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

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THE HEAVIEST TROUBLES

Of the hard and weary loads
'Neath which we bend and fall,
The troubles that do not come
Are the heaviest ones of all.

For grief that cuts like a knife
There's oil of comfort and cure,
And the Hand which binds the weight
Brings strength and grace to endure.

But to phantoms of pain and woe
The lips of pity are dumb,
And there's never oil or wine
For troubles that do not come.

There's a song to lighten the toil,
And a staff for climbing the height,
But never an alpenstock
For the hills that are out of sight.

There are bitter herbs enough
In the brimming cup of to-day
Without the sprig of rue,
From to-morrow's unknown way.

Then take the meal that is spread,
And go with a song on thy way,
And let not the morrow shade
The sunshine and joy of to-day.

— Lettie S. Bigelow, in *Zion's Herald*.

WORDS TO PARENTS

MRS. E. G. WHITE

MANY parents fail to realize their God-given responsibility. They do not realize that the best missionary work they can do is to present to the world a well-disciplined, well-trained family. Upon such a family God looks with pleasure.

Parents should redouble their efforts for the salvation of their children. They should faithfully instruct them, not leaving them to gather up their education as best they can. The youth should not be allowed to learn good and evil indiscriminately, the parents thinking that at some future time the good will predominate and the evil lose its influence. The evil will increase faster than the good. It is possible that the evil which children learn may be eradicated after

many years, but who would trust to this? If parents could be aroused to realize their fearful responsibility in the work of educating their children, they would devote more time to prayer and less to needless display. They would pray earnestly for divine aid in the training and education of their children.

The work of dealing with human minds requires careful study. The susceptible, expanding mind of a child longs for knowledge. Parents should keep themselves well informed, that they may give the minds of their children proper food. Like the body, the mind derives its strength from the food it receives. It is broadened and elevated by pure, strengthening food. But it is narrowed and debased by feeding upon that which is of the earth earthy.

Parents, you are the ones to decide whether the minds of your children shall be filled with pure, elevating thoughts, or with vicious sentiments. You can not keep their active minds unoccupied, neither can you frown away evil. Only by the inculcation of right principles can you exclude wrong thoughts.

Unless parents, by earnest, assiduous efforts, plant the seeds of truth in the hearts of their children, the enemy will sow the ground with tares. Good, sound instruction is the only preventive of the evil communications which corrupt good manners. Truth will protect the soul from the endless temptations that must be encountered.

Parents, your minds should be full of the truths of the Bible. Your memory should be stored with its inspiring examples and fascinating incidents, your hearts softened and subdued by its deep spiritual lessons. Then as you teach your children, they will catch the enthusiasm you feel.

Parents stand in the place of God to their children. Their will, when in harmony with the divine will, is to be respected, honored, and obeyed. Let not children feel at liberty to disregard the wishes of their parents. God has spoken decidedly on this point: "Children, obey your parents in the Lord: for this is right." "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." There can be no safe departure from this injunction. The parent's will, when it is in harmony with the will of God, is to be law.

If parents work as they should for their children, they can not study nor imitate the fashions of the world. They can not take time for gossiping or aimless visiting. The mother who lives to please herself places herself in bondage to the enemy of truth and righteousness.

God says, Take this child and train it for me. Form its character in accordance with the divine model. Parents should realize that by God's appointment they are the guardians of their children, whom they are to bring up in the nurture and admonition of the Lord. They should look their responsibilities fairly and squarely in the face. Remember that association with those of lax morals and coarse characters will have a detrimental influence upon your children. Do not leave them to the evil plottings of the enemy. Guard them carefully.

The mother who has children to train and pre-

pare for the heavenly mansions should not place her responsibilities upon some one else in order that she may be a missionary. In her own home she can do the very highest kind of missionary work. Let her enter the school of Christ, that she may learn the lessons every mother needs to learn. Let her study Christ's way of dealing with minds. Let her seek to be a true mother, a queen in the household, guiding, controlling, counseling, putting all her tact and skill into her work. Let her study how to train her children so that they will develop into well-balanced, symmetrical men and women, useful to their fellow men, and prepared to shine in the courts of the Lord. If she does her work well, she will have the privilege of seeing her children serving God through the ceaseless ages of eternity.

There are some children who need more patient discipline and kindly training than others. Their unyielding traits of character were given them as a legacy, and they need much sympathy and love. But by persevering labor these wayward ones may be prepared for the work of the Master. They may possess undeveloped powers which, when aroused, will enable them to fill places far in advance of those from whom more has been expected.

Parents, if you have children with peculiar temperaments, do not, because of this, let the blight of discouragement rest upon their lives. Help them by your love and sympathy. Strengthen them by loving words and kindly deeds to overcome their defects of character.

This principle should be carried out in the Church as well as in the family. The day of Judgment will show that those who have been faithful in helping the unpromising ones, so generally neglected, have many stars in their crown. Those who seem so defective may have valuable qualities, which need developing by patient love and untiring effort. Such ones often make the most successful missionaries; for they know how to help those who need help. Are the efforts made in behalf of these apparently one-sided ones of no avail?—No; no. When the right chord is touched, the response comes. Only eternity can make known the good accomplished by such efforts. When we see as we are seen, and know as we are known, we shall realize how God regards this work.

When parents become depressed and discouraged, let them not go to human beings for solace and sympathy. Let them rather take all their cares and perplexities to Jesus. By the wrong advice given by human beings, Satan leads men and women to bind upon themselves burdens grievous to be borne. Parents who listen to the advice of those that are not on the side of Christ will make a terrible failure of their work. They will fall an easy prey to the enemy's temptations.

Human help is as a broken reed; but Christ knew that human beings would be inclined to depend on this help. Therefore He lifted up His voice and cried, "Come unto me, . . . and I will give you rest." He understands every phase of character, and to those who seek His counsel He will give that wisdom which comes down from above.

SPIRITUAL DISCERNMENT

A. L. HOLLENBECK

THE will is the power that governs the nature of man, and brings all his other faculties under its sway. It is the deciding power, which works in man unto obedience to God, or unto obedience to Satan.

It is of the utmost importance that we who profess to know and obey the truth know of a certainty whether God is controlling our will, or whether it is being controlled by the enemy of all righteousness. Unless we surrender our will wholly to the Lord to be controlled by Him, we can never receive the Holy Spirit. When the Lord controls our will, it will be in perfect harmony with His will; and the Holy Spirit will have an uninterrupted passage from the throne to the temple, through the channel of living faith. Then, and not till then, can divine power work in us mightily to the salvation of souls around us.

The Lord reveals His will to us, to guide us, and to fit us to help others. We may know the voice of the Lord, and always distinguish it from the voice of a false shepherd. The Lord reveals His will to us in His word, in His providential workings, and through the appeals of His Holy Spirit. In these three ways we may distinguish the voice of God. Any one may profess to have the Spirit of Christ, but the real possession of that Spirit is obtained only through a complete and unconditional surrender of the will to the Lord, to be controlled by the Holy Spirit unto implicit obedience to the requirements of God.

The Bible is just as really a communication from God to us as if its words came from Him to us in an audible voice. Really to hear the voice of God speaking to us through His written word, is faith. If our faith is genuine, and not merely nominal, it will work in us implicit obedience to God's will. The actual hearing of living words will convey to us real, living faith. And as the spirit and the power in living faith are the same spirit and power that are in the living word of God, just as soon as we really surrender our will wholly to God, there will be an immediate and blessed union, and a daily and active co-operation with God in the work of saving souls.

We shall recognize the voice of God in His providential workings among the nations, in the Church, and in individuals, if we do not separate ourselves from Him by following the promptings of an unsanctified heart. Because we profess to be Christ's followers, we may think we hear aright; but unless we actually know the voice of God, we shall certainly be deceived; for Satan can so disguise his voice that it is often accepted as the voice of God. Our work is to connect our souls with God by walking in His ways, by doing according to His will, and by having our hearts wholly consecrated to Him. Then we shall be able to shun confusion and every evil work, and engage earnestly in the united and rapidly advancing work of God.

When we hear God's voice through the appeals of His Holy Spirit, impressions will be made upon the heart, which will be wrought out in the character, and we shall grow more and more like the divine Pattern. The Lord intends to prove those who profess to follow Him. When we surrender our will unreservedly to Him, He has promised to give us His Holy Spirit. This is indeed a precious promise, and we should make haste to obtain it, that His Spirit may work in us "to will and to do of His good pleasure."

"He permits us to encounter obstacles, persecution, and hardship, not as a curse, but as the greatest blessing of our lives. Every temptation resisted, every trial bravely borne, gives us a new experience, and advances us in the work of character building."

A WINTER SONG

TRANSLATED from the German by Chas. T. Brooks

Summer joys are o'er;
Flowerets bloom no more,
Wintry winds are sweeping;
Through the snowdrifts peeping,
Cheerful evergreen
Rarely now is seen.

Now no plumèd throng
Charms the wood with song;
Ice-bound trees are glittering,
Merry snowbirds twittering,
Fondly strive to cheer
Scenes so cold and drear.

Winter, still I see
Many charms in thee,—
Love thy chilly greeting,
Snowstorms fiercely beating,
And the dear delights
Of the long, long nights.

—Ludwig Holty.

SECRETS THAT ARE VALUABLE

New York Press

EVERY girl who uses extract of violet on her handkerchief is contributing to the well-earned fortune of a man who has for years kept to himself the secret of a curious chemical discovery. Once violet extract was made from violets. Now it is compounded of ionone, the secret in question, which is the most precious thing of its kind in the world. A single drop of it will perfume a big room for months. It sells in quart bottles at six hundred and forty-five dollars each; and, beyond the fact that it is an oil of lemon, and lemon-grass, the secret of its manufacture is still an absolute mystery to the world at large.

Pins are used throughout the world at the rate of billions a day. This is entirely owing to the cleverness and perseverance of one man,—Samuel Slocum,—who was the inventor of the solid-headed pin. About seventy years ago Slocum made, in the Isle of Wight, the first nail-making machine. At that time pins were made by a most tedious process; the head of each was formed by winding a fine wire onto the post of the pin. It occurred to Mr. Slocum that his nail-making principle might be applied to pin manufacture. To perfect the idea he shut himself up in his workshop for eight days, having his meals passed in to him, and refusing to see anybody. At last he was completely successful. This and a subsequent machine for setting pins in paper, Slocum preserved as his own secrets for years, till they were at last bought from him by the American Pin Company.

Much excitement has been caused among French artists by the appearance on the market of a color called "ceruline." It gives a blue surpassing any in use in beauty and softness, and that, too, without the use of either oil or varnish. It was invented by an Italian, Signor Ceruli, who has so far been clever enough to keep his preparation an absolute secret.

The difficulty of keeping secrets of this kind is immense. If workmen are employed, it is certain that envious competitors will tempt them with heavy bribes. The Clarendon Press of Oxford, England, has managed to preserve a secret process intact for twenty-five years. This is its wonderful India paper, on which, besides Bibles, one hundred and sixty other works are printed. It is so tough that a strip three inches wide will support a weight of twenty-three pounds. The manner of its manufacture came into possession of the Clarendon Press in August, 1875, and it has been made ever since at Wolvercote mill. Only three persons possess knowledge of the whole process. Not one of those employed in making the thin, tough paper is familiar with more than one stage of its manufacture.

In the earlier days of the century much mystery attended the inventions of the day, and many persons made comfortable little fortunes out of processes which to-day are described in every text-book. The proprietor of a drug store near Temple Bar, London, about eighty years ago, invented a method of making citric acid. Fortunately for him, it was so simple a process that he required no assistance. For a long time, behind locked doors and blind-covered windows, he turned out citric acid by the gallon, and rapidly accumulated the beginnings of a fortune. One day, to his horror, the firm to which he usually sold his goods refused to pay the usual price. Their offer was fifty per cent lower than the usual terms. Soon it fell lower still. There were quantities of citric acid on the market, and the secret was his no longer. It was long before he discovered how his process had leaked out. One day, during his absence, a boy, disguised as a chimney sweep, had got on the roof of his laboratory, dropped down the flue, and discovering his notes and retorts, returned with full particulars to his employers. Heartbroken, the unlucky man died a year later.

One-man secrets are such troublesome property to keep that most inventors are glad enough to sell them for a reasonable price. An English dye manufacturer a year or two ago heard of a Frenchman who had discovered a new carmine, which gave wonderful results. He went to see the inventor at Lyons, and was charmed with the brilliancy of the coloring. He agreed to pay five thousand dollars down for the secret. With full particulars, he returned to England, and set to work. But his carmine was most disappointing. It had none of the exquisite brilliancy of the French product. He paid another visit to Lyons, and saw the process all over again. "My method was perfect in every particular," he said. "It must be the air of England which makes it impossible to produce good carmine." "Stay," said the Frenchman. "You are wrong. What kind of weather is it to-day?" "Bright and sunny," replied the other, in surprise. "There, you have the real secret," returned the Frenchman. "It took me many months to discover it, and I could not bring myself at first to tell you."

ANOTHER

The King's Messenger

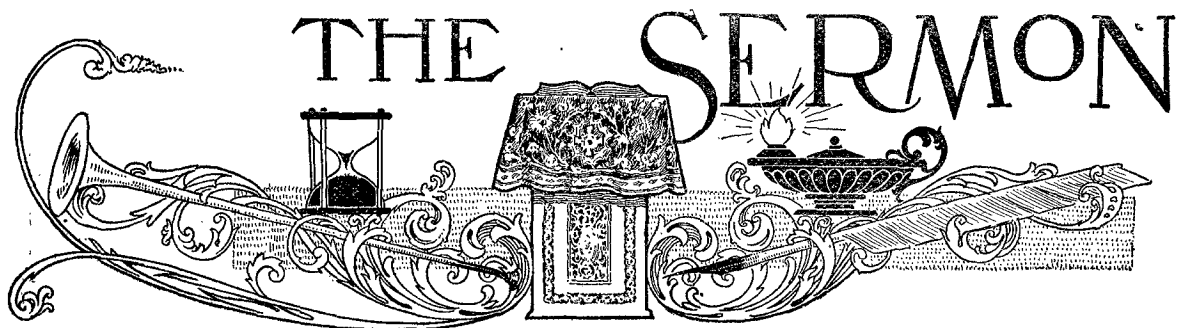
ONE Person thus speaks of "Another." The One had been a comforter, a blessing, a healer, a Saviour. It became necessary for Him to go away. His duties required Him in a different sphere. His absence was to be deplored; for His presence was requisite to the safety and well-being of those He loved. He said to them: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." "I will pray the Father, and He shall give you another Comforter."

He went, and sent, and the Comforter came, not as an *influence* or *emanation*, but as *another Person*, to take the place of the *Person* that left.

He has come. We are to receive, and to receive Him in His personality. This is the only way to receive a person. We are not to receive Him as a thing, a blessing, or an experience, but as another Person.

He is God in man. He dwells in human hearts. His throne is in earthly temples. He takes the place of Jesus, the Man of Sorrows, and He is the Comforter divine. He can comfort in no other way only as a Comforter, a personal, abiding lover, comforter, and guide.

He is the Head of the Church militant, and if acknowledged and not overlooked or ignored, will lead on to victory. *Another* has come to mingle His personality with mine, and make it one — *His*.



THE LABOR QUESTION

The Present Truth

HAVING had some personal experience in labor unions, workingmen's associations, and of course in strikes, the question has come to me (because I have invariably found that these unions bring about the majority of strikes, with the distress and hunger which always follow, if the strike is prolonged), What should be my attitude as a Christian toward these organizations?

If I do not become a member, I am boycotted, and have to suffer in that way.

Again: Why should Christians yield up all things to men of the world? Why should they not have a share in the blessings and good things of the world? Why should the devil have all his own way? Should we not fight him for some of the good things he seems to have appropriated for his followers?

I think that your question answers itself, even if we take no thought of the moral aspect of the case. Even allowing that it is proper for a Christian to "fight for his rights," what is the use of fighting a losing battle? You say that a prolonged strike is always accompanied with hunger and distress, and every account that I have ever read has convinced me that this is true; what good things, then, are gained by fighting?

I have before me a Welsh newspaper's estimate of the cost of the Taff Vale strike. It is put at £400,000, of which sum the men had to sustain upward of three-fourths. I have not exact statistics at hand, but I am sure that no one who has given thought to the matter will deny that there are very few strikes, even where the strikers gain their point, where the small increase in pay equals the loss sustained in fighting for it. There is the loss of wages for weeks, and sometimes for months, to which is to be added the wastefulness and demoralization that always attend idleness. Often the strike is not for increased pay, but for fewer hours of labor, so that, at best, the actual gain to the workman is nothing; but if the strike for increased pay is "successful," many months must elapse before the sum gained can make up for the cost of the struggle to gain it, and often the loss is never made good.

But the majority of strikes do not result in securing the end sought, and the strikers, after being out of employment for weeks or months, go back to work on the same terms as before. Where, then, does the gain and blessing come in? No; on a purely selfish, mercenary basis, a strike is one of the most foolish things in the world. It is much like a man cutting his own throat, to demonstrate his right to live independently.

You rightly say that "trades unions" and so-called "labor leaders" are responsible for strikes and the attendant suffering. If these "labor leaders," who are such not because they lead in labor, or ever engage in honest toil, but because they lead labor and laborers into captivity, were themselves affected by the strikes which they encourage or impose, there would be fewer of these suicidal struggles. As with wars, so with strikes, — they are rarely begun by the people, but by men who serve their own ends at the expense of others who are foolish enough to be controlled by them.

But you are questioning me concerning your duty as a Christian, and therefore we must take our answer from the Christian's Guidebook, without any regard to the matter of possible pecuniary gain to ourselves. Let us therefore take a brief,

comprehensive view of the labor question as set forth in the Scriptures.

It is a popular error, fostered by many thoughtless Christians, that labor is a part of the curse that has come because of sin. This is a grave error. Man was set to work by the Creator as soon as he was created. The command was: "Be fruitful, and multiply, and replenish [fill] the earth, and subdue it." Gen. 1: 28. "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." Gen. 2: 15. Labor is a blessing, a privilege which makes man an associate with God, and which will be continued throughout eternity. Jesus said, "My Father worketh hitherto, and I work." John 5: 17. The curse came upon the earth, making it less fruitful, and less responsive to man's efforts, and so more labor had to be expended for much smaller returns than before; but when the earth is made new again, and men are restored to the first dominion, "they shall not labor in vain, nor bring forth for trouble;" for God's people "shall long enjoy the work of their hands." "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." Isa. 65: 21-23.

The earth is yet under the curse, but true Christians are not; for "Christ hath redeemed us from the curse," and "if any man be in Christ, he is a new creature," or "there is a new creation;" therefore Christians are to live in this earth the same as if it were already made new, or as if there had never been any curse. With them "old things are passed away; behold, all things are become new. And all things are of God." 2 Cor. 5: 17, 18. God is sole ruler, and His word is our sole rule of life.

Contrary to the lazy man's motto, "The world owes me a living," the fact is that we owe our lives to the world. The apostle Paul's words are true for all: "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." Rom. 1: 14. If the world did owe us a living, and we were obliged to depend on it, we should surely die; for it could never pay the debt: it can not give life. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2: 17. "He giveth to all life, and breath, and all things" (Acts 17: 25); and since the life of the Lord has been given for the world, it is evident that that portion which is in us belongs to the world also.

In order that the instruction from Scripture may be more impressive, and its practical necessity may be more apparent, I will quote for you a bit of an article by John T. Day, editor of the *Shoe and Leather Record*, in the *Daily Mail* of November 15. Writing on the greater cost of producing boots and shoes in England than in America, he says: —

For this lamentable state of things the National Union of Boot and Shoe Operatives is chiefly to blame. Its members are not allowed to do more than a certain quantity of work. Only a few months ago we had a lurid light thrown upon union methods in Leicester, where an operative named Shelton cut his throat rather than face the union committee, and at the inquest it came out that the charge to which he was invited to reply was merely that he had done too much work.

A penciled scrawl addressed to his wife, and found upon his body, ran thus: —

"DEAR EMMA: Forgive me for doing this, for I should be spotted all the remainder of my life. God bless you all."

It is a well-known fact that the average laborer's chief ambition seems to be to do as little work as possible in a given time, and not as much as possible, and that the trades unions are largely responsible for it. An active man is not allowed to do his best. Now this is in direct opposition to the Scriptural injunction, "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9: 10.

This is not an arbitrary commandment, but one which, like everything right, grows out of the very nature of things. "In all labor there is profit." Prov. 14: 23. This has no reference to pecuniary remuneration; the profit is in the labor itself. Labor elevates. Every man degenerates physically, mentally, and morally by idleness. A man who idles his time away, or who slights his work, or who purposely does less work in a given time than he is able to do, is sure to lose his manhood. Even though he get full pay, and more than pay, for his time, he suffers a loss which nothing can make good. So far at least as any man's own personal profit is concerned, it would certainly be far better for him to labor hard for no wages, than to live a life of idleness with a regular income.

It must be remembered that we are not to "work for a living." "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." John 6: 27. The Lord tells us not to be anxious about what we shall eat, or what we shall drink, or with what we shall be clothed; "for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6: 31-33. We are not to labor in order to get a living, but to labor because God has given it to us, and has said, "Six days shalt thou labor."

People talk about "receiving an equivalent" for labor; but there is no such thing as an equivalent for honest toil, whether physical or mental. No money can be reckoned in comparison with a man's best thoughts or muscular energy. Labor is life, and money is not to be mentioned as an equivalent for life. If this be remembered, there will be an end of heartburnings and jealousies because some one with no more ability than we, and who does even less work, receives greater pay. That is not our business. We serve the Lord Christ, and to Him we look for our reward.

"But we should be so oppressed that life would be a burden, if we lived according to this principle," you say. "Employers would take advantage of it, and would not give us anything."

Well, it all depends upon whether or not the principle is correct. If it is, and it surely is, because it comes from God's word, then we may be sure that God will honor it in us if we live by it. "I know that the Lord will maintain the cause of the afflicted, and the right of the poor." Ps. 140: 12.

Now a word as to the ethics of strikes, beyond that which is settled by the labor principle already set forth. Suppose we are oppressed: the Lord tells us to expect tribulation in this world. "Do not rich men oppress you?" James 2: 6. But "the just" do not resist, even when condemned and killed. James 5: 6. Jesus said: "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. . . . And whosoever shall compel thee to go a mile, go with him twain." Matt. 5: 39, 41. You may say that that is out of date or impractical; but it is the rule for Christians, and we are considering the matter from the Christian's point of view.

Love "seeketh not her own," and "love is the fulfilling of the law;" therefore he who strikes for higher pay, even though it be justly due him, is violating the law of God.

Again: you ask why we should yield up all things to men of the world, and why the devil should have it all his own way. The devil never does have it his own way, except when we depart from the principles of Christ, to gain some of the

"good things of this world." Satan once offered all the world to Christ, on condition that Christ would worship him. Christ would not do it, but chose rather to die, and thus He won the world. We may be sure that no man can get this world unless he does homage to Satan.

"The wrath of man worketh not the righteousness of God." Every evil thing, every deed of violence that a man does, comes back upon himself. "He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." Ps. 7:15, 16. Striving and fighting for that which we desire to have will never obtain for us anything that is real and lasting.

While it is true that we are not to work merely for a living, it is nevertheless a divine commandment that if a man will not work, he shall not eat. 2 Thess. 3:10. If a man, therefore, for any reason whatever, refuses to work when he is able to work, and there is work to do, he deserves to starve; and whoever assists or encourages him in his idleness is encouraging disobedience to God.

I know the plea that is often made by laborers: "We should like to work; we have no personal grievance, and we have opposed the proposition to strike; but the strike has been declared, and we are obliged to stop work." This shows the wickedness of the whole thing, more than anything else. If trades unions were for the purpose of encouraging laborers, of instructing them in their trades, of assisting them to secure work, and helping them when they are ill, they would be useful; but the fact that they tyrannize over laborers, and enslave them, and terrorize them, shows that they are wholly bad. We are not now making any plea for capitalists, as against laborers. They can take care of themselves, and need no help from us, although I must bear testimony that all attacks upon them, whether by word or deed, are wicked, no matter how oppressive they may be; but the great objection to modern trades unions, aside from the moral aspect of the case, is that they are the greatest enemies of the working man. Laboring men have suffered more from them than from oppressive employers. A labor monopoly is worse than a money monopoly.

The man who says that he is compelled to stop work against his will is as much a slave as the one who, against his will, is driven to his work by the lash of the overseer. Only in the latter case the man has been captured and sold, and so is not responsible for his condition, while in the former the man has voluntarily placed himself in a state of servitude. Such slavery is utterly incompatible with Christianity; for "he that is called in the Lord, being a servant, is the Lord's freeman." 1 Cor. 7:22.

We need not spend time to do more than refer to the wickedness of those who not only will not work themselves, but who, even with violence, hinder others from working. And what shall be said of professed Christian journalists who give countenance to such practices by stigmatizing as "blacklegs" the honest men who wish to obey God's commandment to work whenever they can find work? The term is a disgrace only to the man who uses it.

Finally, remember that it is not this world, but the one to come, that we as Christians are to seek. Let those have this world who will. "What is a man profited, if he shall gain the whole world, and lose his own soul?" And it is certain that he who gains this world does so at the expense of his soul. Gain is not godliness; "but godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content."

"We are not God's children unless we are such entirely."

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

A COMPREHENSIVE VIEW OF THE DIGESTIVE PROCESS

SALIVA

THE only digestive function the saliva seems to have is to act on starch by means of its digestive ferment, which is called ptyalin. This, under favorable conditions, quickly and readily changes cooked starch into sugar or some preliminary stage of the same. The newborn babe does not have this digestive ferment in its saliva; for until nature provides the child with teeth, it is unable to make use of solid food. The arrival of the first teeth is the signal for the appearance of small quantities of ptyalin in its saliva.

Quantity.—The quantity of saliva secreted in twenty-four hours has been variously estimated at from one to three pints. (See Kirk's Physiology, 331.) No doubt the excessive and abnormal stimulation of the salivary glands, due to the chewing of tobacco or gum, has a tendency to largely increase the quantity, much to the detriment of the quality.

How Stimulated.—The saliva is normally stimulated by dry foods and natural flavors. If food is not prepared in a tasteful and palatable manner, the saliva that is poured out is inferior in both quantity and quality.

How Hindered.—Actual laboratory experiments have demonstrated that drinking at meals greatly diminishes the quantity of saliva, and that the taking of such acids as vinegar, and some of the strong fruit acids, such as lemon, as well as the use of tea and coffee, practically destroy its activity.

Activity Ceases.—The saliva does not continue its activity in an acid medium. It was formerly supposed that there was sufficient quantity of acid gastric juice in the stomach to neutralize the saliva at the very beginning of the meal, but more recent experiments have demonstrated that the saliva continues its work in the stomach under normal conditions for half an hour or more before there is sufficient gastric juice poured out to entirely stop its action upon the starch.

GASTRIC JUICE

The digestive fluid of the stomach is called gastric juice. It acts upon the proteids, causing their small particles to swell and burst; also dissolving off the little proteid envelope that surrounds the small particles of fat. It is probable that it also has a certain action upon cane sugar, inverting, or changing it back, into glucose. One of the active agents of the gastric juice is hydrochloric acid, which serves the double purpose of killing germs in the stomach and supplying an acid medium without which pepsin can not act. In diseased conditions this acid is often either very deficient or practically absent, thus allowing the stomach to become a good breeding place for germs, and at the same time depriving the pepsin of its digestive power; or it may be present in such large quantities that it becomes irritating to the mucous membrane of the stomach, and lays the foundation for various digestive disturbances. The common use of pepsin is entirely uncalled

for, because it is rarely absent even under the most abnormal conditions.

While the active digestive ferment of saliva is not present in the infant at birth, as nature does not provide it any starchy foods, pepsin is secreted in the infant's stomach from birth, so that it may be able to digest the proteids found in the milk. Another ferment present in the gastric juice is termed rennet, which has the faculty of curdling milk. When large quantities of milk are swallowed at once, this ferment is liable to produce large curds, which in a weak stomach may digest so slowly that decomposition may set in before the process is completed, producing the well-known condition called biliousness, for which the use of milk is so often responsible.

Quantity.—The quantity of gastric juice produced in the stomach in twenty-four hours varies from five to ten quarts. (See Kirk's Physiology, 351.)

How Stimulated.—The production of the gastric juice is encouraged by natural food flavors, digested starch, and the alkaline saliva, as well as by the presence of proteid food substances. (See Schafer's Physiology, 542.) This suggests the importance of eating starchy food so thoroughly cooked that the saliva can properly transform it, so that the loss of the stimulating property of the products of salivary digestion will not be experienced in the stomach.

How Hindered.—The stomach digestion is particularly susceptible to unfavorable influences. Abundant experience has demonstrated that the average person, when worried or in a depressed state of mind, is very likely to have his stomach digestion seriously interfered with. Recent laboratory experiments have shown that gastric juice acts only at a temperature very nearly the same as that of the body, so iced drinks and foods practically stop its activity until the stomach contents have had time to regain their normal temperature. But during this time the microbes have had abundant opportunity to proceed with their activity, and thus overwhelm, by their poisonous products, the already abused stomach glands.

Activity Ceases.—The activity of the gastric juice ceases very soon after it has been passed into the small intestine, where it meets with digestive juices poured out from the liver and pancreas, as these have an alkaline reaction, and thus quickly neutralize the acid gastric juice.

PANCREATIC JUICE

God has placed the pancreas just behind the stomach, apparently out of the way of danger, as it is one of the most important digestive organs found in the human body. One eminent authority has called it the digestive organ par excellence. (See Bunge's Physiological Chemistry, 178.) The pancreatic juice effects changes in all classes of foods, preparing them for absorption. It changes proteids into peptones. Instead of causing the proteid element to swell up, as in the case of the gastric juice, it dissolves it off from the outside, little by little. Its effect upon the proteids is due to a ferment called trypsin, which is present in the child even before birth. (See Schafer's Physiology, 336.) The pancreatic

juice also has a powerful digestive action upon starch. This is due to a ferment called amylopsin, which begins to appear in the infant about one month after birth. It has been found capable of converting forty thousand times its own weight of starch into maltose, or sugar. While the pancreas is pouring out a digestive juice into the intestines, to change starch into sugar, it is at the same time passing another secretion into the blood stream, which is carried to the muscles, and which enables them to utilize the sugar when it is brought to them. Serious disorders of the pancreas produce diabetes, a disease in which sugar accumulates in the blood. In many cases this is undoubtedly due to a failure of this particular secretion's being carried to the muscles, thereby enabling them to utilize the sugar brought to them by the blood stream. There is a beautiful spiritual lesson in this. While the Lord is putting it into our hearts and minds to go to help some one, the same Spirit is impressing that person's heart, preparing him to receive the truth we are about to bring. The pancreatic juice has another ferment, called steapsin, which possesses the power of splitting up a portion of the fats into glycerine and fatty acids; and these fatty acids, in coming in contact with the alkaline bile, form a soap which assists in emulsifying the remaining portion of the fats.

SPIRITUAL LESSON FROM THE PANCREATIC JUICE

While single food substances are digested by the saliva and gastric juice, the pancreatic juice is able to digest practically every food element. What the pancreatic juice is able to do for the body is a beautiful illustration of what faith will do for the soul. As it is possible for the pancreatic juice to digest all the elements of our physical food supply, so with faith "all things are possible." Hope, trust, confidence, and courage are all useful factors in our moral equipment, but faith is the one thing essential. The just "live by faith." Our courage may help us through difficulties, our confidence may cheer us in hours of darkness; our trust may uphold us in trial; but faith sustains us at all times, under all conditions, and in all places. Whether our spiritual food comes to us in the form of sunshine or shower, whether it comes to us in messages of love or mandates of sorrow, it makes little difference to living faith—the faith of Jesus; for as the pancreatic juice extracts the elements of nutrition from all food substances, so the Christian's faith is able to recognize and appropriate the elements of soul-nutrition from all the circumstances and experiences which a divine providence permits to overtake him.

Quantity.—Although far more effective in quality than any of the other digestive fluids, pancreatic juice is nevertheless the least in quantity. It has been estimated to be from five to six ounces in twenty-four hours.

How Hindered.—It has been difficult to make the necessary observations to determine absolutely what conditions produce abnormal changes in the quality of the pancreatic juice, although there can be no doubt that the same general conditions that interfere with the activity of the saliva and gastric juice must act unfavorably upon the pancreatic secretion; for it partakes of the nature of both. The pancreatic juice is alkaline, and its activity continues to a greater or less extent through the entire length of the alimentary canal.

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CALEB is the man needed in our churches in these latter days. He is the type-man for thoroughgoing fidelity. He followed the Lord fully. What we want to make churches vigorous and successful is, not bustle, but business; not parade and puffery, but patience, prayer, and persevering work. We want the full following of Christ with the whole heart, for the whole time, and for the whole life campaign.—*Cuyler*.

PUT-OFF TOWN

Did you ever go to Put-Off Town,
Where the houses are old and tumble-down,
And everything tarries, and everything drags,
With dirty streets and people in rags?

On the street of Slow lives Old Man Wait,
And his two little boys named Linger and Late,
With unclean hands and tousled hair,
And a naughty little sister named Don't Care.

Grandmother Growl lives in this town,
With her two little daughters called Fret and Frown;
And Old Man Lazy lives all alone,
Around the corner, on Street Postpone.

Did you ever go to Put-Off Town
To play with the little girls, Fret and Frown,
Or go to the home of Old Man Wait,
And whistle for his boys to come to the gate—

To play all day in Tarry Street,
Leaving your errands for other feet?
To stop, or shirk, or linger, or frown,
Is the nearest way to this old town.

—Selected.

ISAIAH 58

W. S. CHAPMAN
(Cleveland, Ohio)

Twenty-nine years ago the Lord repeated Isa. 58: 5-11, and said: "This is the special work now before us."—*Testimonies for the Church*, Vol. II., page 34.

The language now is as follows: "We are years behind in our work." "If we do not awake more generally and fully, then those who know not the truth for this time will advance before us, and block up our way." "We have no time to lose. The end is near." "Everything will be placed to obstruct our way, so that we shall not be able to do that which is possible to be done now."

Twenty-nine years ago there was no system of co-operation among organized charities, and for six years after that, the field was free and waiting for private effort. In 1874 the first conference of organized charities convened in New York City, where only four States of the Union were represented. Now a system of co-operative charities is to be found in our own country, from Maine to California, and in nearly every other government, having an interconnection, which is so perfect in its workings as almost entirely to control public charity, and all the streams whereby supplies and money can be obtained for relief of distress.

The field has not only been entered, but so effectually possessed, by those who know not the truth, that we shall now never be able to accomplish more than a tithe of what the Lord desired we should do. We can not retrieve nor atone for the past, but the present is still left to us. It seems as if our first step should be to ascertain by a study of Isaiah 58 the Lord's requirements.

Four lines of work are presented in this chapter: (1) Feeding the hungry; (2) caring for the outcasts; (3) clothing the destitute; (4) caring for our own poor and distressed.

Charity is a gift from God: it is love (1 John 4: 7), and is an exemplification and application of the second great commandment. 1 John 5: 3; Rom. 13: 10. The heathen know nothing of charity; for, as the basis of charity is love, and love is of God, the knowledge of God is a necessity before charity can possess the human heart.

"Bible charity is not sentimentalism, but love in active service."—*Appeal to Ministers and Conference Officers*, page 31. The Lord intended that His people should be exponents of this fundamental gospel truth; but instead of occupying the leadership, they are still children in knowledge. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles [commandments] of God." Heb. 5: 12.

Charity, like everything else connected with the government of God, is a science, and must be studied. The motive power in true charity is the love of God. Intelligent charity, therefore, will always aim at a permanent benefit.

Any benefit that accrues from intelligent charity will be the result of the action of the love of God; and this action being a spiritual influence upon the mind, the outcome of intelligent charity will always be a moral and spiritual reformation. Therefore any charity, the aim and outcome of which is less than this, is not "Christlike" or "Christian charity."

Then again, intelligent charity must treat men and women as individuals, and not as classes, because the aim of true charity (the love of God) is salvation from sin, and salvation is an individual matter. State charity fails of accomplishing its aim and object—spiritual and moral reformation—because the State can not be actuated by the love of God, nor deal with unfortunates on any other than a business basis, and by police regulations.

True charity always reacts, and therefore develops character in both giver and receiver. Prov. 11: 25. So it is written: "The very simplest modes of work should be devised and set in operation among the churches. If members will co-operate with such a plan, and perseveringly carry it out, they will reap a rich reward; their experience will grow brighter, their ability will increase, and souls will be saved through their efforts."—*Review and Herald*, Feb. 28, 1893.

Such charity must, of necessity, labor through a combination, or the combining, of natural, hygienic, and spiritual laws. Why?

First: every one, no matter apparently how hopelessly degraded, has rights, and true charity will always not only respect such rights, but labor to restore them to the individual. Chief among the rights to be regained are a proper life, purity, a hope in the gospel.

Second: a home is the great safeguard of social existence. Intelligent charity will seek, first of all, to create a healthful home, and to educate against the abuse of natural and hygienic law, as disease is directly traceable to carelessness and shiftlessness, which, with the poor, generally lead to drink, pauperism, and crime.

Intelligent charity, then, is that which begins the work in the homes of the poor, and this, of course, means visiting the homes, not in spasmodic or intermittent efforts, but a life-work of systematic visiting, an ingratiating one's self into the hearts of the people, and by precept and example educating to higher and still higher physical, moral, and spiritual levels.

A charity that is unsystematized, or that considers only the day and the day's needs; that aims at relieving simply the pressing necessities, and nothing more; that relieves the present need, only to leave the individual to beg again,—such charity may emulate the pity of the savage, or the liberality of the atheist, but does not represent the love of God—is not Christianity.

"More than he asked he gave, and deemed it mean
Only to help the poor to beg again!"

A charity that simply relieves the physical necessities, and does not educate, fails to meet the mind of God, as it degrades the recipient by making dependency, pauperism, a desirable condition, the pauper a pensioner.

The foundation, then, of true charity, is the restoration of lost rights, beginning with that of the home influence. To engage in such charity means consecration and devotion, which will broaden our conceptions of duty, create brotherly love, making us tender, pitiful, kind, able and willing to minister to one another's necessities.

"EVERY one will be tested and tried in the way that is most trying."



"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

"Is it true, O Christ in heaven,
 That the highest suffer most?
 That the strongest wander farthest,
 And most hopelessly are lost?
 Does the mark of rank in nature
 Show capacity for pain?
 Does the anguish of the singer
 Make the sweetness of the strain?"

PLEDGE NO. 3: WHY IT IS NEEDED

KATE LINDSAY, M. D.

We have seen that alcohol and tobacco are not foods; that neither contributes to the work of tissue construction; neither furnishes the body with either heating or working energy; both are poisons, and interfere seriously with the work of every organ of the body, and damage the mental and moral faculties, thus injuring and defiling the image of God.

Many thoughtful men and most women will agree that the anti-tobacco and anti-alcohol pledges are actual necessities. They do not use either drug themselves, and are ready to say that they see no excuse for their use by any one else. At the same time, these very persons are indulging in the use of tea and coffee, and very often in the use of some form of opium or other stupefying drug, to which they are as truly slaves as are rum or tobacco devotees.

Tea and coffee are almost universally used by both men and women in all civilized lands. Tea especially is the favorite stimulant of women. To appreciate what a hold this stimulant has on its victim, one needs but to notice the nervous actions and cranky temper of a habitual tea-toper when deprived of her accustomed stimulus, and then see her again, genial and pleasant, when, having drunk a cup of strong tea, her brain and nervous system are feeling the exciting effects of the poison.

Tea contains two harmful drugs—theine and tannin. The first-named is a powerful nerve stimulant, which for a time excites the brain and nervous system to undue activity, followed by a corresponding depression. It is often the cause of sleeplessness, and even insanity. In other cases it has been known to produce neuritis, an almost incurable nervous disease. The second is a powerful astringent, which, when taken in any great amount, hinders digestion, and destroys the digestive principles of the gastric juice. All forms of tea contain this drug, but green tea has more than twice as much as black tea. If tea is steeped a long time, or boiled down, the quantity of tannin it contains is increased. That is one reason why tea long steeped, looks dark colored.

Many women put the teapot on the fire in the morning, and keep adding a little fresh tea to it now and then, as they drink their favorite beverage. It is small wonder that they are cranky, sleepless, and nervous, and that they look old and wrinkled at forty, with skins the color of tanned leather. They are all the time taking into the body the same material used by the tanner to transform his hides into leather. Such persons have depraved appetites, often craving all sorts

of unhealthful substances, such as raw rice, clay, slate pencils, and other indigestible substances.

Coffee contains a poison known as caffeine, similar in its effects to the theine of tea. It is a nerve poison, and is used to deaden pain, much the same as an opiate.

Many think that the worst enemy to the human race is alcohol, and next to it tobacco; but when we remember that it is only men who use these two drugs to any extent, while both men and women indulge in the use of tea and coffee; and when we also know that whatever injures women strikes more directly at the welfare of the race than does that which acts only against men, it is a difficult matter to say which is the greater evil,—the little brown jug or the teapots and coffeepots found in so many well-ordered homes of our land. The enemy whose coming is announced by the beating of drums and the sounding of trumpets is not so much a source of danger as he who invades the city in the guise of a friend. Learning all the secrets of its defense, and acquiring a knowledge of its weakest points, he strikes a fatal blow before the defending army is awakened to its danger.

From the brief facts stated above, it must be plain to earnest seekers after true temperance principles, that if there is need for pledges No. 1 and 2, there is just as much need for Pledge No. 3.

TEETOTAL PLEDGE

I do hereby solemnly affirm that, with the help of God, I will wholly abstain from the voluntary use, as a beverage, or in any equivalent manner, of alcohol, tea, coffee, and from the use of tobacco, opium, and all other narcotics and stimulants.

"CHRIST'S OBJECT LESSONS"

MRS. GEO. A. IRWIN

"It is impossible for me to do anything with 'Christ's Object Lessons,'" declared one busy woman, as an effort was being made to get every member of the church to take six copies of the book, and sell them or give them away. "My hands are more than full of work, and I shall not try to do any more. Besides, I never canvassed or sold a book in my life, and I am sure I could not do it."

A few days after expressing herself thus, she attended the monthly meeting held under the auspices of the Woman's Gospel Work, at which the work with this book was the special theme. There were many interesting things said in regard to what some had done with the book, and what others were planning to do, and she went away feeling that she, too, would like a part in the blessing which others were getting.

As she neared her home, she saw two friends from a neighboring city approaching her house,—persons not in the truth, nor interested in it. She hastened to greet them and make them welcome, and then told them that she had been to a meeting where the plan of the book was discussed, and that she would begin her part at once by asking them if they would not like to aid in the effort

in behalf of educational institutions by taking a copy. They examined the book, and each bought one for a Christmas gift.

That same evening this sister met a familiar friend, and spoke to her about the book. At first she did not wish it, but soon decided that it would make a nice Christmas present, and so bought a copy. Then, slipping a book under her shawl, our sister stepped into her grocer's, and asked if he believed in exchange of business. It would have been very discourteous to have said No, so he soon became the possessor of a book.

This made four books sold within a few hours; and when we last saw this woman, she was enthusiastic, and felt sure of selling her two remaining books. And we believe that she will not stop when the sixth one is sold; for the more a person sells, the greater desire he has to sell the books.

The Lord himself has given us this plan, and all we have to do is to follow it out. There is a double blessing connected with this work; for the one receiving the book will get a great blessing from it, and the Lord will especially bless those who engage in selling it. We all come in touch with a few persons to whom it is comparatively easy to present the book,—those with whom we come in contact in daily business,—and we hope that every woman will sell at least one book, and so lessen the debt on our schools just that much. This is truly a definite line of Woman's Gospel Work, so let us all take hold with heart and soul, and speedily bring about the grand results.

REQUESTS FOR PRAYER

A CHRISTIAN worker, belonging to the Holiness denomination, requests prayer for herself. She is investigating the Sabbath truth, and has kept three Sabbaths the best she knows how.

Prayer is requested for a woman who has just begun to keep the Sabbath, and is having a hard fight with Satan. She was recently "healed," according to the directions of Christian science advocates, and she is perplexed to know just what is right.

A mother requests prayer for the conversion of a beloved son. She made a request for prayer in his behalf over a year ago, at which time he was away from her. He has now returned to her, but is unconverted, and she again requests prayer for him. Pray also for this mother, that she may know how to win her son for God.

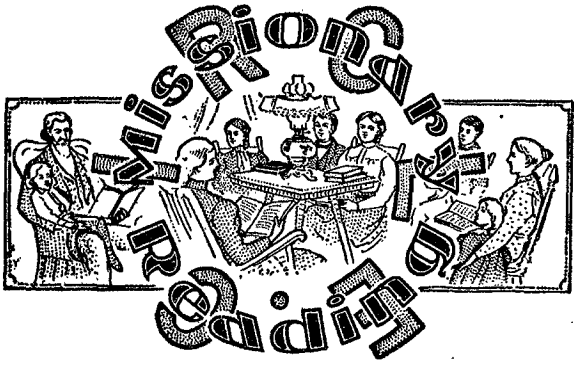
A widowed sister requests prayer for her son, who is afflicted with a disease which causes him great suffering, and which the doctors say is incurable. It seems to affect his mind at times. He is not a Christian, and we know that many a mother will appreciate the burden of this sister's heart, and will join in prayer for her and her dear one.

"Please pray for my only brother, who has wandered far from Christ. He is only nineteen, and is easily influenced for wrong. He was once a Christian, but evil companions have led him away from Christ, yet he seems to wish to do right. Pray also for his parents, that they may have wisdom from God in dealing with him. I also request prayer for my husband's people, that they may be brought to see and accept the truth."

NOTICE!

In addition to the noontide hour of prayer, a few of the sisters in Battle Creek have arranged for a special prayer-meeting, to be held each Thursday afternoon at 4 o'clock, at which the letters containing special requests will be read, followed by consultation and prayer. We should be glad to have all the sisters remember this hour, and if they can not meet with us in person, to join us in prayerful thought. We suggest that sisters in other churches meet together in this way, if it seems advisable, bringing in local requests, and enlisting the interest of neighbors and friends, very few of whom will not be especially burdened for some dear one.

MRS. GEO. A. IRWIN.



READING CIRCLE STUDY
Eighth Chapter of Revelation

S. N. H.

THE grandest event the universe of God will ever behold is the second coming of Christ to take His people to himself. It is to this event that the first verse of chapter eight brings us. Then, and then only, do the Scriptures speak of a time when there is silence in heaven. One-half hour, prophetic time, is seven days. The "one hundred and forty-four thousand" and the innumerable company enter the cloud together, and are seven days ascending to the sea of glass. See "Early Writings," page 12.

Christ comes "in His own glory, and in His Father's, and of the holy angels." Luke 9: 26. He is escorted by every angel in glory. Matt. 25: 31. All of these have been ministering spirits to the saints in the earth. Heb. 1: 13, 14. "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24: 31. God, seated upon His angelic throne (Ps. 18: 9, 10; Eze. 1: 26-28), comes with Christ. Titus 2: 13. He comes with twenty thousand chariots, even thousands of angels, and the Lord in the midst, as in Sinai. Ps. 68: 17. The scene upon Sinai, at the giving of the law, is the only event that compares with the second coming of Christ. "There, Christ and the Father, standing side by side upon the mount, with solemn majesty proclaimed the ten commandments, placing in the very center of the decalogue the Sabbath command." "The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints: from His right hand went a fiery law for them. Yea, He loved His people; all His saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words." Deut. 33: 2, 3.

This is an object lesson of the time when "the glory of the celestial city streams from the gates ajar. Then there appears against the sky a hand holding two tables of stone folded together. Says the prophet, 'The heavens shall declare His righteousness; for God is judge himself.' That holy law, God's righteousness, that amid thunder and flame was proclaimed from Sinai as the guide of life, is now revealed to men as the rule of judgment. The hand opens the tables, and there are seen the precepts of the decalogue, traced as with a pen of fire. The words are so plain that all can read them. Memory is aroused, the darkness of superstition and heresy is swept from every mind, and God's ten words, brief, comprehensive, and authoritative, are presented to the view of all the inhabitants of the earth."—"Great Controversy," page 639. Ps. 98: 2; Isa. 51: 7; Ps. 119: 172. "And when the blessing is pronounced on those who have honored God by keeping His Sabbath holy, there is a mighty shout of victory." It is thus God honors the remnant, the one hundred and forty-four thousand, who have kept His law, in the eyes of those who have triumphed over them.

As when Christ ascended with the wave sheaf, so now "there is the throne, and around it the rainbow of promise. There are cherubim and seraphim. The commanders of the angelic hosts,

the sons of God, the representatives of the un-fallen worlds, are assembled. The heavenly council, before which Lucifer had accused God and His Son, the representatives of those sinless realms over which Satan had thought to establish his dominion,—all are there to welcome the Redeemer," with His triumphant throng, that innumerable company. Those who have been torn asunder by the ruthless hand of death have met in the air, around their great Deliverer. Some had been burned at the stake; others had perished in dungeons; others had been buried in the sea. Happy families, rent asunder by the cruel shafts of death, are now around Christ, united. Husbands and wives, parted in this life, and who slept in Jesus, now meet at the voice of Him who died for them. Oh, what a meeting that will be! Friends will recognize friends. All will unite in thanksgiving and praise to Him who died and rose again, and has now come to give them everlasting rest and peace. Pain is all over. The cruel monster death has no more power over them. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are past away." Rev. 21: 4. This is heavenly reunion. Together for seven successive days they are traveling to their glorious home. Reader, will you be there? These are some of the blessings found at the opening of the seventh seal.

The last act of Christ for them in His mediatorial work was to take the golden censer and offer His own righteousness, with the prayers of all the saints, upon the golden altar, which was before the throne. The smoke of the incense, "the righteousness of Christ" with the prayers of the saints, ascended up before God out of the angel's hand. Vs. 3-5. At this time those who had been the subjects of labor are converted, as for some cause prayers for them could not be answered before. "Then I saw many embrace the message of the third angel, and unite their voice with those who had first given the warning, and they honored God by observing His sanctified rest-day."—*Spiritual Gifts*, in "Early Writings," pages 118, 115. Prayers of parents for children, and children for parents, will then be answered. Those who offered the prayers may be quiet in death; but the prayers are lodged on heaven's altar, and will be answered before the censer is thrown down.

For an exposition of the sounding of the four trumpets in verses 5-13, the reader is referred to "The Seven Trumpets," published at the REVIEW Office, as it is impossible to present them here. They refer to the breaking up of the Roman Empire by the northern barbarians.

It was the Romans who put Christ to death upon the cross, and also brought upon God's people every torture possible for human demons to bring upon man. A sure retribution follows wickedness, whether in nations or in individuals. The Roman Empire as it was is no more. The divided state of Rome is shown by the divided state of Europe. The symbolic language here used is a vivid description of what John saw in vision, and which met its fulfillment in those barbarians who showed no mercy to their enemies. Fire and destruction by land and by sea came upon that empire until it was destroyed. In A. D. 330 the capital was removed from Rome to Constantinople. Seven years later the empire was divided into three parts. This explains the expression "the third part," which was one of these divisions. The first trumpet represented Alaric at the head of the Goths, in A. D. 395. The second trumpet referred to Genseric, whose warfare was by sea, and who on one occasion destroyed over eleven hundred war-vessels in one night, like a great burning mountain cast into the sea. The third trumpet referred to the destructive work of the Huns under Attila, which fell, like a burning lamp, upon the regions of the Alps, the fountains of waters.

The fourth trumpet is indeed the death knell to the Roman government: emperors, or the sun; consuls, or the moon; and the senators, or the stars, are now in one-third part darkened, and the mistress of the world no longer sits in the proud city of the seven hills. But a more subtle power is soon to take her seat and wield a mightier scepter than had ever been in the hand of pagan Rome. The chapter closes with a special proclamation of woe to the world during the sounding of the three following trumpets.

BEREAN LIBRARY STUDY

Revelation 8; "Thoughts on the Revelation,"
pages 452-468

DAILY READING FOR DECEMBER 23-29

Sunday, "Thoughts on the Revelation," verses 1-6.
Monday, " " " " " verse 7.
Tuesday, " " " " " verses 8, 9.
Wednesday, " " " " " " 10, 11.
Thursday, " " " " " " 12, 13.
Friday, article on Reading Circle Study on this page.

QUESTIONS

1. What change took place in heaven when the seventh seal was opened?
2. Why was there silence? Give Scriptural proof that God and the angels had left heaven.
3. Why and where had they gone?
4. Has there been anything in the past that would compare with the grandeur of Christ's coming?
5. Give Scriptural proof that the law of God will be seen in the heavens in connection with Christ's coming?
6. How long are the saints ascending to heaven?
7. Where is the golden altar of verse 3? What was given the angel that stood at the altar?
8. What was done with the incense? What is the incense which is added to the prayer of faith in heaven?
9. When all the prayers had been offered, how did the angel signify that the work was finished?
10. What new line of prophecy opens with verse 6? Against what nation was the work under the first four trumpets especially directed?
11. Into what three parts was Europe divided?
12. What tribe led the work under the first trumpets? Who was their leader?
13. What part of Europe was represented by the "third part" of verse 7? Describe the devastation made under the first trumpet.
14. Which tribe led in the work under the second trumpet? Give name of leader.
15. Where did their leader establish his headquarters? What localities were especially ravaged by him?
16. What great destruction did he cause, which fitly represented a burning mountain cast into the sea?
17. Give the name of the tribe that led out in the work under the third trumpet, also their leader.
18. What part of Europe was affected by their raid? Which continued the longer, the second or the third trumpet?
19. What was represented by the third part of the sun, moon, and stars of verse 12? Give date when each were extinguished.
20. How were the last three trumpets announced?

NOTE.—Secure a map of the world, and in your private study carefully locate the work described under the first three trumpets, and you will have no difficulty in remembering them. Work at it until you can trace on the map the course of each general.

"We should love and respect one another, notwithstanding the faults and imperfections that we can not help seeing."



BATTLE CREEK, MICH., DECEMBER 18, 1900.

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THE FAITH OF JESUS

"LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery ["a thing to be seized upon and held fast"] to be equal with God: but emptied himself, and took upon Him the form of a servant, and was made in the likeness of men." Phil. 2: 5-7.

In the first chapter of Hebrews, as we have seen, Christ's likeness to God is set forth in greater detail than in any other one portion of Scripture.

This likeness to God, as set forth in the first chapter of Hebrews, is only introductory to the setting forth of His likeness to men, as in the second chapter of Hebrews.

His likeness to God, as in the first chapter of Hebrews, is the only basis of true understanding of His likeness to men, as in the second chapter of Hebrews.

And this likeness to God as given in the first chapter of Hebrews, is likeness,—not in the sense of a mere picture, or representation; but is likeness in the sense of being actually like in very nature,—the very "impress of His substance," Spirit of Spirit, substance of substance, with God.

And this is His likeness to men: not merely in shape, in picture, or representation, but in nature, in very substance. Otherwise, the whole first chapter of Hebrews, with all its detail of information, is, in that connection, utterly meaningless and misplaced.

What, then, is this truth of Christ made in the likeness of men, as given in the second chapter of Hebrews?

Bearing in mind the great thought of the first chapter, and the first four verses of the second chapter,—of Christ in contrast with the angels, higher than the angels, as God,—we begin with the fifth verse of the second chapter, where begins the thought of Christ in contrast with the angels: lower than the angels, as man.

So we read: "For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus." Heb. 2: 5-9.

That is to say, God has not put into subjection to the angels the world to come; but He has put it in subjection to man: yet not the man to whom it was originally put in subjection; for, though it was so, now we see it not so. The man lost his dominion, and, instead of having all things in subjection under his feet, he himself is now in subjection to death. And he is in subjection to death only because he is in subjection to sin; for "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12. He is in subjection to death because he is in subjection to sin; for death is the only wages of sin.

Nevertheless, it stands eternally true that not unto the angels hath He put in subjection the world to come, but unto man. And, now, JESUS CHRIST IS THE MAN.

For, though having been put in subjection to man,

and though now we see it not so; though man was given the dominion over all, and now we see that dominion lost to that particular man; yet we do "see Jesus," as man, come to regain that original dominion. We do "see Jesus," as man, come to have all things put in subjection under Him.

That man was the first Adam; this other Man is the last Adam. That first Adam was made a little lower than the angels; this last Adam, Jesus, we see "made a little lower than the angels."

That first man did not remain in the position where he was made, "lower than the angels." He lost that, and went still lower, and became subject to sin, and, in that, subject to suffering, even to the suffering of death.

And the last Adam we see in the same place, in the same condition: "We see Jesus, who was made a little lower than the angels for the suffering of death." And again: "Both He that sanctifieth and they who are sanctified are all OF ONE."

He which sanctifieth is Jesus. They who are sanctified are men of all nations, kindreds, tongues, and peoples. And one man sanctified, out of any nation, any kindred, any tongue, or any people, is divine demonstration that every soul of that nation, kindred, tongue, or people might have been sanctified. And Jesus' having become one with these, that He might bring them to glory, is proof that He is one with mankind altogether; that He, as man, and all men themselves, are "all of one: for which cause He is not ashamed to call them brethren."

Therefore, as He was, in heaven, He was higher than the angels, as God; so, as He was, on earth, He was lower than the angels, as man. As when He was higher than the angels, as God, He and God were of one; so when He was on the earth, lower than the angels, as man, He and man are "of one." So that, just as certainly as, on the side of God, Jesus and God are of one—of one Spirit, of one nature, of one substance; so, on the side of man, Christ and man are "of one"—of one flesh, of one nature, of one substance.

And so it is further written: "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same." As man, Christ is of the same flesh as is that of men. As man, He is of the same blood as is that of men. He is of "the same" flesh and blood as are the children of men. They are "all of one."

And so it is further written: "Wherefore in all things it behoved Him to be made like unto his brethren."

The likeness of Christ to God is in substance as well as in form. And the likeness of Christ to man is in substance as well as in form. Otherwise, there is no meaning at all in the first chapter of Hebrews as introductory to the second chapter; no meaning at all in the parallels of contrast between the first and second chapters; and the first chapter is utterly out of place, and empty, as a basis of instruction to the second chapter.

Please think carefully on these two chapters till this time next week, when they will be considered further.

In speaking of the foreign work of Germany, Britain, and the United States in particular, the New York Times, November 30, says:—

The behavior and attitude of the three leading Christian Powers, toward the end of the second millennium of the so-called Christian era, afford a singular commentary upon their pretensions and upon the Christian civilization which they pretend to represent. It would take a very unscrupulous optimist to say that the outlook was encouraging.

The Chicago Times-Herald, referring to the German emperor's decree making English a study in the German schools, remarks: "We hope it will be better English than they teach in some of our colleges." Yes, and it is safe to say that it will be. Very few of the teachers in the colleges in the United States ever learned good English, while they were students, their time being largely spent on Greek and Latin, which they do not learn to speak, and never expect

to learn to speak: and having never learned good English, how can they teach it? There is no living language so rich, so strong, so precise, as is the English—good English, English rightly used.

CATHOLIC FEDERATION

ACCORDING to appointment, the "great meeting" to promote Catholic Federation, was held in New York City, November 29. There were "fifty delegates, representing one million one hundred thousand Roman Catholics." They decided "to form a federation of the Roman Catholics in the United States." Strictly according to Catholic principle, too, these "preliminary steps toward organization were taken at a secret meeting." It was held at the Fifth Avenue Hotel. These fifty delegates represent "fourteen Catholic organizations in various States of the Union."

Among the societies represented at the meeting were the Knights of St. John, Catholic Benevolent Legion, Ancient Order of Hibernians, Irish Catholic Benevolent Union, League of German Societies of Pennsylvania, Catholic Mutual Benefit Association, Catholic Total Abstinence Union of America, Catholic Young Men's National Union, Catholic German State Union of New York, and the General Benevolent Association.

The meeting lasted four hours. At its close it was announced that a committee of ten, with Thomas P. McKenna, of Long Branch, N. J., as chairman, had been appointed to draft plans of the proposed federation, and report to a convention to be held in Cincinnati, May 7, 1901. A Committee on Organization, with Congressman John J. Fitzgerald, of Brooklyn, as chairman, was chosen.

The federation will be a lay organization purely. While, however, the Roman Catholic hierarchy, said a delegate, takes no official cognizance of the movement, it has the entire approval of the heads of the Church.

A schedule to guide the deliberation of the leaders for federation has been drawn up by Bishop Messmer, of Green Bay, Wis., in which there is given the following items, under division:—

III. CIVIL.

a. Religious rights of Catholics.

1. In State institutions (reformatories, prisons, workhouses, orphans' and insane asylums, etc.).
2. In the public schools (sectarian exercises and Bible, anti-Catholic text-books, discrimination against Catholic teachers, Catholic candidates for graduation and diplomas, compulsion to State schools, etc.).
3. Chaplains in the army and navy, veterans' homes.
- b. The Catholic Indians.
- c. Taxation of Church property.
- d. Support of sectarian (Protestant) institutions.
- e. Corruption in politics (bribery at elections, in the Legislature).

Among his remarks upon this, are the following:—

3. In our public or civil life, to vindicate our full rights as citizens under the Constitution of the United States (to this refers the civic work).

In all these we believe that we are working for the real welfare and the true interests of our country, as we see in the Catholic religion and its principles the surest guaranty of peace and happiness for a nation.

As has been continuously done by the Catholic hierarchy, in connection with this idea of federation, he next takes special pains to disavow any political object in the accomplishment of this federation; and then immediately follows the disavowal with the significant political statement:—

Yet we can not and shall not keep away from politics altogether. Catholic interests, religious and civil, are greatly affected in many of our public institutions, the management of which is subject to legislation and the ruling of public offices—whether State or federal. If it becomes necessary to claim or defend our full religious and civil rights as American citizens or those of our Catholic fellow citizens in those public institutions, it must be done through just and proper laws and lawgivers; that is, through political action or influence. Again, should the social questions and troubles of the day become a matter of public or political agitation, Catholic citizens will be bound by a duty of religion as well as of citizenship to take part in it. The foregoing political duties, however, devolve on every Catholic

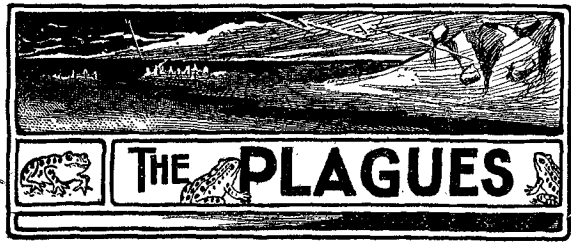
citizen, whether he be a member of a Catholic organization or not. While, therefore, in the very nature of the case, this federation is to be, at certain times or under certain conditions, forced to exert a political influence, yet it will never do so for merely temporal, material, or purely political purposes; it will never "go into politics pure and simple."

And, behold! this Catholic Federation, made up altogether of Catholics, solely to accomplish Catholic ends,—this, the people are assured, is "not to be 'sectarian,'" especially not "in a narrow, bigoted sense."

Somewhat after the order of the Protestant Federation scheme, this federation will include—

all co-operation with non-Catholic organizations or individuals. But wherever our field is the same as theirs, and wherever we can join our efforts with theirs on the basis of a common Christian principle of morality, without the danger of scandalizing the weaker brethren, we shall gladly work hand in hand for the best of our fellow men. Anyone who looks over our program must see at a glance the many points of contact where Catholics can work together with Protestants toward a happy solution of the burning social questions, toward eliminating or lessening some social evils, toward removing many public disadvantages, disability, etc. There is no reason why a Catholic federation should not exercise its powerful influence where non-Catholic organizations have been trying to do good long before an organized effort had been made by Catholics.

Under this thing, pushed from both sides by both "Protestants" and Catholics, when the day does come in which Protestants shall reach across the gulf to clasp the hand of the Roman power, that gulf will seem to them to be very narrow—if, indeed, there shall appear to them to be any gulf at all. These are interesting times.



WHO WILL ESCAPE THE PLAGUES?

THE manner in which God's wrath is poured out in the seven last plagues leaves no room for an intercessor in man's behalf. The wrath of God expressed in those last terrible judgments is no new thing. It has been slumbering for ages. Since the fall of man, high heaven has witnessed the violation of God's laws. God has beheld throughout the centuries the cruel and malignant treatment of His saints. But on every occasion when outraged justice has risen in terrible retribution, there has been One who raised His wounded hands, and pleaded, "Spare them yet a little longer."

In the outpouring of the seven last plagues this Intercessor will have stepped aside. God's silence, kept so long because of Christ's mediation, is now broken. His wrath, unchecked by the pleadings of His Son, will have no obstacle in its way. And terrible is its path. When those scourges begin to come, they will be unendurable except by those who have been previously sealed by God, thus enabling them to stand without an intercessor.

Each one of the vial angels knows his work. John first sees them as they are commissioned to their task. It is evident that when John first catches sight of them (Rev. 15:1), they are within the temple; for the sixth verse of this chapter says: "And the seven angels came out of the temple," and "one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God." They issue forth from the temple, and line up in front of its heavenly walls. Then "no man was able to enter into the temple" till they had performed their duty. As man enters into that temple through his great

high priest, Jesus Christ, Christ must have gone forth to enter not again "till the seven plagues of the seven angels were fulfilled." Lined up in front of the temple, the angels stand with their vials full.

Then "I heard a great voice out of the temple saying to the seven angels, *Go your ways*, and pour out the vials of the wrath of God upon the earth." Rev. 16:1. Each angel knows his duty. They have seen the sealing work, which had gone on within the temple. They were shown the names of those who had received the Spirit of Jesus and were faithful to His law. These they are to spare. They also learned the names of those who had turned from the mercy of God, who had despised His messages; and upon them they were directed to let fall the vengeance of God.

The plagues of the seven angels will be terrible; but before they fall, a message of warning is to be given that all may escape. God unmistakably makes known upon whom it is that these judgments fall. God never punishes for sins without first pointing out what the sins are, and giving the sinner an opportunity to repent and escape.

Those upon whom the plagues will fall are indicated in Rev. 18:4: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The plagues belong to her; *her* is indicated in verse 2: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Babylon, because she is fallen, is the one to whom the plagues belong. This fall can not be a literal, physical fall; because in these days of newspapers, telegraphs, and cables, it would be unnecessary for a mighty angel to descend from heaven to announce the fall of a great city. It must therefore be a spiritual fall. In this case Babylon properly represents the fallen churches, the only organized multitudes who could spiritually fall. The churches in their fallen state are saved awhile from the bolts of God's wrath, until He calls His people out from them. All who will hear His call will come out from among the unclean, and be saved.

The burning question of the issue is, How many will hear the call? So terribly has Babylon fallen that it will need the piercing Spirit of God to dispel the blindness from some eyes. Though a man is unclean and filthy, he may change, if he can realize his condition. But if he can not be awakened to his uncleanness, his case is quite hopeless. Babylon has become unclean in her desires and conditions, yet she is unable to realize it. The Spirit says: "Babylon the great is fallen, is fallen, and is become . . . a cage of every unclean and hateful bird."

Suppose a man had recently built an elegant house, and wished to furnish it like a palace. To make his home melodious with the music of birds, he goes to a keeper of birds and buys—what?—A heron. What estimate would people place on his judgment when they should behold this unclean and awkward fowl occupying a cage within his dwelling? Such a choice has Babylon made. So blind has she grown that she can not discern the difference between a clean and an unclean bird. She chooses to be "a cage of every unclean and hateful bird." This blindness and her resulting sins call upon her the seven last plagues. And the fateful question now before each person is, How many shall hear the warning and escape? Let us see.

Connected with the mighty angel as he descends from heaven with heavy tread, two things attract John's attention. First, the angel has great power. But that which attracts the more attention is, "The whole earth was lightened with his glory." Whether this glory consists in the saintly character of the messengers, the convicting power of their message, or the signs which follow the spoken word, or of all these combined, we do not know. Whatever it is, we do know that it lightens the whole earth.

But of the whole earth which sees this glory, how many so fully comprehend the message of the angel that they are warned by it?—Not all. For in the wake of this mighty angel there comes a voice from heaven, calling: "Come out of her, *my people*, that

ye be not partakers of her sins, and that ye receive not of her plagues." A small number only is reached by that voice. They are *my people*. Here is a case similar to Paul's when he was journeying to Damascus. A great light from heaven fell about him; a voice from heaven spoke. He saw and heard. Yet the men who traveled with him saw the light and heard the sound, but could distinguish no voice. So it is with the warning against the coming of the plagues. The whole earth will see the light of that mighty angel, and will hear the *sound*, but only God's people will distinguish the *voice*.

Confronted by this critical situation, one may ask, What causes this fatal deafness? Here again God's word does not leave us in ignorance. He speaks of the causes. They are hard to be confessed, and difficult to be plucked from the carnal heart. Here they are: "How much she *hath glorified herself*, and *lived deliciously*, so much torment and sorrow give her." Rev. 18:7. Instead of seeking to glorify God, the receiver of the plagues has walked in the unsatisfying paths of self-glorification. The spiritual eye became darkened, and the spiritual ear too deaf to hear the warning of God. The next step was to find his highest delight in yielding to the forbidden desires of appetite. God has entreated these last-day sinners to cease their destructive gratifications. He placed before them higher delight. But no; slowly the soul became dulled and its spiritual perceptions blunted. Transgression soon lost its seriousness, and sins reached unto heaven. And the sinner slept on until awakened by the falling plagues.

But there is a class who will hear and will escape. Who are they?—Those who in these remaining hours of probation have gained by God's grace the victory over selfishness and the gratification of appetite. Shall you? Shall I?

B. G. WILKINSON.

"YEA" AND "AMEN"

A SEEMINGLY trivial incident, and an ungenerous remark, led the apostle Paul to utter one of the most precious declarations of all the Scriptures.

The incident was this: The apostle had been purposing to visit the church at Corinth, and informed them so. See 1 Cor. 4:18, 19. But afterward, for sufficient reason, he changed his mind, and did not visit them at the time he first intended.

The ungenerous remark was that this change showed that Paul was not to be trusted, as he was of a fickle and changeable mind. Paul, in answer, assured them that he was not governed by any low or worldly considerations, or any human plans; for he was preaching the gospel; and the gospel was to be preached with a steady and settled purpose, not in any wayward and haphazard manner. And he challenges them to show that he used "lightness," or fickleness, in his work, or that his companions had so done, so that their words were "yea, yea," or "nay, nay." 2 Cor. 1:17-19. This led him to remark that the gospel preached by them was not yea and nay, but in Jesus Christ, who was preached, it was yea. And that led him on to remark still further in regard to the promises of God, and make the wonderful declaration to which we have referred. Here it is: "For all the promises of God in Him are yea, and in Him amen, unto the glory of God by us." Verse 20.

Such is his declaration, and the reasons that led to it. The whole subject of the promises is here laid before us. The first thought suggested is that of the nature and dignity of these promises. They are not the promises of men, or of any human organization, which is subject to change, and decay, and uncertainty in its ways; but they are the promises of the great God. They were made by Him according to His own purpose and will. They are the links between what He has decided, and what He will carry out into acts. They are of the same nature with himself, unchangeable and eternal. They remain with Him, as His ever-present purposes and plans. A thousand years may elapse, and nothing

EDITORS' NOTE: This is the third in the series of eight studies on The Plagues. The next article will be "The First Plague." Your friend should read these articles. Invest twenty-five cents in a two-months' subscription for him. If you can invest fifty cents to send these eight articles to TWO friends, so much the better. We can furnish the back numbers. You may pay in postage stamps if you wish.

openly appear, but they are just as much His promises as when they were spoken at first; for with Him a thousand years are as one day, and one day as a thousand years. 2 Peter 3: 8. And He is not slack in reference to His promises, as some men count slackness.

What is His guarantee of the fulfillment of these promises?—It is His own character confirmed with an oath. Paul very beautifully expresses this in Heb. 6: 13. God desired to make plain unto men the immutability of His counsel. He therefore determined to confirm it with an oath. But, standing as the highest Being in the universe, by whom should He swear, to make His word more sure?—He rose to the supreme height of the occasion, and swore by *himself*. "That," says the apostle, we might have "two immutable things" upon which to rest for assurance. These two "immutable things" are (1) the promise of God, which is as sure as the heavens and the earth, and all things in the universe; and (2) the oath of God, which is as sure as His own being, uttered upon himself, and superadded to His promise. And back of all this is the next highest Being in the universe, that is, His own Son, our Lord Jesus Christ. For the apostle says that it is "in Him" that the promises are yea, and in Him that they are amen. This is indeed the "oath for confirmation," of which the apostle speaks. Nothing, then, short of the fulfillment of the promises could glorify Him. Any failure would prove disastrous to Him, His throne, and the universe which He has made.

And how wide-sweeping and comprehensive are these promises to which the apostle refers?—He says, "All the promises." They include all that are contained in the Old Testament, as well as those that are in the New. They take in all that is symbolized in nature,—the glories of the lilies, showing the beauty of a holy character; the awakening to life of all the vegetable world, from the death and decay of winter, beautiful representation of the resurrection; the glory of the heavens in their undimmed splendor, fitly representing the cheering prospect of redemption; for "they that turn many to righteousness [shall shine] as the stars forever and ever."

The promises pertain to all manner of conditions, bodily as well as spiritual, general and personal, temporal and eternal. They contain blessings for a great variety of characters, the penitent and believing, the serving and suffering, the praying and obeying. The Lord says that if His people will confess and turn away from their iniquity, He will remember His covenant, and be merciful to them. Lev. 26: 41-44; Isa. 55: 7; Jer. 3: 12, 13. To the believing everlasting life is promised (John 3: 16); and in every nation he that feareth God and worketh righteousness is promised acceptance with Him. Acts 10: 35. To all that call upon Him He is near. Ps. 145: 18. Those who are "willing and obedient" have the promise that they shall eat the good of the land (Isa. 1: 19); and those who are willing to suffer with Christ have the promise of reigning with Him. 2 Tim. 2: 12. The wealth of the promises is most marvelous; for they embrace the whole plan of salvation. Rom. 4: 13; Heb. 11: 9. And all these promises are, in Christ, yea, and in Him, amen.

The use of these two words, one from the Greek, and the other from the Hebrew, shows that the promises span the whole range of the inhabitants of this world, Jew and Gentile. Yea, "it is so," he says in the Greek tongue to all the Gentiles; and Amen, "so let it be," He says in the Hebrew tongue to all His people; and when God says this, in reference to anything, can it be otherwise? Whatever purpose the Lord sets the seal of these declarations to, that is established beyond all doubt, and confirmed beyond all alteration. Their stability in Christ is placed beyond all hazard; for Christ is the witness of the promises of God. He is the surety of the covenant, the sum and substance of all things.

And consider what part of His work He has already accomplished. His incarnation has been completed. He has lived a life of humility, suffering, and patience, and by His death has offered "one sac-

rifice for sins forever," and has ascended on high with power, to the right hand of the throne of the Majesty on high. His humiliation and sacrifice are all accomplished. These crucial epochs at which a trembling universe might have looked for Him to shrink from His great undertaking, and thrust the cup of woe from His lips, are past; and the work He did has secured the approbation and acceptance of His Father. Never will He have to do this work over, nor ever again will He have to face such ordeals in the fulfillment of His work. And now, standing as He does on the verge of His crowning triumph, we may be sure He will not abandon the task, and leave His people to perish.

But it seems that we have ourselves something to do in this matter; for it says that the promises are in Him yea, and in Him amen, "unto the glory of God by us." What is the meaning of the words "by us"? Are we, in any particular, essential to the glory of God in the promises; that is, in the carrying out of these promises in Jesus Christ?—So it reads, "Unto the glory of God by us." But how can we do anything that is to the glory of God, in reference to the promises?—We glorify God when we show our gratitude by adoring and magnifying His love and condescension in making such promises. We glorify His power as we see Him keeping His promises, and manifesting to the world the evidences that He is moving forward in majesty in the accomplishment of His grand designs, and showing Himself true to His beneficent purposes toward His children. We glorify Him by manifesting our faith in His promises, and showing to the world that we are willing to trust them, and walk out upon them. We thus honor His veracity by showing that we live in expectation of all the good and blessings which He has promised; as, for instance, "We know that all things work together for good to them that love God." We glorify Him by giving evidence in our experiences that He is fulfilling to us the blessings we are entitled to enjoy at the present moment. And when the promises are reduced by us to actual experience, when it is seen that they are cleansing us from all filthiness of the flesh and spirit, making us partakers of the divine nature, leading us to walk worthy of the vocation wherewith we are called, filling us with kindness and benevolence, supporting us cheerfully, to endure all trials,—it is then that God is glorified in the promises "by us." If we are ever tempted to doubt in regard to the strength of the promises, the love of God, our duty, and the hope of life, the life of Christ ever answers, Yea, and ever, Amen, in reply to all our misgivings. "They are the promises of God. They are sure to be fulfilled; and you shall have strength to share in their fulfillment. You may hold to them in the darkness, you may follow where they lead, and you may call upon them when defeated. You may answer to their call. For to all of them the life of Christ, the love and holiness that speak in His life and death, forever say, 'Yea,' and forever, 'Amen.' This was the fixed purpose of Christ, to show in His life the certainty and fulfillment of the promises of God."—*Frederick Temple*. And we are here to live the life of Christ, and testify to the world the reality of the gospel of Christ. Thus shall we be the light of the world, by letting our light shine before men.

In the unearthed streets of ancient Pompeii are still to be seen the elevated stepping stones at the intersections of the street, by which pedestrians might be able to cross the streets in times of flood, or impediments of any kind. The promises of God are just such stepping stones to the Christian. They enable him to cross streets of difficulty, pass over deceptive quicksands, or even sloughs of despond.

But we must lean, not so much upon the promises themselves, as upon Christ contained in the promises. An anonymous writer says: "Whence comes it that so many souls bring promises to the throne of grace, and carry so little away from it?—They lean upon the promises, without leaning upon Christ in the promises. Promises are like the clothes we wear. If there is life in the body, they warm us. But if there is no life in us, the promises do not

affect us. We might as well try to quicken a corpse with stimulants, or warm a marble statue with clothing." The promises are like alabaster boxes of ointment. As long as they are closed, they emit no fragrance; but when they are broken, the whole house is filled with perfume. So the promises must be vitalized by our faith. Then our lives will be filled with fragrance, and thus the promises will be "unto the glory of God by us." U. S.

AND STILL ANOTHER FEDERATION

For years our attention has been called to the work of the apocalyptic Beast and his Image. Revelation 13. But we have heard it repeated so often, especially of late in our periodicals, that our sensibilities have become blunted, and many have doubtless been tempted to think that the giving of life to the Image is still a great way off. But if we look at the means by which, according to the prophecy, this work is to be done, and then note the events that are occurring in the religious world, it will be seen that it is much nearer than many of us have supposed.

How the Image is to be made is clearly seen: "Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword and did live." Rev. 13: 14. As the Image, when given life, is to be worshiped, it is clear that a great religious work must be carried on, having for its object the awakening of the people and the public conscience on what is regarded the crying need of the hour.

Futile attempts have been made to have this work accomplished through the legislative powers, irrespective of the public conscience. Men have been in power who have understood the evils that must follow any union of religion and the State, and, like Nicodemus in the Sanhedrin, they have put off the evil day indefinitely.

A change of tactics has been decided upon, and so, instead of appealing to the national Legislature, and stating bluntly what is wanted, as the National Reform Association and the American Sabbath Union have so often done, a movement, or movements, looking to the education of the public mind in matters of a religious character has been decided upon.

In the REVIEW of December 4 two significant reform movements were reported and commented upon, both of them having their origin in New York State. At the time of the writing of this article the REVIEW has not had time to reach the thousands of its readers, reporting these two great movements; yet there has sprung into being still another organization that promises to be far more far-reaching than the first two put together. It, too, has its birth in New York State, having been organized in the city of New York, Dec. 3, 1900.

Speaking of this movement,—it has not yet been formally named, although its aims are well defined,—a prominent New York paper says: "Probably never before in history did representative ministers and laymen of every prominent evangelical denomination and church society come together to plan a religious movement which was to comprehend their own organizations, and bring their work into greater accord and promote its co-operative effectiveness. Yet in spite of the diversity of doctrines, and the religious methods represented, the greatest harmony prevailed. Those who attended went away impressed, they said, with the *meeting's profound significance*."

This meeting is to operate entirely through the medium of existing churches and religious societies. "Correspondence will be begun with every church in every city and village in the United States. Inquiry will be made of every church's needs, and effort put forth, through suggestion, the circulation of literature, or the providing of religious workers, to accommodate those needs. *It is hoped in this way to reach every religious enterprise in the nation.*"

As with the Conference of Religion, a report of

which was given in the REVIEW, it will not recognize doctrinal differences; its aim is the evangelization of the nation.

In short, the following tells the whole story: "The whole nation is to begin, systematically, through the co-operation of existing religious agencies, working upon those fundamental Christian truths concerning which no evangelical denominations disagree, to work out the *religious awakening and uplifting of this nation.*"

As certainly as this is so, so certainly will Sunday have a prominent place in this evangelical work. With the exception of the immortal-soul doctrine, it would be hard to find another so-called fundamental Christian truth upon which evangelical denominations are agreed, or in the interests of which they will more readily lay aside all differences, and unite, than the *Sunday question.* And the keeping of Sunday as an absolute essential to the uplifting and well-being of the nation, is believed in by many who are at the head of this movement. And we may be equally certain, as before stated, that it will be made prominent in the work of evangelizing the nation.

There can be no doubt that there is but one mind, but one unseen power, back of all these federations. However, it would be uncharitable to believe anything else than that the organizers of these federations, and the sympathizers with these movements, firmly believe that God is in them. And to them it would seem almost like blasphemy even to suggest that some other power is at the back of it all. But we must not forget that God's word clearly points out these things, and shows that Satan is to work with all power, and signs, and lying wonders. As he has, in the past, used the machinery of the Church for the propagation of his work, so, at this time, he will carry on his work under the garb of Christianity. This will be one of Satan's masterpieces of deception. The following, one of the latest statements from the Spirit of Prophecy (See REVIEW, December 4, 1900), is to the point:—

"As we near the time when principalities and powers and spiritual wickedness in high places will be brought fully into the warfare against the truth, when Satan's deceptive power will be so great that, if it were possible, he would deceive the very elect, *our discernment must be so sharpened by divine enlightenment that we may not be ignorant of Satan's devices.*"

Federations of a religious nature are to be one of the characteristics of the last days, and it is clearly shown that God will not be in them; for thus it is distinctly written: "For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." Isa. 8: 11, 12.

That this refers to religious federations is plain, for verse 10 says: "Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us." This last expression implies that God, instead of being in these confederacies, will really be with those who protest against them. But it also shows that the claim will be made that God is with *them.* And the character of the work will be such as to make it appear that it is so. When these federations have developed more fully, it will require a large amount of faith to speak the truth concerning them; yet it is to be done.

Nor are we to be deceived because some of these religious movements, like the one of which we are writing, are carried on as revivals. In "Great Controversy," page 464, is the following: "In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be a great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world."

Thus we are rapidly nearing the final crisis; the ruin of the world is impending; and the word of the Lord is, "Get ready." C. H. KESLAKE.

THE WEEK OF PRAYER

THIS will be the last issue of the REVIEW before the beginning of this important gathering of God's people; and while much has already been said on the subject, I feel constrained to add a little more.

The Week of Prayer, from the time of the beginning of its observance by us as a people, has been an important occasion; and the influence it has exerted for good, both on the lives of individuals and on the cause of God in general, will not be known until the mists clear away, and we know even as we are known.

Each succeeding year may very properly be termed a crisis; but there are times when, by the culmination of a series of events, both from without and from within, we are brought to face a special crisis, upon the outcome of which has hung the destiny of the cause of God in the earth. The fact that we have successfully turned these points hitherto, is no assurance that we shall be equally successful in those of the present or future; and to fail in the one that last comes to us is equivalent to having failed in all that have gone before.

The present is pre-eminently a time of crisis. The nations of earth—our own included—are rapidly preparing armament and marshaling their forces for the final conflict. Riots, lynchings, murders, and robberies are everyday occurrences. Ten thousand murders were officially reported in the United States alone the last year. Embezzlements and defalcations of immense sums of money are so common that they fail to elicit more than a passing comment. A multiplicity of trusts and trades unions control to a large degree both the capital and the labor of the nation. The poor are becoming poorer; and while they suffer from the effects of their poverty, they see the rich becoming richer, and hatred that is destined to burst in a storm of fury, is cherished against the rich. On the other hand, the rich are becoming more oppressive and less regardful of the rights and claims of the poor. Intemperance, with the vices that are connected with it and that follow in its wake, is openly practiced, with only an occasional voice lifted in remonstrance. Men in high positions of authority and trust, who should be examples of purity and integrity, and guardians of the rights and interests of those over whom they have been placed to protect them from the vicious and vile, are themselves conniving with vice and crime for gain, and to further their own wicked schemes.

Strong religious organizations are admitting their inability to cope single-handed with the influences both without and within their ranks, and are forming federations and alliances, enlisting the aid and co-operation of government officials, in the vain hope of being able thereby to turn back the great tide of iniquity that is sweeping over the land.

From the foregoing facts, which are patent to the most casual observer, we may know that the world's measure of iniquity is about full, and that as it was before the flood and in the days of Sodom and Gomorrah, so it soon will be in the world of to-day.

While the enemy is thus active in producing in the world the condition just described, he is no less active against the remnant people of God; for we have been told that the dragon was wroth with the woman, and would make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus-Christ. Every energy of Satan's gigantic mind, which has been used to invent subtle schemes to entice persons away from God, coupled with his extensive experience of six thousand years, will be used against the remnant church in these closing days of the conflict. To some, he will present doubt as to the cardinal points of our faith; to others, skepticism in regard to the Spirit of Prophecy and the exercise of this gift among us. "My Lord delayeth His coming," and there are many years before us yet, will be used to lull others to sleep. To yet others, a desire to do and be like the nations around, will be made to appear right. A personal, selfish ambition to do something independently of the body or the counsel of brethren, will be encouraged in some. Covetousness will be

stimulated in many,—a desire not only to hold on to what they already have, but to add to it. A speculative desire will also be encouraged, and business methods that are questionable even in the world, will be made to appear right, because the speculator vows, if successful, to give liberally to the Lord. Others will be tempted to believe that they are so good that there is no danger in their case, and hence they have no special need of seeking the Lord; while efforts will be made to so overwhelm others with a sense of their guilt and unworthiness, that they will give up in despair, feeling that there is no possible hope.

All of these schemes, and many more that might be enumerated, will at this time be employed by the enemy to draw away those that have been recognized and acknowledged as God's remnant people. We may be nearer the border line of being entrapped in some of these ways than we suppose; for the heart of man "is deceitful above all things." This very season of prayer may mean a crisis in our life, the outcome of which will settle our destiny for both time and eternity.

He who is intensely interested in the future welfare of every one, would have us at this time call a halt upon the busy activities of everyday life, and seriously inquire of ourselves, in the light of God's truth and its obligations upon us, Is it well with my soul? The principles and motives that have prompted our acts should receive careful scrutiny.

These special seasons of prayer are as milestones along our Christian journey. They will either mark a time when our feet are turned more perfectly and securely into that strait and narrow path which will terminate in eternal life in its fullness, or they will mark a time when we diverge more and more into that broad way which leads to destruction. Not only will this season of prayer mark a turning-point in our individual lives, but it will mark a turning-point in our institutions and general business policy. The successful turn of the latter, however, will depend upon the former. If we are so earnest in seeking God that selfishness and covetousness are put out of our lives, we shall be constrained to give liberally of that which the Lord has intrusted to us as stewards, to help forward His cause in the earth.

The present is a time of crisis to some of our institutions; and in these the honor not only of the institution and the men having immediate charge, but of the cause of God, is at stake. The Lord is testing us through the appeals that have come to us in the little leaflet sent out to all our churches. Our opportunities to show our loyalty to, and faith in, the Third Angel's Message will very soon be past. Influences are rapidly crystallizing that will bring about the time foretold when we can neither buy nor sell. How we shall regret it if, when that time comes, because of our covetousness and lack of faith now, we have in our hands property which should have gone to sustain the Lord's cause, but which will be confiscated by the enemy!

May the Lord incline us first to give *ourselves* to Him; and then to our power, or even beyond, may we be willing to give for the support of His cause!

GEO. A. IRWIN.

IT IS BEING ACCOMPLISHED

MUCH has been said about the sale of the book, "Christ's Object Lessons," to liquidate the debts of the schools throughout the country, and we are glad to report that this is actually being done. Forty thousand of these books have been printed by the Review and Herald Office, and nearly all of them have been shipped out to the different States. The Pacific Press Pub. Co. has shipped ten thousand. Our brethren and sisters are taking hold wherever these books have been sent, and are selling them. Some have sold as high as two hundred copies. The Battle Creek church has voted to take twelve thousand, and many are the feet that are now conveying them to friends, neighbors, and strangers, and money is being brought in from their sale every week-day.

The Review Office employees have recently started a colporteur wagon, which is selling not only

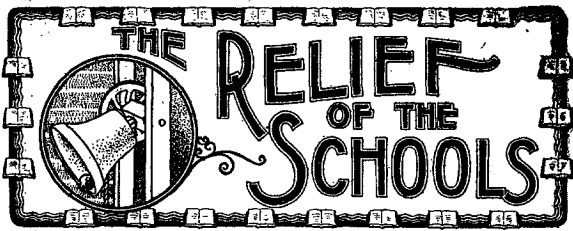
"Christ's Object Lessons," but "Best Stories" and "Easy Steps," to supply the holiday trade. Many copies of "Christ's Object Lessons" are sold for Christmas presents. Some are selling them in near-by towns, and they are constantly being sold to those who come to the patronage of the Review Office or the Sanitarium. Several hundred books have been thus disposed of. Others are selling to merchants and tradesmen.

We have shipped several thousand to the State of Iowa, which so far seems to be the banner State to which shipments have been made. They are endeavoring to dispose of twenty-five thousand copies in that State. Many are writing letters to their friends, asking them to purchase. Business firms have been written to, and some have replied by ordering from ten to thirty copies for Christmas presents for their employees. The colleges are receiving money from these sales.

The Battle Creek College paid one thousand dollars a few days ago on its debt. The business manager of Union College has just reported that he has twenty-seven hundred dollars to send out immediately on the debt of that institution. Since the sale began, nearly four thousand dollars has been paid on the debts, and yet the work is only well begun.

If you have not already engaged in this work, will you not take right hold with us, and push it to a finish? The Lord will bless; and when the books are sold by the thousands, and our schools are all out of debt, then the note of jubilee will sound throughout all the borders of our land. "Glide swiftly round, ye wheels of time, and bring the welcome day."

S. H. LANE.



CAN WE DO IT?

Do WHAT?—Why, sell three hundred thousand copies of "Christ's Object Lessons," putting the proceeds into the treasury for the wiping out of the debt now weighing down our schools. In our own strength, we should say, No; but in the strength of God, we should answer, Yes.

True, it is a large undertaking, and we are a small people; but the work is the Lord's. Remember the taking of Jericho; remember Gideon's army; and remember that all these things "were written for our learning." I ask again, "Can we do it?"

Let the faint-hearted hold their peace. Let the courageous ones respond, Yes.

Yes; we believe that we can sell these books, and pay the debt. But, brethren and sisters, in order to do so we must work in Christ's lines.

But how shall we know what are Christ's lines?—By inquiring of Him, and heeding the many counsels He has already given.

And let us do this at every step of the way. It is not only that we wish to lift the debts, but we long to see thousands of this precious book scattered all over the country. Such a circulation of "Christ's Object Lessons" will do an untold amount of good, by causing hope and joy to lighten many a sad heart. A rich blessing will surely come to every one who labors with this double object in view.

Then let us be Christians, selling the book in such a way that those who purchase will feel it a privilege so to do, and having bought, will be in the best frame of mind to enjoy the book and be edified. To this end, let us work diligently, pleasantly, considerately, honestly, and trust God for success and the realization of our hopes.

In this connection, let everybody read the leaflet, "Rolling Back the Reproach," which can be obtained free from the local tract societies.

W. C. SISLEY.

OHIO'S BRAVE WORK FOR MOUNT VERNON ACADEMY

OUR academy at Mount Vernon, Ohio, is burdened with a heavy debt. The obligations against this institution aggregate seventeen thousand dollars. The Ohio Conference is not a large one, and the only territory tributary to the academy is the State of Ohio itself. The Conference Committee feel that it will take united effort and much energy to pay off this large amount; but they have faith in God, and have set their faces firmly and courageously to the task, believing that the Lord will assist them, and give them favor in the sight of their brethren and the world.

Not long ago a meeting was held at Springfield, Ohio, at which it was decided to begin immediately an active campaign in the churches. Several of the brethren in the ministry started out at once to visit the churches in the interests of this work. At the Mount Vernon meeting the question arose as to the terms upon which the book, "Christ's Object Lessons," should be sent out to the brethren and sisters in the churches. It was decided that in this matter there must not be anything that would have the semblance of simply transferring the debt from the academy to the tract society. It was agreed that all books must be paid for *in advance*. Where the brethren are too poor to do this, the ministers are planning to get wealthier brethren to become responsible for the books until the poorer ones can pay for them. This is a plan born of Heaven. It will cause the burdens to be distributed among the wealthier brethren in the Conference, which otherwise would have to be borne by the tract society, or which, if they were not borne by the tract society, would prevent a number of consecrated persons from joining in the work of freeing the academy from its debts.

Beginning Friday, November 30, a district meeting was held in the city of Springfield. Elder A. G. Haughey, the president of the Conference, was present. There were also in attendance two district directors, besides several of the ordained ministers and ten Bible workers. The time was taken up, chiefly, with Sabbath-school work and the work relative to the selling of "Christ's Object Lessons." From the first, a tender spirit prevailed in the meeting. Some of those in charge of the work had had fears that the Conference laborers might not feel that they could take hold of the selling of "Christ's Object Lessons," but almost all, if not indeed all, the Bible workers arose to testify that they saw the hand of God in this movement, and expressed their determination to engage in the work with energy and consecrated zeal. Extensive plans were laid for carrying on a campaign through the winter. The Testimonies of the Spirit of Prophecy bearing on the matter of paying off the school debts were read, and were greatly appreciated by all present.

A call was made for help for the big fund for the RELIEF OF THE SCHOOLS, and three hundred and three dollars was subscribed in cash and pledges. It was at an evening meeting that I presented this matter. I first asked if there was any one present who felt that he could give one hundred dollars to this fund. Several told me afterward that they were almost staggered when I asked for so much, as they thought there was not one in the room who could possibly afford to give that amount; but a young colored girl, whose whole appearance showed that she was not a stranger to economy and self-denial, arose and said that she would give one hundred dollars. A holy hush came over the room as she made her vow to the Lord. I have since learned that this sister works hard as a janitress in a school building, and I can not help thinking that if those whom God has blessed with an abundance would only be as liberal in proportion as are the poorer ones among us, it would not be long before all our denominational debts would be paid.

Following are the names of those who made cash contributions at the meeting for the RELIEF OF THE SCHOOLS:—

Elder J. G. Wood.....\$ 5 00
W. W. Miller..... 1 00

Anna E. Smith..... 10 00
Phoebe Click..... 1 00
Mrs. E. W. Horner..... 1 00
E. R. Hunster..... 1 00
Belle Orr..... 1 00
Miss S. M. Haughey..... 2 00
Gifts..... 2 00

Following are the names of those who made pledges for the same purpose—the big fund for material:—

J. G. Wood.....\$ 25 00
A. E. Miller..... 5 00
Chas. A. Smith..... 10 00
Chas. J. Gearhardt..... 1 00
B. H. Rannels..... 25 00
C. S. Zebold..... 1 00
Nellie M. Stevens..... 5 00
M. C. Huffaker..... 5 00
Margaret Weakley..... 100 00
Mrs. E. J. Miller..... 5 00
Bessie E. Russell..... 6 50
Bertha Gatton..... 10 00
Jessie B. Sweet..... 5 00
Mrs. E. E. Remsberg..... 10 00
Mrs. Nettie E. Graves..... 5 00
O. F. Guilford..... 10 00
Elder R. R. Kennedy..... 50 00
Ida M. Walters..... 5 00

P. T. MAGAN.

THE WORK IN NEBRASKA

COLLEGE VIEW, NEB., Nov. 8, 1900.

DEAR BROTHER: Your kind letter has been received. Since I came home from Battle Creek, I have been organizing the Conference to work for the sale of "Christ's Object Lessons." I have sent all our licentiates and Bible workers out with the book. One was out two days, and took nine orders. I have instructed the ministers to visit all the churches in their respective districts, to see that every church-member has a copy of the book for himself, and as many as he can procure to give to his friends; also to get as many of the church-members as possible to canvass for the book. We advise those who can do so to buy and give copies to ministers, so they can recommend the book to their congregations.

The State agent and one of our best canvassers give instruction in selling the book. They also go out and get others started in the work. We intend to continue this work till the middle of March. Then perhaps we shall have the licentiates and Bible workers resume their usual labor, and the general canvassers go out with the book, receiving the same discount as for any other, the remainder going to the school. We hope to have the Conference quite well worked up by that time. Two or three persons are going to towns where none of our people are. They have not been in the work before, but we pay them a little each week.

When you see Elder Morrison, he will tell you all about the plan of the Conference.

Your brother in Christ,

[Signed] N. P. NELSON.

UNION COLLEGE, NEB., Dec. 6, 1900.

DEAR BROTHER MAGAN: I went to Lincoln, and sold my six books in a short time. I do not think I canvassed any one person over five minutes. The Lord gave me a plan by which I think I shall be able to dispose of a number of "Christ's Object Lessons." I talked to a book man, and he said he would put twenty-five copies in his store, and advertise them in his Christmas catalogue, free of charge. I believe the Lord will bless the work. God's plans are always good.

Yours very truly,

[Signed] J. T. BOETTCHER.

MICHIGAN

I AM sure the readers of the REVIEW AND HERALD will be pleased to learn that the Michigan people are helping to pay the indebtedness on our schools, by selling "Christ's Object Lessons."

Many are preparing to enter the work of canvassing, and a few are in the field. But comparatively

few have reported; however, we have reports that show a sale of fourteen hundred copies up to December 7. We are told that canvassing for "Christ's Object Lessons" is a test to us, to see if we will work together and be of one mind in self-denial and self-sacrifice. I believe nearly all have decided to stand the test.

Let us be faithful and "push the battle to the gate," that the day may be hastened when we shall "sing the jubilee song of freedom."

S. E. WIGHT.

We earnestly request all our kind friends to remember that FIFTY THOUSAND DOLLARS is needed to pay for the material in "Christ's Object Lessons." We ask for large contributions from the rich, and small gifts from the poor. Money for this purpose should be sent to the treasurer of the General Conference Association, care of Review and Herald, Battle Creek, Mich.; and be sure to state that it is for THE RELIEF OF THE SCHOOLS.

THE following contributions have been received, for December 1-13, by the Seventh-day Adventist Educational Bureau:—

A friend.....	\$ 4 00
S. C. Conrey.....	10 00
Dorothy Harbaugh.....	25 00
Mr. Carmen.....	10 00
J. G. Wood.....	5 00
W. W. Miller.....	1 00
Annie E. Smith.....	10 00
Phebe Click.....	1 00
Mrs. E. W. Horner.....	1 00
E. R. Hunster.....	1 00
Belle Orr.....	1 00
Miss S. M. Haughey.....	2 00
Cash gifts to Magan.....	2 50
C. W. Clark.....	5 00
Amy Neptune.....	1 00
Anna Holmquist.....	40 00
Mrs. A. H. Rice.....	125 00
David Pickering.....	5 00
Laura V. Porter.....	5 00
D. W. and Josephine Gibbs.....	7 00
Annie Hemming.....	10 00
C. M. Excell.....	50 00
F. J. Frost.....	1 50
Mrs. Addie Rust.....	2 00
Cecil Rust.....	25 00
Frank Whitgrove.....	1 00
Mrs. Hibbon.....	1 00
R. R. Kennedy.....	50 00
J. R. Kennedy.....	10 00
Mrs. Laura Porter.....	5 00
Margaret Weakley.....	100 00
Effie Wilson.....	10 00
W. O. Nesmith.....	25 00
A friend.....	10 00

— The Bulgarian Cabinet has resigned, because of political differences.

— Rev. Dr. Joseph Parker will edit the London (England) *Sun* the week before Christmas.

— Queen Wilhelmina received Mr. Kruger at The Hague, but only as a private individual.

— The annual revenue of the British government in India, from the opium traffic, is \$15,000,000.

— The Dutch government refuses to take the initiative in behalf of arbitration between Great Britain and the Transvaal.

— The Salvation Army of New York City will give a Christmas dinner to 25,000 poor persons, in Madison Square Garden.

— Hon. Wm. Wirt Henry, a distinguished member of the Virginia bar, and grandson of Patrick Henry, died December 5.

— Li Hung Chang's secretary, Yiko, is under arrest, by Count Waldersee's order, charged with communicating with the Boxers.

— Twenty-three Boer families will arrive in New York the 28th inst., the first of a colony to be established on Long Island, near Hicksville.

— Foreign dispatches say that "the Boxers are disturbing northern and western Korea, and the Russian troops are preparing to scatter them."

— The centennial anniversary of the establishment of the seat of government in the District of Columbia was celebrated in Washington, December 12.

— The death of Oscar Booz, of Bristol, Pa., December 5, is said to be due to brutal hazing while he was a student at West Point Military Academy.

— It has been necessary to re-enforce the American garrison on the Island of Bohol, Philippine Islands, because of the increased rebel activity there.

— Representative Kitchin, of North Carolina, recently introduced a resolution in Congress to repeal the Fifteenth Amendment to the Constitution of the United States.

— A detachment of 130 bluejackets from the United States cruiser "Dixie," attended service at St. Peter's, at Rome, December 8, and were "specially blessed by the pope."

— Queen Victoria has appointed, as British members of the International Court of Arbitration, Lord Pauncefote, Sir Edward Malet, the Right Hon. Sir Edward Fry, and Prof. John Westlake.

— Ernest Brenner has been elected president of Switzerland, succeeding E. Müller, who was elected Dec. 21, 1898. He is only forty-four years old, and yet "is deemed one of the ablest of the international lawyers of Europe." He is a native of the canton of Basel, and has served several terms in the national Bundesrath. It is interesting to note that "the president of Switzerland is elected every year from the Bundesrath, in rotation. He must first serve as vice-president of that body." The president's salary is less than \$3,000 a year, while his power is very limited. He can not even appoint cabinet officers.

— At the national convention of the W. C. T. U., held in Washington, D. C., December 3-6, the following amendment to the constitution of that organization "was rejected by a vote of 312 to 15:" "ARTICLE VI.—PLANS OF WORK.—Nothing shall ever be incorporated into any plan of N. W. C. T. U. work, by department or otherwise, which must of necessity become the occasion of sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience." By referring to the REVIEW of Nov. 14, 1899, it will be seen that this was the amendment proposed by the late Mrs. S. M. I. Henry at the N. W. C. T. U. convention last year. Thus that organization gives its sanction to the prosecution of all seventh-day observers under the Sunday laws.

— By a vote of sixty-five to seventeen the United States Senate adopted the Davis amendment to the Hay-Pauncefote Pact regarding the Nicaraguan Canal, December 13. Washington dispatches state that "in all probability the Hay-Pauncefote treaty is beaten. If the United States builds the Nicaraguan Canal, it will be an American canal, and foreign consent will not be asked as to its control or the means adopted for its defense," and "the Senate is determined to revise the treaty in an American spirit, to make it a compact which will suit America, but will not suit Great Britain, and thus throw upon the latter country the responsibility for its rejection." And again: "If Great Britain refuses to accept the amended treaty, the Senate and House of Representatives will almost instantly, and by a large majority, pass a resolution directly and formally abrogating the old Clayton-Bulwer convention. And that will be the end of it, and the United States may go ahead and build the canal under any rules that it may see fit to adopt."

— General Mercier, in a recent debate in the French Senate, pointed out "the ease with which England could be invaded."

— The Suez Canal is ninety-two miles long, and it costs from \$1 to \$1.50 a ton, according to the tonnage, for a ship to pass through. It cost \$80,000,000 to make the canal.

— The United States transport "Hancock" arrived in San Francisco, the 11th inst., with the bodies of 1,500 sailors and soldiers who died in the Philippines, China, Guam, and Hawaii.

— The German members of the International Court of Arbitration will be Dr. Bingner, President of the Senate of the High Court; Herr von Frantzius, Councilor of the Foreign Office; and Professor von Bar, of the University of Göttingen.



QUEBEC, MARITIME PROVINCES, AND NEW ENGLAND

THE Quebec Conference held its annual business session at South Stukely, Oct. 30 to Nov. 5, 1900. The representation from the churches throughout the Conference was good. Besides the ministers of the Conference, there were present Elder D. T. Bourdeau, a French professor who has recently accepted the truth, and the writer:

This Conference is numerically weak, but spiritually and financially their standing is encouraging, for which I am grateful to the Lord. There seemed to be the spirit of brotherly love in the heart of each one. The various interests of the different branches of the work were considered quite fully, and freedom prevailed among the delegates. Those who ministered publicly the word of the Lord were in touch with Him, so were free to declare the counsel of God. The attendance from without was small in the beginning, but the house was full to overflowing at the closing meeting. All are of good courage to enter upon another year of earnest work for the Lord. Elder Williams was again elected president of the Conference.

The Maritime provincial meeting was held November 8-12, at Halifax, Nova Scotia. Elder H. C. Basney, president of the Maine Conference, and the writer were present from outside the Conference. From the provinces there were in attendance Elder G. E. Langdon, director of the mission field, Elders S. J. Hersum and Riley Hyatt. The place of meeting being on the border of the field, the attendance of our people was not as large as we had hoped, or as has been heretofore. The services were held in a large hall in the city. The outside attendance was good through the entire time of meeting. While the people of the provinces are of the conservative type, and are quite apt to view with suspicion what they may be pleased to call new or strange doctrines, yet the gospel of reformation is taking root, and in many places maturing into a healthy growth. They have been, and are still being, instructed in all points of faith, tithing included; hence the young in the faith are strong in the Lord. The various interests of the message were considered during the business meetings, and plans were laid for aggressive work.

On account of ill health, Elders P. F. Bicknell and R. Hyatt, who were laborers here, have returned during the year to their home fields. The places thus made vacant should be filled. The remaining workers and people are of good courage.

The business session of the New England Conference was held at South Lancaster, Mass., November 20-26 inclusive. The delegate representation was not nearly so large as when the session was held in connection with the general camp-meeting. Inasmuch as the academy corporation meeting was held in connection with this meeting, we were well provided with ministerial help. All the Conference ministers were present, with Elders Underwood, Thompson, Place, Burrill, Watt, and Basney from outside the Conference.

Each department of the Conference work was considered, with its varied interests. The first two evenings were occupied in Sabbath-school convention work, which was profitable to all. The canvassing work was quite thoroughly discussed from the floor, and much enthusiasm created, especially in reference to the canvass for the book, "Christ's Object Lessons," for the relief of the school debt. The business meetings were as truly Christian in spirit as any meetings I ever witnessed, and were commented on by many, but they were only as I think all such meetings should be.

This session closed my official connection with this Conference after having been thus related to it for over five years, a term which has been to me most pleasant. Our policy has been cash. After settling all accounts up to the date of the meeting, there remained in the



— Lord Roberts will reach London, January 2.

— Gen. W. R. Shafter will be retired next July.

— December 11, a pro-Boer meeting in London, England, was prohibited.

— The third telegraphic cable between the Netherlands and England is now being laid.

— The Standard Oil Company has just acquired all the interests of the Pacific Oil Company.

— The annual report of Secretary Gage shows a surplus for the fiscal year of 1900 of \$79,527,060.

— President and Mrs. Mc Kinley gave a reception, December 6, to 1,900 delegates to the W. C. T. U. convention held in Washington.

— The telegraph operators on the Sante Fé Railroad are on a strike, and operators on the Missouri Pacific threaten to strike, in sympathy.

— Professor Parker, head of the music department of Yale University, has sued a New Haven, Conn., daily paper for \$6,000 damages for a lost manuscript on church music.

Conference treasury over three thousand two hundred dollars, two thousand of which was given, by vote of the Conference, to the foreign mission work, leaving a balance in the treasury of twelve hundred dollars. In justice to the New England Conference, I desire to say that they have also remunerated me in full for my time since General Conference, although I have been engaged in General Conference work. I am confident that if all our work as a denomination was managed on a cash basis, there would be far greater results achieved in each branch. We could thus exercise faith beforehand, rather than behindhand, in securing money.

Elder S. A. Farnsworth was elected president of the Conference, and with him is associated a strong committee. Miss Fannie M. Dickerson was again elected president of the Sabbath-school Association.

The outlook for prosperity in this Conference is good, and with careful thought and judicious management continuous success will follow. With but few exceptions the people are of good courage in the work, and happy in the Lord. My constant prayer shall ever be with and for this people.

H. W. COTTRELL.

NEBRASKA

At the Nebraska Conference held at Seward, I was placed in charge of District 7, which includes western Nebraska, the Black Hills of South Dakota and Wyoming. In company with O. A. Hall, I went from College View to Boxbutte County church, where we spent thirteen days, holding meetings, visiting the isolated ones, taking subscriptions for our papers, and baptizing those who were ready for baptism. Here the brethren decided to build a house for school and church purposes, and work and money were soon subscribed to finish the building, and a church-school teacher was engaged. God blessed the work at this place. Our next stop was at Crawford, where we spent eight days, doing church work and visiting all the brethren within twenty miles. One person was baptized, and united with the church. The quarterly meeting was held, and a good spirit prevailed. At both these places all were encouraged to go forward. Several are at work with the World's Outlook Number of the *Signs of the Times*, and every family takes the REVIEW.

Brother Hall stayed to hold meetings near Crawford, while I went to Hot Springs, S. D., where I met Elder L. E. Johnson. Here we spent five days, holding quarterly meeting, and encouraging all we could to take a firm stand for the truth. One woman received the message, was baptized, and united with the Black Hills church; and one was taken in on former baptism. The Sabbath-school was organized, five subscriptions for the REVIEW AND HERALD were taken; and, after celebrating the ordinances with this small company, we left them in better courage than we found them.

Brother Johnson took me into his buggy, and we started through the hills, our first stop being at Custer, where we spent seven days. This small company has two Sabbath-schools,—one at Custer, one at Four Mile. After visiting the brethren, we appointed meetings at Custer, where almost all came to a three-days' feast. Here we held quarterly meeting, with the Spirit of God present. Instructions on all points of truth were given, and subscriptions for our periodicals were secured. Several persons are selling the extra number of the *Signs*, in town and country. I think all take the REVIEW.

We next went sixty miles, to Boyd, Wyo., where we spent four days, developing the interest in the truth as far as possible. This company is small. Some have moved away, and one was laid to rest until the Life-giver comes. We held the quarterly meeting with two families, and organized a Sabbath-school. We next went forty miles further on into the country, stopping overnight with a lone sister and her family, in a little log cabin, where we were treated to the best they had. Going on to Sheldon, we found Sabbath-keepers, representatives of four families, with whom we labored three days, celebrating the ordinances, and organizing a Sabbath-school. We left them much encouraged, with two names to be added to the church.

On our way to Lead City, about eighty miles over hills and dales, through the dense forest, the first night found us at a brother's little cabin, both cabin and barn locked. The small one-half window was left so we could open it. Taking the lock from the barn, we were soon housed from the falling snow, and had a comfortable night. We visited two isolated families on our way the next day, and arrived at Lead City just before night. We have held a three-days' meeting, celebrating the ordinances, and electing officers for the Black Hills church. We find a church school in good condition here, with a good spirit among the brethren. After making a few more visits and holding a few more meetings at Deadwood, I shall go home, after an absence of almost four months, and having traveled by team over four hundred miles.

Twelve subscriptions for the REVIEW, ten for the Nebraska Reporter, and nine for other of our papers, were secured. Ten persons were baptized and united with the churches, and about fifteen who had previously been baptized were taken in by vote. Money was raised

to pay off the remaining debt of the Black Hills Tract Society. The message is onward in the Black Hills. To the Lord be all the praise.

O. S. FERREN.

NORTH CAROLINA

MEADOWS.—I came to this place August 23, and began a series of meetings in a grove. I met great opposition from the first. Three ministers did their best to prevent the people from coming. One wrote me up in his county paper, warning his people not to hear me, giving some points of our doctrine. This only advertised my meeting. I paid no attention to what they said, but preached the word. The people came in crowds to hear; so I am now known all over the county, and there are more openings than I can fill.

Two of the most influential men of this place have accepted the truth. One of these told his minister that he was breaking the fourth commandment. The minister tried to console him by saying that the nation changed it. "What right has the nation to change it?" the man asked. Of course the minister did not know. The man then offered his minister five dollars, and told him of another man who would give him one thousand dollars, for one text in the Bible which gave good authority for Sunday-keeping. The minister replied: "You are excited," and bade him good-by. This was the minister who "wrote me up" in the paper.

The fourth minister with whom I had to deal was a Baptist, who came here to fill his monthly appointment. On his arrival, one of his leading members took a walk with him, advising him to pay no attention to the prejudiced words of the people regarding me; "for," he said, "I have had this man at my house, and have heard him preach, and it is all Bible." So the minister insisted on my taking the hour. I did so. The Lord came very near by His Holy Spirit, and this experience opened the eyes of many.

I am now holding meetings two miles from Meadows, at Wilsons Store. The people are busy, but not less than one hundred have attended regularly for thirteen nights. The house is small, but is full every night. Three have begun to keep the Sabbath, and I am sure others will soon follow their example.

I praise God for a part in His glorious work. The blessed Master has given me perfect freedom in delivering His message day by day, and my soul has been watered as it never was before.

The people here are anxious to read; and if any of you wish a part in this work, you may send me, post-paid, a large number of tracts, especially on the Sabbath question and the origin of Sunday. Pray for me.

WILL L. KILLEN.

HILDEBRAN.—At the request of the General Conference ten years ago, I came to this State, asking the Lord to lead me every step of the way. As opportunities came, I tried to improve them, and I can now see how wonderfully the Lord has blessed my efforts.

For the last three years I have spent much time and money to build up a school, which was greatly needed. I feel repaid for all the toil and trials which I have had to pass through. Each has proved a blessing in disguise, causing me to move more carefully, and drawing me nearer to the dear Lord. The school soon outgrew its one room, and a two-roomed building was erected. During the summer this has been repaired and enlarged ready for the opening of the fall term. Miss Anna M. Nicholas, of Toledo, Ohio, who has been teaching for the last ten years in South Carolina, where she accepted the truth, has kindly consented to be its principal. It will be necessary, on account of its growth, to thoroughly reorganize and grade it, and as soon as consistent, to introduce industrial training. Sister C. D. Wolf takes the position of first assistant. Brother Wm. Johnston also stands ready to help with the extra classes. The older pupils, who have shown sufficient ability in this direction, will be taught to assist in some of the lower classes. Calls have come to us from persons outside our faith, to start schools in their neighborhood; so we shall look to our trained pupil-teachers to fill these openings. No one can claim that these teachers have entered our school from any pecuniary inducement. Love for souls has led them to join us in this field of labor.

Our land and buildings are free from debt. We go no faster than we can pay, and obey the apostolic injunction to "owe no man anything." We have tried to follow the mind of the Lord all along the way. We have not advertised the school abroad; and within the last two years have had only four hundred announcements printed. It has taken my time, early and late, to clear the ground and to erect buildings. I have been carpenter, mason, and painter, but have counted it all joy, so that I could humbly serve my beloved Master Builder. Sister Nicholas has put up, at her own expense, a two-story, six-roomed house, for a teachers' home, where she will reside.

We are all of good courage, and pray the Lord of the vineyard to send His Holy Spirit.

DANIEL T. SHIREMAN.



ADDRESS

The address of Mrs. E. E. Smith is La Grande, Ore.

TEXAS, ATTENTION!

The annual meeting of the Texas Conference for the election of officers and transaction of other important business will be held at Keene, Tex., January 3-9. Also at the same date the Texas Tract Society and Texas Sabbath-school Association will hold their annual meetings in the interests of their respective branches of the work.

E. T. RUSSELL, *Con. Pres.*

APPOINTMENTS

The Lord willing, we shall meet with the churches in Districts 1 and 2 of Michigan, as follows:—

Prattville.	December 12, 13
Jefferson.	" 14-16
Willis.	" 17, 18
Belleville.	" 19, 20
Exeter.	" 21-23

At all these meetings we hope to see a general attendance of our brethren within a reasonable distance. At each place the meeting will begin at 7 P. M. on the first day of the appointment.

R. C. HORTON,
O. F. CAMPBELL.

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 wish employment, the charge may be remitted. Persons unknown to the managers of the publishing house must furnish good references.

WANTED.—To correspond with some brother who desires to enter the canvassing work, and has a small place or farm to dispose of. Address Box 232, Deshler, Ohio.

WANTED.—To correspond with a Sabbath-keeper who would like to take up a homestead in Turtle Mts., N. D. Please give circumstances. Address Sever Jacobson, Bottineau, N. D.

WANTED.—Homes for two bright orphan children: girl of seven, and boy of six, years. They have good health, and are well clothed. Christian training desired. Address W. J. E. Windom, Cottonwood, Minn., care Gustave Meilicke.

HEALTH AND TEMPERANCE MISSIONARY COURSE OF THE SOUTHERN INDUSTRIAL SCHOOL

WITH gratitude to God for what He is doing for our needy field, we are glad to be able to announce to the friends of the Third Angel's Message that, in accordance with the instruction God has given, arrangements have been completed and facilities provided whereby a thorough and practical training in medical missionary work may be obtained in connection with our central educational institution at Graysville, Tenn. Well-appointed bath and treatment rooms, with adequate water supply and medical care, are being fitted up; also a hygienic laboratory and equipment for the cooking school.

The teaching force includes a sanitarium physician and nurse, in addition to the regular faculty of the Southern Industrial School. Elder John A. Brunson will give Biblical instruction. The first course will be the health and temperance missionary course, to begin Dec. 19, 1900, and close Dec. 18, 1901, with the presentation of certificates to those who have completed the required work. The course of study includes Bible, advanced physiology and hygiene, healthful cookery, care of the sick, simple treatments, physical culture, healthful dress, and methods of work. As this is strictly a missionary course, some time will be spent in actually doing work for others in the field. By this means each student will gain, in addition to the theoretical training, that practical experience which is necessary to fit him for usefulness.

Correspondence is desired with those wishing to engage in medical missionary work in the South, also with any who may be in need of sanitarium treatment or special medical care in connection with a mild climate and retirement from the busy centers of industry and trade. All such persons should address Dr. O. M. Hayward. For catalogue or detailed information, address Southern Industrial School, Graysville, Tenn.

OUR SPECIAL

Bible Offer

THIS BOOK HAS STOOD THE TEST,

Scores of them having been placed in the hands of our readers last year.

SAMPLE TYPE.

Christ foretelleth the St. MARK.

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

A.D. 33. a Lev. 19. 18. Mat. 22. 39. Rom. 13. 9. Gal. 5. 14. James 2. 8. b Luke 10. 44. c Deut. 4. 39. Is. 45. 6. 14. & 46. 9. d Mat. 24. 3. Luke 21. 7. e 1 Sam. 15. 22.

It is a genuine Oxford, minion type, reference Bible, printed on Oxford India paper, and contains self-pronouncing dictionary of Scripture names, harmony of the Gospels, chronological tables, maps 6 1/2 x 5 1/2 inches, and is 3/4 of an inch thick.

Bound in genuine Levant morocco, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges. Former price, \$5.75; our price, postpaid, \$3.60. Remember, your money back if you want it.

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Trains arrive and leave Battle Creek.

WEST-BOUND FROM BATTLE CREEK.

Table with 2 columns: Train Name/Route and Time. Includes No. 9, Mail and Express, to Chicago (12.15 P.M.), No. 1, Chicago Express, to Chicago (8.30 A.M.), No. 3, Lehigh Valley Express, to Chicago (8.50 P.M.), No. 5, International Limited, to Chicago, with sleepers (2.15 A.M.), No. 75, Mixed, to South Bend (8.30 A.M.), Nos. 9 and 75, daily, except Sunday, Nos. 1, 3, and 5, daily.

EAST-BOUND FROM BATTLE CREEK.

Table with 2 columns: Train Name/Route and Time. Includes No. 8, Mail and Express, to Pt. Huron, East, and Detroit (8.45 P.M.), No. 4, Lehigh Express, to Pt. Huron and East (8.27 P.M.), No. 6, Atlantic Express, to Pt. Huron, East, and Detroit (2.25 A.M.), No. 2, Lehigh Express, to Saginaw, Bay City, Port Huron, and East (6.50 A.M.), No. 74, Mixed, to Durand (starts at Nichols yards) (7.15 A.M.), Nos. 8 and 74, daily, except Sunday, Nos. 4, 6, and 2, daily.

W. C. CUNLIFFE, Agent, BATTLE CREEK.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 25, 1903.

Large train schedule table with columns for EAST and WEST directions, listing times for various routes and stations like Chicago, Detroit, and Buffalo.

*Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 7.45 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.

REMEMBER

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ARE AT HAND.

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A child of five enjoys a book as much as the philosopher or the sage.

Some of our appropriate holiday books:

"STEPS TO CHRIST," by MRS. E. G. WHITE, is a reasonable book to present to a friend at any time. This book has done, and is doing, a grand work. It speaks volumes of cheer to the discouraged; reclaims the backslidden; is a guide to the young convert, and a counselor and comforter to the aged. It is an excellent work to put into the hands of an unconverted friend.

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Can be had also in Danish, Swedish, German, Holland, Spanish, and Portuguese languages, at......60
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"THOUGHTS FROM THE MOUNT OF BLESSING,"

by the same author, is a companion volume to "Steps to Christ," and makes a most appropriate little holiday gift. It treats the sermon on the mount in such a way that the reader could easily imagine that he was transported to the mountain side, and listening to the wonderful lessons from the lips of Him who spake as never man spake.

"Thoughts from the Mount of Blessing" contains 209 pages, 15 original half-tone illustrations, printed on enamel paper.

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"GOOD FORM AND CHRISTIAN ETIQUETTE,"

by the late Mrs. S. M. I. HENRY, twenty-five years National Evangelist of the W. C. T. U., is a practical book for old and young. A Christian who conducts himself in an impolite manner, breaking the rules of accepted propriety and courtesy, weakens his influence, and with great difficulty can he lead a soul to Christ. "Good Form and Christian Etiquette" will help one to overcome these difficulties. It is a book which should be in every home in the land.

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"BEST STORIES FROM THE BEST BOOK,"

by J. E. WHITE, contains 50 pages of "Easy Lessons" for the very little ones.

The old, old stories are ever new. They grow more precious with each repetition. Instill into the minds of your children, when they are young, a love for the Bible, by getting them a book which tells the Bible stories in so simple language that they can easily understand them.

"Best Stories" is a beautiful book, pleasing to the eye of a child. It is profusely illustrated with fine pictures, and is a book of which the children will never tire.

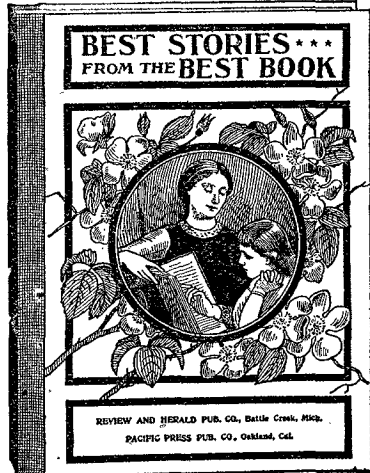
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"MAKING HOME HAPPY,"

by MRS. L. D. AVERY-STUTTLE, tells the story of how a once unhappy home was made happy. The remedy is warranted to work in any climate, under any condition, and if directions are strictly followed, will endure for life and eternity. The book is written in story form; pleasing and entertaining to old and young.

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"Easy Steps in the Bible Story,"

(First edition exhausted, second edition ready for delivery)

by MISS ADELAIDE BEE COOPER, editor of Youth's Instructor, is without question one of the finest books for children ever published. The author's long experience in writing for children enables her to tell the early Bible stories in such a captivating manner as to make lasting impressions upon the young and growing minds.

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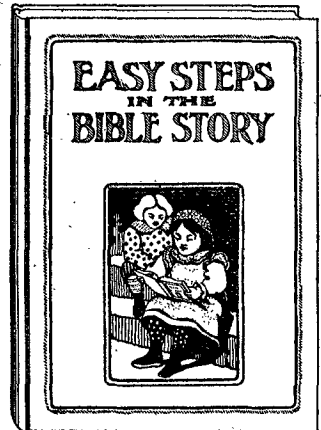
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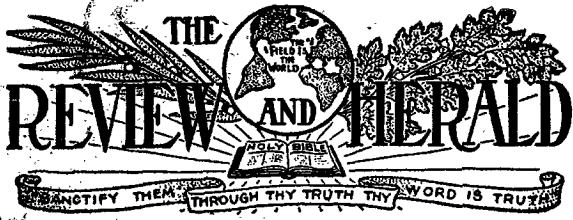
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REVIEW AND HERALD PUB. CO., Battle Creek, Mich.





BATTLE CREEK, MICH., DECEMBER 18, 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 December *Missionary Magazine* is a very interesting number. Get it, and you will surely say so yourself.

A prominent journal remarks that "it looks more than ever as if the Chinese central government has settled down with a downright chuckle, simply to tire out the allies by a series of delays." Why should it be expected that China should have no instruction from the example of Turkey in these more than fifty years?

IN the Spanish-American Congress, held the latter part of November, the Mexican delegate "declared that Mexico is suspicious of the United States, and fears that the United States will endeavor to interfere with Mexico's independence." Delegates from other American countries expressed the same thought. And for this reason "an alliance of the Latin races" was proposed.

AT the late Paris Exposition there was held a Sunday Congress. And as a matter of course, "the point that occupied far more attention than any other in the congress was that of legislative intervention for the protection of the Sunday rest." To this, however, there was so much opposition that it "seemed for a time likely to divide the congress." Yet all finally agreed in "the adoption of a resolution favoring the right of the civil law to intervene in favor of the Sunday rest, but refraining from expressing any judgment as to the application of this principle in different countries."

THE *Chicago Times-Herald* is one of the two leading administration papers of the United States. Yet it is obliged to enter a protest against "this perverse activity" in a course "not contemplated by the Constitution," that "is unworthy of the administration and a betrayal of the people who have worked assiduously for its retention in office." Oh, no, that is not a betrayal of the people: it is simply a consistent procedure upon the overwhelming indorsement of the people; for it was all in full swing more than a year ago. And this is exactly the view taken by the administration itself; for in the very first public utterance of the President after the election, he said: "It has to me no personal phase. It is not a triumph of an individual, nor altogether a party; but an emphatic declaration by the people of what they believe, and would have maintained in government." It must never be forgotten that this is a republic—a representative government of the people.

IN an article in the December *Missionary Magazine*, on Sumatra, Elder R. W. Munson writes the following good word, which all will be glad to read: "I can not close this article more profitably than by saying that in six-months' time we have, by the help and blessing of God, opened a school, which now enrolls sixty native boys (or will when you read this); established a regular service in Malay, which is well attended by the Chinese; earned nearly one hundred dollars toward self-support; and found two male Chinese candidates for baptism, who are keeping the Sabbath and walking in the light of the Word. There is much more in sight. We are confident of being entirely self-supporting in 1901. We need helpers. Pray for us."

CHANGE OF TIME AND PLACE OF HOLDING GENERAL CONFERENCE

IN the REVIEW of November 6, I announced that the October council had voted to hold the next General Conference in Oakland, Cal., Feb. 10 to March 3, 1901. Since then there have been considerations presented which were not known, and hence were not taken into the account, at the time of the council, which, in the minds of the committee, are sufficient to justify the change in both time and place. It is decided to hold the meeting in Battle Creek, Mich., April 2-23, 1901.

This change will not affect the general arrangements that have been made for the Conference, other than the possible addition of a few names to the delegates at large, and the placing of the matter of securing railroad rates in the hands of the regularly appointed transportation agents for the denomination, instead of the special committee appointed by the council. The Battle Creek church will entertain all accredited delegates, free of charge, the same as the Oakland brethren had planned to do. The same arrangement as heretofore announced will obtain in regard to the *General Conference Bulletin*, only that it will be published in Battle Creek instead of Oakland.

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

OCT. 15, 1900, the Manufacturing department of the Review and Herald delivered the first copy of "Christ's Object Lessons." By the end of this week the 50,000th copy of the book will have been delivered by the presses, ready for shipment. Every one of these books is *already sold*.

So far as we know, it stands as a fact that the Review and Herald has sold a larger number of "Christ's Object Lessons," in a given space of time, than of any other book ever published in the history of the institution. This is certainly encouraging, and shows that God is moving upon the hearts of the people to roll back the reproach which has been so long resting upon our schools.

THE RELIEF OF THE SCHOOLS Committee must pay the Review and Herald \$7,500 for the material in these, plus the boxing, cartage, and freight to the tract societies, and we plead with those of our brethren whom God has blessed with money, to help us with liberal contributions. Watch the reports closely each week in the RELIEF OF THE SCHOOLS department of this paper, and let us keep giving and paying until all our debts have been wiped out.

Send all remittances to H. M. Mitchell, treasurer of the General Conference Association, Battle Creek, Mich.

NEXT WEEK

there will be printed in the REVIEW AND HERALD one of the most interesting articles to *Seventh-day Adventists* that ever appeared. Now open wide your eyes, and watch.

THE Winter Announcement of the Battle Creek College is before us, and contains much valuable information to those who are interested in Christian education.

The winter term opens December 19. Mature persons who are contemplating entering the ministry, teaching, canvassing, engaging in commercial or medical missionary work, music, etc., should realize that every effort is being made by the Battle Creek College to give them the preparation that the Lord has called for.

As the college is doing its part, the church-members should arouse to do theirs. "If our church-members were awake, they would multiply their resources; they would send men and women to our schools, not to go through a long course of study, but to learn quickly, and go out into the field."

"The churches have a part to act. They should see that those who ought to receive its benefits attend the school."

Parents, and people all, please awake to the time, and send the young people to school. And where you can not send the young people themselves, be sure to send their names: that you *can* do. Reading-matter will be sent to every person who should attend the school, provided the names of these persons are sent at once to the president of the Battle Creek College.

THE holidays are almost here, and doubtless many of the REVIEW readers have selected presents for their friends. No other present is so much appreciated as a good book. If you desire to make a Christmas present, and have not already made your selection, why not procure a copy of "Christ's Object Lessons" for your friend, or one for each of your friends? We now have plenty in stock, so send along \$1.25 for each copy, and have them mailed to your friends. Do not put it off, for you will not have more than time to address us and have the book reach your friend before Christmas. If you wish to make a present to a child or a young person, send "Easy Steps" or "Best Stories."

Twenty-five cents will send one copy of "Easy Steps" or "Best Stories," postpaid, of heavy paper cover. If you wish one more substantially bound, send fifty cents, and get the cloth "Easy Steps" or the tag-board "Best Stories;" or if you wish the best binding of "Best Stories," send seventy-five cents, and the mailing clerk will take pleasure in rushing the book out by the first mail.

If you do not wish any of these books with which to make presents, send us twenty-five cents for a paper-covered "Steps to Christ," or fifty cents for a cloth-bound book. It is one of the best books that was ever written. Would it not be well to get these books rather than permit your children to read the trashy matter usually found in book stores at Christmas time? A good book is a fine companion, and remember that the book which your child reads this Christmas may influence him for life, either for better or worse; so be sure to make a good selection. Order immediately, as the time is very short in which to send before the holidays. Address Review and Herald Pub. Co., Battle Creek, Mich., and order whatever book you may desire.

S. H. LANE.