

The Advent HOLY BIBLE REVIEW AND HERALD THE FIELD IS THE WORLD And Sabbath

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

VOL. 77, No. 46.

BATTLE CREEK, MICH., NOVEMBER 13, 1900.

WHOLE No., 2402.

The Review and Herald,

ISSUED WEEKLY BY THE
Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICHIGAN.

Terms, in Advance,

One Year.....\$1.50	Four Months.....\$.50
Eight Months..... 1.00	Three Months..... .40
Six Months..... .75	Two Months..... .25

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REVIEW AND HERALD, Battle Creek, Mich.

[ENTERED AT THE POST OFFICE AT BATTLE CREEK.]

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THE ECHO.

The word thou speakest, give it careful thought;
Whose tongue the air vibrates with sudden might
Must need an agile mind to guide aright,
Or rue the sad discord his clang hath wrought.
When long thy voice is hushed, some souls have caught
The echo, and thy startled ear will smite,
Thy word, thy accent e'en. Back from the height
All thou hast uttered on the breeze is brought.
Strange it will sound to thee, and scarce thine own.
Oh, grant 'twas spoken well, for thousands hear,
As echo after echo tells it o'er,
Now swelling louder than thy natal tone,
Then fainter, from those parts thou dream'st not near,
And, dying, lives in silence evermore.

— Charles Elmer Jenney.

WALK IN THE LIGHT.

MRS. E. G. WHITE.

"Now is my soul troubled," Christ declared, "and what shall I say?" The Saviour came to this world as a man, his divinity allied to humanity. He found its inhabitants under the jurisdiction of Satan, who claimed to be the god of this world. He saw those for whom he had given his life intent upon self-glorification. He saw those who should have followed their convictions of right seeking to evade the truth, which he presented to them in plain, distinct lines.

Satan rebelled against God in the heavenly courts. As no one could live in heaven in opposition to God, he was expelled. So great were his powers of deception that he carried with him a large number of the heavenly beings. With these sympathizers he came to this earth, determined to carry on the war against God. And when Christ came, he found the apostate working with the children of men, trying in every way to deceive them, that they should not obey the truth.

This filled Christ's heart with sorrow. "What could have been done more to my vineyard, that I have not done in it?" he asked. "Where-

fore, when I looked that it should bring forth grapes, brought it forth wild grapes?" He saw that those for whom he had labored were filled with hatred against the truth of God. For them he had stepped down from his position as Commander of the heavenly host, laying aside his royal robe and kingly crown, and clothing his divinity with humanity. Yet they despised and rejected him. They lived lives of disobedience, refusing to hear and obey the word of God. It was in view of all this that Christ said, "Now is my soul troubled; and what shall I say [more than I have said]?" He saw the trial before him. He saw the humiliation he was to endure at the hands of the impenitent, blinded Jews. He saw that those for whom he had done so much were soon to crucify him. "For my love they are my adversaries," he declared.

Jesus was indeed heaven's greatest gift to our world. But the treasures of truth he brought were rejected because to receive them involved a cross. The Light of heaven, he came to this world to shine amid the darkness of sin. But the people chose darkness rather than light, and the way of disobedience rather than the path of obedience. They would not heed the invitations, the warnings, and the cautions sent them. They abused their privileges and mercies.

The climax was almost reached. The time for the Jews to take sides for or against Christ had come. The hour of grace was fast passing. The wrath of God was fast filling the cup of his indignation.

Christ saw the retribution that was to come upon the Jews as a result of their course of action,—their rebellion against God, and their hatred of the Roman power, which they were compelled to obey. Had the Jews been loyal to God, the armies of heaven would have shielded them from their adversaries. They brought their ruin upon themselves. Christ saw them mustering their forces for the defense of Jerusalem. But God was not their helper. The invisible host of heaven was not fighting in their behalf. Christ saw the beautiful temple, in which the Jews had taken such pride, consumed by fire till it was only a heap of smoldering ashes. He saw the nation scattered. He saw its rich men despoiled of the wealth gained by fraud and disobedience. He saw the people dispersed through foreign countries, the acknowledged citizens of none, a people without any sure abiding place. He listened to the wail of anguish that rose as their children's children were hunted from place to place, always refused protection or relief. This brought such grief to his heart that he exclaimed, with tears, "Now is my soul troubled." With quivering lips he breathed the prayer, "Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name."

"Then there came a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him." Christ and his disciples, with the Greeks who had received the truth,

heard the words spoken from heaven, and Jesus said, "This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out." It was Christ's death on the cross that struck Satan's death knell.

"And I, if I be lifted up from the earth, will draw all men unto me." Wonderfully significant words! Henceforth there would be no partition wall between Jew and Gentile. The gospel would be preached to all nations. Will all hear the message of salvation?—They will; for Christ has said it. And if they obey his gracious words, they will be claimed by God in the day when he makes up his jewels. "I will spare them," he says, "as a man spareth his own son that serveth him." All are drawn. Not one is left without conviction. Christ gives everyone evidence. But not all accept the evidence. Many show plainly that it is not evidence they want, but an excuse for disregarding a plain "Thus saith the Lord." Instead of fearing and trembling before God, rejoicing that they have the privilege of listening to warnings and reproof, some inwardly wish that light had never come to them, to bring them to the test of decision.

"Yet a little while is the light with you," Christ continued. "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." Whence came their hardness of heart?—Through transgression. The parable of the unfaithful husbandmen shows plainly that the Jews carried out their ambitious desires till the love and fear of God departed from them.

No one is to understand from this scripture that God arbitrarily blinded the eyes and hardened the hearts of the Jews. It was Christ's work to soften hard hearts. But if men resisted the work of Christ, the sure result would be that their hearts would become hardened.

Christ quoted a prophecy which more than a thousand years before had predicted what God's foreknowledge had seen would be. "The prophecies do not shape the characters of the men who fulfill them. Men act out their own free will, either in accordance with a character placed under the molding of God or a character placed under the harsh rule of Satan." God tested the Jews to see if they would believe on his Son, or listen to the false charges made against him by the Pharisees, charges originating in the mind of Satan, whose effort it is to intercept every ray of divine light.

Cites. on Doct. p. 209

God gave the Jewish people wonderful light, wonderful evidence of his majesty, his power, his truth. It was not long since Christ had given them a crowning evidence of his divinity. He had raised from the grave a man who had been dead four days. Lazarus came forth from the tomb to testify to the mighty power of Jesus of Nazareth.

No greater evidence than this could have been given. Would not the rulers who had before been convinced in regard to the Saviour's divinity now believe in him and confess him? Was not the miracle he had performed wonderful enough to lead them to do this? It was indeed enough to banish all prejudice even in the most unbelieving. But the hearts of the Jewish leaders were filled with the bitterest opposition, and instead of yielding to their convictions, they were maddened because Christ had done something which they could not possibly refute. In their stubbornness, self-exaltation, and proud boasting, they would not humble themselves to confess that they were in error. "Though he had done so many miracles before them, yet they believed not on him."

The first step in resistance of light leads to the second, and the second to the third, until no light, however strong, no evidence, however plain, has any effect. If a man is humble and teachable, his opposition will melt away, and his heart will be softened. Christ shows him the threshold of heaven, flushed with living glory. But this glory, which softens the contrite heart, only hardens the heart that will not yield to its rays. Truth shining upon a heart determined to resist, only leads to further resistance.

"Nevertheless among the chief rulers also many believed on him." Why did they not then bring joy to his heart by acknowledging him?—"Because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." How pitiful is this statement! The maintenance of their dignity was of greater weight with them than the performance of their duty to exert an influence on the side of truth and righteousness.

The Light of the world, Christ shows us the way to heaven, pointing out the advantage of treading in the path of obedience. John bears witness of him, saying, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not anything made that was made. . . . And the Word was made flesh, and dwelt among us, . . . full of grace and truth." "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

The time of most solemn responsibility for the Jewish nation was when Christ was among them. It was then that the last test was given to them as a nation. Light from the living oracles of God shone upon them. Jesus spoke to them, and did among them works which no man ever had done or could do. But they would not receive him. This generation is passing over the same ground. To-day Christ is saying to many, You would none of my counsel. You rejected my invitation to enlist on the Lord's side. You chose to be numbered with transgressors. Of those who reject the truth he is saying, If you are destroyed, you are responsible. You would not come unto me that you might have life.

The tempter offers his flattering bribes to all who will listen to him. He tells men and women that if they obey the Sabbath command, they will lose their position in the world and in

the church. He presents before them many objections to an acceptance of the truth, telling them that their lives will be made unpleasant, that their reputation will suffer. Thus he tempted the Jews in Christ's day, and many who were inclined to follow the Saviour turned away from him for fear of temporal loss.

Christ has given his people messages of warning to give to the world. As these messages are presented, many are convinced of the truth. Then they begin to think of the sacrifice that obedience to the truth will involve. Truth makes its impression upon the heart, and is recommended by the conscience. But men begin to speculate. Why are there so few who believe this truth? they ask. Have any of the ministers or learned men believed it?

Many refuse to obey the truth through fear that they will lose their standing in the world. They allow the inconveniences in the pathway of truth to prevent them from following the Saviour. They do not realize that to reject truth means to lose eternal life.

The heavenly intelligences watch with intense interest the struggle between tempter and tempted. It is a life-and-death question that is being settled. Christ knows this, and before those whose souls are trembling in the balance, he holds up the sure test of obedience or disobedience, saying, "He that loveth his life"—his good name, his reputation, his money, his property, his business—"shall lose it; and he that hateth his life in this world shall keep it unto life eternal." He who hates the life which is lived in transgression of God's law, he who accepts the divine requirements, leaving God to take care of the consequences, will gain eternal life. "If any man serve me," Christ declares, "let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor."

TITHING BY FAITH.

WALTER L. BLACK.
(Solomonville, Ariz.)

EVERY obligation of the gospel, every act of obedience, yes, every motive in the Christian's life, is to be actuated by faith in Christ.

"The just shall live by faith." Gal. 3:11. "Without faith it is impossible to please him." Heb. 11:6. Faith is the only means by which anyone may obey the teachings of Christ, or attain to the righteousness that is in him. How may we have his righteousness?—By having faith, which enthrones Christ within us; as it is written, "That Christ may dwell in your hearts by faith." Eph. 3:17. Without him we can do nothing; we are helpless. John 15:5. On the other hand, Paul says, "I can do all things through Christ which strengtheneth me." Phil. 4:13. By faith the living Saviour dwells in our hearts. He says, "I will dwell in them, and walk in them." 2 Cor. 6:16.

"By the obedience of one shall many be made righteous." It is Christ's present obedience that makes righteous, and not simply his obedience eighteen hundred years ago. Paul speaks about bringing every thought into captivity to the obedience of Christ. 2 Cor. 10:5. God works in us to will and to do of his good pleasure. Phil. 2:13. It is true, then, that in every Christian Christ should be permitted to will and to do of his good pleasure. Oh, that we might realize that Jesus is alive in us, that he "ever liveth," and is "the same yesterday, and to-day, and forever"! If Jesus taught tithing, and lived out his teaching while visibly among men upon the earth, does he not wish to live the same in us to-day, wherever he can have the opportunity? Oh, that all who profess his name would let him live the truth in them to-day! Then truly the Spirit of God would not be restrained in the least. Is it not time now to contend for the faith that was once

delivered to the saints? Jude 3. Surely something is wrong with our faith, and Jesus is restrained in his work, when we, knowing these truths, do not obey them. Then it may be said of us, as was said of the people of Nazareth, "He did not many mighty works there because of their unbelief." Matt. 13:58.

Paul sums up the experience of every true Christian by saying: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. We walk by faith, and not by sight. 2 Cor. 5:7. If we render to the Lord his own in tithes, *by faith*, we shall not be ready to look over *our own interests* first, to see if *we* have gained so much, and if we can "afford" to render to the Lord his own. Faith counts out *the Lord's* money *first*, and renders to him "the *first* fruits" of our increase, and of our labor, regardless of *our own* plans, wishes, or failures. Faith acts just the same in the darkest hour, when business is a failure, as in the full blaze of prosperity. Faith is of God, and, like him, is the same yesterday, and to-day, and forever.

"Seek ye first the kingdom of God, and his righteousness; and all these things [the necessities of life] shall be added unto you." Like all the rest of God's promises, this must be accepted and acted upon by faith, and the results will follow.

THE BLESSINGS OF TITHING.

With every item of obedience, God has given accompanying blessings. Not only does tithing assure a blessed reward in the next world, but in this life as well. It guarantees the protection and the prospering hand of the Lord upon the property which he has graciously submitted to our care.

Here is the guaranty; and it must also be accepted by faith: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

"BEHOLD the Lamb of God." In teaching children to read, a pointer is sometimes used to trace the words. The object of the pointing is frustrated if the attention is drawn to the *pointer* instead of to the *words* pointed at. The minister is a pointer. It is his duty not to show *himself*, but the Lamb of God.

He is the gateman. His business is not to keep people standing there listening to him, but to show them in to the Master. At the hospital in New Amsterdam there is a young man at the gate to let patients in to the doctor. He does his duty well only as he lets them in, with as few words and as little time as possible, to the one who can help. Let not the preacher forget he is only the usher to lead to the Great Physician, who only has the balm of Gilead. The callers have not come to him, but to the Goodman of the house. Lead them in. And though, possibly, there will be those who have come simply to while away time, and to frolic with the servant outside, let them see that you have time only for the King's business. "Behold the Lamb of God."

Like the same tune arranged in different keys, so our sermon, texted from whatever part of Scripture, should have this one and only intent and meaning, "Behold the Lamb of God." Indeed, I can perceive no other legitimate purpose of preaching.

PHILIP GIDDINGS.

CHILDREN SHOULD BE TAUGHT TO BREATHE PROPERLY.

Ella Wheeler Wilcox, in Chicago American, October 22.

In a magazine called *Suggestive Therapeutics* I found the following extract:—

Is there nowhere to be found a man of influence on school boards and the like, possessing a knowledge of the mere facts—

1. That tuberculosis kills more people than the sword, pestilence, or famine?

2. That no child was ever born into the world suffering from tuberculosis?

3. That compulsory deep breathing in schools would wipe tuberculosis off the face of the earth in two generations?

Is it not an astounding thing that no popular educator has yet grasped the simple, ordinary, everyday truth that consumption is always preventable? The daily practice of deep breathing, acquired in childhood, will make every human being, whatever his tendency or ancestry, proof against the inroads of the bacillus of tuberculosis. There should be two half-hours given up during the day's schooling to the practice of deep breathing, in the morning and afternoon sessions.

This is a timely word of good sense. Children are being taught many useless and some disgusting things in our schools to-day, and this would be an excellent substitute for the time given to the dissection of dead cats and rabbits.

A young girl was threatened with expulsion from one of our schools for refusing to dissect animals. In another, several children fainted when a brutal woman teacher chloroformed a cat in their presence, preparatory to its dissection for the study of anatomy.

In neither of these schools was one word said to the children regarding deep breathing.

It is much more important that a child shall know how to fill its lungs with fresh air—all its lungs—than that it shall learn how many bones are contained in the body of a rabbit.

Very few persons know how to breathe. It is the first thing a human being does on arriving here, yet not one in five hundred ever learns to do it properly.

The majority of children breathe like canary birds.

I have known a boy who inherited a hollow chest and consumptive tendencies to become transformed in one year's time by being taught to inhale ten deep breaths through his nostrils—exhaling slowly—three times a day.

I have seen a palid, anæmic girl grow rosy and robust through making her walk to and from school, a breathing exercise.

She closed the lips and emptied the lungs, and inhaled while she took seven steps, and exhaled with the next seven. In a few weeks a marked improvement began to be visible in her appearance.

As a beautifier, nothing excels this fresh-air lung bath.

The lungs are composed of innumerable cells, and the majority of persons use only the "upper rooms" of this breath mansion. The lower ones are closed to the air, and are receptacles for dust and disease germs throughout life.

One of the best things our teachers in kindergartens and public schools can do is to give the children one half-hour or four quarter-hour exercises in *lung sweeping*.

Proper breathing is an aid to the mental and spiritual faculties as well as to the physical body. Let it become an important part of the educational system of our land.

"If any man be in Christ, he is a new creature." Man varnishes the "old man." Christ builds a "new man." Neither civilization nor education can change the flesh. Rank, race, and riches can never cure the leprosy of fallen nature. All human endeavors, and birth, wealth, and education, can only polish sin—make a polite sinner, a genteel Gentile, change *tomahawk* into *maxim*.

PHILIP GIDDINGS.

JUDGING.

We do not know our closest friends,
Their ways we've ne'er divined,
For we know not the inner thought
That animates the mind.

We often say what we would do
If we were So-and-so,
But who can tell how he would act
With mind he can not know?

And yet we judge those whom we see
About us every day;
Nor are we fully satisfied
Unless they think our way.

We long to tell them what to do,
Precisely how to live,
Just how to handle their affairs,
Exactly what to give.

We wonder why they will do this,
And never will do that;
Appointing to ourselves a place
As private autocrat.

Oh, "judge not that ye be not judged."
How often have we heard
This saying of the Master-mind!
But do we heed the word?

Instead of looking at the mote
That's in another's eye,
Suppose we clear away the beam
That in our own doth lie.

For when the beam is all removed,
Perhaps, then, it may seem
The little mote we saw so plain
Was our reflected beam.

—John Sterling.

A STUDY IN THE PSALMS.

Psalm 23.

WILLIAM P. PEARCE.
(Goshen, Ind.)

WITH sweet strains, pure sentiments, choice rhetoric and logic, no poem can surpass, and no ode can be compared to, this twenty-third psalm.

It is the testimony of experience, the personal pronoun being used seventeen times,— "I" four times, "my" four times, and "me" seven times. The psalm is an evidence of divine intimacy, and is a beautiful commentary on the immanence of God in his dealings with his people.

Beecher calls this psalm "the nightingale of the psalter," in that it sings to cheer the faint-hearted, gladdens the homes of destitution and discomfort, and transforms the tear of sorrow into a smile of joy. It is also called "the psalm of faith;" for its spirit is that of a childlike trust, undisturbed by a single doubt. But best of all, it is the "shepherd's psalm," in which the protecting, guiding, and providing mercy of the dear Lord is seen.

Is it any wonder that Edward Irving, on his death-bed, chanted this psalm in the Hebrew language; or that the negro boy of whom Dr. Chambers makes mention, on hearing this chapter read, exclaimed, "How sweet! Oh, read that again;" or that Daniel Webster and James Carver repeated, "Thy rod and thy staff they comfort me;" or that John Welsh and his companions, when banished from Scotland for their faith, before going on board the ship sang, at two o'clock in the morning, the Scottish version of these words? For there is more sweet and soothing melody, more irresistible charm and abiding comfort, more luminosity cast upon life's highway, more luxuries spread around the cot of death, than can be found in any other chapter of its size in the Bible.

"My Shepherd." Very few titles are as old and as comprehensive as this one. Long before David's time, Jacob represented God in

the same sense; for in blessing Joseph he mentioned "the God which fed me all my life." Gen. 48:15. The word "shepherd" is made still more significant by the words which modify it. John speaks of him as the "Good Shepherd" (John 10:14) because of affection; Paul entitles him the "Great Shepherd" (Heb. 13:20) because of his power to protect his sheep; Peter mentions him as the "chief Shepherd" (1 Peter 5:4); but best of all in my estimation, is David's "My Shepherd." How big that word "my" looks in this connection, and how much it means to every child of God.

"Shall not want." How emphatic and binding. Here is a simple yet firm faith grasping the future as it looks back on the gracious providences of the past. It is supply substituted for every want; assurances of love soaring above every cloud of opposition.

A little orphan child, who was taken into a strange family, when being put to bed the first night, knelt down to say her evening prayer, and repeated the words her mother had taught her. Then she added a prayer of her own: "O God, make these people just as good to me as my dear papa and mamma were. Please do it, Jesus." And then, after a moment's pause, she exclaimed, "Of course you will, Jesus." That's it. A simple trust! And where can such a trust be found more than in this "shepherd's psalm"?

Two reasons are here suggested for such a confidence: First, because all things are God's; and if all things are God's, all things are ours. Read 1 Cor. 3:21-23. Second, because Christ has promised to supply all our needs. Read Phil. 4:19.

Ten distinct things are here mentioned, in which all the necessities for a prosperous life are summed up. We shall not want repose; or drink; or restoration; or guidance; or companionship; or comfort; or food; or honor; or joy, or success. Verses 2-6.

"And I will dwell in the house of the Lord forever." "That the path to hell is paved with good resolutions," is an assertion beyond warrant; for the peculiar nature of a good resolution is to lift up. It is the little speedy run to a big jump; the inspiration to the aspiration. True, however, many resolutions which are produced by sudden pangs of conviction, come to naught. Yet to be irresolute is to be without a fixed purpose in life. Feltham compares such a condition to an ague, which shakes not this or that limb, but convulses the whole body. The steward whom Jesus mentions (Luke 16:4) said: "I am resolved what to do;" and David tells us what he will do—"dwell in the house of the Lord forever"—dwell in that house where every sound is music, and every voice praise, and every breath fragrance, and every worshiper a saint, and where every look of Jesus will be a benediction! There, in that "house not made with hands," may we all be, to sing—

"Worthy the Lamb our lips reply,
For he was slain for us."

ARE you poor? Ask your Heavenly Father, and he will either give you riches or make poverty a greater blessing. Are you sick? Ask God, and he will either grant you recovery or give you reason to praise him forever for every pang you suffer. Are you embarrassed and perplexed in your worldly affairs? Ask God, and he will either deliver you from trouble or make it the means of bringing peace and joy into your soul. Are you in want of anything? Go to your best Friend, pour out the full tale of your sorrows into his attentive ear, and be not afraid to believe that he will give you to drink of the infinite river of his own pleasures.—*Daniel March.*

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

MILK.

(Concluded.)

DIFFICULTY IN PRESERVING HARMONY BETWEEN MILK AND OTHER FOOD ELEMENTS IN THE HUMAN STOMACH.

MANY have learned by experience that milk and vegetables are not an ideal combination. The reason for this is clearly set forth in the following statements by Dr. Kellogg: "Milk and vegetables are a bad combination for the reason that the vegetables, being coarse and not easily dissolved, are retained in the stomach for a considerable time. The casein, or cheesy portion, is precipitated upon the woody, indigestible vegetable fiber, and fermentation takes place. The vegetables themselves are slow to undergo fermentation when taken alone, but the adhering casein readily undergoes putrefactive changes. The hydrochloric acid, which exerts an antiseptic influence, ceases to do this after the second hour of digestion; so food retained in the stomach five or six hours readily undergoes decomposition."

STERILIZATION OF MILK.

Milk may be more or less sterilized by several different methods:—

1. *By Pasteurization*, which simply means raising the temperature of the milk to 150 or 160° F., for ten or twenty minutes. By this process most of the germs are either killed or temporarily paralyzed, and yet the heat is not sufficient to produce any change in the casein of the milk.

2. *By Boiling*.—When milk is brought to the boiling point, more germs are killed than by simply subjecting it to a temperature of 150 or 160°; but even this is not sufficient to destroy all the germ growth; for the spores, from which new germs will hatch out, are not destroyed by the boiling temperature. Most mothers would probably think this last process an unreasonable waste of time; and yet, as a result of neglecting to give proper attention to such details, they are often compelled to care for a sick baby, and spend nights walking the floor, wringing their hands in agony, because of their inability to relieve the child's suffering.

3. *Complete Sterilization*.—If it is desired to preserve milk for a number of days while on a journey, the best plan is to put it into air-tight bottles, and boil it for fifteen or twenty minutes for three successive days. A large share of the spores will hatch out the second day, and then these germs will be destroyed by this second boiling, and the rest are supposed to be hatched out by the third day, and will be destroyed by the last boiling.

4. *Boiling in Solution of Brine*.—Ordinary water boils at 212° F., while brine made sufficiently strong to become a saturated solution of salt, does not begin to boil until heated to 230°. If the milk is placed in an air-tight bottle, with an arrangement to prevent the cork from escaping, and then placed in this solution of brine and boiled for half an hour, not only

the germs but also the spores will be destroyed. Such milk will keep indefinitely. Milk was recently exhibited that was put through this process ten years ago, at the Sanitarium Laboratory of Hygiene, and was found to be perfectly sweet. The only precaution necessary is *not to remove the bottles from the brine while it is hot*, as they are liable to burst. *Do not remove the bottles from the vessel of brine until the brine has had time to cool.*

5. *Boiling under Steam Pressure*.—Milk may be effectually sterilized by putting it into bottles, as already described, and then placing them in a steam boiler, where, by the application of steam pressure, the temperature can be raised to any desired height. By this process, not only the germs, but their spores as well, can be destroyed in a few minutes. This is the method usually employed when milk is sterilized on an extensive scale.

EFFECT OF BOILING ON DIGESTIBILITY.

Some of the most eminent authorities are beginning to discredit the idea that milk is to any special degree rendered more indigestible by being boiled. In fact, some maintain that the coagulum formed in the first stage of digestion is more flocculent and less bulky in boiled than in unboiled milk. See Schafer's Physiology, page 126; Foster's Physiology, page 24.

SUBSTITUTES FOR MILK.

Children who have to be brought up on artificial foods are usually frail and weakly. Possibly the ideal substitute for milk has not yet been produced; but if disease continues to increase among animals as it has for the last few years, it is certainly to be hoped that some substitute for mother's milk, other than cow's milk, may be provided, *when there must be substitution.*

SPIRITUAL LESSONS FROM THE STERILIZATION OF MILK.

In order to keep indefinitely, milk must be thoroughly sterilized. One boiling, while it may serve to destroy the germs, fails to kill the spores; and these, hatching out the next day, again contaminate the milk. In a man's spiritual experience we have the analogy of this. The Lord recognizes the necessity of dealing with man in different ways. This is clearly brought to view in Job 33. In the fifteenth verse the Lord represents himself as speaking unto man the first time; he speaks to the man alone, from himself. The sixteenth verse says, "He openeth the ears of men, and sealeth their instruction." Here he represents himself as sealing these instructions, or speaking *the second time* by sending some one else to advise the man concerning the error of his way. In the nineteenth verse we read, "He is chastened also with pain upon his bed, and the multitude of his bones with strong pain." Here we find God speaking *the third time*, by pain and disease. *All this is for the one great purpose expressed in the seventeenth verse, "That he may withdraw man from his purpose, and hide pride from man."*

As already learned, if ordinary sterilization is not sufficient, brine may be added to the water, which will raise the boiling point eighteen degrees. So the Lord, if ordinary efforts are not successful in showing us the error of our way or the folly of our purpose, emphasizes the medium of communication—he sterilizes us in brine, as it were. Briny tears may freely flow, thus indicating the trouble of mind and sorrow of soul that we experience as a result of our inability to see the purpose of God clearly expressed at an earlier point in our experience.

The third way of sterilizing milk is under pressure. So our Heavenly Father often finds it necessary to subject his erring children to great pressure. If we fail to yield, the pressure is increased from day to day, until ultimately the greatness of the pressure under which we fail to yield our purpose and plans of sin, will be transformed from a means of correction into one of destruction. The ultimate disclosure, which will be made when the bursting point is reached, will reveal to this world and to the universe nothing but what was really within, *to correct* which God applied this pressure of adversity, calamity, and trial. Submission to the providence of God and the trial of our faith would have corrected these things, and enabled God finally to present us "faultless before the presence of his glory." Failure to be thus corrected by the trial of affliction or the pressure of adversity is sure eventually to disclose, to the gaze of men and angels, both the sins and the purposes, although oftentimes secret and hidden, from which God was so earnestly seeking to deliver us.

SPIRITUAL LESSON FROM THE GERM SPORES IN MILK.

In order to keep indefinitely, milk must be thoroughly sterilized each day for three successive days. This is because of the fact that the first sterilizing, while it may destroy all germs present, does not destroy their *spores*, or eggs, which may be present in the milk; but by the third day these spores have all hatched out, and are then readily destroyed by the boiling temperature.

There is a lesson in this for every struggling Christian. A great effort is made to overcome wrong tendencies of character, and it would seem that the germs of sin had been destroyed. God's fiery trials, to all appearances, had thoroughly sterilized us; and yet, to our surprise, on the morrow we find these same things creeping out in our experience. What can this mean?—It means that we still have our sinful flesh, and that there are yet the spores of sin in it; and further, that we must ever keep watch for the development of these traits of character, ever be on our guard, ready to suppress them when they appear; for even Paul said that he lived in fear lest, after having preached the gospel to others, he himself should be a castaway. It is one thing to get rid of sin, "the transgression of the law," and another thing to be rid of sinful flesh, with its liability to transgress. The first deliverance may be effected in a moment, by simple faith in Christ; the second is one for which we wait, namely, the redemption of our bodies.

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God is love. He has a care for the creatures he has formed. "Like as a father pitieth his children, so the Lord pitieth them that fear him." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What a precious privilege is this, that we may be sons and daughters of the Most High, heirs of God and joint heirs with Jesus Christ.—"Testimonies."

DO NOT FOOL WITH MEDICINES.

The Healthy Home.

UNLESS there exists the very best reason for the use of medicine, it should be left severely alone. If a person is ailing, the injudicious use of medicine is likely to do more harm than the ailment would do if left entirely alone.

On the whole, more persons are injured by medicines than are helped. The people of to-day are unmistakably given to medicine-tipping. They diagnose their own diseases, and select their own remedies. Those who run soda-fountains understand this, and are ready to supply these unfortunate medicine-tippers with tinctures, bromides, chloral, bromo-cafein, aromatic spirits of ammonia, and all the extensively used nerve tonics. They keep on hand a supply of such medicines as are best calculated to upset the physical health, and to destroy the mind.

The consumption of chloral and bromide—so little known twenty years ago—is something fearful to-day. Hundreds of tons of these drugs are being consumed annually. Habitual use of unhealthy products advertised as “nerve foods” is becoming exceedingly fashionable. If it requires so many sedatives to keep this generation at its proper level, what will the next require?

All who take any of the drugs already referred to, whether at the soda-fountain or elsewhere, will do well carefully to consider the ultimate result that is sure to follow. Probably it will be easier for them to break off their drug habit to-day than at any future time.

IGNORANCE.

* * *

THE grossest ignorance is always to be found where Satan has the strongest hold—not ignorance in book knowledge alone. One may have passed through college, and have received a diploma with highest honors, or may even be a learned professor, and yet be very ignorant,—ignorant concerning the wisdom and knowledge contained in God’s word, ignorant concerning simple rules of health, or ignorant concerning the principles of true manhood and womanhood—three most important subjects for study.

It is written in the word of God, “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” 2 Tim. 2:15. Study the word of God. It says much concerning wisdom and knowledge. “My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; . . . then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.” Prov. 2:1-6.

God commands us to “get wisdom, get understanding: forget it not.” Prov. 4:5. He says, “Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. . . . Take fast hold of instruction; let her not go: keep her; for she is thy life.” “Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies: and all the things that may be desired are not to be compared to it.”

How can the people of God disobey these commands, which come directly from him? Surely, it is a disgrace to God’s cause for his followers to be ignorant men and women; for

it is not necessary, and there is little excuse for it. Even if you must labor ten hours a day, or if you are a wife and mother with home and children to care for, you may study.

First, study to care for your health. If your system is in a healthy condition, your mind will be more vigorous, and you will feel more like studying.

Study to be polite and courteous at home and abroad. This is a Christian duty. It is following Christ’s example. “Study to be quiet, and to do your own business, and to work with your own hands.” 1 Thess. 4:11.

Study personal appearance. It is not sin for a woman to see that her skirt hangs perfectly; that her shoes look neat; that her hat is becoming; that no buttons are off her clothing, and no holes in her gloves; that no dust is on her dress, cloak, or hat; and that her hair is always neatly combed: or for a man to see that his clothing is neat, dustless, and becoming. Neither is it sin to study to be gentle, graceful, and interesting. This does not have reference to the kind of pride God hates, nor does it mean foolish adornment of one’s person, nor an extravagant outlay for dress. One may look well and appear well in a calico dress or in homespun trousers. Christianity does not dwell nor associate with slovenliness and slothfulness. Heb. 6:12; Rom. 12:11; Prov. 18:9; 24:30-34.

Study English language, that you may converse well, and be able to tell of Jesus in words that will not sound like the language of a land without books.

Study penmanship and composition, that you may be able to write bright, interesting letters to friend or stranger, and thereby glorify God.

There are many persons who, although having an abundance of leisure, never think of studying anything at all, unless it be some new pattern for lace work, quilt-blocks, or “new dishes for tea.” Is this doing as God has told his children to do? He is even more particular concerning our education than earthly parents are concerning the education of their children. Every child of God should be educated; all should be intelligent missionaries in their own neighborhoods or abroad. Ignorance, in a greater or less degree, is connected with all false religion. The two are inseparable.

At family worship each morning, perhaps a chapter from the Bible is read, and an hour afterward not one of the family is able to tell which chapter was read; but if one or more verses are learned, each child old enough to talk taking part, then all will be filled with the word of God, and prepared for the last days, when our Bibles will be taken from us. Study your verse during the day, even while at your work. By an occasional glance into the Bible, you may learn several verses during the day, or perhaps a whole chapter.

Do not be like the disciples, unable to keep awake with Jesus; but, just for Jesus’ sake, make it a rule to keep awake evenings, or, better, rise early every morning and study. If you must sew or iron, lay an open book on your worktable, that you may study while you work; and while doing work that does not permit such use of the book, think over what you have studied; even while walking on the street you may think about the lesson you are studying. Study perseveringly for six months, and you will be astonished at the amount of wisdom and knowledge you have gained.

It will not be a difficult task to study and learn, for it is God’s will that you should do so; and he says he will give you knowledge, wisdom, and understanding if you seek after them. All you have to do is to begin the seeking, and pray for his help, and you will learn many things each day. And it will be a great pleasure to know you are studying and learning to glorify God.

Of course Satan will do all he can to keep you from studying, and he will try hard to make you forget what you have learned; for he prefers to have you without wisdom and knowledge: but your Father is the stronger. Pray to him for time to study and for memory. He will help you to remember. If it had not been possible for God’s children to study and get wisdom, knowledge, and understanding, he would never have commanded them to do so; for he is a wise Father, and does not require anything from his children that can not be performed.

Those who are translated will not be an ignorant class. “They that be wise shall shine as the brightness of the firmament.” Dan. 12:3. One must have wisdom and intelligence to understand the word of God. Therefore, if we would be Christians, we must be wise.

Begin to study to glorify the Lord, and not self. He accepts ignorant persons as his followers, as he did the fishermen and publicans while on this earth; but he expects them to begin seeking wisdom as soon as he has accepted them. The true Christian life is the most progressive life there is.

“My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste: so shall the knowledge of wisdom be unto thy soul; when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.” Prov. 24:13, 14.

DO WOMEN WANT TO VOTE?

Chicago Times-Herald.

TUESDAY’S registration answers the question, “Do women want to vote?” with an emphatic negative—at least that is the answer for Chicago. In 1894 a partial franchise was extended to the women of Illinois, and the following brief table shows how they availed themselves of it in Chicago:—

1894	29,815
1896	5,636
1898	1,488
1900	Not enough to enumerate

Six years ago they registered by thousands, and a few voted, for the novelty of the thing. This year they have disdained to go near the registration booths.

CONCERNING athletics, Dr. B. W. Richardson in his *Diseases of Modern Life*, testifies as follows: “There is no sign, there is no evidence, that the greater culture of physical strength has favored the longevity of an individual, or the vital tenacity of a race. The observations made by the physicians of the Greek, Roman, Arabian, and Italian schools respecting physical exercise, and the maladies incident to it, admit of but one rigid interpretation; namely, that *such exercises insure premature decay and early death*. The facts to be elicited in modern times from the statistics of this country as well as of France and of Prussia, lead to the inevitable conclusion that removal of excessive physical endurance tends to health, and length of life. The most striking fact of this kind is afforded in the history of the Jewish race. In no period since their dispersion, do we discover the faintest approach to any system among them tending to the studied development of physical capacity.”

And yet this people have outlived the most powerful nations, and while whole empires composed of men of physical beauty and chivalric fame have passed away, the Jewish race holds its vigor, outlives and outworks in the fields of intellectual labor all the nations around them. —*Exchange*.



"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.

In the old days God sent his angels oft
 To men in thrashing-floors, to women pressed
 With daily tasks; they came to tent and croft,
 And whispered words of blessing and of rest.

Not mine to guess what shape those angels wore,
 Nor tell what voice they spoke, nor with what
 grace
 They brought the dear love down that evermore
 Makes lowliest souls its best abiding place.

But in these days I know my angels well;
 They brush my garments on the common way;
 They take my hand, and very softly tell
 Some bit of comfort in the waning day.

And though their angel names I do not ken;
 Though in their faces human want I read,
 They are God-given to this world of men,
 God-sent to bless it in its hours of need.

Child, mother, dearest wife, brave hearts that take
 The rough and bitter cross, and help us bear
 Its heavy weight when strength is like to break;
 God bless you each, our angels unaware.

— Mrs. Sangster.

EMPLOYMENT OF HOLY WOMEN IN BIBLE TIMES.

MRS. S. N. HASKELL.

ACTIVITY is a divine principle. Activity is life. Indolence is death. This principle is stamped everywhere upon the face of nature. The stagnant water becomes corrupt, while the running stream, even though the receptacle of filth, by its activity purifies itself. The plant that ceases to grow soon begins to decay. By these inexorable laws in nature, God designs to impress upon the human heart the fact that the only hope of salvation is in a life of activity.

When Adam and Eve were placed in their Eden home, they were to dress and to keep the garden. Gen. 2:15. "Holy angels often visited the garden, and gave instruction to Adam and Eve concerning their employment, and also taught them concerning the rebellion and fall of Satan. The angels warned them of Satan, and . . . enjoined upon them to closely follow the directions God had given them, for in perfect obedience only were they safe." — "Early Writings," *Spiritual Gifts*, page 19.

Here is the perfect model, which can be followed out in every home. While your children are in their innocence, give them employment; and as they work, warn them of the snares of the enemy, and teach them obedience to God's requirements.

Women, as well as men, had employment.

The model woman looked well to the ways of her household,—in short, was a good house-keeper. Prov. 31:15, 27.

A woman is expected to earn something by her own labor, even if her husband is a man of true worth. Verses 23, 24.

Women should have ability to transact business. Verse 16.

Spinning was an ancient accomplishment. Ex. 35:25.

Weaving was done by women. 2 Kings 23:7.

Dorcas was full of good works, and alms-deeds,—she was a good Christian-help worker. Acts 9:36.

Sarah could prepare food fit for angels to eat. Gen. 18:1-8.

Some of the Hebrew women were God-fearing nurses. Ex. 1:17.

God rewarded these nurses by making-houses for them. Verses 20, 21.

Gen. 24:59; 35:8 (margin) contain the biography of a faithful nurse. The fact that the place of her death was ever after called the "oak of weeping" showed that the thirty-five years of unselfish labor was appreciated by those to whom she ministered.

Ruth worked in the harvest field. Ruth 2:2.

Rachel kept her father's sheep. Gen. 29:9.

Rebecca regarded it light work to draw water for the camels. 24:20.

Women ground grain in the mills. Matt. 24:41.

Priscilla united with her husband in tent-making. Acts 18:2, 3.

Lydia was a merchant, selling the highest class of goods. Acts 16:14.

When Paul went to Philippi, he found women there who loved to pray. Acts 16:13.

Eleven years afterward these women had developed into good Bible workers. In a recent Testimony, when speaking of some Bible workers who were successful in winning souls, the statement is made: "We have faithful women workers, like those who labored with the apostle in the gospel." Earnest, praying women are the material from which successful Bible workers are made, now as well as in the days of Paul. Phil. 4:3.

Miriam led in the music. Ex. 15:20.

Both men and women who fear God should profess honest trades, that they may be fruitful in good works. Titus 3:14, margin.

When the reign of sin and death is forever at an end, then the work of mankind will be according to God's original design, and they shall long enjoy the work of their hands. Isa. 65:21, 22.

QUESTION AND ANSWER.

HAVING received so much help from the Woman's page, I venture to bring a point to your notice that so far I have not seen touched, and, if rightly solved, I believe it would be a blessing to many isolated Sabbath-keepers. The point in question relates to the entertainment of friends and neighbors, especially with music. Before I knew the Third Angel's Message, I sang those songs that exalt people, and played those tunes that captivate the worldling. My brother is a lover of violin music, and greatly enjoys having some one play the organ with his dance music. Now, what should be done? I believe the Lord intends music to lead wandering souls to him, but how shall I use it? Is there a medium music, between the devotional and the dance music, that we may use to win and lead to Christ? What do you regard the right position with reference to such music as "Captain Jinks," "Yankee Doodle," and the many comical songs that are now flooding the country because of the presidential campaign?

I have been searching the Testimonies to find information concerning the question that you raise, but I have not been able to find anything about intermediate music. We must be very careful not to take extreme views on anything. While I can not recommend the popular songs of the present day, such songs as Nellie Gray; Lillie Dale; Home, Sweet Home; My Mother's Bible, etc., while not strictly devotional, have a pure sentiment, and might be used with pleasure and profit with a certain class. If your brother is a lover of music, and sometimes asks you to play a piece of music on the organ to his accompaniment on the violin, do not refuse, although it might be something you would not select yourself. But give him to understand your preference in music. If you play his selections, perhaps he will in turn favor you with his accompaniments to yours, and in that way he may be led to see the beauty of sacred music, and will not wish to play the cheap fast music.

We must be very careful indeed about how we deal with children, young persons, and unbelievers. If a child should ask you to play a song or a quick instrumental piece, I do not think it would be wise to offend by refusing to do so, as you might close the door of the heart to things more real and satisfactory. We should do everything possible to keep the ears of the people, and not arouse prejudice. We must not, however, do evil that good may come. Each one must decide these things according to the leading of the Spirit of God.

The following from the Spirit of Prophecy in regard to music may be of some help to you in deciding what is right: "Solemn responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer. Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse."

MRS. GEO. A. IRWIN.

REQUESTS FOR PRAYER.

A MOTHER requests prayer that she may have wisdom to bring up her two little boys for the Lord.

"Please pray for my dear boy, that he may be converted and saved; also for the healing, if it is for the Lord's glory, of a young woman who has heart-disease, and is beyond medical help."

A sister requests prayer for her husband, that his appetite for tobacco may be taken away. It causes him to have a very irritable temper. He is a church-member, but is growing indifferent.

"I request prayer that I may be healed of diseases that afflict my body. I also ask prayer for my brother, who was raised in the truth, but has gone astray, and for the husband of a dear sister, who is not a Christian."

"A sister of the holiness faith is beginning to realize the obligations of the Sabbath, and requests an interest in prayer that she may have courage to walk in the light as she receives it. I also have four dear friends who are searching for the light. Will you pray for them? Two are Methodists, and two are Christian scientists. Pray also that I may have wisdom in dealing with them."

"Please remember myself and family at the noon hour. My husband is more favorable to the truth than he was. I have two sons, and a little six-year-old girl living with me. I had a dear sister, a niece, and a nephew living in Galveston, and I fear they have been swept away by the dreadful disaster, as I can not hear anything from them. I had a very sweet letter from my sister a few days before the flood."

"THE best and sweetest flowers of paradise God gives to his people when they are upon their knees. Prayer is the gate of heaven, a key to let us into paradise."



"Who are our neighbors? Look up, and behold,
Pressing on every hand,
Little ones, lonely ones, sad ones, and old;
Everywhere see them stand.
He is our neighbor whom we can befriend,
He to whom comfort or aid we can lend,
Or he whose footsteps we may cause to wend
Toward the heavenly land."

READING CIRCLE STUDY.

S. N. H.

THE fifth chapter of Revelation is a further development of what John saw in the heavenly sanctuary. There was a scroll written within and without, and sealed with seven seals. It revealed the future history of the internal struggles of God's people with the external influences which shaped their experiences, even to the great day of God's wrath.

The prophetic eye ran through heaven and earth in search of some one who was worthy to open the book, and loose the seals thereof. A loud voice rang through all the worlds, "Who is worthy to open the book, and to loose the seals thereof?" No angel or un-fallen being in the universe was worthy to unfold the events of the future. The purchase of Christ's blood is more precious in God's sight than the most exalted angel in glory.

There was but *One*. It was he whose whole plan to rescue fallen humanity was mapped out before him, perfect in all its details. It was he who fully knew the history of the world to the end of time, "before whom the mysteries of the past and the future are alike outspread, and who, beyond the woe and darkness and ruin that sin has wrought, beholds the accomplishment of his own purposes of love and blessing."—"*Patriarchs and Prophets*," page 43. Acts 15:18. He prevailed to open the book, and reveal the future. Isa. 41:20-29.

Christ, the *Lion* of the tribe of Judah, the root and the offspring of David, the strength of the animal and vegetable kingdom, had entered into a covenant with the Father, of which the rainbow was a token. He connected earth and heaven by taking fallen humanity, and giving his own blood for our redemption. He saved us, and called us "according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:9, 10. God's great heart of love broke when he saw in the first bleeding lamb the death of his Son; and from that time, every prayer of a truly penitent soul has brought before him, in the midst of his throne of angels, his Son as a bleeding Lamb whose blood was spilled for an atoning sacrifice—"slain from the foundation of the world." Rev. 13:8; Leviticus 4.

The throne of God is a living, movable throne, composed of angels. Eze. 1:24-28. In the midst of these angels are the four living creatures, and the four and twenty elders who were redeemed by the blood of Christ out of every kindred, tongue, people, and nation. They were of the multitude of captives raised

at his resurrection (Matt. 27:50-53), and they ascended with Christ (Eph. 4:8), heralded by the angels, who cried out, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." The angels who were in the city also cried out, with joy, "Who is this King of glory?" Then those who had escorted Christ to the gates of the heavenly city answered, in triumph, "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." Psalm 24.

"Those favored, resurrected saints came forth glorified. They were chosen and holy ones of every age, from creation down even to the days of Christ." They "differed in stature and form, some being more noble in appearance than others." They ascended with Christ as trophies of his victory over death and the grave. Christ presented them to the Father, saying that they were no longer the captives of Satan. "I have redeemed them," he said; "I have brought them from the grave as the first fruits of my power, to be with me where I am, nevermore to see death or experience sorrow." They were a sample of the general resurrection of the righteous. It shows to the believer that death is but a small matter. See *Spiritual Gifts*, in "Early Writings," pages 52, 53, 58, 59; also "The Desire of Ages," small edition, pages 942-945, 1000, 1001; Matt. 27:52, 53; Eph. 4:8.

But these are not idle spectators in the courts of glory; for, "having everyone of them harps, and golden vials full of odors, which are the prayers of saints," they offer these to Christ, who presents them with holy incense. "This holy incense is the merits and intercession of Christ, his perfect righteousness, which through faith is imputed to his people, and which can alone make the worship of sinful beings acceptable to God." See Ps. 141:2; Phil. 4:18; Acts 10:31; Eph. 5:2; Heb. 6:10.

When the words of Christ and the confessions and prayers of God's people ascend from persons upon earth, Jesus offers them to his Father, in unison with these four living creatures, who present them to Christ; and when all the prayers are offered, "the account is cut short in righteousness." Rom. 9:28; Rev. 8:3-5. Then comes the loud cry of the Third Angel's Message. There will then be many who will accept the message of the third angel, and unite their voices with those who first gave the warning; and these honored God by observing his sanctified rest-day. See "Early Writings," *Spiritual Gifts*, pages 118, 115; also "Patriarchs and Prophets," pages 326, 330, 331, 345; "Testimonies for the Church," Vol. I, page 160; Vol. V, page 174.

As the prayers and thanksgiving to God ascend through the righteousness and merits of Christ, the many angels that are around about the throne join in saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," join in the grand chorus, "saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth forever and ever." Rev. 5:12-14.

It is a song with three parts,—the first part sung by those redeemed by the blood of Christ; the second part by the angelic throng; while the third part is sung by every fallen and un-fallen being in the universe. Most glorious scene! Shall you and I join in that anthem of praise? May God grant it for his name's sake.

BEREAN LIBRARY STUDY.

Revelation 5; "Thoughts on the Revelation," pages 391-401.

DAILY READING FOR NOVEMBER 18-24.

Sunday, "Early Writings" (last part), pages 50-58.
Monday, "Thoughts on the Revelation," Verses 1-5
Tuesday, " " " " " 5-8
Wednesday, " " " " " 8-13
Thursday, " " " " " 13, 14
Friday, article on Reading Circle Study on this page.

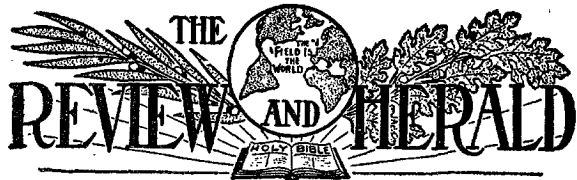
QUESTIONS.

1. Describe the book held by the one on the throne. What is the significance of its being written "within and on the backside"?
2. What proclamation was given? By whom?
3. Was any man "worthy" to open the book?
4. How did this affect John? Why?
5. What did one of the elders say to him? What is the significance of the titles "Lion of the tribe of Juda" and "Root of David"?
6. Where was the Lamb standing? Describe it.
7. Who only was worthy to take the book?
8. How did the Lamb's taking the book affect the living creatures and the elders? What did *everyone* of them have?
9. If they held the vials containing the prayers of the saints, what would we conclude in regard to their work in the heavenly sanctuary?
10. What is said of the song they sang? What was the song? Vs. 9, 10.
11. Who only had power to open the future to the prophet? V. 9.
12. How many of the earth's inhabitants are represented by the living creatures and the elders? V. 9. If those officiating with Christ in the heavenly sanctuary have been redeemed from among men, can they fully appreciate our needs?
13. Where do they expect to reign? V. 10.
14. Who joined in the song? What is the number of the angels? V. 11.
15. What did the angels sing?
16. Who else join in the glad song? What do they sing?
17. How do the four living creatures respond? What do the four and twenty elders do?
18. How many companies join in the responsive singing described in this chapter?
19. Do they each sing separate and distinct parts?

ENCOURAGING.

THE corresponding secretary of one of our largest Conferences writes: "At each of our summer camp-meetings I have been talking up the work of the Reading Circle, and also have written several times about it to our churches. I assure you that I shall co-operate with you in this work to the utmost of my ability; for I believe that for a long time there has not come into our work such an element for good to our churches. Personally, it has been a help to me, and I must say that the studies have been beneficial to our Conference. Most of our large churches are organizing and planning the work. This is a source of encouragement, and I praise the Lord that he has given another evidence of his love for his people, in these studies. The ministers in our Conference are awaking to the importance of this work, and are aiding all they can. I hope that not a church or missionary society in our State will be without the influence of these studies."

"FACTS are the fuel which is needed to keep the missionary fire burning in the hearts of the people."



BATTLE CREEK, MICH., NOVEMBER 13, 1900.

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THE THIRD ANGEL'S MESSAGE.

The Faith of Jesus: What Is It?

IN briefest outline we have studied the great central thought of the Third Angel's Message—“Here are they that keep the commandments of God, and the faith of Jesus.”

We have studied, What are the commandments of God that must be kept to keep the faith of Jesus? and have found them to be nothing else than the ten commandments, which God spoke from heaven with a voice that shook the earth, and which he twice wrote with his own hand on two tables of stone.

We have studied, What is the faith of Jesus that must be kept to keep the commandments of God? and have found it to be nothing else than the faith which brings into the life of the believer in Jesus the righteousness, the virtue, the very character, of God—the faith that brings into the life of the believer the power of God to perform there the will of God.

The power of God comes to us in no other way than through the righteousness of God. The gospel is “the power of God,” only because that “therein is the righteousness of God revealed.” This righteousness reaches the believer only through faith, because it is revealed only “from faith to faith.” Rom. 1: 16, 17. And this faith is the faith of Jesus which he brought to the world, which he tested victoriously to the uttermost in every species of temptation that can ever be known to man, and which is freely given to every man in the world as the gracious gift of God. Eph. 2: 8-10.

The righteousness of God, being the character—the very quality—of God, is nothing apart from the very personality of God himself, and can not be had apart from the personality of God himself. Thus in Christ, by the faith which he exercised in the world, it was God who was manifest in the flesh, and who was reconciling the world unto himself. And in the believer in Jesus, in him who keeps the faith of Jesus, it is still God manifest in the flesh; for it is “Christ in you, the hope of glory,” and it is only God that is found in Christ.

Thus the faith of Jesus is that which brings God to men and men to God: it is that which joins the divine to the human, making men “partakers of the divine nature:” it is that by which God dwells in the heart and works in the life, “working in you that which is well pleasing in his sight;” working in you “both to will and to do of his good pleasure:” it is that by which “I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”

This, and this alone, is the faith of Jesus that must be kept in order for a person to be indeed a keeper of “the commandments of God, and the faith of Jesus,” in order to be a true believer of the Third Angel's Message.

And now it comes before us to study this great and important question of *How to Keep the Faith of Jesus.*

Since the commandments of God can be kept only “by faith of Jesus Christ,” the whole question of the Third Angel's Message as it is in truth, the whole question of the real keeping of the commandments of God and the faith of Jesus, turns indeed upon the keeping of the faith of Jesus.

And since the real keeping of the commandments of God and the faith of Jesus—the real keeping of

the faith of Jesus—is God manifest in the flesh, is Christ in you the hope of glory, the great and important thing for every believer of the Third Angel's Message to know is, How is God manifest in the flesh? What is “Christ in you, the hope of glory”?

This is the great and important thing to know, because for anyone to be a true keeper of the commandments of God and the faith of Jesus, God must be manifest in his flesh: Christ must be in him the hope of glory.

And in order to know this great and important thing it is essential for us to “consider the Apostle and High Priest of our profession, Christ Jesus.” He is the answer to these all-important questions; he is the solution of this great problem; for he is the revelation of the mystery of God: he is God manifest in the flesh: he trusted in God with a faith that wrought the keeping of the commandments of God. Heb. 2: 13; John 15: 10.

Accordingly, next week we shall begin a study of the faith of Jesus as it is in Jesus himself, a study of God manifest in the flesh, as in Jesus himself.

And this is a study of the Third Angel's Message as it is in truth: it is the study of the mystery of God which should be finished “in the days of the voice of the seventh angel, when he shall begin to sound.” Rev. 10: 7.

Come, let us study it all together.

STUDIES IN GALATIANS.

Gal. 6: 11-18.

“Ye see how large a letter I have written unto you with mine own hand.”

This is, literally, “with what large letters;” relating to the size of the letters which he was obliged to make because of his defective eyesight.

This itself was an appeal which would tenderly touch the Galatians, and revive in them the memory of the blessedness of their first days in Christianity; for, in the fifteenth verse of the fourth chapter, he says: “Where is then the blessedness ye spake off for I hear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.” This was their love to him when they enjoyed the blessedness of the true gospel which they had received, and Paul gladly witnessed to it. But there never would have been any need, nor any ground for thought, of plucking out their eyes and giving them to him if there had not been in him a manifest need of eyes.

This defect in his eyes was the result of the consuming glory of Christ that day when the Lord appeared to him as he was on his way to Damascus; for, when the vision was past, he was unable to see; and “they led him by the hand, and brought him into Damascus.” And there “he was three days without sight,” until Ananias was sent by the Lord to put his hand on him “that he might receive his sight.” And when Ananias had so done, “immediately there fell from his eyes as it had been scales.” But forever there was thus in his flesh that mark which he calls “my temptation which was in my flesh.”

And now, in his last words to the Galatians, when he says, “Ye see with what large letters I have written unto you with mine own hand,” it is a delicate and touching way in which he would call their attention to this affliction which they, in their love at the first, would have remedied by plucking out their own eyes and giving them to him. This expression shows to them that he had written this whole letter with his own hand in spite of this affliction, which obliged him to write in exceptionally large letters, in order that he himself might be able to see his writing. This of itself would be a powerful testimony to them of his tender love still for them, and that, whatever he had said, in none of it was there any ill-feeling toward them, but a great fear lest they should be caused to lose the great salvation that had been so freely given to them.

This writing of a whole letter in Paul's own hand was unusual. He usually wrote the body of a letter by an amanuensis. For instance, the actual script of the letter to the Romans was written by Tertius. Rom. 16: 22. But, always, Paul would sign the letter with his own name, with his own hand, as, for instance, 1 Cor. 16: 21: “The salutation of me

Paul with mine own hand;” Col. 4: 18: “The salutation by the hand of me Paul;” and 2 Thess. 3: 17: “The salutation of Paul with mine own hand, which is the token in every epistle: so I write.” This, indeed, became essential, because 2 Thess. 2: 2 shows that there were those who were circulating letters as from Paul, which were fraudulent.

“As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.”

It must be borne in mind that those who had confused the Galatians and caused all the trouble there, were “Pharisees which believed.” They were Pharisees at first, and, still holding to their pharisaism, had professed to believe in Jesus; and this had made their profession of Christianity merely pharisaism. And pure Christianity at that time, as well as in every other time, could not be made to fit well with pharisaism; because, at that time, it was a very humiliating thing to be known as a Christian outright. The One in whom all Christianity centered had only lately been crucified as a malefactor; had thus died the most disgraceful death, and by the most disgraceful means, known to mankind. In addition to this, there was persecution attached to the outright profession of Christianity. But the Pharisees, still holding to their pride, had not discerned the true glory of the cross of Christ so that they could with confidence, and even with joy, suffer persecution. But in the way of circumcision there was no persecution: that was the way of glory. True, it was worldly glory; it was pharisaic glory; it was self-glory; but that being the only glory which they knew, to them it was the true way of glory. Consequently, so long as they could hold to circumcision, they would escape persecution.

Thus the controversy centered in the question as to the true way of glory—whether it was by circumcision, or by the cross of Christ. By the pride of the Pharisees circumcision was exalted to the pinnacle of the true way of glory. The cross, as already stated, was the most degrading thing in the world. But behold here the illustration of the great truth that “that which is highly esteemed amongst men, is abomination in the sight of God.” The Pharisees had made circumcision the greatest of all things, and the perfect highway to glory, while they, and all mankind, looked upon the way of the cross as the most disgraceful thing that could ever come to a man. But that way of the cross, God shows to be indeed the highway of glory. “The way which men most despise is the way in which God would most manifest his glory: the way in which men most gloried is indeed the way which is most truly to be despised.

Therefore, it is the true, triumphant exclamation of the Christian everywhere and forever: “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.”

“And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.” And this is forever true; as many as walk by this rule of the cross of Christ, and of the glorying in the cross of Christ; as many as walk by this rule of being by the cross of Christ crucified unto the world, and the world unto them; as many as walk by this rule that neither circumcision availeth anything, nor uncircumcision, but only a new creature avails in Christ Jesus,—“as many as walk according to THIS RULE, peace be on them, and mercy, and upon the Israel of God.”

“From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.” These marks of the Lord Jesus were those which Paul received in the scourgings, the stonings, and all the other hardships which left their impress upon him. As another translation gives it: “I the brands of the Lord Jesus in my body bear.” These things were the token to all who might see, that he belonged to Christ; these were the marks, the brands, which he bore, signifying Christ's ownership of him. And so it is with the Christian forever.

"Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen."

As to the additional subscription, "Unto the Galatians written from Rome," it is but proper to state that the letter to the Galatians was not written from Rome at all, but from Corinth.

A SELF-ERECTED OBSTACLE.

In the *Evangelist*, Prof. Warren Clark writes upon "The Great Obstacle to the Progress of Christianity in Heathen Countries." He declares this great obstacle to be "the inconsistency of Christians." Yet, when we come to read his article, this "inconsistency of Christians" is not indeed the inconsistency of those who profess to be Christians, but that which is counted the inconsistency of the people who are *not Christians at all*, in their going from what are called Christian lands to what are called heathen countries, and acting there in a way unbecoming to Christians.

He says that "to veterans long on the field [of missionary work in heathen lands] the ingenuity is taxed to know how to answer the questions of heathen converts, as to why these rich and wealthy people from Christian lands are indifferent to all religion." He speaks of having taken from Japan "two of our most earnest Christian converts on a visit to the foreign resident quarter of Yokohama," when "the first thing they saw in front of the English Episcopal church was a drunken British 'tar,' assaulting an equally intoxicated American sailor, and both of them were being arrested by a heathen Japanese policeman!" Further, he mentions a Japanese student whom he met in London, and with whom he went around to see "the sights of the metropolis," and, "returning at night along the Strand, the evidences of drunkenness and licentiousness were so glaring as to put to blush anything I had ever seen in any 'heathen' country, and my Japanese companion (whom I had been trying to convert to Christianity) was dumb with surprise and horror. 'Is not this the capital of the greatest Christian empire in the world?' he asked. 'Did you ever see such wickedness in heathen Tokio?' 'No,' was the only answer I could give. 'Then why don't your churches convert these degraded men and women here in London? You need not send missionaries ten thousand miles to find heathen when they are at your very doors. Before I left Japan,' he continued, 'our consular agent advised me against the immoralities of London, and warned me against the temptations in this great Christian city!'"

The great mistake of all this is in speaking of Britain, America, etc., as Christian lands, and of London, New York, and the like, as Christian cities. There is no such thing in the world as a Christian country, nor even a Christian city. Only those are Christians who individually and decidedly choose Christ as their life, their all in all. Whoever does not do this is as certainly a heathen as is any person in any heathen land or heathen city, who does not make such a choice of Christ. But to count these countries Christian countries when they are not such at all; and to give the people in heathen countries the idea that these are Christian countries indeed, according to the Christianity which is preached to them, and which alone they can look upon as Christianity; and then blame these people with inconsistency in not being Christians in those heathen lands when they never thought of being Christians in their own "Christian" land,—this is the greatest inconsistency of all. It is an utter misleading of the people in those so-called heathen lands.

And when the missionaries themselves so mislead the people in heathen lands, they themselves are the ones who are responsible for this "great obstacle to the progress of Christianity in heathen countries." And they can not in justice wonder that the people in heathen lands are caused to question the power and virtue of Christianity when the missionaries themselves give the people in heathen lands to understand that these others are "Christian countries," and when they teach those people to expect Christianity in the people of these "Christian countries" and "Christian cities," when in fact the

vast majority of these people make no pretensions to Christianity, and care nothing for it whatever.

For the missionaries, there is a way out of this difficulty; but it is not by complaining of the inconsistency of Christians, when the people of whom they complain are more heathenish than the heathen, and are in no way connected with Christianity. The true way out of the dilemma is to get down to the truth of Christianity upon its true foundation: that Christianity is an individual thing, and that the only Christians that there ever can be, whether in America, in England, in Japan, or in China, are those people who, as individuals, have chosen, in the true Christian way, Christ as their portion forever; and along with this recognize also the truth that every person who does not do this is a heathen, whether he be an American, a Japanese, a Britisher, or a Chinese.

This conception of things would also, among the missionaries and all Christians, break down at once all national lines and race distinctions. Then the people of one country would not stand any higher in the estimation of the missionary than those of any other country, because, not having accepted Christ, all being heathen, and the missionaries having a message to all such,—the people being all alike, and the message being one to all people,—the missionaries would necessarily look upon all alike.

But the missionaries will all at once say, "It would never do to call the American people *heathen*." Very well, then, why call the Japanese, or the Chinese, or any other people, heathen? And if other people must all be called heathen, and the people of America and other such "Christian lands" can not be called heathen, when all know that, as a matter of fact, multitudes of these are more heathenish than are those who are called heathen,—then it is a mere matter of favoritism on the part of those who do the calling. But why should there be such favoritism, especially toward those who are the worst in the comparison?

We do not say that people in America and other such countries, who are not Christians, *should* be called "heathen." No more do we say that the people in China, Japan, and other such countries, who are not Christians, *should* be called "heathen." The people in America who are not Christians, are simply sinners and lost men; wherever they are, they are all alike; and there is no respect of persons with God, nor with those who are of God.

Let all the missionaries, ministers, and Christians in the world recognize everywhere the Christian truth that only those are Christians who have chosen Christ as their Saviour and their portion forever; and that all who have not so done are alike in all the world, wherever they be, and whatever they may be called. Then this "great obstacle to the progress of Christianity in heathen countries" that is here, and so much elsewhere, complained of will no longer exist anywhere in the world.

It will be remembered that in the studies on the Eastern question in these columns a few weeks ago—The Sixth and Seventh Trumpets—it was made plain that the greater Eastern question as it is now in China is but the extension of the original Eastern question as it began and continues in Turkey; and that the Eastern question as it centers in Turkey is the real pivot of the greater Eastern question as it centers in China. The following extract from an address by President Washburn, of Robert College, Constantinople, published in the *Hartford Seminary Record*, November, well expresses the same truth:—

The world center has not been shifted to China, but is still in the nearer East—in Asia Minor, Syria, and the Balkan Peninsula—in those lands which were the birthplace of Judaism, Christianity, and Mohammedanism—which have always been the battle ground of East and West. Here will be finally decided the question of Christian or Mohammedan supremacy. Here it will be settled whether the Slavic or Teutonic races are to rule the world. In its relation to the future, Constantinople is the most important city in the world. London, Paris, Berlin, Vienna, Rome, are the work of man. Nature had little to do with the choice of these cities for great capitals, but nature herself has destined Constantinople to be the capital of the Old World, and some day this will be realized; and whatever

Power may rule in that capital, the same races who now inhabit the Turkish Empire will still be there. War has never united them.

THE FAITH THAT IS BLESSED.

WHEN the apostle Thomas finally met the Lord, a week after the other disciples had seen him after his resurrection, he acknowledged his restored conviction, in the hearty words found in John 20:28. Then, says the record, "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: *Blessed* are they that have *not seen*, and yet *have believed*." Verse 29.

By implication three classes are here brought to view: (1) Those who have seen, and have not believed; (2) those who have seen, as did Thomas, and then have believed; (3) those who have *not seen*, and yet have *believed*. The first class surely have no blessing; the second class do better, and are blessed to that extent; but upon the third class a blessing is emphatically pronounced.

This last is the blessing for all Christians now. It is for us. We have not seen, and yet we believe. So Peter said, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. "For we walk by faith, not by sight." 2 Cor. 5:7. Again, Peter, speaking of our relation to Christ, says: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Peter 1:8.

But there yet remains before us the supreme blessedness of *seeing him face to face*, without any need of believing, in the sense that we now believe; for we shall see him as he is, with such nearness, and with such clearness, as to be made like him, in the fashion of his own glorious body. 1 John 3:2; Phil. 3:21.

But for the present, this is our position: to have faith without sight; and not having seen him, yet to believe in him, and keep him before our minds, and trust in him as the coming One. What a privilege that such a high degree of blessedness is open to us!

Let us not mar this blessedness of believing without seeing, by *wishing to see*; by pining for some marvelous voice or vision or revelation, before we will believe. Many a skeptic has said, If the Lord would meet me as he is said to have met Saul of Tarsus on his way to Damascus, and give me such a revelation of his glory, I would believe. But has he not already done that very thing in your case? What did the Lord design to accomplish, and what did he accomplish, by meeting Saul on the way to Damascus? Was it not to reveal to him that that Jesus whom he had persecuted, and who, he knew, had been crucified, is indeed the Son of God, and has been raised from the dead, and is exalted to the right hand of his Father in heaven? And has not the Lord amply shown you all these things? Has he not placed upon record a sufficient number of infallible proofs of his resurrection, and testimony that can not be gainsaid nor questioned; and that, in pursuance of his great work, as mediator for the world, he has ascended up on high to appear in the presence of God for us? Is not this the substance of what was communicated to Saul—the great lesson to be taught him by his wonderful experience? But are we not all settled in these great facts? If so, God has wrought for us in another manner what he accomplished suddenly and in a miraculous way for Saul. Then why need such manifestations be repeated in our cases, to convey to us the same information?

For the same reason, do not seek for marvelous providences, or particular dispensations. And in your experiences do not pine for depths of depression of spirits, or transports of ecstasies, for a sensation. These have nothing to do with the great facts concerning those things which, though we have never seen, it is our privilege and joy to believe. Do not let us mar the faith which brings a blessing upon those who entertain it, by perpetually demanding new arguments and logical demonstrations, as if the evidences we already possess are not sufficient.

Do not make the maintaining of this faith which one is called blessed for adopting, dependent upon conspicuous success in preaching the word, or upon the progress of the missionary or other enterprises of the church, as if it was incumbent on us to maintain the faith just in proportion as these attempts and movements succeed. Let us not try to trim this faith till it conforms to what the majority believe and follow; for more frequently the truth and spiritual life are with the minority, than with the majority. Let us not bring a blemish upon this faith by failing to believe practically,—that is, by putting our faith into practice, or living it out,—or by failing to believe intensely, so that we can laugh at seeming contradictions and impossibilities which stand in the way; nor fail to believe lovingly, with the simplicity of little children. We should also believe continuously, so that our confidence may be even and undisturbed at all times. Our belief should have our own personality in it, so that we shall feel the same assurance when alone as when a multitude are with us, and be able to sing, with confidence and integrity,—

“And though all men should forsake thee,
By thy grace I'll follow thee.”

“Blessed are they that have not seen, and yet have believed.” Let us not think that this blessedness is not attainable. The blessedness is linked forever with the faith which our Lord accepts, and is its appointed reward. God's work and word deserve this faith of us. He is so true that his own unsupported announcement is quite enough for a foundation for faith to build upon. Can we believe God only so far as we can see him? Thousands of saints can speak with confidence in this matter, their own experience having demonstrated that it is blessed and safe to trust in him.

Bishop Hall says that “with men it is a good rule to try first, and then to trust; but with God it is just the opposite: I will trust him first as most wise, omnipotent, and merciful, and try him afterward.”

The faith that exists without sight, is the only true and saving faith. Faith which demands sight is not faith at all, and can not save the soul. This faith which Christ calls blessed, is the only faith which is acceptable with God. Indeed, nothing is acceptable to him without it. For “without faith it is impossible to please him.” Heb. 11:6.

This faith is a proof of grace within, a renewed nature; it is the root principle of a glorious character. It makes its possessor rich to the uttermost, giving power in prayer, strength of mind, decision of character, firmness under temptation, boldness in enterprises for the Lord, and joy of soul.

The charge upon the Laodiceans of being wretched, miserable, poor, blind, and naked, would not hold against a person with this faith; for he shows that he has the gold tried in the fire, which makes him rich—the faith that works by love.

J. P. Thompson, author of “Home Worship,” says: “This far-reaching benediction, ‘blessed are they that have not seen, and yet have believed,’ embraced upon one hand the prophets and saints of the Old Testament, who, with no visible signs of Christ's appearing, and with no conception of his life and death, nevertheless kept him ever in view as the object of longing desire; and on the other, it embraces everyone who now comes to Christ with a living faith. This faith makes Christ present, makes heaven near, makes salvation sure. All the wondrous truths of the gospel, in the person, the life, the death, and the resurrection of Jesus; all its blessed promises of honor and glory in the future, are made real to our faith, more precious than gold in its pureness and brightness, and more enduring than the fires by which it is tried and tempered. This faith answers to the inheritance to which it leads, incorruptible, unfading.”

A few thoughts from the “Rugby Sermons” may be in point, at this place, on the subject: “Our Lord does not treat the doubt of Thomas as a sin. There is not the slightest trace of fault-finding in what he says to him. He only tells him that his is not the most blessed state. The most blessed state is that of those who can believe without such proofs as this; and this is certainly the far higher, the more blessed state, the more heavenly; still the doubt of St. Thomas was not a sinful doubt. His doubt is a type, and his character is an example,

of what is common among Christians. There are many who are startled at times by strange perplexities. Doubts arise in their minds, or are suggested by others, about doctrines which they have always taken for granted, or about facts connected with those doctrines. What shall we do when we find these difficulties arise? (1) In the first place, let us not permit them to shake our hold of God and conscience. However far our doubts may go, they can not root up from within us, without our own consent, the power which claims to guide our lives with supreme authority. They can not obliterate from within us the sense of right and wrong, and of the everlasting difference between them; (2) but again, let us not treat such doubts as sins, which they are not, but as perplexities, which they are. As we must not quit our hold on God, let us not fancy that God has quitted his hold on us. Doubts may distress us, but they can not destroy us, for we are in the hands of God; (3) in all such cases remember St. Thomas, and feel sure that what is wanting Christ will give. You are not called on to believe till you are fully able to do so; but you are called on to trust.”

The faith of Thomas reached at last a sublime height. It was not faith that assured him that what he saw before him was the actual Jesus whom he had seen and associated with in his life. That was sight. But overpowered by his convictions, he rises to the spiritual plane, and gives expression to the highest confession of faith man ever made: “My Lord and my God.” “Scoffers talk of the apostles as if they had been the most credulous people in the world. Now, of Thomas, at least, they can not say this; for he was evidently one of those cautious people who must feel the ground upon which they set their foot. And yet his doubt in a matter is of deep interest to us. All things must work together for good to them that love God. And the effect of Thomas's doubting is to prevent us from doubting. Thomas doubted thus, that all who doubt like him might be convinced like him. You are astonished at his skepticism. Be astonished then likewise at his faith, after the Lord had, in infinite condescension, satisfied even the presumptuous demands of his doubt.”—*Theoluck*.

Another writer says: “That Thomas did not do what Jesus invited him to do, and what he had made the condition of his believing, seems plain from verse 29. He is overpowered, and the glory of Christ breaks in upon him like a flood. His exclamation surpasses all that had yet been uttered. Jesus Christ, the crucified and risen One, he calls his Lord and his God. ‘My Lord and my God.’ It is thus that the faith which saves speaks: that Christ is the Lord, and that he is God. The devils also ‘believe;’ but that saying ‘my’ they can not utter for fear and trembling.” You can say it because “God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” Gal. 4:6.

U. S.

OBJECT-LESSONS A REVELATION OF THE DIVINE MIND.

God's first method of instructing the human race was by objects in nature. When they failed to comprehend, he gave them the written Word. Afterward he sent his Son to illustrate what there is in nature and in the written Word, and how to teach it. “And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.” John 1:14.

Christ's life in the world is an object-lesson. His teaching was by parables. “All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.” Matt. 13:34, 35.

Christ's parables and lessons were drawn from nature, and from circumstances with which the people were familiar, so that when those objects were seen, or the same circumstances again occurred, the spiritual lessons drawn therefrom would come fresh to their minds.

The creation of the world was an object-lesson of the love of Christ; for it was he who spread the heavens, and laid the foundations of the earth; it was he who filled the earth with beauty, and the heavens with songs of praise. All created things in heaven and earth are object-lessons of the love of Christ. This planet, working out the problem of salvation, is an object-lesson to the universe. Angels and unfallen inhabitants of other worlds are watching with the most intense interest the details of each person's life; “for we are made a spectacle unto the world, and to angels, and to men.” 1 Cor. 4:9.

When the cloudy mist that now obscures our view, is rolled back, and eternal things appear in their reality, and the great problem of life is worked out, “every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them,” will be heard saying, “Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.” Rev. 5:13. “The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.” Rev. 4:10, 11.

Every step in the working out of the problem of redemption, even that which may appear mysterious and obscure to us now, will finally be seen as important, when the great plan of the salvation of the human family is completed. Each event has its appointed hour and place. Every individual has a life distinct from all others, and an experience differing essentially from them. God desires that our praise shall ascend to him, marked by our own individuality. So intimately is Christ connected with the human family, that he never leads his children, or in any manner deals with them, otherwise than they would choose to be led and dealt with, could they have seen the end from the beginning and the wise purpose of him who would have them co-workers with him.

This principle is true also with nations. It is God who has a controversy with them, because they give themselves up to destroy souls for whom he has died. But in their mad rush, he keeps in view his glory. “Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.” Ps. 76:10. It is thus the entire problem of life becomes an object-lesson of infinite wisdom in working out the eternal purposes of God.

He who is able to “guide Arcturus with his sons” and “bind the sweet influences of Pleiades” (Job 38:31, 32), also shapes the destiny of nations upon the earth. “He discovereth deep things out of darkness, and bringeth out to light the shadow of death. He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. They grope in the dark without light, and he maketh them to stagger like a drunken man.” Job 12:22-25.

The great controversy is between Christ and Satan. It began in heaven when Satan said: “I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High.” Isa. 14:13, 14. He was the anointed cherub that covereth; he was “upon the holy mountain of God;” and he “walked up and down in the midst of the stones of fire.” Eze. 38:14. Satan desired to improve the government of God; and when cast out of heaven to this earth, he set up his hellish banner here.

The sin, war, and bloodshed of the last six thousand years, with their attendant suffering, are but results of the working out of Satan's plan, showing what his government would have been throughout the universe had he succeeded in heaven. Those governments that are the most cruel, the most oppressive, are a symbol of his satanic majesty. The rapid increase of crime shows his increasing power over mankind. Either Christ or Satan controls men. The final conflict is before us. It will

be seen in the marshaling of the nations against the Prince of Peace as he comes forth upon the great white cloud in the heavens.

A vivid description of this conflict is given in Rev. 19:11-21. The prophet describes the enemy's plan of battle, referring to the Beast and the Image to the Beast, as follows:—

"I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Rev. 13:11-15. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." Rev. 17:14. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:1-5.

The people of God are called out from their associations with worldlings and evil doers, lest they be partakers of their sins. The spirit of war and revenge is not the spirit of peace. One is the battle of the Lord, the other the battle of the enemy of all righteousness. The light of heaven will penetrate the darkened minds of the earnest inquirers for truth. The revelation of Christ will bring to them a realization of his power and majesty, as they stretch forth their hands by faith. Thus, till the closing scenes of this earth's history, this world, with all the conflicts of life, is an object-lesson of sin and its results, as described by the inspired penman. And when sin and Satan shall be wiped out of the universe of God, all the holy intelligences will see that God is just, and that his character is eternally vindicated. S. N. H.



THE LIGHT OF THE WORLD.

"CHRIST also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might 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. 5:25-27.

It is the clearly revealed purpose of our Saviour that those professing his name shall be, in their lives, living representatives of his truth and character. He said of his church, "Ye are the light of the world. A city that is set on a hill can not be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14-16. That this purpose might be accomplished in his people was the burden of that memorable prayer of our Lord just before his betrayal: "The glory which

thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:22, 23.

The world by right looks to those professing to be Christians for an example of what should be manifest if "the meekness and gentleness of Christ" was really in them. Of one company thus consecrated to God the apostle Paul said, "Ye are our epistle written in our hearts, known and read of all men." 2 Cor. 3:2. It is to this high and holy work of letting the character of Christ be wrought in us that we are called; for, says the apostle, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ["a purchased people," margin]; that ye should show forth the praises ["virtues," margin] of him who hath called you out of darkness into his marvelous light." 1 Peter 2:9. That this might be accomplished, "Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." Verses 21-23.

In the lives of those in whom Christ is thus working will be seen "bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel ["complaint," margin] against any: even as Christ forgave you, so do ye." Col. 3:12, 13.

Such persons will do as expressed in the Ephesian letter: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:31, 32.

How else could it be known that the heart is imbued with that first fruit of the Spirit, "charity"—love—that "suffereth long, and is kind; . . . seeketh not her own, is not easily provoked, thinketh no evil" (1 Cor. 13:4, 5), if it be not that the person heeds the instruction "to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men"? Titus 3:2.

Of the many scriptures exhorting us to this manner of life, note the following: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." Phil. 2:3-5. "Be kindly affectioned one to another with brotherly love; in honor preferring one another." "If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12:10, 18. "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:1-3.

Those who are seeking by the grace of God to live in harmony with these scriptures will be the better prepared to adopt the following divine instruction: "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Rom. 12:16. "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." 1 Peter 3:8, 9. "All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." 5:5. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

As it is "out of the abundance of the heart the mouth speaketh" (Matt. 12:34), it is plainly to be seen that in order to have our mind and words right

toward our brethren and sisters, there must be other and better food for thought than their supposed failings: so the apostle has given us a grand lesson on this point in the following text: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, THINK ON THESE THINGS." Phil. 4:8.

In direct harmony with this we read in the testimonies of the Spirit of God: "To be a Christian means culture after the divine character. That mind which was in Christ Jesus can not be correctly represented by untrained powers, which result in an unfurnished mind. . . . Passion manifested by a professed Christian is a denial of Christ; it gives victory to Satan, and enthrones him in the heart. Such a man gives testimony to the world that Satan has more power over him than has Christ. His words, spirit, and character testify that the molding and fashioning hand of Satan is upon him, making of him a vessel that will dishonor God. . . .

"We are here on probation, in training for the higher life. All heaven is waiting to co-operate with those who will be subordinate to the ways and will of God. God gives grace, and he expects all to use it. He supplies the power if the human mind feels any need or any disposition to receive. He never asks us to do anything without supplying the grace and power to do that very thing. All his biddings are enablings. . . .

"Evil passions, envy, evil surmisings, jealousy, accusing of the brethren, can not be indulged without denying Christ."—*Review and Herald, Nov. 9, 1897.*

"Deal tenderly and graciously with every soul, and especially deal tenderly with those who are liable to err. They, of all others, need your help the most. Never take up a report against a brother or a neighbor, or harbor evil surmisings against him. . . .

"Instead of looking for the faults of our brother, let us seek for every redeeming quality, obtain his confidence, come close to the one who needs his hands upheld, his feeble knees strengthened."—*Id., Oct. 24, 1893.* J. N. LOUGHBOROUGH.

"OUR ABLE MINISTER."

OUR able minister, the *Signs of the Times*, has for several months been on the outlook. He has traveled very extensively throughout the world, and his jottings of passing events are truly marvelous. His observations extend throughout the various divisions of the earth, and he has recorded his memorandum in the World's Outlook Number, which is now on the market.

He has been on the lookout in the great European field. He has fathomed the condition of the nations; has determined the feelings of the masses to that extent that he has noted very minutely the general tendencies of nations, and the sure end of the issues now prominent in the world.

He has looked over the great American prophetic field; has delineated in glowing terms the great prophecy of Revelation 13; has noticed the general trend of our affairs; and has presented the outlook in such a fascinating way that his readers will not only be entertained, but deeply interested.

He has surveyed the great papal arena; has noticed the condition of the papacy at the time when its decline reached its lowest ebb; has further noticed how rapidly it has recovered from its severe attack, and has told what the end of its recovery will be.

This minister has had his finger upon the pulse of Protestantism, and has marked the throbs toward the papacy, and detected its present disposition to yield to papal designs.

He has traveled throughout the great gospel territory, and has discovered what the gospel is doing for those who follow it, and has told what it will do for those who will fully accept it and carry out its principles. He has portrayed how Christianity will triumph over sin and unbelief, darkness and error; and told in a thrilling way how the soon-coming King will regenerate the earth, and will restore the

lost dominion, in which the people of God shall eternally dwell.

He has observed the conflict of the invading nations in China, and has seen, and will discuss, the successive steps that will eventually lead to the great battle of Armageddon.

He has viewed the last century, and has noticed the wonderful development of the arts and sciences, and the marvelous progress of all the nations of the world in material things. He has noted the effect of the influences of the great American Republic in all the world in the decades of the past, as also the results of Protestantism, Catholicism, and the Oriental religions, and has turned the search-light of truth upon so-called Christian science, the higher criticism, Spiritualism, and every other "ism" that leads to death and destruction.

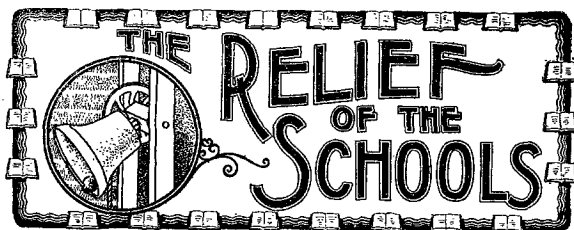
This number of the *Signs* will come to you burdened, as only a minister of the gospel can be, with the importance of the times in which we are living. This issue is beautifully illustrated — not with the illustrations usually found in newspapers, but with those fully equal to any in the choicest books of the best authors.

This minister will visit you one hundred times for the small sum of five cents each visit, and perhaps you can make some arrangement through his chief agent, your State tract society, to discount even that low price.

Our brethren and sisters should sell this paper everywhere. It is what the people need, and will supply their souls with meat in due season, and calm their fearful forebodings as they look into the dark and frowning future. Will not you do all you can in placing these *Signs* in the hands of the people? Give them away if you choose, but better, sell them extensively.

If you have not already ordered a good supply, do so, from your tract society. If we all, with willing hearts and faithful hands, do what we can in distributing this number, we may, and in all probability shall, meet some in the kingdom of God who will date from our efforts in distributing this wonderful World's Outlook Number, their first knowledge of the truth which sanctified them.

S. H. LANE.



THE RELIEF OF THE SCHOOLS.

Summer of 1900.

The summer of 1900 is now past, and the first campaign in the Master's name for the RELIEF OF THE SCHOOLS is ended. It is only fair and right that at this time we should make a full report to our brethren and sisters of what they and we have been doing during the season just closed. We know that we are a spectacle to the world, to angels, and to men, and we therefore want our money matters written out in plain English, so that all the people can understand them. If there is anyone among our people to whom these things are not clear, we invite him to write to us for an explanation, and we will tell him all about the thing which troubles him.

We are now making a herculean effort to free the schools from debt. We are calling upon all our people to make "a long pull, a strong pull, and a pull altogether," in the name of the Master, for the RELIEF OF THE SCHOOLS.

This work is in the order of God; it is in itself a sign of the nearness of the end. We are only just entering upon this work, the first steps and the first sacrifices only have been made. Greater steps and greater sacrifices are yet to come. Christ, who is the author of our faith, is also its finisher, and he will see things through to a successful conclusion. As the prophet says, "He is wonderful in counsel and mighty in working." He not only tells us what to do, but he in us accomplishes that which he calls for.

Below is the financial statement of the committee for the RELIEF OF THE SCHOOLS:—

STATEMENT UP TO AND INCLUDING OCT. 14, 1900.

Total cash receipts.....	\$4102 33	
To Pacific Press (New York) for work done by the artists and engravers.....	\$1506 46	
To Pacific Press (Cal.), on account, type-setting and plate-making for "Christ's Object Lessons".....	400 00	
To Review and Herald for circulars, blanks, advertisements, stationery, and printing Testimonies....	167 96	
Postage, including money paid for transportation of packages, blanks, etc., to tract societies.....	121 50	
Stenographer (special).....	63 55	
Refunds of money sent to the committee, but intended for other purposes.....	23 77	
C. Castberg, on account, for translating "Christ's Object Lessons" into Danish.....	20 00	
Taxes on gift of property in Dakota.....	6 40	
Walter Eastman, for expense connected with making deed to property given "Relief of the Schools".....	3 00	
Remington Typewriter Company, on account, for machine.....	35 00	
Office fixtures and supplies....	13 85	
Cash on hand.....	1740 84	
	\$4102 33	\$4102 33

Besides this report there is outstanding on pledges (October 14) \$10,318.25. Property has been given, and is being deeded to the RELIEF OF THE SCHOOLS' committee, which may be conservatively estimated at \$7,850.

Of the \$4,102.33 shown above, seventy-seven dollars was given specially to apply on the Scandinavian editions of "Christ's Object Lessons." In my estimate of the outstanding pledges there is included \$1,780 pledged for the Scandinavian editions and work.

Our estimate of the number of "Christ's Object Lessons" sold at the camp-meetings and in various other ways during the summer is about 20,400 copies. I can not, however, vouch for the accuracy of these figures, as it seems impossible at present to get definite figures covering this point.

And now the days of autumn are upon us. Our brethren have harvested their crops, and are now going to market with them. Large sums of money are greatly needed for the big fund for the RELIEF OF THE SCHOOLS. The \$1,740.84 on hand October 14 will do but little toward paying for material in the large editions of "Christ's Object Lessons" already ordered, when the remaining initial expenses on the book have been paid.

We pray that God, who gives all to us, will move upon the hearts of many to give liberally to this sacred cause, so that the schools on earth may be free to do their work and prepare our youth and children to sing the songs and study the sciences of the great university in heaven.

P. T. MAGAN.



— Wang Wen Shao, imperial treasurer of China, died November 1.

— There are at present in Germany 400 glass factories, giving employment to 35,000 men.

— The daughter of Lord Roberts is sick, and he has taken her to Johannesburg, leaving Lord Kitchener in command.

— The Pittsburg and Lake Erie Railroad has issued orders to its employees, forbidding the use of alcoholic liquors, whether on or off duty.

— The general elections in Canada were held on Wednesday, November 7, the liberals winning a great victory over the conservatives. Sir Wilfrid Laurier is thus re-elected premier.

— For his part in the defense of Mefeking, Major Baden-Powell was promoted over the heads of 200 officers, to the rank of major general. He is but forty-three years of age, and is the youngest major general in the British army.

— No boy who smokes cigarettes will be employed hereafter in Chicago's post-office.

— Mr. Kruger will arrive at Marseilles, France, November 17, and at Paris the 19th.

— There is now a complete telegraph line between Seattle, Wash., and Skagway, Alaska.

— During the last week 18,282 tons of coal were shipped abroad from Newport News, Va.

— In proportion to the population, the United States uses more sugar than any other nation in the world.

— Because of threatened Carlist uprisings, many clubs throughout Spain have been closed, and Carlist leaders exiled.

— It is reported that Peking, China, has "resumed its normal aspect, except for the vast quantity of flags displayed by the allied army."

— About 400,000 tons of the 2,000,000 tons of steel rails needed for 1901 in this country, have been ordered at the pool price of \$26 per ton.

— General Miles, as lieutenant general of the United States army, is allowed to prescribe his own uniform. He may wear what he pleases.

— More than 30,000 men who had registered to vote at the coming general election in Porto Rico, were disqualified by the property qualification.

— It seems that "the United States, at the end of last quarter, had, next to Great Britain, the largest tonnage in shipping under construction."

— As the result of an explosion in the Berryberg coal mine at Philippi, W. Va., twenty persons are missing. Twelve bodies have been recovered thus far.

— Five hundred acres of marl beds near Schoolcraft, Mich., have been purchased by a syndicate, which will at once erect a cement plant costing \$400,000.

— November 5 a bull moose weighing 812 pounds was shot in the Adirondacks, near Long Lake, being the first killed in that region for twenty-three years.

— Prof. C. R. Eastman, of Harvard, was recently indicted for a murder committed several years ago, and will be placed on trial between December 1 and 15.

— The Colombian government printing office, at Bogota, has been robbed of \$1,000,000 in paper money, and also of the plates from which the money is printed.

— The Dutch women of Northern Cape Colony, South Africa, have protested against the burning of property and eviction of families from their homes by the British.

— A recent explosion of gas in the United States submarine boat "Holland" caused no damage whatever, the crew not being obliged to leave the hold of the vessel.

— Valuable pearls having been found in the clam beds of the Mississippi River, near Prairie du Chien, diggers are crowding the banks, and the river is full of house-boats.

— Headquarters for the Salvation Army in America will hereafter be in Mount Vernon, N. Y., Commander Booth-Tucker and other officers having purchased homes there.

— The board of army engineers recommend "the rehabilitation of all the Galveston fortifications, and the repairing and raising of the jetties," which will cost about \$5,500,000.

— It is said that the trustees of a Methodist church in Alabama have "introduced a tax of ten dollars per annum upon every member of the congregation who chews tobacco."

— Major Gibbons and party, just returned from an African expedition of over two years, report that they discovered a tribe of bushmen, with almost white skin, and whose food consists mainly of snakes.

— November 3 a Boer commando captured a British outpost of ninety men, held up a Cape Town mail train, looting carriages and passengers, and destroying the mail, before the British armored train arrived on the scene.

— The raisin crop in California is larger this year than ever before, being estimated at 73,000,000 pounds. This industry has grown up during the last twenty-five years. Fifteen years ago Eastern grocers would scarcely deal in California raisins, but now they are driving out the foreign product.

— An exchange is authority for the statement that "the late Cyrus H. Hamlin, for more than twenty years a missionary in Turkey, in an article published since his death, gives abundant evidence that Russia is, and has always been, the greatest opponent to the entrance and work of Protestants in Turkey."

— It is stated upon good authority that "a glass of cold water slowly sipped will produce a greater acceleration of the pulse for a time than will a glass of wine or spirits taken at a draught. In this connection it may not be out of place to mention that sipping cold water will often allay the craving for alcohol."

— The presidential election of Tuesday, November 6, resulted as follows: electoral votes for William Mc Kinley and Theodore Roosevelt, 295; electoral votes for William J. Bryan and Adlai E. Stevenson, 152. The total number of electoral votes in the United States is 447, and the number necessary to a choice is 224. Thus Mc Kinley has a majority of 143 electoral votes, and is elected to the presidency for a second term.

—During the month of October, 112 vessels were built in the United States.

—A syndicate of Austrian financiers will exploit the rich new petroleum fields of Galicia.

—After Jan. 1, 1901, no coal will be used on railroad locomotives in California; oil will be used instead.

—Aguinaldo is reported to be in Cavite, forty miles from Manila, rousing the insurgents to greater activity.

—The officers and men of two French cruisers are being royally entertained by the city of Baltimore, Md.

—The Fairhaven, Wash., salmon canneries have closed, having packed 225,000 cases, or 100,000 less than last year.

—It is reported that "the favorite wife of Emperor Kwang Su, of China, was recently drowned by order of the Empress Dowager."

—The most valuable grain cargo ever shipped on the Great Lakes—260,000 bushels of flaxseed, valued at \$468,000—is being loaded at Duluth, Minn.

—It is said that heavy rains have caused great damage in Minnesota, farmers complaining that the unthrashed grain is sprouting in the stacks.

—George Washington Green, a servant of George Washington at Mount Vernon, died in Hempstead, N. Y., November 1, aged nearly 123 years.

—November 9 the proprietors of the Denver Post telegraphed William J. Bryan an offer of \$10,000 a year if he wishes to become a member of its editorial staff.

—Emperor William, of Germany, and Count von Buelow alone negotiated the Anglo-German agreement regarding China, excluding from their counsels Prince Hohenlohe.

—The four young men of Paterson, N. J., charged with the abuse and murder of a young woman, were indicted by the jury, November 3, but their trial will not occur until the January term.

—It is stated that "the Romish archbishop of Louisville, Ky., has forbidden his people to send their children to the public schools," basing his prohibition on "a resolution of the Plenary Council of Baltimore," which until now was "practically a dead letter."

—During the month of October the British lost, in South Africa, 167 men killed in action, including 15 officers, 71 who died of wounds; 367 who died of disease, 22 who died of accidents, and 97 captured or missing—a total almost equal to the monthly average for the duration of the war.

—Dispatches from Berlin, Germany, under date of November 9, state that "the United States embassy is crowded with applications for redress against the German government, made by natives of Alsace-Lorraine, who are now American citizens, and who, after the Paris Exposition, visited their old homes, only to be curtly expelled by the authorities. Under the provisions of the treaty of 1868, Germany refuses to recognize them as entitled to protection."

—The home coming of British volunteers to London, from South Africa, October 29, was marked by scenes of wild license and violence, ten persons being killed and 200 injured, in the street crushes. Dispatches from London, under that date, state that "this afternoon and to-night this metropolis has been at the absolute mercy of a howling, drunken mob of thousands, who, under the guise of patriotism, have improved the exceptional opportunity to give full license to all forms of depravity. Despite the fact that 4,000 police and 22,000 troops were on duty along the line of march, there was no check on the lawlessness."

—Miss Anna Gould, daughter of the late Jay Gould, and who inherited about \$15,000,000 of her father's fortune, was married in 1895 to Count de Castellane, of Paris. The couple made Paris their home, and the count soon began to play spendthrift—so much so that his wife's income of \$600,000 a year was not sufficient to meet expenses. Besides spending that large income, Castellane incurred a debt of \$4,400,000. At this the Gould family became alarmed, and finally secured a judicial decision under French laws, making Mr. George Gould, Anna's brother, trustee of the latter's property. However, it has been so arranged that the debt of over \$4,000,000 may be paid from the \$600,000 yearly income, *without touching the principal* of her inheritance.

—And now there is serious talk of the Catholics in the United States organizing a "centrist" party, to control the balance of power in politics. It seems that "this is to be done openly [Catholic participation in politics]. No denials henceforth. No longer diplomacy, the silken glove, but the mailed fist. Bishops, priests, and laymen have openly expressed their belief during the last few months that the time is ripe for the entrance of the church into politics. An American center party is advocated, similar to the obstructionist Center Party of Germany, which, not through its intellectual and numerical strength, but mainly through its policy of exacting concessions as the price of aid to other parties in times of close vote, attains some measure of success." So says W. A. Curtis, in the *Christian Advocate*, November 1. Continuing, he says: "The church is wise, unutterably wise, and the time is not ripe. It will not do it to-day, under present conditions. But this contains no promise for the morrow. Some national crisis may arise when the nation's extremity will be turned to the church's advantage, and the center party, only a threat to-day, become an actuality."



ENGLAND.

I SPENT last winter in Liverpool, associated with Elder Altman and Brother Harris in developing the work there. The Lord blessed our efforts in the organization of an earnest, working church of about forty members. In the spring I spent a few weeks visiting churches and companies in the midlands. While at Birmingham, Brother Prescott joined me, and we selected a site, as we thought, for the general meeting. It was decided, however, to pitch a tent on it as soon as the weather would permit; and the Conference asked me to move to Birmingham and begin the work. Accordingly, early in May, we moved here, pitched our tent, and began meetings. May 30 Elder Haughey, from Ireland, joined us; and, assisted by Brother Hall, who has been here for two or three years, laboring quietly but not without results, and Brother Monteith as tent master, we continued our meetings till the general meeting, the first of August. At first there was but little interest manifested, but after about three weeks' work we had a good audience. By the last of July, sixteen persons had begun the observance of the Sabbath, and the interest was increasing.

About this time I was invited to attend the Central European Conference and camp-meeting in Switzerland, and to meet Elder Conradi at Chaux-de-Fonds, July 27. Accordingly, I left home July 25. I need not speak of the camp-meeting at Lausanne, as Elder Loughborough has reported it. I enjoyed my visit to the Continent very much; and though I could not speak to the brethren, except through an interpreter, I found the hearts of the people all aglow with the love of the truth; and as they listened to the message of love, their tears testified to their appreciation of it.

To the brethren and sisters in America, I wish to say that though we very much enjoyed our labors in America, we have never been sorry that we came to this field, but rather, a thousand times thankful. How glad I should be to see hundreds of those now laboring in the home field, get out into the regions beyond, with the message that God has committed to us, not for Americans, but for every nation, kindred, tongue, and people.

At the close of the Swiss meeting, after visiting Basel, I returned, passing through Germany and Holland, to Birmingham, where I found the interest still increasing, the general meeting having been a help. We took our tent down September 25, and are now holding services in a hall not far from the place where the tent was pitched.

About forty adults began the observance of the Sabbath here last summer. Many others are deeply interested. One young man, a pastor of a congregation in the city, has gladly yielded to the truth, and is active in introducing it to his people.

We are now planning to build a small chapel, that the truth may be firmly established in the center of this populous country. Building is very expensive here, but we believe that the Lord will provide the necessary funds for the work. I never saw a people more willing to give to carry the truth to others. The Lord has gone out before us, and we are sure we are moving in harmony with his will; so we know the Lord hears us, and will answer.

Do not forget to pray for the prosperity of the cause of truth among this people, who have done much in giving the gospel to the world.

E. E. ANDROSS.

Eastbourne, Mostyn Road, Handsworth, Birmingham, England.

"IN PERILS BY LAND," IN URUGUAY.

A FEW weeks ago Brother Bonjour, of Uruguay, while canvassing, called at the house of an Englishman, Mr. Lindsay, who, when he learned that Brother Bonjour was an Adventist canvasser, gave him three dollars to give to me in payment for a book left with him three and a half years ago. In company with Brother Nowlen, I had canvassed him, and delivered my books. As he had no money then, Brother Nowlen left the book with him.

Mr. Lindsay asked Brother Bonjour to stay overnight, and preach. So Brother Westphal and I went there to hold meetings, believing that God

was leading us. The passage across the river was made in safety, and we left Carmelo by stage, which was drawn by seven horses. The stage was nearly capsized several times, and was stuck in the mud twice.

Arriving at Mr. Lindsay's, meetings were held by Brother Westphal, mostly in the German language. He and I also spoke some in Spanish. After about ten days, two families accepted the truth, Brother Lindsay and his brother-in-law, Enrique Ripke.

Last Tuesday Brother Westphal returned to Carmelo by stage. He writes that they were again stuck in the mud, and some of the passengers crawled out through the window, and over the wheels, to get on to firm ground. Many times they nearly tipped over, and the baggage was thrown out; he says, "They talk of perils by sea when the ship rocks in a storm, but all that is only child's play compared to this ride in perils by land."

In our visits from house to house and from hut to hut, we have waded through mud and water over our ankles. One devout Argentine Catholic family are much interested in the word of God, and are thankful to have it explained to them. They asked me to stay overnight with them, which I did. The Lord is working upon hearts, and we are glad that another light is kindled in this dark land.

September 10 I returned by stage. One man had closed the road which passed through his farm. The main road being impassible, three stages with mail and passengers, as well as other teams, were detained about forty-eight hours before the authorities tried to open the way. Such things are good to develop patience. I was kindly entertained by a Spanish farmer's family, who refused to receive any pay. I gladly gave them a copy of "Steps to Christ," in Spanish.

The plague has been raging among the cattle at Palmira, Sister Ramsay's being the only ones in the neighborhood that have escaped. One Catholic said he would not go any more to church, as they who worshiped God only, were protected, while the others suffered loss from the plague. Surely, God is good to those who trust in him. Another young man has begun to keep the Sabbath in Palmira. We had a good meeting there, and all are of good courage in the Lord.

Pray for us.

L. BROOKING.

CHILE.

IQUIQUE.—The Lord's cause is slowly moving onward in Iquique. Over a month ago we began meetings in our new hall, with a good attendance. About two weeks ago five persons were baptized near Iquique, in the sea. Others await baptism. Since the separation of a few who were living in sin, our little company is getting along better. It takes the Spirit of God to know just how to deal with the erring among these people.

A few days ago I was called on to preach the funeral sermon of a young man who poisoned himself. He had attended our meetings several times, but could not be persuaded to accept the truth. He ceased to attend the meetings several days before he took the poison. We had a meeting in the cemetery, and we presented the word of truth to the people. Our congregation was large.

This province, Tarapacá, is one of the most interesting fields in which to labor, as it contains persons from almost every quarter of the globe. The Peruvians, Chilians, and Bolivians predominate. The province is noted for its saltpeter. There are few priests in this district, fewer than in any other part of Chile. Some of these priests are noted for their speculations and vices.

A church-school teacher, to teach English and Bible, and a physician are especially needed here. The general desire of the young men, especially in the north, is to learn the English language, and they are not too prejudiced to enter a Protestant school. Also, many are asking for private lessons. By this means all classes could be reached, and this work could be maintained on a paying basis. The usual price for three private lessons a week is ten dollars a month. Some will offer more to an English teacher. One young man gave me fifteen dollars

for a few months when I was not traveling. A physician would have many patrons here. Thousands of persons come down from the pampas to recuperate their health, and many have become discouraged after taking several hundred dollars' worth of drugs from the physicians. The Chinese doctor of Iquique is the best patronized of any, as his herbs are the least harmful. He charges three dollars a visit at his office, medicine included; while the others charge two dollars at their offices, and give a prescription to be filled at the drug store. These prices are in the paper money used in this country, which is valued at one-third United States gold.

Water, the best remedy, and God's remedy, for most diseases, is less used here than anything else. Many do not even wash their face the whole year round. One woman told me that she had not washed the baby's face for about a month and a half because in was "poco costipada," or had a little cold. Frequent bathing would relieve or cure about ninety per cent of these ignorant sick. A good bath establishment could be conducted on a paying basis.

The Lord has told us to pray the Lord of the harvest to send more laborers into his vineyard. We have prayed. Have the hearts of the brethren been slow to respond, or does the Lord turn a dull ear to our cries? We think the latter can not be true, as he fills our hearts with his Spirit, which causes us to plead more earnestly for the perishing multitudes. May the Lord continue to bless you, brethren; and if a desire is awakened to help in this field, write to me, or to the director, G. H. Baber, Casilla 1125, Valparaiso, for further information.

T. H. DAVIS.

Casilla 240, Iquique, Chile.

TEXAS.

GALVESTON AND HOUSTON.—When Galveston is mentioned, the minds of the REVIEW readers will instantly revert to the awful destruction brought upon our Texas coast by the great hurricane of September 8.

I know our brethren elsewhere are anxious to know how our people here fared during the storm, and that they would also like to know how the brethren who survived the storm are now situated.

I would have reported the situation sooner, but have waited to hear from our people throughout the storm-stricken district.

The storm was terrific here at Houston, wrecking about three hundred houses, and greatly damaging several hundred more. It also did great damage to telegraph and telephone lines. Three lives were lost. The storm was much harder east and south of here, seeming to center about Galveston. It is impossible to describe the destruction brought upon that city by the wind and waves. The results of the storm are horrifying in the extreme.

Nine of our people perished in Galveston. Their names are as follows: Sister H. C. Travers and little boy, Sister B. A. Whitcomb and baby, Sister S. Loyd and two children, Sister M. V. Slatham, and Sister M. Marshal. We deeply mourn the loss of these dear sisters and these little lambs, but we hope to meet them again when the sea gives up her dead. None of our people perished on the mainland, but they suffered heavy loss of property, and some are in needy circumstances.

Being very anxious about our people in Galveston, I went there as soon as the strict martial law would admit me into the city. On my journey I found that the prairie for twenty miles inland was covered with all kinds of valuable property and debris, interspersed with carcasses. The human bodies along the public route had been previously buried, though there were still hundreds on the prairie. Some were picked up even a month later.

When I reached the island, I found that a large portion of the western part of the city had been entirely swept away, while the eastern and southern portions were swept clean for several blocks inland, the waves throwing up a high breastwork of debris. Had it not been for this storm-made fortification, I suppose the whole city would have been practically destroyed.

It is impossible to imagine the force of the waves. Think of railroads being swept from their beds, the rails being snapped and twisted as if they were cords! It would be useless for me to enter into details. One noticeable feature was the desolation of the church buildings, most of them being total wrecks, and those remaining, greatly damaged.

As I viewed the awful scene, beheld the sorrow depicted on hundreds of faces, and listened to the stories and heartbroken sobs of those who had lost dear ones in the storm, I felt heartsick, and thought of the final destruction soon to burst upon the world. As I write, the following passages of Scripture come to mind: Isa. 24:1-5; 26:5-10; Luke 21:25, 26; Ps. 148:8.

There are still a few of our people in Galveston to hold up the light of truth. The Lord is blessing the work of the message in Houston. There are now thirty-five Sabbath-keepers here.

FELIX CONWAY.

2117 Congress Ave., Houston, Tex.



COLLEGE VIEW CHURCH, ATTENTION!

Will all absent members of the College View (Neb.) church please report at once? We are revising our list, and will soon drop all who do not report. M. E. KERN, Elder.
N. C. NELSON, Clerk.

KANSAS, ATTENTION!

The Kansas Conference will hold its annual meeting in the Seventh-day Adventist church, Topeka, Kan., December 24-28. The Kansas Tract Society will also hold its annual meeting at the same time. J. W. WESTPHAL.

ADDRESS.

The address of W. L. Hoover is Boulder, Colo., care sanitarium. All correspondence relating to International Medical Missionary and Benevolent Association should be addressed to the association, and not to him.

MICHIGAN, ATTENTION!

THERE will be general meetings held at the following-named places, at the specified dates. We request that our brethren as far as possible, and especially all our ministers, licentiates, and workers, within reach of these places, be in attendance at these meetings. This is especially necessary, as plans affecting our work for the winter in the different districts will be laid. Church elders are especially requested to be present. Everyone should aim to come promptly on time, as the meetings will be short, and will close on the dates named. Some of our brethren of the General Conference will be present at these meetings, also representatives from the Review and Herald and the Battle Creek College.

Grand Rapids	November 15-16
Cedar Lake	" 17-18
Saginaw	" 19-20
Onaway	" 22-24
Petoskey	" 26-27

J. D. GOWELL.

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Address John William Stein, 282 N. Washington Ave., Battle Creek, Mich.
Exchanges please copy.

THE MIDWINTER NUMBER OF GOOD HEALTH.

THIS should be the greatest number of this journal ever published. It will be largely devoted to the subject of diet, and special prominence will be given to the diseases that arise from the use of flesh. There will be a description of all the special diseases to which animals used for food are subject, and a careful description of the diseases that human beings contract by using the flesh of lower animals, or by associating with them. The subject will be illustrated with large, full-page color type representations of some of the principal diseases of animals.

In addition, this number will contain short, practical articles on the treatment of the diseases prevalent during the winter season, and a short summary of facts against the use of tea, coffee, and tobacco; also other important features of hygienic and sanitary reform. This number ought to have a circulation of at least a million copies, as it will contain facts of vital importance to every person who values his health, and especially to those who desire to preserve in active, healthy condition their bodies as temples of the Holy Ghost.

Notwithstanding the large expense attending the preparation of this number of the journal, it will be sold at 10 cents,

the regular price. Those who order the journal in quantities of one hundred copies or more may obtain them at the rate of \$5 a hundred. All the friends of hygienic reform ought to take an interest in the circulation of this journal, which is an efficient means of warning the world, and prepares the way for the reception of other reformatory truths of which the world stands much in need at the present time.

OKLAHOMA, ATTENTION!

The meeting of the Oklahoma Sabbath-school Association will be held in connection with the Conference at Oklahoma City, Dec. 18-23. C. SORENSON.

BUSINESS 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 managers of the publishing house must furnish good references.

WANTED.—Seventh-day Adventist woman aged from 25 to 40 to do general housework; good wages; address Mrs. Caroline E. Nichols, 425 South Harvey Ave., Oak Park, Ill.

WANTED.—A job pressman in the *Life Boat* office. Must be Sabbath-keeper. Address *The Life Boat*, 1926 Wabash Ave., Chicago, Ill.

FOR SALE.—Fifty acres of farm-land near Archer, Fla. To Adventist family interested in missionary work, price and particulars will be furnished. Reason for selling, time fully occupied in other business. Address Box 43, Archer, Fla.

PUBLICATIONS WANTED.

N. B.—Attention has been repeatedly called to the necessity of having papers properly wrapped. Do not roll or wrap too fine. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, and others have expressed literature when it would have been cheaper to send by mail, at four ounces for one cent.

The following persons desire late, clean copies of our publications, postpaid:—

Mrs. S. M. Kennedy, Chunchula, Ala.

S. K. Feeks, 2117 Congress Ave., Houston, Tex.

J. T. Eaton, Cartersville, Ga., REVIEW, Signs, Little Friend, Life Boat, tracts.

J. W. Buckland, Box 236, Great Bend, Kan., Signs, Instructor, Little Friend, soon.

Mrs. J. A. Craik, Gowrie, Iowa, has sufficient reading-matter.

Obituaries.

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

BRAZEBRIDGE.—Died Oct. 6, 1900, Oesil, the three-year-old son of Samuel and Minnie Brazebridge, of Grant, Mich. Remarks at the funeral were made by the writer. C. E. DAVIS.

KELLY.—Died at North Lansing, N. Y., Sept. 5, 1900, Sister Hannah J. Kelly, aged 72 years. In 1872 she united with the Seventh-day Adventist Church, and was faithful to the end. By her request, funeral services were conducted by the writer. L. UPSON.

POTTER.—Died Sept. 24, 1900, at Montrose, Mich., of consumption, Sister Elsinia M. Potter, aged 66 years, 1 month, 15 days. She leaves a husband, one son, and many friends. She fell peacefully asleep in Jesus. Sermon was preached by the writer. W. H. FALCONER.

MERRELL.—Died at Verndale, Minn., July 13, 1900, Sister S. L. Merrell, in the sixty-first year of her age. She had been a faithful worker in the church, a faithful mother, respected and loved by all who knew her. We laid her beside her husband to await the voice of the Life-giver. Funeral service was conducted by the writer. ANDREW MEAD.

BIRCH.—Died at Burtrum, Minn., Oct. 8, 1900, Sister Birch, in the sixtieth year of her age. Her sickness was brief and her death sudden. We laid her beside her former husband, Brother Rouse, to await the resurrection. The Free Methodist minister and the writer conducted the funeral service. ANDREW MEAD.

KELLY.—Died near Eaton Rapids, Mich., Oct. 14, 1900, Mrs. Emma Jade Kelly, aged 64 years, 9 months, 24 days. Sister Kelly accepted present truth twenty-seven years ago. She had been a sufferer for many months, but bore all with patience. Funeral was attended by the writer. Text, Rom. 8:18, a passage very dear to the deceased. F. D. STARR.

EMMEL.—Died Aug. 25, 1900, at the Dayton (Ohio) camp-meeting, of heart-disease, Sister Emmel, aged 77 years. In November, 1896, under the labors of Elder S. S. Shrock, she accepted the doctrines held by Seventh-day Adventists. She united with the Pittsburg (Pa.) church, remaining a respected member of the same till Jesus called her to rest. Funeral services were held at Allegheny City, Pa., Aug. 29, 1900. Words of sympathy were spoken by a Methodist minister. * * *

O'DONNELL.—Died at her home in St. Louis, Mich., Sept. 19, 1900, Mrs. Alice Vesta O'Donnell, on her fifty-fifth birthday. Her maiden name was Burgess. She accepted present truth under the labors of Elder I. D. Van Horn, and has enjoyed it for many years. She leaves a husband, two sons, and two daughters to mourn her departure. The funeral was held at Ithaca, where a large gathering showed how she was esteemed by all. It can be said of her, She sleeps in Jesus.

T. M. STREWARD.

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Review and Herald Pub. Co., Battle Creek, Mich.
DEAR BRETHREN: I have received a copy of "Bible Reader," by Prof. E. A. Sutherland. Am exceedingly pleased with it. It is the best attempt of the sort I have ever seen. — Biblical and natural history facts interwoven in the most admirable way, and presented to the child so attractively as to compel his attention, and rivet them on his memory. The cheap twaddle of the average reader is enough to disgust and nauseate any healthy child, and I am glad to see such good, wholesome food for thought presented to the little ones. The work ought to meet with the greatest success. Very sincerely yours,
J. H. KELLOGG, M. D.

BATTLE CREEK, MICH., Nov. 5, 1900.
Review and Herald Pub. Co., City.
DEAR BRETHREN: We have carefully read the new "Bible Reader," by Prof. E. A. Sutherland. It is an excellent work, weaving the Bible story and the light given in the Spirit of Prophecy together in an interesting manner. Mothers will find it a valuable help in the home. It will prove a blessing in the schoolroom. It gives a vocabulary which, when mastered by the child, will enable him to read the Bible at an early age, and fill his mind with Bible truth.
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WEST-BOUND FROM BATTLE CREEK.

No. 9, Mail and Express, to Chicago.....	12.15 P. M.
No. 1, Chicago Express, to Chicago.....	8.30 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	3.50 P. M.
No. 5, International Limited, to Chicago, with sleepers.....	2.15 A. M.
No. 75, Mixed, to South Bend.....	8.30 A. M.
Nos. 9 and 75, daily, except Sunday.	
Nos. 1, 3, and 5, daily.	

EAST-BOUND FROM BATTLE CREEK.

No. 8, Mail and Express, 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 Express, to Pt. Huron, East, and Detroit.....	2.25 A. M.
No. 2, Lehigh Express, to Saginaw, Bay City, Port Huron, and East.....	6.50 A. M.
No. 74, Mixed, to Durand (starts at Nichols yards)....	7.15 A. M.
Nos. 8 and 74, daily, except Sunday.	
Nos. 4, 6, and 2, daily.	

W. C. CUNLIFFE, Agent,
BATTLE CREEK.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 17, 1900.

EAST	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Al'tio Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.49	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	3.00	am 7.30	pm 12.10	2.05	6.25	pm 6.00	4.10
Battle Creek.....	8.10	8.10	1.00	2.42	7.25	6.43	5.05
Marshall.....	4.00	9.00	1.30	3.09	7.51	7.10	5.30
Albion.....	4.40	10.05	1.60	3.30	8.11	7.30	5.52
Jackson.....	5.55	11.10	2.35	4.05	8.50	8.15	6.40
Ann Arbor.....	7.15	pm 12.25	3.10	4.55	9.43		7.45
Detroit.....			5.30	6.00	10.45		9.15
Falls View.....					am 5.02		pm 4.13
Susp. Bridge.....					5.17		4.33
Niagara Falls.....					5.30		4.40
Buffalo.....			am 12.20		6.14		5.30
Rochester.....			3.12		6.14		5.30
Syracuse.....			5.15	pm 12.15			10.45
Albany.....			9.05	4.50			am 2.50
New York.....			pm 1.30	8.45			7.00
Springfield.....			12.16	6.15			7.40
Boston.....			3.00	9.00			10.34

WEST	7	17-21	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*West'n Express.	†Kalam. Accom.	*Pacific Express.
Boston.....			pm 2.00		pm 3.30		pm 6.00
New York.....			4.00		6.00		am 12.10
Syracuse.....			11.30		am 2.00		pm 12.35
Rochester.....			am 1.20		4.05		pm 2.25
Buffalo.....			2.20		6.20		pm 3.50
Niagara Falls.....					6.02		4.32
Falls View.....					6.34		5.05
Detroit.....	pm 8.20	8.25	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.49	9.49	8.40		1.35	5.45	am 12.30
Jackson.....	11.15	10.20	11.05	am 3.30	2.40	5.30	pm 1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	4.35	3.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.15	4.28	10.00	3.35
Niles.....	3.15	1.22	3.25		6.05		6.05
Michigan City.....	4.25	2.20	4.40		7.05		6.01
Chicago.....	6.30	4.00	6.40		8.55		7.50

*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 6.15 p. m. daily except Sunday.
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R. N. R. WHEELER, Ticket Agent, Battle Creek.

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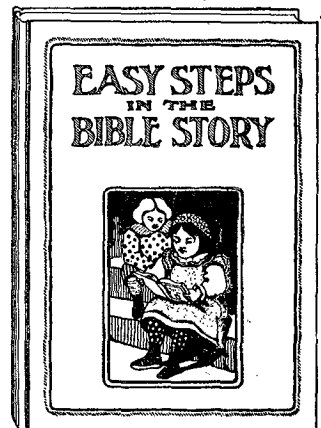
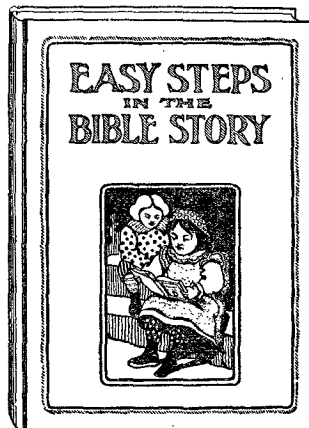
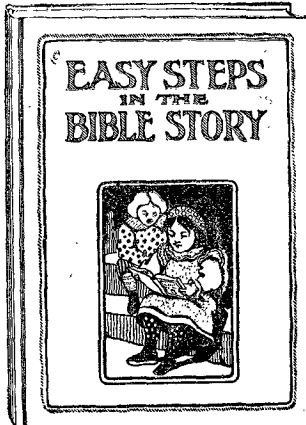
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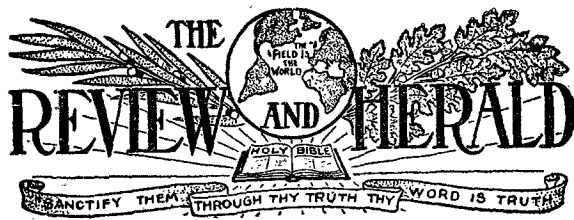
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BATTLE CREEK, MICH.,



BATTLE CREEK, MICH., NOVEMBER 13, 1900.

If you receive copies of this paper without ordering them, please remember that they are sent to you by some friend. Persons thus receiving copies of the REVIEW will not be called upon to pay for them. If, after reading these copies, you do not care to keep them, please hand them to your friends to read.

THE Catholic Church owns one tenth of the landed property in all France.

ORDERS have been issued from Washington to the military commander in the Philippines, to "crush the insurrection."

THE United States now leads the nations of the world in the supply of breadstuffs, cotton, copper, provisions, coal, iron, and steel.

Two weeks ago the United States government held in its treasury more gold than is possessed by any other government in the world — \$451,477,407.

AT the annual banquet of the Lord Mayor of London, November 9, the Prime Minister of the British Empire referred to the China question as "still a long way from being solved, in spite of the agreement of the Powers to perpetuate the integrity of China."

THE Powers are now talking of doubling China's customs duties, to supply the money which they themselves propose to take from her in indemnities to themselves; also of substituting a Minister of Foreign Affairs for the Foreign Office in China; and their forces are still making war there.

THE new First Reader for church schools, home schools, etc., is now ready for delivery on all orders. It is good, and we believe will give satisfaction to all teachers of children, and especially to the children themselves. It is illustrated; it has 160 pages; and the price is 35 cents. Address Review and Herald, Battle Creek, Mich.

ONE of the leading National Reformers, a man who has been such for years, said in a sermon in New York City, Sunday, November 4: "Politics is religion. God has given us the cross, the home, and the flag to take us out of selfishness. God loves patriotism. He shows us how Joshua cut a pathway into an idolatrous land, and cleared it for a worthier race. Casting a right ballot for a right cause and a right man is the very acme of patriotism. That is not politics—it is religion." That pamphlet "Christian Patriotism" ought now to be spread everywhere. Price, 15 cents. Address Pacific Press, Oakland, Cal.; or Review and Herald, Battle Creek, Mich.

Good Health for November is without question one of the best of the best. And one of the best things in it is "The Basis of Child Culture." It bears no relation whatever to the "child-culture" *fad*: it is sound practical sense from beginning to end. Get the November *Good Health* and read it, and you will be well paid.

THE Sabbath-schools would get more benefit from the Sabbath-school lessons if each teacher would carefully read, *with* the lesson study, the little book "The Glad Tidings." Each adult member of the schools should also have that book, and use it in the same way. The price is only 25 cents, paper bound; 60 cents, cloth bound; 265 pages.

WE HAVE SEEN

the Outlook Number of the *Signs of the Times*, and therefore we know and can certify that it is fully up to all the expectations that any could have of it. This is all true; but *you* can not know it for yourself until you get a copy. Therefore get it, and then give your neighbors an opportunity to have it. Please do it just now; for it is important that there should be no delay. Ten cents a single copy; five to twenty copies, *five* cents each. Address *Signs of the Times*, Oakland, Cal.

MORE than *twelve hundred* copies of "Power for Witnessing" were ordered before the book was off the press. If twelve hundred *thousand* copies were sold since, it would do only good; for no book better than this was ever published on the subject of the Holy Spirit—the best of all subjects. Be sure to get that book. Price, 75 cents. Pacific Press, Oakland, Cal.; and Review and Herald, Battle Creek, Mich.

THE WEEK OF PRAYER.

DECEMBER 22-29 has been set apart as the most appropriate time for so important a gathering of God's people. It would be pleasing to the Lord if all would begin at once to plan their work so that all, or at least a very large portion, of this time may be given to seeking the Lord, to the study of his word, and the cultivation of the spiritual part of our being. We are so prone to let the "cares of this life" absorb our attention, to the exclusion of things eternal, that there is not one of us but needs the spiritual uplift that such a meeting is designed to give, and will give if entered into in a spirit of earnestness. Let us begin now to recount the mercies and blessings we have received from the hand of our Heavenly Father during the year, and plan to give a generous thank-offering in return. Let our thoughts be upon the cause of God, and let it be the recipient of our gifts, rather than friends or relatives who are already supplied with the good things of this life.

The usual helps in the form of readings have been prepared for this occasion, and will be sent out in ample time to reach the most remote parts of the field. Other articles on this subject will follow, which I trust will be carefully read.

GEO. A. IRWIN.

IMPORTANT!

BROTHER A. G. ADAMS having resigned the treasurership of the General Conference, the Executive Committee have appointed Elder H. M. Mitchell to fill the vacancy. Brother Mitchell will enter upon the duties of the office at once; hence all remittances and communications pertaining to the General Conference treasury should from this date be addressed to H. M. Mitchell, 267 West Main St., Battle Creek, Mich.

By order of the committee.

GEO. A. IRWIN, *Pres. Gen. Conf.*

"CHRIST'S OBJECT LESSONS."

SISTER WHITE'S new book, "Christ's Object Lessons," is now on the market, and we hope that all our brethren and sisters who have ordered copies in advance will pay for them immediately, sending the money to their tract society secretaries. Over twenty thousand copies have been sold in advance. We feel that these pledges to take the books were made to the Lord, and not to us; they are sacred, and we believe our brethren regard them so. Now, brethren and sisters, crowd in the money, and crowd out the books. They will do an immense amount of good to all who read them.

Some are asking for discounts. All who bought the books in advance will get them at the prices at which they were promised; but from now on there is only one price on the book—one dollar and twenty-five cents (\$1.25), straight, to everybody. We believe that all our brethren will be glad of this, as the book is a book of sacrifice, and all the money in it goes to the RELIEF OF THE SCHOOLS. Because these books are a gift, we can not afford to sell them for any figure that anyone may have a mind to give. This would spoil all the good spirit in the movement. Let us all do our utmost in this effort, that we may speedily free our schools from debt, and sing the glad song of jubilee. P. T. MAGAN.

As to the matter of Catholic federation, the *Catholic Mirror*, November 3, cites the leader of the Centrist movement and party in Germany, and says: "Windthorst was a devout Catholic before he was a great leader of the Centrist party. As a statesman and political leader of eminent ability he is to be admired; as a pious, faithful Christian he is to be commended as an example to every Catholic youth. . . . The securing of our rights, civil and religious, whenever it shall be seen that we are denied them, will lie within the province of a Catholic federation of the citizens of the country."

THE COST OF IT.

THE World's Outlook issue of the *Signs of the Times* is now ready. It is a double number—thirty-six pages, including cover. Single copy, 10 cents; from 5 to 20 copies, 5 cents; 25 or more copies, 4 cents. Sent singly to lists of not less than five names, at 5 cents each. These prices include postage.

Orders will be received now, and filled in the order of their receipt. Address *Signs of the Times*, Oakland, Cal.