to do, do it." Your work is always where you are, within your reach from just where you are. Do it, and do it with your might.

The true Christian life is simply principle manifesting itself—the principle that is within, working out.

HOW SHALL WE SPEND THE LONG WINTER EVENINGS?

In the presentation of the special truths go no faster than the Spirit of God opens the way. Failure to exercise great care in this respect is sure to result in discussion and confusion. If some are interested in any special truth, make it a point to consider it with them privately. Inquiry concerning any truth may be taken as evidence that the Spirit of God is preparing the way for the heart to receive more light on that subject.

Never preach, simply talk. Meet the people on a common level, and extend to them a helping hand right where they are.

WHAT TO DO WITH CONTROVERSY.

No arbitrary rule can be laid down with reference to this matter. If we are engaged in the work of giving meat in due season to the people, we may rest assured that the Holy Spirit will qualify us to meet every emergency. Let us be careful that we, as leaders of the meeting, do not instigate a controversy. If controverted points must come up, let it be only after much prayer and earnest thought; and then if the majority of those present ask for the presentation of special truths, let us feel free to give a reason for the hope that is within us, with *meekness and fear*.

Note the following from Sister White, in the REVIEW AND HERALD: "There are many souls yearning unutterably for light; for assurance and strength beyond what they have been able to grasp. They need to be sought out and labored for patiently, perseveringly. Present Jesus because you know him as your personal Saviour. Let his melting love, his rich grace, flow forth from human lips. *You need not present doctrinal points unless questioned; but take the Word, and with tender, yearning love for souls, show them the precious righteousness of Christ; to whom you and they must come to be saved.*"

If any are interested in special truths, do personal work for them. Give them all the light that they are able to receive. "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." 1 Cor. 3:2.

There are two extremes that we must avoid: first, that of unnecessarily antagonizing persons by forcibly presenting new truths; second, the cowardly attitude of allowing our Master's banner to be trailed in the dust, for fear of provoking unfavorable comment, and stirring up the wrath of the dragon. Let us seek, by God's help, to go to neither extreme, but to maintain an attitude that will enable us to preach the gospel unto *all men*, and give a reason for our *doctrines*, with meekness, yet *fearlessly, to every man that asks us*. Thus we shall be instant in season and out of season, giving meat in due season to one and to all.

HOW TO CLOSE THE MEETING.

Close your cottage meeting when the interest is at its height. Send the people away hungry, and they will be sure to return for more. Never hold the meeting for an hour, or an hour and a half, on the pretense that the people *were interested*, or that you wished to *finish your subject*. The better plan is to stop right in the middle of your subject.

How long will it take Christian workers to come to that place in their experience where they will appreciate the value of the plans by which Satan creates an interest in his dime novels and other cheap literature? The exciting and demoralizing stories in flashy newspapers nearly always stop just where the shot was fired, or just before the fatal leap was made, and thus the curiosity of the novel reader is so thoroughly aroused that he is at the bookstore the next week, awaiting the arrival of the next issue of the paper. Let us, as ministers of the glorious gospel, seek to lead the unconverted one, prayerfully and carefully, up to the climax, and there leave him to answer for himself the question, "What will you do with Jesus?"

A very simple and successful way of closing a meeting is this: in closing the gospel talk, or the social meeting, say that the closing time is drawing near, and that you desire to close the meeting with prayer. Ask if there is any one present who has a request to make for remembrance in the closing prayer. Ask if there are any who are burdened for the salvation of their children. Ask if there are any whose brother or sister is in sin, and if he would like to have the brother or sister prayed for; and, finally, ask if there are any who would themselves like to be remembered in prayer. At the close of the final prayer, a few stanzas of some hymn may be sung, and then with or without any formal benediction or announcement that the meeting is closed, begin to shake hands with the people. Now comes the most important part of a cottage meeting—the personal work. A cottage meeting

that has been conducted and closed without personal work for those present may be regarded as largely, if not wholly, a failure. W. S. SADLER.

THE STUDY OF TRUE SCIENCE OR THE STUDY OF SCIENCE.

We are living in an age of wonderful discoveries in science; and the educational institutions of the land are zealously at work, providing every facility possible to perfect this branch of education. While science is a means of accomplishing great good, it may be, and is even now, so misused as to do much harm. It is no wonder that some parents are afraid to have their children study science; for the great majority of those who are foremost in this line of education are skeptics and infidels. A large share of the young men and women who are graduated from the colleges and universities have no hesitancy in letting others know that they are disbelievers of God's word.

But while the results of science study are toward skepticism and infidelity; it need not be so, and it seems to me that the natural results of studying nature in all its varied manifestations would, on the contrary, strengthen the idea that there is a God, who has created these things, and is now upholding them by his power. Paul, in the first chapter of Romans, tells how the present state of things was brought about. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, . . . who changed the truth of God into a lie, and worshiped the creature more than the Creator. . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." God has let a flood of light shine upon the world through scientific discovery; but man, on account of his pride and selfishness, has taken the glory to himself instead of giving it to God, to whom it belongs. Man has worshiped the things he has discovered, instead of worshiping the Creator, who has given him the ability to unravel some of the mysteries of his handiwork; so, as Paul says, God gave them over to a reprobate mind, since they did not like to retain God in their knowledge.

Thousands there are who look at the glorious sun by day and the myriads of stars at night, and all about them are the beautiful plants; the woods filled with happy birds, ascribing praise to their Maker, while man, the masterpiece of God's creation, either looks upon these things with stolid indifference, or uses them for his own selfish enjoyment. Men have left God out, and worshiped nature instead of her Creator.

What if God were taken into the reckoning in all our study of science?—Then every truth discovered would be a revelation of his wonderful character, and would lead men to God instead of away from him. The word of God furnishes us illustrations of the effect of this kind of study. David laid the foundation of a successful life while herding his father's sheep. God said of him, when a mere youth, "I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will." When gazing into the starry heavens at night, David exclaimed, "The heavens declare the glory of God; and the firmament showeth his handiwork." "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" This language indicates that David saw in the heavens, not only the stars, but God's power and wisdom manifested; and realizing something of the magnitude and greatness of his Heavenly Father's universe, in deep humility, he asks, "What is man, that thou art mindful of him?" How becoming would this spirit of humility be in the hearts of the youth of to-day! But, sad to say, we find, instead, much that shows a spirit of pride and self-importance.

The starry heavens also revealed to David God's *faithfulness*. So he exclaimed, as he beheld the harmony of the heavenly orbs as they march across the sky, "Thy faithfulness shalt thou establish in the very heavens." He not only noticed their orderly march, but he learned that deeper lesson,—that He who keeps the stars from clashing one against another, would keep him from falling, and would fully complete the work of grace which he had begun in his heart.

Not only did David study the heavens, but he says, "I meditate on *all thy works*; I muse on the work of thy hands." The next verse tells the result of thus studying God's works, which is true science, in that way: "I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land." How different is this result from that attained by the worldly method of study!

The physician who studies continually the human body, is usually skeptical; if not skeptical, still he is not an active helper in the church. But David, as he studied man, the crowning work of creation, breaks forth in thankfulness: "O Lord, . . . I will praise thee; for I am fearfully and wonderfully made." Students should see the power and wisdom of God manifested in the construction of their bodies. They should realize that "in him we live, move, and have our being." Moses, Solomon, Isaiah, Job, and others saw God in all of the varied manifestations of nature about them, and through these manifestations were revealed to them the broad foundation principles of all science.

God's people can not afford to study anything that leaves out God. All power is of God. All true wisdom is of God. He who denies God, deprives himself of power and wisdom. Parents should educate their children in the school of nature, and this work should begin as soon as possible. We are living in a fearful time for children. There is much of evil in the world; and if we do not see that the minds of the children are occupied with elevating and ennobling thoughts, Satan will fill them with thoughts that will destroy their usefulness in this life, and their souls for all eternity.

Teach your children to have inquiring minds, by asking them questions about nature. What makes the sun rise and set? What causes the different phases of the moon? Where does the robin build her nest? How is it made? How many eggs does she lay? What are the habits of ants and bees? Get your children interested in these things, and you will not be worrying about where they are evenings, and how you can get them away from their associates. But begin this work while they are small children, before their minds become poisoned.

Gather the children often around the fireside, or take a stroll through the fields, and converse with them about God's power, and his goodness in giving us a home adorned with so much that is lovely and attractive; then tell them of the earth, where no sin can enter to defile, which will be more beautiful than the one in which we are now living. This kind of an education will be a strong barrier against the temptations with which the children are surrounded. They will then realize that they are always in the very presence of God, and that "all things are naked and opened unto the eyes of him with whom we have to do."

God has established schools among us where his word shall be first, not only in science, but in *every line of study*. Hundreds of our young people should be in these schools, receiving a fitting to do noble service in the cause of God. Let Seventh-day Adventists send their children where they can study science according to God's plan, and thus save them from the baneful influences of skepticism and infidelity, the natural results of science, falsely so called. M. E. CADY.

"It is God which worketh in you;" the immanence of God. "It is God which worketh in you both to will and to do," the immediate result of the immanence of God. What is the issue of it all? How will it end?—"Of his good pleasure."

What is the good pleasure of God? It is that which gives his own heart satisfaction. Yes, we must take that as our first view; there must be no shrinking from it. If we shrink from that, we shrink from all the blessedness within the thought. "His good pleasure," the thing that pleases him. I go back to the story of creation, and what do I find? When God had made the earth, and made man, and put man upon it, "God saw everything that he had made, and, behold, it was very good." God's good pleasure. God was pleased with his own work, found delight in its perfection. "It was very good."

There came a day when God could say this no more—a day when sin had entered. The sigh and the sob of humanity began amid the trees of the garden of God, and the great, surging sorrow of the race was born amid the hills of perfection. From then on, and on, and on, still the heart of God was not at rest, until long, weary, and yet necessary, centuries having passed, there came "the second Adam," "the Lord from heaven," "the quickening Spirit." Amid the seclusion of his mother's home, he lived, and "increased in wisdom and stature, and in favor with God and man." Passing through the carpenter's shop, he touched all the varied interests of life, and at last the perfect manhood reached by the way of testing and temptation, and yet, thank God, of triumph. He stood upon the bank of the river Jordan. Heaven broke the silence, and once again God expressed his approval as he said, "This is my beloved Son, in whom I am well pleased."

That is "his good pleasure. If you would know the good pleasure of God, you must see man in all his perfection; for, remember, the good pleasure of God for man, is man's highest good for himself. In

Christ we have a picture of perfect manhood. Think of him for a moment, of his perfection of tenderness, of his beauty of character, of all the great, overwhelming strength of manhood that centered in his sacred person. "Behold the man!" and in beholding that man, behold the *pleasure of God*. "It is God which worketh in you both to will and to do of his good pleasure." To make you what Jesus was, God works within you; and until that is finally accomplished, the heart of God will never be at rest concerning you — not until that moment dawns which must come for all who put their trust in him, when the perfect Son of the living God shall present the many sons whom he brings to glory in the presence of his glory, without blemish, in exceeding joy.

For the doing of that, God works in you "to will and to do." That is the intended issue; that is the consummation; that is the crowning and the joy. This view of life contained within vital Christianity is a declaration of your possibilities. O man, hear

me! You are equal to that, because *God* is equal to that. Remember, a man has nothing that he has not received; but you have received something in your creation that makes you equal to that. The possibilities of that eventuality are yours by the fact of your being. You understand, do you not, that before any single being of any description can reach any altitude of success; there must be within the being the possibility of reaching the altitude? You may love your dog, but you can not teach your dog to paint a picture; there is no capacity within him for painting. And, remember this, that if God wishes to work within you to will and to do of his good pleasure, to make you fit for the habitation of the saints in light, the possibility is within yourself. You do not create it; God gave it to you when he made you.

Why? — Because, slumbering in you — alas, alas, too often stupefied by the senseless drugs of sordid money-getting and pleasure-seeking — lie the capacities that make the sons of the eternal God. — *Selected.*



NOTES OF TRAVEL.

So much has occurred in the rapid movement from place to place, work has been so crowded, that in concluding my report I can do no more than touch incidents here and there.

I remained in Seattle five days after the adjournment of the W. C. T. U. convention, as the interest there, which deepened from day to day, seemed to warrant the extension of my work. I had spent the evenings of the convention with our people, and so was able to give my especial message very completely to them. Brother Fero had charge of the arrangements, and Brother Decker was present for the last few days, going on to Portland, Ore., with me.

I received a hearty reception from the Portland church and the members of the W. C. T. U. I spent five days in this city. The meetings, which were held every night in our church, were largely attended, many from outside being present at every service; and a good interest was manifested, such as could but encourage us to hope for further investigation of the truth.

I was invited by the W. C. T. U. to speak for them on Sunday afternoon. The meeting was held in an elegant and spacious church, known as the White Temple, capable of seating from eighteen hundred to two thousand persons. It was well filled with a typical W. C. T. U. audience. The officers of the county and local unions as well as the pastor of the church were upon the platform.

I here met some friends with whom I had formerly labored in Rockford, and Chicago, Ill. I was introduced by a Chicago W. C. T. U. woman, Mrs. Riggs, now in charge of Florence Crittenden Mission in Portland; and the opening prayer was offered by one of my old and tried friends, Mrs. Russell, formerly of Rockford. Several familiar faces beamed out of the audience upon me with the old-time cordiality and fellowship.

I was not able to do all the other work planned for me and visit the branch sanitarium, nor yet our mission, in Portland, which I greatly regret; but I heard most excellent reports from both. I am led more and more to believe that it is through these lines of work that we are to overcome prejudice, and prepare the way of the Lord. I find that wherever there is a sanitarium or medical mission truly representing the principles, that all the other work goes with comparative ease.

From Portland I went to Oakland, Cal., arriving in time to give me a day of rest before the first service, which was held on Friday evening, November 10. I held two or three services a day. I enjoyed the meetings with the Pacific Press employees in their chapel in the early morning as well as any which I have had the privilege of holding for a long time. They were also in attendance upon the evening services, and furnished an element of inspiration, such as any speaker would appreciate.

On Sunday afternoon, by invitation, I addressed the union meeting in the Y. M. C. A. hall, which inaugurated the world-wide week of prayer for Y. M. C. A. work. I also met the local W. C. T. U.

in their headquarters at one afternoon meeting. They were in attendance at the services of our church nearly every session.

November 15 I left Oakland for Santa Rosa, where I spoke in the afternoon in our church, for our people, and in the evening in the Baptist church, for the W. C. T. U. Both meetings were well attended, especially the evening meeting, the church being filled.

The next day I went to Healdsburg, and spent three days with the college and church. I was entertained in the college home, and enjoyed the life with the students. The class work had been so arranged as to give me the students in all the meetings. The usual morning chapel service was removed to the church, and was open to the general public. By this arrangement I was able to take up a line of study and carry it through to something like completion.

I also met the W. C. T. U. by their invitation, and had them at nearly every meeting.

The school life at Healdsburg is regulated upon a very practical basis. Everything seems to go on comfortably. The young people evidently appreciate what they are there for, and are giving their time and strength to their legitimate work.

It had been planned, in order to make one more day for work, that I should return to San Francisco from Healdsburg in time for a meeting on Sunday afternoon. To do this it was necessary for me to arise early, and go by carriage to Santa Rosa, to meet the early morning train, leaving Miss Durland to follow in the afternoon with the baggage. I enjoyed the ride, and was able to endure this physical strain, and was ready at three o'clock to begin work in San Francisco. A good audience was in attendance, with quite a sprinkling of white-ribboners. Two meetings a day were held in San Francisco, with a good interest, although our brethren are so scattered that the attendance was kept up at great personal sacrifice.

Brother Corliss and family are earnestly engaged in work in this city. Lulu, always ready at the organ with such cordial service, was the same inspiration to me that she has always been, and is in this a good example for us all to follow in any place to which we are called. I speak especially of this because such free, whole-hearted service is so important, and so often lacking. The praise service was begun as soon as the audience began to gather, and was conducted with a spirit that would have fed the congregation if nothing else had been provided. I could but think, as I sat and watched that singing audience, what a work our young men and women, with their fresh voices, might do if they would. We have no lack of musical ability, both instrumental and vocal; but in so many places it is almost impossible to find any willing leader, and the work suffers in consequence. A good, spirited service of song as the congregation is gathering, is a good beginning to any meeting.

On Thursday, the 23d, I left San Francisco for St. Helena. I was entertained at the Rural Health Retreat, a most delightful spot, beautiful for situation indeed, on a mountain side, surrounded by its environment of shubbery and trees, and its beautiful outlook over mountain and plain.

The time here was necessarily short, and sanitarium work is always such that day meetings can not be very generally attended except on the Sabbath. But we had services on Thursday and Friday evenings, and nearly all day on Sabbath. The Sabbath attendance was large. Brethren came from a long distance to spend the day, and the Spirit of the Lord was manifest in power. It was an unusual day as regards the number of hours given to work, and the continuous manifestation of interest.

Here I also found those whom I had met in former years, and enjoyed a delightful drive through the mountains in the sanitarium carriage. I have had but few opportunities to spend a half-day in simple recreation, and among those few I have appreciated none more than this St. Helena drive.

I left St. Helena early Sunday morning for Fresno, arriving in time for the union evening service, which had been arranged to meet in our church, under the auspices of the W. C. T. U. Our church is the largest in the city, and the people were evidently quite willing to come in with us. The audience was large and appreciative. Four ministers were on the platform. The president of the W. C. T. U. was very ill, and the Baptist minister was selected to preside over the meetings in her stead, which he did all through with the most cordial spirit of cooperation. We had two meetings each day, morning and evening. The morning meeting was enlivened by the presence of the pupils of the church school, accompanied by their teachers, who came in in a body. I greatly enjoyed the presence of these children. They will stand out in my remembrance as a most interesting and attractive feature of this trip.

I would suggest that the church schools be so planned that when any special meetings are to be held, the children shall have opportunity to attend. Some of these little people, by the answers which they gave, showed that they appreciated the truth presented, and fully sustained all that I have been claiming for the children in the studies on child life. They gave me an opportunity of reviewing my studies in child life in a most attractive way. I think I must plan hereafter to have my meetings in the early part of the day wherever I go, so that I can consistently invite the attendance of the little people.

A meeting with the W. C. T. U. was appointed in the First Methodist church on the last afternoon. On this day I had four meetings, — at 10:30 A. M., 2:30 P. M., at 4 P. M. a special meeting for our own people, and the closing union service in the evening. The work has been crowded up in this way at several places. It has been heavy, but I have been wonderfully sustained in strength, and am glad to have been able to put in these extra hours, and so to redeem some of the time and a few opportunities out of the days when I did not know the things that are becoming more and more precious every day.

S. M. I. HENRY.

CONFERENCE — DISTRICT 3.

THE first meeting of the District Conference for District 3 convened at Mt. Vernon, Ohio, Friday, November 17, at 11:30 A. M.

Elder A. J. Breed, the superintendent of the District, outlined some of the work that would naturally come before the delegates, and spoke of the importance of the gathering, and of its far-reaching results.

With reference to what actions might be taken in the meetings of the Conference, Elder G. A. Irwin, president of the General Conference, said that it was designed that these District Conferences should take up the work in detail relative to the District, which could not possibly be done by the General Conference. He further said that the exchange of laborers and other work would have the same force as if done at the General Conference.

A. J. Breed was elected chairman, and J. W. Collier secretary. R. R. Kennedy, of Ohio; N. W. Kauble, of Illinois; F. D. Starr, of Ontario; R. S. Donnell, of Indiana; and J. D. Gowell, of Michigan, were appointed as a committee on plans and resolutions. Meeting adjourned to Sunday, November 19, at 11:30.

Second Meeting.

The second meeting of the District Conference met Sunday morning at 11:30, in the chapel of the Mt. Vernon Academy. After the offering of prayer, the secretary's report was read and approved.

The Committee on Plans and Resolutions, through its secretary, Elder F. D. Starr, presented the following: —

"1. *Resolved*, That we form a District Conference, composed of the six Conferences of District 3, — Michigan, Wisconsin, Illinois, Indiana, Ohio, and Ontario, — and that this Conference meet biennially,

alternating with the sessions of the General Conference, or as much oftener as may be necessary; also that this Conference have authority to recommend exchange of laborers between the different Conferences of the District, and to make such changes and introduce such plans as may seem advisable to promote the interests of the work in the District."

Carried.

"Whereas, A recent Testimony says 'that where there is one canvasser in the field, there should be one hundred,' we therefore—

"2. Recommend that the Conference of this District take immediate steps in the selection and training of suitable persons for this important work."

This resolution was spoken to by Elders Irwin, Kennedy, and Donnell, and showed that a lively interest was being taken in this branch of the work. Adjourned.

Third Meeting.

Elder A. J. Breed in the chair. Minutes read and approved. The resolution being discussed at the close of the last meeting relative to the canvassing work, was again taken up. Elder Kauble, of Illinois, made mention of a Conference that had passed through a heavy drought, and yet several canvassers had sold from fifty to eighty dollars' worth of books a week, and he attributed it to the fact that the State agent was an active factor in the field work, going from church to church, working with and developing companies of canvassers. He thought we should return to the old principles. Elder Starr thought that the case mentioned by Elder Kauble was due more to the fact that formerly our books were smaller and less expensive, and thus greater sales could be made.

Elder Donnell read a Testimony which stated that books are to bring the light before the world in a way that the ministers can not, and consequently canvassers should be encouraged to engage in this work.

The remainder of the meeting was occupied by Elder Irwin in reading a recent Testimony bearing upon the work of the publishing houses, and telling us that it is not the mind of the Lord that books should be made so high priced, and that the profuse illustrations and fine bindings have a tendency to keep the books away from the common people.

A beautiful thought was brought out, that the angels of God will accompany the faithful canvasser in his work, preparing the hearts of the people for the reception of the books.

The meeting then adjourned.

Fourth Meeting.

The fourth meeting of the Conference was held Tuesday, November 21. The minutes of last meeting read and approved. The resolution pending at the close of the last meeting was called for, and after a rereading, was carried.

Committee on Plans presented the following resolution:—

"Whereas, The Lord has spoken in plain terms concerning the Bible work, telling us that it is heaven-born, and—

"Whereas, Through the earnest efforts of faithful, consecrated Bible workers, many have been brought into the truth in the past, we therefore—

"3. Recommend that the several Conferences of this District, which are not already doing so, take such steps as will best build up and strengthen this line of work in the District, by selecting a limited number of persons who give promise of making good workers, and encouraging them in obtaining an education and training that will best fit them for the Bible work."

Some questions were asked relative to the meaning of the resolution, and how such laborers would be paid. In remarks brought out by Elders Breed and Matthews these points were made clear, and it was adopted.

"Whereas, The movement now on foot tending to restrict religious liberty is rapidly spreading, and—

"Whereas, We are not ignorant concerning the final outcome of such a movement, and—

"Whereas, The Lord has told us that the work that might have been done during a time of peace, will, because neglected, have to be done under the most forbidding circumstances, and—

"Whereas, The Lord still further tells us that if our people continue in the listless attitude in which they have been in regard to this work, God can not pour upon them his Spirit; and that if the leading men in our Conferences do not accept the message sent them by the Lord, and fall into line for action, the churches will suffer great loss, we therefore,—

"4. Recommend that the admonition of the Lord be heeded, and that aggressive work in this line be

taken up among the churches; and in order that we may be able to redeem the time and become speedily educated on this subject, we would further—

"Recommend that the Religious Liberty Association be invited by this Conference to prepare as early as possible a series of lessons, which shall contain the simple principles of religious liberty, and furnish them to ministers, Bible workers, and elders of churches, as aids to them in this work."

This resolution brought out an interesting discussion. Elder Breed said that the officers of the I. R. L. A. are much concerned that this work receive a new impetus, and that they are willing to co-operate in every way possible to bring the work up to a higher standard. Elder Kennedy, in speaking to the resolution, said that it is very easy for our people to fall into the mistake of taking extreme and contradictory positions because of a lack of knowledge of such principles, and expressed the hope that in the series of lessons that might be prepared these principles should be so presented as to be readily understood by all. Elders Starr, Lindsay, Smith, and Wood also spoke in favor of the resolution, after which it was adopted.

"Whereas, The Lord has said that he wishes our youth to act a part in well-organized plans for helping other youth, and that there should be among them 'companies organized in every church to do this work,' therefore,—

"5. Resolved, That we give this work our hearty indorsement, and encourage a systematic effort in its behalf throughout the District."

Elders Carey and Haskell, who have been identified with the organization in Ohio, spoke in its favor, reading from Testimonies showing the necessity for such a movement. Pending the discussion, the meeting adjourned.

Fifth Meeting.

Elder Breed in the chair. Minutes of previous meeting accepted. The consideration of the fifth resolution was resumed. Elder Saunders, of Michigan, expressed his fear that such an organization would tend to separate the young people from those older in experience; but remarks brought out by Elders Mitchell, Collie, and Haskell showed that it was not designed to make an organization separate from the church, nor to have it merely as a social gathering; but rather an organization in the church for the spiritual benefit of the young people. Resolution adopted.

The hour having been consumed in the consideration of this resolution, meeting adjourned.

A. J. BREED, Chairman,
J. W. COLLIE, Sec.

(To be concluded.)

THE CHURCH SCHOOL A MISSIONARY TRAINING SCHOOL.

"God wants every child of tender age to be his child, to be adopted into his family. Young though they may be, the youth may be members of the household of faith, and have a most precious experience. They may have hearts that are tender and ready to receive impressions that will be lasting. They may have their hearts drawn out in confidence and love for Jesus; and may live for the Saviour. Christ will make them little missionaries."

The greatest joy in the life of a church school teacher comes when she sees the Spirit of God controlling the lives of her children, and developing in them the traits of character that shone so brightly in the life of the child Jesus. That it is their privilege daily to live the life that their Saviour lived, and to do such acts as he did, is the truth that the teacher may ever hold before the children.

The results of this teaching are plainly seen in the children,—in their daily deportment, and in their anxiety to be of help to the children and older persons about them. The hearts of the little children are easily impressed by the Spirit of God, and their busy hands are always eager to turn themselves to a good work, when their hearts are enlisted. Thanksgiving day was a real festival of thankfulness to our children, as they went, in small groups, with teachers and older ones, to destitute families in Battle Creek, carrying food and clothing. Children surely were never more eager and happy over an expectation of a good time for themselves than they were in preparing for this work.

The missionary spirit among them is continuous. They have established a fund, to which they add their pennies, now and again, for helping the poor. Two little boys, of their own accord, invested a very small capital in a poem printed on slips of paper, with which they canvassed a part of the town, explaining that they wanted the money for the poor; and the first week one of them brought in fifty cents as his proceeds. Later they bought illuminated

mottoes, which they also sold at a profit; and their ingenuity in the invention of business enterprises is not yet exhausted.

The Spirit of God is present in the schoolroom of the teacher who holds her plans at his disposal. No work is so sweet to the teacher as the work that God plans.

MRS. A. W. SPAULDING.

CEDAR LAKE ACADEMY.

SAYS Christ, "Those that seek me early shall find me." Once again has this been verified. Had you been present in the academy chapel, Sabbath evening, December 3, you, with us, would have been constrained to say, "This is . . . the house of God, and this is the gate of heaven."

When we assembled for our sunset service, there seemed to be a shade of hesitancy on the part of the leader as to how the meeting should be conducted; but it was only momentary. Taking his position in a part of the room not usually occupied at that hour, Professor Lamson asked how many of the students would come over to him. Quickly every one took his seat in that portion of the chapel, seeming to grasp instinctively that something both enjoyable and profitable was in store for us. For a minute there was silence; then he said: "We shall not follow our usual form to-night, but just let you tell what have been your experiences during this week, and what are your determinations for the future, as God may lead you to speak. Immediately there came over us a solemnity unprecedented this term, and soon one and another arose, each calmly dedicating his life to God, to labor as a missionary in home or foreign fields, till eighteen had given themselves to be and to do what, and to go wherever, God may want them, though it take them from friends and home.

Then came a pause as if the work of the hour had been accomplished, and, with a short prayer for God's blessing to rest upon us, especially upon those who had so signally surrendered themselves to be led of God, we were excused; but not a person moved. Each seemed held in his place by some powerful influence, whose spell might not be broken. Soon it became apparent that Jesus was knocking at other hearts, seeking entrance where before he had been denied. Oh, the blessedness of the presence of the Spirit of God! Hearts that before had been stony were melted to tenderness, and soon these were voicing their desires to be followers of the lowly Jesus, keeping their eyes upon his matchless character, that they might be transformed into his image.

Again there came a quiet time; but here and there was seen one with bowed head, evidently in mental conflict. Professor Lamson said, "I shall not try to close this meeting till it is evident that the mind of the Spirit of God has been met. If any wish to be excused, they may pass quietly out;" but no one moved. Meanwhile, the Spirit went quietly on searching hearts, convincing of sin, of righteousness and of judgment to come. And again the Spirit was victorious, for yet other souls cast themselves upon the Rock, Christ Jesus, and were broken. Confessions were made, and pardon sought, and long-cherished plans surrendered to the Master to be wrought out or abandoned as he shall direct.

Before the service closed, opportunity was given for any who might desire to be baptized to make it known. Five responded. This, of course, brought joy to the hearts of those in charge of the work here, for to all it seemed the seal of God's approval of the methods employed in conducting the school. And thus were garnered the first fruits of the harvest of souls they hope to see gathered into the garner of God during this school year. E. A. S.

THE SOUTHERN FIELD.

NINE camp-meetings were held in the District during the summer and fall. The results of the labors of these meetings have been the most satisfactory of any season I have spent in the message since my connection with it, covering a period of nearly a quarter of a century.

As there are but two organized Conferences in this territory, the greater portion of the time of the camp-meetings was devoted to the spiritual interests of the brethren. Elder J. A. Brunson attended all the camp-meetings, and his labors were much appreciated by our brethren as well as by others. Sister Brunson attended most of the meetings, in the interests of the health work, and her labors did much to awaken thought on these vital questions. Dr. Hayward, of the sanitarium, was present at the meetings at Knoxville and Paris, Tenn. His labors were efficient and appreciated.

Our first camp-meeting was held at Hatley, Miss., the place of Elder Owen's arrest for Sunday labor. As his trial was set for, and occurred, on the day

after the meeting closed, our first thought was to make the camp-meeting an occasion for vindicating the rights and privileges of conscientious observers of the law of God. Remembering that our Saviour's mission to the earth was not to defend his rights, but to set forth principles of truth, which, if accepted, would free every bondman not only from human servitude, but from the greater bondage of sin, we endeavored to set before the people the love of God for fallen humanity, in the surrender of his own dear Son to be sacrificed upon the cruel cross, thus meeting the penalty of man's disobedience and transgression. We are constrained to believe that this had its influence upon the minds of those who attended the services, and God wrought for the deliverance of our brethren. The meeting, though small, as there are but few brethren in Mississippi, was a success, and the brethren were strengthened in the truths of the message.

The next meeting was at Welsh, in the southwestern part of Louisiana, six hundred miles from Hatley. The camp was beautifully situated, having large trees and green sod. Elder Horton had preceded this meeting with a tent-meeting, so the people were prepared to hear the message as presented from the camp-meeting standpoint. There was a fair attendance of brethren of this State, and the night services were well attended by the people of the town. The brethren returned to their homes, strengthened and encouraged.

Louisiana is a good field for labor, and there are openings in different parts of the State where the people desire to hear the truth. There is only one minister and one Bible worker in this large State, a territory much larger than that of several of our strong Conferences that have many laborers. It would be a great blessing to our old and strong Conferences, with a large corps of laborers, to send some of their strong men to these needy fields. But few persons in this State, with its many cities and towns, have heard the message. Many families could find places where they could settle, and do efficient work for the Master, by living the truth, teaching the principles of healthful living and the improved methods of agriculture, establishing schools, and engaging in medical missionary work, canvassing, etc.

The next meeting was held at Gadsden, Ala. I rode six hundred miles to reach Gadsden, nearly two hundred of which was through rice plantations of southern Louisiana. To one unaccustomed to the sight, these large fields of growing grain, covered several inches deep with water, is a novel scene. There are a few more brethren in this State, as well as a larger force of laborers, than formerly, yet there is room and work for many more. The camp was well situated, and the force of workers increased by Elder Sheafe, whose labor and songs were enjoyed by all.

One tent was used in this State during the summer, and several persons were reported as accepting the message. The school work is meeting with favor also. Several schools are now in successful operation. N. W. ALLEE.

CORRECTION.

The retail price of "Beautiful Joe" is 60 cents for the larger book, and 25 cents for the smaller, instead of the price heretofore advertised.

THE BATTLE CREEK COLLEGE WINTER SCHOOL AND THE GOOD HEALTH PUBLISHING COMPANY'S OFFER.

The Good Health Publishing Company is receiving a number of inquiries concerning the special offer which they made through the columns of the REVIEW AND HERALD, week before last. This offer was to young men and women who desire an education to fit them for the work of the Master. We will give such who have good recommendations an opportunity to enter the Battle Creek College Winter School at once. Only a limited number can be taken.

Apply at once to Good Health Pub. Co., Battle Creek, Mich.

SPECIAL WINTER TERM OF THE SOUTHERN INDUSTRIAL SCHOOL.

The winter term of the Southern Industrial School will be conducted as a special course for those who desire to fit themselves speedily for some branch of the Lord's work. The term begins January 2, and closes March 27, 1900.

The District Conference will be in session during the first ten days of the term. In addition to the regular laborers of the District, Elder G. A. Irwin and Elder S. N. Haskell and his wife will be in attendance, and give instruction. Elder Irwin will read recent important communications relative to various phases of the work. Elder Haskell will conduct a series of most interesting and instructive studies on the third angel's message. Sister Haskell will give a very helpful series of studies on the best methods of conducting Bible readings. All the instruction of the Conference will be open to the students of the school.

The school has been so fortunate as to secure the services of Elder John A. Brunson as Bible instructor for the winter term. Three or four different classes in Bible study will be taught during the term, including a study of the book of Revelation. Elder Brunson will also conduct a class in public speaking. The exercises will consist of short talks on religious topics, the live questions of the day, Bible readings, and kindred subjects, interspersed with appropriate instruction and criticisms by the teacher.

During this term a thorough course will be given in the principles of teaching. This will be especially helpful to those who expect to engage in teaching church or family schools. A thorough course will be given in bookkeeping, commercial law, and penmanship, for all who may be desirous of becoming bookkeepers and commercial workers. During the last six weeks of the term, Brother A. F. Harrison will conduct a canvassers' institute, for the benefit of those who are preparing to enter the canvassing work.

Those who need to review, or to take instruction in, the common branches of study, will have opportunity to do so in the regular classes of the school. Instruction will also be given in physiology and hygiene, nursing, cooking, and sewing. Thus, whether the student expects to become a minister, Bible worker, canvasser, teacher, or business worker, he will find excellent instruction suited to his needs.

Certainly this will be the most favorable opportunity the young and middle-aged people of the Southern district have had of getting a short but thorough course of instruction for practical uses in the Lord's cause. For catalogue of the school and any other particulars, address C. W. Irwin, Gray'sville, Tenn.

CEDAR LAKE ACADEMY.

The time has come for some announcement to be made relative to the winter term. There are some special features of our work that should be considered by all who are intending to come to school the first of January:—

1. Owing to a lack of facilities to give students labor, we shall be unable to give more than an average of six-hours' work a week to any student. This will necessitate a larger expenditure of money, but will enable each student to study more hours, and take more studies.

2. Boarding will be upon the European plan, as heretofore. Many of our students are living on less than four dollars a month, and seem to be doing well.

3. The dormitory dues will be two dollars a month, no charge less than fifty cents for one week. This will include light and heat.

4. The library fee will, in each case, be fifty cents a term.

5. The rates of tuition in general are as follows: For one month, one study, \$1.50; two studies, \$2.50; three studies, \$3.25; four studies, \$4.00. This does not include music.

6. We have arranged two special courses for the convenience of those desiring to attend only the winter term: a course in shorthand, to include penmanship, spelling, grammar, typewriting, and Bible, \$5 a month; and a course in bookkeeping, to include penmanship, spelling, grammar, physiology, and Bible, \$5 a month.

7. We offer a special course in the common branches, to accommodate a class of men and women, old or young, who would like to "brush up" on these lines. A class in Bible, reading, simple grammar, spelling, writing, arithmetic, physiology, for \$5 a month.

8. Students who are of age, or who have the written consent of their parents, may room and board outside the dormitory, or may room outside and board at dormitory, but such boarders will, in addition to their board bills, be charged one dollar a month to assist in defraying the expenses of the dining-hall.

9. Hereafter all payments for tuition will be due and payable as soon as classes are chosen. Dormitory dues will be payable the first week, and each student will be required to deposit five dollars in addition to the foregoing, for a dining-hall coupon book, to cover the probable cost of one-month's board.

10. The new term will begin Jan. 3, 1900, and close March 28, 1900, twelve full weeks. Students should come Tuesday, January 2.

11. Bring all the bedding you will need even if you should sleep alone. Bring ring if wanted, straw-tick, towels, etc. Students are to furnish their own toilet soap.

12. The probable expenses of a three-months' term will be about thirty dollars. This may be decreased to five or ten dollars by faithful work. J. G. LAMSON, Principal.

NOTICES.

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

ADDRESS WANTED.—I. T. Merchant, Isom, Ga., desires the address of Miss F. B. Hermon.

WANTED, at once, the name and address of every Seventh-day Adventist in your church who does not take the REVIEW, Address the editors.

WANTED.—Employment by young man twenty-three years of age, in broom factory. Has had seven years' experience. Desires to earn money to fit himself for work in the Lord's vineyard. References furnished. Address D. W. Dailey, Gaines Station, Mich.

FOR SALE.—Farm of 171 acres in Lincoln County, Minn. One hundred and twenty acres under cultivation, 15 acres meadow, 3 acres forest trees, remainder is pasture. Four-roomed house and kitchen; frame granary and barn. Good well near house, running spring in pasture. Property situated five miles from railroad in process of construction. Church consists of Scandinavians. For further information, address J. W. Christophersen, Box 232, Canby, Minn.

APPOINTMENTS.

NO PREVENTING providence, I will be with the church at Paw Paw, Mich., January 6, 7, and may stay a few nights longer, if necessary; and with the Waverly church the 13th and 14th. I trust all will make these meetings real seasons of seeking God. Will not all our brethren and sisters so plan their work that they will not be absent from any of the meetings? The Lord is soon coming, and we need a new experience in the things of God. Pray that God may rule in all things in those meetings. W. C. HEBNER.

PUBLICATIONS WANTED.

THE following persons desire late, clean copies of our publications, post-paid:—

Melvina Koonce, Clifton, O. T.

Mrs. C. E. Tenney, 556 Walnut St., Kansas City, Mo.

Henry Alfred Davis, medical missionary, Ohnanar, N. W. P., India, via Mirzapur, Sabbath tracts.

J. A. Young, El Paso, Tex., REVIEW, Signs, Sentinel, Good Health, Instructor, tracts, Spanish literature.

Mrs. S. C. Phillips, Huntsville, Ala., REVIEW, Signs, Sentinel, Instructor, Little Friend, Missionary Magazine, tracts.

Tennessee River Tract Society, 415 Woodland St., Nashville, Tenn.: Christian Educator, November, December, 1897; January, February, 1898; January, 1899: General Conference Bulletin, Nos. 4, 5, 6, 11, 12, 14, 15, 16, 1899.

Obituaries.

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

BARKER.—Died at Parker, Colo., Sept. 10, 1899, Irene, infant daughter of G. W. and D. E. Barker, aged 1 year, 7 months. Words of comfort were spoken by Elder W. W. Hills, from 2 Cor. 1:1-4. G. W. BARKER.

ROSS.—Died at Titusville, Pa., Nov. 30, 1899, Mrs. Emma Mitchell Ross, wife of Brother George Ross, aged 80 years. Words of comfort were spoken by Elder Morris Lakens, from John 11:25. A. G. WARNER.

VAUGHAN.—Died near Petersburg, Ind., Aug. 8, 1899, of consumption, Lizzie, oldest daughter of Ezra and Permella Vaughan, aged 14 years, 11 months, 6 days. She was a firm believer in the third angel's message. HETTIE COBLE.

MALOTT.—Died near Petersburg, Ind., March 5, 1899, of cancer, Elias Malott, in the forty-ninth year of his age. He accepted the truth under the labors of Elders J. M. Ellis and M. M. Kenney. He leaves a wife and seven children to mourn their loss. HETTIE COBLE.

LAURITSON.—Died near Manchester, Iowa, Oct. 7, 1899, of consumption, Lottie June Lauritson, aged 28 years, 3 months, 6 days. She was a member of the Des Moines church of Seventh-day Adventists, and died in full hope of a part in the first resurrection. L. E. JUNE.

DALLEY.—Died in Quincy, Mich., Nov. 22, 1899, of consumption, Brother Ray Dalley, aged 21 years, 2 months, 8 days. Brother Dalley accepted the truth last June, was baptized a little later by Elder R. C. Horton, and united with the Quincy church. His last words were a prayer to Jesus to take him in his arms. Discourse was given by the writer. Text, John 11:25. W. D. PARKEURST.

HAYES.—Died at Memphis, Mich., Oct. 16, 1899, Sister Margaret Hayes, in the seventy-fourth year of her age. She accepted the views held by Seventh-day Adventists at a tent-meeting held at Memphis by Elders Lawrence and Cornell about thirty years ago. She was a worthy member of the Seventh-day Adventist church. Discourse was given by the writer. H. M. KENYON.



SPECIAL NOTICES

RECEIPTS FOR PRESENT TRUTH FUND.

Formerly reported..... \$26 50

RECEIPTS FOR FRENCH TRACT FUND.

Formerly reported..... \$188 95

THE WORLD'S HARVEST SIGNS.

THE best time to circulate it has now arrived. Present edition is dated December 6. The truths it contains will always be timely. One canvasser, who with his co-laborers has sold 3,820 copies, says, "It will sell for months yet." Words of praise for the paper are abundant. Everybody likes it, and receives it with thanks. "It is a timely issue." "Best paper ever issued." "Papers all gone; send more." "I find no trouble to sell the paper at the price, ten cents." "Was out not quite an hour, visited thirteen houses, and sold nine copies of the paper. The people seemed so kind that I longed more than ever to help them," etc. These are a few of the many expressions we hear.

The supply of the paper will not be exhausted. The presses are still running on it, and will continue to run as long as there is a demand. Order now, and get these timely truths before the people. Address Signs of the Times, Oakland, Cal.

GRAND TRUNK RAILWAY SYSTEM.

Time Card in Effect October 9, 1899.

C. & G. T. DIVISION.

WEST-BOUND FROM BATTLE CREEK.

No. 9, Mail and Express, to Chicago... 12.15 P. M.
No. 1, Chicago Express, to Chicago... 9.00 A. M.
No. 3, Lehigh Valley Express, to Chicago... 3.40 P. M.
No. 5, Pacific Express, to Chicago, with sleeper... 1.10 A. M.
No. 75, Mixed, to South Bend... 8.20 A. M.
Nos. 9 and 75, daily, except Sunday. Nos. 1, 3, and 5, daily.

EAST-BOUND FROM BATTLE CREEK.

No. 8, Mail & Exp., to Pt. Huron, East, and Detroit... 3.45 P. M.
No. 4, Lehigh Express, to Pt. Huron and East... 8.27 P. M.
No. 6, Atlantic Exp., to Pt. Huron, East, & Detroit... 2.25 A. M.
No. 2, Lehigh Express, to Saginaw, Bay City, Pt. Huron, and East... 6.50 A. M.
No. 74, Mixed, to Durand (Starts at Nichols)... 7.35 A. M.
Nos. 9 and 74, daily, except Sunday. Nos. 4, 6, and 2, daily.

GEO. T. BELL, 1st A. G. P. & T. Agt., Chicago, Ill.
A. S. PARKER, Ticket Agent, Battle Creek.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Oct. 7, 1899.

Table with columns for EAST and WEST, and rows for various stations like Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Marshall, Albion, Jackson, Ann Arbor, Detroit, Falls View, Susp. Bridge, Niagara Falls, Buffalo, Rochester, Syracuse, Albany, New York, Springfield, Boston.

*Daily. †Daily except Sunday.
Trains on Battle Creek Division depart at 8:05 a. m. and 4:10 p. m., and arrive at 12:40 p. m. and 6:10 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
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"Making Home Peaceful"

BY MRS. L. D. AVERY-STUTTLE.

A happy sequel to "Making Home Happy." The purpose of the author has been to illustrate by object-lessons how the spirit of the meek and lowly Jesus, when it enters the hearts of the inmates of the home expels and excludes the spirit of envy and selfishness, and it can then be truly said, "There is no place like home." The memories of home in childhood's happy hours are the "oases" in the lives of busy men and women.

This work contains so many practical lessons in every-day home life, that the library of the happy and peaceful home would not be complete without it, and to all others it is indispensable.

The book is uniform in size and style of binding with "Making Home Happy." Price, bound in cloth, with beautiful cover design, 50 cents; in paper cover, 25 cents.

Address your tract society, or—

REVIEW AND HERALD PUB. CO., Battle Creek, Mich.

The Missionary READING CIRCLE

Is making rapid progress. Many encouraging letters are received daily, giving accounts of the interest that is taken in the study of the lessons brought out in the Berean Library, "Thoughts on Daniel," and the Missionary Magazine.

We would suggest that our brethren and sisters throughout the field secure a copy of Elder A. T. Jones's book, "THE GREAT EMPIRES OF PROPHECY," and study the following chapters in connection with the present lessons in "Daniel."

The Empire of Babylon under Nebuchadnezzar.

The Empire of Babylon from Evil Merodach to Belshazzar.

The Empire of Persia and Media under Darius the Mede and Cyrus.

Many helpful suggestions and interesting points will be gathered from the study of this important book. Maps illustrating the Four Universal Kingdoms are interspersed through the book.

Address your tract society, or the—

Review and Herald Publishing Company.

Your Money Back if You Want it

A RARE OPPORTUNITY TO SECURE AN APPROPRIATE AND ACCEPTABLE PRESENT.

Christ foretelleth the St. MARK, 13. destruction of the temple.

31 And the second is like, namely this, "Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.
32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:
33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

A. D. 33.
to him, Master, see what manner of stones and what buildings are here!
2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.
3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,
4 "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?"

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Editors of the Review and Herald, Battle Creek, Mich. PORTLAND, ME.

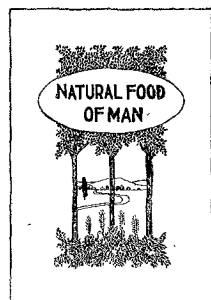
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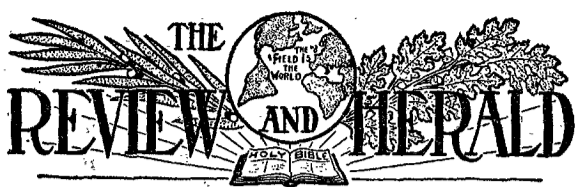
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BATTLE CREEK, MICH., DECEMBER 26, 1899.

NEARLY eighty per cent of the people of Cuba can neither read nor write. And yet for four hundred years Rome had complete control of all educational matters there.

A CARD from Brother Munson, at Genoa, Italy, dated December 6, says all were well, and had a pleasant voyage from Amsterdam, and expected to reach Padang, Sumatra, about January 1.

IN advocating the annexing of the Philippines, President Capen, of Tufts College, has declared that "the Constitution of the United States stands face to face with a condition to which it must bend." But the Constitution of the United States can not be bent: it can only be maintained or else broken.

BROTHER STOWELL, of Redlands, Cal., desires that all who write to him expecting an answer should enclose a postage stamp. He says that he is getting so many letters that he can not furnish stamps for replies. And even if he could, is it fair to ask him to do it? Always, when writing on your own business and expecting a reply, enclose a stamp.

DURING a recent debate in the French chamber of deputies, concerning the colonial budget, a M. Destournelles, republican, "dwelt on the danger of colonial expansion, especially the risk of foreign complications," since France has neither a colonial army nor navy. In response, a M. Etienne, also republican, supported the colonial policy, "pointing out that even the United States is making colonial conquests."

THE *Converted Catholic* says that "the papal agents want Father Mc Kinnon to be bishop of Manila if the consent of the pope and President Mc Kinley can be obtained." And has it come to pass already that the president of the United States must be consulted, and give his consent in the appointment of a bishop in the Catholic Church? Of course this is only to be expected, since the Catholic Church through its apostolic delegate is the chief instrument in the complete subjection of the people of the Island of Luzon.

THAT was a mistake which we stated last week—that the pope had decreed that next year would be the first of the next century. That is what the papers said that he had decreed; but in reading the decree itself we find that he said that "at midnight of the last day of December of the coming year the present century will come to an end, and a new one begin." However, our comment is good as an answer to those people who do insist that 1899 is the last year of this century, of whom the editor of the *Chicago Times-Herald* is one, and of whom there are many more throughout the country.

THE *Independent* also stands in the list of apologists for slavery and polygamy under the Constitution, which distinctly forbids it; that is, "in spite of the Constitution." It declares that those who oppose it are "utterly dishonest and purely partisan," and in most illy feigned astonishment, asks, "Who are these people that are so shocked? . . . What would they have us do?" And then it comes down to this weak apology, "We have agreed to continue to this sultan his allowance of a few hundred dollars. This was wise and cheap. Possibly not all the other men we pay money to are saints."

DO NOT FORGET

That next week we are to begin in the REVIEW the studies on "The Third Angel's Message: What is it?" Be sure that your subscription be not allowed to expire, and you miss that number. Also have you not some friends or neighbors whom you would like to have know what the third angel's message is? And have you not interest enough in this to get them to subscribe, or to subscribe for them, for a year (\$1.50), or six months (75 cents), or four months (50 cents)? How many of the readers of the REVIEW will invest fifty cents in behalf of some soul, or else get at least one subscriber for at least four months? We are waiting to see.

THE Battle Creek College Winter Announcement, to which attention was called week before last, has been largely called for. It is stirring souls. One church elder has written to Brother Sutherland, saying: "The Announcement is a godsend to me, and I feel anxious that more of our brethren and sisters have it to read. Please send me a dozen copies to distribute." This same church elder mentions the names of two God-fearing young men and one young woman who desire to fit themselves for the work, and who will soon start for the school. Can not other church elders take up this work, and interest the young in obtaining a Christian education? It is not yet too late to come to the College Winter School, or to interest yourself to get others there. This is a noble work. Let there be more of it.

THE condition of things in Manila and the other "pacified" portions of the Island of Luzon is worth knowing. This is given in the *Outlook* of December 16, by the "special commissioner for the *Outlook*," in the Philippines. He says: "To this day it takes between five and six thousand [troops] to guard Manila alone. About twenty-five hundred are in the city proper, and the remainder on the firing lines outside the city. For every mile of railroad taken it requires fifty men to protect it; and no town can be held without a garrison of at least one hundred men." "I do not mean to say that the entire native element is a fighting one; but simply that it is opposed to American rule. . . . The Island of Luzon alone can not be subdued without a large number of troops, not to fight, but to occupy it."

THE response has been good to our suggestion that the four numbers of the REVIEW containing the articles on "The Sabbath in the Greek New Testament" be sent to ministers of other denominations. These articles will leave such persons without excuse forever, in raising, or paying any attention to, the false issue that the first day of the week is "the first of a new set of Sabbaths." And if all the readers of the REVIEW will put upon these articles the little study required, they will be so well acquainted with the subject of the Sabbath in the Greek Testament, that that false issue will be effectually killed; because no one will dare to raise it for fear of its being effectually exposed at once before the people. To some the articles may seem at first to be rather technical. But only a little careful study and practice of the first lesson, will enable any person of average understanding to read them all intelligently. And the subject is well worth this study to any Sabbath-keeper, or any one who loves the truth.

HAD READ EVERY NUMBER OF THE REVIEW.

NANCY J. CLAFLIN was born in Vermont, May 29, 1814, and died in Battle Creek, Mich., Dec. 13, 1899. In 1850, soon after the REVIEW AND HERALD began to be published, she began the observance of the Sabbath. She obtained the back numbers of the REVIEW, and at the time of her death had read every number of that valuable paper.

Her life was not marked with extremes, but throughout her Christian experience she maintained a steady perseverance in well-doing. An unfinished letter, written to her sister the day before Sister Claflin's death, expresses the firm hold she had on her Redeemer, and the bright hope she had of immortality. The main portion of the letter reads as follows:—

My dear Saviour has preserved my life so far, and I expect he will preserve it until it is his will that I should lie down to sleep until the resurrection morn, when all the saints will arise to meet their Redeemer, who will take them to his blessed home above. Oh, how I long to be there, where there will be no more sorrow, nor sighing, nor tempting devil to mar our happiness,—there with our dear Saviour and with the saints made immortal, to dwell with them forevermore.

Oh, blessed be his precious name! He died that we might live with him in his kingdom. I trust that he will save me when he comes; for I am his, and he is mine. I can say, His will be done, not mine.

Thus the letter closed, and thus closed the life of one of the faithful readers of the REVIEW; for only a few short hours passed before she died. We laid her away in Oak Hill Cemetery to rest until the voice of the archangel awakes the sleeping saints. We will all be encouraged by contemplating the precious promise in Rev. 14:13.

L. A. HOOPES.

WHAT IS WORTH DOING

At all is worth doing promptly. If your subscription expires in January, 1900, and you have not yet renewed, look up the order blank found in your last week's paper, and renew at once. Make it a point to be a subscriber to the REVIEW during 1900. You will need it, to keep up with the rapid progress of events, national and international. Get your friend also to subscribe.