

The Adventist REVIEW AND HERALD And Sabbath

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

VOL. 78, No. 19.

BATTLE CREEK, MICH., TUESDAY, MAY 7, 1901.

WHOLE No. 2427.

The Review and Herald

Established 1850.

ISSUED EACH TUESDAY BY THE
Seventh-day Adventist Publishing Association
BATTLE CREEK, MICHIGAN

Terms in Advance

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

Address all communications and make all Drafts and Money Orders payable to—

REVIEW AND HERALD, Battle Creek, Mich.

[ENTERED AT THE POST OFFICE AT BATTLE CREEK]

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THE GREAT STANDARD OF RIGHTEOUSNESS

MRS. E. G. WHITE

CHRIST gave His life to redeem humanity, and He calls upon men and women to make every sacrifice in their power to glorify God by placing light in contrast with darkness. Christ gave His life as a sacrifice, not to destroy God's law, not to create a lower standard, but to maintain justice, and to give man a second probation. No one can keep God's commandments except in Christ's power. He bore in His body the sins of all mankind, and He imputes His righteousness to every believing child.

Christ is our example in all things. He has magnified the law and made it honorable. By His unwavering obedience He testified to the truth that God's law is the standard of righteousness for all men. God requires of man nothing that is impossible for him to do. He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Possessing our nature, though unstained by sin, and tempted in all points like as we are, Christ kept the law, proving beyond controversy that man also can keep it.

The fiat has gone forth, "The wages of sin is death." The sinner must feel his guiltiness, else he will never repent. He has broken the law, and in so doing has placed himself under its condemnation. The law has no power to pardon the transgressor, but it points him to Christ Jesus, who says to him, I will take your sin and bear it myself, if you will accept me as your substitute and surety. Return to your allegiance, and I will impute to you my righteousness. You will be made complete in me.

Sin is the transgression of the law. God declares, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Notwithstanding all the profession of lip and voice, if the character is not in harmony with the law of God, those making profession of godliness bear evil fruit.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven,"—the will made known in the Ten Commandments, given in Eden when the morning stars sang together, and all the sons of God shouted for joy, and spoken with an audible voice from Sinai. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Many mighty works are done under the inspiration of Satan, and these works will be more and more apparent in the last days.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

The mischief done by the professed believers in God who are not doers of the Word, can not be estimated. Their lawless, unholy principles corrupt many, leading them away from the path of obedience.

A life of conformity to the Christ-life can not be a life of disobedience to God's commands. The lawyer who questioned Christ concerning the law, in answering his own question, said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said; "this do, and thou shalt live." Sin can not reign in the life of the one who loves God supremely. Obedience to God is the fruit borne by love. Christ is not at war with Christ, and love to our neighbor prevents us from working ill to him. "The fruit of righteousness is sown in peace of them that make peace." The law of God lays its claim upon the whole man. There is no period of time when the law does not make this demand upon every son and daughter of Adam.

Complete obedience is the only condition that meets the requirement of the law. "God is not a man, that He should lie." God's law is the rule of His government. He says, "This do, and thou shalt live." But to the disobedient He says, "Cursed is every one that continueth not in all things written in the book of the law to do them." "The soul that sinneth, it shall die." God has given the promise that those who obey His law will be rewarded, not only in the present life, but in the life to come. He declares just as decidedly that those who do not obey His requirements shall not see life, but the wrath of God abideth on them. By lips that never lie the obedient are blessed, and the disobedient are pronounced guilty.

There are only two classes in the world to-day, and only two classes will be recognized in the

Judgment,—those who violate God's law, and those who keep His law. Two great opposing powers are revealed in the last great battle. On one side stands the Creator of heaven and earth. All on His side bear His signet. They are obedient to His commands. On the other side stands the Prince of darkness, with those who have chosen apostasy and rebellion.

When the judgment shall sit, and every one shall be judged by the things written in the books, the authority of God's law will be looked upon in a light altogether different from that in which it is now regarded by the Christian world. Satan has blinded their eyes and confused their understanding, as he blinded and confused Adam and Eve, and led them into transgression. The law of Jehovah is great, even as its Author is great. In the Judgment it will be recognized as holy, just, and good in all its requirements. Those who transgress this law will find that they have a serious account to settle with God; for His claims are decisive.

Christ has borne our sins in His own body, and those who accept Him as a personal Saviour are free from the penalty of the law. Jesus has been made the propitiation for our sin, and not for ours only, but also for the sins of the whole world. "Hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected. Hereby know we that we are in Him. He that saith he abideth in Him, ought himself also so to walk, even as He walked."

To the obedient child of God the commandments are a delight. David declares, "Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart. I have inclined my heart to perform thy statutes alway, even unto the end. I hate vain thoughts: but thy law do I love. Thou art my hiding place and my shield: I hope in thy word. Depart from me, ye evil-doers: for I will keep the commandments of my God. . . . I am thy servant; give me understanding, that I may know thy testimonies."

Did the contempt shown to the law of God extinguish David's loyalty? Hear his words. He calls upon God to interfere and vindicate His honor, to show that there is a God, that there are limits to His forbearance. "It is time for thee, Lord, to work," he says, "for they have made void thy law."

David saw the divine precepts thrown aside, and obstinacy and rebellion increasing. But he was not swept away by the prevalence of apostasy. The scorn and contempt cast upon the law did not lead him to refrain from vindicating the law. On the contrary, his reverence for the law of Jehovah increased as he saw the disregard and contempt shown for it by others. "They have made void thy law," he exclaims. "Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way."

As man studies and contemplates the precious statutes of the Most High, as he meditates upon

them, and realizes their value; he exclaims: "Thy testimonies are wonderful: therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple. . . . Great peace have they which love thy law: and nothing shall offend them."

POLITENESS IN MARRIED LIFE

"WILL you?" asked a pleasant voice. And the husband answered, "Yes, my dear, with pleasure." It was quietly but heartily said; the tone, the manner, the look, were perfectly natural and very affectionate. We thought, How pleasant that courteous reply! how gratifying must it be to the wife! Many husbands of ten years' experience are ready enough with the courtesies of politeness to the *young* ladies of their acquaintance, while they speak with abruptness to the wife, and do many rude little things, without thinking them worth an apology. The stranger whom they may have seen but yesterday, is listened to with deference, and although the subject may not be of the pleasantest nature, with a ready smile; while the poor wife, if she relates a domestic grievance, is snubbed, or listened to with ill-concealed impatience. Oh! how wrong this is—all wrong.

Does she urge some request—"Oh! don't bother me!" cries her gracious lord and master. Does she ask for necessary funds for Susie's shoes and Tommy's hat—"Seems to me you're always wanting money!" is the handsome retort. Is any little extra demanded by his masculine appetite, it is ordered, not requested. "Look here, I want you to do so-and-so; just see that it's done;" and off marches Mr. Boor, with a bow and a smile of gentlemanly polish and friendly sweetness for every casual acquaintance he may chance to recognize.

When we meet with such thoughtlessness and coarseness, our thoughts revert to the kind voice and gentle manner of the friend who said, "Yes, my dear, with pleasure." "I beg your pardon," comes as readily to his lips when by any little awkwardness he has disconcerted her, as it would in the presence of the most fashionable stickler for etiquette. This is because he is a thorough gentleman, who thinks his wife in all things entitled to precedence. He loves her best—why should he hesitate to show it, not in sickly, maudlin attentions, but in preferring her pleasure, and honoring her in public as well as in private? He knows her worth, why should he hesitate to attest it? "Her husband . . . he praised her," saith Holy Writ: not by fulsome adulation, not by pushing her charms into notice, but by speaking in a manly way of her virtues as opportunity occurs. Though words may seem little things, and slight attentions almost valueless, yet, depend upon it, they keep the flame bright, especially if they are natural. The children grow up in a better moral atmosphere, and learn to respect their parents as they see them respecting each other. Many a boy takes advantage of a beloved mother, because he sees the rudeness of his father. Insensibly he gathers to his bosom the same habits, and the thoughts and feelings they engender, and in his turn becomes the petty tyrant. Only his mother,—why should he think of her? father never does. Thus the home becomes the seat of disorder and unhappiness. Only for strangers are kind words expressed, and hypocrites go out from the home, fully prepared to render justice, benevolence, and politeness to any one and every one but those who have the justest claims. Ah! give us the kind glance, the happy homestead—the smiling wife and courteous children of the friend who said so pleasantly, "Yes, my dear, with pleasure."—Anon.

"THE advocates of truth must hide in Jesus. He is their greatness, their power, and efficiency."

"ARE THEY NOT ALL MINISTERING SPIRITS?"

MRS. L. D. AVERY-STUTTLE

ONCE, methought, the veil was lifted
That obscured my mortal sight,
And I saw the loving angel
Who is with me day and night,—
Saw the gentle, blessed spirit
Who hath never left my side,
Whom the all-wise Father sendeth
For my messenger and guide.

And methought I cried: "O angel,
Dost thou number all my tears?
And in spite of many wanderings,
Dost thou follow all these years?
O thou blessed, min' string spirit,
Dost thou feel my mortal grief?
Did the tender Shepherd send thee
With a message of relief?"

"Angel, didst thou stand beside me
When with spirit faint with pain,
By the cold grave's cruel portals
Blinding tear-drops fell like rain?"
Then methought a voice like music
Echoed through the ambient air:
"Child of earth, why dost thou sorrow?
For the Father hears thy prayer;"

"Bids me place mine arm about thee,
Bids me dry thy falling tear,
And a message from the Master
Whisper in thy shrinking ear.
Wherefore weep'st thou, child of sorrow?
Lo, the glorious day is nigh,
When Immanuel's car descendeth
Down the pathway of the sky."

"Then, as on the earth I've borne thee
Often in my arms of love,
Even so I'll bear thee heavenward—
Bear thee to thy home above."

BE CONTENT

T. E. BOWEN

THE world is restless. It is restless and discontented because it is covetous, selfish, and grasping. The more money men get, the more they want. True contentment can not be found outside of Christ. No man has learned the lesson truly, so as to say, with Paul, "For I have learned, in whatsoever state I am, therewith to be content," unless he is a Christian. It may be God can use your *want*, your *need*, in one place to better serve Him, while in another, to abound might best please Him. That is His part, but *ours* is to *be content* whatever it may please Him to lead us through. Paul's experience is recorded for our benefit: "I know both how to be abased, and I know how to abound; *everywhere* and in *all things* I am instructed both to be full and to be hungry, both to abound and to suffer need." This is a part of the Christian's experience.

To be contented is not indolence nor laziness. It is life without corroding anxiety. It is as the running of machinery without the squeaking of friction. It is life with the hourly consciousness that God is at hand to provide temporal and spiritual necessities. God does not supply the earth with power enough to swing on her orbit through space for one, two, or five years ahead. He is in His temple, upholding it, second by second, hour by hour, as time passes. So, likewise, He is displeased to have His children lay up ahead a great store, as if fearful that He would leave them somewhere along the way. This reveals distrust. So He exhorts us: "Let your conversation [manner of life] be without covetousness; and be content with such things as ye have: for He [God] hath said, *I will never leave thee nor forsake thee.*" Heb. 13:5.

Not only be content with the *things* God has given you, but be content with *where* He has stationed you. If you do not succeed in being contented where you now are, by making the

best of the circumstances and surroundings, it is altogether likely you would succeed no better were you somewhere else. He who can so happily suit himself to his environments as to make that which might prove a discontentment, a source of contentment, both for himself and others, will prove a blessing anywhere, will be wanted anywhere, and at last such will be wanted to people the new earth. The discontented, the faultfinding, the murmurers, all fell in the wilderness, and it is said of them that they perished through "unbelief."

ON

WM. O. BEECHER
(Port Maria, Jamaica)

TO THAT all-important question of the Philippian jailer, "Sirs, what must I do to be saved?" Paul and Silas replied: "Believe *on* the Lord Jesus Christ, and thou shalt be saved." Acts 16:30, 31. Jesus said, "This is the work of God, that ye believe *on* Him whom He hath sent." John 6:29. He also said, "He that heareth my word, and believeth *on* Him that sent me, hath everlasting life." John 5:24; 3:16.

From the passages already quoted and from many others that are to be found in the Scriptures, we see that belief *on* Jesus is necessary to salvation.

Then what conclusion must we draw? Surely, he who believes *of*, but not *on*, Jesus, needs still to learn to believe to salvation. Though he believes, he is an unbeliever. He is a believer *of*, but an unbeliever *on*, Jesus.

When Paul said: "For now is our salvation nearer than when we believed" (Rom. 13:11), did he mean believed *of* Christ?—No, he meant believed *on*, because from a historical standpoint even the unsaved believe that a man lived who was called Jesus the Christ. Hear what James says: "The devils also believe, and tremble." James 2:19. Do they believe *on*? No.

Christ has purchased for us salvation. We are to become heirs to the kingdom of heaven by becoming joint heirs with Him. In Christ perfect manhood has been revealed. Christ is the second and last Adam, and has set us the example to believe *on* God. He it is who offered His life and righteousness to us that we may be saved. Hence our obligation to believe *on* Him,—not *of* Him,—to rest on Him, rest on His merits.

To believe *of* Him, but not *on* Him, is to claim another foundation for our righteousness. It is self-righteousness. It is of the earth, earthly; and when the righteousness of Him who sitteth on the throne shall be unveiled, self-righteousness, with other earthly, abominable things, shall be destroyed.

Do we believe *of* Christ or *on* Christ? Let us examine our belief to see what is its relation to Him, and if it be *of* Him, alter it at once. Believe *on* Him, for this we must do if we would have our building stand. 2 Cor. 13:5.

We are living in the last days. The hour of God's judgment is come. We know not how far the judgment has progressed. It may be that the cases of the dead are finished, and those of the living under investigation. Your case and mine may be called up, we know not when. Let us see that our belief bears the relation to Christ that it should; for thus, and only thus, can we hope to build upon the Rock.

THE holding of a week of prayer was originally proposed by English and American missionaries in India, and the plan was adopted and recommended by the Evangelical Alliance. It was designed to promote the spread of the gospel in lands of heathenism. It has contributed to the promotion of Christian union.—*The Baptist Union*.

REMEMBRANCE OF FORMER DAYS

WASHINGTON MORSE

OF late I have been greatly blessed in reviewing the prophecies, and examining the framework of this glorious message that God has given us. The message presented in the tenth chapter of Revelation is the same as the message in the fourteenth chapter, sixth and seventh verses,—the First Angel's Message. The placing of one foot upon the sea and the other upon the land signifies that the message was to go to the entire world, just the same as the message in the fourteenth chapter. When this angel said that time should be no longer, he brought us to the same period to which the first angel brings us when he says that the hour of His judgment is come.

"Thou must prophesy again." The very fact that the message was to be continued after the experience connected with the proclamation of it, shows us that when this angel says that time shall be no longer, he does not refer to either ordinary time or probationary time; because there were still to be days, weeks, months, and years, during which this message was to be continued. Reference must have been made to prophetic time. We find several periods of time brought to view in the prophecies, the longest of which is twenty-three hundred years. This long period began in 457 B. C., and ended in 1844 A. D. This is not only the longest period, but it comes down to the latest point in time, of any prophetic period. When that period terminates, all definite prophetic time ends. So this angel says, "Time shall be no longer." In making this statement, we understand that he declared just what is declared in the fourteenth chapter,—that the hour of God's judgment is come; for the termination of the prophetic period brings us to the cleansing of the heavenly sanctuary. The expressions, "the hour of His judgment is come," and, "there should be time no longer," mean the same.

The angel who proclaimed that time should be no longer, held in his hand a little book. That book was the book of Daniel. The proclamation that time should be no longer was based upon that book. There, only, the data are recorded. John was told to go and take the little book out of the angel's hand; and as he took it, the angel said: "Take it, and eat it up." In Jer. 15:16 we have a similar statement. We sometimes hear persons speak of devouring the contents of a book. This, of course, means to meditate upon it, to get such a knowledge of it that it becomes a part of ourselves.

The message that was in the book that the angel held up his hand, was sweet. The world had never had such light. The prophets desired to know its meaning. Even the angels searched and inquired diligently concerning it. In the preaching of the First Angel's Message we took that message and ate it, and it was the joy and rejoicing of our hearts. The angel said that it would be in the mouth sweet as honey, but afterward it would become bitter; and so it was. We saw that we were fulfilling the parable of the ten virgins, in Matthew 25, as we went forth to give the midnight cry, about the middle of July, 1844. With light upon the types, and having our understanding of the ending of the sixth trumpet, we had published to the world in 1838, that on the 11th day of August, 1840, the Turkish Empire would fall. We had watched and had seen that upon that date the Turkish Empire lost its independence, and passed into the hands of the European Powers. From that time great power rested upon the ministers. Right there the message seemed to take wings. We knew that the sixth trumpet ended in 1840, and we knew that the seventh trumpet would begin to sound in 1844, at the end of the twenty-three hundred years.

Accordingly, we believed that our Saviour

would come the tenth day of the seventh month, which fell upon the twenty-second day of October, 1844. We had no "if" in our faith. But that day came and passed, and the darkness of another night closed in upon the world. But with that darkness came a pang of disappointment to the Advent believers that can find a parallel only in the sorrow of the disciples after the crucifixion of their Lord. The passing of the time was a bitter disappointment. True believers had given up all for Christ, and had shared His presence as never before. The love of Jesus filled every soul; and with inexpressible desire they prayed, "Come, Lord Jesus, and come quickly;" but He did not come. And now, to turn again to the cares, perplexities, and dangers of life, in full view of jeering and reviling unbelievers who scoffed as never before, was a terrible trial of faith and patience. When Elder Himes visited Waterbury, Vt., a short time after the passing of the time, and stated that the brethren should prepare for another cold winter, my feelings were almost uncontrollable. I left the place of meeting and wept like a child. This was the bitterness that followed the sweetness.

The angel said, "Thou must prophesy again." We did not see all there was in Rev. 10:7. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." Now the sounding of the seventh angel covers a long period of time. It reaches beyond the close of probation, and passes over the thousand years into the new earth. See Rev. 11:15-19. It has been sounding fifty-six years, and it is still the beginning of the seventh angel.

"In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." The mystery of God is the everlasting gospel, and now is the finishing of the gospel taking place. In 1844 our Saviour passed from the first apartment of the heavenly sanctuary into the second apartment; then began the cleansing of the heavenly sanctuary; that is, the work of investigative judgment. "The hour of His judgment is come." And now is the time.

RIVERS OF LIVING WATER

T. S. PARMELEE

THERE is opportunity for every person to do as Jesus did; to be as He was. He perceived when virtue went out from Him and healed. "There went virtue out of Him, and healed them all." That virtue was life. That virtue was supplied from His Father in answer to His earnest prayer.

It was necessary for the life to be supplied, because, as the weak received life from Him, He was weakened by the loss of that life. "Himself took our infirmities, and bear our sicknesses."

This was the work that the Father had sent Him to do; and He says, "As my Father hath sent me, even so send I you."

When He said, "The kingdom of God is at hand," "the power of God was present to heal." When He cast out devils, He proved that the power of God was present. He said, "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." "The Spirit is life." Life is in His word; and He says, "The word is nigh thee, even in thy mouth, and in thy heart." So let it be. So He "maketh manifest the savor of His knowledge by us in every place."

Before Peter and Paul and other servants of the Most High were used by Him to do mighty works, they were filled with the Spirit in answer to prayer, as Jesus was. In the example that He set for His people, sometimes our Saviour continued all night in prayer.

"I can of mine own self do nothing." "The

Father that dwelleth in me, He doeth the works." Jesus set the example of perfect submission. Submission is faith as much as belief is faith. There is no faith without submission, because faith is faithful-ness. Obedience that comes from God and works in us is faith just as much as confidence is faith. All of faith is from above. "It is the gift of God."

To those who will give up self and will believe, here is His promise that healing power will flow through them, just as it did through the Saviour: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit which they that believe on Him should receive."

COMFORTING ONE ANOTHER

L. MAY GOTHAM
(Milwaukee, Wis.)

"BLESSED be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Have you in some great affliction been comforted by the Father of mercies? For what purpose was it?—That you might be able to comfort some one who is passing through a like affliction, even as Abraham was blessed that he might be a blessing to others.

It is a fact that one who has passed through sorrow and affliction is more capable of choosing ways and words that are as balm to the sufferer; and the trials and afflictions that seem indeed hard to bear are often the Lord's means of making us efficient workers for Him in pointing souls to the only true source of comfort; thus some will be led to Him who could not be led in any other way. We have a case of this kind in the Scriptures. David says: "It is good for me that I have been afflicted; that I might learn thy statutes;" and again, "Before I was afflicted I went astray; but now have I kept thy word." Ps. 119:71, 67. Indeed, James tells us that one of the attributes of pure religion is visiting the fatherless and widows in their affliction.

Perhaps no other person ever passed through so many trials as Job did. Loss of his loved ones, loss of health, from wealth reduced to poverty,—all these afflictions seemed to crowd themselves in upon him at once; and having suffered all this, he certainly is the one to tell us what is most appreciated by one in trouble. Hear his words: "To him that is afflicted pity should be showed from his friend." Job 6:14.

While upon earth, Jesus always sympathized with and comforted those who were suffering, and when about to leave the earth, forgetting His own suffering and death of shame, His pity for the sorrowing disciples was shown by the promise, "If I depart, I will send Him [the Comforter] unto you."

The case of Paul, Titus, and the Corinthians shows us how the Lord uses consecrated human agents as a means of carrying comfort to others. The Corinthians having been a source of consolation to Titus, he, in turn, was sent by God to Paul, who was "troubled on every side," and caused him to rejoice. "For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; and not by His coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more."

We are told that "whatsoever a man soweth, that shall he also reap," and "he which soweth sparingly, shall reap also sparingly." Who can say that this is not as true in this case as in any

other? Can any one sow comfort and consolation, thereby bringing joy and peace to others, without making himself better and happier?

Believing "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," and that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," comfort some one else with the same comfort wherewith you were comforted.

ARE YOU CRITICISING GOD'S WORK, WORKERS, AND INSTITUTIONS?

DAVID PAULSON

HAVE you ever seen any of God's work in the earth suffering under the evident marks of His displeasure? And have you therefore felt justified in making slighting remarks about it? If so, what God said to the children of Ammon applies to you. They said, "Aha," against God's sanctuary when it was profaned, and against the land of Israel when it was desolate, and against the house of Judah when they went into captivity. Eze. 25: 3. Further than that, they clapped their hands, stamped with their feet, and rejoiced in their hearts. Verse 6. Because they took this attitude toward God's work when it was apparently in disgrace, God said that they should be a spoil to the heathen, that He would cut them off from the people, and destroy them. Verse 7.

Have you sometimes said in your heart, and occasionally whispered to others, that after all, God's institutions are no better than worldly institutions? If you persist in so doing, you may learn your fate from what God said should happen to Moab and Seir when they said exactly the same thing. They declared that the house of Judah was like all the heathen (verse 8); and when we remember that this was said during the captivity of Judah, it is evident that they had a much better excuse for making such a remark than we ordinarily have for making a similar comparison between God's institutions and worldly ones. But for all that, God said that Moab and Seir should not be remembered among the nations.

Have you sometimes felt that you have not been treated rightly in God's work? You may learn a lesson from the experience of Edom, when she sought to take vengeance against Judah (verse 12), and as a consequence God said that He would stretch out His hand over Edom, and cut off man and beast from among them.

Have you sometimes cherished an "old hatred" because of some fancied or real injury that you received years ago? If so, you are doing just what the Philistines did against God's people (verse 15), for which the Lord said He would execute great vengeance upon them, with furious rebukes.

Have you sometimes, when it appeared that one of God's institutions was upon the border line of a great financial disaster, planned some scheme whereby you could secure advantage over it? When you saw the institution crippled for lack of money, did you persist in keeping your wages to the highest possible notch, so that you might be replenished even though God's institution was being drained to the bottom? If so, you were doing what Tyros did; and from what God said should happen to Tyros, you may certainly know what awaits you. Eze. 26: 2, 3.

We should bear in mind that at the very time God was uttering these reproofs and rebukes upon the surrounding nations, the temple was lying in ruins, and God's people were suffering under the evident marks of His displeasure. Yet it was a fearful thing for these surrounding nations to make slighting and criticising remarks or unfavorable comparisons, or to seek in any way to take advantage of God's work in the earth. One of the surest and quickest methods whereby we can reap a harvest of leanness of soul, and secure a wilted and blighted Christian

experience, is to begin to talk against or to belittle God's work, workers, and institutions. Instead, let us ask God to use us to strengthen His languishing cause.

MY MOTHER

SHE gave the best years of her life
With joy for me,
And robbed herself, with loving heart,
Unstintingly.

For me with willing hands she toiled
From day to day,
For me she prayed when headstrong youth
Would have its way.

Her gentle arms, my cradle once,
Are weary now;
And Time has set the seal of care
Upon her brow.

And though no other eyes than mine
Their meaning trace,
I read my history in the lines
Of her dear face.

And, 'mid His gems, who showers gifts
As shining sands,
I count her days as pearls that fall
From His kind hands.

—Milton L. Murdock, in *Christian Register*.

THE WEAKER VESSEL AND ITS IMPOR- TANT SPHERE

CHAS. T. EVERSEN
(Millville, Cal.)

THE strength of a vessel does not necessarily determine its usefulness or its value. The most costly and oftentimes the most useful vessels are those that are delicate and easily broken. Because woman is spoken of as the weaker vessel, many have been inclined to disparage her position and responsibilities.

But from a careful and unbiased study of the subject, it will not be difficult to see that God has committed to women the most exalted and important of all work.

The recognition that comes to any one in the sphere of literature, politics, science, or art is generally evanescent. Almost any achievement in this world is ephemeral. But who can determine the influence exerted by the lives of those children who, through a mother's patient care, have attained characters modeled after the divine pattern? And again, the influence of such characters upon their children, and they in turn, upon their children, is inestimable. Such work not only continues to exert an ever-widening influence in this world, but its results will be seen through ceaseless ages of eternity.

That mother makes a great mistake who thinks that any calling is more important than the proper training of her children. Whenever a great man is asked the secret of his success, he invariably points to his mother's influence and training as the most potent factor in making him what he is. But many mothers have endeavored to free themselves from their God-appointed work, thinking that other work is of a more exalted nature. And the results are evident to every one.

The little ark of bulrushes floating on the placid waters of the river Nile contained God's answer to the moans and cries for deliverance that had been rising from the Israelitish people for nearly four hundred years. Yet what would the life of Moses have attained without the influence of his mother? His life and influence would have been buried in Egyptian darkness, never to be heard of in the pages of history, if his mother had deserted him or failed to do her duty. As he lay in his floating cradle, what did he know of the truth of God or His teachings? He was too young to know anything

about the God of Israel. Yet from that basket he was taken and carried right into the palace of the king of Egypt, where heathenism reigned supreme.

There is a growing sentiment that children are a burden, and anything that will arrest their attention, and keep them from "bothering" the mother is hailed with delight. Mothers will leave their children with strangers, without stopping to notice the surrounding influences, to go out for pleasure and amusement. But how different was the devotion of the mother of Moses to her child! She was willing to leave her home, hire herself out to the king's daughter, and spend her life in the interests of her child. And although Moses was surrounded with the darkness of heathenism, with all its baneful influence, yet in the midst of it all his mother was able to teach her child so successfully that he stood firm for the truth of God in spite of it. In all the palace, his mother was the only influence to keep him in the right way. Although alone, yet by God's help she patiently and persistently taught Moses the truth, and by it crowded out the error. We read that he, when "come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." So thoroughly and successfully had his mother done her work, that amid all the trials and temptations of Egyptian darkness, and the trying ordeals of his later career, Moses remained loyal to his God. "Train up a child in the way he should go: and when he is old, he will not depart from it."

Is the training of our children rendering them proof against temptation? When they "come to years," do the positions and allurements of the world mean more to them than the reproach that comes from uniting their interests with God's peculiar people? Will they refuse to accept a position that involves laboring on the Sabbath, however remunerative and desirable such a position may be?

Moses was offered the highest position that was attainable in his day. Over against this position, it was his privilege to unite his interests with a band of unthankful and unappreciative slaves. On the one hand, the world offered him the inducement of sitting upon the throne of Egypt, ruling over the greatest nation in existence, surrounded with all the grandeur that such a position would naturally involve. On the other hand, God called him to unite his interests with a despised nation of slaves.

What choice would we make? I expect we should say that we would do as Moses did. But do we do so in minor matters? When God asks us to sacrifice anything for Him in our humble sphere, are we willing and ready to do it? And if we can not sacrifice a small matter for Him, would we give up a throne for God?

Moses had learned the lesson of implicit trust and obedience so thoroughly that he preferred to place his interests where God's interests were. Are the children of Adventists growing up with such strength of character that they will be capable of making the decision that Moses made? Who knows the possibilities bound up in the children in our homes? Are we willing to spend our life in the interests of our children? Who knows but that your child may be a Moses to lead the people of God on to victory in the final great struggle? We are journeying to the heavenly Canaan, and are beset with greater temptations than were those traveling toward the earthly Canaan. Even if you can not make a Moses out of your child, will not your labor for him be well spent if you can make a humble worker for Christ out of him? The saving of your child for the kingdom will pay you over and over again for all your prayerful endeavors.

BLESSED ARE THE PURE IN HEART

WM. HOUGHTALING
(Laport, Ind.)

Jesus said, in that grand sermon on the mount, "Blessed are the pure in heart: for they shall see God. Now let us put that statement in another way: Cursed are the impure in heart, for they shall not see God. This is a reasonable deduction as will be apparent.

God does not punish us arbitrarily, but by the working out of natural laws allows our manner of life to be shown to be good or evil. It is written, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? . . . A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Did you ever see one who, having obeyed God's laws through life, did not wear the mark of God's blessing in his face? And did ever the sign of the curse fail to be apparent in the appearance of one whose life is impure? When the vilest sinner turns to God, and is thoroughly converted, how quickly a change is noticeable! How soon the eye, the index of the thoughts, which was wont to be averted in the presence of the pure, acquires a look of honest confidence! Instead of the look of guilt, we see there the evidence of the blessing. True, the scar remains, as does the scar of an external wound; but where there is a scar, we know that there has been a healing. "As he thinketh in his heart, so is he," is a truth that is patent. A keen observer, standing for a moment on one of our crowded thoroughfares, might single out any number of men and women who bear the stamp of impurity; but could a like number be found upon whom God has set His seal? God alone can look upon the heart; therefore man may sometimes be deceived for a time by a fair outward show; but the evidences of sin are bound to appear. As well sow thistles and expect a harvest of grain, as to live in sin and expect to bear the mark of God's approval. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

We do not need a scientist to tell us that a tree is dead when it has been so for a long time; but the danger of deception is with regard to one that has just been killed, but is still standing. For a little while its leaves may appear fresh and green, but how soon the mark of death shows itself! God does not have to put a mark upon the dead tree to show us that it is *dead*; the simple working out of natural law shows us that life no longer exists. So it is with men. God does not need, by a miracle, to put the mark of Cain upon us to show that we are spiritually dead; that will come as a natural consequence when we live in disobedience to His laws.

Paul, in writing to the Philippians, says: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." By meditating upon the things of God, our minds will become conformed to His mind; and when our minds become changed into the likeness of God's mind, we shall think God's thoughts; and as God is the embodiment of purity, the more we come into harmony with Him, the more will purity be manifest in our daily life.

Impure thoughts precede impure actions, just as seedtime precedes the harvest. We might as well take in our hands a viper and expect to escape unscathed, as to cherish impure thoughts and think to come forth uninjured. Only the mighty power of God can break the bands of sin, and give us freedom; but when this has

been done, we are constrained to say: "Bless the Lord, O my soul: and all that is within me, bless His holy name." For "He was manifested to take away our sins." "And every man that hath this hope in him purifieth himself, even as He is pure."

WHICH ONE?

* * *

J. PROFESSES to be a Christian. B. does not. D. is a poor man.

D. hired to B. to cut twenty cords of wood. When he had just begun the work, B. said, "Don't you need some money?" D. said, "I have worked only a little." "That is all right," said B; "you may need some money. Here is five dollars."

Some time afterward J. bargained to have D. cut twenty cords of wood for him. When D. had most of the wood cut, and was ready to begin hauling it, his wife was taken very sick, so that he could not leave the house. In a few days D. himself became sick, and of course was in need of money. J. laid the money away, and told D. that it was ready for him when the wood was delivered.

Which of these showed the Christian spirit? This is a true story, and happened but a few weeks ago.

WHAT IS THE MATTER WITH THE CHURCH AND THE WORLD?

ETHAN LANPHEAR
(Plainfield, N. J.)

IN all the civilized world there is a terrible buzzing and humming over the Sunday question and the Sabbath question. There is no trouble with the Sunday question or with the Sabbath. The sun moves as God created it to move, as do also the moon and stars; the sun giving light by day, and the moon and stars by night. The Lord made the Sabbath especially for man, and said, "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath."

The sun's day has no more to do with Sunday, or the first day of the week, as a *Sabbath*, than has the moon's day. No sanctity was ever applied to either, as was applied to the weekly Sabbath. According to history, Constantine issued the first edict for worshiping on Sunday, or the first day of the week, and that applied only to townspeople. The agriculturist, or farmer, was not required to neglect the care of his crops.

God or Christ never had anything more to do with Sunday as a Sabbath than they had with the Fourth of July. The Church and the world have, for hundreds of years, been substituting the heathen Sunday in the place of God's Sabbath.

The Roman Catholics claim that they had a right to change the Sabbath, and that they did change it. And doubtless some converts from heathenism continued to observe the Sunday as well as many other heathen customs, because of the opposition to the Jewish converts. Professedly Protestant Churches have so long preached Sunday-keeping that many believe that Sunday, or the first day of the week, is the real Sabbath, or Lord's day, while there is not an instance in the Old or in the New Testament where either "Sabbath," or "Lord's day" is applied to Sunday, or the first day of the week. Many of the Protestant Churches of to-day are about as far from Christ's teaching as the Roman Church is; and yet they claim to take the Bible for their faith and practice. The intelligent people of our country know that there is no Bible authority for keeping Sunday, and you can not convince them that it is a sin to work or to do business on that day the same as on any other working day; for they know that under God's order of things,

"where no law is, there is no transgression."

All this attempt to compel people to observe Sunday as the Sabbath, is fighting against God by trying to substitute a heathen institution in place of God's ordained law, the seventh-day Sabbath, which He made for man.

Is it any wonder that there is confusion in the churches and the world? How can you convince a man that it is a sin not to observe Sunday as the Sabbath? Every intelligent Bible student knows that there is no law for it, and that where there is no law, there is no sin. How can you compel a person to keep Sunday conscientiously if there is no law for it?

If we search the Scriptures, we may find that the Church and the world are as far from God and true religion as the antediluvians were. If Christ should come unexpectedly, would the professed people of God be prepared to meet Him? Would He not find nearly all the Churches, as well as the world, worshiping idols, and keeping the commandments of men instead of the commandments of God? Let every one examine himself.

THE WAY WHICH SEEMETH RIGHT

W. H. BUNCH
(McKinley, Ore.)

"THERE is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

Very often in our experience a course of action presents itself, or is presented by the wily enemy, which seems altogether harmless, and in perfect accord with Christian ethics, at least it is not discountenanced by the lives of the majority of our professedly Christian associates.

We may feel the gentle warning of the Spirit of God, yet no scripture comes to our mind which pointedly condemns or satisfactorily sustains such a course.

It seems right, and too often Satan gains a signal triumph over us, and misleads others through our influence, just because through the presence of evil we lose sight of the facts that "every way of a man is right in his own eyes: but the Lord pondereth the hearts."

Under the rapidly increasing light of the Third Angel's Message there is no place for a "way which seemeth right;" for if such is the only basis for our hope, the result is clearly stated in the scripture introducing the article.

Our words and daily Christian deportment must bear the stamp of positive assurance. We must know that our Redeemer lives. Our unswerving adherence to principle under every circumstance must show in our lives the verification of the promise: "If any man will do His will, he shall know of the doctrine." John 7:17.

The admonition comes to us with unmistakable clearness: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16.

The "old paths" and the "good way" do not seem the most desirable from the popular point of view, but along this route, guided by the unfailing light of God's word, have walked patriarchs, prophets, martyrs,—the blood-bought throng of all ages,—and into its narrow, blood-stained limits are now filing God's remnant people.

Let there be no drawing back, no trifling with ways which may "seem right;" for we know "that the kingdom of God is at hand," and our ears hear the guiding words, "This is the way, walk ye in it."

"Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." Luke 8:18.

"A SWEET temper is promotive of a long life."



"The Lord giveth the word: the women that publish the tidings are a great host." Ps. 68:11, R. V.
 "Make a chain: for the land is full of bloody crimes, and the city is full of violence." Eze. 7:23

Do not forget the 12 M. hour of prayer for one another, our work, and for those for whom special requests are made

"A SINGLE word is a little thing,
 But a soul may be dying before your eyes
 For the lack of the comfort a word may bring,
 With its welcome help and its sweet surprise."

MISSIONARY WORK IN THE NEIGHBORHOOD

MRS. E. G. WHITE

THOSE who neglect their duty in the home and among their neighbors are, by their unfaithfulness, separating themselves from God. Their piety becomes tame and weak. Unfaithfulness in the home leads to unfaithfulness in the church. They do not strengthen and build it up. Through their failures in duty, all their work is marked with blunders and defects. Their indifference and neglect have a molding influence upon all who have confidence in them as Christians. The errors of one are copied by many, and thus the evil goes on deepening and widening. Brethren, you may not see this, but so it stands in God's sight, and you must meet it in the Judgment.

In the day of God, how many will confront us and say, "I am lost! I am lost! and you never warned me; you never entreated me to come to Jesus. Had I believed as you did, I would have followed every judgment-bound soul with prayers and tears and warnings."

In that day the Master will demand of His professed people, "What have you done to save the souls of your neighbors? There are many who were connected with you in worldly business, who lived close beside you, whom you might have warned. Why are they among the unsaved?"

Brethren and sisters, what excuse can you render to God for this neglect of souls? I would present this matter to you as it has been presented to me; and in the light from the life of the Master, from the cross of Calvary, I urge you to arouse. I entreat you to take upon your own hearts the burden of your fellow men.

No one who professes to love Jesus can long retain the favor of God if he feels no interest for sinners around him. Those who seek merely to save their own souls and are indifferent to the condition and destiny of their fellow men, will fail to put forth sufficient effort to secure their own salvation. In hiding away their talents in the earth, they are throwing away their opportunities to obtain a star-gemmed crown.

I write plainly, that every effort may be made on the part of all to remove the frown of God from them by sincere repentance. Whatever the neglect of duty, of parents to children, or of neighbor to neighbor, let it now be understood and repented of. If we have sinned against the Lord, we shall never have peace and restoration to His favor without full confession and reformation in regard to the very things in which we have been remiss. Not until we have used every means in our power to repair the evil, can God approve and bless us. The path of confession is humiliating, but it is the only way by which we can receive strength to overcome. All the dropped stitches may never be picked up so that our work shall be as perfect and God-pleasing

as it should have been; but every effort should be made to do this so far as it is possible to accomplish it.

We have the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "As Moses lifted up the serpent in the wilderness," even so was "the Son of man . . . lifted up: that whosoever believeth in Him should not perish, but have eternal life." We are to "look and live." Sinful and unworthy, we must cast our helpless souls upon the merits of a crucified and risen Saviour. Then will God restore unto us the joy of His salvation, and uphold us by His free Spirit. Then we may teach transgressors His way, and sinners shall be converted unto Him.

Brethren, the Lord calls upon you to redeem the time. Draw nigh to God. Take on your neck the yoke of Christ; stretch out your hands to lift His burden. Stir up the gift that is within you. You who have had opportunities and privileges to become acquainted with the reasons of our faith, use this knowledge in giving light to others. And do not rest satisfied with the little knowledge you already have. Search the Scriptures. Let no moment be unimproved. Dig for the precious gems of truth as for hid treasures, and pray for wisdom that you may present the truth to others in a clear, connected manner.

Many who have been left to darkness and ruin might have been helped had their neighbors, common men and women, come to them with the love of Christ glowing in their hearts, and put forth personal efforts for them. Many are waiting to be addressed thus personally. Humble, earnest conversation with such persons, and prayer for them, heart being brought close to heart, would in most cases be wholly successful.

Let labor for souls become a part of your life. Go to the homes even of those who manifest no interest. While mercy's sweet voice invites the sinner, work with every energy of heart and brain, as did Paul, who "ceased not to warn every one night and day with tears." The heavenly messengers are waiting to co-operate with your efforts. Will you do the work appointed you of God?

BEAN OR PEAS BROTH

HELEN HENNIG

BEAN broth is made from the liquid in which the beans are cooked. From one cup of dry beans we can take about four cups of broth, and the beans still be rich enough to be eaten, but they should be set aside to simmer for twenty or thirty minutes after the broth is drained off. A teaspoonful of lightly browned flour or cornstarch may be mixed with water, cream, or milk, and boiled into the broth, if it seems too thin. Salt to taste. Any of the red beans make a delicious broth. A little longer cooking may be necessary when kidney beans are used. Peas may be used instead of beans.

EXTRACTS FROM CORRESPONDENCE

My husband is with me in the truth, so he helps me carry my burdens. Although my work at home is heavy, yet I find time to help my neighbors. Sometimes I care for the sick, or prepare some dish that will help get the health reform principles before them. I have much to rejoice in when I think that we sisters can have a part in the great work of saving souls for whom Christ died.

A sister writes:—

A short time ago a minister's wife of our town was sick, and she sent for me. While I was at her home, she asked me to pray. So I knelt down and prayed. She wept, and said she wanted to hear me pray when she was dying.

This is Woman's Gospel Work. May many others also engage in it.

Is it wrong to worry when company, or other unusual cares that I can't prevent, absorb so much of my time that I am unable to keep up in my readings? I am naturally slow about some parts of the housework, and have tried and tried to overcome it. I have prayed over it, too, and sometimes am almost desperate because all my time seems to be devoted to housework and answering telephone calls, when others with larger families accomplish so much.

As to worrying, you surely know that it does no good to worry over anything, and therefore it must be wrong. "Fret not thyself in anywise to do evil." Learn to see the hand of God in the little things of life, accept all that comes to you as from Him, and do the very best you can under all circumstances, and cease to worry, or fret. "In quietness and in confidence shall be your strength."

I am interested in what you say about being naturally slow in some kinds of housework. I can sympathize with you in this; for I have had just the same trouble myself. But I have asked the Lord to help me in this matter, and He has wonderfully done so. He has taught me to take many short cuts, which save time, and in the end bring the same results. Cooking the meals and washing the dishes has been the work that has tried me the most, but I have shortened up this part of the work wonderfully in the last six months.

I have found it a good plan never to hurry through a meal; but while sitting at the table, after the meal is finished, ask each one, in a pleasant way, to hand over his dishes, and then I pile them up by my side, while we continue the conversation. I keep my crumb pan on the table (I had a present of a very nice one, so it does not look out of place at all), and each one can brush up his place. So when we get up from the table, our dishes are all gathered, and the table brushed. And if, before dinner, you can wash up the things in the sink, in a short time all the dishes can be washed and wiped and put away, and all the work be finished in one third of the time it generally takes. I have also found it a great help to get each member of the family to put away his clothing as soon as taken off, as well as to put all other things in their places. I buy a great many ready-made garments, such as underwear, night dresses, and sometimes skirts; and this is a great help. Perhaps I am easier on my clothes than some women are. My sewing is a small part of my work.

I am impressed, although I can not tell why, that you are particular about things. While I think we should be neat, and be careful to have our homes tidy and comfortable, yet above all, we should avoid anything like nagging the different members of the family about keeping things in their places, and not soiling this or that. I read the other day that "one keep-clean is worth a dozen make-cleans." I have always tried to impress this on the members of my family. It is much easier to keep a thing clean than to clean it after it has become dirty.

MRS. GEO. A. IRWIN.

REQUESTS FOR PRAYER

I ASK an interest in the prayers of our sisters for my oldest son, who uses tobacco. He is kind to me, and wishes to quit the filthy habit. Please pray for him, and pray that I may be a good mother, so filled with the Holy Spirit that I may have the right influence over him.

Pray that my unconverted husband and children may believe and obey before it is too late. I am completely broken down in health. Pray that I may be given strength to do the work the Master has for me to do, in such a way that His name shall be glorified, and precious souls brought to the Saviour.

I desire to have your prayers for my family. My husband has backslidden, and my three step-children and two of our own children are unconverted. I desire that my own life may be consecrated to God and His work. My husband has the ability to teach others, having a good knowledge of the truth, but is easily discouraged.

"Please pray for my husband. He has been keeping the Sabbath for some time, but seems discouraged. He is working by the day, and is constantly in the company of scoffers and those opposed to the truth. Pray that he may give his heart to the Lord, and stand firm for what he knows is right. Also pray for the conversion of my brother, who has gone to a rough country far from home."

DEAR SISTERS OF THE WOMAN'S GOSPEL WORK: No doubt you have noticed the resolutions for the Woman's Work printed in the *Conference Bulletin*; and as the committee has these resolutions under consideration, we are at present unable to say what are the plans for its future.

You will also learn, from the *Bulletin*, that I leave the work here to engage in labor in a distant field; and as we have over two hundred unanswered letters on hand, it will be impossible to reply to all of them before we go: so I write these few lines to wish you all Godspeed in the Woman's Gospel Work.

When the committee has completed the arrangements for this work, the sisters will be notified through the *Review*, and I trust that in the future each one will take as much interest in the work of this department as she has in the past.

Wishing you much of the blessing of God in your work for Him, I remain,

Your loving sister,

MRS. GEO. A. IRWIN.



REVELATION 21

S. N. II.

THE first verse of the twenty-first chapter introduces us to a new heaven and a new earth. The judgments that come upon the great whore and upon the wicked are in the past. The first phase of the judgment was the investigative judgment, which began in 1844 and continued until the cases of the righteous had all been examined; then during the thousand years between the two resurrections, the wicked were judged. The punishment due each one who had trampled underfoot God's law, was there decided, after which comes the execution of that judgment. After this the prophet sees a new heaven and a new earth. The atmosphere, which

had been full of miasma and poison, the earth, upon which the curse had so heavily rested for six thousand years, the miasmatic pools, and the turbulent sea, which has warred against Christ and His people, are no more.

He that sat upon the throne had made all things new. "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God." This is glad news to all who love God; but it is not a matter of rejoicing to those who delight in feeding the mind on commonplace and trivial things. Those who take no pleasure in thinking and talking of God in this life, will not enjoy the life that is to come, where God is ever present, dwelling among His people. But those who love to think of God will be in their element, breathing in the atmosphere of heaven. Those who on earth love the thought of heaven will be happy in its holy associations and pleasures.

The prophet says: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." "And 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." See *REVIEW AND HERALD* of May 13, 1890, first-page article.

All who passed through trials which they could not comprehend, and dark providences which were never unfolded to them in this world, Christ will lead by the river of life, and open to them the design of God in all their experiences. "He that overcometh shall inherit all things." The battle is not to the strong nor the race to the swift, but it is to him who makes God his refuge.

Those who are ever fearful of doing right because of the reproach and stigma that may be cast upon them, will have their part with unbelievers, murderers, whoremongers, sorcerers, idolaters, and all liars, in the lake "which burneth with fire and brimstone." Here is the dividing line between the execution of the judgment and the new earth.

Again the seventh angel talked with John, saying, "Come hither, I will show thee the bride, the Lamb's wife." So he brought him to a great and high mountain, and he saw the city, the holy Jerusalem, descending out of heaven from God. No description of that city can be given better than the one given by the prophet in the remaining portion of this chapter. The precious stones mentioned in Gen. 2:11, 12, of which God designed that Adam and his descendants should build a city around the garden of Eden, Christ has taken, and with them built a city in heaven beyond the taint of sin, and He brings it down to the earth for man. The same varieties of precious stones placed in the breastplate of the high priest in the earthly sanctuary are now formed into the foundations of the wall of the city. God created nothing in vain.

The city has twelve gates, and at the gates are twelve angels, and on the gates are the names of the twelve tribes of the children of Israel. It also has twelve foundations, and in them are the names of the twelve apostles of the Lamb. The city lieth foursquare, three hundred and seventy-five miles on each side. The wall is one hundred and forty-four cubits, about two hundred and sixty feet high. The gates are twelve pearls, and the streets of the city are pure gold; and as the stream reflects the trees upon its bank, so the streets of this city reflect the precious stones of the foundations. There is no dimming veil which shuts away the light in the temple; for God himself and the Lamb are the temple of it. And the sun will shine seven times as bright

as it does now, and the moon will be as bright as the sun; but in the city is no need of the sun, neither of the moon; for the glory of God far outshines their brightest rays, and the nations of the saved walk in the light of that glory. And the redeemed, and the kings of the earth that are saved, bring their glory and honor into it, and lay it at the feet of Him that redeemed them. There is no hurtful place in that land, no danger of robbers entering in through the gates, for there will be no night there, and nothing to hurt or destroy in all the universe of God. No defiling thought nor anything whatever that will work abomination or make a lie, passes into the inheritance reserved for the people of God.

All this is in reserve for those who live for it. The faithful have their thoughts upon heavenly things. The attractions of this world will in no case lead them away. It is the superficial minds and carnal hearts that love the things that are earthly and devilish. Those who love God will have an intelligent knowledge of Him. His image will show forth from the faces of His servants, and they will be openly acknowledged as the sons and daughters of God. How careful we should be as to the record that passes up to heaven concerning our daily life! God is no respecter of persons. He will render to every man according to his works. Man may be deceived, but the Judge of the earth reads the motives and thoughts of the heart. There will not be lack of evidence in the court of heaven; for a faithful record has been kept of every word man has spoken and of the purpose of his heart, and the concealed motives of all will be revealed as they enter the closing punishment. The eyes of the Lord run to and fro over the whole earth. He has offered salvation to sinners. Nothing but the merits of the blood of Christ is sufficient to wash out the stains of guilt from the hearts of men. But the reward is more than a compensation for every trial and every sacrifice in this life. This day of reward is soon to come.

BEREAN LIBRARY STUDY

Revelation 21; "Thoughts on the Revelation,"

Pages 702-715

DAILY READINGS FOR MAY 12-18

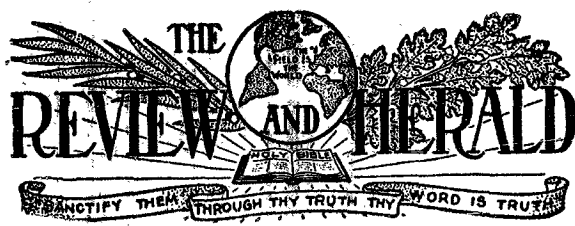
Sunday, "Thoughts on the Revelation," vs. 1-8.
Monday, " " " " " 9-18.
Tuesday, " " " " " 19-27.
Wednesday, Chapter 42, in "Great Controversy."
Thursday, " " " " "
Friday, Article on Revelation 21, this page.

QUESTIONS

The City.—Whence does it come? What is it called? Give form of the city. How many miles on each side? Give height of wall. Of what is the city built? What does it resemble? What form the streets? How many gates? Of what are they composed? Who stand at the gates? Give the names written over the gates. Of what is the wall made? How many foundations? Give names of the stones. Give names written on the foundations.

The New Earth.—Who dwells with men? V. 3. In what condition will all things be? V. 5. What will God do for His people? Will there be kings and nations on the new earth? What will they bring to the city? How often will all gather? Isa. 66:22, 23. Will the sun shine on the new earth? Isa. 30:26. Why will the sun not be needed in the city? What will furnish light from the city? Who are cast out? Where is their part? V. 8. Who will inherit "all these things"? V. 7.

"HUMAN life is not only a precious gift, but is also a sacred trust,—a talent committed to our care, to be used for the honor of the great Author of life, and for which an account must be rendered at last."



BATTLE CREEK, MICH., MAY 7, 1901.

ALONZO T. JONES
URIAH SMITH

EDITORS

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GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,
WM. W. PRESCOTT, HENRY P. HOLSER

NOTES FROM GENERAL CONFERENCE

MRS. E. G. WHITE: I did not know how we should get along at this meeting. The Lord gave me instruction regarding this. I was referred to an incident in the life of the prophet Elisha. The prophet was in Dothan, and thither the king of Syria sent horses and chariots and a great host, to take him. "And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

"And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And He smote them with blindness according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master."

God presented this to me, and I did not know what it meant. I did not understand it. I pondered over it, and then, as the lesson was fulfilled, I began to grasp its meaning. I do not know that I should ever have seen the significance had it not been fulfilled right here. Who do you suppose has been among us since this Conference began? Who has kept away the objectionable features that generally appear in such a meeting? Who has walked up and down the aisles of this Tabernacle?—The God of heaven and His angels. And they did not come here to tear you in pieces, but to give you right and peaceable minds. They have been among us to work the works of God, to keep back the powers of darkness, that the work God designed should be done should not be hindered. The angels of God have been working among us.

If any people have reason to praise God, we have. Angels of God have been at work here. The Lord knew our needs, and sent us food which has given spiritual strength, and light, showing us how we should work. We have been trying to organize the work on right lines. The Lord has sent His angels to minister unto us who are heirs of salvation, telling us how to carry the work forward.

Remember that there is a much better way to get along than to have controversy. When I was upon the waters of the Pacific amid the confusion and noise, the Lord spoke to me: Do not enter into any controversy. Speak to the people that they be of one mind.

When you are all in Christ, there can be no

variance. Your brother may not have just the same manners and ways of speech as you have, but God does not require this of him. He may be able to reach a class that you can not reach. The very word which you wish he had not spoken may be the word which will bring conviction to hearts. Christ has made none of you church tinkers.

My brethren and sisters who are going to foreign fields, perhaps you will be connected with those whose habits and customs are not like yours. Do not let this hinder your work for the Master. Do all in your power to come into Christian relation with those for whom you shall work. May it not be that your ideas need changing? Remember that there is as much room in the world for one as for another.

Let us every one strive to be assimilated to the likeness of Christ. There are those in the Church who have made mistakes. But because of this, do not tear yourselves apart from them. I wish to ask, Is it not best for us to do all in our power to heal the souls that are wounded nigh unto death. Is it not best for us to try to prevent the enemy from gaining the victory over those for whom Christ died? Shall we not do the work Christ did? He said, "I am not come to call the righteous, but sinners to repentance." If any of you should have a sheep, and it should fall into a hole, would you not take it out, even on the Sabbath day? And shall we not think as much of a man as we do of an animal?

The moral image of God is to be restored in man. It was to make it possible for this to be done that Christ came from the heavenly courts to this earth, full of heaven's compassion and heaven's love, to stand at the head of humanity.

Christ was ever kind and merciful, but He gave the most scathing rebukes to the hypocritical Pharisees. I hope that such rebukes as these will never have to fall on our leaders. Let these men remember the temptations which come to the young, and do all in their power to help them. Christ is spoken of as a tender Shepherd, who lovingly cares for the young, carrying them in his arms. If one hundred times more of this work were done by our leading men, they would be carrying out the plan of God. And by this work, the rough edges would be removed from their characters. They would be polished after the similitude of a palace.

After this meeting has closed, and we have separated, Satan will come to you with his temptations. He will bring up before you the errors and mistakes that have been made in the past. Remember that God has buried these, and He does not want you to think any more about them.

I was never more astonished in my life than at the turn things have taken at this meeting: This is not our work. God has brought it about. Instruction regarding this was presented to me, but until the sum was worked out at this meeting, I could not comprehend this instruction. God's angels have been walking up and down in this congregation. I want every one of you to remember this, and I want you to remember also that God has said that He will heal the wounds of His people.

Press together, press together. Let us be united in Christ. God is dishonored by disunion. I shall not keep you much longer, but I wish to say a few more words; for I feel that perhaps I shall never again see those who are going from us. I want to read you a few words, that you may see what God is willing to do for His people. Christ is praying to His Father, and He says: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. . . . They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that

they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Is this possible? It must be, or Christ would not have said it. He is ready to give us all the preciousness there is in the virtue of His character. There is joy in the Lord, joy in sanctification, in unity, in receiving Christ as our Saviour.

To those who are about to take up the work in new fields, I would say, Remember that Christ is by your side. He says, My right hand will uphold you. His blessing will rest upon you. If you will walk in the light of His countenance, you will be lights in the world. Regarding this, Christ says, "Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

You are going forth to carry the torch of truth. Kindle your taper from the divine altar, and bear the truth to those who are in darkness. You may be sure that angels of God will be round about you. As you impart to others, you will realize that the life of Christ in you is as a well of water, springing up unto everlasting life.

The word of God is to be your daily food. Christ says, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Talk the truth wherever you go. There is more power in visiting families, talking to them of the truth, and praying with them, than there is in all the sermons that can be given. This does not mean that you are not to speak from the desk. You are; but you are to take time also for house-to-house labor. As you do this work, angels of God will be by your side, and will give you words to speak. Thus you will become all-round, efficient gospel workers, of whom people will say, They have nothing but the truth on their lips. God help us to be Christians in every sense of the word.

I may never meet you again on this earth. I feel that my life is almost over. I may meet you again; God knows; I do not. But if we meet no more here below, God grant that we may meet around His throne, each wearing on his brow a crown of immortality. Oh, what a time of rejoicing that will be! and we shall tell the story of our trials and difficulties on this earth, tell it, not with sorrow, but with joy.

God knows that we have only just begun the study of His word. He knows that many have only a surface knowledge of the truth. When in the redeemed family above we follow Him whithersoever He goeth, He will open to us the mysteries of His word. When this mortal shall put on immortality and this corruptible shall put on incorruption, He will say, Child, come up higher. We shall be caught up to meet our Lord in the air. The Saviour will welcome us with the words, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord,"—the joy of seeing souls redeemed. Then He will lead us by the living waters, and escort us through the paradise of God. He will show us the beauty and loveliness of His word, which now we do not half understand. Then we shall cast our glittering crowns at His feet, and touching our golden harps, fill all heaven with rich music, singing, "Worthy, worthy is the Lamb, who died, and who lives again, a triumphant conqueror."

W. A. Spicer: I have often felt that we make too much of a distinction between home and foreign work. We feel that it is something very strange to go abroad. I believe that every worker in a

foreign land has seen persons come into the field whose usefulness was marred, perhaps fatally, by a feeling of inflation,—“I have been chosen to go abroad; I have been chosen to go into foreign fields.” And we at home help that on by keeping up that distinction, and putting around the foreign work a sort of halo of romance and glory. It makes me feel ashamed every time anybody talks to me that way.

The foreign work is just the same as any other part of the Lord's work. We have such a spirit of provincialism that we sometimes think it is a tremendous feat to go somewhere. But the world is really very small. The Lord counts all the nations of the earth “as the small dust of the balance: behold, He taketh up the isles as a very little thing.” But sometimes men get an idea that the earth is so big, that it turns their heads to go half-way around it. We simply want to go at the work quietly, without talking nonsense about it, and have good, simple, saving sense. The Lord's work is the Lord's work; saving souls is saving souls; and I can not feel the way some appear to feel about different spots on this earth. I never have been in a place yet, traveling about, but what I felt as if I would like to stop there and go to work.

If God sends you somewhere, go to that place, and go to work. That is all there is about it. Really, the most important thing in a foreign field is not the particular training the man has had (that is important), but it is the simple question as to whether he has good-sense. It is just what the man is himself, just the influence and force that he himself carries. That is what makes the man. Let him, then, be a medical man with a medical education, or let him be a preacher with experience in preaching the truth publicly; but no matter what the training, if there is not, down deep in the heart, a basis of good sense, just a settling down to the work of God without any nonsense, there will be a crushing, depressing failure. God calls us to take hold of this foreign work in a simple way, without recourse to methods and ideas, which popular religion sometimes resorts to in sending men and money into foreign fields. It is often taken up as something aside from their regular work. We are to do the work as the regular work of God, because the message is to go to every nation before the Lord comes.

We who are in America ought not to have the thought that the foreigner is a strange being; for America is made up of “foreigners.” We get rid of that after we get out for a few years among other people, and we find that God “hath made of one blood all nations of men for to dwell on all the face of the earth.” Here in America the little children wonder why the children in India do not tumble off the earth, because, as it is thought, their heads are down. Over in India the children may think the same about American children. Sometimes you will see Americans abroad who say: “Why, how strange everything is! How strangely they do this! How strange that man looks!” I have heard people talk that way, who were not conscious at all that the crowd was eyeing them because they looked so strange. We are just as strange to other people as they are to us. If the Lord will take away the self-consciousness that ruins us, He can help us to reach the people a great deal better than we have allowed Him to do very often.

That thought of Americanism, of nationalism, is something to reckon with. I was born an American. I am not ashamed of it; but I am not proud of it; and that makes all the difference in the world in being able to help people outside of America; for any man who is proud of the fact that he is an American, has erected a barrier between himself and every soul who is not an American. Anybody who has been in a foreign field has observed that difficulties, which perhaps it has taken years to clear away, have been created by those who kept that national spirit forward. It is a part of the old paganism of Rome, which caused men to worship the genius of the empire, instead of God. That thing is so drilled into men that it clings to the

natural heart. It was sometimes taught us in our schools, in the little school histories of the United States. It was worked into us, and made our hearts thrill with the fighting spirit. That same spirit keeps on thrilling in minds and hearts, even after men have entered the work of God, and gone out into foreign fields.

The Lord wants to take that spirit out of our hearts. We are to give this message of God in the spirit and power of Elijah. How did John the Baptist go forth when he bore the message of the coming Lord in the spirit and power of Elijah? We read in the first chapter of John: “There was a man sent from God, whose name was John.” He was “sent from God.” It makes all the difference in the world whether a man is sent from God, or whether he is sent from America or from some other land.

You find this spirit of nationalism in all lands. Wherever you go, in every nation you will find that same national conceit, and every man feels like praising and glorifying his country. Why?—Simply because it has produced “such a great man as I am;” that is all. It is simply the conceit of the individual in all the people, that creates that national spirit of rivalry and self-exaltation that is at the bottom of nearly every war that stirs our world.

That man John was “sent from God.” Oh, let us be sent from God! That is the way Jesus came on His mission. He knew that “He was come from God, and went to God,” and He could say: “He that sent me is with me.” It does one no good to take along from America a national feeling into the fields; but if you can be sent from God, and can say, “He that sent me is with me: the Father hath not left me alone,” you have something a great deal closer to you than America. When Jesus knew He was sent from God, and went to God, He knew something that we also need to know. Too many are sent from America, and they go to America. We want to be sent from God, and to have God's house as our home. [Voices: Amen!]

Abraham, the “father of the faithful,” who was sent out, “not knowing whither he went,” went simply because God called him to go. He did not care where he went, so long as God was with him. God said of him that he and his children “were strangers and pilgrims on the earth.” He might have returned into the country out of which he came, we are told, if he had desired to do it; but he and those who had his faith testified that they were seeking “a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city.”

Many times friends have asked me if I were not glad to be back again in my native land. I can not feel that way at all. I am glad to see friends, glad to see my aged parents; but about the land, about the earth, how can I be glad about that? It is mainly like earth in any other place. If my work were here, I should be glad to be here; but my work is outside, and I am glad to be outside. I do believe if we let the Lord separate us from that provincialism, that spirit which the world calls patriotism, God will give us sentiments of another kind. The man going abroad who fosters that thing down in his heart, even though he may say to himself, “I will keep quiet about that; for I believe it will be discreet to do so, and not let the people know of it,” will find that it will come out in spite of his efforts to hold it inside, and that it will create in the foreigners' hearts that same spirit of nationalism and opposition; it is a barrier to separate men.

I pray that the Lord will give us His love from heaven, that we may see the brotherhood of man and the fatherhood of God, and may understand that we have been born again. You remember what David says, in the eighty-seventh Psalm: “Glorious things are spoken of thee, O city of God. I will make mention of Rahab [Egypt, a great land, a magnificent country, so proud of itself] and Babylon [that was “the glory of kingdoms”] to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there.” I suppose it would have

been accounted a great credit to a man to have been born in Babylon, or to have been a member of the Egyptian kingdom. But what does the psalmist say?—“And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her. The Lord shall count, when He writeth up the people, that this man was born there.”

Oh, we want to be born again! I do not know of any more intensely practical issue in the consideration of the details of foreign missions than just that; and I believe every worker from abroad would say so. We have seen ruin just upon that point. I believe that when the Pentecostal blessing comes, it will come into some of these details, and straighten them out. We shall get hold of God. I do not care, when the Lord writes up His people, whether He puts it down (of course He will not do it) that I was born in the good State of Minnesota; but if He will put it down that I was born from above, born into the heavenly Zion, then He will establish me with His people. We need to be so thoroughly born again that we shall leave out these little trappings of nationalism.

This may be a suggestion to teachers in our schools, in the teaching of history, to beware lest they train the youth and children into these things that have made it so hard for multitudes to go out into the work of God.

As to the question of training workers, it is evident that the worker must be trained at home in the work itself. It is not that the man can get the training at home that may fit him for special details abroad; but still it is a fact that while the cry from abroad is not for clever, brilliant men at all, but for simple men, it is a cry for *seasoned* men. A stick of timber may be good and all right; but if it is not seasoned, it may give way, when the strain is put upon it. Just so with workers. We want to be seasoned in the work of God, that we may know in our hearts, and in our lives, and that the brethren may know, that we have settled down to God's work in a sober, sensible, serious way. You can risk such a man almost anywhere.

The needs of the field are great; but it is not simply numbers that are needed in any field, but it is the right ones, the simple ones. We need not think that it requires some great human qualification to work abroad. Just simple sinners, such as we are, saved by the power of God, in the place where God wants them, can do His work. And so the Lord's Spirit must seek out and choose His own workers. We need to be yielded to Him, so that, as He chooses, there may not be in any one of our hearts a holding back, but that we may say, when the Lord calls us, “Here am I; send me.”

STUDY THE SPELLING BOOK

THE following from the *Chicago Tribune* of April 30, exposes a grievous lack in the education of our time, one which needs to be understood and corrected in all the schools of Seventh-day Adventists:—

The freshmen and sophomores of Columbia University are in a condition of humiliation because they have recently been put through a spelling examination, the spelling book not being considered an adjunct of the higher education. The results of the examination are generally humiliating, as they indicate that the spelling book is not an adjunct of either the higher or the lower education to the extent it should be.

It is not unlikely that if the spelling test were applied to the students of all other colleges, the result would be the same. It might even prove disastrous to the faculties of the higher, and the teachers of the lower, schools. Ignorance of orthography is not confined to scholars and students. It is possible that, if further tests were instituted, a corresponding ignorance of some of the other “R's” might be revealed. If the present agitation in some quarters against the three R's and the craze for manual training shall continue without restraint, it is not unlikely that we shall have a

class of abnormally developed students who can not write, read, spell, or cipher correctly.

The fault lies both with the colleges and with the schools. The college authorities take it for granted that those applying for admission can pass examination in the fundamentals, and hence pay no attention to such a trifling matter as orthography, even though bad spelling is a disgraceful blemish when he who has it lays claim to being well educated. The schools, on the other hand, are to blame for sending such crude material to the colleges, though they have been encouraged to do so because the colleges have attached no importance to the fundamentals. Now that Columbia has set the example, it is to be hoped other colleges will follow it. Once let it be understood that candidates can not be matriculated who fail to pass examination in the fundamentals of common school training, the lower schools will send applicants properly equipped. Of what profit is it to a man, though he gain a whole world of curious knowledge, if he can not spell?

CONFERENCE ECHOES

THE meeting which has just closed in Battle Creek, possessed some characteristics that are worthy of more than ordinary notice. We refer to the harmony of feeling, the unanimity of sentiment, that prevailed during the whole session. Day after day, the delegates assembled in the Tabernacle, which was crowded with friends and visitors (wholly unlike previous gatherings of this kind), and gave their attention each day to a large variety of matters, involving almost interminable interests, on which it was clearly apparent that friction and conflict of opinion might arise; yet nothing of this kind appeared; and through all the meeting, not one word was spoken, either on the floor of the house or out of meeting, so far as we are aware, that could be construed to be an attack upon a brother, or an unkind reflection upon any of his views or positions. The paramount desire seemed to be to come together in a permanent understanding with one another, and view all things with the same feelings, and in the same light. If anything was not understood, an explanation was kindly, earnestly, and sincerely asked, and given, and thus every query was cleared up, that all the subject might be fully understood, and all agree in the conclusions reached. In this course there was no room for disagreement; and so there was a drawing together, not a discordant note being heard in all the deliberations. The pervading influence, which was so strong as to be almost sensibly felt, was for "the unity of the Spirit in the bond of peace." This state of things is what has been held in view, for years, as the desirable and ideal condition to be reached, but never so fully approached as on this occasion. This manifestation of a desire for a spirit of harmony and co-operation, was a great source of gratification and rejoicing to all present, so much so that the remark was often heard, "This is the Lord's doing; it is marvelous in our eyes."

The last two meetings of the session, on the afternoon and evening of April 23, were devoted to praise services, and were memorable occasions, especially the latter. Although beginning at seven o'clock in the evening, the time was crowded more than full, and it was found impossible to bring the exercises to a close before ten o'clock. On this occasion, Brother N. Z. Towne was set apart to the work of the gospel ministry, by prayer and the laying on of hands—ordination prayer, by A. T. Jones; charge, investing him with the duties and obligations of a minister of the gospel, by S. N. Haskell. The testimonies of all were full of thanksgiving and praise for the good season enjoyed throughout the Conference. The current of joy and praise, of confidence and courage, that swept over the congregation was so strong that it seemed that nothing could stand against it, and that we were beginning to have a foretaste of Acts 3:19, and a little of that refreshing which is to come from the presence of the Lord when He is about

to send Jesus for the restitution of all things. It seemed that no misgivings nor doubt nor skepticism could stand before the spirit of that meeting.

We do not say that all possibility of surmising, distrust, and alienation, was eliminated from the occasion; for it is said that unbelief will always find a hook to hang itself upon; but the encouraging feature in this case was the fixed and settled purpose that was manifest in regard to the manner in which to meet such temptations when they arise. The promise is that when "the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Confidence in the Lord and His work will neutralize most of the assaults of the enemy upon us, and baffle him in his work. When things seem strange and unaccountable, is it best to embarrass the situation still more, by indulging in jealousy, and mistrust, and surmising? or would it be better to woo that Spirit which is to lift up a standard? And, assured that God has charge, and is leading in the work, leave to Him those matters which are beyond our control, and which we should only make worse by trying to manage by our puny arms and by our blind wisdom. Shall we have faith in God, faith in one another? Shall we put the best construction on everything we meet with, and hold it in the best light, above all things looking to that which is most important to us,—our own standing in the sight of God, and our relation to Him? In this way we can make constant progress, and not be disturbed or stumbled by the obstacles which the enemy will always try hard to throw in our way.

It was a great privilege to the brethren and sisters to have Sister White again among us, and to listen once more to her words of counsel and admonition. Though laboring under the weight of more than three-score years and ten, besides a measure of bodily feebleness, she has been remarkably sustained both mentally and physically, in her untiring labors for the good of the people.

Looking back upon this first Conference of the new century, the writer can join the large number who gave their verdict concerning this occasion by saying, "This is the best meeting we have ever attended."

U. S.

INSTRUCTION REGARDING THE SCHOOL WORK Article Read by Mrs. E. G. White, April 22, 1901

I HAVE an intense interest in our school work. To discard many of the worldly text-books will not lower the standard of education, but will raise it to a higher plane. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." If this is the breadth and depth of the Scriptures, shall we not lift the standard by making the word of God the foundation of our system of education?

Changes will have to be made. But it is hard to break away from old habits and practices; and there are those who have felt inclined stubbornly to resist everything in this line. I am glad to say that Brother Magan and Brother Sutherland have made advancement in reform. The question has arisen in regard to Brother Magan's connecting with Brother Daniells in his work. I asked Brother Magan if he felt called of God to take this position. He said, No. He said that he was satisfied that God wanted him to remain in the school, where he had been working. I told him that this was in accordance with the light and evidence given me on the subject.

I would say to Brother Magan and Brother Sutherland, You are not to think that you have made a failure in the school. Circumstances have been of a character to cause some misunderstanding. I wish now to present the matter as it was presented to me in my home at Crystal Springs, Cal. There should be in the school the same faculty that has been there in the past. The members of this faculty have been getting hold of right methods,

and they are coming to see eye to eye. In a large degree they have learned how to work with unity of effort, and the school needs their talent and ability.

It has taken much determination and firm purpose to accomplish the work that has been done in regard to "Christ's Object Lessons." The Lord has manifested His approval of this work. It would be a mistake for those who have been carrying forward this effort to separate and scatter to one place and another, to engage in other work.

To seek to combine new elements in the school faculty at this time would not be for the educational interests of the students. Those who are now connected with the school have been learning and practicing their lessons in jots and tittles. Their self-denial, their example of individual consecration, is having an influence to make the school approach to what it should be. To take one and another teacher out of the school now would be a mistake. Let the workers blend together. Let all the strength of their united ability be exerted to draw in even cords, to carry the school forward according to the directions given by the Lord.

There has been much prejudice indulged in regard to those who stand at the head of the school. But these teachers are not to be moved by that which has been reported, much of which is untrue. The talent of voice and words needs to be refined, sanctified, ennobled, that it may be used to the glory of God. Our brethren are to go right along in the work, and let all see that God is working with them, giving them, as His agencies, varied experiences.

New workers could not advance the work as it should be advanced. They would have a new and untried experience. Under their management the school would not be as successful as if the same teachers, the same counselors, were to hold their position, and work to the point, making an object lesson of this school, according to the pattern God has given. God will work through those now in positions of trust in the school if they continue to work, and seek wisdom from Him. If there is need of more teachers to work in other lines, let these be added. But do not break up the faculty of the school, when the very strongest force is necessary. Let workers be selected as the Lord may appoint, but let not the ones who have been united and adapted to labor together in the school be separated because of the prejudice that has been created against them. Let not the impression be given that they must separate from the school because of the misjudging of those who have not known the true facts in the case. If those who will talk do not care to send their children to the school, because they suppose that mistakes have been made, they themselves must suffer the consequence. God pointed out errors in the school that need to be corrected, and when an effort was made to do this, there were those who saw not the evils or dangers; they saw no necessity for departing from the old plan. It was not an easy matter to do the work that needed to be done in seeking to correct existing evils, against the influence of many who desired to let things run in the same lines in which they had been running. This jot and that tittle, growing by being often repeated, made it very hard for the ones who were trying to make the changes which they saw needed to be made.

It is the Lord who has worked out matters in this Conference in regard to the medical missionary work and the ministry, and the Lord will manifest himself to His people, who have tried to place themselves in line. He will work for them if they are fully set to make Him their trust, and to link together in harmonious action. They should seek to the utmost of their ability to qualify students for different lines of work. We are not to have all study, nor all work. Work is to be conducted as nearly as possible as we have conducted it in Australia.

Those now in charge of the school work here have their hearts blended in unity of purpose to accomplish the thing which God has designated as the right thing to do. They have undertaken this work irrespective of the opposition that has come up, and the strife of tongues. These men have a

grip on the work. They have been learning, and have plans to establish industrial schools out of the city, where a large space of ground can be secured. These men have a strong determination to succeed. They mean to be heroic reformers, to adopt solid, intellectual methods. Their thoughts and plans have been maturing, and now they are prepared for decided action.

It would be a mistake to take Brother Magan from the school work to engage in another line. It would be a mistake to separate Brother Sutherland from the school, because he has a spiritual hold upon educational lines of work. With the help of God, he can act his part in making the school a success.

Do not hinder those who have been trying to reach the place where the Lord desires them to stand. Do not tear them to pieces. Let them stand in the strength they have obtained, and let them press the battle to the gates. We must be strong in the strength of the Lord. The light of heaven is to shine through God's instrumentalities.

Some will place stumbling-blocks in the way of attacking errors which are hoary with age. It is well to be consistent in all our movements, but we may quietly step over the stones which are thrown in the way of the work of reform. The objections need not be heeded. Prudence and God-fearing discretion are needed; for God wants every one to reveal the divine likeness. But timidity and cowardice are not to be shown by the followers of Christ.

The gospel of Christ lies at the foundation of all true education. Time is fast passing. The great work to be accomplished now is to establish schools that will prepare the youth for the mansions Christ is preparing for all who do their best in this life to perfect themselves in the knowledge of the word of God. In a spirit of kindness and love, reforms are to be carried forward to victory. Every reform is to be based on the unerring word, the judgment of inspiration. Reformers are not destroyers; they seek not to ruin, but to save.

The age in which we are living calls for decided reforms. Christ has declared that all who will be His disciples must turn away from self-indulgence, and with self-renunciation bear the cross and follow in His footsteps. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Those who come out from the world, from its policies and its confederacies, and attempt to carry forward the work of reform, will need the help of the Spirit of God. Having determined what true reform is, carry it forward with earnestness and perseverance, determined not to fail nor be discouraged. Every one who carries forward reformatory action will meet with apparent losses in some lines, and decided victories in other lines. No educational institution can place itself in opposition to the errors and corruptions of this degenerate age without receiving threats and insults. But time will place such an institution upon an elevated platform. Having the assurance of God that they have acted right, the managers can say, "It is no disgrace to us if others are unable to understand our motives; for they judge us from their own standpoint."

The Lord is pleased with the effort that is being made to carry forward our school work on right lines. I believe that the meetings we have been holding will have an influence upon the minds of our people all over the world. Let us from henceforth be careful of our words. God is preparing a people to meet Him in peace. By the mighty cleaver of truth He has separated us from the world, and has placed us in His workshop to be hewed and polished and made fit for a place in His temple.

There is a right side and a wrong side. Shall we not stand on the right side? We are thankful that an interest is being shown in the work of establishing schools on a right foundation, as they should have been established years ago. If the proper education is given to students, it is a positive necessity to establish our schools at a distance from cities, where the students can do manual work.

Great blessing will come to them as they exercise brain and body proportionately. From the things of nature they will learn lessons that will help them to work for the Lord.

This is what we have been trying to teach in Australia. I am very thankful that such steps are being taken by this Conference. God will prosper such plans. Although there may be few students at first, do not be discouraged. The school will win its way. Introduce the medical missionary work. Some of the students are to be educated as nurses, some as physicians. It is not necessary for our students to go to Ann Arbor for a medical education. They may obtain at our schools all the education that is essential to perform the work for this time.

It will take some time to get a right understanding of the matter, but just as soon as we begin to work in the lines of true reform, the Holy Spirit will lead us and guide us if we are willing to be guided. It is a delicate matter to deal with human minds, and no one should engage in this work without the aid of the Holy Spirit. All must place themselves under the influence of this Spirit. When they place themselves under the direction of the Spirit, they will accommodate themselves to Bible lines. When the word of God takes possession of the minds of teachers, then they are fitted to deal with the education of others.

Teachers are to so learn of Christ that they will remain converted from day to day. Then they will so labor for the students that they, too, will be converted. The angels of God will walk in their midst, beholding their order and diligence.

The word of God is to stand at the foundation of all education. It is to be made the basis of all the schools that we shall establish. Following "Thus saith the Lord," brings the schools into close connection with heavenly intelligences. The Lord has been greatly dishonored because His holy word, which will accomplish so much, has been placed in the background, while books which do not contain the highest instruction in regard to practical life and true science of eternal things have been brought to the front.

God's commands must settle all matters for us. That which His word advises and demands is to be strictly enforced. His word is to be plainly and earnestly opened before the students. This word will give spiritual health and strength. The instruction of the Bible, the wisdom of God, is to be brought into all business transactions. Selfishness will ever meet the disapproval of God.

God's dealings with His people are to be our guide in all educational advancement. His glory is to be the object of all study. Those who are being trained as medical missionaries are to realize that their work is to restore the moral image of God in man by healing the wounds which sin has made.

I would say to Brother Sutherland and Brother Magan, Go forward in the name of the Lord God of Israel, and the righteousness of God will go before you, and the glory of God will be your rearward. God can make the feeblest strong. He can give power to the weak. He can lighten the burdens of the heavy laden, and comfort those that are oppressed. He will help us to educate young men and young women to enter His work.

Brethren, shall we not help one another? Shall we not take hold of the Lord's work, not to tear one another to pieces, but to help one another? This is what God desires us to do. Some supposed that we were coming to this Conference to gather up the mistakes that had been made in the ministry, in the medical missionary work, and in the publishing and educational work. But we know that the Lord has another work for us to do. The mistakes that have been made, we are to bury in the depths of the ocean.

Let us blend together as brethren. God will bind us together, heart to heart, with the golden chain of love. To this Conference I wish to say, My heart, my soul, my interests are with you. The Lord is going to do something more for us than we have been willing to have done. Just as soon as

men submit to God, His salvation will be revealed.

The Lord will co-operate with those who are striving to advance His work. I am glad to know that even though I may not live long, God will carry on His work. God will hold up our hands. He will work with those who are carrying forward the school work. He will be with the teachers and the students.



"THE LAW OF SELF-RENOUNCING LOVE"

"The law of self-renouncing love" is the very nature of Christ, and it is the "law of life for earth and heaven." To love is to give, and to give is to live.

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." "When the grain of wheat falls into the ground and dies, it springs up and bears fruit. So the death of Christ would result in fruit for the kingdom of God. In accordance with the law of the vegetable kingdom, life was to be the result of His death.

"Those who till the soil have the illustration ever before them. Year by year man preserves his supply of grain by apparently throwing away the choicest part. For a time it must be hidden under the furrow, to be watched over by the Lord. Then appears the blade, then the ear, and then the corn in the ear. But this development can not take place unless the grain is buried out of sight, hidden, and to all appearance, lost.

"The seed buried in the ground produces fruit, and in turn this is planted. Thus the harvest is multiplied. So the death of Christ on the cross of Calvary will bear fruit unto eternal life. The contemplation of this sacrifice will be the glory of those who, as the fruit of it, will live through the eternal ages.

"The grain of wheat that preserves its own life can produce no fruit. It abides alone. Christ could, if He chose, save himself from death. But should He do this, He must abide alone. He could bring no sons and daughters to God. Only by yielding up His life could He impart life to humanity. Only by falling into the ground to die could He become the seed of that vast harvest,—the great multitude that out of every nation, kindred, and tongue, and people are redeemed to God.

"With this truth Christ connects the lesson of self-sacrifice that all should learn: 'He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.' All who would bring forth fruit as workers together with Christ, must first fall into the ground and die. The life must be cast into the furrow of the world's need. Self-love, self-interest, must perish. And the law of self-sacrifice is the law of self-preservation. The husbandman preserves his grain by casting it away. So in human life. To give is to live. The life that will be preserved is the life that is freely given in service to God and man. Those who for Christ's sake sacrifice their life in this world, will keep it unto life eternal.

"The life spent on self is like the grain that is eaten. It disappears, but there is no increase. A man may gather all he can for self; he may live and think and plan for self; but his life passes away, and he has nothing. The law of self-serving is the law of self-destruction."—"Desire of Ages," page 623. The law of giving is the law of life. All nature, inasmuch as it has partaken of the life of God, has partaken of this law.

Our bodies are composed of millions of little cells. Each cell is alive. Physiologists talk to us of "cellular life." And these multitudes of tiny cells are all engaged in giving. Each cell is constantly ministering life to other cells and organs.

Every one pours out vital life, which builds and nourishes another. Wonderful, is it not? All are busy, all are manifesting great activities. But each is laboring for another, and not for itself.

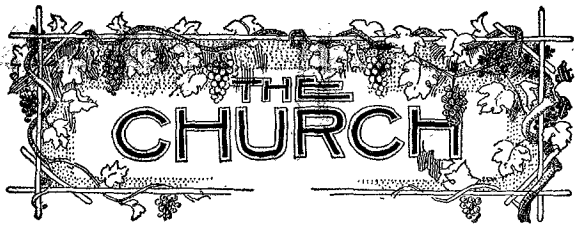
The glands at the back of the mouth secrete saliva. For their own immediate benefit?—No, no! These work for the benefit of the stomach, the stomach in turn works for the blood, and the blood for the muscles. And when, weary with the work of the day, the cells, which have been busy all through its hours, lie down to rest, another legion of these little fellows instantly sets to work during the time of slumber to build up and repair these toilers of the day. Sometimes I love to pause a while, and ponder over the unselfish work of all the little cells that compose the human body, which, in reality, is naught but a colony of socialistic cells.

What a beautiful thing a tear is! The heart of a tender, sensitive child is bursting with grief. His eyeballs begin to burn. There is a fire there. Then from a small, unnoticed gland, there quietly steals forth a tear. It is rapidly followed by another, and still another, and another, until a cooling stream is gently moistening the heated organ. And each tiny tear is born but for the briefest moment, to live not for itself, to be hurriedly brushed away, and sent into oblivion when its self-sacrificing work is done.

The life within the body can not help doing this way. The life in the body comes from God, with whom to live is to give, and to give is to live.

God does not cause the body thus to operate simply as an illustration of His ways, or as a figure to make plain His dealings in spiritual things. But this giving, self-denying, self-sacrificing method is all because the life of the body is God's life, and the law of giving is God's own law for His life.

P. T. MAGAN.



ORDER IN THE APOSTOLIC CHURCH

"THESE things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth." 1 Tim. 3:14, 15.

The behavior here mentioned does not refer simply to the respect shown in and for the place of worship, but includes more especially the proper conducting of the spiritual and temporal interests of the Church. This is evident from the fact that the apostle had just been speaking of officers in the Church as those who had ability to rule well their own houses. To persons possessing such a faculty was to be committed the care of the Church. Paul inquires, "If a man know not how to rule his own house, how shall he take care of the Church of God?" Verse 5. Such good ruling in the household the Lord commended in the case of Abraham. Of him the Lord said, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. 18:19.

Paul, on whom rested "the care of all the churches" (2 Cor. 11:28), seemed to recognize the fact that success in prosecuting the work of the gospel, as well as prosperity in any other enterprise, demanded that order and system be established and observed. In the introduction of the different points of order, the same principle is recognized as in the ancient Church; that is, to supply the lack as far and as fast as a necessity for system in working should appear. This mode of procedure is suggested in his instruction upon the subject, found in his epistle to Titus, to whom he said, "Set

in order the things that are WANTING." Titus 1:5.

From the reading of the New Testament we see that those occupying leading positions in the Church were of two classes: those receiving their call and appointment directly from the Lord, and those recognized, or directly appointed, by the Church. Among the former are apostles, prophets, evangelists, pastors, and teachers. While the Church may, by its voice, recognize these as of divine appointment, it seems to be left to the Churches, under the guidance of the Holy Spirit, to select and set apart elders and deacons, and to provide such other officers as may be found necessary for the management of the Church in its various lines of work.

One of the first points in gospel order established by the Church was in connection with events immediately following the day of Pentecost, as is seen in the following scripture: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them." Acts 6:1-6.

These men were chosen and ordained to take charge of the "business" affairs of a local church. Such persons, in other scriptures, are called deacons. The Greek word *diakonos*, which, in the New Testament is rendered "deacon," is thus defined by Greenfield in his Greek Lexicon: "Ministry in the Church, deaconship, the office of collecting and distributing alms to the poor, or of inquiring into and relieving their wants."

Of those who should properly fill the office of deacon the apostle Paul said, "They that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." 1 Tim. 3:13. This certainly was true in the case of Stephen and Philip, two of the seven. We read of them as powerful ministers of the word. Philip is afterward mentioned as an "evangelist," as we learn from Acts 21:8.

When Paul had set before the Church the necessity of order, he set Titus at work to carry out the plan. He wrote him as follows: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Titus 1:5. He then proceeds to give the qualifications of a bishop. It may be inquired, Why does he specify the qualifications of a bishop, when he told Titus to ordain elders? By a comparison of what is said in the New Testament respecting the office of bishop, and elder, we see the terms apply to one in charge of a local church. The application of the word "bishop" to one in charge of a "diocese" composed of many churches seems to have arisen this side the time of the writing of the New Testament.

This local church office seems to be designated in the New Testament by several names, as overseer, shepherd, elder, bishop. The word "elder," in Titus 1:5, is from the Greek word *presbuteros*; which Greenfield, in his Lexicon, defines as "elders or pastors of the Christian Church." The word "bishop," in the seventh verse of the same chapter, is from the word *episkopos*, and is defined as "one who superintends and provides for the welfare of any one, an overseer, superintendent, bishop; that is, a chief officer in the Christian Church. Acts 20:28; Phil. 1:1; Titus 1:7." The word *episcopos*, occurring in Acts 20:28, is there translated "overseers." The word "shepherd" is applied to this

same office, and is from the word *poimen*, and is defined as "a pastor, protector, guide, one who has the care of others and provides for their welfare. John 10:11, 14, 16."

Of the Church in those early times we quote: "The Church was in danger in the apostle's day of being imposed upon and deceived by false teachers. Therefore the brethren chose men who had given good evidence that they were capable of ruling well their own house and preserving order in their own families, and who could enlighten those who were in darkness. Inquiry was made of God concerning these, and then, according to the mind of the Church and the Holy Ghost, they were set apart by the laying on of hands. Having received their commission from God, and having the approbation of the Church, they went forth baptizing in the name of the Father, Son, and Holy Ghost, and administering the ordinances of the Lord's house, often waiting upon the saints by presenting them the emblems of the broken body and spilt blood of the crucified Saviour, to keep fresh in the memory of God's beloved children His sufferings and death."—"Early Writings," Supplement to Experience and Views, pages 15, 16.

When matters came up of interest to the entire body of the early Church we learn, by reading the record of the council held at Jerusalem over the question of circumcision (recorded in Acts 15), how they proceeded. There were certain men which came down from Judea who "taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye can not be saved. . . . And the apostles and elders came together for to consider of this matter." Acts 15:1-6.

As to the character of some of the men called together on this occasion, we learn that they were men who had "hazarded their lives for the name of our Lord Jesus Christ." Verse 26. Concerning the proceedings of this council, we read, in the words of another: "The apostles and elders at Jerusalem acted as councilors, in a manner to give room for the Holy Ghost to act as judge. Christ came into that assembly by His Spirit, and found the apostles, elders, and brethren in a teachable frame of mind, and at once led them out of their difficulties. In this case at an early date in the Christian Church, the true doctrine of the leadership of Christ and the equality of the ministerial brotherhood stands the test."—Elder James White, Note in "Testimony," No. 25, 1875.

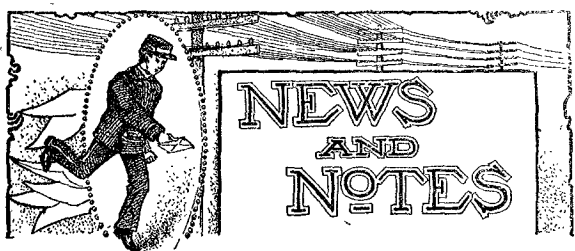
In this council different ones freely expressed their minds. The true state of things was presented,—how the Lord was working by His Spirit with the uncircumcised Gentiles,—after which a decision was stated in these words: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." Acts 15:28, 29.

Concerning their action, we quote from "Spirit of Prophecy" these words: "The matter resulted in much discussion and want of harmony in the Church, until finally the church at Antioch, apprehending that a division among them would occur from any further discussion of the question, decided to send Paul and Barnabas, together with some responsible men of Antioch, to Jerusalem, and lay the matter before the apostles and elders. . . .

"The council which decided this case was composed of the founders of the Jewish and Gentile Christian churches. Elders from Jerusalem, and deputies from Antioch, were present; and the most influential churches were represented. The council did not claim infallibility in their deliberations, but moved from the dictates of enlightened judgment, and with the dignity of a church established by the divine will. They saw that God himself had decided that question by favoring the Gentiles with the Holy Ghost; and it was left for them to follow the guidance of the Holy Spirit.

"The entire body of Christians were not called to vote upon the question. The apostles and elders

—men of influence and judgment—framed and issued the decree, which was thereupon generally accepted by the Christian churches."—"Spirit of Prophecy," Vol. III, edition of 1878, pages 369, 376.
J. N. LOUGHBOROUGH.



—It is reported that the shah of Persia is seriously ill.

—Last year the expenses of New York City were \$162,530,510.

—A slight panic prevails in Japan, twenty banks having failed.

—The Argentine wheat crop is estimated to be 2,600,000 tons.

—The agitation against Sunday concerts is being revived in London.

—Governor Dole, of Hawaii, is seriously ill with nervous prostration.

—President Errazuriz, of Chile, has resigned because of poor health.

—The Japanese indemnity claim on China amounts to \$23,750,000.

—A seat on the New York Stock Exchange was recently sold for \$62,100.

—An earthquake was recently felt on the island of Guernsey, near the English coast.

—The Rt. Rev. William Stubbs, lord bishop of Oxford, and a noted historian, is dead.

—Uruguay has decreed that "no Jesuit emigrants from Europe may land" upon its territory.

—Steamships belonging to the Cunard line will be equipped with wireless telegraphy outfits.

—The Canadian Pacific and Grand Trunk railway systems are said to be planning a consolidation.

—Great Britain has refused to permit "the establishment of a Roman Catholic university in Ireland."

—On the night of the 3d inst. a large part of Jacksonville, Fla., was wiped out by fire. Loss, \$15,000,000.

—The Boers in the Kroonstad district recently derailed two trains and captured twenty-five British troopers.

—The celebration of Dewey day (May 1) was practically confined to the admiral's own home in Washington.

—An American firm recently received an order from Ecuador for \$2,000,000 worth of railroad bridge material.

—Mexican troops have taken the capital of the Maya Indians in southern Mexico, and practically ended the rebellion.

—A \$4,000,000 company has been incorporated in this State, to build and operate a trolley line between Detroit and Chicago.

—Numerous bands of Filipinos have surrendered and taken the oath of allegiance to the United States. However, the war is not over.

—On account of illness, Brig.-Gen. Wm. Ludlow will leave Manila for the United States, at once. It is feared that he has consumption.

—Adelbert Hay, son of Secretary Hay, and consul to Pretoria, Transvaal, has sent in his resignation, the same to take effect immediately.

—A dispatch from Rome states that "Monsignor Falconio will succeed Cardinal Martinelli as papal delegate to the United States," and that "Monsignor Zaleski, papal delegate to the West Indies, will succeed Monsignor Falconio as papal delegate to Canada."

—Because of opposition to the canal bill, Emperor William, of Germany, closed the Prussian Diet the 3d inst. Three members of the cabinet, Dr. Von Miquel, minister of finance, Baron Von Hammerstein, minister of agriculture, and Herr Brefeld, minister of commerce, have been forced by the emperor to tender their resignation, because of their "inability to rally their constituents in support of the canal bill."

—Mr. Tom Johnson, the new mayor of Cleveland, Ohio, has made his pastor director of the department of charities and corrections of that city.

—It seems that General Schwartzkopf perished in the burning palace of the empress, in Peking. He had returned to the building to save his favorite dog.

—Wholesale desertions from the Turkish army are reported, because of "destitution and military negligence." The deserters are joining bands of brigands.

—With an eye to business, the Standard Oil Company has already purchased "railroad terminals, wharves, and shipping facilities, and 90,000 acres of land" in the oil fields of Texas.

—The street cars of Oakland, Cal., are operated by electric power generated on the Yuba River, 140 miles distant. It is said that this is the "longest transmission of electric power in the world."

—Wu Ting Fang, Chinese minister to this country, advises that the United States impose "an educational test on Chinese coming to this country, requiring them to read the Constitution in English."

—John Alexander Dowie has leased the Chicago Auditorium for two years, for his Sunday afternoon services. His present Zion tabernacle is too small to accommodate the throngs that attend his services.

—An exchange gives the following recipe as a smallpox preventive: "Pour a pint of boiling water on one ounce of cream of tartar, let it settle and cool, and take a teaspoonful every hour." It surely can do no harm.

—Mrs. George D. Herron has secured a divorce from her husband, the noted socialist haranguer, on the ground of his scandalous conduct with another woman. Last week Dr. Herron was suspended from the Grinnell (Iowa) Association of Congregational Churches.



NOTES FROM THE ANGLO-CHINESE ACADEMY OF HONOLULU

Two or three weeks ago, a number of the home boys who were interested in having more practice in the use of English, formed themselves into a band for the purpose of laying restrictions upon their use of Chinese. The plan was to appoint monitors to report those overstepping the restrictions, and a judge to assign offenders to work in the school yard for a certain length of time. The boys showed their confidence in Ah Charm by selecting him for their first judge. He was willing to act in that capacity, until the next day, when he said that he did not wish to act as judge any longer. Being asked why, he replied, "The Bible says, 'Judge not.' I gave him the chapter in 'Mount of Blessing' on judging, to read, and the objection was removed from his mind. One almost envies the experience of a soul in its first love."

Ah Charm is fearless in letting others know where he stands. He talks the truth to the other boys, and even writes it to friends away from the school. He is awaiting baptism, and has attended, but not participated in, one quarterly service. With proper training, there is no reason why he should not make an efficient worker, though he is not qualified to do translating, because of a deficient knowledge of written Chinese. But he is making rapid strides in English. The following paper, written in an examination in rhetoric, is in evidence. It is a verbatim copy of the original:—

"1. Synonyms are words of like significance in general, and may be used interchangeably sometimes, but each one has its special meaning of its own.

"2. Ability and capacity in general has the meaning of power. The special meaning of ability is power to do, and include many kinds of power, while capacity has the meaning of the power to hold.

"3. Many inexperienced writers thought that because words are synonyms, they can be used interchangeably freely, but this is a mistake; for in most cases it is found that only one word is best for it.

—The Michigan Central Railroad proposes to illuminate Niagara Falls during the summer, by means of electric search-lights, the power necessary to be derived from the rapids. The illumination will take place during the passage of trains after dark.

—Just before leaving for Rome, Archbishop Chappelle, papal delegate to the Philippine Islands, told Judge Taft, of the Philippine Commission, that "the friars were not to return to the provinces, and that only a sufficient number of them were now in Manila to act as instructors in the colleges." Some are fondly hoping that this will simplify "the troublesome friar question;" but, with such teachers in the colleges, it will not take long to raise a new crop of friars, and the system remains untouched.

—Student riots continue in Russia. Sunday, the 14th ult., 1,500 persons were arrested in Odessa. "Revolutionary proclamations continue to be distributed in St. Petersburg, Moscow, Odessa, Kieff, and elsewhere. The most remarkable of recent developments is a proposal to dispatch to the czar an address begging him to grant a constitution. Fifteen thousand signatures have already been appended to it, including those of many landowners, merchants, and literary men. The address is causing much excitement. It is generally regarded as a most daring step."

—On the 27th ult. the Cuban commissioners had a "final and decisive interview" with President McKinley, asking him to ameliorate trade relations between the United States and Cuba. In reply he merely told them that "after they have formed their government, he will appoint a commission to consider the question." Seeing they were obliged to submit to the Platt amendment, the Cuban commissioners thought to get an equivalent, in trade concessions, for their surrender of Cuban independence. But, with the sugar and tobacco trusts in control of the legislation of Congress, no trade concessions will ever be made to Cuba.

"4. (a) *Crime* and *sin* mean offenses in general. *Crime* has the special meaning of offenses against the laws of the government, while *sin* means offense against the law of God, and includes wickedness of any kind.

"He was arrested for his *crime* by a policeman.
"Jesus died to save us from our *sins*."

"(b) *Strange* and *curious* means something out of its usual order, in general. The special meaning of *strange* is something new or unfamiliar. The special meaning of *curious* is something of such a nature as to excite curiosity.

"The people thought that the phonograph was a *strange* thing when it was first invented.

"The philosopher found some *curious* creatures in the river-bed.

"(c) *Defect* and *fault* means imperfectness in general. The special meaning of *defect* means something is lacking in the making up, or a faulty interior, while *fault* means something is wrong with it, while nothing is lacking in its composition.

"The *defect* in this thing causes it to be useless.

"It is your *fault* because you hired the man to murder him.

"(d) *Apparent* and *evident* in general means clear, plain. *Apparent* means what appears clear to our mind as soon as attention is called to something, in its special meaning. *Evident* means what makes our minds sure by some proofs, in its special meaning.

"It is *apparent* that he is sick, because he didn't come out.

"It is *evident* that he is dead, for the ship is lost at sea, and some one saw her masts.

"(e) *Truth* and *veracity* means correctness, precision, reality, in the general sense. In the special use, *truth* is applied chiefly to the quality of a man, or the trueness of a man.

"I like to tell the *truth*."

"He is a man of *veracity*."

The other young man is very promising, although he has not taken so decided a stand as Ah Charm has. He is qualified for translating, and is a little older. He is a cousin to our Chinese brother now studying medicine in San Francisco.

W. E. HOWELL



ADDRESS

UNTIL further notice the address of Elder S. N. Haskell and Mrs. Hetty H. Haskell will be South Lancaster, Mass. Letters should be addressed to this place to insure prompt attention. When the address is changed, a notice will be duly given.

MICHIGAN, ATTENTION!

A GENERAL meeting will be held at Cleon, Mich., May 9-12. All the surrounding churches are invited to attend. Elder Williams and his wife will help in the preaching. An opportunity will be given for baptism. B. F. STUREMAN.

P. S.—Those who come from other churches are requested to bring bedding. B. F. S.

A SUMMER SCHOOL FOR TEACHERS

THE question is repeatedly asked, Will there be a summer school for the training of church-school teachers? The answer in every case has been, Battle Creek College will conduct a summer school. Because of changes instituted by the General Conference, it has hitherto been impossible for the College to make any definite announcements. Matters stand like this: By vote of the Conference, Battle Creek College will dispose of its property in Battle Creek, and a new location will be chosen for the future work of the institution. The board of managers now have several places under consideration, and the site will soon be chosen. The erection of buildings will begin at once, but these can not be ready to occupy before the opening of the fall term. The summer school and teachers' institute will be conducted in tents on the new College grounds. It is hoped that arrangements can be made with each Conference to furnish tents for all students coming from its State. In this way Conferences will materially assist these young persons. Board will be furnished at actual cost, which will not exceed \$1.75 a week, and will be lower if it is possible to make it so.

The course of study for the summer school will be such as to fit young people who by previous education are proficient in the common branches, to enter church schools in the fall. Each teacher will be required to pass a thorough examination by the examining board of the General Conference Educational Committee. Opportunity will be offered for a limited amount of private review work in common branches, but this can not take the place of the regular teachers' course of instruction. The summer school will open July 2, and will last eight weeks. This will be followed by a teachers' institute lasting ten days, from August 27 to September 6. All young people prepared to take a speedy training for church schools should attend the summer school.

The institute will be conducted for all who have been engaged in teaching church schools, and for ministers, church elders, and all who are interested in the progress of Christian education. It will be a time for special counsel over the future of the educational work. Instruction will be given by men of experience in the field and in our different institutions. Questions of vital importance to the work, such as the support of schools, the extension of the work, mission schools for the cities, the publication of text-books for church schools, will be considered.

The opportune time has arrived to advance the cause of Christian education. A strong, better-equipped class of workers must enter the field. Those who have been pioneers in the movement desire to advance; new fields must be entered; the truths of Christian education must go to the world.

For further information, send for Summer School Announcement. Keep watch for all notices of the summer school in the columns of the REVIEW. All who are prepared for this course should be put into correspondence with Battle Creek College at once. It will do you good to write. State clearly your qualifications, your choice of work, etc. Readers of this article are requested to send the addresses of persons who should receive training.

All who are planning to attend the summer school should write at once, that accommodations may be secured. E. A. SUTHERLAND.

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:—

R. T. Harrod, M. D., Checotah, Creek N., I. T.

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

A. C. Ames, 549 N. Henderson St., Galesburg, Ill., Signs.

Albie Veitch, Burt, Mich., Signs, REVIEW, Life Boat, and tracts.

Sydney Scott, Box 701, Ardmore, I. T., REVIEW, Signs, Instructor, Sentinel.

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

BUSINESS NOTICES

BRIEF business notices and "wants" will be published in this department, subject to the discretion of the publishers. A charge of one dollar for one insertion of four lines or less, and of twenty-five cents for every line over four, will be made, though in the case of the poor who wish employment, the charge may be remitted. Persons unknown to the managers of the publishing house must furnish good references.

WANTED.—Sabbath-keeping man of fifty or sixty. Small wages. For further particulars, address John Gibson, Wingleton, Mich.

WANTED.—An experienced broom-maker, or one who can sort and sew. Sabbath-keeper preferred. Address A. B. Morrical, 438 Washington Ave., Kankakee, Ill.

FOR SALE.—A 30-acre farm, beautifully situated about ½ mile from Keene Academy, also a five-room house and two one-acre lots near the school campus. For particulars, address T. T. Stevenson, Keene, Tex.

WANTED.—A thoroughly competent health-food baker, a Seventh-day Adventist. Steady position with good pay to right person. Give references and full particulars first letter. Address Food Co., 71 Western Ave., Minneapolis, Minn.

FOR SALE.—At great sacrifice, a farm of 40 acres, 3 miles from Battle Creek P. O.: 5 acres of timber, an orchard of apple, peach, pear, and cherry trees, good house and outbuildings. Land suitable for fruit and truck gardening. For price and terms, address Barton Huff, care of Sanitas Nut Food Co., Battle Creek, Mich.

FOR SALE.—Eighty acres, known as the "College farm," situated within half a mile of the city limits, and one mile north of the Sanitarium, on Washington Avenue. There are on the farm 1,600 thrifty young fruit trees, also quite a large vineyard, besides other small fruits, all under good cultivation, also a good meadow. For further information, apply to C. M. Christiansen, Sanitarium, Battle Creek, Mich.

Obituaries

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

WINN.—Died at Alexandria, Minn., April 16, 1901, Joseph Winn, aged 15 years, 5 months, 17 days. He was accidentally shot while hunting. He lived three days after the accident occurred, bearing all his sufferings patiently. The writer spoke at the funeral from John 14:14.

GEO. M. DIMMICK.

ADAMS.—Died in Dyer Brook, Me., April 9, 1901, Jane Adams, wife of Robert Adams, aged 60 years. She accepted the truth twenty-five years ago. She has always had a kindly word and a helping hand for the needy. She leaves a husband, eight children, and many friends to mourn their loss. Funeral services were held by the writer. J. B. GOODRICH.

MATHEWS.—Died at the home of her mother in Fenton, Mich., April 12, 1901, Ruby, daughter of Mrs. J. M. Mathews, aged 25 years, 5 months, 17 days. She rests in Jesus, who was her comfort during a long illness. For consolation the friends and relatives were directed, by the writer, to those scriptures that had sustained and comforted their loved one. FRANK C. KELLEY.

GYLES.—Died at Temple, Mich., of cancer, my beloved wife, Liza M. Gyles. She accepted the truth twenty years ago, remaining faithful to the last. Four children survive. E. A. GYLES.

BLISS.—Died at Belding, Mich., April 9, 1901, Sister Nellie F. Bliss. She was born in New Hampshire in 1843, was converted at an early age, and by a consistent life, won the confidence and love of all who knew her. Funeral services were conducted by the writer, from Prov. 17:17.

W. G. KNEELAND.

SLAY.—Fell asleep in Jesus, at Pascagoula, Miss., of consumption of the bowels, our much-beloved sister, L. M. Slay, aged 42 years, 21 days. She leaves a husband and a daughter and many friends to mourn their loss, but not as those without hope. Funeral services were conducted by the writer, from Job 14:14-16.

C. D. COOK.

SIMMONS.—Died near Ukiah, Cal., April 20, 1901, Mabel, beloved daughter of Brother and Sister Nelson Simmons, lacking three days of being fifteen years old. About two years ago Mabel was baptized and united with the Ukiah church, of which her father was a pastor. She showed by a consistent, Christian life that she was a child of God. MRS. M. C. BURNHAM.

HUBLY.—Eleanor A., aged 26 years, 5 months, 8 days, died in Chicago, April 11, 1901, of typhoid fever, after an illness of five weeks. Miss Hubly was formerly connected with the Haskell Home, but later was a student in the American Medical Missionary College, where she was preparing for active missionary labor. Burial took place at her home in Davenport, Iowa. H. B. KNAPP.

CHANEY.—Died at Boise, Idaho, of cancer of the liver, Brother Samuel G. Chaney, aged 64 years. In 1894 he accepted present truth at Ainsworth, Neb., and soon after began public labor in that Conference. His health beginning to fail, he moved to Asheville, N. C., and began farming, but later moved to Boise, Idaho, where he died April 13, 1901. He was a firm believer in the truths of the Third Angel's Message, and a consistent Christian. His last days were especially bright. Services were conducted by Brother Casebeer, of Boise.

W. B. WHITE.

HAVERLAND.—Died at her home in Elgin, Neb., of pneumonia, April 16, 1901, Sister Sarah B. Haverland, aged 69 years and 17 days. Sister Haverland accepted the truths of the Third Angel's Message in Wisconsin, in 1858, and continued an earnest, ardent believer in the message until death. She died with a bright hope in the first resurrection. Sister Haverland was loved by all who knew her; her manner of life, faith, hope, long-suffering, and earnest zeal for God were the means of gaining friends wherever she went. The funeral was held in the Methodist church, by the writer, assisted by the pastor, Rev. Trump. J. S. JAMES.

THOMAS.—Died in Battle Creek, Mich., March 28, 1901, John J. Thomas, aged 57 years. He had not been a professor of religion during his life, but bore an excellent record as an upright and honorable citizen. In his last illness he felt his great need of God, and was assured of his acceptance. The remains were taken to his home in Wellington, Ohio, where a large concourse of people paid their last respects. Words of comfort were spoken by the writer, also by Rev. Wm. Wagner, in behalf of the I. O. O. F.; and by Hon. Joseph Haskell, in behalf of the Masons. A wife and one son mourn, but not as those who have no hope.

J. W. COLLIE.

SCHWARTZ.—Anna Roxana Wotka was born July 14, 1822, in the province of Schlesien, Germany; died of old age and bronchial trouble in North Liberty, Ind., April 10, 1901, aged 78 years, 9 months, 5 days. Sister Wotka came to America in 1851, was married to Godlieb F. Schwartz, and settled near Laporte, Ind. Here, under the labors of Elder Joseph Bates, Brother and Sister Schwartz disconnected themselves from the Lutheran Church, into which they had been confirmed in youth, accepted the Third Angel's Message, and were baptized into the Seventh-day Adventist Church, in 1857. In 1859 they moved near North Liberty, Ind., where, in 1867, Brother Schwartz died. To them were born six children, two having died in infancy, and one, Louisa, in 1894, while engaged in Bible work at Ft. Wayne, Ind. Three children, two sons and one daughter, are still living, Enoch C. being a faithful worker under the direction of the Indiana Conference. Funeral services were conducted by the writer at North Liberty. Heb. 9:27 was used as a basis of remarks. In laying this another pioneer and mother in Israel to rest, it is with a consciousness that she is soon to be awakened to immortal life. S. G. HUNTINGTON.

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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 Acom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Acom't'n.	*At'l'ntic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.05	5.37		2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.32	pm 6.00	4.10
Battle Creek.....	8.00	8.10	1.00	2.42	7.28		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	4.05	8.50	8.15	6.40
Ann Arbor.....	5.55	11.10	3.47	4.68	9.49		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		8.15
Falls View.....					5.02		4.15
Susp. Bridge.....					5.17		4.38
Niagara Falls.....					5.30		4.40
Buffalo.....				am 12.20	6.14		5.30
Rochester.....				8.13	10.00		6.40
Syracuse.....				6.15	pm 12.15		10.45
Albany.....				9.08	4.50	am	9.50
New York.....				pm 1.30	8.46		7.00
Springfield.....				12.16	6.15		7.40
Boston.....				3.00	9.00		10.34
WEST	7	17-21	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*News Express.	*West'n Express.	†Kalam. Acom.	*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 1.20			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 9.20	8.25	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.45	9.25	8.40		1.38	5.45	am 12.30
Jackson.....	11.15	10.20	11.05	am 8.30	2.40	7.30	1.35
Kalamazoo.....	am 12.40	11.34	pm 12.25	4.35	3.50	9.05	9.00
Battle Creek.....	1.40	pm 12.10	1.20	5.15	4.28	10.00	9.35
Niles.....	8.15	1.22	8.25		6.05		5.05
Michigan City.....	4.25	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 8.15 p. m. daily except Sunday.

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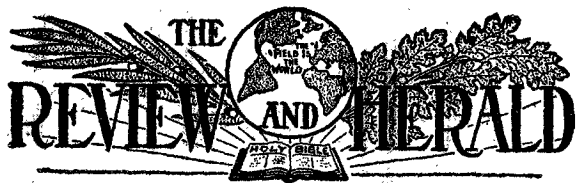
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THIS little tract treats the subject of education from the Bible, and the Bible alone. Such themes as The Bible System of Education, Divine Teachers, Two Systems of Education, Educational Reforms, Effects of Worldly Education, Proper Studies for Christian Schools, Text-Books, Educational Work in the Closing Message, Etc., are given prominence.

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Address all orders for either this book, pamphlet, or tract, to your State Tract Society; the Review and Herald Pub. Co., Battle Creek, Mich.; or the Pacific Press Pub. Co., Oakland, Cal. * * * * *



BATTLE CREEK, MICH., MAY 7, 1901.

A REVIEW subscriber in Nebraska writes as follows: "The REVIEW is received each week, read, and passed along. It is too good to keep." Are you passing your REVIEW along?

It is said that "Americans complain because the British Foreign Office and other governmental departments in London persistently speak and write of American citizens as 'American subjects.'"

Of the three hundred and fifty million inhabitants of the British Empire but one seventh are even nominally Christians, two hundred and forty million being regarded "heathens," and sixty million being Mohammedans.

If you will send for the March number of the *Gospel Farmer*, Harvey, Ill., and read it through, we are sure you will want to subscribe for at least one year. It is an excellent little paper, and costs but twenty-five cents a year.

WHILE so many are talking of a possible conflict between the Slavs and the Anglo-Saxons, it is interesting to note that there are but 86,000,000 of the former to 129,000,000 of the latter. Of course, it is not a foregone conclusion that the United States would unite with England in such a struggle against Russia.

THE name of that interesting educational magazine known heretofore as the *Training School Advocate*, has been changed to the *Advocate of Christian Education*. If you wish to learn something of the principles of true education, and of the progress of Christian education in the world, send fifty cents for a year's subscription. Sample copies free upon application to Training School Publishing Association, Ltd., Battle Creek, Mich. The April number contains, in its eight general departments, over thirty educational articles.

SPEAKING of the tendency to a union of the churches, the *Independent* says: "There is no one feature of the conduct of church work by different organizations that is attracting more public interest than the waste of effort due to the overlapping and reduplication of work by organizations nearly akin to one another." It adds, further, that during the past ten years there has been what it regards "a great improvement" in this matter.

BUT, stronger still, is the following appeal for church union, from the *Philadelphia Press*: "If the trust succeeds in business life, why can not it succeed in the domain of religion? If a half-dozen railroads or manufacturers by combining can perform a better service, and for less money and with less effort, and so sell their prod-

uct at a cheaper rate, why can not two or five or all the denominations combine, and do the same or a greater amount of work, and at a less expenditure of time, money, and effort? In short, why should there not be a religious trust which would end the waste of effort and the reduplication of work and the consequent loss in results now so conspicuous in church life?" What is the Church of Rome, but just such a religious trust as is here proposed? Rome would like nothing better than to have this scheme succeed.

THE Colombian revolution is far from being crushed; for the hostile army confronting the existing government is composed of "a large and influential part of the population of the republic." It is thought that "if the liberals succeed in setting up a government in Bogota, it will give more promise of peace in the northern republics of South America; for, as they will then all be liberal, it will be impossible for invading armies to organize on the frontiers for the purpose of descending on their neighbors." Experienced missionaries feel that "though there is, nominally, liberty of worship as a heritage from a former liberal constitution, there is every official hindrance in the way of a spread of the gospel, and in those lands constitutions mean nothing in the hands of hostile officials. The success of the insurrection would mean practically the opening of the door for the preaching of the gospel to three million people."

LET nobody think that the coupons in the REVIEW are not doing good. We are getting about one hundred and fifty letters, and sometimes two hundred letters, each day in the *Relief of the Schools'* office. The best of it is that nearly all these letters contain something. One good brother sent in seven hundred dollars for the *Relief of the Schools*, and thought that in a few months he could add three hundred dollars more, making a gift of one thousand dollars in all. Some do not send in more than fifty cents; but every gift is welcome, and every giver is blessed of God according to the spirit and ability of the giver. We can not stop the good work, so we print the coupon once more. Put your gift into the form of a postal money order or a bank draft; fill out the coupon below, cut it out, inclose it, with the order or draft, in an envelope, and mail it to P. T. Magan, Battle Creek, Mich.

THE FIFTY-THOUSAND-DOLLAR FUND FOR THE RELIEF OF THE SCHOOLS

DURING the past two weeks, the money and the letters have been rolling into the *Relief of the Schools'* Office as never before. Our mail

averages from one hundred and fifty to two hundred letters every day. Surely God is moving upon hearts, brethren and sisters, to raise this terrible debt. Almost every one to whom we have written sends a letter expressing a deep desire to help roll back the reproach, and a conviction that those who do this to the best of their ability will swell the grand jubilee choir. Almost every letter contains a gift. Many of these are small, but some of them are very large. We know that God is pleased, and we are thankful, and pray that every soul will realize the truth of the words which have been spoken to us, that in this matter God is testing individuals and institutions.

We endeavor to answer every letter that comes to the office. We know that our Heavenly Father loves the cheerful giver, and He thanks the cheerful giver by the blessing which He bestows when the gift is made. Here in the office, we desire to share the blessing by expressing gratitude to all who give, and courteously answering the letters of all who write and say they can not give. We will have to ask our brethren and sisters to bear with us if their gifts are not acknowledged immediately, as our office force is so small that we are unable at present to answer the letters as promptly as we could wish.

P. T. MAGAN.

THE DECEASE OF A PIONEER

My beloved mother, Mrs. Washington Morse, aged nearly eighty-three years, died at her home, near Walker's Point, Muskoka, Ontario, Feb. 12, 1901.

Our parents accepted the Sabbath truth in 1849, in Corinth, Vt., having been in full accord with the first and second messages of the great threefold message of Rev. 14:6-13. Mother's love for these testing truths, and her interest in their promulgation, continued unabated to the last.

In 1856 she, with her family, emigrated to Minnesota, being one of the first three families of Seventh-day Adventists in that new country, which was then a Territory. In 1897 she and her companion came to Ontario.

The husband, five sons, two daughters, twelve grandchildren, and three great-grandchildren are left to mourn their loss, and to "rise up, and call her blessed."

At the last, replying to the question, "Is Jesus precious to you, and does His grace support you now?" came the final words: "Yes; it must be so;" and her long and useful life ebbed away as peacefully as a quiet, radiant sunset. "She sleeps in Jesus, soon to rise!"

Job 19:21 was selected for the funeral text, Brother S. W. Hickok delivering the address.

MRS. H. I. FARNUM.

P. T. Magan,
Battle Creek, Mich.

Dear Brother:

Inclosed please find _____ Dollars for the RELIEF OF THE SCHOOLS.

(Signed) _____,

May _____, 1901.