

The Advent Review and Sabbath Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

H. M. Aldrich
346 Champion St.

"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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WAITING

MRS. L. D. AVERY-STUTTLE

THE Master had a mighty work to do;
The hour was late, the length'ning shadows crept
O'er hill and dale, workmen were scarce and few,
And careless watchmen closed their eyes and slept.
"Master," I said, "O Master, here am I,—
Thou gavest me talents,—let me work for thee;
The harvest whitens; lo, I sigh and cry,
Eager to do the work thou gavest me."

I waited for His answer, when, behold,
The while I waited, other workmen came,
And passed me by with glances stern and cold,
And breathed reproach upon my humble name.
"Master," I called, "O Master, hear'st thou not?
Behold, I wait; give me my work, I pray;
Shall others do the tasks I love so well?
May I not do thy work as well as they?"

There came no answer from the Master's lips;
Long time I waited; it was all in vain.
"I can not, can not, will not wait!" I cried,
"My heart is bursting with its numbing pain.
Master, behold, thou answer'st me no more;
Here are the talents thou hast given me,
I've waited till the day is almost o'er,
Now I must go and do thy work for thee."

But in my path a hedge of thorns rose high;
I thought to run; behold, my feet were bound;
I looked and caught the glances of His eye,
And felt His arm encircling me around.
But ah, the while He bound my eager hands,
My tear-blind eyes could not discern His face;
I only felt the tight'ning of the bands,—
I only knew I could not run the race.

"Wherefore, O Master, wherefore deal'st thou thus?
If I have sinned, pray let me feel thy rod,
For aught is better than these folded hands.
Bid me no longer tarry, O my God."
At last, at last, the blessed answer came:
"O faithless child, let others work for me;
Learn thou to wait; I love thee still the same
As though thou didst the hardest toil for me."

"Be still, be still, and know that I am God.
My way, through clouds and darkness, is the best;
If thou wilt patient bow beneath my rod,
Thou shalt receive thy penny with the rest.
In mine own time I'll open for thee the gate,
When thou consentest patiently to wait."

LESSONS FROM THE CHRIST-LIFE

MRS. E. G. WHITE

WHAT a contrast to the reception given to Christ by the Jewish leaders was the reception given to Him by Simeon! The Jews lived in daily expectation of seeing the long-looked-for Messiah. They talked of His coming, and with proud ambition built hopes of worldly greatness on the prospect. But when He came, meek and lowly, a man of sorrows and acquainted with grief, they hid their faces from Him.

Simeon no sooner saw the infant in the priest's arms than he was divinely impressed. Taking Him in his arms, he blessed Him, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

Simeon realized that he held in his arms One who was the Way, the Truth, and the Life. There was at this time nothing in Christ's outward appearance to give him this assurance, but Simeon had lived in the atmosphere of heaven. The bright beams of the Sun of righteousness gave him spiritual discernment. His one desire had been to see Christ. The purity of his life corresponded to the light he had received, and he was prepared for the revelation of the great truth that this helpless infant was the Lord's anointed, even the Messiah. Joy and exultation transfigured his face as he held in his arms God's most precious gift to men. His illumined mind received the light flowing from the Source of all light. He saw that Christ was to be the hope of the Gentiles as well as of the Jews. The walls of tradition built up by Jewish prejudice did not exist in his mind. He realized that the Messiah was to bring redemption to all.

Turning to the Jews, we see the other side. The scribes and Pharisees had separated themselves from God by their national pride. There were in Judea schools of learning, and the leaders of these schools were filled with self-exaltation. They thought that they had all the light that had ever been given to the world. They looked for the Messiah to come as a temporal prince, to exalt the Jewish nation above all other nations on the earth. As their self-confidence increased, their dependence on God decreased. They walked in their own ways, and were filled with self-sufficiency and self-righteousness. They professed to be the expositors of Scripture, but they misinterpreted and misapplied its teachings. Instead of reflecting light to the people, they cast a shadow upon them. The voice of God speaking to them through His Son was to them the voice of a stranger.

The least difference of opinion expressed by Christ was an occasion for the Jews to resist and denounce Him. At times they charged Him with working miracles through Beelzebub, the prince of the devils. The least mention of Christ as a light to lighten the Gentiles roused to fury the national prejudice. The worst passions of the heart were stirred; for the Pharisees had taught the Jewish people to despise and hate the

Gentiles. Were their commands and traditions to be treated with indifference, and, worse still, to be brushed away as error? Was this man, the son of a carpenter, to be accepted as knowing more than the priests and rulers? They would show him that he could not take the people from them. They determined to put him to death.

Why should there be such a difference between the reception of Christ by the Jewish teachers and His reception by Simeon?—Because the spiritual condition of the two was different. The Jews were guided and controlled by pride and selfishness. Simeon revered God, and walked in the way of the Lord. He listened constantly for the voice of God, and he was enlightened by the Holy Spirit. Those who wait on the Lord will, like Simeon, receive divine illumination.

Simeon and the priests represent two classes,—those who are guided by the Spirit of God because they are willing to be instructed, and those who, refusing to receive the light which would lead them into all truth, are guided by the spirit of the power of darkness, and are daily being led into deeper darkness.

By divine illumination Simeon understood Christ's mission. The Holy Spirit impressed his heart. But the priests and rulers were imbued with the spirit of the enemy of God; and to-day the same spirit influences human minds, controlling with power the hearts of men, and making of none effect the appeals of the Spirit.

The Jewish leaders claimed to be the expositors of prophecy; but while their hearts were filled with envy, evil-surmisings, and selfish pride, they could not distinguish between the voice of the true Shepherd and the voice of a stranger. They strengthened one another in resistance. The same thing is done in our day. The same resistance of truth will be shown by those who stubbornly refuse to receive the cautions and reproofs which the Lord sends. But those who reject the word of God for tradition will not be able to stand amid the perils of the last days.

The Jews virtually said, as did Pharaoh, "Who is the Lord, that I should obey His voice?" The same power that had made itself felt all over the land of Egypt was striving with the Jews. But they refused to bow before it, and their hearts grew harder. The same voice is speaking to men and women to-day. We are in danger of falling into the error into which the Jews fell. God warns us not to do as they did.

If our hearts are open to receive the light of truth, we shall see what Jesus is to our world. But too often that which would be to the people of God the very light and blessing they need is rejected because of blindness of mind and hardness of heart. Many walk in darkness, and can see no light. To them truth seems to be error. The voice of One coming in the name of the Father is ignored. They prepare the way for Satan to bring them strong delusions, that they may believe a lie. God's word declares, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

God stands ready to bestow rich blessings upon men; but few will bend from their selfishness to receive the gracious gift. From age to age there is acted over the same rejection of light that

grieved the heart of Christ when He was on earth. There is seen the same refusal to hear the voice of God through His appointed agencies, because the message borne does not sanction human theories. Christ is as really rejected to-day by the rejection of His messages of warning and reproof as when He stood in this world a man among men.

HIS NAME

J. C. MUSSELMAN
(Agency, Iowa)

IN Ex. 34:6, 7, we find God's name to be not only the Lord, but the "Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." This is God's name; and any one who manifests any of these attributes, manifests God's name. But it is evident that if these attributes are manifested, and yet not recognized as being of God, then God is deprived of His most potent method of preaching "glad tidings" to the poor and needy.

In other words, God tells us that He is the giver of every good and perfect gift, which is as much as to say, I am the author of all good; therefore any one doing good in his own name, is appropriating unto himself the honor and glory due God alone. But if it is understood that we are Christ's, it is equally true that all things are His (Ex. 19:5; Ps. 50:12), so that in giving, no thanks are due the giver. He is simply one of Christ's stewards who does this work in his Master's stead, giving of Christ's common goods, bearing in mind that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

We find that when the apostles were sent forth to do miracles in Christ's name, they used His name always. Believers were baptized "in the name of the Father, and of the Son, and of the Holy Ghost;" and in the name of Jesus devils were cast out.

If these words become a mere form, the trouble is not that the name of Christ is used, but that the Spirit does not attend them. For how can one who has not the Spirit of Christ impart to another, by word or deed, that which he himself has not?

But what is the reward promised for a cup of water given in His name, because ye belong to Christ? He who gives in the spirit of Christ will doubtless receive manifold blessings, but perhaps the chief reward is that the act of giving is one of the most effective means of opening man's heart. When in a condition to receive help, he will the more readily receive the kind words of Jesus. And if given in His spirit, "verily I say unto you, he shall not lose his reward;" that is, the reward will be a permanent blessing to the giver, inasmuch as the words will bring forth fruit, in a changed life, in the person to whom they were spoken.

The Sabbath commandment is, perhaps, the best illustration of the fact that more than the mere act, or letter, of hospitality is required. Here we are told that the stranger that is within our gates (Ex. 20:10) is to keep the Sabbath. In other words, we are responsible in some degree for his Sabbath observance. When we offer him the hospitality of our house, we must also offer him the Sabbath, and in so doing, of necessity, offer both together in God's name; for especially is God's name linked with the Sabbath.

We read, in Eze. 20:20, "Hallow my Sabbaths; . . . that ye may know that I am the Lord your God." This is the all-important thing. Any one offering a gift, in Christ's name, if only a cup of water, or a bed that will remind a wanderer of the fact that he belongs to Christ, that will cause him to remember "the Lord thy God," "shall not lose his reward."

IF ALL THE WINGS

If all the wings
And feathered things
Upon each woman's bonnet,
Some windy day
Should fly away,
And leave but ribbons on it,
More "sonsie" she by far would be—
Like maid of old-time sonnet!

Soon birds once more
'Round every door
Would sing their morning matins,
In glad reprieve
Come every eve
In all their glist'ning satins,
Safe from annoy
To trill their joy,
While each wee fledgling fattens.

Each sunny day,
In plumage gay,
A-toss on branches slender,
Their lilted lays
And psalms of praise
To God thanksgiving render
For lives so sweet,
And wings so fleet,
And lullabies so tender!

Though man neglect,
May God protect!
To harm them—O, what madness!
And what a dearth
Of joy and mirth—
Old Earth a-sob with sadness—
Without sweet notes
From feathered throats
To thrill the world to gladness!

— Grace Appleton, in New York Home Journal.

"GOD IS LIGHT"

W. S. ADAMS
(McClure, Mich.)

"God is light." "I am the light of the world." To him who recognizes the truthfulness of these two statements it is evident that God is the author of all light, both mental and physical. The Spirit, through John, says of Jesus: "There was the true light; even the light which lighteth every man, coming into the world." John 1:9, R. V. While this scripture states that the Spirit of Christ gives to every man an intelligence capable of choosing right or wrong, it also embraces that light which comes to us from the "Father of lights"—the light of day—the light we receive apparently from the sun.

In Genesis, we read that there was light in the earth before the sun had shed its rays upon the earth. This is a statement over which unbelievers make merry and rejoice, as if it were an inconsistency of the word of God, failing to recognize that "God is light." Gen. 1:1-3 says: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. . . . And God said, Let there be light: and there was light." This light of the first creative day, this light that burst upon that void and formless waste, was none other than the light of that refulgent glory of the Creator of a new heaven and a new earth; for where God is, there must be light; for "in Him is no darkness at all." So great was this light of His glory, that it could fill and lighten the earth when as yet there was no atmosphere.

On the second day the atmospheric heavens were created. These also were lighted and flooded with that same glory of the supreme God. These heavens were made that the light of the glory of God, through the sun of the fourth day, might be transmitted to the earth, thereby causing all life to continue. This placing of His light shall remain as He gave it while His Spirit, which then moved upon the face of the waters, remains in the earth. When this is removed, then shall be that spiritless condition mentioned in Jer. 4:23-28: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they

had no light. . . . For this shall the earth mourn, and the heavens above be black." This darkness is the thousand-year period during which Satan wanders up and down over the earth's broken surface, disconsolate, miserable. This absence of light constitutes in part the bottomless pit. What a punishment for him who was once the "light-bearer, son of the morning"!

God gives to the world His light through the sun, that we may live, and, living, appreciate that "great Source" whence that light comes; that we may see in nature the wonderful works of Him who said, in the beginning, "Let there be light."

We read, "Light is sown for the righteous." In the expression, "Ye are the light of the world," how full the meaning! for as soon as the righteous are gathered from the earth, the whole world will be enveloped in the pall of Egypt.

It is evident that the light in which we live and move, that light which bathes the earth daily with its healing streams, is none other than the reflection of the glory in which God dwells. "I am the Lord, and there is none else. . . . I form the light, and create darkness." Isa. 45:5-7. "Hearken unto this, . . . stand still, and consider the wondrous works of God. Dost thou know when God disposed them, and caused the light of His cloud to shine?" Job 37:14, 15. At Sinai this light of His cloud, this light of the glory of God, was hidden. "He made darkness His secret place" lest the people perish. Man, in his present condition, can not look upon God because of the consuming fire of His presence.

God mercifully gives us His light in such measure as we are able to receive it. In the beginning our first parents lived in an atmosphere of light and glory, of which we are now unable to conceive. As sin has caused our earth to degenerate, so has the light of our heavens been decreased, and so shall it be until "all the bright lights of heaven" are put out. Eze. 32:8. We are placed in this earth, that, by overcoming, we may by and by stand, in our translated bodies, in the full blaze of the glory of God, and behold those "stones of fire" and clouds of His light.

The enormity of Lucifer's transgression consisted in his desire to ascend above these clouds of God's glory, and to "sit also upon the mount [the throne of God] of the congregation, in the sides of the north." He would be like the Most High. From his being "the anointed cherub that covereth," and walking "up and down in the midst of the stones of fire," he is to descend to the utmost bounds of darkness, cast out as an abominable branch, to "go down to the stones of the pit; as a carcass trodden under feet."

It is from the throne of God and from God himself that all light emanates. Our sun is but the medium through which this light is conveyed to our solar system. Every sun and every world, no matter how remote, receives its light in the same way and from the same source. The flickering gleam of the most distant star that we may see is but a ray of that light. To all worlds,—universe upon universe, system upon system,—forever and ever, is this same light of the glory of God revealed.

God's invitations to consider His wondrous works are many. Notice the distribution of evening light in our system of worlds. Mercury, the nearest known world to the sun, has no moon. Venus, that beautiful star of resplendent brightness, has no moon, because of its nearness to the sun. Next, our earth, because of greater distance and need of evening light, has one moon; while Mars, beyond, has two; Jupiter has five; Saturn, 886,065,000 miles from the sun, has nine discovered moons, besides three luminous bands of light encircling it. In these last days, when the message of truth is nearing its close, God would reveal to us through His mighty works some of His majesty, goodness, and love, that we may comprehend Him more perfectly. Oh for that glad day when the saints of earth shall visit those

worlds, and understand His wondrous ways! Truly, as it is written: "Neither have entered into the heart of man, the things which God hath prepared for them that love Him."

The Bible is the source of our wisdom and knowledge. All who desire truth need not walk in darkness; for as a man reaches out after wisdom, God will surely meet him. God desires us to know of a verity that "in Him we live, and move, and have our being." If the light of His countenance were removed, how soon we should cease to exist! How manifold are His mercies to us every day! It is through the light of the sun that God stores up in the food we eat all the properties our systems require. These blessings are tokens of His love to us; and as we partake of them, we should recognize the source whence they come. In the pure atmosphere of the new earth, when the light is intensified sevenfold, and the night is as the day, man's food will be correspondingly perfect: all shall be wholly nourishing.

In Job 37:16, 17, God asks Job: "Dost thou know . . . how thy garments are warm?" He would have us know this great truth. He would have us know that because of the treasured sunlight they are comforting. In the beginning, God clothed man with a robe of light, but now we find him not so clothed. When man sinned, his first need was for something to cover and warm him. So God gave him a "coat of skins." "Every good and every perfect gift is from above, and cometh down from the Father of lights." James 1:17.

The light and heat from the fuel which we burn in our stoves, are simply the bursting out of that light that has come from the throne of God. The light from the lamp or the dynamo is the same. The oil contains those condensed rays of light that the burning blaze gives back to us. As we read or study His word in the evening, we are reading by the reflected light of the great Creator.

In the restoration of all things, the new earth needs not the medium of the sun to transmit light. Then "there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light." Rev. 22:3-5. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: . . . and the gates of it shall not be shut at all by day: for there shall be no night there." Rev. 21:23-25.

WHY ONE FEELS CHILLY WHEN LYING DOWN

THE reason is simple: nature takes the opportunity when one is lying down to give the heart rest, and that organ consequently makes ten strokes less a minute than when one is an upright posture. Multiply that by sixty minutes, and it is six hundred strokes; therefore, in eight hours spent in lying down, the heart is saved nearly five thousand strokes; and as the heart pumps six ounces of blood with each stroke, it lifts thirty thousand ounces less of blood in a night of eight hours spent in bed than when one is in an upright position. As the blood flows so much more slowly through the veins when one is lying down, one must supplement with extra coverings the warmth usually furnished by circulation.—*N. Y. Journal of Health.*

BROTHER, God wishes to appoint you your portion of everything in this life, and to relieve you entirely of a yoke that you are not able to bear. Will you let Him have His way?

S. O. JAMES.

FINISHING THE WORK

W. M. HEALEY
(Dulzura, Cal.)

"FOR He will finish the work and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. In Ps. 119:172 we read that all God's commandments are righteousness. Then the Lord will cut the work short in *all* His commandments. This closing work for fallen man is done under the third angel of Rev. 14:9-12. This angel warns men against sin, then calls out a people, as shown by the words of verse 12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

For more than half a century this message has been before the world, and naturally we ask how long before its work will be finished. The Lord has not given any date when He will come, but Rev. 14:14 shows that it will be at the close of this commandment message. Peter tells us that when the Lord is about to come, men will scoff, and will say, "Where is the promise of His coming?" 2 Peter 3:4. The time when His people looked for His coming is evidently in the past, and many conclude that the "promise" is worthless. The message to prepare a people for translation has been longer than most of those who accepted it at the first supposed it would be.

There has never been a time since its rise when those giving the message saw so much to do as at the present time. They see why the Lord has not come; for "the Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. Since it is the Spirit of the Lord that convicts souls, and the word of God, the law, that convinces of sin, why does not the work go more rapidly? It is the Lord who is to cut it "short." Why, then, the slowness of the message? The proofs are clear, and the arguments are convincing. Why do not those who are willing to do all God's will speedily join with us? Evidently we have come short in power to move men to accept the truth. Many have toiled for years "with sweat drops on the brow," and some have fallen under the heavy load; but Christ said, "My yoke is easy, and my burden is light."

We make the work hard for ourselves and for the Lord. By using a dull tool a carpenter makes his work difficult and of inferior quality. God is using man as the instrument by which to do His work. The unfitness of the instrument makes the work hard, and that which is done is all marred and imperfect. These human instruments are left to choose what they will be, and should they place themselves wholly in the Master's hands first to prepare, and then to use as He wills, He would fit them for better and easier work.

For three and one-half years the disciples were with Jesus, and yet at His cross none had courage to stand fully with Him. And after all the overwhelming proofs of His Messiahship which were connected with His death and resurrection, and although He met with the disciples often, on one occasion more than five hundred being present, and taught the Word to them, still the work went hard, and men would not accept the truth. On the morning of the day of Pentecost the whole number of disciples was "about an hundred and twenty." Acts 1:15. As they went forth to the work of the day, doubtless they hoped and prayed that some might see and obey the truth; but who looked for their number to be increased many fold? But that night there were three thousand one hundred and twenty.

This was *because* the Holy Ghost came upon them. Why did He come that day more than on former occasions?—Simply because there

had been a *change* in the hearts of the disciples. The spirit of "who should be the greatest" had departed, and tender, compassionate love had taken its place. The human instrument was *prepared* for the Master's use, and He could add power, and not mar His work. To give more power to a poor instrument is to have more damaged work. If the people proclaiming this message were right before the Lord, a very short time would finish the work.

I know that we look to the millions in India, China, etc., and ask, How can we get the message to them in a short time? I answer: Just as Jonah got his to the people of Nineveh. Jonah 3:3 tells us that Nineveh "was an exceedingly great city of three-days' journey." Verse 4 says: "And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown." Jonah had calculated on three-days' work, and did not have to do one. He "began to enter into the city a day's journey." When he had just started out, all the city, from the king down, were repenting of sin. Verses 6 and 7 tell how it was done: "For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water." Then the people were told to cry unto God, and to put away their sin. Thus we see that the king and his nobles took Jonah's message and carried it *for him*, as soon as he had fairly begun his work.

The people of Nineveh evidently *believed* that the message was from God. They had some proof of this, else they would not have been so moved by the work of this stranger. Probably they knew the circumstances under which Jonah had come to them, and on account of his miraculous preservation, at once decided that he was from God. Here is the trouble to-day in our work. The world is not fully satisfied that *we* are of God, and have a message *from Him*. If it were, we should, like Jonah, find many in the world ready to come forward, with their influence and their money, to carry the message. We should need only to begin; and best of all, we should have an experience like that of the disciples after Pentecost, when "believers were the more added to the Lord."

We often hear the expression, "I believe the Adventists are nearer right than others are." But there is lacking the clear evidence that we are of God, and are giving His message. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. Here is proof which will convince *all men*—the heathen and the Israelite. It is not that we can prove that the seventh day is the Sabbath, and can show the apostasy of many professors; can clearly define, and warn against, the "mark of the Beast;" can loudly denounce the crookedness of earthly tribunals and governments, etc. We may do all this, and still not have power to move men's hearts from sin. They do not heed our message because they do not see that we have it *from God*. It is to them as if it had come from the politician, or rather, from a company trying to build up a new religious sect.

No, brethren, while we have glorious truths to preach, first of all let the proof be present that we are from God. Then the work will go easy. The Lord will give power. The message will be taken up and carried to the world when we have only *begun* the work; and God will suddenly "cut it short in righteousness."

If we could view ourselves as God views us, knowing even a tithe of his pity toward us, it would instantly elevate *Him* a hundredfold in our minds, and *we* should be humbled in the dust.

S. O. JAMES.



FALSE HEALING

DAVID PAULSON AND W. S. SADLER

"THEY have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Jer. 6:14. Here we have brought to our notice a false healing, a healing that promises a harvest of health without the sowing of obedience; a kind of teaching that says to a man who is suffering with dyspepsia or stomach trouble, "Your disease is the work of the devil. You are under the power of the evil one. Just break away. Assert your liberty, and you are well."

The cause of disease may have had its origin with the evil one; but the disease itself is an effort of our loving Father to save from the direful results of the transgression. In the language of affliction, God is speaking to man, asking him to correct his wrong habits of eating and living, pleading with him: "Oh, do not this abominable thing that I hate." Jer. 44:4. Is it right to pray God to heal such a man?—Certainly. But let the prayers ask for the healing of the CAUSE as well as the effect of his transgression; for God can not oppose himself to remove the effects while the transgressor knowingly permits the causes to remain.

The will power of many is weak, and this is why they are so easily led to transgress the laws of health, and spend their money for that which is not bread. Thousands will never recover unless their weak wills are strengthened by the power of God to resist temptation and live above transgression. We can not expect to begin to reap life while we are yet sowing to the flesh. False shepherds may say, "Peace, peace," and assure us that we have been healed if we only believe it, notwithstanding the cause of the disease has not been removed. Nevertheless, the Lord has said that such a course heals "the hurt of the daughter of my people slightly." The thing is not permanent. It is not true healing. In the following verse the Lord more fully describes those who have sought healing without repentance and obedience, saying: "Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord." Jer. 6:15.

Here is a class who claim to be healed, and yet they are not ashamed of (have not forsaken) their abominations. They go right on in the same careless and unhealthful way. They do not even blush when their transgressions are pointed out, and yet they may not only claim to be healed themselves, but may even profess to be special channels of divine healing in the earth. The Lord says of all such: "Therefore they shall fall among them that fall: at the time that I visit them they shall be cast down." This kind of so-called divine healing is a delusion and a snare. It is a masterpiece of the devil's deception, and the Lord says that those who depend upon it shall fall among them that fall. Although apparent temporary improvement may be experienced, yet they will in no wise be exempt from the overflowing scourge when "a thousand shall fall at thy side, and ten thousand at thy right hand."

SATANIC MIRACLES

It is possible to go into some religious gatherings at the present time, and present the most searching and soul-stirring truths without arousing any considerable interest or enthusiasm on

the part of the audience. But let some one get up and begin to talk in a fluent manner about divine healing; let him tell of some supposed miracle of physical healing; and almost the entire congregation will at once seem thoroughly aroused. Christ almost invariably admonished those upon whom He had wrought a miracle, to remain silent concerning the wonderful thing that He had done for them. In contrast with, and contrary to, this, it seems to be the studied purpose of Satan to advertise as widely as possible, and give the greatest possible prominence to, the signs and wonders and apparent miracles that he works through his agents upon the earth.

Satan does not have the power really to heal; for healing is a manifestation of creative power; it is the giving of life, and this the devil is unable to do. True, our adversary has power to influence the human imagination and take advantage of those who are weak in will power; and at any time when it will better serve his satanic purpose, he willingly relinquishes his control over the subjects whom he has bound with the fetters of depression, doubt, and despair. It is in this way that Satan performs what appears to be great and marvelous miracles of restoration and physical healing.

HYPNOTISM

The human mind was intended by the Creator to be a counterpart of the divine mind; to be so yielded to God that all its activities should simply be expressions of divine thoughts. But the human mind may be yielded to the satanic mind, or to another human mind, just as truly as it may be yielded to God. And in yielding the mind to another human mind, the same principles apply as when it is yielded to God. There is this difference: when the mind is subject to God, the reflex influence results in a great blessing to the individual; but when the mind is subjected to another, it results in a curse.

The one heritage that has come down to us through all the ages, is the power of choice. A person can not be hypnotized without his consent. As we yield our minds more and more to God, He has a greater and greater opportunity to influence us for right. The more frequently a patient is hypnotized by a physician, the easier the process becomes, until some persons can be hypnotized when they are scarcely aware of it. The success of Paul's ministry was that he forgot those things which were behind; he pressed toward the mark; he concentrated his whole attention upon the great object of his life, and so none of these things moved him. In other words, neither favorable nor unfavorable surroundings could distract him. His mind was fully yielded to God. The perversion of this great experience is hypnotism.

In order to be hypnotized, the patient must have his mind concentrated upon some person or thing so intently that all else is lost sight of. It may be nothing but a bright object, upon which the eyes are so intently fixed that in a few minutes the patient closes them, and perhaps becomes more or less unconscious. In this condition, he can be made to do anything that he is asked to do. Only from five to ten per cent of people can be successfully hypnotized. When a person is in the hypnotic state, ideas can be put into his mind which remain with remarkable persistency after he comes out of that condition. Imaginary ills may be dispelled, and at such a time it is also very easy to instill into the mind a suggestion to commit some wrong act.

So while hypnotism is based upon a scientific principle, yet that principle perverted, that prin-

ciple in the hands of wicked men, becomes of great service to the enemy of souls. A razor may be a useful instrument, but in the hands of a child it is only destructive. There is no doubt that hypnotism is a razor which the devil is using to cut the moral throats of many. For the Christian, the greatest lesson there is in the subject of hypnotism is this: If the human mind can be so thoroughly surrendered to another, how much more can it be surrendered to the Great Master Mind! so that such can truly say: "It is not I that work, but the Father that worketh in me." The day is not far distant when every person will have yielded his mind to be controlled either by satanic agencies or by the Spirit of God. Thus there will be a sharp line drawn between those whose minds are yielded to Satan and those whose minds are yielded to God.

MIND CURE

The influence of the mind over the body is great. There is not a function of the body that can not be more or less influenced by intently fixing the mind upon it for a time. If the arm is put into a delicate instrument that exactly measures its size, and the mind is fixed intently upon that arm, it will increase slightly in size, showing that the blood vessels have enlarged. A few years ago in France, the sign of a cross was drawn with a crayon on the arm of a very superstitious girl, and she was told that within a week there would be a real cross there. She looked for it, studied over it, thought upon it constantly every waking moment; and when the crayon marks were washed off a week later, there was a dark discoloration of the skin, a distension of the blood vessels, in just the shape of a cross. This illustrates the remarkable extent to which it is possible for the mind to influence the body.

A large amount of sickness has about it much that is imaginary; so we need not be surprised at the fact that disease is greatly influenced by the condition of the patient's mind. There are thousands of persons who have been sick, and who, although they have recovered, are not conscious of it. Their minds still hold them down, and any one who will break the spell will naturally get the credit for having performed a great miracle of healing. When it can serve the devil's purpose, he may break this spell just as easily as could one of God's agents.

Some persons who have good stomachs, constantly imagine they are suffering with some disorder, and by fixing their minds upon it, are constantly cultivating that idea. They are finally rewarded by actually securing a disordered digestion, and no amount of proper diet can ever cure them until the stomach disorder in the mind is removed.

An influence that has such a potent power for evil can also be used for good; and every Christian worker should avail himself of it. But he must do so in the right way. The physician who attracts a patient to himself, and builds up confidence in his supposedly marvelous powers, can accomplish something by so doing; but if, instead of this, he should fasten the patient's mind upon the living Christ, wed his confidence to life-giving principles, then the patient would have something to sustain him all the time, not simply when the doctor is in the room.

The essence of true mind cure is, in the Spirit of Christ, first, to fix the will on the right side; second, to encourage cheerfulness of mind, which has a reflex influence for good over the whole body; third, there is healing in doing good. As we deal our bread to the hungry, as we bring to our houses those who are cast out, etc., God has promised that our health shall spring forth speedily. The class of persons who are able to go out and do this kind of work, but neglect to do it, staying at home and pining over their supposed difficulties, are the ones who would reap a great harvest of health if they would only carry out the instruction found in Isaiah 58. "Of all

mental influences, the most efficient and the only true one is the heavenly influence of the Spirit of God upon the mind that is perfectly yielded to Him. The devil may imitate the first two principles in mind cure: he may influence the will, and, to a certain extent, may be able to impart cheerfulness; but he is not likely to inspire any one to go about doing good, and he certainly can not fill the soul with the sweet influence of the Spirit of God.

HAVE YE RECEIVED THE HOLY GHOST?

L. E. SUFFICOOL
(Merrill, Wis.)

"HIM that cometh to me I will in no wise cast out." The influence of the life of Christ is in itself magnetic. For one to live with Jesus and not experience a change of heart is impossible. Connect a piece of steel with a magnet. The very moment they are connected, the steel partakes of the nature of the magnet, and at once begins to attract other bodies. This power is not its own; it simply comes as a result of the connection with the magnet. When once this connection is broken, the steel returns to its former inactive state.

The usefulness of man is dependent on his connection with Christ, the great magnet. Educational attainments, human ability, and man's capability can not save the soul. When the human soul is connected with Christ, the life partakes of the divine nature. It is just as impossible for man, when united with Christ, not to partake of the divine nature, as for the steel to connect with the magnet and not be magnetized.

When connected with Christ, the life becomes a power to draw souls to Him; when separate, the life is a power to drive souls to destruction. Steel may be manufactured into a sledge hammer, then used to do an effectual work. Each blow leaves its impress on the recipient as it is driven downward into the ground. So it is with the human soul. If the life is not in that living connection with Christ, if the soul does not reflect the character of Christ, its work consists in driving souls to the acceptance of theory. Theory can never save the soul. It may be based on the word of God, yet if it lacks the power of salvation, it falls short of the gospel; for "the gospel . . . is the power of God unto salvation." Not until Christ is accepted into the life, can any soul keep the commandments. Anything outside of this is justification by works.

The sad feature of the work of this life separated from Christ, is that in consequence of its manner of labor it is ruinous to the soul as well as to the Church. Like the dead sledge, it works by the pounding process, every blow leaving a mark on the character, and driving the soul downward, into the earth. This manner of labor, instead of drawing the soul heavenward, will drive it away from the Church into the world of sin. It is a sad fact that many of our youth have been driven away from our churches by this harsh, unloving spirit. The Church is dying for love. The home needs it; and sinners are dying in their sins for want of it.

The Spirit of God says, "Come." Rev. 22:17. Workers in the Lord's harvest field, have you received this spirit of "Come"? Parents, does this spirit, made manifest in your home and in the world, say, Come? Churches, does your influence in a lost, perishing world say, Come?

"Have ye received the Holy Ghost?"

"If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword." These words are true. Exact obedience is required, and those who say that it is not possible to live a perfect life throw upon God the imputation of injustice and untruth."

SIXTY questions make an hour,
One for every minute;
And Neddy tries, with all his might,
To get more questions in it.

Sixty questions make an hour,
And as for a reply,
The wisest sage would stand aghast
At Neddy's searching "Why?"

Sixty questions make an hour,
And childhood's hours are brief,
So Neddy has no time to waste,
Nor pauses for relief.

Sixty questions make an hour,
Presto! why, where's Ned?
Alas! he's gone, and in his place
A question point instead!
—Priscilla Leonard, in the Churchman.

CONTRITION

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

THREE most precious assurances are given us in God's word for the encouragement of those who are filled with contrition. Through Isaiah the Lord says: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

Through the psalmist the Lord also says: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Ps. 51:17; 34:18.

Taken separately, either one of these contains joy enough to last the believer through all eternity; but, taken together, they express the very fullness of the gospel, which is not exceeded in any other three texts of the whole Bible. "Line upon line, line upon line," the Lord seeks to impress upon our hearts the blessedness of His love and the completeness of His salvation.

Bearing in mind that repentance for sin is a gift from God (Acts 5:31),—an absolute necessity to genuine contrition,—in the texts referred to we can see why it is that God grants repentance to us. Notwithstanding our sins and waywardness, the great heart of Infinite Love yearns toward us, for He can not do without us. There are other beings, unfallen, pure, and holy, whom God loves very dearly, but He is not content to love them and to receive in turn their love; He wants us! He will not be satisfied until He can dwell with us. "Hearts that have been the battle ground of the conflict with Satan, and that have been rescued by the power of love, are more precious to the Redeemer than are those who have never fallen." There is no abode so precious to Him as the heart of the contrite soul. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

We lose much by undertaking to define the terms that God uses, or by being content with only a surface understanding of them, even if such understanding may so far be correct. Great errors have crept into the Church by her refusal to let God define His own terms. Who can measure the harm that has been wrought by that colossal error popularly known as the "return of the Jews"? And this because God's own definition of what an Israelite is, is not accepted.

In reading the scriptures under consideration, one is apt to lose the very marrow of the texts by being satisfied with the common understanding of the word "contrite." Let us try to get God's thought contained in this word. If we look in the dictionary, we shall find that one of the definitions given of this word is, "A rubbing

to powder." It is also said to mean "bruised, crushed." These definitions put us on the track of a fuller understanding of the word as found in the Bible.

In Ps. 90:3 we read: "Thou turnest man to destruction; and sayest, Return, ye children of men." The marginal rendering in the Revised Version reads: "Thou turnest man to dust." But in Leiser's Hebrew translation, we read it thus: "Thou turnest man to contrition." Each of these renderings is correct, and the original word is precisely the same as that rendered "contrite" in the texts first quoted.

Frequently the ninetieth Psalm is made to do duty on funeral occasions. This is largely because of what is said in verse 3, which is supposed to refer to the time when a person dies. It is true, of course, that the body after death returns to dust, but that was not what God had in mind primarily when He spoke these words. He had in mind death to sin by sincere repentance and godly sorrow. Let it be remembered, however, that the idea as to physical death is not to be eliminated, but only to be regarded in a secondary sense. Had God meant only the return of the body to the original element whence it was taken, doubtless He would have used the same word that is found in Gen. 3:19: "Dust thou art, and unto dust shalt thou return." But God in His wisdom used a word which meant a great deal more than that.

"The wages of sin is death." That penalty has never been removed from the sons of Adam; and inasmuch as all have sinned, all must return to dust. This is as true of the saint as of the sinner; of those who shall be saved eternally as of those who shall be lost eternally, and it is as true of the saint who shall be translated without seeing death as of those who sleep in Jesus.

How this can be is revealed in the texts under consideration. God gives us repentance for sin by causing His goodness to pass before us. Rom. 2:4; Ex. 33:19. This is accomplished through the cross of Christ. The love of God revealed thus makes us heartily sorry for our sins, and we are filled with contrition. When we are in this state of mind and heart, we are turned to "dust," "crushed" to "powder;" for, as we have seen, that is the meaning of the word "destruction" in Ps. 90:3. We are, then, in God's sight just where man was when he was created originally from the dust of the ground. And that being so, God can do His work of creation over again, and thus make us new creatures. "If any man is in Christ, there is a new creation." 2 Cor. 5:17, R. V.

Contrition involves the surrender of the will. The one in that condition is just as passive in God's hand as if he were simply unorganized dust of the ground, as in the beginning.

All this is made possible for the sinner, because Christ has for him passed through this contrition; and it is all expressed in Isaiah 53, particularly in verses 7 and 10. This will be understood perfectly when it is remembered that the word "bruised" in the two texts just referred to is from the same word that is rendered "contrite." And so we read again, in Leiser's translation: "But the Lord was pleased to crush [to powder or dust] Him through disease." But Christ could bear our diseases only as He bore our sins.

As the mind contemplates the thought that Christ throughout His life was being "crushed to powder," it stands subdued, and the heart becomes filled with love and emotion when it is remembered that such a sacrifice was made in the sinner's behalf; and from that sacred, holy "dust" there springs forth the new creation, which shall cause the great heart of infinite Love to swell with joy and singing, and which shall be a suitable habitation for the high and lofty One.

"O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"



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

"A LITTLE bit of patience often makes the sunshine come,
 And a little bit of love makes a very happy home;
 A little bit of hope make a rainy day look gay,
 A little bit of charity makes glad a weary way."

WASH DAY

MRS. S. N. HASKELL

THE very name brings to mind a scene of busy activity, and too often of confusion and impatience.

In the hurry and bustle, morning worship is often neglected, or perhaps the mother is absent, attending to the washing. The peace and quiet of the home seem to be invaded by an enemy. Too often, after the work is finished, the good housewife is so weary that, as she expresses it, she "can not help being fretful and impatient." All the family draw a sigh of relief when "wash day" is over.

My dear sisters, did you ever, as you stood over your washing, hear the Saviour saying to you, "Lo, I am with you *ALWAY*, even unto the end of the world"? He meant it when He said that He is *always* with you. "Always" includes the time spent at the washtub. In His word He has linked precious lessons with the commonplace work of washing clothes, in order that, as you do the work, you may think of the lesson.

God himself at Sinai gave the command, "Let them wash their clothes." Ex. 19:10. Don't you think He was interested in that "wash day" when all Israel were washing their clothes, that they might be prepared to meet Him? Is it not just as pleasing to-day to God for you to wash your clothes that you may be clean before Him?

As you gather your clothes, and prepare for the washing, hear the Lord speaking to you, "Let them wash their clothes." Do the work in obedience to His command, and you will find that love will lighten the labor.

Anciently, when the Levites were consecrated for service in the priest's office, among other things the Lord said: "Let them wash their clothes, and so make themselves clean." Num. 8:7. Why not look upon your regular washing as a weekly re-consecration to the office of the "royal priesthood," to which God has called you? 1 Peter 2:9. This work is necessary in order to keep your households in a condition pleasing to God. Consider you are serving and obeying God just as much at your washtub as in going to service on the Sabbath day. The command, "Be ye clean, that bear the vessels of the Lord," includes outward cleanliness as well as inward.

There are many verses in the Bible that speak of washing, connecting it with spiritual truth. If these verses were committed to memory and kept for wash-day meditation, you would find that, like Cleopas and his companion, you could say, at the close of the day, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scripture?" Jesus would manifest Himself to you as you wash your clothes. I remember one sister, a Mary by character, who sat at the Saviour's feet. She would

take a text and keep it in mind while washing, and would often tell of the precious light she received from it.

As we wash the clothes, let us hear the Saviour saying to us, "Wash thine heart from wickedness, that thou mayest be saved." Jer. 4:14. If the dirt is obstinate and hard to remove, remember the Lord compares it to vain thoughts, which have lodged long in our hearts, although He longs to wash them away. He says to us, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil." How well the linen of our households represents ourselves! We place it on the shelf, clean and white; but it is soon soiled. So we come to the Lord, and though our "sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Alas! how soon the purity is marred, and we need to return again to the Master to be cleansed!

God has compared the cleansing of sins to the removing of dirt from our garments, so that washing our clothes would keep before our minds our own degraded condition if we were not washed and kept by His cleansing power.

As the work begins each wash-day morning, remember that God gave the command, "Let them wash their clothes." When you find a garment that washes easy, let a prayer ascend that you may be like it in the Lord's hands. If a garment is hard to wash, and you spend much work upon it, pray that you may not cling to evil and keep vain thoughts, and thus frustrate the Lord's work.

Let the constant prayer of your heart be, "Wash ME thoroughly from *mine* iniquity, and cleanse me from *my* sin. . . . Purge me with hyssop, and I shall be clean: wash ME, and I shall be whiter than snow."

(To be concluded.)

BEAN OR PEA GRAVY

1 pint broth.
 ½ cup cream.
 2 tablespoonfuls browned flour.
 Salt to taste.

One-half cup of sifted beans or peas, added to one pint of water, may be used instead of broth. A little cream or milk will add to the flavor, but it can be made without either.

EXTRACTS FROM CORRESPONDENCE

I HAVE been canvassing for "Christ's Object Lessons," and for "Best Stories," and God has blessed my efforts. I sold eleven copies of the first book, and eight of the latter. I expect to canvass again soon.

Here is a sister who has been canvassing for "Christ's Object Lessons." She had taken one order, when she had to stop on account of sickness in her family. She is not discouraged, however, but says:—

I am sorry I was so hindered, but if you will send me a book to fill my one order, I will continue to try. I take the papers and tracts with me to give to those who I think will read.

I have a little boy three years old in April. I have been taking him and his sister to prayers every noon, and now every time he hears the mill whistle blow at twelve o'clock, he says: "Mother, let us have prayers." It does not matter where we are, he remembers it just the same. One day in church he heard the whistle blow, and said, out loud, "Let us have prayer." I had to say, "All right," before he would be still. It is strange that he can think of prayer, when older ones forget it.

"A little child shall lead them."

There are many ways in which we can be helpful to one another, and thus help along in the home life and in the cause of God. I am glad of the Woman's page in our good church paper. The time is near at hand for the collection for the Haskell Orphans' Home, in April. I wish to tell you what we three are doing to earn something to help this worthy cause. It may suggest a thought to others, which they, too, will be glad to improve. Sister — makes holders and sometimes aprons to sell. I make corn or graham bread. I then write a note explaining the object for which we are working, and my little daughter goes from house to house selling the bread and aprons or holders. We, too, do some of the selling. It is a blessing to us, and is a good way of earning money with which to help care for our children in the home. We live in a small village, and have an almost helpless invalid to care for. For the October collection, those who have the apples, and can make nice jelly, will find it a good plan to make crab-apple jelly, which, put up in glasses, which can be bought very cheap, will sell readily. We have also tapped our few maple trees, and sold the sirup, and we had a perfectly miraculous yield. I feel sure there will come to the mind of many of the dear sisters some thoughts as to what they can do, and I am sure the Lord will bless them in their work.

REQUESTS FOR PRAYER

"BOTH my parents, two sisters, my father-in-law, and one sister-in-law, are not in the truth, and I ask an interest in the noontide hour of prayer for them."

"I ask you to remember my father in prayer. He makes no profession, but he says the seventh day is the Sabbath, and always has been. I also ask prayer for my sister, whom I long to see come into the truth."

A young woman in poor health, who is making an effort to get an education that her usefulness in the Lord's work may be increased, requests prayer that she may persevere in spite of the many hindrances she has to meet.

"I request prayer for my husband, who is eighty-two years old, and is not a Christian. He has a great many doubts, and I long to see him free in Christ. Pray also for our two daughters and our son, and their families."

Remember in prayer a sister whose husband drinks, uses tobacco, and manifests no interest in spiritual things. He ordered the REVIEW AND HERALD stopped which was coming to his wife; and she writes that she has not seen but one paper since July. Pray that his heart may be touched, and that this sister may have strength to stand true to principle, and may win her husband to the Lord.

"Will the dear sisters kindly remember to pray with me that my husband and three sons may put away the pleasures of this world, and accept the glorious truth? Please pray that my husband may be led to live the truth before his boys, who kept the Sabbath when they were young, but, through the influence of their father, have been led to give it up. I am very anxious about my boys. They have never fallen into bad habits, and I did the best I knew by them when they were young."

NOTICE!

WE request all our sisters to sign their names very plainly when writing to us. We have had considerable trouble in making out some of the signatures, and if we make a mistake, you may not receive our answer. So please be very careful to write your name distinctly.

HOME WANTED.—For a baby boy, four months old, with blue eyes, light hair. He is strong and healthy, but the mother is in poor health. Also for a baby girl, two months old; has light hair and blue eyes, and is strong, bright, and good natured.



THE FIELD IS THE WORLD

ESTELLA HOUSER

IN no mistaken terms the Saviour has repeatedly stated that "the field is the world." "Go ye into all the world, and preach the gospel to every creature." "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me . . . unto the uttermost part of the earth." "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations." "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people. . . . And there followed another angel. . . . And the third angel followed them."

The same message comes to us through the Testimonies of God's Spirit: "We have a work to do which but few realize. It is to carry the truth to all nations. There is a broad field for laborers in foreign lands as well as in America." "Missionaries are needed to go to other nations, to preach the truth." "The gospel is to be preached to all nations. The Bible is to be opened to the people. A knowledge of God is the highest education, and it will cover the earth with its wonderful truth as the waters cover the sea." "Our world is a field of missionary toil." "Those who enter the work later to find things ready to their hand should at least attempt to pay the debt they owe the Lord, and the workers who went before them, by carrying the truth into new territories, until it has gone to every nation, kindred, tongue, and people." "The work all over the world is to receive consideration. New fields are to be entered." "The Third Angel's Message is to go to all parts of the world."

Surely, our work will not be completed until we have fulfilled our Saviour's last commission to the letter. Not until then will the end come. What has been accomplished gives courage. The very fact that the Christian Church everywhere is becoming aroused, is increasing her force of laborers, and laying broader and more comprehensive plans to prosecute her work in foreign lands, is evidence that the Lord is going before us and gathering out a people to whom the closing message will be due. With few exceptions, every country has been entered by the gospel.

The Third Angel's Message has made some progress during the last twenty-five years. A review of the field shows a large number of countries entered. Without considering the vastness of these countries and the meagerness of our efforts, we are almost led to conclude that already we have encircled the globe. But some of the most extensive fields have only one or two mission stations at the most; while many are yet to be entered, and our work in every place needs re-enforcements. For more than a year we have been studying the field. The progress, the difficulties, and the needs have each been considered. Many times our hearts have been drawn out to exclaim, Lord, what wilt thou have me to do?

We have now reached a crisis in our work. Laborers—the best that can be supplied—are needed in almost every field. Those who have

studied the past year will readily call to mind the need of a superintendent for Japan, one for India, and one for the Mediterranean field. They will remember Elder Munson's plea for two teachers in Sumatra, and Elder Mead's urgent call for at least two families to join the force in Matabeleland. They will also recall the need on the west coast of Africa, where the few native Sabbath-keepers have been left for more than three years without help, Elder D. C. Babcock's appeal for British Guiana, and the dearth of laborers in Argentine. These fields ought to be supplied at once, besides others that might be materially strengthened if help could be provided. We have said nothing of the fields unentered, for it seems necessary that the work already begun be first strengthened.

What can we do?—With the needs before us, we can seek the Lord earnestly during the General Conference, that He may lead in the deliberations, and that He may especially direct in its relation to the foreign work and in the selection of laborers. We have thought to devote our second Sabbath service of April 13 to prayer for the General Conference, and especially for the selection of workers for these needy fields. Among the very few instances where the Saviour told His disciples definitely for what they should pray, we find Him telling them, in view of the plenteous harvest and the dearth of laborers, to pray the Lord of the harvest that He will send forth laborers into His harvest.

Thus He placed within our reach the power that will secure the necessary re-enforcements to carry forward His work. From the beginning, the progress of the gospel has been marked by prayer. All the possibilities of the Church are hidden there. It is the key that will unlock the storehouse of heaven. It had a prominent place in the early Church. Pentecost was ushered in by prayer. Workers were appointed only after prayer. When they were sent forth, the Church assembled for special prayer. The first work among the Gentiles was inaugurated by prayer. If persecution came, the Christians met to pray. The more carefully we study the subject, the more apparent it becomes that what was accomplished in the apostles' day was largely due to the fact that they knew and employed the omnipotent power of prayer.

If we are to continue the work begun by the disciples, how necessary that our every effort be permeated with prayer! A larger, deeper, wider spirit of prayer should be cultivated among us. This alone will give impetus to the work which is to culminate in the closing up of earth's history. "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest."

APRIL STUDY OF THE FIELD

Articles for Study in the April Missionary Magazine: *The Gospel in the Malay Archipelago; The Religions of India; In the Zenanas.*

(April 7-13)

THE GOSPEL IN THE MALAY ARCHIPELAGO

1. How is Java divided? Where was the first missionary work undertaken? By what society?

2. Mention other societies that have labored in West Java. With what results? What led to the organization of the School with the Bible?

3. Tell something of the work of the Association for Encouraging Malay Christian Literature. Of the Missionary Training-school.

4. What tends to limit the success of evangelistic work in Middle Java? What can you say of the railway service and of the charitable institutions in this part of the island?

5. When and by whom was missionary work first undertaken? With what results? Mention later missionary societies, and tell something of their work.

THE RELIGIONS OF INDIA

6. What per cent of the inhabitants of India are Hindus? How has Hinduism affected India?

7. At one time what rival system seriously threatened Hinduism? What is the central thought of the Hindu religion? In what does it differ from Catholicism?

8. What is Hinduism? How did it originate? Mention one of its strongest elements.

9. Describe briefly the ancestor worship. Aside from this, what is the strength of Hinduism?

10. Describe the caste system and its hold upon the people of India. What effect has it had upon the Indian women?

11. What can you say of Mohammedanism in India? In a few words, sum up the religions of India.

IN THE ZENANAS

12. What condition of women in India makes them welcome the Christian worker?

13. Describe the state of the girls and women. What is the position of the wife?

14. How must she act when her husband's name is mentioned, or when in his presence? How do the women look upon their condition?

15. What class suffer even more than the Hindu wife?

16. How many widows are there in India? How many child-widows? What per cent of these are under five years of age?

17. Describe the life of the widow. What alone will bring relief?

SUPPLEMENTARY QUESTIONS.

18. How many churches have we in Jamaica? Describe the last dedicatory service. Tell something of those who first accepted the truth in this company.

19. What items of progress are reported from Tonga?

OUR PRIVILEGE

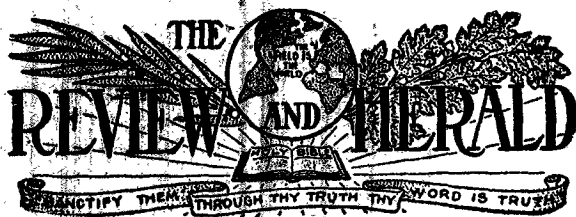
HELEN MC KINNON
(Toronto, Ontario)

Now as never before it seems fitting that the people of God should have their attention riveted upon the books of Daniel and Revelation; for the closing scenes of these prophecies are living realities before us. All around us men and nations are acting out in detail what the seer, hundreds of years ago, foretold would appear, so that the word-pictures, or symbols, have become living actors.

The blessing of Rev. 1:3 is given to certain ones, and yet it is not withheld from any. How is it to be obtained?—By reading, hearing, and keeping. Every endeavor that we are capable of should be put forth; for "the blessing of the Lord, it maketh rich, and He addeth no sorrow with it." Prov. 10:22.

In our experience in the Reading Circle work last year, we found mothers so anxious to be partakers of this blessing that the Word was placed by the washtub, ironing-board, dish-pan, or some place near where they were working, that they might catch a few words to study and think about while busy with their hands. It was noted at the weekly meetings that those who studied and worked the hardest were the most enthusiastic, and were ready and anxious to do missionary work. The spirit of the gospel in the days of the second advent of the Saviour is the same as it was in the days of the first advent,—the believers desire others to be partakers of their blessings.

Each Seventh-day Adventist, no matter in what part of the world he may be, has the privilege of being a watchman upon the walls of Zion, ready to give neighbors and friends, from the sure word of prophecy, the tokens of the near approach of the long-looked-for morning, when "thine eyes shall see the King in His beauty: they shall behold the land that is very far off."



BATTLE CREEK, MICH., APRIL 2, 1901.

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THE KEEPING OF THE COMMANDMENTS

The Second Commandment

"I AM the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." Ex. 20: 2, 4-6.

The First Commandment forbids the having of any other god than the Lord; and so calls upon all to have God alone, and Him with all the heart, and all the soul, and all the mind, and all the strength.

Thus the First Commandment requires all creatures to worship only the true God; and the Second Commandment forbids the worshipping of Him in any but the true way.

The First Commandment forbids the having of any false gods; the Second Commandment forbids the having of the true God in a false way.

It is thus forbidden to worship God, or to think of Him, under any form or representation of any kind whatever. This is made clear by the word of the Lord in Deuteronomy 4. Having described how God came down upon Mount Sinai and spoke to the people out of the midst of the fire, declaring the Ten Commandments, it is remarked especially: "Ye heard the voice of the words, but saw no similitude."

It is not suggested that there was no similitude there. There were similitudes: multitudes of the host of heavenly angels were there; four-winged and four-faced cherubim were there; six-winged bright seraphim were there; Christ was there; and the glory of God, which was like devouring fire, was there.

But all this glory, and all these similitudes, were completely hidden from any eye of man by the "blackness, and darkness, and tempest" that enveloped the whole mount. For "Mount Sinai was altogether on a smoke;" and "the smoke thereof ascended as the smoke of a furnace," which formed a "thick cloud upon the mount," a cloud of "thick darkness;" and the voice of God was heard "out of the midst of the darkness."

Now, why was it that this wonderful scene of glory, even the brightness of the glory itself, was so completely hidden from the eyes of the people? Here is the answer: "Ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them." Deut. 4: 15-19.

If the people had been allowed that day to see any similitude, or any figure, on Sinai, they would inevitably have formed a likeness of it, as a means of their worshipping God. If they could have seen but the wings of the cherubim or seraphim, they would have used winged creatures, or the likeness of them, as a means of their worshipping God. And even though they had seen no figure or similitude, yet if only they had seen the brightness of the glory, then they would have employed the brightness of the sun or the moon, or the stars, as symbols, representations, by which they would offer worship to the true God.

Nor would they have taken these representations which they would have made as of themselves gods, so as to worship the images or representations themselves; but would have used them as visible symbols, as aids in fixing their attention upon God, the better and more exactly to worship Him. And they would have claimed all the time that, in this, they were worshipping the true God, and that such worship was true worship of God.

But all such idea as this, even all possibility of such idea, was utterly excluded by the Lord himself, in enveloping the whole grand array and glorious scene in impenetrable darkness. And then, by this fact, and in telling them why He did it, He gave His own clear interpretation of His own Second Commandment, and the plainest possible instruction to men as to how to observe it. In this the Lord himself has given, in the plainest and most forcible way, instruction to all people, that in the worship of God no conceivable form or similitude can be used in any way, or to any extent whatever. And thus there was said at Sinai precisely what Jesus said to the woman at the well, neither more nor less: that "God is Spirit: and they that worship Him must worship Him in spirit and in truth."

God is Spirit, and is to be only spiritually discerned, and, therefore, can be worshiped only in spirit and in truth.

He can be worshiped only in truth as in spirit, because it is only by His word, which is the truth, that men can know what is true and acceptable worship. No man can know God except by revelation; and God must be worshiped strictly according to His own revelation: otherwise He is not worshiped at all.

This will be further considered next week.

DECADENCE OF RELIGIOUS PAPERS

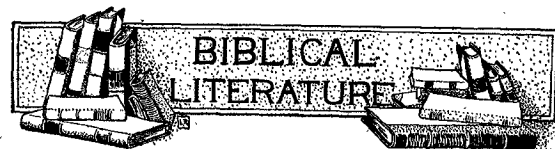
ANY one who has had any opportunity for extensive notice of the religious papers of the United States in the last ten or fifteen years, can not but be struck with the general drift away from religion. Papers which formerly were distinctly religious and deservedly the leading ones, are now distinctly secular; and, where religion is touched, it is in a merely perfunctory way, rather than from any deep conviction of the real value of religion.

This change has now become so marked that the secular papers themselves are commenting upon it. The New York Sun of February 10 discusses "the decadence of the professionally religious paper." The Sun takes this up because other papers had remarked the same thing. It says that "denominational organs which once were powerful and of great prosperity give every evidence now of sadly declined fortunes; and magazines devoted especially to religious and theological discussion have lost their attraction even for the most serious public."

Further, the Sun says: "This is the more remarkable because interest and inquiry concerning questions of religion were never more active than they are now. Of the voluminous correspondence coming to us, the subject which engages the greatest part devoted to any single theme is religion. . . . It appears, then, that the decadence of the professional paper and periodical can not be due to any lapse of interest in the subject of religion. It would be easy for us to fill the whole Sun with manifestations of the deepest and most earnest interest and solicitude."

And then the Sun, in its own vigorous way, exposes the true cause of this notable decadence, in the

following truthful words: "Unquestionably the old foundations of religious faith have been shaken or completely destroyed in many minds thoroughly imbued with the religious sentiment. In place of that faith has come in a critical spirit, even in those who were most alarmed at its approach and most earnest in combating it, provoked by the scientific method of treating the Bible, and the miracles, whose denial as facts of history leaves Christian theology without a basis on which to stand. This method, too, is now pursued by other than avowed enemies of the religion which it undermines so completely. It is adopted and cultivated in the theological seminaries and in pulpits of Christian churches. All the other infidels since time began have not done a tithe of the damage to religious faith, to faith in the supernatural, which has been accomplished during the last generation by this school nurtured in the Christian Church itself."



LITERARY CRITICISM

THE study of literature, as it is generally taught, fosters a spirit of criticism. Some teachers do not know anything else in the study and teaching of literature except to study and teach criticisms. They judge everything they read, and when at last, perchance, the word of God comes in their way, they regard it as only so much literature, and therefore judge and criticise it.

It is men setting themselves up as competent of themselves to know and find truth; and this spirit of criticising they carry into every branch of learning.

But there are some, even of the world's educators, who are beginning to tire of this. They long for a better way of doing things. But only at the great fountain of God can they ever be satisfied, and only here can they lose their judging, doubting, criticising spirit.

I have within my reach a little book, called "Literary Art," which is an attempt to avoid criticisms as much as possible in the study of literature. A number of reasons for this course are given.

For instance, literary criticisms "are marked by most surprising and contradictory opinions." It is the old proverb over again, The blind lead the blind, and both fall into the ditch. The misjudgments of Shakespeare would fill volumes. There are many opinions in Johnson's "Lives of the Poets" that are wholly prejudicial. Andrew Lang censures the pathos of Dickens. Howells discounts Scott's romances. And so men judge, and are judged in turn; for where only a human standard exists, each man thinks himself capable of erecting his own.

Again: this author says another thing which shows that the valuelessness of much of our literary criticism lies in the fact that "criticisms, after being accepted as a guide to one age, become the laughing stock of another."

Are not these statements true also of the criticisms of the Word?—They certainly are. Men criticise the writings of men because there is much to criticise, for one man may out measure another. And having taken on the habit, men therefore criticise the word of God simply because it is beyond their comprehension.

As to the effect of the criticising spirit on men's minds, this same author says: "The attitude of judge tends to make one unsympathetic and unfair. A work of art does not ask for justice [judgment] but for understanding, appreciation, and enjoyment; and these come only through clear-eyed interpretation. We should rarely say, 'I like,' or 'I don't like,' or 'I think;' but, 'I find.' After careful consideration in this spirit, the apparently obscure and the commonplace often disclose a wealth of luminous truth and beauty."

If this be so for the study of general literature,

how much more necessary is it for the study of Biblical literature? We are not asked to judge the Word, for we know too little about it: and to judge what we do not know is to be unsympathetic and unfair. The Bible does not ask for judgment, "but for understanding, appreciation, and enjoyment; and these come only through clear-eyed interpretation:" "the eyes of your understanding being enlightened." Eph. 1:18. It is not to think of what you like or do not like, but what do you find in it—"How readest thou?" Remember the rule laid down in the Word for the study of all sacred literature: Consider what is *said*, and the Lord gives the *understanding*. 2 Tim. 2:7. L. A. REED.

AS THE TRUTH IS IN JESUS

"But ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus." Eph. 4:20, 21. In this text we have the distinct affirmation that the living voice of Christ himself is our teacher. "Ye have heard Him," says the apostle; not, Ye have heard of Him, or about Him, as to the particulars of His life and history; but, "Ye have heard *Him*."

The New Testament everywhere represents Christ as still working and teaching in the world. He himself affirmed the continuance of His great work of declaring the Father, beyond the limits of His earthly life, and that not in parable and figure, but directly and plainly. He pledges himself to send the teaching Spirit of Truth, all whose showings and illuminations are showing and imparting to us the things of Christ.

Every one may have, and every Christian does have, direct access for himself to the living Lord, the eternal Word. It is not necessary to take the false and dangerous road by priest, and bishop, and pope, to find Christ. Paul says to the Hebrews: "But ye are come . . . to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12:22-24. Those who are in Christ receive continuous instruction from Him. "And have been taught by Him, as the truth is in Jesus," says the Scripture. These words indicate the conditions of the gradual progress of Christ's schooling. His teaching is not one sudden act, but a long, loving, patient discipline. The first feeble act of faith enrolls us as disciples; then there follows through the years His teaching to observe all things whatsoever He has commanded. The theme of the teaching is *Christ*: "Ye have not so learned Christ." Our lesson is not, then, about the Lord, but the living Lord himself; not the teaching of Christianity only, but the theme, as well as the teacher, is the Lord himself. The substance of the message taught by Him is the truth as it is in Jesus. The truth as it is in Jesus is the truth carried out, as in the life of Jesus. The life of Jesus was opposed to, and contradicted, everything that was false and wrong. In this respect the truth was in Jesus, and He was the truth. Jesus embodied the truth of every symbol that was anywhere given to set forth the truth. Christ said to Israel by Moses, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." Deut. 18:15. He was the "Passover" slain for us. 1 Cor. 5:7. He was the atoning Lamb, whose blood, applied on the day of atonement, cleansed from all sin. Jesus spoke the truth, which, on account of its importance to man, is emphasized as *the* truth. This truth is universal and eternal, and ever new. The truth as it is in Jesus, means much. It is more than a cold, dead statement of theoretical truth. It is a truth of life and power. The expression is probably used, more frequently than in any other way, simply to express the great doctrine of human sin, and of the redemption of mankind by the blood of our Lord Jesus Christ.

But if we separate these two things which God has joined together, and take each by itself, we lose all the power of the statement. For instance, if we say that man has sinned and fallen under the

wrath of God, we state a great and solemn truth, indeed, but not the truth as it is in Jesus. But when we put Jesus in, it changes the whole aspect of the picture. That truth does not then appear in its coldness, bleakness, and wretchedness; but it is lighted up and made tolerable by the smiles of Him who is, in Christ, "reconciling the world unto himself."

The truth as it is in Jesus should be taken as an expression of what we believe was shown in the life of the Lord Jesus; and we should show that conception by conforming our lives to His life, and by walking in His steps. The justifying power of faith would enter largely into our conception of the truth as it is in Jesus. Christ is the foundation, Christ is the truth; and the way we build on the foundation, in the very nature of the case, determines what the result of our work will be. If we build wood, hay, stubble, we suffer loss. The complete moral revolution necessary to be wrought out in us, is not accomplished either by one supreme effort of our will or by any momentary shock of divine power; but is carried through in detail, by a laborious, and oftentimes painful, process of self-discipline. The process lasts as long as life lasts; for with the changing years there are changing forms of moral evil, which have to be resisted and put away from us. Earlier triumphs make later conflicts easier, but they do not release us from the stern necessity of battle.

Self-examination is necessary. Our moral habits must be compared, one by one, with the commandments of God, and their conformity with the spirit and genius of the gospel carefully and honestly tested. And there must be *self-discipline*, as well as self-examination. The old man must be put off—crucified with its affections and lusts. It is often asserted that Christianity is a *life*, not a *creed*; that it is devotion to a *person*, not to dogmatical *formulas*. One of the most popular forms of expressing a fallacy, is by means of false antitheses. We have one of them in this. Christianity is indeed a life; but what kind of a life?—A life governed and molded by a creed, a creed which gives motives and energy to a life. Christianity is indeed devotion to a person; but what kind of a person?—One who was manifested through a doctrinal medium: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:11. "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1:21. "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15.

Without doctrine or dogma, setting forth Christ's existence, His nature, and His attitude of love and mercy toward mankind, He could not be recognized and loved as He has revealed himself, and as He is. Dogma or doctrine lies at the foundation of the truth as it is in Jesus. Men "must have," says Bright, "a doctrinal Christianity, or no Christianity at all. They must have doctrine, or they must do without Christ." In every age the battle of infidelity against Christianity has been fought on the point of doctrine; for the enemies of the Bible know that if an advantage can be gained there, the inner principles of religion, faith and holiness, will soon fall into decay.

A true idea of the principles of our faith, well and temperately formulated, is due to ourselves, that we may be fortified by the obligation which open profession lays upon us. It is due to others whom we wish to draw to the truth. It is due to those who deny our faith, that we may warn them of their danger and error, and hold up the truth on which we seriously believe the salvation of their souls depends. The value of accredited forms of principles of belief can not be overestimated. They are bonds of union as to belief in the first principles of the oracles of God. What is called "The Apostles' Creed" is concise and simple; yet as a skeleton of New Testament theology, it is full and complete. It expresses no man's opinions; it gives no man's explanations. It simply records the facts of our

religion, without either accounting for them or deciding in what particular manner they shall be held. Account for the facts as you may, explain them as you will, draw what inferences from them you like, these are the facts, and they may be proved by most certain warrants of Holy Scripture."—*Pulsford*. To know Christ, to know the truth as it is in Jesus, to "know Him, and the power of His resurrection" (Phil. 3:10), is the great lesson of the Christian life, which the Ephesians began to learn at their conversion, and in which the apostle was instructing them to continue till they should reach the measure of the full stature of men and women in Christ Jesus. Happy are we if we are learning the same lesson too. U. S.

"GOD IS WEIGHING HIS PEOPLE"

DURING the last few years more than twenty-five thousand Seventh-day Adventists, as a result of the appeals from the Spirit of Prophecy, the pulpit, and the press of the denomination, have come to realize the need of the baptism of the Holy Spirit, and have sought the Lord definitely for the promised power from on high. With each one of these I desire to speak a few words through the columns of the REVIEW AND HERALD.

Have you lost the effect of the message? Once your heart was stirred with it. Does your heart still burn with thankfulness for the power already received, and throb with faith and hope for the future fullness which is yet to fall in the latter rain on the faithful of the little flock? Have you become discouraged with what you deem an unexplained delay? Are you weary of waiting?

Were you honest with God and your soul, when, kneeling, you said you yielded all, and then joined in prayer for the promised power to witness for God? Were you really in earnest? Did you really give up all? Have you *kept* your *all* upon the altar? Do you *still* hunger and thirst for power to present "the everlasting gospel" to the world in all its glory? Or did you make this move because nearly all the preachers and people made it? And now that some of the preachers and some of the people have lost the effect of the message, how is it with *you*? Have you lost it? Have you concluded that there is nothing to it after all? Have you fallen back to your old low level, to live a defeated life? Is your view of the matter the same as that reflected in the following quotation? "I conclude that the whole thing is a failure because I have not heard anything about the message of late. Once the first-page articles in the REVIEW were devoted to the subject of the reception of the Holy Spirit, but now they are devoted to canvassing, and I have no burden for that. Once the message at the camp-meetings was, 'Receive ye the Holy Ghost,' but now it is not. Once the leading editorial in the REVIEW each week closed with the same words, but now it does not. Isn't that an evidence that the whole thing has been abandoned as a failure?"

Yes, with many persons it has. But with *some* it has *not*.

Once the Lord himself came down upon Sinai, and in a most impressive manner delivered a message to Israel. This was followed by a general revival. Everybody, preachers and people, indorsed the message. All testified that they accepted the message, and promised to live on a higher plane. Suddenly the messenger disappeared, and they heard the message no more. Because the Lord did not come down on the mount and repeat the Ten Commandments every ten days or so, but was silent concerning the message for forty days, most of the people, preachers and all, decided that the message was a failure, and returned to their former ways. A few who went forward in that revival retained the force of the message during all the forty days, yes, during all the forty years, yes, forever.

The Lord could have had a sweeping revival every afternoon during all the forty days, and all the forty years of the wilderness experience, if He had repeated the message with as loud a voice, and with as much earthquake, fire, and smoke, as He did

at the first. Well, if He could, why didn't He? — Because He did not wish to be continually thundering at His people; because He will not have a people who remain so far away from Him, and who are so dull of hearing, that it takes a thundering voice, a melting mountain, and an earthquake continually to hold their attention. The Lord did not take pleasure in talking so loud at Sinai. He did it because He must; because the people were so far away — not so far in point of rods and miles, but in point of acquaintance with Him. When He spoke to Moses, He asked him to come close to Him, and when he came, He lowered His voice to a quiet conversational tone; “and the Lord spake unto Moses face to face, as a man speaketh unto his friend.” Ex. 33: 11.

Stirring revivals are necessary in the Church, and the Lord conducted another at the close of the forty days, and often during the forty years, and during the time of the Judges, and of the kings, and of the later captivity, in the time of John the Baptist, of Pentecost, of Wycliffe, Huss, Jerome, Luther, Wesley, and William Miller. But after the “thunderings and lightnings” of Sinai there came a time of calm. So after every great awakening there comes a quiet time. For it is in the *quiet time*, not in the earthquake, that character is built. The earthquakes are to rend the rocks from the bosom of the earth, but it is in the quiet of the calm that the character is carved out by the now gentle hand that hitherto had rent the rocks.

About forty years ago the same message which in recent years has been sounding in the ears of the *children* of the Third Angel's Message, was given to their *fathers*. Just as God tested the fathers in the wilderness at the beginning of the forty years, and their children at its close, so the Lord is to-day testing the children of the “present truth.” Here is a description of the message given forty years ago, with a statement of its meaning: —

“I was shown that the testimony to the Laodiceans applies to God's people at the present time, and the reason it has not accomplished a greater work is because of the hardness of their hearts. But God has given the message time to do its work. The heart must be purified from sins which have so long shut out Jesus. This fearful message will do its work. When it was first presented, it led to close examination of heart. Sins were confessed, and the people of God were stirred everywhere. Nearly all believed that this message would end in the loud cry of the third angel. But as they failed to see the powerful work accomplished in a short time, they lost the effect of the message. I saw that this message would not accomplish its work in a few short months. It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel. As this message affected the heart, it led to deep humility before God. Angels were sent in every direction to prepare unbelieving hearts for the truth. The cause of God began to rise, and His people were acquainted with their position. If the counsel of the True Witness had been fully heeded, God would have wrought for His people in greater power. Yet the efforts made since the message has been given, have been blessed of God, and many souls have been brought from error and darkness to rejoice in the truth.

“God will prove His people. Jesus bears patiently with them, and does not spew them out of His mouth in a moment. Said the angel, ‘God is weighing His people.’ If the message had been of as short duration as many of us supposed, there would have been no time for them to develop character. Many moved from feeling, not from principle and faith, and this solemn, fearful message stirred them. It wrought upon their feelings and excited their fears, but did not accomplish the work which God designed that it should. God reads the heart. Lest His people should be deceived in regard to themselves, He gives them time for the excitement to wear off, and then proves them to see if they will obey the counsel of the True Witness.

“God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spewed out of the mouth of the Lord. Said the angel, ‘God will bring His work closer and closer to test and prove every one of His people.’ Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride and evil passions, the angels of God have the charge, ‘They are joined to their idols, let them alone,’ and they pass on to their work, leaving these, with their sinful traits unsubdued, to the control of evil angels. Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation.”

And now, my doubting, discouraged brother or sister, can you not see that in this time of waiting, while you have been weighing the message and pronouncing it wanting, God has been weighing you — weighing your faithfulness, weighing your patience, weighing your loyalty? Has this time of calm revealed to you your faithlessness? Has it revealed your fickleness? Has it revealed your murmuring spirit? Has it revealed your tendency to follow the crowd, — to repent when the crowd repents, and backslide when the crowd backslides? If it has, then hasten to repent. Do not wait for the next revival to come. Have a revival of your own. Have it now. If you have spent this time of calm in doubting and murmuring and sinning, as you did before the revival, you are behind the moving host. You are in danger of being lost forever. Seek the Lord now, to-day, for cleansing from those sins that have been brought to light by this waiting time. You are not fit for the fullness of the Holy Ghost if you can not maintain your integrity in a little time of waiting while the Lord works a needed preparation for that power.

Do not wait until the Lord raises His voice in trumpet tones, and makes you tremble in terror. Go close to Him. “Whosoever will” let him come. “Come unto me, all ye that labor and are heavy laden.” “Him that cometh to me I will in no wise cast out.” Go close to Him. Tell Him of the weakness which the waiting time has revealed in you. That is what I am doing. Thank Him for the time of calm. Ask him to burn out the discovered dross, and to build in His own blessed life. Tell Him you want to learn to talk with Him face to face. Tell Him that you want to learn to hear Him when He speaks with His “still small voice,” so He will not have to speak so loud. Then open your Bible, and listen to Him speak. “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” “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?” A. F. BALLENGER.

“This people have I formed for myself; they shall show forth my praise.” “To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord.” “That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.”

HOW SHALL THE MASSES BE REACHED?

THERE is a great work to be done by the people of God. Every nation, kindred, tongue, and people is to hear the warning of the Third Angel's Message. In the early history of the Church the gospel was carried largely by the living preacher. John the Baptist said: “Think not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.”

So important was the message to be given at that time, that if men had not proclaimed it, God would have raised up men from the stones in the street to do it. When Christ entered the temple, and those Pharisees would not shout praises to God, the children in their mother's arms shouted, “Hosanna to the Son of David.” This displeased the Pharisees, the chief priests, and the scribes. The Saviour asked them, “Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?” Again, said the great apostle, “The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” “It pleased God by the foolishness of preaching to save them that believe.”

This is one of God's ordained means of saving men. And before the work of the Third Angel's Message is over, men clothed with the power of God will preach the truth with a power never before seen. Where the laws prevent men preaching, children, as in the days of Christ, and as in Sweden and Germany in 1844, will preach the truth of God. God has ordained this means of saving souls. If God can not find human agents, then He will make preachers out of stones to do this work.

Teaching in schools, the Bible work, the colporteur work, united with the ministry, were means God used in the past, and ever will use, for the advancement of the truth. Men are to be co-workers with God. And the ways are as varied as the agents that God uses, each possessing his own individuality. The canvassing work also is an agency which, like a clear-sounding bell, is sounding the alarm that all the inhabitants of the earth may know that the day of the Lord is nigh at hand. Each of these agencies does a special work, which, if left to any other means, would fail in accomplishing God's purpose. All classes of people must be reached, from the most exalted in worldly positions to the peasant in his cot. Every agent and means has a place in the great work of God in spreading a knowledge of the light of present truth.

Books have been prepared for the canvasser and colporteur, which, like the different tools of the mechanic, do their specific work. They set forth the truth in different ways. This is illustrated in the Bible. Why was it that God took four men to write the life of Christ? Was it not that different varieties of minds might be met? Why did He take writers from every station in life, and speak through them by prophecy? Moses, the greatest statesman and organizer that ever attended worldly schools, acted his part. Joseph, who filled the highest position in teaching senators wisdom, in the greatest, at that time, of all worldly kingdoms, was taught by his parents at home without worldly schools. Daniel, who was the prime minister in the golden kingdom that swayed a universal scepter, was educated in the home school. Amos was a herdsman. John, the beloved disciple, was banished to the Isle of Patmos, his name recorded as a criminal. He, in the estimation of the world unworthy of even a place in society, has given us one of the most interesting prophecies ever communicated to man. It was written, as were the prophecies of Daniel, for the last days.

In a time when our literature was limited, God raised up a man to write on those two prophecies especially. There never will be a book published that will take the place of “Thoughts on Daniel and the Revelation.” It was written by one who was devoted to the interests of present truth. In Europe, Asia, and Africa that book has found its way into homes in the most desolate places, and thousands

are rejoicing in the truth to-day who would not have known it by other means. Canvassing for that book will continue until probation ends. The angels of God stood beside the writer and aided him by the Holy Spirit. The "Great Controversy," "Patriarchs and Prophets," and "The Desire of Ages" should find their way into every household. "Christ's Object Lessons" is having special attention for a special purpose, and God is blessing the effort. There are many other valuable books, which are, each in its sphere, aiding in spreading the message.

But why all of this variety of writers and variety of books? In regard to our brethren writing on the Third Angel's Message, we say, Let them write, bearing "in mind that in the branches of the vine there is a diversity in unity. Life in nature objects to uniformity. There is variety in the human body, from the eyes to the feet. Yet all these members are dependent upon one another to make a perfect whole. In all the variety composing the human body, there is harmonious action in conformity to the laws controlling the being. There is an unseen, conscious, indivisible unity, keeping the bodily machinery in action, each part working in harmony with every other."

There is variety in a tree: there are scarcely two leaves just alike. Yet this variety adds to the perfection of the tree as a whole.

We might ask, Why need Matthew, Mark, Luke, and John in the Gospels, why need the Acts of the Apostles, and the different writers in the epistles, go over the same thing?

The Lord gave His word in just the way He wanted it to come. He gave it through different writers, each having his own individuality, though going over the same history. Their testimonies, brought together in one book, are like the testimonies in a social meeting. They do not represent things in just the same style. Each has an experience of his own, and this diversity broadens and deepens the knowledge that is brought out to meet the necessity of varied minds. The thoughts expressed have not a set uniformity, as if cast in an iron mold, making the very hearing monotonous. In such uniformity there would be a loss of grace and distinctive beauty.

We are not to feel that all must speak the very same things, giving the same representation in the same words. Yet there is to be a unity in the diversity. All the different testimonies unite to form one whole, as the books of the Bible are brought together and bound under one cover. But should Matthew, Mark, Luke, and John go off on some tangent, contradicting one another's testimony, then there would be confusion. "In the presentation of truth by different minds, there is to be unity in diversity. One must not labor to have everything that comes from his mind entirely different from that which comes from another man's mind. But he is to follow in the line where the Spirit of the Lord shall direct, then there will be different figures and different ways of presentation, that will interest and educate different minds."

All minds must be reached. Thoughtful persons will read an argumentative book, and be captivated by it; while there are others who would have no taste for that style, but would be reached by something entirely different. May the Lord direct in this closing work of the gospel so that young and old, the keen reasoners and the less thoughtful, may each be reached by the printed page, and the work be cut short in righteousness. S. N. HASKELL.

BEREAN LIBRARY

Those who have not subscribed this year for the *Berean Library* are losing a grand opportunity to gain some most excellent books. The first number of the present year was "Looking unto Jesus," a book which takes up the subject of the Sanctuary, and through that subject brings to view the plan of salvation in such a thorough way that he who studies it can not fail to comprehend the grand truths connected with the most wonderful plan ever devised even by heaven.

The present quarter's Sabbath-school lessons will be on the subject of the Sanctuary, of which "Looking unto Jesus" treats very thoroughly, and every one who studies the Sabbath-school lesson during the next quarter should have a book treating on the Sanctuary question, and no other of all that have been written can surpass "Looking unto Jesus."

"History of the Sabbath" is No. 6 of the *Berean Library*. The pamphlet retails at fifty cents. If any reader of these lines has not the "History of the Sabbath," he should feel that this is a rare opportunity of obtaining the entire history for the small sum of fifty cents.

"Great Nations of To-day" is No. 7, and is a pamphlet of 257 pages. It deals with the live issues of the day, with which the great nations of the world are connected. The front cover page contains fine pictures of ten of the rulers of the leading nations of to-day; namely, Russia, England, France, United States, Turkey, China, Austria-Hungary, Japan, Italy, and Germany. This book should be placed in the hands of the reading public, and should be circulated by the thousand by our people. Its illustrations and maps help to set forth the grand subject of the book in a vivid, entertaining, and forcible way. Let the orders come in for this book. Price, twenty-five cents.

The latest number, No. 8, of the *Library* for this present year, will be a pamphlet, entitled "Battles of the Century," price, ten cents. This book will be on the market in a few weeks, the announcement of which will appear in our various periodicals. The retail price of these four books is \$1.10. The subscription to the *Berean Library* will give all four of them for seventy-five cents. If you wish to become a subscriber to the *Berean Library*, please inclose seventy-five cents, addressed to the Review and Herald, Battle Creek, and the four books already mentioned will be sent to you. If you wish any one of the books, send the price to the Office, and we will be glad to send the book. Address either Review and Herald Pub. Co., or Pacific Press Pub Co., Oakland, Cal.

These books should be in all of our homes; indeed, our people should constantly watch to see when a new publication is issued by any of our publishing houses, then purchase the book, and post themselves in regard to the matter which it contains, so as to be able to explain it to neighbors and friends, and then bring it to the notice of the people. All our tract society presidents, and especially the secretaries, should order each new book, become posted in regard to it, and then recommend its merits to all throughout the State or district, and solicit orders. Then our books will be scattered everywhere. May the Lord hasten the day. S. H. LANE.

ANOTHER STANDARD-BEARER FALLEN

ELDER HARRISON GRANT died at the home of his son-in-law, Elder W. B. White, at Missoula, Mont., March 1, 1901. He was born at Hillsboro Bridge, N. H., April 2, 1821, which would make him eighty years old, lacking one month and one day. He was the eldest of eight children, seven sons and one daughter. When he was two years old, his father moved to Vermont, and engaged in farming and blacksmithing. Elder Grant worked with his father until he was of age; and at the age of twenty-two, in 1843, he attended a series of meetings held by Wm. Miller, and accepted the advent faith.

He passed through the bitter experiences and disappointment of 1844, but firmly believed the positions taken were correct, although his hopes of meeting the Saviour were not realized. When, after the passing of the time, the believers more carefully examined the positions taken, he with others saw the mistake, and gladly accepted the Sabbath and all the truths connected with it—the Third Angel's Message. He walked in all the light as fast as it was made known to him.

In 1845 he was married to Chloe Pearson, of Roxbury, Vt. He erected the family altar, and in 1858 his wife accepted the truth, and for forty-three years they walked together in the service of the Lord.

In 1862, with two children, they left Vermont for Minnesota. They traveled by team to Ogdensburg, N. Y., and there took the boat for Milwaukee, Wis. From there he drove to Minnesota, settling at Deerfield, on eighty acres of new land, and supported himself and family by farming and blacksmithing.

In 1873 he was ordained to the work of the ministry. He served as president of the Minnesota Conference for sixteen successive years, bearing burdens and responsibilities in the work until he saw it grow from a small beginning to what it now is—one of the leading Conferences in America.

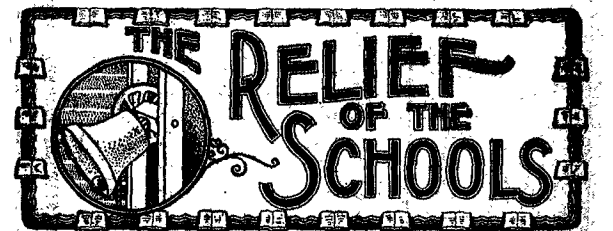
He continued laboring in Minnesota until 1892, when, by recommendation of the General Conference, he moved to College View, Neb., where he labored as pastor of the church until the spring of 1898. He then went to Colorado, where he spent a few months, and in the fall moved to Montana, and settled at Missoula, with his son-in-law, Elder W. B. White.

Being of an active disposition, and never idle, he engaged in labor at Missoula, and was elected elder of the church at that place. He attended a few general meetings in Montana, relating his early experiences of 1844, which were of much interest to those who had so newly come to the faith.

There were no railroads in Minnesota for many years, except nine miles from St. Paul to St. Anthony, now Minneapolis, and he traveled from place to place by team. It was my privilege to be associated with him for a time, and I look back upon that time as a season spent with an earnest, devoted servant of the Lord.

During his sickness he suffered but little pain, telling those who called to see him, "If it is mine to fall, I will fall toward heaven." His aged wife, now nearly eighty, and two daughters, survive him.

Thus another of the old standard-bearers has passed away, and the work he loved so much is left in the hands of others; and may it be said of us, as it has been of him, He died the "death of the righteous." He was laid to rest in the cemetery at Missoula, March 5, Elder J. H. Behrens preaching the funeral sermon, from 2 Tim. 4:6-8, a text of Brother Grant's choice. A. J. BREED.



SELLING PROPERTY FOR THE RELIEF OF THE SCHOOLS

MANY pledges have been made to pay money to the RELIEF OF THE SCHOOLS fund when property is sold. Thank the Lord, many of our brethren are waking up, and are selling a part, at least, of their property, and putting the money into the cause. The mail to-day brought payment for two pledges made on condition of the sale of property. This shows that our brethren really mean business with the Master, and that they are making a genuine attempt to do something to relieve the schools. There will be singers in the chorus of jubilee, and they will be those who have taken part in bringing about the RELIEF OF THE SCHOOLS.

MUCH HELP FROM THE AGED

DURING the last few weeks we have been receiving a number of large and medium-sized contributions to the big fund for the relief of the schools. Many of these have come from aged Sabbath-keepers, accompanied with the most hearty, cheery, and encouraging letters. We have had so many gifts from those grown old in the faith that we have been deeply impressed with the way God moves upon the hearts of those who have been a long time in the way. It calls to our minds the words of the

prophet, that in the last days God will turn the hearts of the fathers to the children. Here is one letter, which will serve as a sample of many:—

MY DEAR BROTHER: I do not have the ready money, so I send you my pledge, trusting that I may be able to meet it when due; and I will try to do something with the book as soon as I can, the dear Lord being my helper.

I am a sad and lonely man. I lost my dear wife about three months ago. She loved these precious truths, had kept the Sabbath nearly fifty years, and was ever ready to lend a helping hand to forward the work of the dear Master. How I do miss her in my declining years; and how much I need the Spirit of the dear Master to guide me in all my ways. I am nearly seventy years old, and I see so many mistakes in my past life that it almost overwhelms me at times. I am heartily sorry for every wrong act I ever did. Pray that I may have grace to overcome all my besetments, and be fully prepared to meet the Lord when He comes to take us and all the dear sleeping ones.

HERE is an interesting letter:—

DEAR SIR: Inclosed please find five dollars for the RELIEF OF THE SCHOOLS, which I, a woman nearly sixty years old, have earned by cooking in a mining camp. I could not get the money in any other way, and am thankful that I had the strength to earn it.

ELDER A. O. BURRILL, who is making special effort for the relief of South Lancaster Academy, in New York State, writes as follows:—

We are talking of selling ten thousand copies of "Christ's Object Lessons." One person has disposed of seventy-five or eighty copies since Christmas.

A KIND gift of forty dollars accredited to Elder M. C. Wilcox should have been acknowledged as coming from Elder M. C. Wilcox and his wife.

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.

Mrs. M. V. Hanson.....	\$ 3 50
A friend.....	50 00
C. M. Jaques.....	1 41
A. Mathiesen.....	116 12
Mrs. Nettie Reynolds.....	2 00
Mrs. Olive M. Kelley.....	1 25
Mr. and Mrs. R. G. Stringer.....	5 00
Flora and William Fox.....	10 00
William Jenney.....	100 00
Michigan Tract Society.....	8 45
Winfield Nary.....	50 00
C. G. Leitzman.....	25 00
G. W. Anglebarger.....	10 00
R. B. Barber.....	5 00
C. H. Parker.....	3 75
J. O. Johnson.....	25 00
T. J. Sutherland.....	5 00
A friend.....	2 50
Wisconsin Tract Society.....	10 00
Fresno (Cal.) Society.....	4 00
Mrs. William Dale.....	50 00
Mrs. Elva Reynolds.....	1 00
Nellie M. Stevens.....	5 00
L. W. Scovel.....	2 25
Mr. and Mrs. Lornson.....	10 00
J. F. Peters.....	5 00
W. Crittenden.....	1 25
Mrs. M. J. Van Oren.....	5 00
S. A. Conway.....	1 00
V. L. Stoner.....	1 00
Mrs. Minter Bodwell.....	5 00
W. C. Knapp.....	50 00
A friend.....	1 85
S. B. Horton.....	5 00
Satie Gates.....	\$ 1 00
Harry R. and Ella C. Gay.....	10 00
Mrs. Atilla Leatherdale.....	5 00
Friends "Colo.".....	5 50
Neil Mc Gill.....	5 00
Aug. and Ida Klein.....	5 00
A friend.....	1 50
C. W. Mc Connell.....	25 00
Mrs. Regina B. Jones.....	6 00
Miss Susie M. Trigger.....	8 75
Lemuel E. Reed.....	1 00



— Germany's claim for indemnity from China is announced as \$60,000,000.

— Minnesota prohibits the manufacture, sale, or use of cigarettes in the State.

— The Mexican Central Railway is now under the control of New York capitalists.

— President McKinley has appointed Frederick E. Coyne postmaster of Chicago.

— The surplus proceeds from the Passion Play at Oberammergau amounted to \$54,720.

— The strike in Marseilles, France, is quieting down, though troops are still in the barracks.

— About \$300,000 is to be expended in improving the Capitol at Washington, during the congressional recess.

— President Hadley, of Yale, is said to favor "the organization of educational trusts, in order to secure the best results."

— Mrs. Nation is in Indianapolis; but the mayor says that he will allow no "smashing" of saloons. The saloons pay a license of \$400 a year.

— The gold in the United States treasury amounts to nearly \$496,000,000—the largest amount of gold known to be held in any national treasury.

— By a declaration of twenty per cent dividend, the 22d ult., the Standard Oil Company contributed \$6,200,000 more to the immense fortune of John D. Rockefeller.

— The German wire nail trust charges foreign buyers only 312 marks a ton, while German buyers are obliged to pay 326 marks a ton—the result of "the protection of a customs tariff."

— The Doukhobors who settled in Canada are already causing that country trouble. These "self-exiles" have "made to the government formal objections to the Canadian laws" relating to the forbidding of promiscuous marrying, etc.

— Count Cassini, Russian ambassador at Washington, continues to disavow "any intention by Russia permanently to acquire Manchuria or any other Chinese territory;" but he will not put any such statement in writing, which the Washington officials have hinted they would like to have him do.

— President Thwing, of the Western Reserve University at Cleveland, Ohio, says that "two influences in particular seem to be keeping college men from entering the ministry. One is the larger inducements which commercial careers are offering, and the other is the unsettling of doctrinal beliefs, and doubt as to the future relation of the Church to society. The question puzzles young men, whether the church is to be a place of worship, as in former days, or 'a club of the new institutional type, where games are played, where there are gymnasiums, and where there are classes for secular studies.'"

— A Washington dispatch states that "there is no longer any doubt that the emperor of China, sustained by the advice of Japan, England, and the United States, has instructed Yang Yu, his envoy at St. Petersburg, not to sign the [Manchurian] treaty, and Yang Yu has had a convenient attack of vertigo, which makes it easier for him to obey orders. The Russians will wait for a narrower place in the road. They have Manchuria, and are actually enjoying all the powers and privileges granted them by the suspended treaty, which they will continue to exercise as long as they please by force until China is ready to make the concessions in a formal manner."

— In an article in the *World's Work*, praising the late Philip D. Armour, the writer gives the following as "his commercial creed:" "(1) To pay all debts in full, and to require full payments from those who owed him; (2) never to waste energy, money, or stock, and to make all work productive; (3) never to forgive one who wantonly injured him; and to make few friendships, but those lasting ones; (4) to destroy competition by absorption or by obliteration; (5) never to admit that any rival production or work of his own kind of trade was better than his own; (6) to work—work—work—and to save—save—save." The writer adds that "to his last hour he held the grim determination to do these things."

— A Japanese squadron has sailed from Nagasaki, for Korea.

— Gen. Sir A. P. Palmer has been appointed as commander-in-chief of the British forces in India.

— Edwin A. Abbey, an American artist, has been commissioned by King Edward, of England, to paint the latter's coronation scene in Westminster Abbey.

— A few days ago King Edward, of England, was visited by deputations representing the various churches. He assured them all that "it would be his constant care to maintain religious liberty and toleration, and aid in the progress of truth, morality, and peace." And to the delegation of Quakers "his Majesty said he prayed that his reign would witness the widespread acceptance of their principles, the establishment of peace among nations, and the growth of mutual help among the people of Great Britain."

— Emilio Aguinaldo, commander-in-chief of the Filipinos, was captured by Brig.-Gen. Frederick Funston, March 23, and is now in jail in Manila. The capture was effected by stratagem: Funston and some friendly Filipinos, together with a few picked Americans, being conducted by a Filipino deserter, to the camp of Aguinaldo, as prisoners. As Aguinaldo was about to receive the supposed American prisoners, he was himself captured by them, without bloodshed. He will doubtless be deported to Guam.

— Japan is making every possible preparation for war with Russia; and, although "the refusal of China to sign the [Manchuria] treaty postpones the inevitable war," still "it is the universal opinion that the struggle will come sooner or later, and that the battle ground will be Korea, the Liao Tung Peninsula, and Manchuria. The first point of attack for Japan will be the Russian naval station and arsenal at Port Arthur, and the Yellow Sea will be filled with hostile fleets. Russia is the more powerful of the two nations in wealth and numbers, but the fighting will be done on the eastern side of Asia, which is 7,000 miles from the base of Russian supplies. The naval strength of the two nations is very nearly even, but Japan has the advantage of being able to throw all her fleets directly into the war and keep them there, while it is necessary for Russia to have a reserve force at home." However, with France's powerful navy linked with Russia's, Japan would be helpless without England's support.

— Newspaper dispatches state that "the existence of human slavery in the colonies of Germany was coolly admitted and defended in the Reichstag last week. Herr Bebel, the socialist leader, moved that all children born of slave parents under the German flag should be declared free, but the motion was defeated." "The government authorities," says the *Springfield Republican*, "simply took the position that slavery is necessary for European settlers in German colonies, and let it go at that. It is rather upsetting to reflect that slavery exists to-day under the flags of England, Germany, and the United States. Our own precious slaves in the Sulus are not yet freed, although President McKinley has autocratic civil power in the Philippines, and to keep a human being in slavery a single hour is a violation of the Constitution of the United States. So far as we know, Russia with all her absolutism and semi-barbarism, so-called, hasn't a single slave to answer for within the reach of the czar's authority."

— During the year 1882 there landed in the United States 355,956 immigrants from Germany and the Scandinavian countries; 76,432 from Ireland; 32,159 from Italy; 50,740 from Austria-Hungary and Russia. In the year 1892 there arrived 185,463 immigrants from Germany and Scandinavia; 51,383 from Ireland; 61,621 from Italy; 198,984 from Austria-Hungary and Russia. In the year 1900 the number of immigrants was as follows: from Germany and Scandinavia, 49,658; from Ireland, 35,595; from Italy, 100,135; from Austria-Hungary and Russia, 205,634. Speaking of the problem of foreign immigration, the *Christian Advocate* (New York) says: "If we were permitted to select the immigrants, we would not choose those who are so vastly in the majority to-day. Twenty years ago nearly one half of the foreigners seeking our shores were Germans and Scandinavians, but to-day they comprise about one tenth of the vast horde; then there were 4 per cent of Italians, now there are 22 per cent; then 6½ per cent of Austrians, Hungarians, and Russians, now 46 per cent. Among those classified as 'Russians' this year, however,—90,787 of them,—there were 12,515 Finns, who will make good citizens soon; 37,011 Hebrews, 32,797 Lithuanians and Poles, and only 1,165 Russians of the genuine stamp. Formerly the problem of assimilation involved particularly the Irish and the Germans—a problem with many factors in it which guaranteed a satisfactory though gradual solution; but to-day the chief elements are the Slav, the Italian, and the Hebrew, and coalescing with these are various other elements, minor but difficult, which render the problem extremely complicated, and the outcome uncertain."

—The Rutland, Vt., City Hall was totally destroyed by fire the 24th ult. Loss, \$30,000.

—In a recent encounter between Cossacks and workmen, in St. Petersburg, 100 of the workmen were killed or wounded.

—The Chicago *Times-Herald* has absorbed the Chicago *Record*, and its future name will be the Chicago *Record-Herald*.

—In a recent speech, Lord Lansdowne, the British Foreign Secretary, stated that the "integrity of the Chinese Empire and principle of the open door must be upheld."

—Speaking of the "triple alliance," between Germany, Austria, and Italy, Premier Zanardelli, of Italy, significantly remarks "that Italy will not bind herself to its renewal 'until after ripe reflection.'"

—William T. Stead, editor of the English *Review of Reviews*, "reiterates Bismarck's prediction that South Africa will be the grave of the British Empire, and says that Britain's only salvation is in a reversal of her policy toward the Boers."

—Lord Salisbury, British Prime Minister, is seriously ill. His term of service is already longer than that of any of his predecessors.

—It is announced that Korea has "dismissed McLeavy Brown (English), Director General of Customs," and that Great Britain has "entered protest against his dismissal."

—The Cubans have been promised a possibility of "free trade to Cuban sugar and tobacco," providing they will accept "the Platt restrictions upon the island's independence." But what good will even that do the Cubans, since American capitalists will soon control all such industries in Cuba?

—Some think that Russia's domestic troubles, which are indeed serious, will keep her from engaging in a foreign war just at present; but it should be remembered that "a foreign war is often waged by rulers in order to divert the attention of their people from domestic grievances." In this light, says the Springfield *Republican*, "too much of a row at home would almost surely send Russia into a foreign war."

The canvassing work has been between ebb and flow during the year, but it is coming up now, and the outlook is encouraging.

The Lord has opened the way for us to start a mission school, and we now have fifteen students, and others are expected soon. Two have already been sent out from this school as teachers, as they had a good education when they entered, and were in the mission class before the school proper was started. We expect this school to provide teachers as fast as they are needed for our schools, as well as to prepare suitable persons for other lines of work.

We have four church schools and one secular school doing good work, and expect soon to start two more church schools.

The outlook for the advancement of the message was never better, and is indeed encouraging. We thank the Lord for what has been done in this great field; and taking courage from the past, we press forward, knowing that the time is short in which we have to labor.

From a secular standpoint, the outlook is dark. Banks are failing, business houses are being closed, capital and labor are clashing, and commerce seems almost at a standstill. Wickedness is increasing on every hand, and the end is not yet; but we are in the time of the end, and the Lord is soon coming to reward every one according as his work shall be; and then shall we go to the "city which hath foundations, whose builder and maker is God."

W. H. THURSTON.

JAMAICA

GROVE TOWN is situated on the southern end of the parish of Manchester, about five miles from the seacoast. Here, September 5, a series of tent-meetings was begun. Brother Jay W. Tanner, recently from the United States of America, assisted in the meetings. At first we had large crowds to hear the message; but when the peculiar phases of our doctrines were presented, the number gradually diminished.

Twenty persons have recently accepted the truth. Ten others were keeping the Sabbath before we came, so there are now thirty persons here who observe the Sabbath. As the people had been taught to expect a place of worship, in order to give permanency to our work we had to begin the building of a church. One of our brethren has given a lot on which to build our chapel, and another has given ninety feet of hewn stones for the foundation, and a man who is not of our faith has given a part of the lumber.

The brethren and sisters are working faithfully. I am glad that wherever the Third Angel's Message goes, there are true-hearted ones who will accept its teachings, and prepare for a home in the city of God.

FRANK HALL.

LOUISIANA

I HAVE been in Louisiana a little over one year. I came here by request of the leading brethren, and began my work at Delhi, Jan. 17, 1900. From there I went to Bastrop, and labored in and near that city from February 1 to July 3. I have labored at Marthaville, Mansfield, Mangham, Alto, and held one series of meetings about seven miles south of Delhi. With the exception of Marthaville and Mansfield, I labored alone, as far as ministerial help is concerned. I found bitter prejudice at all those places; but I am happy to say that most of the prejudice has given way to a favorable impression concerning the views held and taught by us as a people. At the two first-named places I held meetings on coming into this State. I have lately visited Delhi and Bastrop, and the Methodist, Baptist, and Presbyterians invited me to preach in their churches. I accepted the invitations, and spoke to large congregations.

In God's strength and wisdom, I have tried faithfully to warn the people of the coming doom upon a wicked world, and the necessary preparation that must be made to meet Jesus at His soon coming. As the result of efforts put forth, a goodly number have decided to walk in the light of the Third Angel's Message, and many others are deeply interested. I have delivered 230 discourses, held 47 Bible readings, made nearly 300 visits, put into the hands of the people nearly 2,000 pages of tracts, sold about \$65 worth of books, received 13 subscriptions for the *REVIEW AND HERALD* (nearly all for one year), received in contributions \$130, also, in cash and pledges, nearly \$40 for the new tent which the General Conference sent to be used in this part of the State.

I have enjoyed my labors in Louisiana, and I praise the Lord for His goodness toward me, in giving me strength and wisdom for the work. I have gained experiences while here for which I am thankful.

May God bless the work in Louisiana.

M. G. HUFFMAN.



NOTES FROM THE ANGLO-CHINESE ACADEMY OF HONOLULU



IN these "notes" it is designed to give, in short, detached paragraphs, such features of, and incidents in, the work of conducting a Christian school among the Chinese, as it is thought will be of interest to the general reader. Let it be borne in mind by those who may read these notes, that the pupils in our school have grown up to youth and manhood in homes that, almost without exception, are entirely destitute of Christian influences and ideas of social propriety; so what might pass by without notice or comment in the ordinary school, must be signs of progress in this one.

In a recent examination in language, one boy gave, in illustration of the use of a certain word, this sentence: "I pray the Lord to take care of me, when I lie me down to sleep." We often have to depend on something of this nature to discover the working of these conservative minds.

A few weeks ago the members of our physiology class requested us to provide boiled water in the home for drinking purposes, as they wished to discontinue the use of tea. We bought a stone container, labeled it "Boiled Water," set it alongside the one that was being used for tea, and instructed the Chinese cook to keep it supplied with boiled water, putting it in hot, as the boys had been accustomed to using their tea warm, and thus the change would not seem so great as to give them cold water. The thought was to place the boiled water beside the tea, and let it win its way gradually. But before night of the same day, much to our surprise, the cook removed the tea-container, on his own responsibility, and put the boiled water in its place. There it still remains, without a murmur against it, to my knowledge, and the boys may be seen almost any time of day slaking their thirst by the same means as the more careful health reformer.

That this episode may be appreciated, let the reader bear in mind that the Chinaman uses tea as an Anglo-Saxon uses drinking-water—to quench his thirst any time of day or night, to cleanse his mouth and teeth, etc., but very rarely at his meals. The tea-container already spoken of was set out on the dining-room veranda, just as a filter would be in an American hotel or other public place, and was as frequently resorted to. It will be remembered that the Chinese conduct their own culinary department in our school, and consequently we were not responsible for the tea. We are glad, however, to be indirectly responsible for its disappearance.

Two of our teachers and myself made a bicycle tour of this island (Oahu) in the holiday vacation, being out three days, and covering eighty-five miles. One of our home boys accompanied us, and it was interesting to observe that whenever we stopped

with a Chinese friend or entered a Chinese restaurant, he, of his own accord, would see that boiled water was provided for us and himself. As we were sometimes obliged to drink such water as we could obtain between stops, he declares that next time he goes on such a trip, he will buy a canteen, and fill it with boiled water before he starts, for use along the way. This young man does nothing by halves, so far as we have been able to observe; and as he is one of the number who recently made a public profession of faith in Christ, we have strong hopes that the same zeal he manifests in the matter of the boiled water, may be exercised in all points of truth that go to make up a Christian character. Here is his picture.

W. E. HOWELL.

(To be continued.)

BRAZIL

WITH the increase of responsibilities and the enlargement of the work, the blessing of the Lord has been present, and our efforts have not been in vain. During the year there were 188 persons baptized, 232 members added to the churches, and three new churches organized. This brings our church-membership up to about 700.

In some cases the preaching has been done in the face of mob threats. At one place a man, with a revolver in his pocket, took the front seat, saying that he came for the purpose of shooting the speaker; but he could not get the revolver out of his pocket.

The interest in the truth is increasing in every place where we have begun work, and the calls for help are more than we are able to respond to; but the people are reading.

The Methodists do not seem to enjoy the progress of our work in Brazil, and have taken steps to retard it; but the promise is, "We can do nothing against the truth, but for the truth." The pronoun "we" in this text applies to Methodists as well as to every one, anywhere, who tries to do anything against the truth; and if the advocates of truth go straight forward in the spirit and power of the Author of truth, there will be victory all the way.

The tithe reported for the year was \$1,773.56. The new churches were organized near the close of the year, and no tithe was received from them. The offerings amounted to \$123.24. This includes Sabbath-school offerings given to missions. The total amount of offerings from the Sabbath-schools was \$137.40. The total membership of the Sabbath-schools reported is 604, while the church-membership is 697. This is not as it should be, but is due in part to the fact that the churches do not all understand the method of reporting the Sabbath-school membership, and to a failure on the part of some to report. Most of the churches have reported the church-membership, and have not counted the children as members of the Sabbath-school. Line upon line, precept upon precept, will finally adjust all these matters, and a proper showing will appear in each department.

UPPER COLUMBIA

THREE weeks before the special season of prayer, I went to Boise, Idaho, and held one-week's meeting in the church at that place. The attendance and interest were good. Then I spent a short time visiting scattered Sabbath-keepers down the Boise valley. There was at one time a good church near Meridian, but it has been broken up by removals. A few, however, remain to hold up the light of present truth. The Week of Prayer was a precious season to the Boise church. Two meetings were held each day,—one in the forenoon, at which time the reading for the day was given; then preaching service in the evening. Good audiences attended the evening services, the house being well filled each time, and often packed to its utmost capacity. Three were added to the church—two by baptism. At the closing service, which was held Monday evening, I spoke to a crowded house on Spiritualism. It was gratifying to see such a large audience listen so attentively to the truth on this subject.

When the legislature convened, I was earnestly requested by the members of the Boise church to return, as a Sunday bill had been introduced in the Senate. In harmony with this request, I spent two weeks there, working in the interest of religious liberty. Sufficient copies of the *Sentinel* were taken to furnish both houses during the session. These were placed on the desks each Monday morning. I also went before the committee to which the bill was referred, and spoke against the measure. A strong effort was made to pass the bill, but it was indefinitely postponed by the committee of the whole. One senator speaking against the measure, declared that Sunday is not the Sabbath day, but that Saturday is the true day for worship.

From Boise, I came to Blackfoot, and am holding meetings in the court house. The attendance and interest are good. One minister has spoken against the Sabbath. I reviewed him before a large audience. Three have taken a stand for the truth, and several others are much interested. With preaching and visiting, my time is fully occupied. My courage is good.

W. F. MARTIN.

MISSOURI

This Conference now has a membership of two thousand, including forty-two churches, with twenty-seven church buildings, four of which were built this last winter. Two of these have been dedicated to the Lord, free of debt. One, at Mountain View, will be dedicated March 24. A church will also be organized at the same time. The labor of raising up the church and building the house has been done by Elders Cruzan and McNeely. The other building, and the company which were raised up by Elder H. M. Stewart, are at Cotton. This company will be organized immediately at the close of the General Conference. We have in the Conference thirteen ordained ministers, eleven of whom are actively engaged in the work, three licentiates, and seven Bible workers. As a result of the labors put forth this winter, about one hundred and ten have been received into the several churches in the State, and most of this number received baptism. For this good work we are indeed grateful. The church in Kansas City, the largest in the State, expect to build a house of worship the coming summer, their present place of meeting being a basement. We also hope soon to build in St. Louis.

We have not been able to do as much in the work of selling "Christ's Object Lessons" as our sister Conferences, yet we do not intend to come behind in this good work in the end. I have felt very deeply over the fact that we are selling so few of our denominational books, and I believe that something should be done to arouse our people to the necessity of finding a place in the cause somewhere, and of working as never before. With this in view, we appointed two canvassers' institutes, one in the southern and the other in the northern part of the State. These were well attended, and from them, twenty-five, with at least ten who did not attend, are now in the field, or are expecting to enter. The Lord is blessing this work wonderfully, so that our last two reports show that \$1,618.50 worth of orders have been taken. Most of these are for "Daniel and the Revelation," "Great Controversy," and "The Desire of Ages," books that contain much of the truth. And in the same time we have delivered books to the amount of \$319. And now, having our general work on a good basis, we feel that we can take up the sale of "Christ's Object Lessons" with another set of canvassers, and in this way we shall not injure our general canvassing work. We expect, from the close of our General Conference until the beginning of the tent season, to put our laborers into the field with "Christ's Object Lessons," and to arouse the church-members who are yet at home to work for the sale of this good book, and thus do our

part in bringing our people to the time of the jubilee. The outlook for the Missouri Conference is good, and we hope and believe that a good work will be done in this, the fifth State in the Union. I never felt of better courage. I believe we shall soon see our dear Lord, for whom we have waited so long.

J. M. REES.



SPECIAL NOTICES

ADDRESS

The permanent address of Elder J. C. Foster is Billings, Mont.

GOOD HEALTH

EVERYBODY who hasn't it wants it.

BATTLE CREEK SANITARIUM FOODS AND
SANITAS NUT FOODS

Everybody wants them.

Just read this offer. We will give you fifteen dollars' worth for six dollars. We want you, with five other persons in your vicinity, to send together for six *free family boxes*, packed in one large box, weighing one hundred pounds, to be sent to one address. This saves freight or express. Each person pays \$1, and gets *Good Health* for one year, and \$1.50 worth of sanitarium foods and other articles. Just think of it!—each person gets \$2.50 for \$1! We could not do this only that the manufacturers have made us a present of these articles to use for this purpose. No matter where you live, you can accept this offer of a *free family box*. We do not pay freight or express.

If you can't get six, get as many as you can. We will accept one subscription, and send box to any address for \$1. Let each subscriber, if convenient, send us five names of persons, likely to be interested in *Good Health*.

N. B.—No one should be without *Good Health* and the *family box*. The freight rate to Oregon and western Washington is about \$3.50 for 100 lbs.; to California, eastern Washington, Idaho, Nevada, and Utah, \$2.60 for 100 lbs.; to Nebraska and Texas, \$1.75; Southern States, \$1.30; Central States, 60 cts.; Eastern States, 75 cts. We have low express rates where only one box is ordered. Send us your orders at once. You will not be disappointed. Cut out this clipping. Address Good Health Pub. Co., Battle Creek, Mich.

HELP WANTED AT THE BATTLE CREEK
SANITARIUM

IN spite of the establishment of a dozen branch institutions in different parts of the United States within the last four or five years, the patronage of the home institution at Battle Creek has continued to grow, and at the present time the number of patients is much larger than at any previous time in the history of the institution for this season of the year. The twenty buildings of the sanitarium will not begin to hold the sanitarium family. About sixty rented cottages are also occupied. The great number of patients requiring attention creates a demand for efficient men and women to look after them. A considerable increase in the number of efficient workers will be required for the approaching summer season, when the number of patients will be considerably increased. We want especially the following:—

Fifty strong young women to enter our Industrial department, in preparation for the Missionary Nurses' Training Course, to begin Jan. 1, 1902. The intervening months will be devoted to preparatory studies—chemistry, physics, physiology, hygiene, cookery, and other subjects that are required for entrance to the regular course.

Fifty able-bodied young men to enter the Industrial department under the same conditions as stated above.

Twenty women, of good judgment, from twenty-eight to forty years of age, strong and able-bodied, who have had experience as housekeepers, who, with training, would be competent to act as matrons of small sanitariums and sanitarium branches in our different cities.

Twenty-five young women who have had experience as school-teachers, to be prepared to go out as teachers in connection with schools of health.

Ten men who have had a practical business experience, who have good education, good address, and can give good reference as successful business men, to be trained to hold positions as business managers of branch sanitariums, vegetarian restaurants, and other enterprises.

Twenty able-bodied women with a special aptitude for cooking, to be trained for cooks for sanitariums and vegetarian restaurants.

For further information respecting wages, terms of instruction, etc., address Sanitarium, Battle Creek, Mich.

J. H. KELLOGG, M. D., Supt.

PUBLICATIONS WANTED

N. B.—Attention has been repeatedly called to the necessity of having papers *properly wrapped*. Do not roll or wrap too small. 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. Annie Torrance, Miles City, Mont.

J. Q. Allison, Austell, Ga., good supply regularly.

W. L. Robinson, Green Forest, Ark., send regularly.

Mary I. Gourley, Neaga, Ill., REVIEW, Signs, Sentinel, etc.

Benj. Rush, 57 N. Conception St., Mobile, Ala., REVIEW, Signs, Sentinel, Instructor, Little Friend.

Mrs. Carry Dodge, Eightmile, Mo., has sufficient papers.

BUSINESS NOTICE

WANTED.—Seventh-day Adventist woman to do housework in small family on farm. Give age. Address Mary Jane Slayton, Raisinville, Mich.

Obituaries

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

SIMMONS.—Died at Sumneytown, Pa., March 14, 1901, my dear son, Colonel L. Simmons, aged 18 years, 4 days. Mrs. C. SIMMONS.

SHIDLER.—Paul A. Shidler was born Sept. 11, 1898; died Nov. 28, 1899, of hydrocephalus, aged 1 year, 2 months, 17 days. Funeral service was conducted by the writer. A. J. CARTER.

JONES.—My mother, Kate Jones, quietly passed away at Healdsburg, Cal., in the early morning of Jan. 22, 1901, in the seventy-eighth year of her age. Words of comfort were spoken by Elder McClure. Mother had been an Adventist about thirty years. J. M. JONES.

LANE.—Died at Troutdale, Ore., Jan. 25, 1901, of tuberculosis, Sister Lydia Lane, after a lingering illness of more than thirty years. Sister Lane was a firm believer in present truth, and died in a bright hope of the resurrection. Words of comfort were given by the writer, from Job 14. W. J. BURDEN.

SHELDON.—Died Feb. 18, 1901, of a relapse from typhoid fever, Otis T. Sheldon, youngest son of Brother John Sheldon, of Corunna, Mich., aged 10 years, 4 months, 4 days. He was a cheerful and obedient boy, and awaits the call of the Life-giver. Job 1:21 formed the basis of the funeral discourse, by the writer. C. G. HOWELL.

UPSON.—Died in Genoa, N. Y., Feb. 7, 1901, of peritonitis, Charlotte A., daughter of Charles and Lucy Upson, aged 4 years, 6 months. Charlotte was a dear little girl, and loved by all who knew her. Her last words were: "Good night, grandpa, we shall meet her in the morning." Funeral service was conducted by Elder Burr (Baptist); text, John 16:22. LUTHER UPSON.

WRIGHT.—Died at the home of her parents, near Aledo, Ill., Feb. 24, 1901, of tubercular abscess of the bowels, Addie Louise Wright, daughter of Julius and Elizabeth Wright. At the age of fifteen, Sister Addie was converted, and became a member of the Seventh-day Adventist church at Aledo. During the nine years that have followed, she led a consistent Christian life. Her parents and seven brothers and sisters remain; but they do not sorrow as those without hope. During the closing scenes of her life she gave many evidences of her acceptance with God; and we laid her away to rest till the Life-giver comes. Words of comfort and encouragement were spoken by the writer. W. D. CURTIS.

The Sabbath-school

QUARTERLIES

for the present lessons should be in the hands of every person, no matter whether a member of the Sabbath-school or not, because the lessons are upon the important subject of the Sanctuary, and very few understand this question. The lessons in the quarterly are so systematically arranged that they will be a great help to any one wishing to obtain a knowledge of the subject.

PRICE, 5 CENTS.

Address your State Tract Society; the Review and Herald Pub. Co.; or the Pacific Press Pub. Co. * * *

A Letter Worth Your While to Read.

Chicago, Ill., Feb. 6, 1901.

PROF. E. A. SUTHERLAND,
Battle Creek, Mich.

Dear Brother: I am glad the Lord put it into your heart to produce the "Mental Arithmetic for the Home and School." The little girl who is living with us studies it with delight, so I have had some opportunity to investigate it. The old-fashioned way of teaching arithmetic, and grammar, too, for that matter, has always seemed to me to be a wicked waste of mental energy. Studying meaningless sentences and phrases in order to learn grammar, or simply thrashing over abstract numbers in order to "understand" arithmetic, is a burden that neither we nor our fathers should ever have had to bear.

I observe in your arithmetic that on almost every page there is some useful and fascinating truth, such as children are curious to learn, and which they will acquire as a result of having studied that lesson. How few grown-up persons really have any definite conception of what part of their bread is starch and what part is gluten; but the child who studies your arithmetic will learn this early in its career, and will learn NONE THE LESS arithmetic at the same time. Your effort is so positive in the right direction that it seems to me it can not fail to receive the indorsement of all lovers of a BROAD and GENUINE education. Yours in the Master's work,

DAVID PAULSON.

If you wish your child to have the right training in arithmetic, order at once, a copy of the "Mental Arithmetic" of—

CHICAGO & GRAND TRUNK R'Y.

Taking Effect Dec. 16, 1900.

Trains arrive and leave Battle Creek.

West-Bound.

No. 9, Mail and Express, to Chicago.....	12.15 P. M.
No. 1, Chicago Express, to Chicago.....	8.30 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	3.50 P. M.
No. 5, International Express.....	2.17 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.

No. 8, Mail and Express, East and Detroit.....	3.45 P. M.
No. 4, Lehigh Express, East and Canada.....	8.22 P. M.
No. 6, Atlantic Express, East and Detroit.....	2.10 A. M.
No. 2, Express, East and Detroit.....	6.50 A. M.
No. 74, Mixed (starts from Nichols yard).....	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.

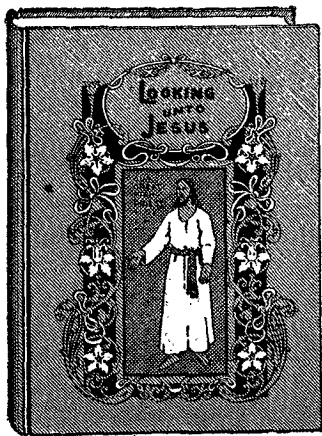
EAST	8	12	6	10	14	20	36
	*Night Express.	†Detroit & Acrom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	6.37		2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	6.43	5.05
Marshall.....		8.38	1.30	3.09	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	4.06	8.50	8.15	6.40
Ann Arbor.....	5.55	11.20	3.47	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 6.02		pm 4.13
Susp. Bridge.....					5.17		4.38
Niagara Falls.....					6.30		4.40
Buffalo.....				am 12.20	6.14		5.30
Rochester.....				3.13	10.00		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.....				8.00	9.00		10.34
WEST	7	12-21	3	6	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*West'n Express.	†Kalam. Acrom.	*Pacific Express.
Boston.....					pm 3.30		pm 6.00
New York.....		pm 2.00			6.00		am 12.10
Syracuse.....		11.30			am 2.00		pm 12.25
Rochester.....		am 11.30			4.05		pm 2.25
Buffalo.....		2.20			5.20		pm 3.50
Niagara Falls.....					6.02		4.32
Falls View.....					6.34		5.05
Detroit.....	pm 8.20	8.25	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.43	9.23	9.40		1.35	5.45	am 12.30
Jackson.....	11.15	10.20	11.05	am 8.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	4.85	3.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.15	4.28	10.00	3.55
Niles.....	3.15	1.22	3.25		6.05		5.05
Michigan City.....	4.26	2.20	4.45		7.05		6.01
Chicago.....	6.30	4.00	6.40		8.55		7.50

*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 7.45 a. m. and 4.10 p. m., and arrive at 12.40 p. m. and 6.15 p. m. daily except Sunday.

O. W. RUGGLES,
General Pass. & Ticket Agent, Chicago.

R. N. R. WHEELER,
Ticket Agent, Battle Creek.

LOOKING
UNTO JESUS

Is the best book that can be obtained to aid in the study of the Sabbath-school lessons for this quarter. It is a complete and exhaustive treatise on the Sanctuary. Bound in three styles.

Presentation edition.....\$1.50
Buckram edition.....1.00
Paper, Berean Library edition......25

Order immediately of your—

State Tract Society; the Review and Herald Pub. Co.; or the Pacific Press Pub. Co. * * *

"HYPNOTISM—
WHAT IS IT?"

Is attracting universal attention. That is as it should be, for the tract deserves universal circulation. A copy of it should be placed in the hands of every one capable of reasoning or thinking. Few persons know what hypnotism really is, but this tract tells what it is, and whence it came. The author conclusively proves from the Scriptures that hypnotism is a delusion of the enemy of all righteousness.

Read What Others Have to Say Concerning
"HYPNOTISM—WHAT IS IT?"

"Hypnotism—What Is It?" the most informing discussion of this subject that has come to our knowledge is a booklet of forty-eight pages, by Augustin J. Bourdeau, No. 28, *Words of Truth Series*, published by the Review and Herald Pub. Co., Battle Creek, Mich. Single copy, 3 cents. For this pitance one may easily become informed on the subject.—*Christian Herald* (Detroit).

The tract, "Hypnotism—What Is It?" will tell you what it is. It has forty-eight pages, and costs three cents a copy. It is of a size to go easily into a common envelope. It ought to be spread all over this whole land.

ELDER A. T. JONES,
Editor Review and Herald.

An excellent and timely brief treatise, in very neat pamphlet form, on *Hypnotism*, issues from the press of the Review and Herald Pub. Co., Battle Creek, Mich. The writer of the treatise evinces very thorough insight into this modern and widely prevailing form of diabolism, and exposes it unsparringly. The wide circulation of this timely treatise would be of much avail in helping to stay the plague of the monstrous iniquity that is exposed in its pages.—*Church Herald* (Ft. Scott, Kan.).

Price, 3 Cents.

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Tract Society; of the Review and Herald Pub. Co., Battle Creek, Mich.; or of the Pacific Press Pub. Co., Oakland, Cal. * * *



BATTLE CREEK, MICH., APRIL 2, 1901.

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.

PLEASE remember that the semiannual collection for the Haskell Home and the James White Memorial Home will be taken Sabbath, April 6.

A FEW days ago Russia announced that she had modified her lately announced "agreement" with China; that is, she has taken a stronger hold on Manchuria. And the latest dispatches announce that "the peace of the world is gravely threatened by Russian designs upon Manchuria." And the United States is involved with the other Powers in the steps now being taken in the far Eastern entanglement.

A DISPATCH from Brussels to the London *Daily Mail* reports "the organization of 'The International Company of the Far East,' which "constitutes a trust of the principal financial houses of Europe and America, and aims at acquiring all the commerce of China." Steadily the trusts are grasping the world: and so hastens the time when no man shall buy or sell save he that has the name or the mark or the number of the Beast.

THE articles on "The Seven Last Plagues" that were printed in the REVIEW at the beginning of this year, have now been printed in tract form. It is a neat tract of 48 pages, of a size to slip easily into a common envelope, and the price is three cents a copy. It ought to be spread everywhere on earth. Get it, read it, and spread it. Address Review and Herald, Battle Creek, Mich.; Pacific Press, Oakland, Cal.; or your State tract society.

It has been reported from London that the Philippine junta in that city has the information that the United States Civil Commission in the Philippines has imprisoned three native priests for refusing to recognize the authority of Archbishop Chapelle. If this seems incredible, it should be borne in mind that other things, naturally and Constitutionally just as incredible, have actually been done there by the authority of the United States.

IN the REVIEW of January 1 we stated that no more of Brother Phelps's tract, "The Twofold Apostasy," could be had. But now we can say that there have been so many calls for it, that a new edition has been printed, and is ready for free distribution to all, and by all, who will send the postage to carry it through the mail. It is a good tract, and can do only good. We are glad it is being used so well. Address Elder H. F. Phelps, 3016 Garfield Ave., Minneapolis, Minn.

By all the evidences that come to light, it is certain that the "hazing" that is practiced is actual torture. And the thing is both general and popular in the high schools and colleges throughout the United States. And in this the whole nation is rapidly being prepared to torture whomsoever may incur the ill will of the populace by differing from the popular religion. The Image of the Beast is being most rapidly formed; "and he exerciseth all the power of the first Beast before him."

ONE can never fully appreciate the value of that of which he has but little knowledge. Those who do not take and read the *Missionary Magazine* can never know the good things that thousands of our people read every month. The conditions and needs of the field; the people, their history and religion; and, best of all, the progress the Third Angel's Message is making in earth's darkest corners, are all graphically treated. Do not fail to read the special club rates offered in the REVIEW of March 12.

A MINISTER, writing to the *Christian Advocate*, December 6, about obstructionist church-members, very fittingly describes them by saying that their idea of a minister "who will preach the simple gospel" is that he is one "who will never disturb them by a personal appeal in public or private, but descant upon the blessedness of the gospel. In the minds of many, anything which bears on the lives of men and women outside of a general condemnation of the broad immoralities 'is not the gospel.'" And there are thousands of them who are not in the Methodist Church.

If you have not yet subscribed for the *General Conference Bulletin*, you should do so at once, and thus be sure to receive every issue from the first. It is expected that this session of the Conference will be more interesting than any yet held by our denomination, and the *Bulletin* will faithfully portray the doings of the Conference. No Seventh-day Adventist can afford to be without it. Send your subscription to your State tract society, or to the *General Conference Bulletin*, Battle Creek, Mich. Price, fifty cents for the Conference session; seventy-five cents for two years.

L. A. HOOPES.

THAT new book, "The Great Nations of To-day," shows the origin, the place, the present situation, the work, and the destiny, of the great nations of to-day; which indeed include all the nations of to-day. And this from the Bible and its plain fulfillment in the history. It shows also what is God's message to the great nations of to-day. It is the Third Angel's Message. This book has 257 pages, six maps,—one eight-colored,—and ten illustrations; and yet sells at only twenty-five cents. Like the "Marshaling of the Nations," it will readily sell at sight, to every one who can be given a sight of it. It will easily, and should, follow the "Marshaling of the Nations" wherever that little pamphlet has gone; and where the "Marshaling of the Nations" has not yet gone, the two can easily go together. Get a copy of "The Great Nations of To-day" and read it, and you will say that all this is so, and more, too. Address Review and Herald, Battle Creek, Mich.; Pacific Press, Oakland, Cal.; or your State tract society.

ONE who read the manuscript of "The Great Nations of To-day," wrote, upon an accompanying leaf, the following: "I have carefully read every word of this manuscript. It is as interesting as a novel, and a thousand times better than the best of them. I think a great blessing will attend the reading of this book. I wish a thousand million copies might be scattered. It is just the book for the present time. May the Lord of light abundantly bless its circulation."

IN Philadelphia a meeting was recently held for the purpose of giving Señor Sixto Lopez, a native Filipino, an opportunity "to explain the desires of his countrymen." In doing this, Señor Lopez said that "Filipinos, like Americans, are, and of right ought to be, the sole judges of their fitness for independence." And the *Outlook* has gone so completely into the darkness of despotism as to reply to this, thus: "Personally, the *Outlook* does not believe that the people know what they desire, nor is there any way of ascertaining what their desire is until peace is established." There can be no doubt that the *Outlook* does believe just that; but the real question is, Why should the Filipinos or any others be compelled to accept the *Outlook's* belief in place of their own?

OBITUARY

SISTER MINNIE BELLE BURDEN, daughter of William W. and Amanda M. Burden, died at the home of her parents, in Battle Creek, Mich., Dec. 27, 1900. She was born at Hillsdale, Mich., March 11, 1866. Minnie made her home in Muir until 1891, when she connected with the Bible work in Detroit, at the Trumbull Avenue Mission, under the instructions of Elder H. M. Kenyon and his wife. She was a faithful and efficient worker in the cause to which her life was wholly devoted. Her only purpose was to serve the Master, all worldly ambitions being sacrificed for the work in which she was engaged. As the result of her labor, many honest souls were converted to the truth of the Third Angel's Message.

After having been in the Bible work eight years, her health failed, and she was obliged to give up her work in order to look after the improvement of her physical condition. Tuberculosis, the disease to which Minnie finally succumbed, was thought to have been contracted during her stay in Detroit, as her run-down condition at that time made it easy for disease germs to take root and develop. Minnie often sacrificed her health to labor for others, going out in many a severe storm to give Bible readings.

Up to the closing moments of her earthly life she was patient and peaceful, her faith having never wavered. Her last low whispers spoke her Saviour's name and her assurance that she would rise in the first resurrection, at the last great day.

WANTED

YOUNG men who are anxious to obtain an education can have the opportunity of working on the college farm this spring and summer, and their work will be credited them for board, room, and tuition for the coming school year. All such applicants should write at once, giving age, state of health, religious experience, and references. For further particulars, address J. W. Collier, Battle Creek College, Battle Creek, Mich.