

The Adventist REVIEW AND HERALD Wm Groff

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

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

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"HABIT at first is but a silken thread,
 Fine as the light-winged gossamers that sway
 In the warm sunbeams of a summer's day;
 A shallow streamlet rippling o'er its bed;
 A tiny sapling, ere its roots are spread;
 A yet unhardened thorn upon the spray;
 A lion's whelp that hath not scented prey;
 A little smiling child, obedient, led.
 Beware! that thread may bind thee as a chain;
 That streamlet gather to a fatal sea;
 That sapling spread into a gnarled tree;
 That thorn, grown hard, may wound and give thee pain;
 That playful whelp his murderous fangs reveal;
 That child, a giant, crush thee 'neath his heel."

OFFER UNTO GOD THANKSGIVING.

MRS. E. G. WHITE.

"I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High."

We should ever remember that thanksgiving is the fruit of true, willing obedience. The Lord is the object of our worship, and to praise his holy name shows respect for his efficiency. God says, "Whoso offereth praise glorifieth me." "Faith is the substance of things hoped for, the evidence of things not seen." Faith relies upon God as being able and willing to save to the uttermost all who come to him. As we speak of God's power, we show that we appreciate the love that is so constantly shown us, that we are grateful for the mercies and favors bestowed on us, and that the whole soul is awakened to a realization of God's glory.

The absence of praise and thanksgiving pleases the enemy of God. The line of demarcation between those who utter the holy name of God in blasphemy, and those who praise him with heart and with voice, is clear and distinct. He who is truly converted will glorify God as he beholds the wonderful things of his creation, the brightness of the sun, moon, and stars, the changing beauty of the heavens. To him all nature will declare God's

mighty power. He will be led to give glory to his holy name.

Isaiah tells us what God is doing for us. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. . . . When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: "I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."

What greater encouragement and assurance than this could the Lord give his loyal, commandment-keeping people? Have we not every reason for changing our attitude toward God? Is it not our duty to show the world that we appreciate the love of Christ? As we produce the fruit of thanksgiving, we bear living evidence that by connection with Christ we are placed on vantage ground. God is the fountain of life and power. He can make the wilderness a fruitful field for those who keep his commandments; for it is for the glory of his name to do this. Thus he witnesses to Christianity. He has done for his chosen people that which should inspire every heart with praise and thanksgiving; and it grieves him that so little praise is offered. He desires to have a stronger expression of praise from his people, showing that they know they have reason for manifesting joy and gladness.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. . . . 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. . . . 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. . . . And of his fullness have all we received, and grace for grace." As the grace which is in the soul flows out to others, more grace flows in to be given back to God in willing offerings.

The people of God need to be aroused to let their light shine forth. Christ said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." God's people should be an animated people, filled with joy and gladness because they behold him who is invisible to the eyes of the world.

Our tongues should be used to express the appreciation in our hearts for God's goodness. Thus God requires us to return to him gratitude offerings. But this is not the only way in which we are to praise God. We are to praise him by tangible service, by doing all we can to advance the glory of his name. By improving our intrusted talents, we are to offer God thanksgiving.

We are to glorify God by keeping his commandments. Christ said: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more." Feeling no need of me, it is seeking for the perishable things of earth. "But ye see me: because I live, ye shall live also." How plain is the distinction here drawn between the two classes. Worldlings place their whole attention upon the gaining of worldly advantages. The mind is filled with the selfish thought, How can I secure these advantages for myself? How can I obtain more money? This is the god man worships. Men do not stop to think of the riches of which no earthly power can deprive them. They see not Christ, neither know him. They do not realize their great need of a Redeemer. They do not pray. They put Christ out of their lives as much as possible.

"But ye see me: because I live, ye shall live also." Christ is with his children, enlightening their minds and leading them to call upon him. As they do this, he hears their prayers and purifies their hearts. They see him as the Way, the Truth, and the Life. They do not walk in accordance with the ways of the world. They ask God for Christ's sake to help them, and they receive the help they ask for. They are gifted by God with power to see the love and wonderful charms of Christ. They can never feel lonely or comfortless.

"At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou

wilt manifest thyself unto us, and not unto the world?" Let all mark the answer. "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Wonderful indeed is this promise. Do we comprehend it? When a man becomes one with Christ, he has the mind of Christ. He is no longer antagonistic to God's law, but lives in obedience to all his commandments. He walks in the footsteps of the Saviour.

But should he walk regretfully, because in his union with Christ he is called upon to practice self-denial and self-sacrifice? Think of what the Prince of heaven did to manifest his love for the Father and for us. He resigned his position as Commander in the heavenly courts, and clothed his divinity with humanity, that humanity might lay hold of humanity, and divinity grasp the throne of the Infinite. This he did to perfect the redemption of the human race. Those who receive him are adopted into the royal family as sons and daughters of God. They are made heirs of God and joint heirs with Jesus Christ, to an immortal inheritance. Have they any cause for regret?

Christ has declared that the cross which makes the line of demarcation between his people and the world so distinct is not a cross of discouragement, but a cross of salvation. Love for the Saviour will lead us to acknowledge this. God has given human beings all that ministers to their happiness, and in return he asks them to lay their gifts and offerings on his altar. Shall we disregard this requirement? Shall we fail of offering God praise and thanksgiving in word and deed?

WITH ALL THE HEART.

F. W. HIDDLESON.
(Brooklyn, N. Y.)

"AND ye shall seek me, and find me, when ye shall search for me with all your heart." Jer. 29:13.

Our Heavenly Father requires whole-hearted service. Nor does this requirement arise from any selfish motive to monopolize the affections of his children; but because, without such a surrender, our enjoyment can not be complete. Could we get a correct view of God's attitude toward his created subjects, we should find him longing to have us so related to him and to one another that our joy would be full. His is the attitude of an adviser, a protector. His superior knowledge fits him for pointing out the way that leads to everlasting happiness.

The way of the transgressor is hard. It is full of thorns; the white blossoms that border the path are the deadly nightshade of disappointment. Sin darkens, withers, and blights the soul. Death is the logical consequence of sin. It is the only wages of sin. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7. If he sows to the flesh, he ends his career in darkness. If he sows to the Spirit, light from the throne of righteousness illumines his pathway, and shows him where to place his otherwise faltering feet.

In the text we see the sinner seeking God with a longing desire to find. Every fiber of his being is enlisted in the search. His soul is yearning to know the right way. As the hunted fawn pants for the water brook, so the soul is thirsting to drink of the water of life. It is indeed tired of the treacherous quicksands of sin. The enemies of its peace and joy can be heard baying their near approach. Driven by these awful foes, it is seeking, longing, agonizing for God. He seems veiled in darkness. But no sooner is the whole soul enlisted in the search, than heaven-sent light breaks in;

the way clears of every obstacle; and from our Father's throne a voice speaks, "I am the way, the truth, and the life." "Come unto me, all ye that labor and are heavy laden." The arms of the Infinite are extended, and the soul finds that rest for which it longed.

KEEP YOUR TROUBLES TO YOURSELF.

KEEP your troubles to yourself,
Put them on an upper shelf;
Far away as they may be
Where no eye but God's can see.

Other people have their share
Of affliction, pain, and care;
Why should you, though sorely tried,
Burden them with yours beside?

Give of treasures you possess,
Loving care and tenderness,
Cheerful smiles or sordid pelf,
But keep your troubles to yourself
—Josephine Pollard.

THE TRUE AUTHORITY FOR SUNDAY OBSERVANCE.

THE following letter was published in the *Catholic Press* of Australia, Aug. 25, 1900. It puts in a plain way a truth that can not be published too often:—

SIR: It appears that some municipal councils in town and country are putting their heads together with a view to curtailing the outdoor amusements open to young Australia on Sunday. . . .

But there is something still wanting to a full statement of the untenable position taken by those sticklers for "Sabbath" observance. What right, anyhow, have these gentlemen as Protestants to lay down the law as to what is to be done or not done on Sunday? *Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles.* If the "Bible, and the Bible only, is the religion of Protestants," if "whatever is not read therein nor may be proved thereby" has no claim on their faith or observance, what scrap of title can they show for all their dogmatic insistence as to the requirements of the Lord's day? *From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first.* Thus Sunday observance is an incongruous adjunct of the Protestant faith, utterly out of keeping with its fundamental principle.

If any Sabbatarian wants to know the proper method of spending the Sunday, the Catholic Church is the natural source to apply to for information. Under her direction the Sunday supplanted the Jewish Sabbath, and she is, therefore, the best fitted to settle any dispute as to its claims. She has no sympathy with a Puritan or Scotch Sabbath, and still less with the "Continental Sunday" of German Lutherans and French infidels. She forbids all servile work, and requires the day to be devoted to public prayer and worship and hearing the word of God; but these duties fulfilled, she has no objection to such hours as remain being employed in any form of innocent outdoor amusement. This is the true view of Sunday observance. . . . Yours truly,

M. LONG.

THE WAY OF VICTORY AND PEACE.

J. G. WILSON.

"THE law is holy, and the commandment holy, and just, and good." Rom. 7:12. It is spiritual, but man is carnal, sold under sin. Verse 14. The law demands perfect righteousness, and Jesus Christ is righteousness. Therefore the law demands Christ of every individual. But as "all have sinned, and come short of the glory of God," all are carnal, sold under sin, and therefore are not, and can not be, subject to the law of God.

Any one can see that although the law demands of everyone a life such as Jesus Christ lived here on earth, it does not, and can not, furnish that life to a single soul. Truly, "If righteousness come by the law, then Christ is dead in vain." Gal. 2:21. "If there had been a law given which could have given life, verily righteousness should have been by the law." Gal. 3:21.

Dear brother, have you been toiling, striving, doing your best, to see the righteousness demanded by the law manifested in your life,

and that by keeping the law? Are you satisfied with your efforts, or is there a conviction that something is lacking? Is it not true that all your efforts have failed to bring you that peace and rest for which your soul has been longing so many years? Be not discouraged; there are better things for the child of God than these fruitless efforts. But they will not come by a greater determination to do, nor by more painstaking efforts.

Let us for a moment examine the experience of ancient Israel. They saw that the law was good, and promised to keep it, just as we have done. Their intentions were good, but they failed; and we have done the same. What was the cause of their failure? Mark the answer, and you will know the cause of your own. They were natural men, earthly, carnal. The carnal mind, which is not, and never can be, subject to the law of God, was trying to subject itself thereto, and there could not possibly be anything but failure, and that continually.

Do you think that it is in vain that the Scripture says, "The natural man receiveth not the things of the Spirit of God: . . . neither can he know them, because they are spiritually discerned"? 1 Cor. 2:14. And do you not know that we, by our birth into this world, are only natural men? When we were born into this world, we were born of flesh; but Christ says, "That which is born of the flesh is flesh." John 3:6. But "they which are the children of the flesh . . . are not the children of God." Rom. 9:8. So we see that unless a man is born again, he is only flesh, only carnal, and therefore not subject to the law, which is spiritual.

Israel was natural. The law is spiritual. Israel tried to subject themselves to a law that had no place in their hearts. The result of their effort should teach us the utter uselessness of trying to subject ourselves to something that has no place in our hearts.

In the new covenant the law is written in the heart and mind of everyone who comes into the new-covenant relation. The writing of the law in the heart and mind means a new man—a new creature.

The agency by which God writes his law in the heart and mind is the Holy Spirit. 2 Cor. 3:3. And now we begin to see the necessity of receiving this heavenly Guest. For if we do not first receive him, the law can not be written in our hearts and minds; and if it is not written there, we are not subject to it, and can not be, and so, in the very nature of things, are transgressors. We may think we are commandment-keepers; but unless we receive the Holy Spirit, all our efforts to keep the law will amount to nothing.

Therefore it is evident that the most important thing is, and always has been, to recognize and receive the Holy Ghost. When we receive the Holy Spirit, we begin to realize what it means to be a Christian. We then know that it is to be just what Christ was here in this world. If our idea of Christianity falls short of what Christ was, we shall miss it just that much.

"But," you say, "I can not live such a life." True, you can not. Neither can any one else but Christ. That is why he is so anxious to come into our hearts by his Holy Spirit. The Father has one "only begotten Son," and only one; and "whosoever is born of God doth not commit sin." 1 John 3:9. So, brother, if you are born from above, it is not you, but Christ, that lives. This is the fact in the case. Will you receive it? And because you are born again, you are a son of God, and God is waiting for you to receive the Spirit of his Son into your heart, so that you will have not simply the name, but also the life, of the Son of God.

The apostles understood the correct method of gospel labor. First, they preached Christ

as the only Saviour, and then baptized the believers. Second, they instructed the believers in regard to the reception of the Holy Ghost, without which the lives of the believers would be variable, as was their own before Pentecost brought to them the fullness.

It is a fact that many of God's children stop just where the Samaritan believers were when Peter and John went to visit them — they believe and are baptized in the name of the Lord Jesus (Acts 8:16), but go no further, and so miss the peace and joy of communion with God.

"Have ye received the Holy Ghost since ye believed?" was Paul's question to the Ephesian believers. Paul did not believe in putting off to some future time the reception of this most precious gift. When the believers expressed their ignorance of even the existence of the Holy Ghost, Paul asked, "Unto what then were ye baptized?" Do you not know that all the steps you have taken are only preparatory to the reception, the baptism, of the Holy Ghost? Then they were baptized in the name of the Lord Jesus, and received the Holy Ghost, who was to be their teacher to lead them into all truth.

We talk of *truth*. But do you not know that without the Holy Spirit we are incapable of knowing the things of God? No man knows the things of God, but the Spirit of God knows them. 1 Cor. 2:11. As only the Spirit knows the things of God, it is evident that they can be learned only through the Spirit. Therefore the first thing to do after one has been born — has become a child of God by faith — is to recognize and receive the Spirit of the Son, and by that Spirit be taught the things of God.

"The end of the commandment is love out of a pure heart," etc. 1 Tim. 1:5. And "love is the fulfilling of the law." Rom. 13:10. Only when one is filled with love, is the law fulfilled in him. But we have no love, and can not produce it ourselves. But "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5.

The law without the Holy Spirit will do you no good, but the Holy Spirit supplies all that the law requires. Do not delay therefore, but receive the Holy Spirit now, and cease to struggle, to work, and — to fail.

The followers of Christ are to be one with him as he is one with the Father. What a union! *One with Christ!* Can you grasp the meaning of those three words? *One with Christ!* no longer two, but only one — *Christ*. "For to me to live is Christ" (Phil. 1:21); no longer I, but *Christ*. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20.

We are dead, and it is Christ that lives, and the world is to see nothing but Christ henceforth. Oh, receive the Holy Spirit, and *know* the gift of God! You will not have to go over the same old experience year after year; but victory will be yours. Thank God for his unspeakable gift.

God has poured out his love unstintedly, as the showers that refresh the earth. He says, "Let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together." "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water." "Of his fullness have all we received, and grace for grace." — *Mount of Blessing*.

DON'T MAKE THE WRINKLES DEEPER.

IS FATHER'S eyesight growing dim,
His form a little lower?
Is mother's hair a little gray,
Her step a little slower?
Is life's hill growing hard to climb?
Make not their pathway steeper,
Smooth out the furrows on their brows —
Oh, do not make them deeper!

There's nothing makes a face so young
As joy, youth's fairest token;
And nothing makes a face grow old
Like hearts that have been broken.
Much have thy parents borne for thee,
Be now their tender keeper;
And let them lean upon thy love —
Don't make the wrinkles deeper.

— Selected.

A MESSAGE FROM THE MINT.

William T. Ellis, in *Forward*.

THE lack of money preaches sermons to most of us; yet a visit to the government institution where money is made, and where it abounds in bewildering quantities, is a still better revealer of spiritual truths. Everything in the mint is a figure. So real are the deeper meanings of the processes through which metal goes in becoming currency, that one almost overlooks their first purposes.

The most distinct general impression which one bears away from the mint is that of testing by fire. The experience is a lesson in the philosophy of the furnace. Every grain of metal that comes out of the mint has passed through the fire.

First of all, is the fire of testing. In the small retorts adjoining the assayer's office the metal is tried in little clay crucibles. There its quality is determined. As you look, you can see the vapors curling upward from the crucible; these you are told are the impurities. The gold and silver of the mint are proved by fire.

Next there is the fire of refining and for mixing. The gold or silver must be freed from impurities, and then it must be amalgamated with other metals to make it good currency. It gets the right proportions in the fire. The crucibles of gold boil and bubble away at a furious rate, like a kettle of clothes on wash-day. What fearful heat! Yet it is the salvation of the gold; thus it becomes coin to provide food for the hungry and clothes for the naked. If the seething mass could speak, it might rebel; but after it has received the government's stamp, it blesses the hot experience that gave it power to become the servant of man.

Not only does the fire test and refine and purify and fuse together the necessary constituents of a good coin, but it also anneals. After the coin has been melted, rolled, and cut into strips, it is placed in annealing furnaces, to temper, toughen, and harden it. Thus it is fitted to stand the wear and tear of currency.

Is it because the gold is not regarded as precious that it goes into the furnace so often? Ah! it is subject to fire because it is precious. In the fierce heat of the furnace it loses nothing but impurity, and its own value is increased.

Because God puts us into fiery furnaces are we no longer dear to him? It is because we are dear to him that he gives us this experience. Thus he rids us of our impurities and imperfections. Thus he tests our souls. Thus he gives us characters of purity and durability. In the furnace he fits us for service. He can not use us — we can not be ready to receive his stamp — until his furnace has first done its work with us.

God is a refiner; for this we love him, because we are his treasure, and he wishes us to be pure and serviceable.

CAN EVERY CHURCH HAVE A SCHOOL?

Union Conference Record.

A SCHOOL is required where there are children to be taught. The word of the Lord says, "Train up a child in the way he should go." An important part of the child's character comes through the school which he attends. If he attends a Christian school, then may the parent expect that his child is there receiving a Christian training.

Concerning the teaching, the prophet says, "All thy children shall be taught of the Lord." God's commandment as here declared can not be fulfilled if only the children near our large churches are provided with the privileges of a Christian school. To comply with this commandment it is necessary to do as the Testimonies advise: "There should be schools established wherever there is a church or company of believers. Teachers should be employed to educate the children of believers."

Just now the question is not with reference to the need of such schools, or to the duty of churches to provide them; for the need is apparent, and the duty should be admitted. But the inquiry is, *How* can the right thing be done?

There are a number of supports upon which these schools depend. It is not difficult to establish a school where the church is large in numbers, and there is proper co-operation on the part of officers and members to bring it about. But the work is more difficult where these conditions do not prevail. The question is, Can all our churches have schools?

It is believed that if all persons and influences that have to do with this matter, maintained the attitude toward this subject which the Lord advises, it would be possible to have a school in every church where there are children to be educated. The first essential is to sense the *importance* of such a school. Could all realize that in these times of peril the salvation of the children depends upon having a Christian training, a much greater effort would be made to establish these schools. If the value of a *soul* could be estimated at its real worth, the problem would be solved. This would reveal to us the possibility of having schools in *all* our churches.

One of the greatest difficulties which has to be met in carrying out the Lord's instruction in matters of education arises from the fact that many have graduated on the negative side of nearly every question. They are wise as to the things they *can not* do. But *to do* they have no knowledge. They load themselves down with brakes to check the wheels of progress, when they should have their harness fitted on for pulling. All should study how the needful thing *can* be done, and not spend so much time in pointing out how it *can not* be done.

We must remember that it is not impossible for God's people to do what he says *should* be done. Is it not our place to go forward, stepping in the direction the Lord has told us to go?

In the matter of support the method that prevails in most churches is to have those who send the children meet the entire expense of the school. This is not as it should be. A church school should be supported by the *whole* church. The brother and the sister who have no children to educate should help bear the burden of expense just as they bear their portion of the expense of the church in everything else. If such support can be secured, it will of itself solve the question of finance to a great degree.

If Satan tells you that you are a badly abused person, remember that he is telling many others the same story.

S. O. JAMES.

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

FLESH FOODS.

THE fundamental necessity for eating is to secure strength. Suitable food must contain strength-producing substances in such a condition that the digestive juices can digest them, and thus prepare them for assimilation by the system. At the same time care must be exercised to see that our foods contain no harmful or poisonous substances that shall have a tendency to neutralize their food value.

The impression is fast gaining ground that the great purpose in living is merely to secure a sufficiency of something to eat, and enough clothes to wear. The struggle for bread and raiment is so intense that thousands of men toil from morning till night simply to satisfy these two wants. With this necessity continually before them, it is not strange that this thought becomes firmly fixed in their minds, and the question of securing food and raiment becomes paramount. How frequently this question is raised: If an animal is not to be eaten, for what purpose was it created? Those who ask this question seem to forget that there are scores of animals in the world that no one ever thinks of eating. And yet all these creatures either fulfill some useful function or are sad reminders of the curse that is resting heavily upon the earth. In the selection of food, many regard the gratification of appetite as more essential than the nourishing of mind and body.

CONDITION OF THE FOOD ELEMENTS IN THE ANIMAL.

It may be laid down as a fundamental truth that the whole plant world is engaged in *building up* food, while the entire animal world is just as busily engaged in *tearing it down*. Grains, fruits, nuts, and vegetables are all magazines of energy, which nature has stored up to be utilized by the animal kingdom. In the plant we find two things—living substance and nutrient material. The animal resembles the plant to the extent that it also has living substance; for every fiber is living and nutrient material, which is being used to build up the animal; but, in addition to these two things, the animal contains what the plant does not—a *stream of waste products*. So when we eat the animal, we not only eat the fuel, but we eat the ashes as well. We not only take the pure stream of nutriment, but along with it we are compelled to take into our systems this polluted stream of sewage.

Under the influence of the sunlight, nature is all the time building up food in the plant world; while under the influence of nerve impulses, whether it be in man or animal, the plant food which has been eaten is all the time being torn down. For the same reason that there is more energy above Niagara Falls than there is below, the highest and purest form of energy and strength is found in the plant world. In an animal these food substances are gradually transformed into a substance that is more or less inferior. God bids us to "eat for strength," and to "eat that which is good;"

and it is certainly a privilege to take our foods fresh from the hand of nature, before they have become contaminated with animal blood.

THE IMPORTANCE OF SECURING UNADULTERATED SPIRITUAL FOOD.

In order to obtain the nourishment contained in meat, it is necessary to take into the system the various poisonous substances that are always found in animal tissue. The Lord undoubtedly intended man to secure his nourishment direct from the hand of nature in an unadulterated and unpolluted state; and so with the nourishment of the soul. The Bible is the source and standard of our spiritual food. This is an age when the world is well-nigh filled with books; some of them are excellent, some good, and others not so good. Nearly all these books contain some truth of Bible origin, but along with it the reader is compelled to strain through his mind a large volume of matter in no way suited to the nourishment of his soul or to the upbuilding of his moral nature. We can say nothing against the truth which these books may contain; but error is so liberally mixed with the truth that such literature loses its value as moral food and spiritual nourishment. And yet it is this very kind of moral food that the world is calling for most loudly at the present time. Religious novels, and other literature with a semireligious background, are being widely circulated just now. The soul that attempts to subsist upon this kind of moral food is sure to become emaciated and diseased, just as the man who attempts to sustain his physical nature by subsisting upon flesh foods, which, although they contain some nutritive elements, are so heavily laden with disease-producing products as to render them unsuitable for food.

THE POISONS THAT PRODUCE DEATH IN THE ANIMAL.

Ordinary beef tea, which is simply the concentrated waste material contained in flesh foods, has a certain stimulating property. Many drunkards are just as well satisfied to get a cup of beef tea, as they are to get a glass of whisky. In medical practice the class of patients that were formerly given beef tea are now given strychnine. In the animal the waste products are dissolved by the fluids of the body, thus forming a large share of the poisonous substances contained in the secretion of the kidneys. At death this process ceases, and an accumulation of waste products not yet dissolved is left in the animal's body. For this reason it is scarcely possible to imagine a more filthy drink than beef tea. Laboratory experiments show that it contains practically the same substances as are found in the secretion of the kidneys. It is a fact that if a piece of meat is placed under a hydrant and a stream of water allowed to run over it for several hours, or for a sufficient length of time to cause the blood and waste matter to be all washed away, it is practically colorless and tasteless; and yet that which has now been left behind is the *really* nourishing portion. The color, taste, and flavor of meat are largely due to the blood and waste matter it contains.

The greatest argument that can be produced in favor of the use of the flesh of animals for food is that it gratifies the taste; but it is the blood and the poisonous substances which tickle the palate, while the real food substance of meat is almost as tasteless as so much yarn. The scripture which exhorts us to eat that which is *good* (Isa. 55:2) certainly could not be applied to flesh foods. There are few persons who would have the courage to drink blood from a tumbler, or be willing to eat a piece of nice white bread after it had been dipped in blood, even if the larger part of the blood was allowed to drain away. Yet every piece of meat that is eaten under ordinary circumstances is exactly represented by that piece of bread colored and saturated with blood. We should bear in mind that God commanded Noah not to eat blood hundreds of years before the ceremonial system was instituted, and that this command was reiterated, and was put in the very bosom of the code of instructions given to the Gentile Christians years after the ceremonial system had faded away. Acts 15:20, 29; 21:25. If Christians would take the pains to carry out these instructions, they would eat flesh only when dire necessity compelled it, instead of making it a daily article of food.

STIMULATING PROPERTIES OF ANIMAL WASTE PRODUCTS.

The waste products in meat have a certain stimulating effect similar to those of tea, coffee, and liquor; and those who eat flesh foods experience this stimulating effect long before the meat has had time to digest. Food must first be digested and assimilated before we can derive benefit from the nourishment it contains. The man who lives on flesh secures a temporary exhilaration, and thinks he is strong; while the man who is living upon the products of the earth must wait for his strength until he has had time to digest his food. But the former person is the one who is deceived; for a man is made tired by the waste products that are gradually being formed in his system. If he eats the waste products formed in the animal, when these become absorbed into his blood, the temporary stimulus passes away, and he is doubly tired; while the man who lives on the right kind of diet has verified in his experience the words, He "shall run, and not be weary;" "walk, and not faint." In the great competitive foot races, which have taken place in Europe and in certain places in America, this fact has been proved again and again during the last few years.

The man who is living upon the natural products of the earth is storing up something in his system that will continually liberate strength as it is needed, while the man who is living upon flesh foods is seeking to live upon the remnants of the strength that is left in the food after the animal had used his portion. There is also this additional disadvantage: he must eliminate not only the waste products made in his own system, but also those which were made in the animal, and which were contained in the meat he ate. To fix this point thoroughly in mind, it is only necessary to consider the fact that the animal needs a complete set of eliminating organs to constantly carry away poisons, otherwise it would soon be drowned in the stream of its own waste matter. Wheat, apples, nuts, etc., do not require eliminating organs to carry off waste products; for they manufacture none.

Careful laboratory experiments have demonstrated that the toxicity—that is, the poisonous quality of the secretion of the kidneys—is increased nearly fourfold when a person who is living upon a non-flesh diet begins to eat flesh foods. In health every organ of the body has reserve strength, and can accomplish more than is ordinarily required of it; and so healthy

kidneys are able, for a considerable length of time, to eliminate not only the waste products of the man, but also those contained in the portion of the ox which the man ate. But suppose this man is upon the very verge of Bright's disease. How quickly such a presumptuous course on his part may carry him over! There are thousands all over this country who from various indiscretions in diet and in other habits of life are on the very brink of serious disease, and only need to have another weight placed upon their already overworked systems to quickly force them into the grave. Unfortunately many persons treat their stomachs just as penny-in-the-slot machines are treated: they simply put something in, and then expect the stomach to supply health, regardless of what they put in.

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MARVELOUS CURES BY LIGHT.

The London Mail.

At the London Hospital, in Whitechapel, marvelous cures are being effected by the electric light. It is quite three years since the discovery was made by a Copenhagen doctor that both sunlight and electric light can cure certain diseases when all other remedies fail. And early in the summer of this year the Princess of Wales induced the authorities of the London Hospital to try the cure. Her Royal Highness presented them with the necessary apparatus, of which the total cost was £500.

The method is a curious though simple one. If any one visits the London Hospital between 2 and 5 P. M. on any day of the week, he will find, in a bright, cheerful room set apart for the purpose, a number of patients sitting on rocking chairs in a circle round the room. Hanging from the ceiling in the center is a very powerful electric lamp. And around it are arranged several telescopes, which concentrate the light on the patients. Beside each patient is a nurse, who presses a small glass lens on the spot of skin under treatment.

To understand it all we must go back to the first experiment.

As everyone knows, white light—the light of the sun, electric light, etc.—consists of a combination of all the colors of the rainbow. At one side of the rainbow are the red and the yellow rays; at the other side, the violet and the blue. The red and the yellow rays are carriers of heat; the blue and the violet are called chemical rays. That is to say, they are almost without heat, but they cause chemical action. For instance, if you mix the two gases, hydrogen and chlorine, in a thin bulb of glass, and then focus the red rays of light on it, nothing happens. But if you focus the violet rays, there is an immediate explosion. The photographer has reason to understand this. When a piece of photographic paper is exposed to the light, it blackens. But if a "ruby lamp" is used, no darkening of the paper follows, the red glass not allowing the violet chemical rays to come through.

Now, some time ago a doctor put a piece of photographic paper under the skin of a dog, and focused the violet rays of sunlight on it. He put another piece in another dog, and kept him in a dark room. The result was that the first piece of paper was blackened, and the second unaffected. This seems a useless sort of experiment, but it was the first step in the great discovery. It proved that the chemical rays of light can pass through the skin.

At the same time attention was directed to the curious fact that mountain climbers suffer badly from sunburn when passing over a field of snow, with the thermometer below zero. To elucidate this matter the following experi-

ment was made. Sunlight was concentrated on the faces of two men, red glass being interposed in one case, and blue glass in the other. The red glass allowed all the heat of the sun to pass through, but kept off the violet chemical rays. The blue glass let the chemical rays through, but kept out the warm red light. After the experiment it was found that the man whose face was nearly roasted by the red light came out of the ordeal without a trace of sunburn, but the man on whom the cold chemical rays fell was badly sunburned. Therefore, the doctor concluded that the chemical rays were very irritating to the skin.

If the chemical rays do this to a man's skin, he thought, no doubt they will have a destructive effect on microbes. Further experiment showed that bright sunshine killed the strongest of microbes—the bacillus prodigiosus—in one hour and a half. A powerful electric light killed them in nine hours. But by excluding the red heat rays, and concentrating the violet chemical rays, it was found that nearly all microbes were killed in a few seconds.

Putting all these facts together, it was now known that the concentrated light of the sun or electric arc would kill microbes on the skin, in the substance of the skin, and even under the skin. In all probability, therefore, any skin disease due to microbes could be cured by light. Now, there is one such disease, a terrible infliction, which was the despair of the doctors. That is lupus, a first cousin of consumption, which attacks and deforms the face.

In the light cure the doctors have now a perfect remedy. It is painless, but it has the drawback of being very slow, often taking months of daily treatment.

It is carried out as follows: When the weather is fine and bright, the patients sit in the open air, and the light of the sun is used. When the weather is dark, the electric light is used. Of course the latter is very expensive, while the sunlight costs nothing. But, curiously, the electric light is more effective, being very rich in chemical rays.

The apparatus slightly differs according to the light used. When the sunlight is used, a large glass lens, filled with blue water—sulphate of copper dissolved in water—is placed some little distance away from the patient. This concentrates the light, which is focused so as to let a spot about the size of a sixpenny bit fall on the patient's face. The sunlight thus concentrated would quickly burn a hole in the face if it were not for the blue water. But the blue in the water prevents the hot red rays of the sun from coming through, and the water itself also absorbs the heat.

Still, a good deal of heat finds its way through, and another appliance is therefore used. This is a small hollow glass lens, about one inch in diameter, which the nurse presses on the skin of the patient. It is connected with inflow and outflow tubes, and a stream of cold water is constantly passing through and absorbing the remainder of the heat.

This lens also serves another useful purpose. The red blood ordinarily in the skin would prevent the passage of some of the violet chemical rays. But by pressing the lens pretty firmly, the nurse makes the skin bloodless.

When the electric light is employed, a telescope takes the place of the large lens. The reason of this is that when sunlight reaches the earth, all its rays are parallel with one another, and they can at once be concentrated by a single lens. But the rays from the electric light diverge, and they have to be made parallel by one lens of the telescope before being concentrated by the other lens. The telescope is filled with water, and around it is a water jacket, so as to cool the light thoroughly.

Photographs are taken before, during, and after treatment. And the collection at the hospital shows what marvelous cures have

been achieved. Many persons who gave themselves up to lifelong deformity have reason to be grateful to the Princess of Wales.

"FROM GENESIS TO REGULATION."

PHILIP GIDDINGS.

SPEAKING to some one a while ago, one remarked, "I am not learned, but I can read my Bible from Genesis to Regulation."

He missed the exact word, but struck another one suggestively good. What is the Bible but Genesis to Regulation? "Wherewithal shall a young man [anyone] cleanse his way? by taking heed thereto according to thy word." Ps. 119:9. "Thy word have I hid in my heart, that I might not sin against thee." Verse 11.

God's word in the heart is the *anchor* to the soul in the hour of temptation's tempest, and no less the *helm* by which to steer in the right course.

It regulates the feet: "Order my steps in thy word." Ps. 110:133. "Hold up my goings in thy paths, that my footsteps slip not." 17:5. "Thy word is a lamp unto my feet, and a light unto my path." 119:105.

It regulates the hands from doing any evil (Isa. 56:2); the eyes, so that they look straight before (Prov. 4:25); the lips, so that a watch is kept before the door. Ps. 141:3. We can't go, can't do, can't see, can't speak, but according to the Word. Oh, to have one's life so checked! What a blessed regulation that would be!

BREATHING EXERCISES.

The London Globe.

If during the coming winter the observant pedestrian should notice innumerable excited persons striding through the streets with a stick across their backs and between their elbows, he must not jump at the conclusion that London has suddenly lost its senses. For this form of exercise is part of a treatment which is now rapidly becoming popular—the cure for asthma, bronchitis, and all the other pulmonary diseases which trouble and distress the dwellers in our foggy, smoke-laden cities. Hitherto, the asthmatic person has kept indoors as often as possible, carefully shutting windows and doors, and keeping a roaring fire in the grate. Now, he is bidden to fling his windows open, to sleep even with his windows open, and, moreover, to keep in the open air as much as possible. But this is not all. He is taught that it is not so important what he breathes as how he breathes. Breathing exercises, then, are part of the cure; and here not only the sufferer from bronchial catarrh is concerned, but even the woman of fashion anxious to maintain her good looks. For fifteen minutes twice a day women of fashion, asthmatic patients, and indeed all the world, are bidden to stand outdoors, preferably in the sunshine, and, holding the chest up, to inhale slowly through the nose, and then as quickly exhale the breath through the mouth. Of course, everyone knows that it is through the nostrils he should inhale, and it is quite probable that many of humanity's illnesses are due to improper breathing, but at the same time it will be an almost superhuman feat to make mankind breathe through the nostrils.

"The summer comes, and the summer goes;
Wild flowers are fringing the dusty lanes,
The swallows go darting through fragrant rains,
Then, all of a sudden—it snows."



"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.

Do NOT look for wrong and evil—

You will find them if you do;
 As you measure for your neighbor,
 He will measure back to you.

Look for goodness, look for gladness;

You will meet them all the while.
 If you bring a smiling visage
 To the glass, you meet a smile.

— Alice Cary.

CONTRIBUTIONS FOR THE WOMAN'S GOSPEL WORK.

MRS. GEO. A. IRWIN.

SINCE OUR call for financial aid in behalf of the Woman's Gospel Work, we have received small gifts from time to time, and we wish to express our gratitude to the givers, and to state our hope that many others will also remember us in this way. We realize more and more every day our need of an emergency fund. The following are samples of the calls that come to us, to which we long to respond:—

Through a complication of circumstances a young sister in a Western State was left with nothing for support, and an aged mother, almost bedridden with cancer, and a little niece, depending on her. The only place that they could call home was a sod house, with no floor except the earth, the roof hardly waterproof, and only two whole glass window panes. Water and supplies had to be carried over a mile. All three were barefoot, and had scarcely sufficient clothing for comfort. She says:—

The problem of living has been mine to solve for eight years. My father was a helpless old man long before he died; and until mother required my almost constant care, I worked by the week, and supported them and my little niece. Now mother can no longer be left alone, unless it is a while in the day. I do not like to leave her even that much, but was obliged to this fall. I had an opportunity to cut broom corn, and she stayed alone through the day, as baby was herding. I had to come home every night, walking seven miles every day in going to and from the field. I have seen but one Sabbath-keeper in eight years. I sometimes long for just one of our own people to talk to; but the Lord has said that where two or three are gathered together in his name, he is in the midst; and there are three of us,—mother, baby, and I. Baby loves the Sabbath, and is little by little learning the blessed truth. I am not naturally strong, and the way is often very hard; but the Lord has never forgotten nor forsaken me, and now I pray that I may not faint with the goal in sight.

We are glad to say that we brought this case before the president of the Conference in which she lives, and he presented it to the brethren and sisters, who immediately responded with a contribution of money to relieve her immediate want; but other such needy cases may come to our notice.

Another sister finds herself in extremity, as her husband has had a series of accidents for the last few years, which has made it impossible for him to work steadily. He has been engaged in the canvassing work; but about three weeks ago he met with an accident, which has confined him to his bed. She found herself without money and without food, and insufficient clothing for the severe winter she may

expect in the part of the country where she lives. She writes:—

We were in good circumstances when we accepted the truth, and I had never dreamed of such poverty as we have had and still have to experience. I can not but believe that Satan has been contending for our lives and our usefulness ever since we accepted the truth. There is one thing certain—if the Lord should come personally to me, and offer me the opportunity to choose my own way, I would not do it; for I can not see the future, and what might seem to me to be a great good might be the means of the loss of all heavenly good.

Through the contributions, which were so kindly made, we were able to send this sister a barrel of clothing and provision, and are trying to arrange something for more permanent relief.

Through the personal interest of one of our sisters we came into correspondence with a Christian woman not of our faith, but one who has been an earnest gospel worker, and now seems ready to receive the truth. She is, however, in poor health, and needs medical care at once. She has passed through a severe operation in the city hospital where she lives, and the doctors urge her to have another; but she feels that it would be throwing her life away, and leaving two motherless children in the cold world. She has learned of our institutions, and feels that she could safely trust herself in the hands of our physicians. Very liberal terms have been made to her at the Chicago branch of our sanitarium, but she does not have even a small amount of money to advance. We believe the Lord has brought this case to our notice, and that we shall be held responsible if we do not do everything in our power to see that she is properly cared for physically, and that the precious truth is presented to her as she can bear it.

We have just received word from a Michigan family, in which the son and his wife are very ill with typhoid fever. They are far from our people, and in an isolated condition. They say that one visit from a doctor costs eight dollars, and they beg for a missionary nurse to be sent at once. We are not always able to send nurses to such places, but there is a dear sister here in Battle Creek who has had long experience in treating the sick, and is a woman of faith and prayer, who, if her traveling expenses are provided for, will go to places where there is such need, and give the necessary help.

We should like to be able to advance money in such cases as these, with the expectation that it would be returned by the persons benefited, with as much additional as they feel they could give; and thus our fund would not diminish, but increase by circulation.

The total amount received up to the present time is \$24.10. By way of explanation, I will say that this does not include the help that is to come to our department through the sale of the book, "My Mother's Life." We will receive the percentage on the books after the special offer has expired, the first of December. We are sure the Lord will bless all in giving, and we shall depend upon him for wisdom in the distribution.

Those who are interested in the special requests for prayer in this department will rejoice to read the following:—

I believe that your prayers have been answered in behalf of my family. Since I sent you my requests for my sons, one of them has expressed a desire to be a Christian. He writes me: "Dear mother: I know you have been praying for me, and that your prayers are being answered. I never before had such feelings as I have had for two weeks. Christ is knocking at my heart. Shall I let him in? I do want to keep the Sabbath, and— is as anxious as I am." His wife used to be opposed, but they are united now. My other son, who married a Catholic girl, has been under conviction for several weeks. He is now ill with typhoid fever, and he thinks this sickness was sent upon him because he married this girl when he knew it was wrong. I try to comfort him, but he thinks it is too late. The woman whom I wrote you about, who was so affected by a thunderstorm, is with me; and although we have had the worst storm of the season since I wrote you, she kept at her work. She said she felt badly, but was not prostrated.

Another sister writes:—

Over a year ago I sent to Sister Henry the names of two wayward sons, as subjects of prayer. In reply she wrote: "The names of your sons have been entered on our list, and we will do as seems best in regard to them." I would acknowledge to the praise of God that one of them has been converted since, and is endeavoring to follow Christ. The other, having established the habit of using tobacco, is yet in Satan's chains. I think he desires to be a Christian, but is not willing, or does not seem able, to make the necessary sacrifice. I feel encouraged still to ask that the sisters make him a subject of prayer, that he may be converted and lead a new life.

REQUESTS FOR PRAYER.

"DEAR sisters, will you allow me to ask an interest in your prayers for my dear father? He is nearly sixty years of age, and is slowly but surely passing away with tuberculosis. Pray that he may be converted, that when the time comes for us to part with him, it will not be without the hope of meeting him in the new earth."

My husband is not a Christian, yet I have the blessed assurance that he will be. Will you and the other sisters join with me in prayer for him, and for me, that I may rid myself of everything that prevents the Holy Spirit from working through me for the good of my husband's soul. He has nothing very bad holding him to this world—only the desire to make money. I try to live the truth perfectly before him, but very seldom mention anything on religion. When I feel it the Lord's will, I repeat a verse of Scripture as an explanation of different views. I earnestly desire him to live the truth before our dear little boys. They look to papa, and do as he does. One of them asked me one day, "Why don't papa read the Bible?"



PARENTS, TEACH YOUR CHILDREN.

MRS. L. FLORA PLUMMER.

HOME teaching is the best teaching. No teaching in schools or churches should be allowed to take its place. The word of God is for all. The children need it. Parents need it. Why not study it together? Amid the hurry of our busy lives, sufficient time is not given to the study of the Sabbath-school or Reading Circle lessons. The study of these lessons should be regarded a matter of great importance in each home. How can we expect the precious truths of God's word to abide in our hearts when our study of them is only hasty and superficial?

It is a sad condition that makes the statement true in some cases that a teacher or a comparative stranger has more influence for good with a child than the parents have. When this is true, mothers and fathers are

standing in the way of their children. How strange it is that parents who love their children, and who pray and toil and sacrifice for them, will entirely commit unto others the work of instructing them in the way of eternal life. The most powerful influences for good that can possibly be thrown around the youth are in the safeguard of home religious training. The idea should not be simply to acquire a knowledge of the words of truth, but each truth should be made practical to the daily life of each member of the family. There is power in the word of God to enable us to resist temptation. That power will be plainly manifest in the homes where his word is a frequent topic of conversation.

It is not always necessary to take unoccupied time for family study. While at work, at the dinner hour, or whenever opportunity offers, the points of the lesson may be spoken of.

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Isa. 28:9, 10. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7.

READING CIRCLE STUDY.

S. N. H.

THE books of Daniel and Revelation bear one characteristic peculiar to themselves,—their prophecies are consecutive. Anciently, instead of books, there were scrolls, so rolled together that a seal could be removed, and a portion unrolled without opening the remainder. A book of this description was taken to illustrate this line of prophecy. In unfolding the future, one period follows another, as the seals were broken one by one. The purity and the triumph of the gospel in the apostolic age are illustrated by the white horse which went forth conquering and to conquer. During the first thirty years after the gospel went to the Gentiles, every person, in every nation, kindred, tongue, and people, heard the gospel, and there were converts in all parts of the world. Rom. 1:8; Col. 1:5, 6, 23.

During the second century, Satan, through paganism, did his best to destroy the people of God. Nero lighted his gardens by burning the saints, who had been covered with pitch, or something of like nature. In the great Coliseum at Rome thousands of persons would assemble to see the saints—men, women, and even helpless babes—destroyed by wild beasts. Nearly all the apostles suffered persecution or martyrdom during the first and second seals. Rome at this time was a universal kingdom, and there was no safety for God's people on the earth. It continued thus until the beginning of the fourth century.

The red-horse period took peace from the earth, but during this time there were remarkable triumphs of the power of God. When Polycarp was asked to abjure his faith, he said, "Eighty and six years I have served the Lord, and now I can not deny him." The flame formed an arch over him while at the stake, and he was not burned. Finally his executioner thrust a spear into his body, thus ending his life, and the blood extinguished the fire. However, his body was afterward burned. Others spoke after their tongues had been removed. The church stood faultless during this period, as described in Rev. 2:8-11.

Persecution, martyrdom, and unpopularity in the world are the purifiers of the church. Satan signally failed in destroying God's people; for martyrs were the seed of the church.

In the period represented by the third seal, Satan changed his tactics, and emperors arose who favored the believers. Worldly policy came in. The Christian religion was weighed in the worldly balances; church and state were united. Worldly positions were offered the people of God. By compromise the Christian religion became popular. The hellish black banner of Satan was erected amid the professed people of God. This was far more dangerous to the purity of the church than persecution. It is illustrated by a black horse. But amid all this amalgamation with the world, God preserved his people, not suffering the oil and wine to be hurt.

The period of time covered by the first three churches and the first three seals is the same. It was during this time that the faith of the church became adulterated with error. What Satan could not accomplish by force he now accomplished by worldly policy. It was this spirit that taught Balak to overcome Israel. First, he led them to commit sin, and by it they were weakened. Num. 25:1-5.

The fourth seal opens the twelve hundred and sixty years of papal persecution. Here was a culmination of the development of the man of sin, the antichrist of 2 Thess. 2:2-8 and of 1 John 2:18, 19. It is variously estimated that from sixty to one hundred millions perished on account of their faith during this time. A little later John saw them under the altar, slain. They had not gone to heaven, for the altar upon which they sacrificed their lives, and under which their blood cried for vengeance, was upon the earth. As the world looks back upon this time of persecution, all now attribute to every one of them the white robe of Christ's righteousness.

The sixth seal opened with the great earthquake of 1755, when the city of Lisbon was destroyed, and nearly the whole world felt the shock. May 19, 1780, the sun was darkened and the moon turned to blood, and Nov. 13, 1833, the stars fell. When the signs began to be seen, the coming of the Lord was *drawing near*. When they were seen as signs, it was *near, even at the door*. This defines the generation in which Christ will come. Luke 21:25-32. This is the only text which shows that the signs in the heavens were to be consecutive.

Prophecy had marked out thirteen characteristics which were all fulfilled in these signs, as follows:—

1. Preceded by a great earthquake. Rev. 6:12.
2. Signs consecutive. Luke 21:25-32.
3. Sun black as sackcloth. Rev. 6:12.
4. Darkness to cover sun, moon, and stars. Joel 3:15.
5. Dark night to be with the dark day. Amos 5:8.
6. Darkness to begin in the morning. Isa. 13:10.
7. Darkest at noon. Amos 8:9.
8. To come in a clear day. *Id.*
9. Sun covered with a cloud. Eze. 32:7, 8.
10. Moon became as blood. Rev. 6:12.
11. Immediately after the tribulation. Matt. 24:29.
12. In the twelve hundred and sixty years, after the tribulation. Mark 13:24.
13. Stars to fall like unripe figs. Rev. 6:13.

The latest point we could fix for the generation to begin was after the signs had been preached as signs in 1844; and a person must be from ten to fifteen years of age to appreciate them. So at the present time we are at least from sixty-five to seventy years in the last generation. The next events are the scenes described in verses 14-17. It is the Lord's description of what is just before us. We can refer the reader to only a few other scriptures

to be studied with these: Amos 8:11, 12; Zeph. 1:2-18; Hab. 3:3-18; Psalm 91; Isa. 33:13-16; Jer. 25:30-38. It is the day of God's wrath without mercy. It brings to view scenes that human language can not portray so that the mind can grasp its awfulness. Imagination usually overdraws things, but here it fails, as the terribleness of the scenes just before us exceeds the strongest imagination. Our only safety is to hide in God, and prepare to meet him who, to his people, will be the chiefest among ten thousand, the one altogether lovely and greatly to be admired.

BEREAN LIBRARY STUDY.

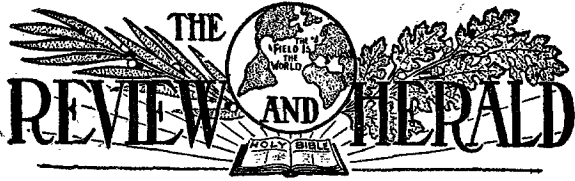
Revelation 6; "Thoughts on the Revelation,"
Pages 402-434.

DAILY READING, NOVEMBER 25 TO DECEMBER 1.

Sunday, "Thoughts on the Revelation," verses 1-7
Monday, " " " " " 7-11
Tuesday, " " " " pages 414-419
Wednesday, " " " " " 420-426
Thursday, " " " " " 427-434
Friday, article on Reading Circle Study on this page.

QUESTIONS.

1. What is the significance of the book being sealed with seven seals, and of the Lamb opening them one by one? Who invited the prophet to behold the opening of the first seal?
2. What did the color of the horse indicate? What was the significance of the bow and the crown?
3. What period of time was covered by the first seal? How widely was the gospel preached during this period?
4. Who invited John to behold the second seal?
5. How much time was covered by the second seal? What condition of the church was indicated by the red horse? Who was given power to take peace from the earth? What was indicated by the sword given the rider?
6. How much time is included under the third seal? What condition of the church is indicated by the black horse, and the balances in the hand of the rider?
7. From what place does the prophet hear a voice? What is said? What do the oil and the wine represent?
8. Who take an especial interest in the opening of the seals, and invite John to behold the first four?
9. What period of time is covered by the fourth seal? What was the condition of the church during the time?
10. When the fifth seal was opened, what did John see? Was the altar in heaven, or on earth, where the martyrs were slain? Then where were their souls?
11. What are they represented as saying? Can lifeless objects call for revenge? Gen. 4:10.
12. Has the world, as well as God, given the martyrs white robes of character?
13. What work was carried forward in the earth during the time of the fifth seal?
14. What event marked the opening of the sixth seal? When did it take place?
15. What signs were seen in heaven? When did they take place? How were the stars to fall? How many and what are the characteristics of the signs in the heavens?
16. What is meant by the heavens departing as a scroll? How were the mountains and islands affected?
17. How many classes of men will hide themselves in the dens and rocks of the mountains? What will they say to the mountains and rocks?
18. Why will they seek to hide?



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The arrangement of affairs in China, by the Powers, up to Sunday, November 11, as reported by the China correspondent of the London Times, is as follows:—

Pressed by the common desire for a speedy termination of present conditions, the foreign envoys have finally agreed to the following terms, to be presented in a conjoint note, which, subject to the approval of the governments, will be pressed upon China as the basis of a preliminary treaty:—

China shall erect a monument to Baron von Ketteler on the site where he was murdered, and send an imperial prince to Germany to convey an apology. She shall inflict the death penalty upon eleven princes and officials already named, and suspend provincial examinations for five years where the outrages occurred. In future all officials failing to prevent anti-foreign outrages within their jurisdiction shall be dismissed and punished. (This is a modification of Mr. Conger's proposal.)

Indemnity shall be paid to the state, corporations, and individuals. The *tsung li yamen* shall be abolished, and its functions vested in a foreign minister. Rational intercourse shall be permitted with the emperor, as in civilized countries.

The forts at Taku and the other forts on the coast of Chi Li shall be razed, and the importation of arms and war material prohibited. Permanent legation guards shall be maintained and also guards of communication between Peking and the sea.

Imperial proclamations shall be posted for two years throughout the empire, suppressing Boxers.

The indemnity is to include compensation for Chinese who suffered through being employed by foreigners, but not compensation for native Christians. The words "missionary" and "Christians" do not occur in the note.

From this it is plain that henceforth the government of China is to be only by the Powers in China; and thus the greater Eastern question becomes a fixed condition, the ending of which will be but the ending of all things earthly, as God hath declared unto his servants the prophets.

Two years ago, when it was first proposed that the United States government should enter upon the task of assuring to the Filipinos the "blessings of good government and American civilization," the question was asked many times in Congress and throughout the country, "What will be the model of good government that will be assured them? Will it be that of the corrupt city governments of the United States and of the State bosses?" The answer is now being given with an emphasis. The *Independent*, November 8, publishes a long article from Harold Martin, the representative of the Associated Press in the Philippines, which gives indisputable evidence that the government in the Philippines is but the reproduction of the worst city governments in the United States. Upon a long list of facts, he says:—

We have cried to them, "We will give you a clean and good government," until the words are become a habit, and we can hardly speak officially without using them. Yet the two branches of the municipal administration of this city [Manila] that most directly reach and touch the common people are woefully corrupt, incompetent, and dishonest; and the result of the contrast which is thereby forced to the minds of superstitious and unreasonable natives, none too well disposed to us at best, is almost disastrous to the great work of winning the confidence and affection of the Filipinos.

And the body of the article shows just as conclusively that this corruption in government is not at all confined to the municipal government of Manila. The shirt of Nessus has been put on, and it will do its dreadful work now as surely as before.

THE THIRD ANGEL'S MESSAGE.

The Faith of Jesus.

THE sum and the substance, the beginning and the ending, the all in all, of the faith of Jesus is in the following statement of scripture:—

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:5-11.

The Revised Version of the phrase translated "made himself of no reputation," is "emptied himself." This is in truth the literal meaning of the Greek word *ἐκένωσεν* *ekenosen*, from *κενόω* *kenoo* "to empty out." It is the same word which in Rom. 4:14 is translated "made void," in the words: "For if they which are of the law be heirs, faith is made void, and the promise made of none effect;" and also translated "make void," in 1 Cor. 9:15.

"Let this mind be in you, which was also in Christ Jesus: who . . . emptied himself." This—the emptying of self—is the secret of all Christianity; for it is the exaltation of self that has made Christianity necessary.

It was through self-exaltation that sin entered the universe; for, of that "anointed cherub," Lucifer, who sinned, and in whom iniquity was first found, it is written: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Eze. 28:17.

Being "perfect in beauty," he looked at *himself* instead of to him who gave him this perfect beauty, and began to contemplate *himself*, and to admire *himself*. Then, as the consequence, he grew proud of *himself*, and began to think that the place he occupied was too narrow for the proper, profitable, and full display of the ability which he now gave himself the credit of possessing. He concluded that the place he occupied was not fully worthy of the dignity which now in his own estimation merged in him.

True, he did have the perfection of beauty, fullness of wisdom, and height of dignity. But he had received it all from God, through Jesus Christ, who had created him. He had nothing, to his very existence itself, which he had not received. And when he would boast of it as if he had not received it; when he grew proud of his beauty, and gave himself credit for it as if it were inherently of himself,—this, in itself, was but to ignore his Creator, and put himself in his place. Yea, more, when he boasted of that which he had received, as if he had not received it; when he exalted himself because of that which he was, as if it were inherently of himself,—this was only to argue for himself *self-existence*. And this was, in itself, only to make himself, in his own estimation, EQUAL WITH GOD. And when it is in opposition to God, to claim equality with God is only to claim to be above God.

It is this mind which that self-exalted one gave to our first parents in Eden. Before the woman he set this same thought, and to her insinuated this same ambition. When she said to him, concerning the tree: "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die," Satan replied, as expressed in the Hebrew, the Revised Version, and the Jews' translation: "God doth know, that, on the day ye eat thereof, your eyes will be opened and ye will be as God, knowing good and evil."

This is not only the literal reading, but the true meaning, of the original words. This gives the very thought that was put before the woman. It was not that you shall be as gods, in the common acceptance of the plural term *gods*. It was literally the very thought and ambition of Lucifer himself which he now put before her—ye shall be *as God*. He

would lead her away, and inspire her with this *mind which was in him*, to be equal with God.

The woman accepted his statement, yielded to his insinuation, and accepted his ambitious aim: the man went the same way; and thus sin entered into this world by the entering into our first parents of the mind which is not of God,—the mind which is enmity against God, and which is not subject to the law of God, neither indeed can be,—the minding of self, self, and only self.

And that this is the universal mind of man as he is in the world, is shown in the exhortation of God to man, in the words: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to *humble thyself to walk with thy God?*" Micah 6:8, margin. Thus it is shown that in order for a man to walk with God, it is, of all things, essential that he humble himself to do so. This of itself shows that in his own estimation, in the mind which is the natural man, he is above God.

Such is the natural mind; such is the mind of the natural man. But such is *not* the mind that is in Christ Jesus; such is not the mind which alone is becoming to the Christian. This mind, instead of being the exaltation of self, is the *emptying* of self; it is the mind which willingly humbles self to be obedient unto God, even though it be at the cost of death, and that even the death of the cross.

This is yet further shown in the words of Jesus to all, forever, who will be his disciples: "If any man will come after me," the first of all things is "let him *deny himself*, and take up his cross daily, and follow me." The denying of self, the emptying of self, precedes the taking up of the cross; and the taking up of the cross precedes the following of the Lord Jesus. "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." Luke 9:23, 24.

This is precisely the course which Christ took. He denied himself, he emptied himself, and took up the cross, holding not back himself from death, even the death of the cross.

And this is the way of the Christian. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto *themselves*, but unto *him which died for them*, and rose again." 2 Cor. 5:14, 15.

This is the faith of Jesus; this is the way of the faith of Jesus, who is "the Way."

"Let this mind be in you, which was also in Christ Jesus: who . . . emptied himself."

A Protestant missionary in the Philippines writes that Protestant missionaries there find themselves in "a somewhat peculiar position:" "There is the church at home urgently anxious for their success, while officials are hesitant as to whether they are not going to 'complicate matters,' and on the whole would be rather glad if they kept away, in which they are cordially supported by the Roman Catholic priests. At Iloilo the mission work began very successfully. Then came the priests, who put *studying English under the ban of the church*, and gave out that the Americans would soon return to their own country, and that then all Protestants would be killed." He says that the Protestant missionary "is looked upon as an unavoidable nuisance by certain officials, and as a pronounced enemy of the priesthood."

So reports the *Independent*. All these "officials" are officials of the United States government. And it is plain to be seen that in their sympathies, in their influence, and in their fear that Protestants will "complicate matters," they are also officials of the Catholic Church. And it is certain that the Catholic priesthood will leave no stone unturned to make the work of Protestant missionaries "complicate matters," and so turn to her own account these fears of the officials. It is perfectly plain that in the Philippines there is a union of the United States government and the Catholic Church. And what the next four years shall bring forth, no man can imagine!

PROPHECY OR POLITICS—WHICH?

FROM 1120 B. C. to 800 B. C. a mighty empire was built up by the kings of Assyria. Many nations were overrun, plundered, and laid under tribute. Thus vast sums of treasure were brought into the coffers of the kings of Assyria and into the hands of the Assyrians, especially in the capital city—Nineveh.

This long-continued flow of wealth carried in its train corresponding luxury. With luxury came love of ease. With luxury and love of ease inevitably came vice. And at last their wickedness became so great that it reached to heaven and deserved vengeance. The Lord sent Jonah to warn them of the coming destruction. "And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown."

And in that proud city,—the leading city of the world,—wicked as it was, and though the word came to the king upon the throne, Jonah was not accused of disturbing the peace; he was not put in the lock-up; he was not taken to the station-house—not even to "protect him from the mob;" he was not accused of inciting insurrection; he was not charged with being an enemy of the country.

Instead of any such thing as that, "the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn everyone from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"

And nobody has ever charged that in this procedure Jonah was taking part in politics, nor that he was speaking against the government, nor that he was in any way disrespectful to the authorities. And if anybody had ever charged him with any of this, it would have been false; and by it the one making the charge would have shown that he did not know any distinction between religion and politics: and in that he would have shown that he did not know anything in reality of religion, but only politics.

Later, Israel itself became a kingdom, and the leading world-power; and it went in the same course precisely as that which had been taken by Assyria. Again and again God sent to them his messengers the prophets, even "rising up early and sending them." But, unlike Nineveh, the words were unheeded.

When the iniquity had grown so great that it was about to culminate in the ruin of the nation, one prophet who bore the message of warning was put to death by the king and the people. And when the evil had grown so that the time had actually come when the ruin was to be wrought, and the forces by which that ruin was to be accomplished were around the capital city and actually besieging it, the prophet who was then in the city delivering daily the message of God to the people—that the city was doomed, and the only escape was to surrender to the besieging army—was accused of treason: he was charged with aiding and abetting the enemies of his country, especially doing this by weakening the hands of his own people, through his preaching that the people should not fight, but should surrender. Here is the record:—

"Thus saith the Lord, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. Thus saith the Lord, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

"Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in

speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt. Then Zedekiah the king said, Behold he is in your hand: for the king is not he that can do anything against you.

"Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire." Jer. 38: 2-6.

Yet all that Jeremiah had said was the truth: it was the message of God to the people. And in delivering that message he was not guilty of treason: he was not an aider and abetter of the enemy. He was, indeed, in the fullest sense of the word, seeking the welfare of that people, and not their hurt. And all those who listened to his words, and disregarded the pleas and charges of the politicians against him, found it to be well with them; while all those who disregarded the message that he gave, and the warnings that he urged, perished in the ruin that he proclaimed would certainly come upon them as the inevitable consequence of the course the nation was pursuing.

In the same course of conquest, wealth, luxury, ease, and vice, even to the danger of ruin, Babylon followed. One day a man walked into the broad street of Babylon, and took a position on the bank of the Euphrates, which flowed through the midst of the city. And there, as the vast crowds of the busy and pleasure-loving city passed and repassed, he read, with a loud voice, a long arraignment of Babylon for her pride, her oppression, and her great wickedness; and also the doom of destruction that certainly would come. When he had read the whole account, he tied a stone to the scroll of what he had read, and plunged it into the river, and exclaimed, "Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her."

And in that proudest and wickedest of cities the man was not arrested nor charged with anarchy nor with any other disturbing practices or mischievous intent.

But, unlike Nineveh, Babylon paid no attention to the warning. In a few years her doom came, in all that the man had read from the book. In the midst of a drunken and lascivious feast the judgment was written, and spoken, "God hath numbered thy kingdom, and finished it. . . . Thou art weighed in the balances, and art found wanting. . . . Thy kingdom is divided, and given to the Medes and Persians." And before the judgment was spoken, he who interpreted it said to the king,—citing the example of the king's grandfather, how he was taught "till he knew that the most high God ruleth in the kingdom of men, and that he appointeth over it whomsoever he will.—And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; . . . and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: then was the part of the hand sent from him; and this writing was written."

And instead of that man being punished as a disturber of the peace, or as an inciter to insurrection, or being charged with meddling in politics, he was rewarded with the highest honors a king could possibly bestow.

The Lord Jesus himself came and lived among his own people, and sought to bring them to God. They rejected his counsel, and would not receive his message. He knew that national ruin could be the only result. And he told them so: woes that would reduce them to ruin and bring them even down to hell, he proclaimed against Capernaum, Chorazin, and Bethsaida. He declared that Jerusalem should be compassed with armies; that she should be laid low, even in the dust, and her children within her; and that the temple, which was their pride and their trust, should be so ruined that not one stone would be left on another.

He was charged with high treason. In the condemnation proceedings, his saying that the temple should be ruined was produced against him and perverted, by a false witness, into the charge that he had said that he would destroy the temple. Yet at the time, everybody knew, and ever since everybody has known, that the charge of high treason,

or treason of any other kind, was false, as well as every other charge. And these charges of treason, although made by the chief religionists, were in reality made only by the chief politicians; which is to say that their religion was only politics.

His disciples went everywhere, preaching the word of the gospel. Paul reasoned with the people out of the Scriptures, "opening and alleging, that Jesus must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." And in so doing he told them of the certain ruin of the Roman Empire; of the establishment of ten new kingdoms in its place; then the coming up of another, which would destroy three of the ten, and establish itself "the man of sin," "the son of perdition," "the mystery of iniquity;" and that in the time of this one and of the remaining seven of the ten, Christ would come the second time, and the world would end.

And when Christianity had been spread throughout the Roman Empire, the Christians were always expecting the fall of Rome, and were talking of it, and were prepared for it when it came.

It is true that the early Christians and the later Christians in the Roman Empire were charged with undermining the state; and, like Jesus, were condemned and put to death upon the charge of high treason. But everybody knows that all such charges against them were false; that *all these things that the Christians said* were coming on the Roman Empire *were true*; and that to be faithful to their trust in the world, and to their fellow men, the Christians *must say these things*.

And God's word stands to-day with instruction and warning to the nations of to-day, as truly as it ever did to Assyria, Babylon, Judea, and Rome. That word will be spoken to the nations of to-day as really as it ever was to those of old. The United States to-day is a subject of prophecy as really as was Babylon, Judea, or Rome; and in the same way and for the same reasons precisely. The United States is to-day in full career on a course that leads inevitably to ruin, as certainly as ever was Babylon, Judea, or Rome. This is distinctly a matter of prophecy: and it is not politics, but *prophecy*, to proclaim it as the message of God in the word of God.

Fifteen years ago the very Spirit of Prophecy itself wrote of the apostasy of the United States from every principle of its Constitution as a Protestant and republican government. That was prophecy, and not politics, then; and it is prophecy, and not politics, now. For thirteen years it was prophecy, and not politics, to proclaim it; for the last two years it has been, and it *now is, prophecy*, and not politics, to proclaim that this was and is steadily being done; that *now it is prophecy* being actually *turned into fact*.

And now what follows? This *prophecy*, even the Spirit of Prophecy, says:—

When . . . our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, *then we may know that the time has come for the marvellous working of Satan, and that the end is near*.

As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, *so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return*.

And as this was prophecy, and not politics, when, fifteen years ago, it was published, it is prophecy, and not politics, now, to-day, to proclaim it while it is steadily being turned into fact before the eyes of all people.

It is true that now, as in the days of Jeremiah, Jesus, and Paul, and the later Christians of the Roman Empire, the politicians, even among the professed people of God, will charge with "disrespect of authority," "treason," "meddling with politics," etc., etc., those who proclaim that the prophecy is being fulfilled. Nevertheless the truth of God will be spoken, the *prophecy* will be proclaimed, the message will be given, the people will be warned; and those who listen and heed the warning *will escape*.

Yet there is a striking contrast between the treatment of the messengers in Nineveh and Babylon and of those in Judea and Rome and the United States. However, as in the United States is to be found the Image of the Beast, it can not be expected that the messengers and the message of God should be treated differently than they were treated in Rome. The world is not better than it was, nor is it getting better.

THE HASTENING TIME.

We are accustomed to speak of the present time in our experience as "the patient waiting time," the "tarrying time," the "shaking time," etc. May it not also be called the hastening time, the time when true Christians will be hastened in their preparation for the kingdom of heaven, even as Lot was hastened out of Sodom, when its destruction was impending?

Studying the incidents that have been held up before us as illustrating the dangers and duties of the people of God in the last days, among them the one already alluded to, we find what may serve the purpose of illustrating such a period in our experience. Our Lord has declared that as it was in the days of Lot, "even thus shall it be in the day when the Son of man is revealed." Luke 17:30. And we are admonished to "remember Lot's wife." Verse 32.

At the time to which our attention is called, when Sodom was about to be destroyed, of Lot and his family we read: "And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city." Gen. 19:15. There is always need of haste in the service of the Lord. But there are often special occasions, and crises, when more prompt and decisive action is necessary than would be imperatively called for under other circumstances.

We take the agencies here brought to view to be literal angels, sent forth to do the Lord's bidding; and the events to be literal occurrences, recorded for our learning upon whom the ends of the world are come. But without stopping to argue this point, from all the circumstances of the case we can draw lessons concerning the manner in which we should deal with men, in order to arouse and save them:—

1. We must seek them at their homes. So the angels did to Lot: "they turned in unto him, and entered into his house." Verse 3.

2. We are plainly to state the case to them. Thus did the angels to Lot. They said: "We will destroy this place, because the cry of them is waxed great before the face of the Lord; and the Lord hath sent us to destroy it." Verse 13. They put in an urgent plea in view of the impending danger. They gave the message, through Lot, to his sons-in-law: "Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked, unto his sons-in-law." Verse 14.

3. In love the angels resorted to violence: "The men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; and they brought him forth, and set him without the city." Verse 16. Two angels, with four hands, leading four rescued persons from the city of destruction! But we learn from this that to be started in the right way does not insure deliverance, as the sequel shows. Lot's wife, turning and looking back, in grievous disobedience to the warning urgently sent them, was changed into a pillar of salt, a witness to after-generations of the truthfulness of God's word.

In these times of peril, corresponding to the days of Lot, how we need to be hastened!

1. In the matter of general obedience we need to be hastened. How many can say, with David: "I made haste, and delayed not to keep thy commandments?" "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and hasting unto the coming of the day of God?" - 2 Peter 3:11, 12.

2. In coming out from the world. Lot "lingered." "His wife looked back." Some of her loved ones,

and all her treasures, were there; and they were more to her than the special command of the Lord. And the words are sounding in our ears, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you." 2 Cor. 6:17.

But more than this; we have now reached the time when a special prophetic message calling for the complete separation of God's people from all unlawful entanglements and impure connections is going forth. It was represented to John as a 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." Rev. 18:4. To the same effect, the angels said to Lot, "Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city."

3. We need to be hastened in seeking the good of the families and friends of those in danger. The angels set us the example when they said to Lot, "Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city." Gen. 19:12. They desired safety to be secured for all composing, or in any way connected with, the family of Lot.

The words of the angels in speaking of "sons-in-law" (Verse 14) doubtless throw light on the course of Abraham, in being so solicitous for the preservation of the city. He besought the Lord not to destroy the righteous with the wicked, and inquired if he would not spare the city if fifty righteous persons could be found therein; and the Lord promised to spare it for fifty; and Abraham kept on reducing the number till he had brought it down to ten; and the Lord declared that he would not destroy the city if ten righteous persons could be found there. Gen. 18:23-32. Abraham pressed his petition no further. But why did he come down to just ten, and stop there?—The reason, though not stated in exactly so many words, is one which refuses to be set aside. It is that the family of Lot was composed of just ten persons, all of whom he presumed, or at least hoped, would be found righteous; and so the city would be spared. But what reason have we to suppose that there were just ten persons in the family of Lot?—We have this: Lot and his wife and two unmarried daughters, specified in the record, would make four. Then he had more than one son-in-law; for they are spoken of, in verse 14, in the plural, "sons-in-law." There were, therefore, certainly two. These and their wives would add four more to the family. The angels also spoke of his "sons;" this, being plural, would be at least two. Then we would have the list as follows: Lot, his wife, and two unmarried daughters, would make four; his two sons, and the two married daughters with their husbands, would make six more, or just ten in all.

There must have been some special reason why Abraham was so anxious for the Lord to pledge himself to spare the city if only ten righteous persons could be found there; and as Abraham was such a friend of Lot and his family, and was so solicitous for them, it could hardly have been any other reason than the one here mentioned.

But these ten, alas! were not all righteous; for when Lot went with the warning to his sons-in-law, he seemed to them as one that mocked; and doubtless they tried to offset his words by doing a little mocking on their own account. Thus they showed themselves to be reprobate. It was thus demonstrated that ten righteous persons could not be found in the city; and Sodom was lost.

People in modern Sodom, exposed to its polluting and beumbing influences, have need to be hastened as much as had Lot of old, in quickness of movement in spiritual things. "Escape for thy life" were the words of the angels to him. He had come where his very life was at stake. By settling in Sodom, where the outlook for worldly prosperity was so enticing, he now lost all his worldly property, hazarded his personal safety, lost seven tenths of his family, and fled at last from the place as a fugitive to save his own life. *Association with sin does not pay, even in a worldly sense.*

Sodom makes perseverance difficult; Lot thanked the Lord for saving his life (verse 19), but he had not enough faith to flee to the mountains, and so

he complained, "I can not escape to the mountain, lest some evil take me, and I die." The enemy still tries to harass us with doubts and fears, in the same way. As the old hymn says,—

"The first bold apostate will tempt you to stay,
And tell you that lions are found in the way.
He means to deceive you, escape for thy life;
And look not behind thee—and look not behind
thee—remember Lot's wife."

Sodom has a sluggish influence. Her iniquity was "pride, fullness of bread, and abundance of idleness." Eze. 16:49. To be so occupied with worldly things as to have no time to give to religion, is bad; but idle leisure is still worse. It is said that men who have nothing to do, seldom have anything to do with religion. When a certain young man first made an open profession of religion, his father, greatly angered, gave him this advice: "James, you should first get yourself established in a good business; then think of the matter of religion." "Father," replied the son, "Jesus Christ advises me differently. He says, 'Seek ye first the kingdom of God.'"

Much of the beauty of obedience lies in its being done at once, and without question. This is the way the will of God is done in heaven. How long did Gabriel delay when commanded to visit the prophet Daniel, in answer to his prayer? The prophet began to pray. At the beginning of his supplication the command went forth; and when but a few words had been uttered, Gabriel was by his side, to impart to him the desired information. See the record, Dan. 9:21-23.

"And when the morning arose, then the angels hastened Lot." Have we not reached a corresponding period in our experience? Is not modern Sodom just now trembling on the brink of the precipice of its final destruction? And has not the message reached us, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee?" Isa. 60:1. Is there any time, therefore, now to linger? Should not the words now ring with tenfold power in our ears: "Up, get you out of this place; . . . escape for thy life; look not behind thee, neither stay thou in all the plain?" "Remember Lot's wife." "Escape to the mountain" of God's love and righteousness, "lest thou be consumed." U. S.

SUGGESTIONS ON REVELATION 12.

The Accuser of Our Brethren Cast Down.

The twelfth chapter of Revelation relates to the past, the present, and the future. It brings to view the originator of sin, its effect in heaven and on the earth, and the final conflict with the remnant, which keep the commandments of God and have the testimony of Jesus Christ. It takes up the condition of the church, and its relation to those governments that most fully illustrate Satan and his work. The experience of the church during the twelve hundred and sixty years, in which time the "mystery of iniquity," "the man of sin," was fully developed, is here recorded.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

Here Satan is referred to. He was once the "day star," or the one who received the greatest light and intelligence from God; and from the "day star" light extended to others. "How art thou fallen from heaven, O Lucifer, son of the morning ["day star," margin]? how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, 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. 14:12-14.

The sin of Satan was jealousy because Christ, instead of himself, was consulted by God; and every

jealous feeling that has ever been in the mind of man is a direct instigation of Satan. He desired to be first in heaven. With him it was "rule or ruin." This has been the character of his work ever since. The prophet Ezekiel said of him: "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . I will destroy thee, O covering cherub, from the midst of the stones of fire." Eze. 28: 12-16.

The Saviour said to the Jews: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8: 44. Satan is the author of all sin. He is the father of all evil. It originated with him; and when a lie is spoken, it simply reveals the author of the lie, who is the father of it. His sin originated in heaven; but he was cast out of heaven, and his angels were cast out with him.

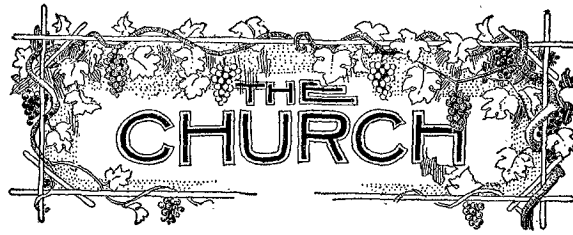
Another casting down of Satan took place at the death of Christ: "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12: 10-12.

There were no brethren in heaven when he was cast out of the city of God, but it was at the gate of heaven that he accused our brethren day and night before the angels of God. After his second casting down, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ's brethren of being clothed with the garments of blackness and the defilement of sin. From henceforth his work was restricted. Before all the universe he revealed himself as a murderer when he took the life of the Son of God. All his disguise was now torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had shed the blood of the sinless Son of God. From the beginning of the controversy, he had declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that it was impossible that he who had broken the law of God should be pardoned. In proof of this, he presented the fact that all men had sinned, and come short of the glory of God. But when Christ took upon himself our nature, and met Satan upon every point that humanity meets him; and overcame with strength which he had received from God, and not by his own infinite power, it was demonstrated that the law of God could be kept through the merits and strength of Christ; for Christ kept it for man.

Heaven, therefore, and those that dwelt in it, rejoiced when Christ died; for it was then that the words, "It is finished," rang through the unfallen worlds, with a shout of praise and glory because Christ had come off victor, and Satan had gained no advantage over him in his life among men. Another shout of praise and victory went through the worlds when he came forth from the tomb, a conqueror. Satan, the usurper of Adam's dominion, had no more place at the council where he had gone to accuse Christ as being partial toward Job in placing a hedge about him. He had gone there as a representative of this world; but now the second casting down was from this council; and Christ, the last Adam, takes his place to plead in our behalf. Satan's war becomes a war of spite, to wrest from Christ every soul possible, because of the hatred he has for the Son of God; for when Satan saw that he was cast out of this council, the last hope of perma-

nently establishing his kingdom upon this earth was gone. His hatred toward Christ, as well as his determined work of destroying souls, has increased as his time is shortened, and will finally culminate in his attempt to exterminate the remnant. During the time, times, and half a time, or twelve hundred and sixty years of the reign of the papacy, the woman, or the church, was protected by the nations of the earth from the face of the serpent.

S. N. H.



RULERS.

"OBEY them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Heb. 13: 17.

It is evident, not only from the connection in which this language is found, but also from the words of the text, that the *rulers* here spoken of are rulers in the church. Civil rulers have to do with temporal affairs and men's bodies; but the rulers here mentioned are engaged in carefully caring for the souls of those whom they rule. These same *rulers* are thus mentioned in the former part of this chapter: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to-day, and forever." Heb. 13: 7, 8. It seems that these rulers were those who taught them the word of God, and that submitting to the ruling was obeying that word.

The charge the Lord made anciently against those shepherds of Israel who should have tenderly cared for his flock, was this: "Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them." Eze. 34: 3, 4.

It appears also that in the days of the apostles some such rulers sought to oppress the church. The beloved apostle John makes mention of such a one in the person of "Diotrephes, who loveth to have the pre-eminence among them, receiveth us not, . . . prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." 3 John 9, 10.

To guard against such ruling in the church, the apostle Peter wrote, to the ruling elders in his time: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter 5: 2, 3.

Of that class of faithful rulers Paul spoke on this wise: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses." 1 Tim. 5: 17-19.

In this same epistle the apostle, speaking of the qualifications of a bishop (the same office as a ruling elder at that time), says, "One that ruleth well his own house, having his children in subjection with all gravity (for if a man know not how to rule his own house, how shall he take care of the church of God?)" 1 Tim. 3: 4, 5.

One very essential feature in proper family ruling is set forth in the case of Abraham, of whom the Lord said: "For I know him, that he will command his children and his household after him, and they

shall keep the way of the Lord, to do justice and judgment." Gen. 18: 19. In the case of Eli, who failed in his government, the Lord said: "I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." 1 Sam. 3: 13. Of David's fourth son, Adonijah, who exalted himself against his father to reign, it is said, "And his father had not displeased him at any time in saying, Why hast thou done so?" 1 Kings 1: 6.

The course to be pursued by the one chosen to lead, or govern, a church is set forth in these words: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Tim. 2: 24, 25.

We should always bear in mind the word of the Lord by Solomon: "A soft answer turneth away wrath: but grievous words stir up anger." Prov. 15: 1. Also, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16: 32.

A church ruler with grace to pursue such a course will not pharisaically "bind heavy burdens and grievous to be borne, and lay them on men's shoulders" (Matt. 23: 4), saying, "Do this," and "Go here;" but rather, being himself an example of what should be done, will lead the flock with the persuasive "Come on." For such a course, he has the example of Christ: "When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. My sheep hear my voice, and I know them, and they follow me." John 10: 4, 27.

The proper ruling of the Lord's people is stated by the Spirit, through David, in these words: "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." 2 Sam. 23: 3, 4. That portion of David's reign thus characterized led him to say: "Thou hast also given me the shield of thy salvation: . . . and thy gentleness hath made me great." Ps. 18: 35.

In the Testimonies the Lord has set before us the evils of a wrong course of ruling, and also the right course to rule, or govern: "The worst of it is that often those who ought to understand why such action is out of place, drink in the spirit of the accuser, go to the polluted fountain of suspicion and distrust, and turning from the course justice marks out, are guided by some one's hearsay of another's action or character. . . . Are we to take reports, hearsay, as if they were verity and truth? Are we not to rebuke the talebearer who would make a condemned brother's course appear as bad as possible? No one can do the work of reproof and counseling in the way that Christ would have it done, whose heart is not filled with peace and love."—*Review and Herald*, Oct. 24, 1893.

"Those who lead out for others to follow must be sure that they are not leading the people to a low standard, by their own want of the power of true godliness. Jesus will not excuse, in those who should be patterns of piety, a cold, loveless religion. He wants you to cultivate a great deal more love and humility. Pray much, and believe much, and frame your conversation so that you will lead the minds of others to devotion, to spirituality,—away from criticism, away from severity,—and to love and respect one another; to true courtesy. Express affection. Express sympathy, and draw close to the bleeding side of Jesus."—*Unpublished Testimony*, July 6, 1886.

If the rulers in the church have hearts filled with such a spirit, their counsels, like that of John, will ever be of the nature of his loving words, "Little children, love one another."

J. N. LOUGHBOROUGH.

The following from the *New York Times*, October 31, tells its own story, and it is a far-reaching one:—

The parents of three girls of the congregation of the New Durham First Baptist church would not let their daughters show their feet, so the Trilbys wore shoes at the Trilby social Monday night, much to the disappointment of the audience.

A curtain was suspended, and showing below it were many pairs of daintily booted feet, each bearing a number. These were sold for fifty cents a pair, and the owners of the feet became the partners of the buyers. Three pairs of feet were not sacrificed on the bargain counter, but were put up at auction, and there was lively bidding.

Some of the young women would not show their feet, and they were condemned to eat refreshments alone.

THE HIGHER EDUCATION.

THE significance of the term "higher education" is not fully appreciated by any; nor will it be until we are permitted to sit under the instruction of Him of whom it was said, "Never man spake like this man." More, however, may be comprehended of the true meaning of Christian education, which is the true higher education, if we will lay aside all former ideas, and, in the light of God's word and the revelations of his Spirit, seek to know all that we may concerning this important subject.

We are familiar with the following Biblical statements: "The fear of the Lord is the beginning of wisdom;" "To depart from evil is understanding;" "As for these four children, God gave them knowledge and skill in all learning and wisdom," etc.; but these significant passages will fail to reveal to us the true science of education as God would have us understand it, unless we grasp the underlying principle.

"The fear of the Lord is the beginning of wisdom" only to those who believe with all their hearts that this is true. God "giveth wisdom unto the wise, and knowledge to them that know understanding." To Nebuchadnezzar's boastful question, "Who is that God that shall deliver you out of my hands?" these faithful Hebrews, to whom God had given learning and wisdom, replied: "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." The same principle is found in the statement, "Though he slay me, yet will I trust in him."

We are too apt to look for results in a manner which implies a doubt as to the correctness of the course we are taking. This is not faith, but merely experiment. God does not wish us to experiment with those things which involve eternal interests, and concerning which he has plainly spoken.

Let us cease to measure God's work by human standards. Man's mind can not estimate the value of the results of obedience, any more than it can comprehend the methods God uses to bring about those results.

There are three grades, or realms, of thought. The lowest has to do exclusively with material things. With the great mass of humanity, the most important question is, "What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed?" All their thought has to do with material things; and self-gratification is the mainspring of action.

The next class is composed of those who are the acknowledged leaders of the first class. They are thinkers, but all thought is directed toward the materialists in the first class; for from them must be derived position and honor; and through their patronage must wealth be acquired. The masses of the people want to be led; and in this realm of mind above them are those who are as ready to lead as the others are to be led, and their pay is received in the form of position, honor, applause, and all else that the world has to offer.

The realm of faith is over and above all. It is the highest quality of mind. Only men of faith can exert that influence and power which uplift their fellow men, or by which they themselves can be brought into a nobler and better existence.

Men of thought and faith lead up to God, and connect the human with the divine. Men of thought without faith cater to the physical, and never rise above its level. "We are saved by hope." Faith is the mainspring of hope; hence without faith it

is impossible to please him, for God desires the salvation of every soul.

It is a cause for most sincere gratitude that our schools are seeking for and finding this basic principle of all intellectual, moral, and physical growth. Such schools are doing much for those youth who, with all their hearts, indorse the principle of education by faith, and seek for its exemplifications in their lives.

Not only has the working of this principle been seen in its effectiveness in the academy in Wisconsin, but on the occasion of a recent visit to the college at Battle Creek, I was impressed with the presence of this true element of educational growth. No doubt other schools among us are similarly blessed. It is the beginning of a new and better experience for our schools and all connected with them; and though the pre-eminence given to the exercise of faith in education may be scouted by the world and by many professed believers of the truth, yet it will conquer at last, and through it a people be prepared to meet our Saviour when he comes.

Let us take courage and press on.

J. ELLIS TENNEY.



— The bubonic plague cost the city of Glasgow, Scotland, \$5,000,000.

— The Texas State militia has been called out to suppress rioting at Anderson.

— Chicago packers advanced the price of meats one cent a pound November 9.

— President McKinley has retained his entire cabinet for another term of four years.

— John A. Russell, Attorney General of Porto Rico, has handed in his resignation.

— The Japanese battle-ship "Mikasa" has been successfully launched at Barrow, England.

— Eight persons were killed and fifteen injured in a railway collision at Choisy-le-Roi, France, November 11.

— The United States transport "Buford" recently sailed from Brooklyn, N. Y., with 900 men, for the Philippines.

— It is reported that "the American soldiers recently prevented the Russians from tearing down the British flag in China."

— Robert G. Dun, senior member of the commercial agency of R. G. Dun and Company, died in the city of New York, November 10.

— General De Wet's forces were badly beaten by the British cavalry, November 9, the general and President Steyn narrowly escaping capture.

— A Russian paper states that "an alliance has been formed between Russia, France, the United States, and Japan, to offset the Anglo-German agreement."

— At the Lord Mayor's banquet held in London, November 9, Lord Salisbury took occasion to rejoice "over the result of the United States election."

— In his annual report the Commissioner of Indian Affairs says that "the impression that the number of Indians in this country is diminishing, is unfounded."

— The Spanish Premier, General Azcarraga, recently announced that "the islands of Cagayan and Cibitu, in the Philippines, had been ceded to the United States for \$100,000."

— A company with a capital of \$20,000,000 has been organized in Philadelphia, Pa., for the purpose of securing control of electric plants, railroads, and sugar plantations in Cuba.

— The estimates of the cost of the German-China expedition presented to the Federal Council provide for an expenditure of 152,000,000 marks, and a force of 863 officers and 18,739 men.

— A prize was recently offered to "the servant who had served the longest period in one family," and Miss Mary Cuthbert won the same, having been in the employ of a Chicago family for fifty-four years.

— More than \$100,000,000 worth of India rubber has been imported into the United States during the last four years. Ten years ago the annual importations of India rubber amounted to about \$15,000,000; now they exceed \$30,000,000, and are rapidly increasing.

— General Baden-Powell is ill with enteric fever, at Cape Town, South Africa.

— A band of fifty Carlists was captured by soldiers, near Barcelona, Spain, November 12.

— The United States will ask Great Britain to suppress the Filipino junta at Hongkong, China.

— The American Steel and Wire Company has ordered all idle plants at Pittsburg to start work.

— The admission fee to the Paris Exposition, Monday, November 12, the last day, was only one cent.

— Biloxi, Miss., a famous summer resort, was nearly destroyed by fire, November 10. Loss, about \$1,000,000.

— W. C. Roentgen, discoverer of the "X-ray," has received the Barnard medal from Columbia University.

— King Victor Emmanuel, of Italy, celebrated his birthday, November 11, by pardoning many criminals.

— A syndicate of Danish and Swedish capitalists is negotiating for a loan of \$15,000,000 from American bankers.

— Alfred Lee Royce, chaplain in the United States navy, has brought action against the government for \$1,500 back pay.

— Richard Croker, the Tammany leader, lost \$160,000 on election bets; while a Wall Street banker, Louis Wormser, won \$250,000.

— November 12, 325 cases of rifles and cartridges, consigned to the government of Honduras from New York, were seized in Panama.

— Marcus Daly, the wealthy copper-mine owner of Montana, died November 13, in New York City, after an illness of two months.

— The wharf of the American Commercial Company at Kadiak Island, Alaska, recently sank two feet on account of an earthquake.

— An English syndicate recently purchased the Portland gold mine, Cripple Creek, Colo., for about \$15,000,000, thus securing 183 acres.

— The Nova Scotia coast is strewn with wreckage from the recent severe storm, twenty-five bodies having been recovered at Yarmouth.

— The trust has advanced the price of salt to \$2.50 for 100 pounds. They will thus recover the money they subscribed to the campaign fund.

— Russia is to send a special agent to the United States, to study homestead legislation here, with the view of its partial application to the Russian peasant communities.

— By direction of President McKinley the Department of Porto Rico will be discontinued on the 15th of next month, after which it will be attached to the Department of the East.

— A Kansas City coal and coke company has purchased mining property at Rock Springs, Wyo., from which 600,000 tons of bituminous coal can be taken out yearly. The company will employ 600 men.

— The government of Morocco declines to pay indemnity to the United States for the murder of a naturalized American citizen. A man-of-war will probably be sent to the scene, to force the payment of the same.

— Henry Villard, the noted railroad capitalist and financier, who reported the famous Lincoln-Douglas debates, 1854-58, and finished the Northern Pacific Railroad, died November 12, at Dobbs Ferry, N. Y., of cancer of the throat.

— It seems that "the overwhelming defeat of Mr. Bryan was followed by enormous transactions, and a rise of prices on the stock exchange. On Monday, the day preceding the election, less than 500,000 shares were sold; but in the three and one-half days ending on Saturday at noon, the sales as recorded were 4,887,376 shares, to which should be added not less than 1,000,000" not included in the reported list. While stocks in general rose two points, Standard Oil rose twenty points.

— The elections in Porto Rico were held November 7, "the object being the election of the lower house of the legislature, to be organized under the act of Congress of last spring. The election was carried overwhelmingly by the Republicans, who are opposed to the American colonial policy. The opposing party, the Federals, cast only 200 votes, whereas the Republicans cast 75,000. The election passed off without the slightest disturbance. Governor Allen reports it as evidence of the capacity of the people for self-government."

— The Tien-tsin, China, correspondent of the London Daily Mail says: "There is constant friction between the troops of the allies, and already there is covert taking of sides and getting into line for the severance which officers and men alike feel is practically certain to come. The Frenchmen, Germans, Russians, Austrians, and Italians are gravitating together, not so much because their interests are identical, but because of their common jealousy and dislike of England and the United States. Meanwhile, Japan sits on the fence. Frequent misunderstandings are resulting. The soldiers of one nationality are being killed or wounded by men of others. Numerous British, Americans, and Sikhs are the principal sufferers, chiefly at the hands of the French sentries, who shoot on short notice. These mishaps have resulted in grudges and bitterness." And woe be to the whole earth when these grudges and this bitterness are revenged and let loose!

—The last of the plague sufferers has been dismissed from the hospital at Glasgow, Scotland.

—Acetylene gas headlights are being tried on the Atchison, Topeka, and Santa Fé Railroad.

—Reports from St. Petersburg, Russia, state that in portions of Siberia the grain has been completely burned up by drought.

—The apple crop of this country approximates 48,000,000 barrels this year, against 37,500,000 barrels in 1899, and 69,000,000 barrels in 1896.

—At the unveiling of the monument to the late President Carnot, at Lyons, France, great precautions were taken to prevent another assassination.

—Russia has completed her plans for a great ship canal between the Baltic and White seas, the same to have a minimum depth of twenty feet.

—Iceland, by her recent elections, has practically demanded of Denmark an autonomous government, by placing in power the party pledged to accomplish this end.

—The annual report of Second Assistant Postmaster-General Shallenberger gives the total amount expended for mail service by this country in the year ending June 30, 1900, as \$57,160,598.

—President Steyn and Commandant Botha have refused to treat with the British for the surrender of the Boers, Botha declaring it impossible to treat for surrender as long as any burghers wish to fight.

—Secretary Hay, of the State Department, recently replied to Lord Pauncefote and to the German charge d'affaires, indorsing the Anglo-German agreement as to the open door and as to the preservation of the integrity of China.

—A rich strike of cinnabar ore has been made in Brewster County, southwestern Texas, near the Rio Grande River. The ore is of such a nature that the quicksilver can be extracted economically, and the district is rapidly filling up with prospectors.

—The Philadelphia *Times* states that, by a gigantic customs fraud in sugar duties, the Spreckels Sugar Refining Company, of Philadelphia, has defrauded the government of \$8,000,000 during the last three years. This refining company is a part of the great sugar trust.

—According to the *American Agriculturist*, the total yield of corn in the United States this year is 2,188,000,000 bushels, against 2,207,000,000 bushels in 1899, and 1,863,000,000 bushels in 1898. The average yield this year is 25.6 bushels an acre, against 26.4 bushels in 1899, and against about 23 bushels an acre in 1898.

—Barney Morris, who saw the rise and fall of Napoleon, and who lived when France passed through her reign of terror, recently celebrated his one hundred and eighth birthday by working as a laborer in Prospect Park, New York City. He is wiry and strong, and, with the exception of his hearing, his faculties are all nearly as keen as in youth.

—Queen Victoria has approved a part of the new Tory cabinet of England, as follows: Lord Salisbury as Premier and Lord of the privy seal; the Marquis of Lansdowne as Secretary of State for Foreign Affairs; Mr. William St. John Brodrick, as Secretary of State for War; the Earl of Selborne, as first Lord of the Admiralty; and Mr. C. T. Ritchie, as Secretary of State for Home Affairs.

—The queen of Portugal has added to the great popularity she already enjoyed, by recently jumping into the sea and saving the life of a fisherman named Catalao. She had "just returned to shore from a rowing trip off Cacaos, a fashionable seaside resort, and saw Catalao's boat overturned and the fisherman carried out to sea. The queen threw herself into the water, and swam to the unfortunate man, whose arm had been broken by his fall into the water, and, aided by two seamen, brought him ashore, and later took him to the royal residence, where she helped to make a bed for him, and gave him every comfort."

—We are informed that "a news agency is to be established at Rome, under the auspices of the Vatican, for the purpose of preventing the sending out of false or deceptive news items regarding the doings of the 'Holy See,' by irresponsible persons." It is stated that "the necessity for such a bureau was brought home to the pope with especial force by the great number of contradictory reports spread after the death of King Humbert, regarding the position taken by him and other high church dignitaries." Both the Assumptionists and the Franciscans desire the management of the agency; it is predicted that the Franciscan order will secure "the honor."

—Dispatches state that "the plurality of the popular vote secured by William McKinley in his second successful contest for the presidency of the United States far exceeds any that has ever been given a candidate for the office. It exceeds his own plurality of 596,749 in 1896 by 243,641 votes, and exceeds that of General Grant in 1872, up to the present year the greatest on record, by 77,389 votes." Thus the national repudiation of the principles of the Constitution as a Protestant and republican government is complete. The next thing now to be looked for is the making of "provision for the propagation of papal falsehoods and delusions;" and then, for "the marvelous working of Satan, and the end near."



CEDAR LAKE INDUSTRIAL SCHOOL.

CEDAR LAKE is in Montcalm County, one of the central counties of the State of Michigan, about midway between Grand Rapids and Saginaw, on a branch of the Pere Marquette Railroad. It is a village of about one hundred inhabitants. The soil in the vicinity is of medium quality, and was formerly covered with a pine forest. The timber has been cut away, and the land is now being utilized for agricultural purposes. The town has a post-office, with four mails a day; a railroad station, at which all trains stop on signal; telegraph, telephone, and express offices.

The school farm consists of one hundred and forty acres of land, one hundred of which are ready for cultivation, about thirty acres being free from stumps. The school buildings comprise an academy, students' dormitory, and an industrial hall. Each of these buildings is a two-story structure, with basement under the whole. The dormitory has rooms for the accommodation of about fifty students.

The object in starting this school was to provide for the education of our youth who are not prepared to enter college, and who desire to receive their elementary training in a Christian institution. The plan of the school contemplates a thorough training in the common branches. No student will be permitted to pass to a higher grade until he has thoroughly mastered the essential principles of the studies in the grades below. While standing for thoroughness in the fundamentals of education, this school will not be unmindful of the spiritual needs of the student. In the teaching of every subject the teachers will endeavor to lead the pupil to God, the true source of all knowledge.

It need not be said that such schools are a necessity; that is apparent to all whose eyes are open to the conditions of the times. The neglect of the common branches for what is popularly called the "higher education" is becoming so notorious that some of the most advanced public educators are demanding a reform. It is not an uncommon thing to find high-school and college graduates who are ignorant of the fundamental principles of education. Skepticism is leavening the whole public-school system, from the district school to the university.

What shall we do? Shall we continue to educate our children under these influences, or shall we train them according to the pattern that God has given us? It is true that it will cost more money to equip Christian schools and maintain our children in them, than it will to patronize the schools of the world; but aside from the minor question of dollars and cents, which will be the more profitable? In the day of God none will care about the gold, but all will be intensely interested in the souls of their children.

We appeal to the people of Michigan to sustain the school at Cedar Lake. Surely, so great a State can easily support a school of this size. Shall we do it? Will you send your boys and girls? Please consider this matter, and consider it now. How soon your young people will be beyond your reach you know not. There is no time to lose. When God tells us that such a radical move as this should be made, it is because danger is imminent, and now is the time to act. May God help us to know the time of our visitation.

This school can doubtless be made self-supporting in a short time if it can be run to its full capacity. It has ample accommodations for about fifty students. The running expenses, aside from board and fuel, are about the same whether the students are many or few. God has spoken in regard to this school. It was in response to his instruction that it was started, and he has since spoken approvingly of the enterprise. We can not think that it is his will that it shall languish. He means to accomplish great good for his people through the school work, and the school at Cedar Lake is one of his agencies. Shall we now rally to its support? We have confidence that the people of Michigan will do it. If the school is not filled by Michigan, we shall be glad to welcome students from States that have no similar schools.

The present term began October 31, and will close December 21. The second term will begin

January 3, and close May 29, 1901. Students may enter at any time. For further information, address the principal, Elder H. D. Day, Cedar Lake, Mich., or the undersigned, 627 So. Ingalls St., Ann Arbor, Mich. S. M. BUTLER.

CHRISTIAN IMPROVEMENT SOCIETY, COLLEGE VIEW, NEB.

WE have been instructed that if our young people were properly organized and directed, a great work might be accomplished by them. Believing that the number of young people at this place who are interested in the Master's work made an organization desirable, steps were taken during the last summer to form a society. Such a work too hastily undertaken would probably end in failure and discouragement, therefore earnest thought was given to the plans laid for its establishment.

Three classes are admitted to membership: active members, who must be church-members in good standing, and, as the name indicates, are expected to be the workers of the society; associate members, who may or may not belong to the church, but desire to place themselves on the side of improvement; interested members, who are older brethren and sisters whose counsel and encouragement are helpful to those of less experience.

The responsibilities of the officers are shared by an invitation, or pastoral, committee, a program committee, and an executive committee of which the senior elder of the church is a member *ex officio*.

The intention of the society is to be, as its name indicates, a Christian Improvement Society, and to this end constant effort is made to give opportunity for the younger members to help in bearing the burdens. The interest is good, and all things indicate that it is of a permanent character.

M. E. KERN.

THE EDUCATIONAL WORK IN DISTRICT 1.

THE educational work in District 1 is in an encouraging condition. The attendance at the opening of South Lancaster Academy was from one-fourth to one-third larger than at the opening last year. The average age of the students is somewhat younger than that of last year, but there is a quiet and studious spirit in the school.

While many of the students will not be prepared for some time to enter active service in the Master's vineyard, yet the majority have this purpose in mind. On the other hand, we have a goodly number in attendance who wish to enter the ministry, to teach canvassing, or to engage in other departments of the Lord's work; so I think we shall be able to send out a larger number of workers into the field at the end of this year than we sent out last year. This school was established for the sole purpose of preparing workers for the broad harvest field, and each year many should go forth from its doors to engage in this work. If the school meets its intended purpose, our brethren and sisters throughout the district will find it necessary to encourage, by every laudable means, young men and women to attend the school and receive this preparation. If our people do not do this, the young people drift into various avocations, and the time quickly comes when it is practically impossible for them to cut loose and receive the training necessary to make them successful workers.

There are many young married men and women in these Conferences who should arrange their affairs to attend the school as soon as possible. Now is the time for all who ought to attend next year, to make their plans to do so. There is a strong and substantial religious spirit in the school this year.

While we have several students who have not given their hearts fully to the Lord, yet matters of religion are sacredly regarded by all, and the Spirit of God is doing a marked work.

There are now twenty-three church schools in this district, and others are soon to be established. I know of no opposition in the district to the church-school work, but many of our people do not see how this work can be conducted in their particular local-

ities. More faith needs to be exercised for wisdom and strength to carry out the work God has told them to do; for the Lord does not call upon his people to do a work unless he leads them in the work.

Our people in this district have heartily responded in the effort for the relief of the schools, and we are confident that they will exert themselves to the utmost to sell the book, "Christ's Object Lessons." Surely the Lord has in mind the deliverance of his people from the bondage of debt, in order that the loud cry of the Third Angel's Message may be given with unimpaired force; and he is beginning this work in the matter of the schools. The Lord has said that the schools are the special objects of his care, and our people should have the deepest interest continually in the work of the schools. I am glad to report that from every point of view the interest in the educational work throughout the district is deepening.

FREDERICK GRIGGS.

THE OUTLOOK.

This Outlook Number of the *Signs of the Times*, relating to the present condition of the world in its various phases, is an important issue. The political, financial, and moral aspects furnish subjects of thrilling interest to the student of prophecy. This number of our pioneer paper should go into every home, and be read by all classes. The different topics embodied in this number can not fail to interest, edify, and instruct all who receive it. Our brethren and sisters everywhere should actively engage in its circulation. Every issue of the *Signs* is filled with good, rich food for both mind and heart, and demands a most liberal patronage at our hands. We all know its value as a missionary paper, and the World's Outlook Number is especially adapted to the needs of the people at this time. This is emphatically an up-to-date number. Let all work to get it before the public.

R. M. KILGORE.

WHY NOT?

Why not what?—Why not circulate one million copies of the special *Signs of the Times*? Look at the condition of the world to-day: England at war in South Africa; the United States at war in the Philippines; all Europe and America at war with China; some of the world-powers combining against others, while each is casting about to protect itself in the final outcome. Everyone—statesman, scholar, merchant, and laborer—is asking, "What is the end of all this? What will be the final outcome?" Nothing but God's word can tell.

The November number of the special *Signs of the Times* purports to answer the question, from the Bible standpoint, "What do all these things mean?" Read the contents of this number: "The European Outlook," "Prophetic American Outlook," "The Church and State Outlook," "The Prophetic Papal Outlook," "Professed Protestant Outlook," "The Gospel Outlook," "The Christian's Outlook," "Missions Outlook," and "A Century Review." What a range of topics!

He who reads this number can not help seeing that these things portend the end of the world. Shall not we engage in this work with our old-time energy? Let us all put our shoulders to the wheel, and let this special number of the *Signs* be used in aggressive work this fall and the coming winter. It is timely. Shall we not make this winter our banner winter for missionary work? God is thrusting the work upon us. He calls us to the field for a hard campaign. Why not awake and march forward?

THE WORLD'S OUTLOOK.

The World's Outlook Number of the *Signs of the Times* will soon be ready for distribution. These special issues of the *Signs* are timely. They deserve a far more extensive circulation than they have received.

The world's outlook at the present time is certainly very ominous; history is fast repeating itself: in a few weeks, or months at most, we shall find ourselves far in the development of history; far in the fulfillment of prophecy; far in the measuring up of the cup of the world's iniquity. In view of these facts, every legitimate and available means should be used to disseminate the stirring truths of the last message of mercy to the world.

The printing-press was invented to be a means in the hands of God's people to give the knowledge of the Third Angel's Message to the world. In view of this fact, what more attractive and convenient form can be devised to disseminate the truth for this time than our pioneer paper, the *Signs of the Times*? By this means thousands will be reached

who will never hear the living preacher, and who will not take time to read a book, or even tracts, on this important subject.

There should be a redoubled effort put forth by every lover of the truth to circulate the *Signs of the Times*. If we would but arouse to the true situation, we should find ourselves much nearer the close of this world's history than many who profess to believe the truth realize. May this special Outlook Number be a means of greatly increasing the interest of all in the circulation of the regular issues of the *Signs*.

L. A. HOOPES.



ADDRESSES.

The address of Elder J. W. Smith is E. 2629 Sprague Ave., Spokane, Wash.

The address of David Paulson, M. D., is 28 Thirty-third Place, care Chicago Branch of Battle Creek Sanitarium, Chicago, Ill.

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:—

J. G. Welch, Vosburg, Miss.

Mrs. S. M. Kennedy, Chunchula, Ala., English and a few German publications.

SOUTH CAROLINA, ATTENTION!

THERE will be a general meeting of the Seventh-day Adventists of South Carolina with the church in Spartanburg, December 7-16, 1900. It is hoped that all the brethren and sisters in the State will realize the importance of these annual gatherings, and will plan to attend. This will be the most important meeting ever held in South Carolina, and none who can possibly be there should remain away. Elders N. W. Allee, J. A. Brunson, and J. O. Johnston, and the writer will be present to give instruction from the word, and to assist in conducting the meetings. Let all come and seek a blessing from heaven, according to the promises of God. B. F. GOWDY.

CHICAGO TRAINING SCHOOL.

AS THE time of beginning the Medical Missionary Training School classes at the Battle Creek Sanitarium has been changed from November 1 to January 1, the same change will be made in the Chicago Training School, so that the students' first year's work will end so as to make it convenient to begin the second year's work at the sanitarium. There is room for a few more active, consecrated young men and women in our Chicago Training School. Such persons can be received at any time between now and January 1. Send at once for application blank and further particulars. Address all correspondence to the Chicago Medical Missionary Training School, 1926 Wabash Ave., Chicago, Ill.

UNION COLLEGE.

Winter Term.

The winter term of Union College opens December 12, and continues three months. A new program will be arranged, and a number of new classes started. For a large number of our young people this is the most favorable time to attend school—with many the only time. It is a good time to do so, however; and no one who can possibly come should miss the opportunity.

Even a few weeks or months spent at the college this winter may prove the turning point in many a young person's life. The privilege of becoming acquainted, and associating from day to day, with college teachers and students is of great value to a young person. High ideals are constantly held before them, both in class room and in general meetings and exercises; and during the winter term special advantages are offered. The common branches are taught, and students may be classified from the seventh grade up.

The expenses are made as low as possible. Tuition is \$3.50 a month; furnished room can be rented for about seventy-five cents a week, and two students can occupy one room; board is furnished at the college dining hall on the European plan, at about the cost of the food, each student paying for only what he eats. Any one desiring to room in the college home will have to give several days' notice before coming.

Come planning to do faithful work, expecting rich blessings, and you will not be disappointed. A few more Year Books can be furnished for the asking. Write to W. T. Bland, College View, Neb.

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.—Girl or woman to do housework in family of four, who will be as one of family; traveling expenses not to exceed \$10 paid by employer; wages, \$2.50 per week. Address Mrs. Walter R. Marden, Groton, N. Y.

WANTED.—An opportunity for two boys, aged 13 and 10 years, to attend a church school this winter. They have no school privileges whatever, and their father is anxious to give them an education. Address Chas. Dell, Box 267, Onaway, Mich.

WANTED.—Home for the winter, where can do light work, care for children, etc. Address Mrs. E. G. Leonard, Marshfield, Wis.

WANTED.—Work on farm, among Adventists, in western Washington, Oregon, or California, by single man aged 22. Address Jno. Heinrich, Ridgefield, Wash.

Obituaries.

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

WHITNACK.—Died at College View, Neb., July 27, 1900, Dora, eldest daughter of Mr. and Mrs. John Whitnack, aged 18 years, 10 months, 28 days. In sickness, as in health, her trust was stayed on the Lord. M. E. KERN.

FERRETT.—Died at her home in Logan, Kan., Oct. 27, 1900, Sister Jane H. Ferrett, aged 55 years, 6 months, 15 days. Sister Ferrett accepted present truth about one year and a half ago, and since that time has lived a consistent Christian life. Words of comfort were spoken by the writer, from 1 Cor. 15: 22, 23. T. GODFREY.

MORRISON.—Died at her home near Mount Union, Iowa, Sept. 24, 1900, Mary A. Morrison, aged 78 years, 2 months, 11 days. She accepted the truth about forty years ago. Mother was a consistent Christian and firm believer in the Third Angel's Message, and died in the blessed hope. Words of comfort were spoken by the pastor of the Methodist church at that place. ESTHER A. FIELD.

GATES.—Died at Willet, N. Y., Aug. 10, 1900, of consumption. Alice, daughter of Mr. and Mrs. Burdette Gates, aged 17 years. She gave her heart to God, and, with her mother, accepted present truth. Alice was very patient, and died with a bright hope of a part in the first resurrection. The funeral service was conducted by the pastor of the Methodist church. C. S. COON.

WRIGHT.—Died at Walnut Ridge, Ark., Oct. 23, 1900, of nasal catarrh, our daughter, Julia Ann Wright, aged 8 years, 3 months, 20 days. She was an unusually bright child, and had expressed a desire to go forward in baptism and unite with the Seventh-day Adventist Church. It is twenty miles to the nearest church, and we were preparing to take her. We believe she sleeps in Jesus. E. B. AND NORA WRIGHT.

KIMMEL.—Died in Canon City, Colo., Oct. 12, 1900, of consumption, Edward Kimmel, about 38 years of age. He was converted and united with the Seventh-day Adventist church at Canon City about two years ago. He died strong in the faith, looking for that blessed hope. Funeral services were conducted by the writer, assisted by Brother L. A. Spring, in the Seventh-day Adventist church at Canon City. G. W. ANGLEBARGER.

CONDERT.—Died at the hospital of the Iowa Soldiers' Home, Nov. 3, 1900, Abraham Condert, aged 74 years. He was born in Switzerland, and came to this country in his youth. His connection with the Seventh-day Adventists dates back about twenty-five years. During his stay at the home he was a member of the Marshalltown church, who sorely feel their loss. He fell asleep in the hope of a soon-coming Saviour. J. H. VAN DEVER.

TENNEY.—Died of old age, Oct. 26, 1900, at Bricelyn, Minn., Alpheus Tenney, aged 89 years. For more than forty years he believed, loved, and obeyed the present truth. Two of the six children who survive him are well known throughout our ranks.—Elder G. C. Tenney, now in Australia, and Prof. J. E. Tenney, of Woodland (Wis.) Academy. The funeral was held in the Baptist church, conducted by the writer. Texts, Prov. 16: 31; Num. 23: 10; and Rev. 14: 13. W. A. SWEANY.

GRAY.—Died in Hayes Township, Mich., Sept. 30, 1900, Sister Ida Gray, aged 22 years, 10 months. She was returning from college, and had attended the camp-meeting at Ionia, where she was baptized. She was preparing to teach a church school, but was taken suddenly with typhoid fever, and after a short illness of about ten days quietly breathed her last. It was a sad blow to her parents; but Ida loved the Lord and his truth, and we believe she sleeps in Jesus. Remarks at the funeral were made by the writer, from Gen. 42: 36. C. E. LELAND.

OWEN.—Drowned at Gull Lake, twelve miles northwest of Battle Creek, Sept. 20, 1900, Chester A. Owen, son of Elder and Sister R. S. Owen, who are now laboring in gospel work in Mississippi, and grandson of Elder A. C. Bourdeau. Chester was born at Burke, Vt., Oct. 11, 1880, and therefore lacked but a few days of being twenty years of age. He was a young man of more than ordinary ability, and was about to enter the medical missionary class in this city. He was converted at an early age. The large congregation present at his funeral were all mourners, and deeply lamented his sad fate, being so suddenly called from a life which beamed bright with future usefulness. Brother and Sister Owen, although in bereavement because of their sad loss, have the blessed hope to sustain them that he, who was so affectionate, kind, and obedient, and the light of their home, will soon live again; and father and mother, and remaining brother and sister, will be reunited, never to be separated again. Words of comfort were spoken by the writer, in the Tabernacle at Battle Creek, Sabbath, September 29. S. H. LANE.

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There are many other reasons:—

It is an inspiration to parents and teachers. It teaches spelling and composition, and leads the child to see God in nature. Recommended by the book committee at the teachers' conference.

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BATTLE CREEK, MICH., Nov. 1, 1900.

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. ELDER AND MRS. S. N. HASKELL.

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WEST-BOUND FROM BATTLE CREEK.

Table with 2 columns: Train Name/Type and Time. Includes No. 9, Mail and Express, to Chicago; No. 1, Chicago Express, to Chicago; No. 3, Lehigh Valley Express, to Chicago; No. 5, International Limited, to Chicago, with sleepers; No. 75, Mixed, to South Bend; Nos. 9 and 75, daily, except Sunday; Nos. 1, 3, and 5, daily.

EAST-BOUND FROM BATTLE CREEK.

Table with 2 columns: Train Name/Type and Time. Includes No. 3, Mail and Express, to Pt. Huron, East, and Detroit; No. 4, Lehigh Express, to Pt. Huron and East; No. 6, Atlantic Express, to Pt. Huron, East, and Detroit; No. 2, Lehigh Express, to Saginaw, Bay City, Port Huron, and East; No. 74, Mixed, to Durand (starts at Nichols yards); 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.

Large table with columns for EAST and WEST directions, listing train numbers, times, and destinations like Chicago, Detroit, and various Michigan cities.

*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.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.

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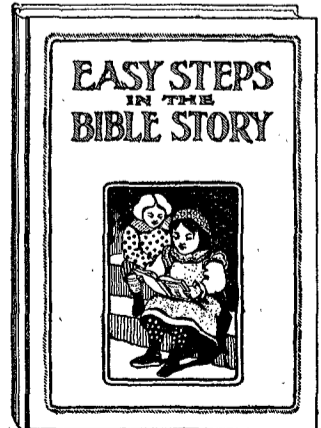
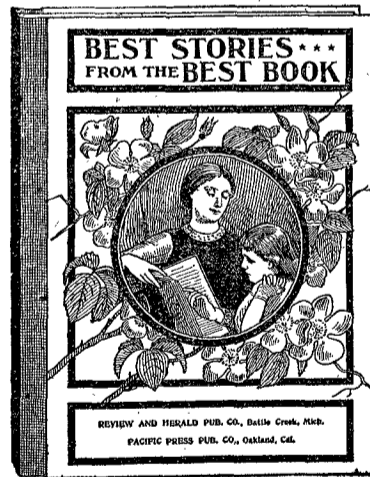
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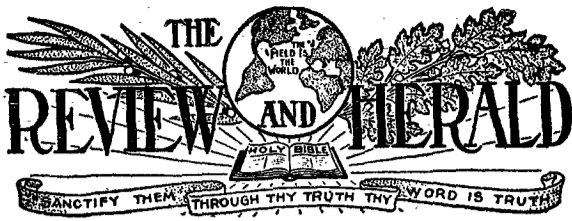
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REVIEW AND HERALD PUB. CO., Battle Creek, Mich.





BATTLE CREEK, MICH., NOVEMBER 20, 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 *Pacific Health Journal* (St. Helena, Cal.) for November is an educational number; and is full of matter well worth reading.

The Divinity School of Harvard University this year has twenty-five students. Last year it had twenty-seven. The school has a faculty of fourteen members.

The national government is arranging to increase the standing army to one hundred thousand men. Since election no smaller number is mentioned; and even one hundred and six thousand is seriously proposed.

The military commander in the Philippines, in his official report to the government at Washington, says: "For many years to come the necessity of a large American military and naval force is too apparent to admit of discussion."

The regularly appointed meeting preliminary to Catholic federation in the United States is to be held November 29, at the Fifth Avenue Hotel, New York City. The *Catholic Mirror* says that "it will be a great demonstration."

The Springfield *Republican* publishes the following important information: "Archbishop Chappelle cables from Manila to Governor Roosevelt—and doubtless a similar telegram has gone to the White House: 'Congratulations. Have worked for this splendid result.' And to this the *Republican* adds the altogether pertinent inquiry, 'And what for?'"

Two middle-aged ladies spent a month at Battle Creek College this school year. One expresses herself thus:—

I never spent so satisfactory a month; nor in all my life have I gained so much in a month to prepare me for the work I long to do. I am homesick to be back again:—

And both together write thus:—

We are thankful beyond words that God has called us into the church of his remnant seed; but the students of the college of the remnant seed are one big step ahead of us in privilege. We would not ask a greater privilege than to have the same opportunities they have. Those precious God-given days of opportunity will never come back again, and the time is short.

There are hundreds of young men and young women who are literally throwing away these opportunities; for they *could* be there and are not. Be sure to use the opportunity while it is for you.

The Washington correspondent of the Boston *Globe* says that such plans are already being laid for the inauguration ceremonies, March 4, that "the prevailing sentiment is that the celebration will eclipse anything of the kind before known." This correspondent calls it "the second 'coronation' of William Mc Kinley."

TWO WEEKS FROM TO-DAY, in the REVIEW of December 4, we shall begin a series of eight articles on the subject of

THE SEVEN LAST PLAGUES.

This is one of the most important subjects of the Bible, especially for all people just now; and these articles are of the best that have ever been written on that subject.

These eight articles will just cover the time of a two months' subscription to the REVIEW—25 cents. Has not each reader of the REVIEW AND HERALD a neighbor or a friend whom he would like to have know that the Seven Last Plagues will soon fall, what those plagues will be when they fall, and upon whom they will fall? Will each reader not show enough interest in his neighbor or friend to ask him to invest twenty-five cents for the REVIEW these two months, or to himself invest twenty-five cents in his behalf, that he may know what is coming, and escape? Please send in the subscriptions at once, so that we may not have to reprint the first article or two. Thus to invest twenty-five cents will be the best possible missionary work, and the most, that can be done for so little money.

The treaty of Paris, which is the supreme law of the land with respect to the Philippines, committed to Congress the government of those islands. But nearly two years have passed under that treaty, while Congress has done nothing in that direction; and now it is given out from the administration at Washington that "in the Philippines it is the administration plan to institute local self-government as rapidly as possible, and to restore order with a rigid military hand. No one expects the Philippine question to come before Congress in any practical way at this session." When both Congress and the administration ignore or disregard the supreme law of the land, how can anything be expected other than that lawlessness in general shall fill the whole land?

In one of his last trips to Indiana, while working in that Conference, Elder D. H. Lamson carried with him a scrapbook containing many of his poems, there being some unpublished ones. The book was left by accident, probably at the home of some of the brethren. It will furnish much joy to the members of his family if this book can be recovered. Will any one to whom these lines shall come who knows anything of the desired book please correspond with Mrs. D. H. Lamson, 29 University Ave., Battle Creek, Mich.?

THE RELIEF OF THE SCHOOLS.

The new book, "Christ's Object Lessons," is being sold by the hundreds and thousands. Everywhere the people are responding to the call, and are taking hold to bring about THE RELIEF OF THE SCHOOLS. This is right, and as the Lord wishes it. And now it is more necessary than ever that we have FIVE THOUSAND DOLLARS right away, with which to pay for the material used in the construction of these books. God is touching hearts, and they are responding to our plea.

We confidently expect hundreds of dollars this week. It must come, or the work will be delayed. Send all remittances to the treasurer of the General Conference Association, Battle Creek, Mich.

P. T. MAGAN.

TEACHERS' CONFERENCE BULLETIN.

It will be remembered that a conference of teachers was held in Battle Creek last summer. The proceedings of that conference are now published in the "Teachers' Conference Bulletin," a neat pamphlet of 229 pages. In it the whole ground of Christian education is well covered, especially as relates to Church Schools, Preparatory Schools, and Teaching. It is not a lot of printed theories on these subjects: it is published experience, and will therefore be helpful to every parent and teacher in the land. Be sure to get it. The price is only fifty cents. Address *Training School Advocate*, Battle Creek, Mich.

In sending for four copies of the "Life" of Sister Henry—"My Mother's Life"—a lady wrote: "I have sold three books without any sample copy, because I am such an enthusiast over the subject that I can talk the book up any way." To be enthusiastic is literally to be "filled" with a subject, so that it becomes fairly an inspiration. For anyone to be so filled with that book, "My Mother's Life," can never do any harm. We only wish all the women of the Woman's Gospel Work company were so filled with it, both for their own sake and for the sake of their work, and also for the sake of the book. And when one woman can do so well without any sample copy, what should not the many others do with their sample copies?

DECEMBER 4, 11, 18, AND 25

are all the Tuesdays there are in December. On which of these Tuesdays, if any, does your REVIEW subscription expire? Please examine the label.

If your subscription does expire in December, you will find a renewal blank inclosed in this copy of the REVIEW. Please fill it out and send it back to us as soon as possible, that there may be no break in your file.

Should you find yourself unable, just at present, to send \$1.50 for a year's renewal, send what money you have, and we will see that your subscription is renewed accordingly. See rates on the first page of the paper.

REVIEW AND HERALD.

WANTED, AT ONCE.—A good Christian home for a pair of twins, a girl and a boy, about ten months old. They are in good health, and are desirable in every respect. A home is desired where they can be kept together. For further particulars, address *Medical Missionary*, Relief Department, Battle Creek, Mich.