

The Adventist Review and Herald

"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 INTERCESSOR

FATHER, I bring this worthless child to thee,
To claim thy pardon once, yet once again;
Receive him at my hands; for he is mine.
He is a worthless child, he owns his guilt;
Look not on him: he can not bear thy glance;
Look thou on me: his vileness I will hide.
He pleads not for himself—he dares not plead;
His cause is mine: I am his advocate.
By that unchanged, unchanging oath of mine,
By each pure drop of blood I lost for him,
By all the sorrows graven on my soul,
By every wound I bear, I claim it due.
Father divine, I can not have him lost!
He is a worthless soul, but he is mine.
Sin hath destroyed him; sin hath died in me:
Death hath pursued him; I have conquered death:
Satan hath bound him; Satan is my slave.
My Father, hear him not, not him, but me;
I would not have him lost for all the world
Thou, for my glory, hast ordained and made,
Because he is a poor and contrite child,
And all—his very hope—on me reclines.
I know my children, and I know him mine,
By all the tears he weeps upon my bosom,
By his full heart that beateth against mine;
I know him by his sighing and his prayers,
By his deep, trusting love which clings to me.
I could not bear to see him cast away,
Weak as he is, the weakest of my flock,—
The one that grieves me most, that loves me least,—
Yea, though his sins should dim each spark of love.
I measure not my love by his returns;
And though the stripes I send to speed him home,
Drive him upon the instant from my breast,
Still he is mine. I drew him from the world;
He has no right, no home, but in my love;
Though earth and hell against his soul conspire,
I shield him; save him; keep him; we are one.

O sinner! what an Advocate hast thou!
Methinks I see him lead the culprit in,
Poor, sorrowing, shamed, all tremulous with fear,
Prostrate behind his Lord, weak, self-condemned,
Clad with the Saviour's spotless righteousness
Himself to hide, and hear the Father's words:
My Son! his cause is thine, and thine is mine;
Take up the poor lost one: he is forgiven!

—New York Observer.

LESSONS FOR CHRISTIANS

MRS. E. G. WHITE

THE third chapter of 1 Corinthians contains instruction which all who claim to be following Jesus should study. Contentions in the body of believers are not after the order of God. They result from the manifestation of the attributes of the natural heart. To all who bring in disorder and disunion, the words of Paul are applicable: "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." Paul here addressed a people whose advancement was not proportionate to their privileges and opportunities. They ought to have been able to bear the hearing of the plain word of God, but they were in the position in which the disciples were when Christ said to them, "I have yet many things to say unto you, but ye can not bear them now." They ought to have been far advanced in spiritual knowledge, able to comprehend and practice the higher truths of the word; but they were unsanctified. They had forgotten that they must be purged from their hereditary and cultivated tendencies to wrong, and that they must not cherish carnal attributes.

It was impossible for the apostle to reprove wrong-doing without some who claimed to believe the truth becoming offended. The inspired testimony could do these no good; for they had lost their spiritual discernment. Jealousy, evil surmising, and accusing closed the door to the working of the Holy Spirit. Paul would gladly have dwelt upon higher and more difficult truths, truths which were rich in nourishment, but his instruction would have cut directly across their tendencies to jealousy, and would not have been received. The divine mysteries of godliness, which would have enabled them to grasp the truths necessary for that time, could not be spoken. The apostle must select lessons which, like milk, could be taken without irritating the digestive organs. Truths of the deepest interest could not be spoken, because the hearers would misapply and misappropriate them, presenting them to young converts who needed only the more simple truths of the word.

"Ye are yet carnal," Paul declared, "for whereas there is among you envying, and strife, and division, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" Their contentions revealed that they had not the mind and Spirit of Christ, that they were walking after the wisdom of their narrow, conceited minds. Their views and feelings were bound about with selfishness. They did not show the liberality, the generosity, the tenderness, which reveals an abiding Christ.

Holiness to God through Christ is required of Christians. If there are wrongs in the church, they should receive immediate attention. Some may have to be sharply rebuked. This is not

doing the erring one any wrong. The faithful physician of the soul cuts deep, that no pestilential matter may be left to burst forth again. After the reproof has been given, then comes repentance and confession, and God will freely pardon and heal. He always pardons when confession is made.

The Lord desires that the soul-temple shall be kept free from all defilement. "Let no man deceive himself. If any man among you seemeth to be wise,"—in his own eyes,— "let him become a fool, that he may be wise." Let him who seeks the highest place learn to think far less of his worldly wisdom, and humble himself, that God may give him the wisdom which is bestowed only when true humility is shown. The world may call him a fool, but God calls him wise; for "the fear of the Lord is the beginning of wisdom." Obedience to God is of far greater value than the esteem of the world.

God's servants are engaged in one common vineyard. "All ye are brethren." Their object should not be to make a show, not to exalt self, but to convert souls, to do a work which will stand the assaults of the enemies of truth and righteousness. Let no man belittle another man's work because it is not in exactly the same line as his own. The souls for whom we labor are not to be converted to the minister, but to Jesus Christ. Let man keep himself in the background; let Christ appear. Talk of Christ. Exalt Christ. Lift Him up, the Man of Calvary.

Paul declares, "I have planted, Apollos watered; but God gave the increase." Paul was the first to preach the gospel at Corinth. He organized the church there. Apollos came after, winning his way to the hearts of the people, and instructing them. But God gave the increase. The success of both came from Him.

God's servants do not all possess the same gifts, but they are all His workmen. Each is to learn of the Great Teacher, and then to communicate what he has learned. All do not do the same work, but under the sanctifying influence of the Holy Spirit they are all God's instrumentalities. God employs a diversity of gifts in His work of winning souls from Satan's army.

"Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor." God, and not man, is the judge of man's work, and He will apportion to each his just reward. It is not given to any human being to judge between the different servants of God. The Lord alone is the judge and rewarder of every good work.

"He that planteth and he that watereth are one," engaged in the same work,—the salvation of souls. "We are laborers together with God: ye are God's husbandry, ye are God's building." In these words the church is compared to a cultivated field, in which the husbandmen are to labor, caring for the vines of the Lord's planting; and to a building, which is to become a holy temple for the Lord. Christ is the Master Workman. All are to work under His supervision, letting Him work for and through His workmen. He gives them tact and skill, and if they heed His instructions, crowns their labor with success. None are to complain against God, who has ap-

pointed to each man his work. He who murmurs and frets, who wants his own way, who desires to mold his fellow laborers to suit his own ideas, needs the divine touch before he is qualified to labor in any line. Unless he is changed, he will surely mar the work.

Remember that we are laborers together with God. God is the all-powerful, effectual mover. His servants are His instruments. They are not to pull apart, everyone laboring in accordance with his own ideas. They are to labor in harmony, fitting together in kindly, courteous, brotherly order, in love for one another. There is to be no unkind criticism, no pulling to pieces of another's work. Together they are to carry the work forward.

There are to be no separate parties in God's work. Every man to whom God has intrusted a message has his specific work, and this is to be done under the great Master Workman. Form no separate parties. In their ministry, God's servants are to be essentially one. Each person has an individuality of his own, which he is not to lose in any other man. Yet he is to work in perfect unity with his brethren. In honor God's workers are to prefer one another. No worker is to set himself up as a criterion, and speak disrespectfully of his fellow worker, treating him as an inferior. Under God each is to do his appointed work, respected, loved, and encouraged by his fellow workers.

"Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." We are to study and obey every caution in the word of God. The Lord desires all to work under His direction. His word is an unerring counselor.

"According to the grace of God which is given unto me," Paul continues, "as a wise master builder, I have laid the foundation, and another buildeth thereon." Others afterward bore their message, and gathered in the souls who believed and were converted. "But let every man take heed how he buildeth thereupon." God's servants are to use the greatest care in regard to the doctrines they teach, the example they set, and the influence they exert on those associated with them. The great apostle appeals to the church and to God to witness to the truth and the sincerity of his profession. "Ye are witnesses, and God also," he says, "how holily and justly and unblamably we behaved ourselves among you."

"For other foundation can no man lay than that is laid, which is Jesus Christ." Isaiah declares: "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Christ has been crucified for us. He is the propitiation for our sins. He is the atoning sacrifice, the true, immovable foundation. He has gathered the believers in church capacity, that they may labor unitedly, strengthening and building up one another in the faith.

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." It is for our eternal

interest to place the right material upon the right foundation. Christ is the great necessity for everyone. It will be to the peril of our souls that we mingle selfishness with the offering laid on the foundation. We are to lay upon it material that will do honor to God. The laborer for God is to do thorough work; his mind is to be pure and clean, free from all the cheapness represented as wood, hay, and stubble. The work of those who bring their offerings to God in humility and love, depending hour by hour on the grace of Christ to sanctify and cleanse from moral impurities, bears the impress of God, who estimates our work, not according to the outward appearance, but according to the heart purity brought into it.

In the work of character building, each person is responsible for the way in which he builds. There are many in our world who teach speculative theories, rather than the simple truths which Christ taught. Everyone will be tested, to see whether his conversion is real. The pure doctrines that are taught in faith, the gold, silver, and precious stones that are brought to the foundation, will elevate and ennoble the receiver. But the teaching that is mingled with human philosophy can never satisfy.

It makes every difference what material is used in the character building. The long-expected day of God will soon test every man's work. "The fire shall try every man's work of what sort it is." As fire reveals the difference between gold, silver, and precious stones, and wood, hay, and stubble, so the day of judgment will test characters, showing the difference between characters formed after Christ's likeness, and characters formed after the likeness of the selfish heart. All selfishness, all false religion, will then appear as it is. The worthless material will be consumed; but the gold of true, simple, humble faith will never lose its value. It can never be consumed; for it is imperishable. One hour of transgression will be seen to be a great loss, while the fear of the Lord will be seen to be the beginning of wisdom. The pleasure of self-indulgence will perish as stubble, while the gold of steadfast principle, maintained at any cost, will endure forever.

SEEING GOD

* * *

"THINE eyes shall see the King in His beauty; they shall behold the land that is very far off."

I like the positive manner in which the verbs "shall" and "will" are used in the Bible. I have rested my tired, throbbing heart upon them many times, and found them all-sufficient for my need.

In Rev. 15:3 we are told that the Lord God Almighty is the King of His saints. Then He is our King; and must there not be some preparation to see Him? Paul tells us that, in order to know something of the power and glory of this King, the eyes of our understanding must be enlightened. Surely we need a clear vision to behold God. We also read, "Blessed are the pure in heart: for they shall see God."

When the eyes and heart are prepared to see God, we behold Him in all the wonderful works of nature. To me, one of the grandest of these is a gloriously tinted sunset, and, a little later, the evening star, and the new moon just dropping out of sight. Is not our King, our God, a God of love, to satisfy our taste and senses with all the sweet and beautiful things we see in nature? But in a much deeper and truer sense He satisfies our spiritual needs.

Dear heart, do you sometimes have an earnest wish to see and know God? Come and tell it to Him, and He will create within you such a yearning, longing desire for Him, that you can not be satisfied until you are folded close to His warm heart of love.

I have passed through seasons of sorrow, and I know how blessed it is to feel that the strong, loving arms can hold and keep me. I am also glad that God is manifested to us in the hearts and lives of His children; and when we come in contact with them and their work, we can express our sympathy by the love light in our eyes, and by the cordial grasp of the hand. Even if there seems to be no other way in which we can help, this kindly act will perhaps give courage to a tired, perplexed heart.

Moses prays, in the ninetieth Psalm, "Let the beauty of the Lord our God be upon us." Should not each Christian heart join in this prayer? "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

"When He shall appear, we shall be like Him; for we shall see Him as He is."

ORGANIZATION

The Science of Life's Development

EARNEST A. RAYMOND

ORGANIZATION is the science of life, for without it no life has ever existed or ever can; much less the only real and true one of constant growth and symmetrical development. Through the limitless realms of the universe, from systems and worlds to atoms and ions; from flinty rock to intangible mind,—all acknowledge its laws. It is the art and science of relation, of cause and effect. God alone, the great First Cause, can unfold all its mysteries, and in the sometime of hope beyond can fully answer and perfectly satisfy the deep questioning of yearning hearts.

But in the ages past, and the years yet to come before man can read as open books the mysteries of being, so vast and deep, infinite wisdom and love have not left him without a key whose combinations can solve every problem and dissolve every doubt. It is only because man has never used it, or, at best, has by its means entered only the outer vestibule of wisdom's treasure-house, that its infinite value and wonderful significance have never been realized.

God made man in His own image, after His likeness; and, says the Scripture, speaking of the body of Christ, "according to the working whereby He is able even to subdue all things unto himself." "In Him dwelleth all the fullness of the Godhead *bodily*."

Most aptly indeed has man been called the masterpiece of God's creative work, for the organism of the body human, with its members and parts and the mind over all, is an epitome of the universe plan, with God as the Mind Supreme, and systems of worlds the body celestial.

But in a special manner has the Inspirer of Sacred Writ called the attention of all men to the perfect analogy existing between His church, in all its operations of life, growth, and development,—the plan of salvation in operation, seen concretely,—and our bodily temple, filled and vivified by the same divine power. How, indeed, could it be otherwise, when the whole is now and forever equal to all its components,—the church composed of human beings, each a system of correlated organs and parts?

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." "And gave Him to be the head over all things to the church, which is His body." "Now ye are the body of Christ, and members in particular."

What, then, shall we expect? Have we so learned Christ and experienced a foretaste of the powers of the world to come, as to regard the illustration used by divine revelation as fanciful and vague, very pretty indeed, but not serviceable,—wholly inadequate to the exigencies of the case? Let us realize once and forever that

the word of God is "quick [living] and powerful," and "liveth and abideth forever;" that through the Scripture "the man of God may be perfect, thoroughly furnished unto all good works."

The church can have no experience, it can pass through no crisis, spiritual or temporal, which does not equally involve its human members; therefore that which can make perfect and thoroughly furnish every part, can and must at the same time do the same for the whole organism. *It is a matter of the perfection of parts.*

Do we love the church?—Even as life; for to it we are drawn and held by the bond of perfect, pure, eternal happiness. Our lives are one; as one with it we live, or die.

Is the church endangered? Is it ill?—Even unto death. When its life and activity is but a hundredth part of what in health it would be; when its bodily warmth has sunk to a comparative zero, surely, if ever, it is time to summon speedily the Great Physician.

But what says the prayer of faith?—"Speak the word only, and my servant shall be healed;" and the command is given, "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."

All organizations must involve two steps: First, separation; second, putting together. The first must be a work of discernment of the nature of elements, of possibilities; the second, of putting together, of so relating these elements that the special kind of energy in each will combine harmoniously with that of the others related to it, and the plan and purpose in view be followed and completed as a natural sequence.

Natural sequence! How lightly the words slip from the tongue; yet in them is expressed the infinite realm of cause and effect. And such indeed, in a literal sense, is organization,—*nature-following*. It is a theme as deep as Mind, as broad as Life.

If, then, we are to study organization,—the science of life,—the science and art of relation, of cause and effect,—by following and observing nature, let us start as nearly as possible from where she starts; let us come as near as we can to the great First Cause. And let us remember in this quest after knowledge, to "judge nothing before the time," and to "prove all things; hold fast that which is good."

"In the beginning God created the heaven and the earth. . . . The Spirit of God moved ["hovered, brooded," literal rendering] upon the face of the waters."

In nature, what is the purpose of brooding? Is it not the development of the latent possibilities, the warming and bringing into activity of the hidden germ? But did the waters contain any elements of life, the seeds, as it were, of that great organism about to appear? What says that same Spirit through Peter? Let us have a literal rendering, more nearly as originally written by men inspired of God: "For this they willingly are ignorant of, that the heavens were of old, and the earth *organized from water* and arising from [or, by means of] water, by the word of God; whereby," etc.

In Genesis, the second chapter and third verse, where the common version tells us that on the seventh day God rested from all His work which He created and made, the primary meaning of the word rendered "created," is *carved, cut*; and the word rendered "made," has the original meaning of *to build, to put together, to construct*. In other words, the passage really tells that God rested from His work of "separating to put together,"—His work of ORGANIZATION.

Wonderful, wonderful water of life! Holding in solution the elements of every conceivable substance and being, of life in all its multifarious parts and phases, requiring but the deep moving of the Spirit to reveal in actualities its infinite possibilities,—such could have but one Origin, one Source.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." Rev. 22:1.

In the language of every day we often speak of lithia water, soda water, sulphur water, etc., and understand that these substances are held in solution in ordinary water. The literal rendering of the word here, and in a similar connection elsewhere, translated "life," is *means of living, subsistence*; thus perfectly agreeing with and explaining the record in Genesis.

"Pure," "clear as crystal;" thus it is absolutely colorless. Such is air, though filled with infinite realities, of which electricity is but an example. So also are many liquids known to the chemist, though holding in solution some decidedly real substances. Thus Paul, speaking in Hebrews of creation, very truthfully said that "things which are seen were not made of things which do appear." But, "He spake, and it was done; He commanded, and it stood fast;" and in Job 10:10, speaking of creation, it says, "Hast thou not *poured me out as milk, and curdled me like cheese?*"

Could language express the sum and substance of the matter in words more concise, by figure more appropriate?

Remember, we are following nature, the great "bringing forth," and have arrived at the point where, though partially organized, "gathered," earth still is covered and enveloped with the watery residue which gave up, "precipitated," its life-substance held in solution,—all by the brooding, the deep work of the Spirit.

And this is only the beginning of the marvelous work of organization. Dear fellow seeker after truth, to us the Spirit says: "Consider what I say; and the Lord give thee understanding in all things."

WHY CHRIST'S COMING IS DELAYED

K. C. RUSSELL
(South Lancaster, Mass.)

THERE are doubtless many who once believed that the Lord's coming was very near, but because He did not come within the time they had fixed in their mind that He should come, they have lost their faith in this glorious doctrine. The truth is, however, that the very delay in the Lord's return is that which will increase our faith and confirm our hope in the comforting truth of His coming.

The apostle says, in 2 Peter 3:9: "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." The text does not teach that the Lord is not slack concerning the promise of His coming; but that He is not slack *as men count slackness*. But how does He count His slackness in not coming? The remainder of the text will tell us how He counts the delay: "But is *long-suffering* to usward, not willing that *any should perish*, but that all should *come to repentance*."

God always counts things differently than man does. In the fifteenth verse of this same chapter the Lord speaks on this point, as follows: "And account that the long-suffering [delaying His coming] of our Lord is salvation." Do you count that the delaying of the Lord's coming, that you might come to repentance, has been your salvation? If you are counting in that way, you are in possession of the mind of Christ on this point.

Lest some one may question the application of the term "slack" to the Lord's delay in coming, I will herewith give two other translations of this text: "The Lord is not slow with His promise as some esteem slowness, but is long-suffering towards you, not being willing that any should perish; but that all into repentance should make way."—*Rotherham*. "The Lord who hath prom-

ised, doth not delay in the manner some account delaying; but He exercises long-suffering towards us, not desiring that any should perish, but that all should come to repentance."—*Macknight*.

From these translations it can be seen that the terms "slack," "slow," and "delay" are used synonymously. It may be that "for joy" some one may not believe that the Lord is so inexpressibly kind to the impenitent that He is delaying His coming, that they may come to repentance; hence I will quote other texts which prove that the Lord is delaying His return: "Behold, the husbandman WAITETH for the precious fruit of the earth [his people], and hath long PATIENCE for it, until he receive the early and latter rain." James 5:7. "The long-suffering of God waited in the days of Noah, while the ark was a preparing." All understand that the days of Noah were a type of the last days of this world's history before Christ is to come. The long-suffering of God waited then, for men to repent, and so the long-suffering of God is waiting now, for men to repent. Is He waiting for you? 1 Peter 3:20.

The Spirit of Prophecy is in harmony with the Bible in this, as in all other thoughts.

If all who had labored unitedly in the work in 1844 had received the Third Angel's Message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work would have been completed, and Christ would have come for the redemption of His people.—*"Great Controversy."*

Had the purpose of God been carried out by His people in giving the message of mercy to the world, Christ would have come to the earth, and the saints would ere this have received their welcome in the city of God.—*"Appeal for Missions," Oct. 21, 1898.*

Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory.—*"The Desire of Ages," page 634.*

If any think that because the Lord has delayed His coming, He may do so indefinitely, they should read carefully 2 Peter 3:10, first part, which says: "But the day of the Lord will come." And this statement is made immediately following the statement that the Lord is "not willing that any should perish, but that all should come to repentance." God's Spirit will not always strive with man; but as soon as all have an opportunity to come to repentance, "He that shall come will come, and will not tarry."

Years ago we were told by the Lord that the angel of mercy was folding its wings to take its flight from this world. Ought it not to be the earnest desire of all to repent of their sins, that the limit of God's long-suffering may not come, and they have failed to "come to repentance"?

Are those sins that have been committed against God and His truth repented of? Have we repented of our neglect in studying His word, and seeking Him both in family and secret prayer? Have we repented of our sin in failing to render to God that which belongs to Him in tithes and offerings? Is the Lord waiting for us to make those wrongs right that we have committed against husband, wife, children, brother, sister, friend, or neighbor?

The Lord has promised that he will lead us to repentance. "The goodness of God leadeth thee to repentance." Rom. 2:4. And even after He leads us, and we come along with Him, He will even then give it to us. Acts 5:30; 2 Tim. 2:25. For one to complain because the Lord has delayed His coming, since we have seen that it is because He is waiting for *all* to come to repentance, would be to do as Jonah did when he was displeased because God had not destroyed the Ninevites. Instead of being displeased, Jonah should have rejoiced exceedingly. So now, and with us, instead of complaining because the Lord has not come, we should rejoice that all may come to repentance. Do not delay in coming to repentance, if you have not already found it.

SOWING FOR PHYSICAL AND SPIRITUAL HEALTH

David Paulson & W. S. Sadler

A COMPREHENSIVE VIEW OF THE DIGESTIVE PROCESS

THAT mysterious process by which solid food substances are transformed into soluble elements so that they may become a part of the human body, is certainly deserving of the closest study. It is a most wonderful process, whereby pure food may be transformed into brain cells, capable of thinking God's thoughts after Him. To accomplish this, there is provided a series of digestive organs, with their respective fluids, to act, a certain length of time, upon the food substances. As the usefulness of these digestive organs depends so largely upon securing certain favorable conditions, it is of the utmost importance that we know how to provide these necessary conditions.

THE DIGESTIVE FLUIDS

The activity of nearly all the digestive fluids depends chiefly upon certain enzymes, or digestive ferments. These digestive principles have a wonderful transforming influence upon the food elements; in fact, this activity is so great that a minute quantity of these digestive fluids seems to have the power of digesting an almost unlimited quantity of food substance, provided the medium in which they act is of the right quality, and the digested portions of food are promptly removed. One part of rennet (the milk-curdling ferment) will curdle from four hundred thousand to eight hundred thousand times its own weight of milk. See Schafer's Physiology, 317. Pepsin, another ferment that is found in the gastric juice, will digest, provided there is sufficient hydrochloric acid present, half a million times its own weight of proteids. Another remarkable property of these digestive ferments is revealed in the fact that they seem to act merely by their presence; that is, apparently, they do not seem to be used up by their activity.

THE ACTION OF FERMENTS AN ILLUSTRATION OF THE WORK OF THE HOLY SPIRIT

As has just been observed, the pepsin and other ferments in the digestive juices seem to possess the remarkable property of acting by their *very presence*; that is, they are not used up, or consumed, by the work they perform. These digestive ferments are a beautiful illustration of the work of the Spirit of God upon the human heart; the mysterious power by which He acts is due to His *presence*. We may recognize truth with the intellect, and by faith we may lay hold of it; and, as it were, digest it, and appropriate it to the nourishment of the soul; but, nevertheless, it is due to the power of the presence of the Holy Spirit that we are able even to recognize truth, much less to lay hold of it by faith, so as to enable it to exert a sanctifying influence upon the character.

From the Holy Spirit emanates an influence of unlimited power, infinite power, and if we do not grieve Him away by creating a wrong atmosphere about ourselves, He will, as do the ferments of the digestive fluids, silently carry on the work of transforming our characters from the earthly

to the heavenly. The pepsin requires certain definite conditions to be supplied in order to enable it to carry forward its mysterious work of transformation; and so with the Holy Spirit: there must be a willing mind, a sincere heart, and a determined purpose to live a life in harmony with the fruits of the Spirit, if we would daily experience the transforming influence of this divine presence.

DIGESTIVE JUICES STIMULATED BY NATURAL FOOD FLAVORS

Among the most important stimulants to the flow of the digestive juices are the natural food flavors. Even the odor, or fragrance, of certain foods will stimulate the flow of saliva, which furnishes a basis for the saying that certain things "make the mouth water." So we see there is a real physiological necessity for preserving the natural characteristic flavors which the Lord has put into every food. Just as every flower has its own characteristic odor, so every food possesses an individual flavor, which has a tendency to arouse the particular digestive activity that is required to effect its transformation. But this arrangement of nature, in common with nearly everything else in this world, has been grossly perverted; to the extent that the cook, instead of endeavoring to preserve the natural flavors of the food, ignores them altogether by adding such coarse and artificial flavors as condiments, spices, etc. And these, instead of stimulating the natural physiological flow of digestive fluids, both hinder their production and retard their influence. Experiments have demonstrated that the taking of mustard, pepper, etc., by its irritation, will cause the pouring out of a large amount of fluid in the stomach, but it is of an inferior quality, consisting largely of mucus, which the stomach glands produce in self-defense. By the use of these artificial stimulants, the *quantity* of the digestive fluid is increased at the expense of the *quality*. An abundance of saliva will serve little or no purpose unless it has in it the requisite amount of ptyalin,—the ferment that changes starch to sugar.

TRUTH KNOWN BY ITS FLAVOR

Just as the Creator has put into every separate food a distinct and characteristic flavor which distinguishes it from every other food; just as He has put flavors in foods, good and bad, which would, to the unperturbed taste, be sufficient to rightly guide man in the selection of his daily food; so also the Lord has placed a *spiritual flavor* in every divine truth. Eternal truth is flavored with the divine Spirit, and by such it may always be recognized. To the soul whose spiritual appetite is unperturbed, the great evidence of the reality of truth will not lie so much in any signs and wonders which the truth may produce, as in the flavor of the spirit which invariably accompanies the preaching of the everlasting gospel and the presentation of unadulterated truth. The individual who really desires food has his appetite for it aroused by recognizing its flavor; and so in our spiritual experience, the one who is hungering and thirsting for righteousness will be eager to lay hold of

every truth he discovers. The flavor of the truth itself will be sufficient to stir up his spiritual appetite, and lead his soul to lay hold of the spiritual nourishment which the Lord has provided in the shape of living principles and precious gems of truth.

These digestive fluids are also stimulated by properly prepared foods. To illustrate: dry food encourages the flow of saliva; and the saliva, when swallowed with the food, encourages the flow of the gastric juice; and the gastric juice, when passed into the intestines, stimulates their digestive fluids. So nature has made it possible for us to start aright the digestive process; and, if this is done, the liability to subsequent digestive failure is very slight. From this standpoint it is clear that the mouth is, after all, one of the most important of the digestive organs. But when the proper function of the saliva is materially interfered with, by drinking large quantities of fluids at meals, and by the use of such foods as require but little mastication, thus allowing the food to pass into the stomach before the saliva has had an opportunity to mingle with it, the digestion of starch is greatly hindered. By endeavoring to subsist upon soft and liquid foods, we give the teeth little or nothing to do; and so nature very kindly takes them away, as the experience of thousands will verify. We are fast becoming a toothless race.

CONDITION OF FOOD ELEMENTS IN THE BLOOD STREAM

Man has been compared to a double sack, the inner walls being the alimentary canal, the outer the skin. Food which is simply in the alimentary tract is, from a nutrient standpoint, no more inside of a man than if he had placed it in his coat pocket. It is the one duty of the several digestive fluids to so transform the food that it can readily pass from this inner cavity into the human system proper. It is an interesting fact that much of the work of digestion is apparently undone as soon as the food substances are absorbed into the blood stream. The starch, which has been changed to sugar in the digestive process, is to a large extent temporarily stored up in the liver as glycogen—a form of starch. The proteids, or albumens, which have been dissolved into peptones in the process of passing through the intestinal wall, are again changed back to practically their original condition. Nature deals with digested fats upon the same principle.

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GOOD LISTENERS

C. H. KESLAKE
(New Brunswick, N. J.)

TO BE able to clothe one's thoughts with words that are in every particular suitable; to be able so to emphasize the words that they shall have the desired effect upon the heart and mind of the one addressed, is truly a desirable accomplishment, which but few speakers possess.

An equally excellent accomplishment, if indeed it does not excel the one already mentioned, is that of good listening. A man may be peculiarly gifted as a speaker, and yet his labor be largely a failure if his audience are not good listeners.

Comparatively few have the gift of oratory, — the power to hold an audience as if entranced, while a flood of liquid words is being poured, as it were, upon their ears,—but all may become good listeners.

Two important admonitions on the subject of hearing are given us by the Saviour: "Take heed *how* ye hear," and, "Take heed therefore *what* ye hear." Their importance can not be overestimated, and yet they are sadly neglected. Much blessing, yea, even eternal life itself, is often lost, because of the failure to listen attentively.

The psalmist said: "I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints." Ps. 85:8. Oftentimes it requires great will power and determination to concentrate the mind upon the subject before one. Satan knows that much, yes, everything, is involved in this question of hearing; and so, to prevent the Lord's voice being heard, he will set a-shrieking a thousand and one voices, every one discordant and ear-splitting. But we ought to assert our privileges in Christ Jesus, and say, with David, "I will hear what God the Lord will speak." And when we are determined to listen, God will make himself heard above every din and discord.

Of Christ it was prophesied, "Mine ears hast thou digged." Ps. 40:6, margin. And again, in Isa. 50:5: "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back."

If it was necessary for Christ to have this experience, in taking upon Him our humanity, how strongly it emphasizes the importance, on our part, of seeing to it that our ears are opened, or digged. When we have cotton in our ears, or they are clogged with accumulated wax, we can not hear so distinctly as when they are free from these things. But we need to have them cleansed morally as well as physically.

How frequently in the book of Revelation we find the expression, "He that hath an ear, let him hear." This is because God has in that book something of the highest importance for His people, and the man who hears and keeps the things that are written therein is promised a special blessing.

We must not forget what the Saviour admonishes about hearing—not only to take heed how we hear, but *what* we hear. Here again we have the Lord's experience foretold, as found in Isa. 42:18-20: "Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? . . . Seeing many things, but thou observest not; opening the ears, but he heareth not." While Christ's ears were ever opened to hear the word of God, and the cry of the needy, and listened for the faintest sound from the poor penitents, they were ever closed to scandal- and gossip-mongers. He could not afford to lend a listening ear to such; for He would thereby have become contaminated with that which was impure and vile. In every respect Christ was the best kind of listener, and we are to study Him.

There is good wisdom in good listening. The wise man says, "The way of a fool is right in his own eyes: but he that *hearkeneth* unto counsel is *wise*." Prov. 12:15. "My son, if thou wilt . . . *incline thine ear* unto wisdom, . . . then shalt thou understand the fear of the Lord, and find the knowledge of God." 2:1-5.

God is wonderful in counsel (Isa. 28:29), and He gives us good counsel in Rev. 3:18.

It is ill-bred and ill-mannered not to give respectful hearing to those addressing us; it is worse than that to do so when God speaks. "The Lord is in His holy temple: let all the earth keep silence before Him." Hab. 2:20.

BIBLE ADDITION AND THE RESULT

MRS. A. L. CUNNINGHAM.

FAITH comes first, and we are to add to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.

What is the result, the answer, the sum? Peter says: "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." And the tenth verse says, "If ye do these things, *ye shall never fall*."

THREE ANGELS

THEY say this life is barren, drear, and cold;
Ever the same sad song was sung of old;
Ever the same long, weary tale is told;
And to our lips is held the cup of strife;
And yet—a little love can sweeten life.

They say our hands may grasp but joys destroyed;
Youth has but dreams, and age an aching void,
Whose Dead Sea fruit, long, long ago has cloyed,
Whose night with wild, tempestuous storm is rife;
And yet—a little hope can brighten life.

They say we fling ourselves in wild despair
Amid the broken treasures scattered there,
Where all is wrecked, where all once promised fair,
And stab ourselves with sorrow's two-edged knife;
And yet—a little patience strengthens life.

Is it, then, true, this tale of bitter grief,
Of mortal anguish finding no relief?
Lo! midst the winter shines the Laurel's leaf;
Three angels share the lot of human strife,
Three angels glorify the path of life.

Love, Hope, and Patience cheer us on our way;
Love, Hope, and Patience form our spirit's stay;
Love, Hope, and Patience watch us day by day,
And bid the desert bloom with beauty vernal
Until the earth fades into the eternal.

—F. S., in Temple Bar.

SPECIAL PRAYER

H. E. S. HOPKINS
(Fulton, Mich.)

MANY of us have near and dear relatives and friends who were once on the Lord's side, and believed the truths we profess, but now have lost all interest in these things. It may be that some have never taken a stand on the side of right. We are anxious for their salvation, of course we are; we pray for them, with earnest prayer too, but it does not seem to be answered. We have waited months, and years, and yet we pray and hope that the beloved father, mother, son, daughter, brother, sister, or friend may yield to the strivings of God's Spirit. The prospect is dark and discouraging sometimes, and we are almost tempted to give them up as hopeless cases.

Did it never occur to you that when we desire special blessings, we must put forth special efforts to secure them? Doubtless we pray at morn, noon, and night every day, and then we remember these cases; but do we ever have *special* seasons of prayer for our loved ones, calling on others at times to unite with us at a stated hour?

While studying the book of Daniel, an incident therein impressed me forcibly. When Daniel's life was at stake, he requested his companions to unite with him in seeking God for deliverance. "He could have prayed alone, and doubtless would have been heard; but then, as now, in the union of God's people there is prevailing power." "For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20.

I remember a young man who was once a devoted Christian; but, being deprived of a mother's tender watchcare, and thrown, much of the time, under the influence of those who did not have the least interest in divine things, his love grew cold. The father felt very anxious for his only child, and suggested having special seasons of prayer, that he might be saved. He would stop in the midst of his work, enter the house, and we would together earnestly seek the Lord. After a week or two the father was called away; still earnest prayer was offered up, day by day. Sometimes, if tempted to neglect it, a voice seemed to say, "Attend to this matter; make no delay." Finally, prayer prevailed, the surrender was made, and the son was prepared for the sad accident which caused him to be laid away until the Life-giver comes.

The blessed Lord does not propose to do alone

all the work that is to be done for the salvation of souls. He has placed you and me here to perform our part. And when He repeatedly tells us, through His servants, that we have but little time to work, and that what is done must be done quickly, He is desperately in earnest.

If we are as truly anxious for the salvation of our relatives and friends as we ought to be, why should we not also be desperately in earnest to bring it about? The Master stands ready to manifest His power in answer to prayer. He has said: "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Isa. 44:3.

Cast away doubt and fear, and every shadow of unbelief, and take God at His word. While others are rejoicing over the conversion of those for whom they have been pleading, we, too, may have the privilege of praising God for His wonderful dealings with our loved ones.

WHY NEGLECT THE PHYSICAL TRAINING OF THE CHILD?

MAMIE A. PAULSON, M. D.

"TRAIN up a child in the way he should go, and when he is old he will not depart from it."

We have always applied this to the child's moral and intellectual training, but if we recognize the fact that the moral and intellectual development depends largely upon the physical growth, why should not this training include the physical as well? A mother said to me, the other day: "I am proud of my daughter, she is very bright and talented. She progresses rapidly with her studies, and I am doing all I can to help her finish her education." Upon inquiry it was found that this mother was almost entirely neglecting her daughter's physical growth. She is only fifteen years of age, and yet on the verge of nervous prostration,—every bit of nerve energy has been used to gain an education. The mother was beginning to appreciate the fact that something must be done for her daughter's health. It is difficult to lay a strong foundation after the superstructure is erected; so it is with great difficulty that a healthy woman can be developed from a physically neglected child.

While I was a young girl, I read "Uncle Tom's Cabin," and I have never forgotten the reply Topsy made when asked who made her. She said, "Nobody, I grewed." Some children grow all right if they have a fair opportunity and a good constitution to begin with, while many others, not so well favored, add to the vast army of weakly, sickly representatives of humanity.

Teach the child that the body must be developed to its very best, because through the physical it must represent its Maker to the world. Impress upon his young mind the importance of the proper carriage of the body. It is not sufficient to say, "Stand up straight," or, "Sit up straight," but show him the crooked tree, which is crooked because it grew crooked; it did not stand up straight while growing. Tell him of the results of a collapsed chest and round shoulders,—that these will soon be followed by tuberculosis or some other debilitating disease.

Teach the child the value of exercise,—what it does for him; how he grows and gains weight while sleeping; and how his mind, muscles, skin, and all his tissues are made of what he eats and digests. Why wait until his habits are formed before teaching him these valuable things upon which to so large an extent his future usefulness depends?

Mothers need not excuse themselves from this duty by saying that the child will not understand it. In fact, a child grasps it much quicker than many an older person, and at once makes practical use of the lessons taught.



"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

I DROPPED a sympathetic word,
 Nor stayed to watch it grow,
 For little tending's needed when
 The seed is good we sow;
 But once I met the man again,
 And by the gladsome way
 He took my hand, I knew I sowed
 The best of seed that day.

—Selected.

TOBACCO, ITS DEBILITATING EFFECTS ON ALL THE BODILY TISSUES

KATE LINDSAY, M. D.

WHILE many earnest temperance workers are willing to sign and circulate a pledge to abstain from strong drink in any form, they do not see that it is almost, if not wholly, as great a damage to the human body to be poisoned and made ill by other forms of narcotics, and consequently the almost universal use of tobacco does not come under the ban of their displeasure. If true emancipation and individual freedom mean release from the enslavement of the alcohol habit, it means, as well, freedom from any other deadly drug which begets, by its use, a craving that can be satisfied only by continual gratification, and which contains a poison as detrimental to all the functions of the body as alcohol.

The use of tobacco is a filthy habit, which defiles the body, both externally and internally. The chemist has extracted from tobacco a strong poison named nicotine. It is one of the most powerful and deadly drugs known, and every boy and young man, in his first efforts to become enslaved, experiences its sickening effects. Like alcohol, the nicotine cripples the action of every organ in the body; it stupefies and benumbs the action of the brain; it interferes with the function of the digestive organs, and impoverishes all the structures by robbing them of needed nutrition. It hinders the action of the eliminative organs, and predisposes to what is known as auto-infection, or self-poisoning, because the wastes of the body are not properly removed.

While the extreme results of acute alcoholic poisoning are usually more intense and more marked in their outward manifestations than those of tobacco, it would be no easy matter to decide which does the greatest actual damage to the human race—tobacco or alcohol. Both hinder the healthy action of every member of the body; both render it filthy, and fill it with all manner of impurities; both damage the intellect and the morals of the race. The boy who begins smoking when young is stunted and degenerate in size and physical strength. His vital organs are weak, and their action often irregular. The medical examiners who inspected the recruits for the American army in the late war with Spain are said to have rejected as high as ninety per cent of the volunteers who were habitual cigarette users, and especially those who began the habit early.

It were surely as reasonable for rational humanity to sign a pledge promising to abstain from this deadly poison, as it is to promise to forego

the use of strong drink. Both these habits are very exacting and selfish in their demands. For strong drink a man will sacrifice all his wealth, his intellect, health, morals, and his hope for life now and hereafter. He will also barter his family's food and raiment. In the place of a husband's kindly care and a father's protection, he will give them only cold neglect and brutal abuse. The tobacco slave will spend his money for the filthy weed, even when his family need food and clothing. It is not only his master, but his deity; for he worships it above all other things either in heaven or on earth. For it he will neglect his duty to his Maker, himself, his family, and his country, and also trespass on the rights of his neighbors. Who, like the tobacco user, can so defile the air, and make unpleasant the surroundings of his fellow traveler by land or sea? He fills the atmosphere with the fumes, and covers the vessel's decks, and car and carriage floors, with filthy expectoration.

The Scriptures tell plainly that our bodies are the temple of the Holy Ghost. In 1 Cor. 3:17 is the solemn warning, "If any man defile the temple of God, him shall God destroy." Who, with all these facts before him, does not feel that there is need for Pledge No. 2? It forbids the use of the poisonous drug, tobacco, as well as alcohol, in the following words:—

I do hereby solemnly affirm that, with the help of God, I will wholly abstain from the voluntary use of alcohol in any form, as a beverage, or in any equivalent manner, and from smoking, chewing, or snuffing tobacco, or using it in any other form, and from in any way encouraging the use of these poisons.

SABBATH-KEEPING FOR THE LITTLE ONES

* * *

I WISH to ask the middle-aged fathers and mothers among the REVIEW readers to give, for my benefit, a chapter from their experience. What I want is the actual working out of tried plans, not theory.

How shall the little ones keep the Sabbath? What shall we do to teach them its sanctity, without making it irksome to them?

I have two children,—one five, the other two and a half, years old; and I must confess that I am at my wits' end to curb their jubilant spirits at all times on the Sabbath. I have Sabbath books, toys, and pictures for them, and these are brought out at the beginning, and put away at the close, of the Sabbath.

As the Sabbath draws on, the children are tidied up, and dressed in their favorite dresses. The Sabbath is always ushered in with songs and prayer, which are continued until bedtime. I easily entertain them with Bible stories, songs, and heart talks. I usually read or sing them to sleep. Have read four chapters from one of the Gospels before they slept. What can bring purer thoughts, sweeter repose, or so easily drive away the influence of the evil angels, as for the little

minds to gradually pass from consciousness, listening to God's own words?

Sabbath morning, with breakfast and worship over, the trial proper begins. Their father, a busy physician, must have a little time for quietness and study, so to me falls the lot of helping the children keep the Sabbath holy.

By and by stories, books, and toys all lose their charm, and the little ones wish to play. They make their daily visits to me (with the couch as a buggy and chairs as horses), but to-day, instead, they attend Sabbath-school and meeting or visit the sick. I am an aged sick woman, for them to visit and help. Then one of them is sick, and I do Christian Help work with him. But this can not last always, and next a *bona fide* romp is in order, unless I can direct the overflow of energy.

Now noisy play and the Sabbath are incongruous ideas to me, and the query in my mind is, What shall I do to work off their natural, frolicsome spirits? Of course in summer we walk to the fields, gathering flowers, watching the birds, bugs, and animals. Last summer a colony of ants interested us for several Sabbaths. But now we are confined almost entirely indoors. What can we do? What has been successfully done to provide the necessary exercise for small children, that will, at the same time, preserve the Sabbath peace and quiet?

Every day's actions, simple as they may seem, are forming the characters of our children. Hence, how carefully and wisely we should move in the matter of training them for God. Will some who have brought children up in the truth, and in the love of it, please teach us younger ones the way?

REQUESTS FOR PRAYER

A SISTER who has just begun to keep the Sabbath requests prayer in behalf of her husband, that he also may see the truth.

I desire your prayers for my family. My husband is not a believer; my daughter is very worldly; and my son, fourteen years old, believes as I do, but is influenced by his associates, and I fear he will be drawn away into the world. Pray for them, and for me, that I may be faithful before them, and that they may be saved.

A brother who is wrestling under the conviction of some great sin makes the following request for prayer:—

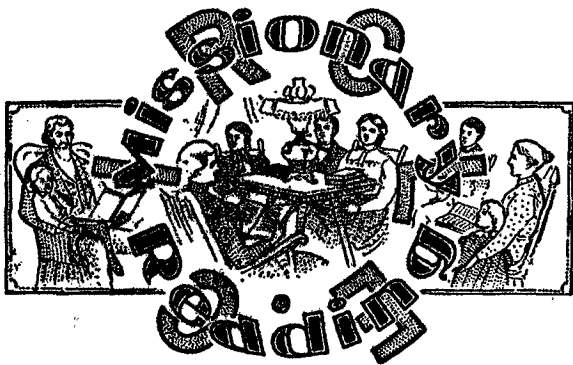
Pray for me, that I may be forgiven, and may know what to do. I wish that God would make me whole and pure, so that I could do His work, but I fear I am lost. Please pray soon, or I am surely lost.

This brother has a violent temper. We hope that earnest prayer will be offered for him, that he may have strength to confess whatever stands between him and the peace which Christ has given for him, and that everything may be quickly made right.

Many of the sisters will remember that a few weeks ago a request for prayer in behalf of a sister in the insane asylum, whose case was regarded hopeless, appeared in this department. We are glad to pass on the following good word which has just been received from her husband:—

I am happy to report that your prayers have been effective, and that my wife's reason is being restored. Praise the Lord! In order to show you how marvelously the Lord has worked, I inclose two letters from the physician, and the letter which my wife herself wrote me. I am deeply grateful for your kind interest in my affliction, and assure you that it has been the source of much comfort and strength to me.

While we rejoice to get this word, we should not cease praying in behalf of this sister, but let our prayers increase in earnestness until she is fully delivered.



"THE FIELD IS THE WORLD"

Nor with the brawl of battle,
Not with the roll of drum,
Not with the shout of conquest,
Should a Christian nation come.

Not by the conq'ring hero,
Not by the armed men brave,
Not by the stir of conflict,
Can a Christian nation save.

Only the Christful gospel,
The strong, sweet song of peace,
Only the Herald from heav'n,
Shall bring their souls release.

Go to this heathen nation,
And plead with them in prayer;
Teach them all things commanded—
I shall be with you there.

So spake the Christ long years ago,
So speaks His church to-day;
Go to the Filipinos,
But go to preach and pray.

Then who will bear the message,
And who will sing the song?
Who from the far, strong people,
Will haste the word along?

—Genevieve Hale Whitlock, in N. Y. Observer.

READING CIRCLE STUDY

A Review of Seven Chapters of Revelation

S. N. H.

In the first chapter we are given the manner in which God communicates to mankind through the gift of prophecy. It originates with God, is given to His Son, who sends it by Gabriel unto His prophets, and they communicate it to the people. So to reject any prophecy would be to reject God, Jesus Christ, and the angel Gabriel, as well as the instrument through which it came.

God, angels, and the Holy Spirit send a heavenly benediction to those who read, or hear read, this book. Christ is revealed as He comes in glory, also His work in heaven in behalf of His people.

"The Lord himself revealed, to His servant John, the mysteries of the book of Revelation, and He designs they shall be open to the study of all. In this book are depicted scenes that are now in the past, and some of eternal interest that are taking place around us; others of its prophecies will not receive their complete fulfillment until the close of time, when the great conflict between the powers of darkness and the Prince of heaven will take place."

The apostle describes the majesty of Christ in Rev. 1:12-18. Most glorious and precious words! Oh, why are we so ready to yield to temptations? Why are we so irresolute in purpose? Why are we so weak to practice the word of God? Why so feeble in action? Why is the glory of Jesus so dimly seen? Why is His preciousness so little realized, His love so imperfectly experienced? This should be our prayer, "Lord, show me thy glory." If we by faith see Christ's glory on earth, we shall love Him and see His fullness in heaven.

The second and third chapters are an abbreviated history of the church, which is shown

in two ways: first, by the names chosen; and second, by the language used. The church did run well for the first century, but lost its zeal, its first love. It soon passed into a state of submission to the persecuting power, without compromising principle, and no reproof was given it, but precious promises were held out to it. The third period was a state of compromise; and the fourth a state of persecution as a result of the worldly union of Church and State. The third chapter covers the signs in the heavens and in the earth. This chapter closes with the great Redeemer representing himself as a heavenly merchantman laden with riches, calling from house to house, presenting His priceless goods, and saying: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." The gold that Jesus would have us buy of Him is gold tried in the fire; it is the gold of faith and love, which has no defiling substance with it. That white raiment is the righteousness of Christ, the wedding garment which Christ alone can give. The eyesalve is true spiritual discernment; for spiritual things must be "spiritually discerned."

In our daily life we should be careful of the record that is passing up to heaven; for God is no respecter of persons, but will render to every one according to his works. The thoughts of those who are finally saved will be upon heaven and heavenly things. Those whose minds are full of the things of this world will never enter the pearly gates. Such are superficial and carnal, loving things that are sensual and devilish.

The fourth and fifth chapters present some of the most wonderful thoughts the human mind can grasp. Our attention is directly called to the great center of the universe, where God is seated upon His angelic throne. In the midst of the angels of heaven, are seen some who have been victors on the earth. But the most wonderful of all is that amid this redeemed company who are in the midst of the angels that constitute His throne, stands "a Lamb as it had been slain"—a monument of God's everlasting love! Christ not only took our nature and is now in heaven, but a company out of "every kindred, and tongue, and people, and nation" are there. And everyone of them has a vial of incense, which is offered with the prayers of the saints. What more could have been done than He has done for our encouragement and salvation?

Then there is the rainbow of promise, a token of God's everlasting covenant, around His throne. The light of the sun is the glory of God. His glory is His character. Ex. 33:18, 19. His character is mercy and love. Ex. 34:6, 7. The work of the sun illustrates His character. Matt. 5:43-48. It brings forth the precious fruits of the earth. Deut. 33:14. "As a flower turns to the sun, that the bright rays may touch it with beauty, so will the soul turn to the Sun of Righteousness that heaven's light may beautify the character with the graces of the character of Christ."—"Desire of Ages." "Christ is sitting for His portrait in every disciple."

The sixth chapter of Revelation is another history of the church. God gives the history of His people and of the world in various ways, that different features may be brought out. Human language is not able to make the different features stand out in only one line so as to be appreciated. This chapter contains the relation of the church to the civil governments. The signs in the heaven are also made prominent. The Saviour's instruction about the signs in the heavens is mentioned by each of the evangelists. In the seven churches and in the seven seals we are brought to the end of probationary time.

The seventh chapter is one of special interest, as it takes up a history of the work of God's people from 1844, and more particularly from

1848. It is a work that will close when God's servants are sealed. It began in 1848, when the time of trouble would have begun had not the angels held the winds until God's people were sealed. It carries them through to the end, and reveals them surrounding God's throne in glory. It also brings in another company, the innumerable number, composed of all the redeemed in glory. "The one hundred and forty-four thousand were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name." "As we were about to enter the holy temple, Jesus raised His lovely voice and said, Only the one hundred and forty-four thousand enter this place; and we shouted, Alleluia. This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The wonderful things I there saw, I can not describe. Oh that I could talk in the language of Canaan! then could I tell a little of the glory of the better world. I saw there tables of stone in which the names of the one hundred and forty-four thousand were engraved in letters of gold."—*Experience and Views, "Early Writings,"* pages 11, 14.

BEREAN LIBRARY STUDY

Review of First Seven Chapters of Revelation

DAILY READING FOR DECEMBER 16-22

Sunday, "God's Love for His People," "Early Writings," pages 31-33.

Monday, "The Open and Shut Door," Id., 34-37.

Tuesday, "End of the 2300 Days," Id., 45-47.

Wednesday, "Duty in View of the Time of Trouble," Id., 47-49.

Thursday, "My First Vision," Id., 9-15.

Friday, article on Reading Circle Study, on this page.

We hope that all will make an effort to follow the preceding readings from "Early Writings." These articles are invaluable, and throw great light upon the different lines of truth given in the first seven chapters of Revelation. Every Bible student, young and old, should possess a copy of "Early Writings," and should give it careful study.

QUESTIONS

1. How is Christ's character portrayed in the first chapter of Revelation? Describe his personal appearance.
2. Give an outline of the first chapter.
3. Give the meaning of the names of each of the seven churches. What period of time was covered by each church?
4. Which churches endured persecution?
5. Which of the churches were noted for their zeal in missionary work?
6. What is the difference in the general character of the two lines of prophecy in the seven churches and the seven seals?
7. Where do the most of the events recorded in the fourth and fifth chapters take place?
8. Who are the four and twenty elders and the four living creatures?
9. What is the significance of the expression "Root of David"?
10. What is indicated by the colors, white, red, and black, in the first three seals?
11. Give an outline of the work represented by the fourth seal. By the fifth.
12. Locate and describe the signs under the sixth seal.
13. Between which two verses of the sixth chapter does the sealing work of the seventh chapter take place?
14. What is the seal of God? Describe the rise and progress of the sealing message.
15. What special honors are conferred upon the one hundred and forty-four thousand? If you fail to be one of the number, who will be to blame?
16. Give an outline of the 2d, 3d, 4th, 5th, 6th, and 7th chapters of Revelation.



BATTLE CREEK, MICH., DECEMBER 11, 1900.

ALONZO T. JONES
URIAH SMITH

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GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,
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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."

The condescension of Christ, the position of Christ, and the nature of Christ, as He was in the flesh in the world, are given in the second chapter of Hebrews more fully than in any other one place in the Scriptures.

But the first chapter of Hebrews comes before the second chapter, and is, therefore, an essential precedent of the second chapter. The first chapter must be followed, and must be understood, unto the second chapter, in order to be able to follow and understand the second chapter.

Yet in the first chapter of Hebrews, the exaltation, the position, and the nature of Christ, as He was in heaven before He came to the world, are more fully given than in any other single portion of the Scriptures.

Therefore it is perfectly plain that an understanding of the position and nature of Christ, as He was in heaven, is essential to a proper understanding of His position and nature as He was on earth.

What, then, is this, as it is given in Hebrews 1?

First is introduced God,—God the Father,—as the speaker to men, who "in time past spake unto the fathers by the prophets," but who "hath in these last days spoken unto us by His Son."

Thus the Son of God is introduced. Then of Him and the Father together it is written: "Whom He [God] hath appointed heir of all things, by whom also He [God] made the worlds."

Then of Christ we read: "Who being the brightness of His [God's] glory, and the express image of His [God's] person ["the very impress of His substance"], and upholding all things by the word of His power, when He had by himself purged our sins, sat down on the right hand of the Majesty on high."

This tells us that, in heaven, the nature of Christ was the nature of God; that He, in His person, in His substance, is the very impress, the very character, of the substance of God. That is to say that, in heaven, as He was before He came to the world, the nature of Christ was in very substance the nature of God.

Therefore it is further written of Him that He was "made so much better than the angels, as He hath by inheritance obtained a more excellent name than they."

This more excellent name is the name "God," which, in the eighth verse, is given by the Father to the Son. "Unto the Son He [God] saith, Thy throne, O God, is forever and ever."

Thus, He is so much better than the angels as God is better than the angels. And it is because of this that He has that more excellent name; the name expressing only what He is, in His very nature.

And this name "He hath by inheritance." It is not a name that was bestowed, but a name that is inherited.

Now, it lies, in the nature of things, as an everlasting truth, that the only name any person can possibly inherit is his father's name. This name, then, of Christ's, which is more excellent than that of the angels, is the name of His Father; and His Father's name is God. The Son's name, therefore, which He has by inheritance, is God. And this name, which is

more excellent than that of the angels, is His because He is "so much better than the angels." That name being God, he is so much better than the angels as God is better than the angels.

Next, His position and nature, as better than that of the angels, is dwelt upon: "For unto which of the angels saith He [the Father] at any time, Thou art my Son, this day have I begotten thee? and again, I will be to Him a Father, and He shall be to me a Son?" This holds the thought of the more excellent name spoken of in the previous verse. For He, being the Son of God,—God being His Father,—thus hath "by inheritance" the name of His Father, which is God; and which is so much more excellent than the name of the angels, as God is better than they.

But this is dwelt upon yet further: "And again, when He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him." Thus He is so much better than the angels that He is worshiped by the angels; and this according to the will of God, because He is, in His nature, God.

This thought of the mighty contrast between Christ and the angels is dwelt upon yet further: "Of the angels He saith, Who maketh the angels spirits, and His ministers a flame of fire. But unto the Son He saith, Thy throne, O God, is forever and ever ["From eternity to eternity," German translation]."

And again: "A scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

And yet again, the Father, in speaking to the Son, says: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

Note the contrasts here, and in them read the nature of Christ. The heavens shall *perish*, but He *remains*. The heavens shall *wax old*, but His years shall *not fail*. The heavens shall be *changed*, but He is *the same*. That shows that He is God: of the nature of God.

Yet more of this contrast between Christ and the angels: "To which of the angels said He at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Thus, in the first chapter of Hebrews, Christ is revealed higher than the angels, as God; and as *much* higher than the angels as is God, because He is God.

In the first chapter of Hebrews Christ is revealed as God, of the *name* of God, because He is of the *nature* of God. And so entirely is His nature of the nature of God, that it is the very impress of the *substance* of God.

This is Christ the Saviour, Spirit of Spirit, substance of substance, with God.

And this it is essential to know in the first chapter of Hebrews, in order to know what is His nature revealed in the second chapter of Hebrews *as man*.

Study the first chapter of Hebrews over and over till this time next week, when we shall go further.

The Peking correspondent of the London Times says that Russia's minister in China "refused to sign the demands" which the Powers supposed were agreed upon to be presented to China. Instead, he "caused to be conveyed to the Chinese envoys an intimation that Russia, ever actuated by sincere friendship for China, will insist upon an amendment to the terms in order to render them acceptable to China, the amendment being either a revision of the death clause by substituting a provision that the guilty shall be punished in a Chinese manner acceptable to the Powers, or that the terms shall not be irrevocable."

"The correspondent declares that this postpones indefinitely all agreement. He adds that the Chinese envoys are kept well informed of the discussions and disputes at the meetings of the ministers. So intimate, indeed, are the relations between Li Hung Chang and the Russians that there is no reason why Li Hung Chang should not be invited to attend the meetings."

PRESENT TRUTH

IN the REVIEW AND HERALD of July 17 last, we said what was true then, what has been true ever since, what is true now, and what will always be true. What we then said is as follows:—

"Some have thought, in the things which we have had occasion to say concerning the apostasy of this republic, that we have been attacking the *present administration*; but this is a mistake. We have had nothing at all to do with the present administration as such, nor has any mention of it been made because it is the present administration. All that we have done is to call attention to the *facts*, and to the nature and the bearing of those *facts*, with respect to the making of the Image of the Beast. This we shall be obliged to continue to do, because events will continue to occur, bearing the same meaning, and to which it will be necessary to call attention, as elements which mark the fulfillment of the prophecy. And this will be so, *whatever administration may be in power*. If the present administration were to cease to-day, and another one were to take its place, we should be obliged to call attention to facts that would just as certainly be elements in the making of the Image of the Beast as any that have so far occurred."

"This being the year of a presidential campaign, there are just now multitudes of people who hope, and are deliberately working to bring about a change of administration. We do not pretend to any knowledge as to whether there *will be*, nor as to whether there *should be*, a change of administration. But we know that, even though a change of administration may be accomplished, *there will be no check in the progress of the elements that go to the making of the Image of the Beast*. If there should be a change in administration; much would be expected in the way of checking the present tide of imperialism. And, in such event, something might be done to check the present particular *phase* of it. But where this particular phase might be checked, others would be established, and would progress just as swiftly toward that goal as the present course has been, or will be, progressing."

"This thing consists not in administrations. It in no wise depends upon administrations, nor change of administrations. Neither change nor no change of administration can effect it; except, perhaps, to check some, while hastening other, features of the general apostasy of the republic. The evil is in the *whole nation*. The nation has lost the *principle* and the *spirit* of a republic: it has lost the faculty of self-government. And the force or effect of a change of administration, whether this year or later, can be fitly expressed in the words of Cicero, at the death of Cæsar (which death, indeed, was accomplished to effect a change of administration, and so to save the Roman Republic from imperialism), when he exclaimed: 'We have killed the king, but the kingdom is with us still. We have taken away the tyrant; the tyranny survives.'

"The Roman Republic did not reach the confirmed imperial despotism of a one-man power, in a straight, uninterrupted course. There were many changes of administration. There were many political reforms accomplished in the many changes of administration. But not one of these changes nor one of these 'reforms' checked the general tide. Not one of these reforms was in any sense a true reform: it was merely political reform, selfishness and imperialism in one phase being supplanted by selfishness and imperialism in another phase."

Some of our readers, not having given to this statement proper attention, have misconstrued some

things that the REVIEW has had to say, from time to time, of the course of the United States. They have thought that we were opposed to the present administration, and to the election of the present administration. But, from these plain words, published before the late campaign began, it is clear that any such thought is a misconception. We have printed it now again.

Therefore, let us say, again, that we have not, and never shall have, anything at all to do or say for or against the present or any other administration in the government of the United States. We have not, and never shall have, anything to do or say about what the present or any other administration should or should not do. But when the present, or any other administration while we live, shall have done those things which are in fulfillment of prophecy concerning the nation, we have had, and shall ever expect to have, to call attention to it as an element in the fulfillment of prophecy. And when attention is thus called to those facts,—to those things which *have been done*,—it is only as facts that they are mentioned, and not at all with any thought of reflection or blame upon the persons in power, who, in their place and degree, and simply because they are in place, have to do with the facts—with that which has been done.

Let us say again: The apostasy of this nation is not in administrations: it is in *the whole nation*. The apostasy of this republic from the principles of its Constitution is not simply in the administration that happens to be at the capital of the nation: it is in *the whole people* that compose the republic.

The nation is a republic, a government of *the people*. Therefore, the only way that there *could* be an apostasy of the nation, an apostasy of the republic, is by there being an apostasy of *the people*. The individual men who happen to be in administrative office at the capital of the nation are but the *representatives of the people*; and what they do they do in their representative capacity. And if they do what is unconstitutional; if they do what is unrepugnant; if they take a course that is the reverse of the fundamental national principle,—they do it only as the *representatives of the people*, and *the people* are responsible. And when the individuals in administrative place do unconstitutional or unrepugnant things, and the people let it go so, still it is true that those things are done by those individuals strictly as the *representatives of the people*: in the doing of it they *do represent the people*.

Imperialism is not found alone, and should not be expected to be found alone, in a few men in representative place, at the capital of the nation. It is in the whole people of the nation. It is manifest on every hand. Nor is it a new thing which has sprung into existence within only the last two years. For years back of that it has been steadily growing, and steadily strengthening itself; and all that was needed was only occasion for it to show itself.

The United States is a government only of the people. And the great reason why *Rome* is the standard of comparison for the course of things in *this nation*, is that *Rome* is the *only nation* of former times that was a *republic*—whose government was of *the people*. And, bear in mind, it is always true—so universally true that it is a principle—that, in representative governments, governments of the people, whosoever occupies administrative place is the representative of the people: whatever he is, he is the representative of the people.

Does not everybody know that Julius Cæsar was the pride and choice of *the people*? That Augustus Cæsar, likewise, was lauded of *the people*, was officially chosen by representatives of *the people*, and was officially entitled “the father of the people”? That it was so with Tiberius also? Does not everybody know that Caligula was not only the pride and joy, but also the pet, of the people? that “prodigious crowds of people everywhere attending him, in transports of joy, calling him, besides other auspicious names, by those of ‘their star,’ ‘their chick,’ ‘their pretty puppet,’ and ‘bantling’”? And everybody

knows, too, that Caligula, Tiberius, and Augustus, and others before and afterward, were fairly monsters of vice and deadly cruelty. Yet, for all this, they were the representatives of *the people*: and they *did* represent the people.

And the main thing which causes it to be difficult for many of our readers to see the true bearing of what we have said and do say of the present course of things in *this* “government of the people,” is that they have not studied as they ought to study the actual course of things in *that other great* “government of the people.” Yet, nine years ago, the whole story was written out in full, and published, and so made easily accessible to all, in a book for *the present time*; that is, “The Two Republics, or Rome and the United States of America.” That book was the truth when it was published; and if all the REVIEW family, if all the Seventh-day Adventists, had truly studied that book through the seven years, up to 1898, they would have had no kind of difficulty whatever in seeing the true and full meaning of all these things which have come to pass, and which are steadily going on, and more of which are surely and swiftly to come to pass. But, having neglected all that, and so not knowing any of that story, nor of the principles involved, it is difficult now for these to see any meaning whatever in these occurrences—and, of all things, in the REVIEW AND HERALD’s having anything to say on the subject.

The truth is that we are now saying, upon FACTS of daily occurrence, only that which, years ago, we said only upon PRINCIPLE and PROPHECY. We now say that the Beast is imperialism in religion; and that the Image of the Beast is imperialism in religion. We also say, now, that before there can be imperialism in religion, there must be imperialism in the State; and that therefore before there can be, and *in order* that there shall be, the Image of the Beast in its true working form in this nation, there must be imperialism in the State. And this is only what we said in but slightly different words, nine years, six months, and twenty-nine days ago. The exact words in which we so long ago said it are the following:—

This paper “exists for the sole purpose of exposing to the American people the movement for the establishment of a religious despotism here, *after the model of the papacy*.”

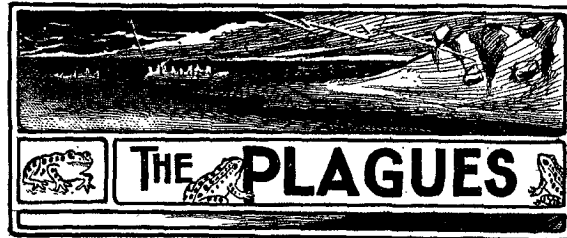
“But no religious despotism can ever be established over a free people. It were literally impossible to establish a religious despotism over the royal freemen who made the Declaration of Independence and the American Constitution.

“This gradual but steady perversion and subversion of the genuine principles of this government as established by our forefathers, this steady inculcation of the principles of paternalism, is but sowing the seeds of a despotism,—whether of the many, of the few, or of ONE, it matters not,—which at the opportune moment will be joined by the political preachers; and out of the wicked alliance thus formed there will come the religious despotism in the perfect likeness of the one which was before.”

Thus it is as plain as anything can possibly be that what we are saying on these things in the REVIEW is simply and exactly what in all the past years we said everywhere. In those times these things were acknowledged to be of the Third Angel’s Message. And who that loves the Third Angel’s Message; who that hates the Beast and his Image; who that wishes to know the process and the progress of the making of the Image of the Beast; who that wants the world to be warned against the making and the worship of the Image of the Beast?—who of these would have it that these things should not now be said in the REVIEW AND HERALD?

Please study these things; for other events are to come, other facts are to occur.

Editors’ Note: This is the second in the series of eight studies on The Plagues. The next article will be, “Who Will Escape the Plagues?” That friend of yours should read these articles. Invest twenty-five cents in a two-months’ subscription for him. Here is an opportunity for you to do real missionary work. The number of those who have been led to accept the truth through reading-matter sent them by friends is large. Will you not increase it? If you can invest fifty cents, to send the REVIEW to two friends, so much the better. We can begin subscriptions with last week’s paper, to make the series of articles on The Plagues complete. You may pay in postage stamps if you wish.



THE SIXTH PLAGUE

SINCE there is no probation in the time of the plagues, there can be no difficulty in seeing that there is no probation under any *one* of the plagues. And especially there could be no probation under the sixth plague, though the record of this plague may seem to state the contrary.

In the account of the sixth plague the statement which pronounces a blessing upon him who keeps his acquired acceptance with God is one of great importance. Because in it we find the light to help us see when the falling of the plagues is near. The plagues are prominent from the fifteenth to the last chapter of Revelation. In chapter 22: 18 it is stated: “If any man shall add unto these things, God shall add unto him the plagues that are written in this book.” But search chapters 15, 16, and onward to the 22d, and there can be found *but one* sign of the coming of the plagues.

Read the first plague; no sign there. Read the second; it has no sign: they are simply statements as to what these are, and where they are poured. Nor in the record of any plague can a sign be found until the sixth is reached. The sixth plague (Rev. 16: 12-15) contains what no other plague contains: it has two scenes. John saw all the other plagues accomplished by each vial-angel and the agencies which that angel set in motion. But in the sixth plague he saw the angel do the finishing act, while the work of preparation was done by three evil spirits, which came out of the dragon’s mouth, out of the beast’s mouth, and out of the mouth of the false prophet.

Now *during the time in which these three evil spirits were at work*,—NOT while the sixth angel was pouring out his vial,—a voice was heard saying: “BEHOLD I COME AS A THIEF. BLESSED IS HE THAT WATCHETH, AND KEEPETH HIS GARMENTS, LEST HE WALK NAKED, AND THEY SEE HIS SHAME.” This is the statement that at once demands our attention.

There are two views taken of this statement, both of which are erroneous:—

1. The most dangerous and most confusing view is that the Scripture under consideration offers a chance of probation during the outpouring of the sixth plague; and that therefore there is probation under all the plagues: or if not under all, at least through the sixth. But I have already set forth the Scriptures which show that there is no probation in the time of the plagues; because, first, Christ has left the mercy seat, and there is mercy no longer for man; secondly, because when the plagues begin, men have cut themselves off from the Spirit of God, and under the plague they *can not* repent; and, thirdly, because then God rewards sinners even as they have rewarded the saints, and doubles unto them double according to their work.

2. The second view is that this text, paraphrased, would mean: Blessed is he that hath watched, and kept his garments, so that now at this time he may not walk naked, and they may not see his shame. Though this view is more in accord with the whole thought of the plagues, yet it meets two serious objections:—

a. It demands an unusual translation, which can be sustained only by stretching the Greek.

b. It darkens the light of the text, and robs the proclamation of its special force. You may as well say, Blessed is he that hath been good that he may gain heaven at last. But the blessing in this text is special. The voice offers the priceless boon of eternal salvation to those who will diligently watch,

to pass unconquered through the last trying hours of test.

But let us rise to the solemn and true significance of this text. It at once sets before us the *gathering of "the kings of the East."* It is spoken in close connection with the mustering calls of the evil spirits. Suppose, then, that these frog-like demons begin their gathering work *before the plagues begin to fall?* What then? From the moment that the kings of the East appear in sight and begin to move, until the *first plague begins to fall*, probation is in its last limits. Applied thus, right in the rapidly closing days of grace, how appropriate the solemn warning, "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame!"

But why is reference made only to those who "keep" their garments, not to those who may obtain?—Because when the judgment begins on the living, the eye of Jesus sees in the book of life those only who have once accepted Him as their Saviour. They have once *obtained* the garments of righteousness. Now will they *keep* them? Will they endure the searching glance of His holy eyes?—Yes; if they have heeded the warning, are awake and watching. There are "a few names even in Sardis;" some of "my people" are still in Babylon; honest ones there are, whose little light is not dimmed by disobedience. These all must be warned to hold fast what they have lest they lose their garments and display their indecent deformity (*ἀσχημοσύνη*, Greek).

The sixth plague has a work of preparation—"that the way of the kings of the East might be *prepared*." Rev. 16: 12. That work of preparing the kings of the East *begins* with the movements of the evil spirits: it is *completed* when the sixth angel pours out his vial on the great river Euphrates. Since the work of the evil spirits has been going on secretly for some time, we have already been living in the preparatory time of the sixth plague, which is indeed the preparatory time of *all* the plagues—the first as well as the sixth. But the *decisive moments* of that preparation will be reached when "the kings of the East" *appear in sight*. Then we have the sign that probation is about to close. Yes, more, we have the sign of the coming of the plagues.

Are these kings of the East in sight?—Yes; decidedly, yes. It needs but little light to see the kings of the East gathering on the shores of China. In just what manner they shall reach the valley and battle of Armageddon is not the most serious question just now. I trust none will wait till *then* to make their calling and election sure. The gathering of these kings means the *last chance of probation*; it means the *coming of the plagues*. For it is the sign.

When you see the kings of the East gathering, know that God is preparing for the sixth movement, and the plagues will soon begin. Since probation closes when the plagues *begin* to fall, *now* is the time to make the best use of probation. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

B. G. WILKINSON.

At the preachers' meeting in New York City a short time ago, a paper was presented on "The Ethics of Authorship." In reporting it the regular New York reporter of the *Christian Advocate* calls for one on "The Ethics of the Publisher," and says:—

If an author holds himself down to clean, pure, honest writing, his manuscript is likely to be returned; whereas if he introduces something distinctly salacious, and gets it in, if possible, with the opening chapter, the probabilities are the book will be published at once, and will become immediately popular. And it is just at this point our own book concern has its most bitter competition. Never once has it descended from its high level. Its books are clean. They can be read without shame or reproach. And there are other publishing houses equally careful, *but the number is few, and very few.*

Yes; there is needed instruction in "the ethics of publishers," and even for professed Christian publishers. And this instruction, especially for the professed Christian publishers, must be nothing else

than, to the very letter, the ethics of the sermon on the mount—the ethics of the law of God in all its broad intent.

THE STOREHOUSE OF SCRIPTURE

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4. Here are three things—patience, comfort, and hope, esteemed most valuable possessions, condensed into this text. So prominently does it bring to view these graces of the Spirit, that it is said that old Dr. Hugh Latimer, in his latter days, used to preach from it continually; and it furnished a wide scope for all his applications.

The apostle here declares that the Old Testament Scriptures are designed to teach the New. Things written aforetime were written for us. The Old Testament is not worn out. The Holy Ghost here sets His seal upon it, and forever enters a protest against undervaluing that sacred volume. Its authority has not yet ceased. The apostles learned from it. It teaches with certainty. Its power still remains; for it develops the graces of the Spirit in those who receive it.

That we through the patience of the Scriptures might have hope. What is the patience of the Scriptures?—It is that patience which the Scriptures inculcate. Many of the varieties of which the Scriptures speak will readily occur to any mind,—patience, under the providences and appointments of God, according to His divine will, though it may not seem suitable to us at the time,—patience, under human persecutions, and the devices and opposition of Satan, however brought to bear upon us,—patience, under the burdens that we may be called to bear for the brethren: "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6: 2),—patience, in waiting for the divine promises to be fulfilled: "Though it tarry, wait for it; because it will surely come, it will not tarry." Hab. 2: 3. "Here is the patience of the saints."

Examples in abundance are given to show what is meant by these admonitions and exhortations. "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Abraham, Isaac, and Jacob were patient sojourners in a strange land, waiting for the fulfillment of the promises made to the fathers. They looked for a city, but "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11: 13.

We have another example of the patience of the Scriptures, in Joseph, who forgave the unkindness of his brethren, and bore patiently the false charges of his master. In David also is another example, who, in many trials, and under many wrongs and reproaches, patiently refrained from touching the Lord's anointed, and spared his life when seemingly placed most providentially in his hands, and under his power. He waited for the Lord to take his persecutor out of the way, in His own time, and establish him in the kingdom, and crown him ruler, according to His promise.

But look at the great example of all, the Saviour's own exhibition of patience under the greatest wrongs and provocations man ever had to endure. "Ye have not yet resisted unto blood," says the apostle, comparing his brethren with Christ, "striving against sin." Heb. 12: 4.

We are to consider the results of their influence. They call us to the holiness, which involves the test of trial. They reveal the design of God in our tribulation, thus sustaining the soul in steadfast resolves. They declare to us promises for the future, which enable us patiently to endure present griefs.

When Paul says that whatsoever things were written aforetime were written for our learning, we may legitimately inquire, What kind of learning? and the apostle himself gives the answer: "That we through patience and comfort of the Scriptures might have hope." This means more than merely imparting in-

formation. It shows that the Scriptures are a manual of moral, or spiritual, learning. The instruction of the Scriptures is addressed to the heart and the will, rather than to the intellect. The object is that we may have hope. Hope is the nerve, the backbone, of the true life, of all serious effort to battle with evil and to live for God.

H. P. Liddon, in the *Penny Pulpit*, says: "For the majority of men, especially as the years pass, life is made up of the disheartenings. The sunshine of the early years is gone. The evening is shrouded already with clouds and disappointments. Failure, sorrow, the sense of a burden of past sin, the presentiment of approaching death,—these things weigh down the spirits of multitudes. Something is needed which shall lift men out of this circle of desponding thoughts, something which shall enlarge our horizon, which shall enable us to find in the future that which the present has ceased to yield. And here the Bible helps us, as no other book can. It stands as the warrant and the stimulant of hope. It speaks with divine authority. It opens out a future which no human authority could attest. There are human books which do what they can in this direction. But they can only promise something better than what we have at present on this side the grave. The Bible is pre-eminently the book of hope. In it God draws the veil which hangs between man and his awful future, and bids him take heart, and arise, and live. Those who will may find in the Holy Scriptures patience, consolation, and hope; not in its literary and historical features, but in the great truths which it reveals about God, about our incarnate Lord, about man. In the great examples it holds forth of patience and of victory, in the great promises it repeats, in the future which it unfolds to the eye of faith, is this treasure to be found."

Of the place which the ancient people of God occupied in the Old Testament, H. Alford says: "The history of the ancient people of God is very full of needful instruction for us. The seed of Abraham were selected as the vehicle of God's will, and ultimately of the blessing of redemption to the world. They were also selected for the great lesson to be read in all ages, that the revelation of a moral law of precepts and ordinances could never save mankind. And this fact is abundantly commented upon in the New Testament."

Of the importance of Old Testament prophecy, he says: "One very great and important region of assurance of our faith will be void, without a competent knowledge of the prophetic books of the Old Testament."

Of the direct devotional advantages of the Old Testament Scriptures, he adds: "The direct devotional use of the ancient Scriptures is no mean element in the nurture of the Christian spirit. They are full of the breathings of the souls of holy men of God; full also of the words of life spoken by Him to the soul searching the Old Testament Scriptures; for they are they which testify of Christ. To find Him in them is the true and legitimate end of their study; to be able to interpret them as He interpreted them, is the best result of all Biblical learning." In Berry's *Interlinear Greek New Testament*, Rom. 15: 4 reads as follows: "For as many things as were written before, were written before for our instruction, that we through *endurance* and *encouragement* of the Scriptures might have hope."

As an instance of the patience, comfort, and hope which come from the Gospels, the following words, from the venerable Dr. Payson, are to the point: "Christians might avoid much trouble if they would believe that God is able to make them happy without anything else. God has been depriving me of one blessing after another; but as every one was removed, He has come in and filled up its place; and now when I am a cripple, not able to move, I am happier than ever I was in my life before, or ever expected to be. If I had believed this twenty years ago, I might have been spared much anxiety."

How many expressions the Bible uses to set forth the Christian's hope, while the things that were written aforetime were written that we might possess this hope in all its extent and in all its manifold bear-

ings. It is the "hope of salvation." 1 Thess. 5: 8. It is "the blessed hope," the hope of the appearing of the Son of God. Titus 2: 13. It is the "hope" of the "resurrection of the dead" (Acts 23: 6); "the hope of glory." Col. 1: 27. The hope set before us in the gospel is therefore called "a good hope," and a "lively hope." We enjoy present blessings, and therefore hope. We rejoice because our future is filled with hope,—the "hope of the glory of God." "Joy, then, comes from hope; hope from the God of love,—hope sure and steadfast, and that maketh not ashamed,—everlasting hope. Glory is ours in prospect,—the glory of the new heavens and the new earth,—the glory of the resurrection,—the glory of the kingdom,—the glory of Christ himself; and it is all yours, simply as those who have known and believed this free love of God. Hence the apostle's prayer: 'The God of [the] hope fill you with all joy and peace in believing.'" —Bonar.

U. S.

PREREQUISITES OF PREVAILING PRAYER

THERE are at least three things that are essential in prevailing prayer. The first of these is *faith*; for it is written, "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." We do not expect anything from that in which we have no faith; hence if we do not believe in a personal God, one who rules over the kingdoms of men, and who has a personal interest in everything that pertains to our individual well-being, both temporal and spiritual, however often we may go through the form of prayer, the one thing that makes prayer "the breath of the soul" is lacking.

It is only when we, in childlike simplicity, open our hearts to God as we would to a dear friend, believing that He is interested in the minutest details of our everyday life, that we realize the real value of prayer. By such faith, exercised through the medium of prayer, every blessing has been brought to the human family, every victory gained that is chronicled in the pages of sacred history, from the days of Abel down to the death of the seer of Patmos. Faith is the victory, prayer the channel through which it comes.

In the book of James we read: "If any of you lack wisdom,"—and all of us do; for wisdom is the ability to apply knowledge,— "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." If our faith is of the wavering kind,—for a time believing or pretending to believe, then again doubting and being driven to and fro by the various winds of doctrine and opinions of those around us,—we need not expect anything from the Lord. Our hearts must be grounded in the truth, our minds stayed upon God; for only such can claim the promise, "It shall be given."

The Son of God, in the person of Jesus Christ, has lived the human life, has felt the power of temptation, has experienced the sorrows and heartaches, of every person in his struggle against heredity and environment; so there is nothing, either great or small, that can befall us that He himself has not passed through, and all without sin. Therefore this same Jesus, having passed into heaven and become our High Priest, sends back the encouraging invitation for us to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

This brings us to our second point,—to *feel* our need. Without a keen sense of our need, our prayers will be few and feeble. He who is well fed daily, and has an abundant supply of food for the future, gives little thought to the ever-recurring demands of the physical man. But let circumstances change, the supply become exhausted, and hunger begin to gnaw at his vitals, with no prospect that its demands may be met, he feels his need, and will be earnest and importunate in his petitions until aid comes.

The same principle is applicable in the spiritual life; for when we think we are rich and increased with goods and have need of nothing, no effort will be put forth to change our condition. It is only when we feel our utter helplessness and inability to meet the duties and responsibilities of life in an acceptable manner in our own strength, that we turn to the Lord with that earnestness that moves the arm of Jehovah in our behalf. Man's extremity is God's opportunity. Sincere prayers that come from a heart burdened with its need are never lost. The answer may be delayed by earthly circumstances, as was the answer to the prayer of Daniel; but the prayer is recorded, and will receive an answer in that way and time that an infinite and merciful Heavenly Father sees is best for the petitioner.

There are several illustrations of this principle in our Saviour's teachings, the most prominent one being the man who went to his friend at midnight to request the loan of three loaves because a friend of his had come to him in his journey, and he had nothing to set before him. In this case, friendship, although one of the strongest of human ties, did not avail; but when the man's need was made apparent by his persistent pleading, the request was granted.

This parable is significant in that it immediately follows the Lord's Prayer, which was given at the request of one of His disciples, and also in that the parable is directly followed by the words, "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

We are not to understand by this lesson that our Heavenly Father is to be compared to a man who needs to be persistently entreated before he will deign to hear us and grant our requests; but it is designed to encourage us to make our wants and wishes known to Him, with the assurance that He will hear and answer our prayers. It is also to encourage us to "pray without ceasing," although an answer to our prayers may seem to us to be delayed. An important part of every petition should be that the Holy Spirit might reveal to us our need in this time of peril.

While a special time has been set apart as a week of prayer, when all are expected to seek God in a special manner, we need not wait for that time, or feel that only then and there will the Lord be entreated of us; but even now, wherever we may be, feeling our need, we may lift our heart to God in prayer with perfect assurance. The following beautiful thoughts from "Christ's Object Lessons" should prepare our hearts and minds for our third point: "Never is one repulsed who comes to Him with a contrite heart. Not one sincere prayer is lost. Amid the anthems of the celestial choir, God hears the cries of the weakest human being. We pour out our heart's desire in our closet, we breathe a prayer as we walk by the way, and our words reach the throne of the Monarch of the universe. They may be inaudible to any human ear, but they can not die away into silence, nor can they be lost through the activities of business that are going on. It rises above the din of the street, above the confusion of the multitude, to the heavenly courts. It is God to whom we are speaking, and our prayer is heard."

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Thanksgiving is defined as expressing gratitude for favors or mercies bestowed upon ourselves or others. War, pestilence, and famine, with disasters by land and sea, have swept away thousands of our fellow creatures

during the last year, while we remain as monuments of God's mercy. However hard our lot may seem to us, when we come to look at it from the Godward side, we shall find abundant reasons for thanksgiving. It both dishonors and displeases the parent for the child to be constantly complaining of its home and surroundings, finding fault with every effort upon the parent's part to make life desirable and pleasant for the child. Such conduct is an imputation against the parent's love and affection. The devil charges God with being unjust and arbitrary, devoid of love and consideration for the beings He has created; so when we fail to appreciate the mercies and blessings of which we are the daily recipients, and murmur and complain at God's providences, we are aiding and abetting the enemy, and dishonoring God, our loving Creator and benefactor.

Thanksgiving has been the means of utterly defeating vast armies arrayed against God's people, when all other means seemed futile. It is a noteworthy fact that sixty-two out of the one hundred and fifty Psalms are almost entirely devoted to thanksgiving and praise. Many times in the Psalms occurs this exclamation: "O give thanks unto the Lord, for He is good; for His mercy endureth forever." Instead of constantly looking at the dark side of our life, as the devil would have us do, let us begin to count up the things we may be thankful for. When we do this, we shall find to our surprise that our mercies and blessings are largely in excess even of our seeming calamities; but when we call to mind what our Saviour has said to us through the apostle Paul that "all things work together for good to them that love God, to them who are the called according to His purpose," we can set all life's experiences to the Lord's account, and rejoice always. What may seem to us as afflictions are only the agents God employs, or permits, to work out for us "a far more exceeding and eternal weight of glory;" and when they shall have accomplished their purpose, we have the blessed promise that they "shall not rise up the second time."

So let come what He permits, even though it be the loss of time, property, and loved ones, and though our bodies be afflicted with pain, let us honor and glorify God in the language of the patriarch Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

"Let good or ill befall,
It must be good for me;
Secure of having thee in all,
Of having all in thee."

"Notwithstanding the fact that there is war and bloodshed, and nations are preparing for battle, thanksgiving should arise from our hearts because the sun of righteousness never sets. The mightiest earthly potentates may be engaged in battle for the supremacy, but the children of God, whose life is hid with Christ, have nothing to fear. Their refuge is safe and sure." While we honor God by expressing our gratitude for mercies and blessings in words and song, and by a cheerful and happy demeanor, let us not forget to bring a generous thank-offering during the Week of Prayer to help sustain the cause, and carry a knowledge of His saving truth to bless other souls. GEO. A. IRWIN.

DOES THIS MEAN ME?

"He is testing His people and institutions in this thing, to see if they will work together and be of one mind in self-denial and self-sacrifice. Carry forward this work without flinching, in the name of the Lord."

These words suggest very much to the earnest Christian. We are being tested, not only on the point of selling "Christ's Object Lessons," but to see if we are willing to lay aside all worldly plans and receive a preparation to enable us to work in the vineyard.

Young men and young women never have had so many temptations to work and live for self as at the present time. There are many who desire a training for the Lord's work; but they have not learned to deny self, to economize, that they might have money to pay for the needed preparation. There are others who have not fully given themselves to

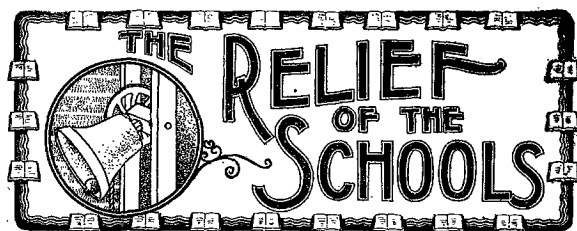
God, and they find themselves so weak in spiritual things that they can not accomplish much.

Has not the time fully come for our churches and leading brethren everywhere to stir up the young men and young women to enter at once upon a training for the Master? Is it not dangerous to stand by and see such persons lose their spiritual life when we might save them for the Lord? *Never will there be a more favorable time to prepare for this work. There are more calls now for consecrated, trained workers than can be filled.*

The Battle Creek College will make a special effort to help young men and young women to get ready for the work. There are some who can spend a number of years in school. We make provision for such in the college, but we recognize the fact that the great majority of men and women of mature age who know this truth can not spend many years in receiving a preparation for the work. We have many classes which are being conducted to favor this great majority of students.

If you have not dared to think it possible for you to attend school, but have a strong desire to do so, write us, telling us your wishes, and we will do all in our power to assist you. But remember that earnest prayer and faith will work marvelous things. Send at once for the winter announcement.

E. A. SUTHERLAND.



AN IMPORTANT LETTER FROM SISTER E. G. WHITE

ST. HELENA, CAL., October, 1900.

DEAR —: I can not at this time write much. I do not feel it my duty to write all that I could write in truth; for it would not be the best thing to do. I must wait and watch and pray. I feel that the Holy Spirit is working you who are on the other side of the Rocky Mountains. But I have not light now that I should visit Battle Creek, and I shall not do this without a plain "Thus saith the Lord." When God sees that the work He has given me will not be refused, and rejected, and His instruction misstated and misappropriated, then I shall have a work to do in connection with those who will co-operate with me in the last great work before us.

Calamities, earthquakes, floods, disasters by land and by sea will increase. God is looking upon the world to-day as He looked upon it in Noah's time. He is sending His message to people to-day as He did in the days of Noah. There is, in this age of the world, a repetition of the wickedness of the world before the flood. Many helped Noah build the ark who did not believe the startling message, who did not cleanse themselves from all wrong principles, who did not overcome the temptation to do and say things that were entirely contrary to the mind and will of God.

Have faith in God. He gave me the idea of giving "Christ's Object Lessons" for the relief of the schools. He is testing His people and institutions in this thing, to see if they will work together and be of one mind in self-denial and self-sacrifice. Carry forward this work, without flinching, in the name of the Lord. Let God's plan be vindicated. Let His proposition be fully carried out and heartily indorsed as the means of uniting the members of the churches in self-sacrificing effort. Thus they will be sanctified, soul, body, and spirit, as vessels unto honor, to whom God can impart His Holy Spirit. By this means they will accomplish the work God designs to have done.

Stir up every family, every church, to do the very utmost of their power, every one consecrating himself to God, putting the leaven of evil out of his heart, out of the home, and out of the church. Let every family make the most of this, the Lord's opportunity. Let self-denial and self-sacrifice be revealed. Let the teachers in the school do as others of God's servants are doing,—cut down their wages. This self-sacrifice will be required of us all. Let all

place themselves where they will be sure to receive the answer to their prayers. It is the cause of God which is at stake.

The preciousness of life is to be appreciated because this life belongs to the Master. As long as we live, we are ever to bear in mind that we are bought with a price. Christ made of himself a whole and complete sacrifice for us, to make it possible for us to receive the gift of everlasting life. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." We have enlisted under Christ's banner for life service, and great responsibilities and possibilities are within our reach.

There are, in the providence of God, particular periods when we must arise in response to the call of God, and make use of our time, our intellect, our whole being, body, soul, and spirit, fulfilling to the utmost of our ability the requirements of God. Just now let not the opportunity be lost. Let all work together. Let children act a part. Let every member of the family do something. Educate, educate. This is an opportunity which God's people can not afford to lose. God calls. Do your best at this time to render to Him your offering, to carry out His specified will; and thus make this an occasion for witnessing for Him and His truth. In a world of darkness let your light shine forth.

Let canvassers do their best in canvassing for the book, "Christ's Object Lessons." Their work will serve a double purpose. They will place in the homes of the people a book containing most precious light, seed sown to bring to souls ready to perish. In receiving this seed into their hearts, they will save their souls through belief of the truth. At the same time means will be gathered for the relief of the schools. Twofold good will thus be accomplished in this work. Let it be done heartily, as unto the Lord.

Let all think soberly; for it is a solemn thing to live. Your life is not your own. You are kept by the power of God, and Jesus Christ desires to live His life in you, perfecting your character. He desires you to work to the utmost of your knowledge and power to carry out the purpose for which He gave you life. Use every capability as His.

My brethren, after you have done all you can do in this work for the schools, by sanctified energy and much prayer, you will see the glory of God. When the trial has been fully made, there will come a blessed result. Those who have sought to do God's will, having laid out every talent to the best advantage, become wise in working for the kingdom of God. They learn lessons of the greatest consequence to them, and they will feel the highest happiness of the rational mind. This is the result that will surely come if you fulfill the purpose of God. Peace and intelligence and grace will be given. It is the design of God that we should all glorify Him, regarding His service as the chief end of our existence. The work that God calls you to do He will make a blessing to you. Your heart will be more tender, your thoughts more spiritual, your service more Christlike. "If ye abide in me," Jesus said, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In considering these things, my spirit rejoices in God.

I could not sleep past two o'clock this morning. During the night season I was in council. I was pleading with some families to avail themselves of God's appointed means, and get away from the cities to save their children. Some were loitering, making no determined efforts. The angels of mercy hurried Lot and his wife and daughters by taking hold of their hands. Had Lot hastened as the Lord desired him to, his wife would not have become a pillar of salt. Lot had too much of a lingering spirit. Let us not be like him. The same voice that warned Lot to leave Sodom bids us, "Come out from among them, and be ye separate, . . . and touch not the unclean." Those who obey this warning will find a refuge. Let every man be wide awake for himself, and try to save his family. Let him gird himself for the work. God will reveal from point to point what to do next.

Hear the voice of God through the apostle Paul:

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Lot trod the plain with unwilling and tardy steps. He had so long associated with evil workers that he could not see his peril until his wife stood on the plain a pillar of salt forever.

There is to be a decided work done to accomplish God's plan. Make every stroke tell for the Master in the work of canvassing for "Christ's Object Lessons." God desires His people to be vitalized for work as they have never been before, for their good and for the upbuilding of His cause. Ministering angels will be round about the workers.

Let our institutions make every effort to free themselves from debt. Let every family arouse. Let the ministers of our churches and the presidents of our Conferences awaken. Then He will tell you what to do next.

You will need to have patience with the tardy ones, who do not feel the necessity of doing anything promptly, thoroughly, earnestly. They have so much to say, so much unbelief to express, and so much criticising, that they lose the peace and joy and happiness in the purposes of God, before they can decide to move. We must become men and women of God's opportunity. I am indeed glad that so much harmonious action has been shown in striving to carry out this purpose of God, and to make the most of His providences.

[Signed] MRS. ELLEN G. WHITE.

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 October and November, 1900, by the Seventh-day Adventist Educational Bureau:—

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— Queen Victoria's silverware is valued at \$12,500,000.

— President Diaz, of Mexico, was inaugurated December 1.

— Boston bootblacks are forbidden to do business on Sunday.

— The Rogers Locomotive Works at Paterson, N. J., have closed.

— The books of the late George Griffith, clerk of the Cincinnati board of education, show a shortage of \$100,000.

— The Lackawanna Iron and Steel Company, of Scranton, Pa., have started their furnaces, thus giving employment to 1,100 men.

— The Indians in western North Carolina have been offered \$40,000 by a lumber corporation, for timber rights on their reservation.

— The British sloop of war "Icarus" has been ordered to Panama "to inquire into the seizure of a British steamer by the Colombian government."

— It is said that "of 700 ten-dollar marked bills paid on a Saturday night by a Massachusetts manufactory to its hands, 400 by the following Tuesday were deposited in the bank by the saloon keepers."

— The decision of the Swiss government in the dispute concerning the Franco-Brazilian boundary, gives Brazil 147,000 square miles of the contested territory, while France gets about 3,000 square miles.

— A Detroit (Mich.) exchange says that "many chewing-gum penny-in-the-slot machines have disappeared from Detroit since the food commissioner took samples for analysis, to see if they contained cocaine."

— Standard Oil shares originally worth \$100 are now quoted at \$82.8.

— About 1,200 Filipino bolomen have surrendered to Captain Green, at Luzon.

— The Fifty-sixth Congress of the United States opened Monday, December 3.

— By cornering 550,000 cases of eggs, some Chicago dealers recently made about \$480,000.

— The Italian Chamber of Deputies recently adopted a socialist motion to abolish court-martials.

— The live-stock show opened December 5, in Chicago, is the greatest ever held in this country.

— Queen Victoria's fifteenth Parliament opened Monday, December 3. Speaker Gully was re-elected.

— November 30 the French Senate unanimously adopted a resolution of sympathy with Mr. Kruger.

— Fire completely destroyed the Chattahoochee Brick Company's plant, near Atlanta, Ga., December 3. Loss, \$60,000.

— Helen Keller, the famous blind, deaf, and mute student, has been elected vice-president of the freshman class at Radcliffe College.

— The government of Honduras recently paid this country an indemnity of \$10,000 for the killing of an American citizen in 1899.

— Last year about 600,000 acres was sown to flax, in North Dakota, and the yield was in the neighborhood of 7,200,000 bushels of seed.

— General C. H. T. Collis, of New York, secured \$25,000 damages, through the Supreme Court, against the publishers of the New York *World*, for libel.

— Dispatches state that "nearly all manufacturing plants at Pittsburg (Pa.) and vicinity are closed, on account of floods. Great damage is being done, and hundreds of families are homeless."

— United States Senator Cushman K. Davis died November 27, at St. Paul, Minn. He was born June 16, 1838, and at the time of his death was chairman of the Senate committee on foreign relations.

— The twenty-seventh annual convention of the National Woman's Christian Temperance Union opened in Washington, D. C., Tuesday, December 4, with "the largest delegation in attendance in ten years."

— A treaty has been signed by Secretary Hay and Senor Correa, the Nicaraguan minister, "conceding to the United States the necessary rights and privileges within the bestowal of Nicaragua, for the construction of the Nicaraguan canal."

— During the progress of a football game in San Francisco, thirteen spectators were killed and over eighty injured, by the collapse of the roof of the Pacific Glass Works. "Many fell into the furnaces and glass vats, and were horribly burned."

— Mr. Ernest Seton-Thompson, author of that excellent book of true and tender stories, entitled "Wild Animals I Have Known," has purchased eighty acres of woodland in Coscob, Conn., which he will lay out as a park, and where he will live.

— Dispatches state that "Christians in the province of Canton (China) have been escorted back to the towns they formerly inhabited, by French and Chinese troops, and the Chinese authorities notified that they will be dismissed in the event of renewed trouble."

— A Washington dispatch, dated December 4, states that "the Kentucky State law requiring railroad companies in that State to provide separate coaches for colored passengers was made the subject of an opinion in the United States Supreme Court yesterday, and the law was sustained." However, it seems that "Justice Harlan dissented, stating his opinion to be that the Kentucky Legislature has no right to classify citizens by color, in railway coaches."

— The people of England and America are great novel readers. Proof of this may easily be gleaned from the following statement, which recently appeared in the New York *Times*: "On the 2d of October, just two weeks after its publication, 40,000 copies of — had been sold. . . . The publishers report that they are sending out a steady average of 3,500 copies a day. It is now a brief month after publication, and the book has passed its 70,000."

— There will soon be a call for more men in the United States navy; for, in his report to Secretary Long, Admiral Crowninshield, chief of the Navigation Bureau, states that "the navy has not enough officers and men available to man the ships on the various stations, and when the new ships provided for are completed, the force will be entirely inadequate to even handle the vessels properly. The present complement is 1,340 commissioned officers, 177 warrant officers, and 14,603 enlisted men. This is apart from the marine corps of 201 officers and 6,000 men."

— It is reported that Winona, Minn., has 400 cases of smallpox, though no deaths have occurred thus far.

— The cost of extending rural free delivery of mail throughout the United States will be between \$4,000,000 and \$5,000,000.

— A Canadian mint will be established, and Canada's gold coin will hereafter be made at home, instead of in England as heretofore.

— Lord Roberts has asked for 8,000 fresh troops for service in South Africa, "to replace battalions incapacitated for duty at the front."

— Rear Admiral Rodgers has been "ordered to join Rear Admirals Remy and Kempff, in Asiatic waters. He has selected the armored cruiser 'New York' for his flagship."

— It is stated, by the *National Watchman*, that "England has \$91,000,000 invested in breweries in the United States," and that "last year she took out of the country, as beer receipts, \$8,100,000 in gold."

— The United States Navy Department has received word that "during a typhoon, November 13, the auxiliary cruiser 'Yosemite' was wrecked on a reef about seventy miles from Guam." Five of the crew were drowned.

— Emperor William has informed Mr. Kruger that he will be unable to receive him just at present, "in consequence of previous engagements." This is simply a polite way of telling Mr. Kruger that he is not wanted at Berlin.

— The astronomical instruments of the Peking (China) Observatory were stolen by French and German generals, and are to be "divided between Berlin and Paris." The instruments were "made by the Jesuits more than two centuries ago." Representatives of the Powers have protested to Count von Waldersee against such a removal of the instruments.

— It appears that on November 12, half a dozen abled-bodied white men were sentenced, by the mayor of Macon, Ga., to work from ten to thirty days in a gang, "for no other crime than that of passing through Macon on foot instead of traveling in carriages or railroad cars." Commenting upon "the growing disposition in this country, for it is not confined to Georgia, to revive those persecutions of the poor which so disgraced British law even in the present century," the *Public*, a Chicago weekly, says: "The report calls them 'tramps,' and the reporter tells of their plight as if it were a most excellent joke. If persons supposed to be tramps can be treated in this way, without evidence of any criminality on their part, the time is not far distant when the persecution will reach to classes higher up than tramps."

— In a letter addressed to the Havana (Cuba) papers, General Maximo Gomez recently stated that he would refuse to accept any office under the Cuban Republic. He said: "As a revolutionist, I have always understood that from the moment the revolution was ended, my mission will be terminated. What remains to be done to attain the felicity of the land is not a matter to be decided by cavalry charges. The problems pressing for solution must be solved with prudence and calmness, and without the ardent patriotism that might have been necessary at other times. Cuba now presents a great field for improvement, which must be carried out judiciously. It is a field where all her children can work. My retired life and my persistent refusal of the positions that have been offered me, should be sufficient proof that my determination is irrevocable. I firmly believe that the highest distinction which a man who has fought so much can take with him to the grave, is the esteem of all, and this can only be attained by not governing anybody or anything."

— Under the heading, "An Ecclesiastical Marriage," the *Christian Advocate* says that "the formal union of the Free and United Presbyterian churches of Scotland has been accomplished. On October 30 the Free Church Assembly and the United Presbyterian Synod respectively decided to unite, which was consummated on the morning of October 31, in Edinburgh. The ministers marched from their respective halls to the Royal Institution, and then proceeded to Waverley Market, and held the first meeting of the United Free Church of Scotland. Three thousand ministers took part in the procession, and dense crowds along the road cheered them repeatedly. The Earl of Aberdeen; Dr. Joseph Parker, of London; the Rev. John Watson, of Liverpool, and delegates from Canada, Australia, Jamaica, Africa, and France, participated in the proceedings. The Rev. Robert Rainy, the principal of New College, Edinburgh, of the Free Church of Scotland, who has been in the ministry forty-nine years, and is well known as an author, was elected the first moderator of the United Free Church. Notwithstanding this union, there are as many sects as there were before; for a small minority, opposed to the union, assembled in a separate hall, and constituted themselves a Free Church Assembly."



ONTARIO

As in apostolic times, and as in the days of the reformers, Ezra and Nehemiah, there are many adversaries to the work here, yet there is also much to encourage us. The canvassing work is improving; and almost every week persons are accepting the truth.

The annual meeting of the Lord's Day Alliance was held in Toronto, November 9. I was present at the meeting, and never before have I attended a convention of those working for Sunday legislation where we, as a people, were brought into such prominent notice. A resolution was passed, the substance of which was that, *Whereas*, There is a sect of people known as Seventh-day Adventists, who are working systematically to bring about a disregard of the Lord's day (Sunday, of course, they meant), therefore we urge that more earnest efforts be put forth to warn the people against the teachings and literature of this people; also that we advise the ministers to become better informed in regard to the *historical and Scriptural basis for Sunday observance*. A lively discussion of this resolution then followed, lasting about twenty minutes. Several ministers spoke of having come in contact with our books, and of the very pernicious influence of the same. One minister said that he was astonished that some ministers would even allow their members to read our literature. What greater power than this does the Catholic Church profess to exercise over its members? Of course our work and belief were misrepresented.

That Seventh-day Adventists should be the only people mentioned as a body against whom their efforts should be directed is indeed significant. It shows that the remnant mentioned in Rev. 12:17 is being discerned and brought to notice. If the resolutions there passed are carried out, which they no doubt will be, the minds of many will probably be prejudiced against the message, and it will be harder to get people to take and to read our books and papers. It is therefore all the more urgent that we circulate our literature, to the utmost of our ability, before the circumstances become still more unfavorable. We must work while the day lasts. To this end let canvassers and other workers be more diligent than ever before.

But while some will be prejudiced against the truth, others will have a desire to investigate it. The resolution means that in many parts of the province where Seventh-day Adventists have scarcely been known or mentioned as yet, the people are going to hear about them in this ministerial warning. May not Phil. 1:15-18 in some degree meet a fulfillment in this? Some will no doubt be stirred to investigate, and, as a result, receive the present truth; and may not some of those who warn the people against this doctrine be led to examine more closely and accept of God's Sabbath? No doubt there are earnest, sincere Christians among them.

To disprove the mistaken idea that our literature is so "pernicious," such books as "Christ's Object Lessons" should be put into the hands of the people as speedily as possible. It seems very providential that this book is published just at this time; for nothing could be better adapted to dislodge prejudice and show to the people the converting, sanctifying influence of the truth for this time than this book. We hope our Conference may furnish places for thousands of these books.

Another resolution (no doubt growing out of the experience the Lord's Day Alliance has had with the cases of our people and others that have been carried up to the Court of Appeals) was passed to bring about such a change in the legislation that convictions for Sunday labor or desecration, secured in the lower courts, can not be quashed by appealing to the supreme or higher courts. This would cut off the right of appeal to those who might feel that they had not received justice in the lower courts. This resolution was so manifestly unfair that some leading minds in the alliance were afraid of it, and it did not pass without opposition by voice and vote. But it passed by a large majority. This move would be nothing less than despotic. Even in pagan Rome, Paul had the right to appeal to Caesar, and he was heard by that dignitary. The right to appeal is a sacred one; to provide for it, these very courts are established. But we must expect the denial of our rights. The agitation of this question will furnish opportunity for enlightening the people on the subject of religious liberty. A further report of this Lord's Day Alliance meeting will be found in the *Sentinel of Liberty*, which all should take and read.

F. D. STARR.

WALLA WALLA COLLEGE

THE first three months of the school year are now in the past. An excellent spirit has been manifested thus far in Walla Walla College. All the pupils are orderly and studious. We have now rather a young class of students. Many of them do not know the Lord, but we see manifestations of His work among them.

Our winter term opened December 5. Thus far the enrollment has reached two hundred. We expect to open a canvassers' school about January 1, when we hope to see a goodly number avail themselves of the benefits of the instruction that will be given. Every provision possible has been made by the board for the students to engage in this work.

We are preparing to conduct a vigorous campaign for "Christ's Object Lessons." From twenty-six to thirty of our teachers and students expect to engage in selling this book, and two days have been set apart as holidays, in which to introduce it in the college vicinity. Many more of our brethren in the village are also preparing to sell the book, and a class of about sixty are in training, and have been for two weeks past. We are conducting a regular and thorough study of the book, and also of the method of presenting it. We expect to canvass every family within five miles of the college.

The Lord himself has spoken concerning this work: He has told us that there is a blessing for everyone who will engage in it. We hope for the blessing of God upon the school, and ask for the prayers of our brethren in this district.

Very few of our students are planning to canvass the coming summer, but we desire, and shall do all in our power, to interest them in this branch of the work. Especially do we hope that a goodly number may decide to give themselves to the work of selling books during the coming vacation.

We are looking forward to great blessings, and we hope to see many of our students converted during their stay here. We long to see the day when the missionary spirit shall prevail among our young people. We hope that the parents who have children in Walla Walla College will give themselves to prayer for these young persons, that they may be converted unto God.

Could we all realize the intense activity among the heavenly host in this great closing work on earth, how differently we should view matters. But it seems as if the people of God had been seized with paralysis, and that, too, just at the very time when the greatest energy is needed. But we shall labor in faith. We believe this message will triumph gloriously, and that, too, right early. What a privilege we have in co-operating with God in this great work! He might employ only heavenly agencies, but He has chosen to link humanity with himself in this work; and as we approach the great crises, when the commandments of God are to be utterly made void by the nations of the earth, what a wonderful privilege it is that we may stand on God's side, holding forth the principles of righteousness. What loyalty this should call forth from every child of God! what zeal and energy! Let us not disappoint our Redeemer by remaining indifferent to His directions.

E. L. STEWART.

FLORIDA TRACT SOCIETY PROCEEDINGS

THE seventh annual session of the Florida Tract Society was held during the Conference at Terra Ceia, Sept. 28 to Oct. 8, 1900. Four meetings were held in which plans and methods of work, and reports of the various societies and companies, were discussed. A very interesting report of the school work among the Cubans of Key West was given by Sister Burgos, a former Baptist missionary.

The following officers were elected for the coming year: President, Irving Keck; Secretary and Treasurer, Josephine Grannis Yergin. Executive Committee: Irving Keck, L. H. Crisler, J. D. Heacock, J. W. Clement, C. H. Rogers.

Resolutions were passed, adopting the plan of giving ten cents a week for the missionary work; encouraging the general periodical work, especially the circulation of the *Signs* and the *Review*; and recommending to each and all the benefits derived by improving the smallest as well as the greatest opportunities of daily service and ministry.

IRVING KECK, Pres.
JOSEPHINE GRANNIS YERGIN, Sec.

COLPORTAGE

WHEN I went to the Michigan camp-meeting, I took with me about ten thousand pages of tracts. About four o'clock each evening I went out and distributed these tracts until dark, and some whom I visited were anxious to read and understand.

Now I go to Bedford, Eckford, and Homer. I was lately at Homer, and distributed five or six thousand pages of tracts. In November I distributed between three and four hundred papers in the eastern part of Battle Creek. I never before found people so anxious to get our reading-matter; and I have been distributing more or less for the last twelve or fourteen years.

I go to four districts in the east end of this city every two months. I always find some who are thankful to get our reading-matter, and not one refuses it now, although a dozen or more used to refuse.

A. M. COLEMAN.



AN OPPORTUNITY

A BROTHER who is of a missionary spirit, and owns a small printing press, can be of much benefit to the cause in the Southern field, at the same time supporting himself. For particulars, address N. W. Allee, 243 S. Boulevard, Atlanta, Ga.

ADDRESSES

THE address of Elder E. W. Webster is Box 982, Phoenix, Ariz.

The address of Elder J. G. Wood is 1175 Huffman Ave., Dayton, Ohio.

The address of Elder E. W. Snyder is Casilla del Correo 38, Asuncion, Paraguay.

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.—A home among Sabbath-keepers for a boy of 13 years, by a widow having seven small children, who lives in the woods many miles from any of our people, and is in feeble health. Address Mrs. Carrie Davidson, Seguin, Clallam Co., Wash.

WANTED, AT ONCE.—An experienced and competent broom maker who understands the making and grading of brooms for the Eastern markets, to take charge of the academy broom shop. Only those who are qualified to take charge of boys in the making and disposing of brooms, and who can furnish satisfactory references, need apply. Address Frederick Griggs, South Lancaster, Mass.

PUBLICATIONS WANTED

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

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

Mrs. J. C. Foster, Miles City, Mont.

Eunice E. Thompson, Burwell, Neb.

T. H. Painter, Staunton, Va., *Review, Signs*.

C. Castberg, 19 Tehama St., San Francisco, Cal.

Will L. Killen, Meadows, N. C., tracts on Sabbath and origin of Sunday.

H. W. Reed, Neenah, Wis., papers and tracts in English, Danish, and German.

Mrs. L. Wightman, 9 Beeman St., Canandaigua, N. Y., *Review, Signs, Sentinel*, tracts.A. K. Atteberry, 251 Springhill Ave., Mobile, Ala., *Review, Signs, Instructor, Lifeboat, Little Friend*, tracts.Emma Morrill, Clarkson, O. T., *Signs, Sentinel, Instructor*, a few tracts in the German and Syrian languages.

FOR the ordinary business of everyday life, each person should know how to keep a set of books; should know what the different commercial papers are, and their use. It is not necessary to spend several months, and a large amount of money, in obtaining this knowledge.

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Principal of the Battle Creek College Commercial Department, gives a working knowledge of bookkeeping, in so clear and simple a manner that it can readily be learned at home.

Concerning "Fireside Accounting and Business Training," and the subject of bookkeeping, Elder G. A. Irwin, president of the General Conference, says:—

"It is a Scriptural injunction to 'owe no man anything,' and the same principle applies to our relations to the Lord; but in order to know our exact standing, both with God and man, it is necessary to keep an accurate account of all our business transactions.

"Very many otherwise good people become involved, and dishonor both themselves and the cause of God, because they go in debt here and there without keeping any account as to whether their outlay exceeds their income. System and order is a law of heaven, and should be with those whose citizenship is there.

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

EAST-BOUND FROM BATTLE CREEK.

No. 8, Mail and Express, to Pt. Huron, East, and Detroit.....	3.45 P. M.
No. 4, Lehigh Express, to Pt. Huron and East.....	8.27 P. M.
No. 6, Atlantic Express, to Pt. Huron, East, and Detroit.....	2.25 A. M.
No. 2, Lehigh Express, to Saginaw, Bay City, Port Huron, and East.....	6.50 A. M.
No. 74, Mixed, to Durand (starts at Nichols yards)....	7.15 A. M.
Nos. 8 and 74, daily, except Sunday.	
Nos. 4, 6, and 2, daily.	

W. C. CUNLIFFE, Agent,
BATTLE CREEK.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 25, 1900.

EAST		8	12	6	10	14	20	36
		*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atl'ntic Express.
Chicago.....	pm 9.35			am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25			8.45	pm 12.05	4.40		am 1.20
Niles.....	am 12.40			10.15	1.00	6.37		2.30
Kalamazoo.....	2.10	am 7.30		pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek.....	8.00	8.10		1.00	2.42	7.28	6.48	5.05
Marshall.....		8.38		1.30	3.04	7.51	7.10	5.30
Albion.....	4.00	9.00		1.50	3.30	8.11	7.30	5.52
Jackson.....	4.40	10.05		2.35	4.05	8.50	7.50	6.40
Ann Arbor.....	5.55	11.10		3.47	4.68	9.43		7.45
Detroit.....	7.15	pm 12.25		5.30	6.00	10.45		9.15
Falls View.....						5.02		4.13
Susp. Bridge.....						5.17		4.33
Niagara Falls.....						5.30		4.40
Buffalo.....						6.14		5.30
Rochester.....						8.13		8.40
Syracuse.....						5.15	pm 12.15	10.45
Albany.....						9.05	4.50	am 2.50
New York.....						pm 1.30	8.45	7.00
Springfield.....						12.16	6.15	7.40
Boston.....						3.00	9.00	10.34

WEST		7	17-21	3	5	23	13	37
		*Night Express.	*N.Y. Bos. & Atl. Sp.	†Mail & Express.	*News Express.	*West'n Express.	Kalam. Accom.	*Pacific Express.
Boston.....								
New York.....		pm 2.00				pm 3.30		pm 6.00
Syracuse.....		4.00				5.00		am 12.10
Rochester.....		11.30				am 2.00		pm 12.25
Buffalo.....		am 1.23				4.05		pm 2.25
Niagara Falls.....		2.20				5.20		pm 3.50
Falls View.....						6.02		4.52
Detroit.....	pm 8.20	8.25	am 7.15			5.34	pm 4.35	5.05
Ann Arbor.....	9.45	9.25	8.40			pm 12.40	6.45	am 12.30
Jackson.....	11.15	10.20	11.05	am 3.30		2.40	7.30	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	4.35		3.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.15		4.28	10.00	3.35
Niles.....	3.15	1.22	3.25			6.05		3.05
Michigan City.....	4.25	2.20	4.35			7.05		3.01
Chicago.....	6.30	4.00	6.40			8.55		7.50

*Daily. †Daily except Sunday.

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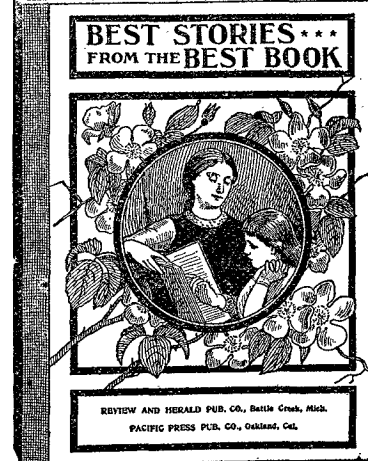
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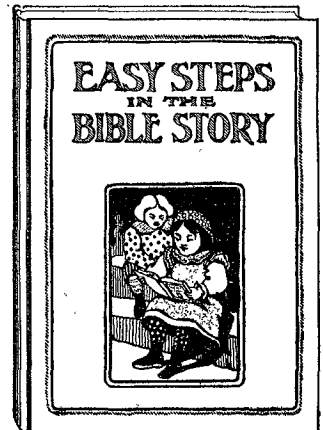
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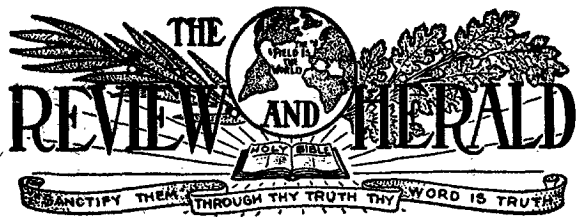
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REVIEW AND HERALD PUB. CO., Battle Creek, Mich.





BATTLE CREEK, MICH., DECEMBER 11, 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 city of Minneapolis has decided to make farming and gardening a part of her public school instruction.

ONE of the most telling evidences of the spread and prominence of Catholicism in the United States is the Christmas journals that are appearing.

THE House of Representatives of Congress last Thursday passed, by a vote of three to one, an act abolishing the army canteen. The act has yet to pass the Senate, and especially the administration, before anybody can be sure that it is law.

THE Fleming H. Revell Company, the evangelical publishers, have arranged to publish an edition of that excellent book on the subject of the Holy Spirit — "Power for Witnessing." That is good. And we are sure that they will be obliged to print more than an edition. Have you read that best of all books on that subject? Price, 75 cents. Address Pacific Press, Oakland, Cal.; or Review and Herald, Battle Creek, Mich.

NEARLY forty thousand of the "Marshaling of the Nations" have been sold in five months. Ten times that number can be sold; for it will never be out of date. Have you read it? Have you sold it? The price is only 10 cents. Not much effort is required either to buy the tract or to sell it. And the effort is still less when a person has seen it. Address the Pacific Press, Oakland, Cal.; or Review and Herald, Battle Creek, Mich.

THE Presbyterians of the United States are discussing the proposal that their creed be revised. At its meeting in October, the presbytery of San Francisco, Cal., "agreed to the alteration of the phrasing of the sections relating to predestination, foreordination, and infant damnation. It was further recommended that the section referring to the pope as *anti-christ be stricken out*, and that the *ban against the intermarriage between Presbyterians and papists be removed*." That is the great mischief of a human creed: it mixes up indiscriminately truth and error; and then, in this confusion of things, when revision must be made, the truth is equally to be swept away. Calvin's predestination and infant damnation is a piece of as sheer satanic invention as ever was put into words by man. And that the Presbyterians should seek to close up the gulf that separates them from the papacy, is akin to it.

THE German emperor, by a decree, has placed the English language on an equality with Greek in the German schools, and it is to displace French as an obligatory study in the upper classes.

IOWA has done the excellent thing of establishing a library in each school district in the State, for the use of the pupils in the district schools. It could well be wished that every State in the Union would do this. One of our earliest and most grateful remembrances is the good library of the district school in Ohio.

WE have received a package of Seventh-day Adventist tracts, printed in the Arabic language. They are "The Sabbath," "Is the End Near?" "Can We Know?" "Bible Questions and Answers Concerning Man," and one on health, the title of which we can not exactly make out, as it is in Arabic. The tracts were sent to us by Brother J. H. Krum, from Jerusalem; from which we take it that the printing has been done in Jerusalem. At any rate, we are exceedingly glad that the Third Angel's Message can reach the Arabs in their own language.

THE *Independent*, with real concern, observes: "It is a very serious question that is facing the Christian world in China. Has Christianity, or even civilization, lost its hold? It would almost seem so, from the reports that come of the conduct of the allied troops. Bitter and cruel as was the savagery of the Boxers, it was no worse than that of those who have sought to visit upon them the punishment for their crime. The testimony is too uniform and too detailed to admit of any doubt." The answer to all that is: (1) There is no Christian world in China; (2) there is no Christian world on this terrestrial ball; (3) *Christianity has not lost its hold*; (4) and from the time of Nimrod until now, "civilization," especially of those who boast of theirs, is a term that covers very thinly the same old original barbarism, which will quickly be revealed when customary restraints can safely be disregarded.

AT Harvey, Ill., there is published a little paper that is worth more than its weight in gold. It is the *Gospel Farmer*. We have received the first number of it, and it is so brimful of plain, practical gospel-farming sense that we only wish we could reprint it bodily in the REVIEW: we shall reprint the most of it in separate articles from time to time, for we wish as many as possible to see how good and sensible it is, and to be convinced of its excellence. But you had better not wait for anything of that kind: send your subscription to the *Gospel Farmer* itself, at Harvey, Ill., and get it for a whole year. It will cost you only 25 cents, and this one copy alone is worth many, many times that sum; for it is full of truth that will last forever.

THE special midwinter issue of *Good Health* is now ready. Get a copy; for it contains important information. The illustrations, which include a number of colored cuts, printed after the most modern color-type process, show the diseases from which animals suffer, and from which human beings suffer because of contact with animals. This number contains special information relative to the treatment of the diseases most prevalent during the winter months. As the edition is limited, we suggest that you order at once from the Good Health Pub. Co.

THERE is in Chicago an organization known as the Woman's Keeley Rescue League. At their meeting a short time ago the special subject for discussion was "Drunkenness among Women in Chicago." It was therein developed that "thousands of Chicago women, including many of high social standing, have been and are resorting to the Keeley cure and other means" to free themselves from the habit of strong drink. It was also stated that proprietors of drug stores mix with the soda-fountain drinks sufficient intoxicants to create a taste for strong drink. It has long been known that manufacturers of candy do the same thing with candies. Before all, there is nothing as good as clear, pure water, or genuine fruit juices and fruits in their season.

TO THE SCANDINAVIANS

THERE have been several inquiries as to whether there will be editions of "Christ's Object Lessons" printed in the Swedish and Danish languages. We are glad to announce that this good book will be printed in both these languages, and that the translators are now hard at work upon the manuscript. Exactly when these editions will be ready for delivery, we can not say at this time; but we hope to have the Danish translation, at least, within the course of two months, possibly it may be ready earlier. The Swedish edition will be a little later. We trust that our Scandinavian brethren will remember this, and that they will wait to purchase the book in their own language. All the proceeds from the book in the Scandinavian languages will go to help the Scandinavian publishing house. P. T. MAGAN.

A SMALL leaflet of sixteen pages, prepared by the General Conference Committee, containing a brief statement of the financial condition of the Christiania Publishing house and the propositions that have been submitted to its creditors, also an appeal by Sister White in behalf of the work in Scandinavia, has just been published. The leaflet will be sent out to ministers, licentiatees, Bible workers, church elders, and isolated Sabbath-keepers. It is the plan to place a copy in each Seventh-day Adventist family, so that opportunity may be had for its careful reading at home.

I trust that the appeal written by Sister White may receive special consideration, and that each one may be impressed thereby to do all he can to lift this institution out of its embarrassment. It is not only the publishing house in Christiania, but it is the Lord's cause that is at stake. Self-denial and earnestness on the part of each one just now, will turn the tide and bring victory; so let us all show our appreciation of the truth, and our devotion to the cause of God at large, by a liberal offering during the Week of Prayer.

GEO. A. IRWIN.

WE have received from their publisher, Elder D. E. Scoles, Washburn, Mo., two songs — "The Broken Pane" and "The Dream of the Judgment" — and a twenty-page tract, "Genesis 51." "The Broken Pane" is a temperance song; the other, as its title indicates, is on the judgment. The tract is on freedom of conscience. The two songs are in one sheet: price, 40 cents. The tract is No. 3 of the *Searchlight Series*. The whole series is 10 cents a year; a single copy, 1¼ cents. Address all orders to D. E. Scoles Publishing Company, Washburn, Mo.