

# The Advent REVIEW AND HERALD HOLY BIBLE IS THE FIELD OF THE WORLD 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.

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### LIFE

HE THINKS that I stand by a deep, mighty river,  
 That silently flows toward an infinite sea,  
 And sometimes the waves dash in pitiless grandeur,  
 And sometimes they murmur like music to me.  
 And look! there are barges with white banners  
 streaming,  
 So swiftly and silently sweeping along,  
 And the prayer of the saint and the curse of the  
 scoffer  
 Are strangely commingled with reveler's song.  
 And some of the barks are enshrouded with dark-  
 ness,  
 And some wear a halo of heavenly light,  
 While some are led on by the hand of an angel,  
 And some by the furious demons of night,  
 And some are in quiet, and some are in strife,—  
 Ah, this is a picture—a picture of life.

—Mrs. L. D. Avery-Stuttle.

### "NO OTHER GODS BEFORE ME"

MRS. E. G. WHITE

EVERY true child of God will be sifted as wheat, and in the sifting process every cherished pleasure which diverts the mind from God must be sacrificed. In many families the mantel-shelves, stands, and tables are filled with ornaments and pictures. Albums filled with photographs of the family and their friends are placed where they will attract the attention of visitors. Thus the thoughts, which should be upon God and heavenly interests, are brought down to common things. Is not this a species of idolatry? Should not the money thus spent have been used to bless humanity, to relieve the suffering, to clothe the naked, and to feed the hungry? Should it not be placed in the Lord's treasury to advance His cause and build up His kingdom in the earth?

This matter is of great importance, and it is urged upon you to save you from the sin of idolatry. Blessing would come to your souls if you would obey the word spoken by the Holy One of Israel, "Thou shalt have no other gods before me." Many are creating unnecessary cares and anxieties for themselves by devoting time and thought to the unnecessary ornaments

with which their houses are filled. The power of God is needed to arouse them from this devotion; for to all intents and purposes it is idolatry.

He who searches the heart desires to win His people from every species of idolatry. Let the word of God, the blessed book of life, occupy the tables now filled with useless ornaments. Spend your money in buying books that will be the means of enlightening the mind in regard to present truth. The time you waste in moving and dusting the multitudinous ornaments in your house, spend in writing a few lines to your friends, in sending papers or leaflets or little books to some one who knows not the truth. Grasp the word of the Lord as the treasure of infinite wisdom and love; this is the guide-book that points out the path to heaven. It points us to the sin-pardoning Saviour, saying, "Behold the Lamb of God, which taketh away the sin of the world." Oh that you would search the Scriptures with prayerful hearts, and a spirit of surrender to God! Oh that you would search your hearts as with a lighted candle, and discover and break the finest thread that binds you to worldly habits, which divert the mind from God! Plead with God to show you every practice that draws your thoughts and affections from Him. God has given His holy law to man as His measure of character. By this law you may see and overcome every defect in your character. You may sever yourself from every idol, and link yourself to the throne of God by the golden chain of grace and truth.

The apostle writes: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality." "The night is far spent; the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

There is none too much self-denial, none too much self-sacrifice, none too much overcoming evil with good. If all the inclinations to gratify the taste for frivolous things were firmly resisted, there would be more money to use for God. Shall we not make decided changes in this respect? Shall we not set money flowing in channels where it will glorify God?

When I see families poorly clad, and houses destitute of those things that are necessary for comfort, and then visit the homes where every niche and corner is filled with useless ornaments, I am tired of the sight of my eyes. Let us search the Word and see if there is not some instruction there that will teach us how to relieve the maladies that have become chronic in the spiritual life of many. "Is not this the fast that I have chosen?" God asks, "to loose the bands of wickedness, to undo the heavy burdens, and to

let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. . . . If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

"Though I speak with the tongues of men and of angels, and have not charity," Paul declares, "I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow my goods to feed the poor, and though I let my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil."

The Son of the infinite God came to this earth, and honored it with His presence. He emptied himself of His glory, and clothed His divinity with humanity, that humanity might touch humanity, and reveal to fallen man the perfect love of God. Christ did not come to earth to live a life of pleasure, of self-indulgence. He lived not to please himself. "The Son of man," He said, "is come to seek and to save that which was lost."

We have great changes to make before we reach perfection. God calls for complete self-surrender. We must guard diligently our lips, lest they speak guile. We must be strict with ourselves, that we bring not false principles into our dealings with others, and lead souls from the safe path. We must work the works of God. Adhere to correct principles, whatever the cost to yourself. In appeals and warnings let your light shine forth to others. Economize your pence, that you may have pounds with which to help the cause of truth. Keep your tables free from many pictures and ornaments, which are as nothing in comparison with the word of God. Let your holy example lead the sympathies of your friends heavenward; "for he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee are fallen on me. For whatsoever things were written

ten aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Jesus Christ: that ye may with one mind and with one mouth glorify God, even the Father of our Lord Jesus Christ."

### GOD'S WILL CONCERNING US

J. E. GREEN

WHILE making a scrap-book, I came across the following excellent question and answer, in an old *Witness*, and I copy them for the REVIEW:—

How can we best discern the guiding hand of God, in answer to prayer, in personal, practical life? God speaks to us, generally, through His word, but what about the details of every-day business life? Shall I do this thing or that? go this way or that way, or engage in this or that occupation?

The first point is to satisfy your mind thoroughly that God has promised to guide us in all matters. Because, when you are quite sure of that, you will be in a position to claim the fulfillment of the promise, and to believe that it is being fulfilled, even if you do not see such results as you desire.

The true principles of action are very clearly laid down in the word of God, and His promise to guide us is conditional on our obedience.

We can not expect to find in the Bible explicit directions in regard to all the questions that come up in every-day life, although by means of some expressions in the Bible, at times God does throw light upon difficult problems, in regard to the course of action to be pursued. But generally we must trust to the personal guidance of the Holy Spirit. If we constantly seek that guidance and believe in it while doing the very best we can, we have a right to expect that God will be as good as His word.

Take the simplest example: By what streets shall I go to reach a certain place? It may appear to be a matter of indifference which route I take, one way seeming quite as good in every respect as the other. But it is not an indifferent matter at all. There is more temptation to be encountered on one street than on the other; on this street there is opportunity for helping some one; for acquiring knowledge, something to be seen which will be an inspiration for service, or something which may be a warning against evil—all to be missed by taking the other route. If I ignore the fact that even the smallest incidents in life are fraught with tremendous possibilities, and allow the whim of the moment to decide such questions as the above, then I shall not only lose the benefit of God's guidance in these matters, but shall also do my own soul great injury, by encouraging the thought that in some things I have no need of special help from God. This thought will inevitably weaken my consciousness of God's presence with me, and will thus weaken my hold on Him and my capacity for receiving guidance and help from Him.

But if in all the little matters of every-day life, the apparently unimportant things, I humbly seek and confidently look for God's guidance, at the same time trying to work out the principles of the gospel in a consecrated life, then God will guide every step and every action; and day by day and year by year I will grow more able to discern His hand and voice, leading me on.

But I must not suppose that if God guides me, I will thereby escape all disappointments and trials and losses. And I must not expect that under God's guidance I will never make mistakes, that is, what will look like mistakes. What I must believe is that the disappointment,

the trial, the loss, even the apparently stupid blunder, was part of God's plan for my life, and that in and through all these things God is able to bless me, or others through me, more efficiently than He would have done without them.

Surely this must be so, if God has promised to guide me, and if I take Him at His word, and fulfill His conditions. "Thou wilt keep him in perfect peace, whose mind is stayed on thee," says Isaiah. How can we be kept in perfect peace unless we can feel quite sure that God is in *all* the experiences of life, and is working out through each and every one of them His own purposes of love in us, and for us, and by us?

God guides His faithful and trusting servants through their thoughts or through outward instrumentalities. Quite often God hedges up the way in which His servant wishes to go, and opens up another way—His way.

### A LESSON FROM THE PAST

D. E. LINDSAY

My mind has reverted of late to the time "when the Pilgrim Fathers landed at Plymouth, and at once assigned a Lord's day meeting-place for the Separatist Church,"—"a timber fort both strong and comely, with flat roof and battlements;" and to this fort, every Sunday, the "men and women walked reverently, three in a row, and in it they worshiped." The favorite term for Sunday was Lord's day. Great pride was taken in having their houses "daubed and whitened over workmanlike." While the spirit of humility prevailed, their houses of worship were builded in the valleys, but as pride came in, they exalted themselves upon the hilltops, until John Eliot, climbing a hill, leaning upon the arm of a friend, remarked: "This is very like the way to heaven; 'tis uphill. The Lord by His grace fetch us up."

In those Puritan days, for which some are now longing, "each citizen was forced by law to take part in or contribute to raising the meeting-houses," some supplying "nayles," others logs, lumber, horses' and men's labor, and "a levie was always made for rum and cacks" (cakes). For windows, they had oiled paper. The windows had no shutters, and the houses no stoves.

"The old house of Puritanic wood,  
Through whose unpainted windows streamed,  
On seats as primitive and rude  
As Jacob's pillow when he dreamed,  
The white and undiluted day."

The marks of these staid worshipers were not all obliterated in my own boyhood days, when my father, then a missionary, went from town to town in old Massachusetts. At the first the trees were cut a distance from the house of worship, to guard against the attack of the savages; but as the settlements became stronger, the trees were allowed to grow, until darkness reigned within. A good old parson, thus gloomily surrounded, gave out for his text, "Why do the wicked live?" and as he peered in the dim light at his manuscript, he exclaimed, abruptly, "I hope they will live long enough to cut down this great hemlock tree back of the pulpit window."

On the doors of meeting-houses were nailed notices of "prohibitions from selling guns and powder to the Indians, notices of town meetings, intentions of marriages, copies of the laws against Sabbath-breaking, messages from the Quakers, warnings of bandos, etc. On the meeting-house green stood the Puritanical instruments of punishment, the stocks, the whipping-post, pillory, and cage." Church and State had never been severed since the flight from fatherland. Oftentime the "powder closet" was

found in the steeple or "in the beams of the roof;" and although in some towns they would not allow the smoking of tobacco upon the streets, yet their greed for gain led them to store tobacco in the church loft to cure, that they might sell it to the "ungodly Dutch."

Pride soon led to the painting of their houses in gaudy colors; for the Pomfret meeting-house was painted a bright yellow, Brooklyn church, orange, with an "electaric rod," and it was declared to be the "newest, biggest, and yallowest" in the country.

Internally the houses of worship were very plain, the pulpit being most pretentious, often like a swallow's nest on the wall, with a narrow flight of stairs. One pulpit had for its principal decoration "an enormous, carefully painted eye, a terribly suggestive illustration to youthful wrong-doers of the great, all-seeing eye of God."

The people usually went armed to meeting; "and to sanctify the Sunday gun-loading, they were expressly forbidden to fire off their charges at any object on that day, save an Indian or a wolfe."

"So once, for fear of Indian beating,  
Our grandsires bore their guns to meeting,—  
Each man equipped on Sunday morn,  
With psalm book, shot, and powderhorn,  
And looked in form, as all must grant,  
Like the ancient, true church militant."

While much time might be spent and much be written of many interesting things of Puritan days, I wish most to speak of Puritanic Sunday observance. By the examination of the records, we find that "a wicked fisherman was fined for catching eels on Sunday; two lovers, John and Sarah, tried for sitting together under an apple-tree on ye Lord's day." A man was sharply whipped for shooting a fowl on Sunday; another for carrying a grist of flour home on that day; the miller was also fined for allowing him to have it. A woman was fined ten shillings for wringing clothes, and a man "for writing a note about common business on the Lord's day, *at least in the evening too soon.*"

Fines, imprisonments, etc., were imposed for "gathering peas," "driving the cow too far," "raking hay," "pulling apples," and the ridiculousness of it all met the climax in fining a soldier forty shillings for "wetting a piece of an old hat to put in his shoe," to protect his foot,—unless the setting of Captain Kimble in the stocks for two hours, for kissing his wife publicly, could be more so, the captain having just returned from a three-years' voyage. In Vermont the laws declared that "whoever was guilty of any rude, profane, or unlawful conduct on the Lord's day, in word or action, by clamorous discourses, shouting, hallooing, screaming, running, riding, dancing, jumping, was to be fined forty shilling, and whipped upon the naked back, not to exceed ten stripes." "Profanation of the Lord's day shall be punished by fine, imprisonment, or corporeal punishment; and if proudly and with a high hand against the authority of God—with *death.*" Not content with strict observance of Sunday, the Puritans included Saturday evening in their holy day.

Illustrative of the gloomy Puritan Sunday observance, John Norton describes the keeping of the day by John Cotton, grandfather of Cotton Mather: "He began the Sabbath at evening; therefore then performed family duty after supper, being longer in exposition, after which he catechised his children and servants, and then returned to his study. The morning following, family worship being ended, he retired into his study until the bell called him away. Upon his return from meeting, he returned again to his study (the place of his labor and prayer) unto his private devotion; where, having a small repast carried him up for his dinner, he continued until the tolling of the bell. The public service being over, he withdrew for a space to his pre-mentioned oratory, for his sacred addresses to God, as in the forenoon, then came down: re-

peated the sermon in the family, prayed, after supper sang a psalm, and toward bedtime, betaking himself again to his study, he closed the day with prayer."

The sermons were sometimes "three hours long." Just imagine with what interest those Puritan boys and servants would listen the second time to a sermon to which the tithing man could not induce them to listen patiently at the first, with the fear of his wand before them.

While we admire the zeal of our Puritan ancestors, yet we feel that much of their religion was of the pharisaic kind, which would lead an ox to water on the Sabbath, but would not loose a daughter of Abraham from physical infirmity on that day,—which would rob widows' houses, and then for a pretense make long prayers,—and so, now, while we admire the zeal of our latter-day Sunday observance agitators, judging them by their many public utterances, we fear that should they succeed in uniting the Church and the State to the extent they desire, the same intolerant spirit—the spirit of the dragon—would be manifest.

Why not allow God to have His own, and render to Cæsar that which is his? Why not let the State pursue its legitimate calling, and allow God to govern His own moral kingdom? Why not take the Sabbath God has given us, and call it a delight, rather than take a spurious day, the mark of the man of sin, and force it upon the consciences of others? Why not allow our fathers, with their crude ideas and cruder laws, to rest in the memory of the past, while we press forward in the message for our generation? Why shall we become the children of Hagar when we may be the seed of Abraham? Why seek to enslave our fellows in their consciences, instead of following the law of the spirit of life in Christ Jesus?

Evidently all this Sunday agitation is born from beneath, and is but a fulfillment of prophecy, and to the children of light an evidence of the soon coming of our King and His everlasting reign with his saints.

Patience, brethren, patience! The patience of the saints is demanded. The harvest is not far away. The crown will soon be given.

#### MURMUR NOT

MRS. W. L. COFFEE

How CAN we murmur if we realize that God is leading us, that He loves and cares for us? Just as He led ancient Israel out of Egypt, the land of bondage, so He is leading us out of the darkness of sin and unbelief, into the glorious light of His blessed truth.

Have you met with hardship and danger on the way? So did His ancient people. But you say, "My trials are peculiar." In what way, my brother? We have an High Priest who was tempted in all points like as we are. Let us trust in Him, and what now seem like stumbling-blocks in our way, will become stepping-stones to the land of promise.

When sometimes the way seems so hard that we can scarcely realize that His hand is leading us, then we can say, with one of old, "He knoweth the way that I take." Yes, blessed thought! He knows. Sometimes that is the most that our faith can grasp. But just then let us hold on to that, and soon will come the thought, He cares. If He cares for me, surely He loves me, even me. praise His name! I am rich in the love of our Father in heaven,—rich in the promise of an inheritance incorruptible, undefiled, and that fadeth not away.

My brother, my sister, press on; the goodly land is just before you, and the Hand that leads you is strong to uphold and deliver. "Be strong and of a good courage," for "the eternal God is thy refuge, and underneath are the everlasting arms."

#### SOME P'S AND Q'S

PRAY, little lads and lassies gay,  
One lesson do not lose;  
As through the world you wend your way,  
Oh, mind your P's and Q's!

For while P stands for pears and plums,  
For pleasantness and plays,  
For patience and for promptitude,  
For peace, politeness, praise;

Yet, lackaday! it leads in pert,  
In pinches, pests, and pain,  
Perverse, and petulant, and pry,  
And also in profane!

Q stands for Quaker quietness,  
For quinces, quality,  
For quickness, and for queenliness,  
For quaint, and quittance free;

But then, it heralds quake and quail,  
And querulous—indeed,  
All quibbles, quarrels, quips, and quirks,  
And quacks, it serves at need.

Then watch them, little maids and men;  
For folks will soon excuse  
Full many a fault and foible when  
You mind your P's and Q's.

—Elizabeth Carpenter, in *St. Nicholas*.

#### GOD'S COVENANT WITH NOAH

GEO. WATSON

"BUT with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, thy wife, and thy sons' wives with thee." Gen. 6:18.

When the world was filled with violence, and all flesh had corrupted its way upon the earth, and even the imaginations of the heart of man were only evil continually, and God had declared that His Spirit should not always strive with man, even then Noah found grace in the eyes of the Lord. Noah believed that when God speaks, He means just what He says; and that there is a limit to that unmerited favor, a time when justice will demand the life of him who willingly, presumptuously sins away that day of grace. God's mercy is extended to humanity, not that we may trample upon it with impunity, and by our actions despise the riches of His goodness and forbearance and long-suffering, not knowing that it is the goodness of God which leads us to repentance. Rom. 2:4.

The knowledge that the time was limited in which God's Spirit would strive with man (Noah included) led Noah to repent of his sins, and seek the Lord with all his heart, and consecrate himself fully to the Lord.

To repent of his sins is the first thing demanded of the sinner, and all that any sinner has to do to obtain forgiveness is to repent and confess his sins. 1 John 1:9.

"Noah was a just man and perfect in his generations, and Noah walked with God." Gen. 6:9. He had sweet communion with the Creator of the heavens and the earth, and being justified, by faith (Rom. 5:1), by grace (3:24), he was prepared to do the works of God. To perform the good works which God has before ordained is to walk with God, as Noah did. God "hath chosen us in Him [Christ] before the foundation of the world [we were chosen when Noah was], that we should be holy and without blame before Him in love."

Walking with God, who worketh all things according to the counsel of His own will, Noah received the commission, "Make thee an ark of gopher wood." Gen. 6:14. We have no record that Noah asked any questions as to how any one could be saved out of such a wicked generation; perhaps he thought himself the chief of sinners. The Word says he did "according to all that God commanded him." Verse 22. No amount of reasoning could make him swerve from the command of God. To him the com-

mand included the power to accomplish. That is faith. Rom. 10:17.

Then comes the blessed invitation, "Come thou and all thy house into the ark, for thee have I seen righteous before me in this generation." How could it be possible for a man to be found righteous before God in such a generation? All things are not possible with man, but all things are possible with God, and He never asks us to undertake anything alone. In fact, it is an insult to the King of heaven to undertake anything without God.

Now comes the great test to Noah's family. Will they enter the ark with him? Not a cloud can be seen, and to all human reasoning all things are as they have been from the beginning of creation; but now, without delay, they must bid farewell to all their earthly companions, and enter the ark. Will they heed the last warning message? They have been taught that the word of God is the end of all controversy, and that the Lord is able to perform that which He has promised. "And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood." They had seen no rain yet, but God had spoken.

Noah was a true missionary. When he received the command, he began work in his own household. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11:7. When he and his family were safe within the ark, he still left the door of mercy open. He was faithful in performing the work assigned him, but did not try to do that which belonged only to the Lord. He stood still, and waited to see the salvation of the Lord. That was Noah's part, "And the Lord shut him in." Gen. 7:16, last clause.

The covenant established with Noah was founded on the better promises. Heb. 8:6. We do not find the record of any promise that Noah made, but we are told that he "did according unto all that the Lord commanded him."

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

#### THE MYSTERIES OF GOD

M. H., in *King's Messenger*

MEAT in due season will always include things new, and old truths applicable to the present time. "Moreover it is required in stewards that a man be found faithful" (1 Cor. 4:2); and faithfulness in this respect will sometimes lead to rejection and misunderstanding on the part of those who would otherwise be benefitted. Truths, hid since the foundation of the world, are now being revealed to those who live near to God, and so learn His secrets. There are mysteries of God, and mysteries of evil. There is the mystery of Babylon, and the mysteries of the kingdom of God, and only God through the divine Spirit can unravel the mysteries and make them plain to our understandings. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him," is sometimes quoted as if God did not intend to reveal His secrets to His children while in the present state of being; but the next verse, which is often overlooked, tells us that "God hath revealed them unto us by His Spirit." 1 Cor. 2:9, 10.

The Spirit that inspired the Bible to be written for our learning, must also inspire the expounding, the revealing, of *all truth*. There are truths now due to the household of faith; and God has even now stewards of His mysteries. The Holy Ghost above can prompt and use these instruments to give to His household "meat in due

season," truths for the present time. God's bread is always new, fresh, and leavening; for the letter, without the Spirit, killeth, but the Spirit quickeneth, or giveth life.

We ask for the old paths, and look back longingly to apostolic times, while God is asking us to look up, to look ahead to the far greater times before us, and asking us, if we were not so dull of comprehension, to believe and receive the truths for the present time—truths belonging to the great day of the Lord, into which we have entered. We are in the end of the times of the Gentiles, and the beginning of the day of the Lord, the great day of Jehovah's judgment, when He will gather the nations into the valley of Jehoshaphat (meaning the "judgment of Jehovah") to plead with them there for His people.

Wars and rumors of wars; all nations armed to the teeth; the hearts of kings and statesmen failing them for fear, while they look for the things that are coming on the earth, are all pregnant signs of the times, not to be overlooked by the wise stewards of the household. "These are the beginning of sorrows," or travail to bring forth a new order of things. The birth must take place in due time, and the new era be ushered in amid the pangs and sorrows of a dying age.

We have been so ignorant in the past that we verily thought that God would appear on this earth, judge the whole world, and settle everything, even to the burning of the earth; do all the business of settling everything and taking us up into glory, in about twenty-four hours. But God's day is a period of time, a fixed period, known to himself, and revealed to us by the Spirit.

The day of judgment for the Jews lasted for about forty years, from the time of the crucifixion to the destruction of Jerusalem, A. D. 70, when the temple was destroyed, and the Jewish age closed finally; although the closing period began when the veil of the temple was rent in twain from the top to the bottom, because the true sacrifice was now offered, of which the former sacrifices were only typical.

The new age was inaugurated at Pentecost; so we see how, for nearly forty years, the new and the old ran parallel with each other; an overlapping of the new and the old. At that time the Jews were almost exterminated, those that survived being carried away captive into all nations, till the times of the Gentiles be fulfilled.

The destruction of Jerusalem after forty years of judgment, was a true type of what may be expected in the present time. Jerusalem will be the scene of the closing operations of the Spirit; all nations will be gathered against her to battle; and the Lord will fight for His people, as foretold by the prophet. The outward and visible coming of Christ to the earth to set up the throne of His kingdom; will not take place till that time. But He tells us when these things begin to come to pass, we are to look up, and lift up our heads, for our redemption draweth nigh.

What redemption?—The redemption of our bodies; the redemption of the land for which our Redeemer died. There is collective truth relating to peoples and nations. There is also individual truth, which relates to the salvation of the individual man. The most important truth to the individual is that which relates to himself. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The truth up-to-date for the advanced Christian, is redemption of his body. Rom. 8:23. This has been overlooked till the present day, because the time had not fully come for the last displays of saving grace in the individual.

Now, the Holy Ghost is revealing to us our blessed privilege, that we may believe, even as Enoch, who "by faith" was translated that he

should not see death—justified, by faith, sanctified by faith, translated by faith. There is no haphazard with God. To them that look for Him, and to none else, will He appear the second time, change our body of humiliation, and fashion it like His "own glorious body." If we are to be among the "changed ones, the Spirit witnesses with our spirit, and we shall have the testimony, even as Simeon, who knew that he would not see death, till he had seen the Lord's Christ."

#### MOLDING THE CLAY

WITHIN their tiny hands my children hold  
A ball of yielding clay,  
And, as they try some dainty form to mold,  
I hear them softly say,  
"What shall we make? an apple or a vase?  
Some marbles, or a fan?"  
One little boy, a smile upon his face,  
Says, "I shall make a man."

Straightway, with lengthened face, he at his task  
Begins, and 'neath the hands  
Unskillful, weak, and yet too proud to ask  
For aid, a form expands,  
Crude, and yet not too poor to show the man  
Hid in the maker's thought—  
How different yet if some skilled artisan  
The ball of clay had wrought!

To-day within my hands my children lie;  
I shape them as I will,  
And seek for aid from Him that is on high,  
That He may with His skill  
Teach my weak, willing hands to rightly mold  
The clay that I have sought,  
That in true forms of beauty may unfold  
The Maker's highest thought.

—Transcript.

#### ISRAEL'S CAPTIVITY IN EGYPT

W. P. HENDRICKSON  
(Hood, N. M.)

MANY believe the Bible teaches that Israel was in Egyptian bondage four hundred years, and for proof of this position we are cited to Gen. 15:13, which reads: "And He [the Lord] said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years."

There are many ways in which one people may "afflict" another without making slaves of them. Let us see whether Israel was really in bondage four hundred years in Egypt. "Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. . . . So Abram departed, as the Lord had spoken unto him; . . . and Abram took Sarai his wife, and Lot his brother's son, and all their substance . . . that they had gotten . . . in Haran; and they went forth to go into the land of Canaan." Gen. 12:4, 5. This was in the year 1921 B. C., as will appear by consulting chronology.

We will pass over the history of Israel till the time that Jacob and his family went down to Egypt, in the year 1706 B. C., just two hundred and fifteen years after Abram left his "father's house" (1921—1706=215). It is evident that Israel had not been in Egyptian bondage up to this time. "And Pharaoh spoke unto Joseph, saying, Thy father and thy brethren are come unto thee; the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell. . . . And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, . . . as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread ["as a little child is nourished," margin]." Gen. 47:5-12. By reading the whole chapter, it will be seen that Joseph did not so "nourish" the Egyptians.

"Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh. . . . And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have a fifth part." Verses 23-26.

"And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly." Verse 27.

In this history, it does not appear that Israel was compelled to give money, to sell their stock or themselves, as were the Egyptians; for "Joseph placed his father and his brethren, and gave them a possession . . . in the best of the land, . . . as Pharaoh had commanded. And Joseph nourished his father, and his brethren." Verses 11, 12.

Thus Israel dwelt in Egypt, being nourished through the years of famine; and Jacob, after being in Egypt seventeen years, died, in 1689 B. C. Gen. 49:33. Fifty-four years later "Joseph died, being an hundred and ten years old." Gen. 50:26. His death occurred in 1635 B. C., seventy-one years after his father went to Egypt (1706—1635=71). There are no signs of slavery yet.

"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." Ex. 1:7. The terrible famine that had raged seven years had left the Egyptians in slavery to Pharaoh, while Israel had been "nourished" by Joseph, and given "a possession . . . in the best of the land."

But "now there arose up a new king over Egypt, which knew not Joseph." His jealous eye saw the "mighty" increase of Israel, and he reasoned that they were likely to become more powerful than the Egyptians, unless something was done to check their increase; so he said to his people: "Come on, let us deal wisely with them. . . . Therefore they did set over them taskmasters to afflict them with their burdens. . . . And the Egyptians made the children of Israel to serve with vigor; and they made their lives bitter with hard bondage, . . . and Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive." Verses 8-22.

How dreadful! how different from when "Joseph nourished them," and when they were given "a possession" by the king, who welcomed them to the "best of the land."

Under the reign of this new king we see slavery established over Israel in all its horrors. This occurred in the year 1573 B. C., or three hundred and forty-eight years after Abram left his father's house (1921—1573=348). Two years later Moses was born (Ex. 2:2); and in the year 1491 B. C. he led the children of Israel out of the land of Egypt—just four hundred and thirty years after Abraham left his father's house (1921—1491=430).

"Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Ex. 12:40, 41.

As already noticed, the children of Israel were brought into bondage, or slavery, under the reign of the new king who knew not Joseph, in the year 1573 B. C., and they were led out of Egypt by Moses in 1491 B. C. It is plain, then, that they were in slavery only eighty-two years—from 1573-1491.

"We may rejoice in hope. Our Advocate is in the heavenly sanctuary, pleading in our behalf. Through His merits we have pardon and peace."

## AN INVITATION TO THE HONEST IN HEART

CHARLES E. HOLMES  
(Watsonville, Cal.)

"AND the Spirit and the bride say, Come, and let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

"If we keep uppermost in our minds the unkind and unjust acts of others, we shall find it impossible to love them as Christ has loved us, but if our thoughts dwell upon the wondrous love and pity of Christ for us, the same spirit will flow out to others."—*"Steps to Christ,"* pages 154, 155.

For the Word says: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord."

God's character is fully expressed in the word "love." In character Christ is the perfect image of God. By contemplating the wonderful love and pity of Christ for us we are changed by the Spirit of the Lord, our characters becoming more and more glorious, until we come to perfect love, even His character, His righteousness. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." "God's people were strengthened by the excellent glory which rested upon them in rich abundance."—*"Early Writings,"* *Spiritual Gifts*, page 139. "A compelling power moved the honest."—*Id.*

This is none other than the invincible argument referred to by Christ: "By this shall all men know that ye are my disciples, if ye have love one to another." "And I, if I be lifted up from the earth, will draw all men unto me." All the honest in heart will come out of Babylon, and join themselves to the children of God.

The Laodiceans were counseled to buy (1) gold tried in the fire—faith and love; and (2) white raiment—Christ's righteousness. When we have gained the first, the second will come quickly. For example, read the experience of the apostles. On this rests another of God's precious promises: "For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Whose righteousness?—Christ's righteousness, —the white raiment, which we will put on when we cease to permit our thoughts to dwell upon the unkind and unjust acts of others, and bring ourselves to think upon the wondrous love and pity of Christ for us. This will draw all the honest in heart toward us as the children of God.

The third point of the counsel to the Laodiceans follows quickly: "And anoint thine eyes with eyesalve [the Holy Spirit], that thou mayest see." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

"Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. God was in the work, and every saint, fearful of consequences, followed the conviction of his own conscience, and united with those who were keeping all the commandments of God; and with power they sounded abroad the third message." "I saw that this will close with power and strength far exceeding the midnight cry." "Then I saw another mighty angel commissioned to descend to earth to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel. And as he descended, the earth was lightened with his glory. The light which attended this angel penetrated

everywhere, as he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen."

What could be more glorious than God's character revealed in His servants? What could be more powerful than Christ's own words that we are His disciples?

At this time there are two classes in the true Church of God. One class have heeded the counsel to the Laodiceans, have acquired the gold tried in the fire, and are ready to put in practice the admonition referred to on pages 154, 155 of "Steps to Christ," and make the quick, unerring steps by which God shall close the work. The other class lack the first requirement. Therefore they can not bring themselves to take the next step, and can not be used by the Holy Spirit. Read the parable of the ten virgins.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

## HOW JESUS SAVES

J. DOAN

AN intelligent person will not undertake an intricate piece of work without a well-defined plan, and he will work to his plan so far as he can, changing it only as its defects become apparent. The Scriptures declare that Jesus possesses all power in heaven and earth. It is plain therefore that no power or circumstance not included in the "all power" granted to Jesus can hinder or obstruct the application of His power to save a sinner. The only conceivable power in the universe that could prevent a sinner's salvation is his own unwillingness to be saved according to the divine plan. The sinner naturally desires some part in his own salvation, and when the Holy Spirit has wrought in his heart a keen sense of sin, the question, What must I do to be saved? is intuitively asked.

This question at once suggests an unwillingness to be saved without his own efforts being credited with a portion, at least, of the merits of his salvation, when in reality the only thing an unsaved sinner can possibly do to aid in his salvation is to obey the divine commands of his Saviour. It is just as impossible for Jesus to save a sinner that persists in suggesting some alternation or deviation from the divine plan, however slight, as it is to prevent his salvation when willingly submitting to be saved in God's own appointed way. No person understands a piece of machinery better than the maker or inventor. No person is better qualified to give commands concerning its construction or operation. No person knows the perils and dangers of a road better than he who has traveled it. Nor can there be any one better qualified to give instruction pertaining to the salvation of a soul than the Author of salvation. No person needing salvation is qualified to criticise or improve the instruction given by the Saviour.

Suppose, for an illustration, a vessel is driven upon the rocks by the raging storm, and is in danger of becoming a wreck. No person on that vessel is better qualified to give orders than the captain. And while the helpless vessel is rocked to and fro by the winds and waves, the captain of a life-saving crew observes the danger, and hastens to the rescue. No person in the vicinity of the doomed vessel is better qualified to give commands concerning the salvation of the passengers of the helpless vessel than the captain of the life-saving crew. This temporal deliverer sees at once that all on board must go down unless speedily rescued. He therefore orders the passengers to leave the wreck, and commit themselves to his care for deliverance. What person in such peril, with all avenues of escape cut off except the one offered by the life-saving

crew, would argue or attempt to dictate any change in the plans of his deliverer? Who that would not obey the orders of their temporal savior in that perilous condition, could hope for salvation from a watery grave?

What sinner, much less a professed Christian, that would not submit in detail to the plans of his Saviour, could consistently expect salvation from the power of the enemy? Yet I often hear persons who openly profess to follow the commands of their Saviour, say to Him, This way is just as good. When He says, Believe, and be baptized, they say, It is just as well to be baptized first and believe afterward. When He says that to be baptized is to be buried, they say a few drops of water taken from a cup or basin and sprinkled on their heads is just as good. When He says, "Remember the Sabbath day, to keep it holy," they say, Another day is just as good, or, It makes no difference in the day so long as we observe one day in every seven.

When the Christian throws himself upon the mercy of God, and expects salvation only through Christ's merits, he enjoys that peace which flows like a river. There are heights and depths in the Christian life never experienced except by a complete surrender to the will of God, as expressed in His word.

In the illustration given, what father would leap from the sinking wreck, and leave behind a helpless child, without first exhausting every means in his power to save his child, even at the peril of losing his own life? Yet many parents, instead of doing all they can to guide their children into the ways of salvation, actually obstruct the highway of the Lord, and turn them aside into bypaths of their own construction, by suggesting an improvement in the strait and narrow way as surveyed by the Creator of the universe. They see in the divine highway an obstacle, a test of faith, and immediately set to work to construct a path around it, thereby creating doubt in the minds of their children concerning the wisdom of the all-wise God, and thus, instead of helping them on in the way of righteousness and truth, lead them into the bypaths of doubt and infidelity.

I have heard parents, not in full accord with the divine plan, say to their children, who had become impressed with the plain teaching of God's word, and were anxious to follow their Lord in the ordinance of baptism, "You are too young yet to understand the nature of this ordinance. Wait a little while, and perhaps you will change your mind as to the mode of baptism. Perhaps you will think a little water sprinkled on your head, administered in the name of the Father, Son, and Holy Ghost, will answer the divine command just as well as to be plunged into a river in His name; and it will be much more convenient, and less distasteful to the world. Baptism is only the answering of a good conscience toward God, and God does not care how you answer. Learned men differ as to what day is the Sabbath of the fourth commandment, although you now think that the Bible teaches that the seventh day is the Sabbath. You may, when you have had more experience, see that God is not particular as to what day you keep, but how you keep it. I do not believe it makes any difference what day we keep holy, so long as we keep one day in every seven."

In view of such teaching from parents, I do not wonder at the infidelity of children. The mere suggestion of doubt by the parent is the devil's seed sown in the rich, productive soil of God's garden. And it is one of the immutable laws of God that "whatsoever a man soweth, that shall he also reap." O parents, awake, awake, and before making or suggesting any alteration in the divine plan of salvation, ask God to choke out the evil seed already sown in the minds of your children, by a flood of divine grace overwhelming not only your children but yourself also.



"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

"Lose this day loitering, 'twill be the same story  
 To-morrow, and the next more dilatory;  
 The indecision brings its own delays,  
 And the days are lost lamenting o'er lost days.  
 Are you in earnest? Seize this very minute.  
 What you can do, or think you can, begin it;  
 Boldness has genius, power, and magic in it.  
 Only engage, and then the mind grows heated;  
 Begin it, and the work will be completed."

### QUESTION BOX

E. A. H.

I HAVE a pleasant home and every convenience, and could invite my neighbors in frequently to dine, and thus introduce to them the health reform principles; but I am ashamed to own that I can not prepare a health reform dinner that would fitly represent the principles. I should like to be able to do some practical missionary work in this line, and thus open the way for Bible work. How can I gain information that will enable me to do this? A. L. T.

You are not the only one who is not a good cook. In "Testimonies for the Church," Vol. II, page 370, we find the following: "Our sisters often do not know how to cook. To such I would say, I would go to the very best cook that could be found in the country, and remain there if necessary for weeks, until I had become mistress of the art,—an intelligent, skillful cook. I would pursue this course if I were forty years old. It is your duty to know how to cook, and it is your duty to teach your daughters to cook. When you are teaching them the art of cookery, you are building around them a barrier that will preserve them from the folly and vice which they may otherwise be tempted to engage in." This is the best advice that could be given. We can do much by securing recipes of every good dish we hear of. First, give the recipe a fair trial; and if it proves a success, copy it in a blank book kept for the purpose. If you do this, you will soon have an invaluable cook book of your own.

I wish to open a mothers' meeting in a poor section of this city. Can you give me some suggestions, a programme, or any thoughts that would assist me? I am a novice in this work, and should be very thankful for any help. S. A. R.

This is a good work, and I trust you will not be discouraged, but will seek help from God and go forward. I will give you a plan that I have tried, and found to work well:—

First, secure a suitable location. A small hall or reading room is the best, but a private house will do if nothing better can be found. Secure remnants of muslin, calico, or any kind of cloth. Cut out children's underwear, or garments of any kind. As soon as you are acquainted with the families you wish to help, you can cut garments that will meet their needs. Set a price on each garment. It is much better for those receiving the garments to pay something even if it is only half what they would pay in the stores. Open your meeting with song and prayer, and then present your cut garments, explaining that they can take the garment they wish to purchase, and sew upon it during the meetings, and bring what money they can each week. If, by the time they have it made, it is paid for, they

can take it home. As soon as they are supplied with garments and are quietly sewing, give them an interesting Bible reading for about twenty minutes. Then vary the program with a song, after which read something interesting from the Home department of the REVIEW or Signs. Collect your garments, being careful to open an account with each one, giving exact credit for every cent paid. Close with singing and prayer. Spend some time each week visiting the families. Encourage them to make special requests for prayer. If any of them are Christians, arouse an interest to work for their friends. Much good can be done in this work. It is better to let them give a small sum for what they receive than to give them everything. In these meetings they can also be taught to make over secondhand garments, which may be contributed.

### PRAYER

MRS. P. ALDERMAN

IS NOT the privilege of prayer, of speaking to God, assured that He listens and answers, the greatest privilege of mortals? Let us remember the secret place; for our Father knows that we have need. Let us ask to be anointed with the oil of gladness; ask for strength. How gladly He will give it! Praise His name.

The tree that is most firmly rooted is the one that has withstood the strongest blasts. So if we would be rooted and grounded in the faith, we must bear the discipline God sends, enduring all things, hoping all things; and this we can do if we have the anointing day by day. Yes, we become strong by enduring trials—strong in the Lord and in the power of His might.

Can we not live in the furnace if He will stay with us? Let us endure like good soldiers. How we admire the saints who have been faithful. If our time to be proved has come, let us be loyal to God and to His precious truth.

### BEAN AND TOMATO SOUP

TAKE one pint of boiled, or a little less of mashed, beans, one pint of stewed tomatoes, and rub together through a colander. Add salt, two tablespoonfuls of nut meal, half a cup of nicely steamed rice, and sufficient boiling water to make a soup of proper consistency. Reheat and serve.

"Science in the Kitchen" gives excellent recipes for soups. How I wish all our sisters would study the first few chapters in that book! then they would know *why* we ought to be hygienic cooks. HELLEN HENNIG.

"THE prophets and apostles and holy men of old are examples of holy living in obeying the Word just as the Lord gave it to them. When we begin to question and criticise the Word, and cease to follow the teaching of the Saviour, then we cease to live holy lives."

### EXTRACTS FROM CORRESPONDENCE

WHEN I have occasion to go anywhere, I always carry a few papers with me, and often meet some one to whom I have given a number in that way.

I have taken two orders for "Christ's Object Lessons," and hope to get more. The oldest member in our church has a book, and says he will canvass for it.

I attend both the Quaker and Methodist meetings. I think this is a good way to get acquainted with the people, and that it will influence others to attend our meetings.

Pray on! The Lord hears! In three hours after leaving your circle, I passed through one of the darkest hours of my life; but Jesus was so near to me I could feel a strengthening power that was superhuman, enabling me to say in my heart, "Thy will be done."

One quite intelligent woman here was very bitter against the truth, but help in sickness has removed her prejudice, and she now talks freely with me on Bible subjects, and is willing to read anything I offer her. She has read many tracts and several REVIEWS and Signs, and wishes to know about Sister White. She has read "Great Controversy" with much interest.

As I have taken my children and gone to my neighbors with "Christ's Object Lessons," I have been surprised to see how ready they are to tell me of their need of God. I have met some forlorn cases, rich in this world's goods, but barren of God's love and truth in their lives, who really long to know God. My heart goes out to them, and I long to help them. Praise God, I can point them to Him, and He can help. I, too, receive a blessing. This work is better than medicine—it blesses those who receive and those who give; for God is between, uniting us, and His healing beams shine out on both sides.

A prominent lady, hearing that I knew how to give the Sanitarium treatments, sent for me, as her physician had said that these treatments would help her. Of course I went, and the Lord has been with me in a wonderful way, for which I feel grateful. I now go every night to her room, and the treatments give her immediate relief from severe pain. She asked me to sing to her of the Lord, and as I prayed with her, she was overcome. She is sure the Lord sent me to her, and has asked me why we believe that Jesus is soon coming. I have thus had an opportunity to tell her the precious news, and my heart has been greatly rejoiced.

### REQUESTS FOR PRAYER

"I REQUEST prayer for a banker in our city. It is not his money, but his soul, of which I think. I want to meet him in the earth made new."

"I request prayer for the conversion of my husband, who is out of the truth. Pray also that I may not stand in his way, but that I may live a true Christian life in my home."

"Please pray that my boy, who ran away from home, may be converted, and return to us again. Pray also that my daughter, who married out of the faith, may, with her husband, accept the truth."

"I ask you to pray that God will convert my two daughters and their husbands, and also a young daughter and a son, who have to go out into the world to earn a living, and an aged father who lives with me, who once loved the truth."

"My husband is much prejudiced against the truth. Please pray that the Lord will soften his heart, and lead him to accept it. Pray also for my son-in-law, who has given up through discouragement, and for my daughter, that she may be given a new conversion, and wisdom to bring up her little children for Jesus. Also pray for a neighbor, who is a drunkard. I hope he will seek Jesus, and become a Christian. Pray also for me, as I start to hold Bible readings in my neighborhood."

"I ask prayer in behalf of my son. About fourteen years ago he had an attack of fever, which, with other complications, left him debilitated, so that he must have help from the Lord before he will ever be in health again. He is my only child, and I earnestly ask you to present his case at the throne of grace, that the Lord may make him as strong as he once was. He has sought the Lord many times for his recovery, but at times he becomes discouraged. I believe the Lord will hear prayer, and give him back to me whole."

"I request the prayers of God's people for the conversion of my husband and three sons."

"I request prayer for the conversion of two friends. Pray earnestly that they may find Jesus."

"Will you see that my wife is remembered at the noon hour of prayer? She has been a sufferer with tuberculosis, which has caused an abscess in her side, for two years. She is patient, although confined to her bed most of the time."

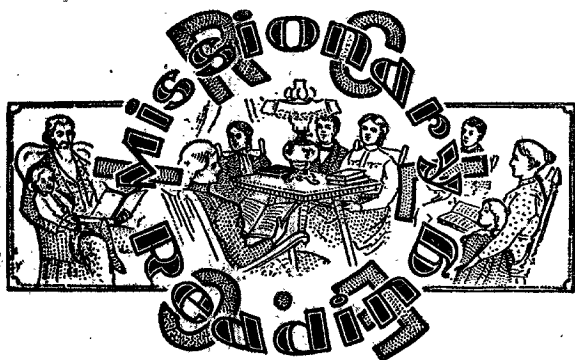
"A worthy sister, who is genuinely converted, has accepted the true Sabbath, and also believes that the Lord is soon coming. Will you have a special season of prayer for her, that she may be delivered from snuff-dipping? The habit was formed in childhood, and she greatly desires to be delivered from it. She has been completely delivered from pork-eating."

"I told our pastor of the Sabbath truth, and though he was extremely kind to me, he was strong against my belief, and said I was mistaken. I asked him to show me where the change was made in the Bible. He shook his head, and said, 'I confess it is not there,' yet he says Sunday is the Lord's day. Please pray that I may convince him of his error."

"I have more faith in prayer than ever before. My son says he has quit using tobacco,—praise the Lord,—and I have not seen the one who had the ill temper angry but once since prayers were offered. I praise the Lord for His goodness and mercy to us, and would it be too much to ask you to pray for me, and also that the Lord will work on the hearts of my son and his wife and bring them into the fold?"

"My daughter has been deserted by her husband, and has come home with three children. Her health is seriously impaired. She was baptized twelve years ago, but her husband persecuted her until she has almost given up. Pray that she may be converted. I have a cancer in my breast, and I request prayer that I may know whether I am able to go through the process of drawing it out."

"I know that the prayers of God's people avail much, and I request prayers for my husband, who is trying to quit the liquor habit. He uses tobacco, tea, and coffee, and I wish him to see the sin in all these hurtful habits. Also pray for a friend who has accepted the Sabbath. She has two small children, and can not attend any of the church services, but desires me to explain the Bible to her. Pray that I may have wisdom from above to do so. Also pray for a friend who is beginning the Christian life. She has recently joined the Church, but has much opposition at home. Her husband is a gambler."



## REVELATION 22

S. N. H.

THE first five verses are a continuation of the description of the heavenly Jerusalem. "In the midst of the street," or, as others render it, the "broad place," is the river of life, and on either side of it is the tree of life. The tree of life is "in the midst of the paradise of God" (Rev. 2:7), or the garden of Eden. Gen. 2:9. The garden of Eden was taken from the earth before the flood, and will be found in the heavenly Jerusalem, with the river of life in the midst of it. The throne of God is at the end of the park in the midst of the city, from which the river of life flows. This is a relic of the earth as it first came from the hand of its Creator.

From one Sabbath to another and from one new moon to another all flesh will come and partake of the tree of life. Isa. 66:23. The leaves of the tree possess those qualities that will enable

the righteous to grow up as calves of the stall (Mal. 4:2) until they attain to the stature they would have had if man had not sinned. This must have been from twelve to fifteen feet or more in height, and perfect in every respect. Deut. 3:11. The reader is referred to the last chapter of "Great Controversy" for a description of the glory of the city. The prophet became so enraptured with the glory of the scene that he fell at the feet of the angel to worship him, but the angel refused worship, assuring him he was only his servant, and the servant of all the prophets, and also of those who keep the sayings of this book.

The same angel who appeared to Daniel (Dan. 8:16) appeared to John, and through the Spirit of Prophecy will also appear to the remnant (Rev. 12:17) who keep the sayings of this book. This book was never sealed; but it covers the history of the Roman kingdom from the time of Christ. It was, however, to be understood when the sealed book, the prophecies of Daniel, were opened. Revelation 10. The eleventh and twelfth verses of chapter twenty-two state positively that there will be a period of time called "quickly." After that he who is holy will remain holy, and he who is filthy will so remain. When this time comes, the righteous and the wicked will still be living upon the earth in their mortal state. Men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, not knowing that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. "So," says the Saviour, "shall also the coming of the Son of man be."

Silently, unnoticed, as the midnight thief, will come the decisive hour that marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men. "Watch ye therefore; . . . lest coming suddenly He find you sleeping." Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgence, while the daughter of fashion is arranging her adornments, it may be in that hour the Judge of all the earth will pronounce the sentence, "Thou art weighed in the balances, and art found wanting." See "Great Controversy."

Again Christ assures the prophet that He is the beginning and the ending. In the infinite purpose of God, "before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race. This pledge was fulfilled when, upon the cross, he cried out, 'It is finished.'"—*"The Desire of Ages," trade edition, page 1001.* It was then the price was paid; Christ had woven the garment of righteousness without one thread of selfishness. At that time mercy and truth met together, and righteousness and peace kissed each other. But now the earth is arrayed in living green, as it would have been if man had never sinned. The same number that would have peopled the earth if sin had never entered are now saved as the trophies of divine grace. The earth blossoms as a rose. The people of God are now and evermore privileged to hold communion with the Son and the Father, with no dimming veil between.

The heavenly benediction has been pronounced upon those who kept God's commandments, and they have a right to the tree of life. The dogs and sorcerers, whoremongers, murderers, idolaters, and whosoever loveth or maketh a lie will have received their portion outside the city.

Some will tell a lie, who would not make one. But the lover of a lie and the maker of it will perish together. Those who thirst after righteousness, whose hearts long for salvation, are invited by the glories of the earth made new, and by the glories of the city of God, to come and partake of the waters of life. Here, we take of them spiritually by faith; there, in reality. Now is the day of mercy. The invitation has gone forth, Whosoever will, let him come.

It is well for all to ponder the closing words of this book. They are spoken in direct reference to the book itself. If in the past we have had no interest in the books of Daniel and Revelation, now is an opportunity to redeem ourselves. These words are full of solemnity; for if we do not read or study the words of the book of this prophecy, how do we know whether we have added to them or not? How do we know whether we have taken from them or not?

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." Thus closes this wonderful prophecy. It will not be long before the truthfulness of these words will be realized.

### BEREAN LIBRARY STUDY

Revelation 22; "Thoughts on the Revelation,"  
Pages 716-727

#### DAILY READING FOR MAY 19-25

Sunday, "Thoughts on the Revelation," verses 1-4.  
Monday, " " " " " 5-17.  
Tuesday, " " " " " 18-21.  
Wednesday, chapter 2 in "Patriarchs and Prophets."  
Thursday, " " " " "  
Friday, article on Revelation 22, this page.

NOTE.—Remember, as you read the chapter on creation, that Christ came "to seek and to save that which was lost," and the beauties of the first creation, given to Adam, will be reproduced in the new earth, given to the second Adam.

#### QUESTIONS

1. Where is the source of the river of life? What position does the river occupy in the city? What grows on its banks? How many varieties of fruit on the tree of life? How often do they ripen? What do the leaves contain? What books of the Bible mention the tree of life?

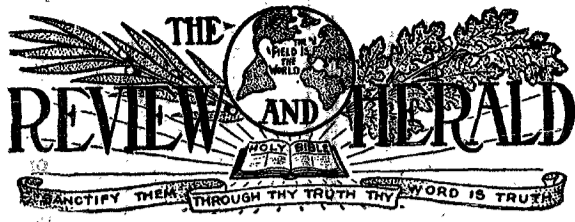
2. What throne will be in the new earth? What do the saints behold? V. 4. Will the wicked ever see His face? Whence will God's people receive light? What benefit is derived from keeping these prophecies? Compare Rev. 22:9 with 19:10 and 12:17. What was John forbidden to do?

3. When will the decree of verse 11 be given? What will come on the earth during the time indicated by the "quickly" of verse 12? How is Christ the Alpha and Omega?

4. Who enter the gates of the city? Who are without? What is the significance of Christ's saying, I am the "root" of David? Also the "morning star"?

5. What one word contains the invitation to share all these glories? Who gave the invitation? Who was commissioned to give it? Can any one say "Come" if he himself is not on the right road? What is the difference between saying "Go," and saying "Come"? Who are invited?

6. What will befall the individual who presumes to add to or take from this prophecy?



BATTLE CREEK, MICH., MAY 14, 1901.

URIAH SMITH . . . . . EDITOR

### ACTION OF THE COMMITTEE

FROM the secretary of the General Conference we have just received the following note:—

“From the minutes of the fourteenth meeting of the General Conference Committee held in this city, April 29, 1901, I present the following record of the action of this Committee relative to your future work:—

“The chairman, acting for the Committee to nominate editors for denominational papers, submitted the following report, which was adopted:—

“Report of Committee to suggest editors for the various papers under the supervision of the General Conference Committee:—

“1. That Elder U. Smith be the editor of the REVIEW AND HERALD.”

“H. E. OSBORNE, *Sec. Gen. Conf.*”

### HERE IT COMES!

EVER since the opening of our late Conference in this place, it has been a curious query in our mind what kind of story those who try to turn the doctrine of the second advent of Christ into ridicule, would try to fabricate concerning our position and our work. We have not had to wait long. Returns from newspaperdom are beginning to come in. Here is one from the North Carolina *Evening Dispatch*, headed—

“THE END OF THE WORLD”

BATTLE CREEK, MICH., APRIL 23, 1901.—The General Conference of Adventists, which closed here to-day, brought out the fact that the Adventists hold that the world is coming to an end in this, the first year of the twentieth century.”

To any who attended the Conference, it will be news that any such sentiment was held or advanced in the Conference, as that the end of the world is coming this present year. It is well known that the very scriptures which constitute the basis of our faith respecting the end of the world, make the time of the second coming of Christ absolutely indeterminate. We believe just as our Lord himself declared, “But of that day and hour knoweth no man [that is, the time of that day and hour], no, not the angels which are in heaven, neither the Son, but the Father,” or as Matthew records it, “but my Father only.” Mark 13:32; Matt. 24:36. And as the Father alone knows it, it is not now a matter of revelation; and if it ever is known, that knowledge must come from the Father only. But God has revealed enough to enable us to know, and therefore commands us to know, when “it” [“He,” Christ, margin] is near, even at the doors.” Matt. 24:33. If we do not know this, we are warned that we will, like the Jews, not be aware of the day of our visitation, and, like them, will perish in consequence. Luke 19:41-44.

It could hardly be expected that the item would close without any reference to Mrs. White, of whom we accordingly read: “Mrs. Ellen White, the famous prophetess of the sect, announces that the second coming of Christ is near at hand. Thus far she has not been explicit concerning the exact time, but she declares that the hour is not far off. ‘The Scriptures contain prophecies from which can be computed the exact date of the end of the world,’ declares Mrs. White. ‘If we read the words of Daniel aright, we shall know when the Lord will come.’”

It was very considerate in the writer of the fore-

going item to keep within the truth by saying of Mrs. White that “thus far she has not been explicit concerning the exact time,” that is, that she fixes no time for the Lord to come; but the writer is far from the truth when he represents her as saying that “if we read the words of Daniel aright, we shall know when the Lord will come.” The Scriptures contain no prophecies from which can be computed the exact date of the end of the world, and Daniel contains no words from which the time of the Lord’s coming can be ascertained. And any one who asserts that we believe he does, either does not understand that of which he speaks or is not careful to confine himself to the truth.

We refer to these things not with the expectation of correcting the impression that prevails in regard to them in the world at large, but to assure our friends who may have such assertions to meet, that our positions remain as before; and they may answer them accordingly. We do not make, nor have we made, the assertion that the end will come this year, or any other specific year. We know not the day nor the hour. But we do know that the end is near and hasteth greatly.

### HOW TO REPLY TO ACCUSATIONS

THE way to reply to accusations depends somewhat, of course, on the accusations themselves, and the grounds for them. Many of them are like the spatters of mud upon the clothing, spoken of in the item below, which, in any attempt to remove them when fresh, will be apt to more deeply stain, and perhaps permanently injure, the garment to which they adhere; but if we allow them to dry, unmolested, they will, with a little agitation, drop off of their own accord, or can be easily brushed off; and then the trouble is remedied. All false accusations are properly treated in the manner indicated in the following paragraph:—

It is oftentimes a mistake to answer back to an accusation. A wise man once said that if mud is flung upon your cloak, you should let it dry, and then it will fall off; whereas, to be overeager in getting rid of it may smear the garment. There is a story told of a man who was called a donkey by some opponent, and who came before an audience and attempted seriously and elaborately to prove that he was not; and the people said, “So then he is a donkey after all.” It is impossible to argue with ignorance. If a man, for instance, opens his Bible and reads about four angels “standing on the four corners of the earth,” and insists that the earth is square because four corners have thus been mentioned, and if he will listen to no other argument, it would be a waste of words to attempt to convince him. The best answer to a false accusation is true, honest, and upright character. False accusation is like a changeable wind which may blow the dust from any direction, whereas character is like a stone-built tower upon which the blown dust makes no impression.

### THE BEGINNING OF THE TWO THOUSAND.] THREE HUNDRED DAYS

A CORRESPONDENT writes: “I know that the twenty-three hundred days are held by our people to have begun in the year 457 B. C., when the commandment to restore and build Jerusalem went forth. Dan. 9:25; Ezra 7:13. And we are assured, by Bible students, that this date is certain, as it has been established by three different eclipses. What are these eclipses, and how do we know that the commandment went forth in 457? How was time reckoned before the birth of Christ, or the beginning of the Christian era?”

Answer.—There were more than three eclipses which establish the date of 457 B. C., for the going forth of the commandment to restore and build Jerusalem; for, as chronologists tell us, there were more than twenty eclipses bearing on that point. What is meant by establishing a date by means of an eclipse, is this: The historian, with his record of certain events, as a notable battle, the birth of a king, the beginning and duration of the reign of a king, etc., gives, in connection with these events, the record of any eclipse that took place. Now

how do we know that his historical statements are correct? In this way: because what he says about eclipses puts into our hands the means by which to test his statements; for the modern astronomer, from data known at the present time, can trace back the movements of the heavenly bodies through past years, to any time concerning which the historian may write, and compare his statements with what the great timekeepers of heaven show with the accuracy of the movements of the universe, to have been the facts in the case with respect to said eclipses.

Thus the seventh chapter of Ezra records the decree, which must be the one referred to in Dan. 9:25, under which Jerusalem was rebuilt. This decree was issued by “Artaxerxes, king of Persia” (Ezra 7:1); and this Artaxerxes was the one called in history, Longimanus, or the “long-handed,” his arms being of such prodigious length that, when standing erect, his hands reached to his knees; and Ezra informs us that this Artaxerxes issued his decree in the seventh year of his reign. Ezra 7:8. Now what year was the seventh year of this king? The record is that he began to reign in the year 464 B. C. This would bring his seventh year to 457 B. C., from which year we date the decree.

But where do the eclipses come in?—In connection with the record of these events. Not all, of course, at the same moment, because eclipses do not come in bunches. But they took place in such close proximity to them that their relation to the events, and the relation of the events to the eclipses, is clearly shown; and history states that over twenty eclipses occurred, which have a bearing on these dates, and establish the accuracy of the record of 457 B. C. as the seventh year of this king.

To illustrate: The date of the death of Augustus Cæsar has an important bearing on the New Testament record concerning the beginning of the ministry of John the Baptist, and consequently the beginning of the ministry of Christ. Luke tells us that John the Baptist began his ministry in the fifteenth year of Tiberius Cæsar. Tiberius was the stepson of Augustus Cæsar, and was associated with Augustus on the throne two years before the death of the latter. But the death of Augustus is placed in August, A. D. 14. How do we know?—Because soon after the death of Augustus, that is, Sept. 27, 14 A. D., occurred a notable eclipse of the moon, which served to quell the mutiny of the legions of Pannonia, and to induce them to swear fidelity to Tiberius, as recorded by the historian Tacitus. How do we know that eclipse occurred? The modern astronomer, with unerring accuracy, begins to unwind the centuries, and follows the path of the heavenly bodies back to A. D. 14, and lo, there, September 27, appears that eclipse of the moon which quelled the mutiny of the Pannonian legions, just as Tacitus has recorded. And when the same historian records that but a brief time before, August 14, Augustus died, his testimony is placed beyond dispute, and the death of Augustus is established at that date. And the first year of Tiberius was in A. D. 12, two years before. This, as already stated, has an important bearing on New Testament history. Thus John the Baptist began his ministry in the fifteenth year of Tiberius Cæsar, which must have been previous to Aug. 14, 27 A. D.; for after that date would have been his sixteenth year. Christ was six months younger than John, and began His ministry six months later, they each entering upon their work, according to the law of the Jewish priesthood, when they were thirty years of age. And of Christ it is expressly said that He began to be about thirty years of age. Luke 3:23. John could have begun his work in the spring of A. D. 27, and Christ in the autumn, which would have met the conditions in every particular. Then the crucifixion would come in the middle of the seventeenth week, or week of years, in A. D. 31, and the close of the seventy weeks in the autumn of A. D. 34. These points we can say are settled by the great eclipse of the moon, Sept. 27, 14 A. D.

Men have various eras from which to compute time besides the Christian era. The building of



Rome was an important era with the Romans, and the Olympian games with the Greeks. But the Bible gives data for the principal points in the prophecies.

### CAMP-MEETING SANITATION

IN recent years much light has come to this people in reference to the management of our camp-meetings. There is, however, one phase of the question upon which little has been said in these communications, and that is camp-meeting hygiene. Undoubtedly, the reason that this question has not received the same attention as the others is because God has given such clear light upon this subject, not only in recent discoveries of science, but also in the sad lessons of every-day experiences. Our camp-meetings furnish a grand opportunity to diffuse, throughout the length and breadth of a Conference, life-giving truths; but be it remembered that when these principles are neglected, these meetings furnish as great a medium for the dissemination, all over the State, of deadly diseases.

If unsanitary conditions are allowed to exist at a great camp-meeting, and thereby human life is sacrificed, and long days of needless suffering incurred by others, will not God require this at some one's hands?

Frequently, hundreds of dollars are expended for new tents, and in beautifying the grounds, and liberally advertising the meetings to the general public; yet unhygienic conditions are allowed here and there to breed pestilence, when the entire grounds could have been kept in a sanitary condition with the expenditure of a few dollars, and a few hours of daily, diligent supervision by proper persons.

It has been my good fortune to attend nearly fifty camp-meetings during the last few years, and without exception I have received spiritual benefit from these important gatherings; but again and again, I have stood at the bedside and witnessed intense suffering, which was evidently the result of neglect to carry out, or inability to secure, proper sanitary conditions. Such occasions necessarily present but meager facilities for the proper care of the sick, so it is doubly important that every precaution be taken to preserve the health of those who attend.

I am prepared to state that at those camp-meetings where proper precautions were not taken to secure pure drinking-water, where the unsanitary conditions of closets and vaults were practically ignored, there was at least five times as much sickness as at those gatherings where these things received the attention that their importance deserves.

Frequently, our camp-meetings are held in shady spots, where the sun does not have free access to disinfect the soil, yet for a quarter of a century these places may have been used by other denominations for similar gatherings, and almost every foot of the surface may be more or less contaminated with typhoid fever and other disease germs. Yet our people, in order to save a few dollars perhaps, use the water from some shallow well, which, under the circumstances, is virtually a cesspool, receiving infected water from this contaminated area. In several instances, I have seen such a well situated in the lowest portion of an old camp-ground, and have observed the surface water, washing this infected area, go directly into the well, and the next day I have been kept busy attending a long list of patients suffering with acute bowel troubles, or coming down with the fever. It is because I have been forced to see so much of this that I feel it my duty to offer a few suggestions.

In such cases, if permission can not be secured to dig a new well remote from the grounds, then one of the first official announcements should be to the effect that there is probably "death in the well," and that the drinking-water should be boiled a few minutes, which would destroy the disease germs, or at any rate render the water comparatively safe.

The vault pits should be dug sufficiently deep to permit a liberal quantity of fresh lime, dry sand, or dry earth to be shoveled into them at least three

times a day. Why should not every spot on our camp-grounds bear witness to the thoroughness with which the light and truth that God has committed to us is carried out? Men should be selected to have oversight of the sanitation of our camp-grounds who firmly believe in inscribing "Holiness to the Lord" on every spot set aside for these great gatherings.

Our dining tents, which are now patronized so liberally, should teach correct principles upon the diet question, just as truly as the servant of God should teach the importance of right habits of thought and action, from the pulpit. If not, why not? To allow the staple articles of diet on these tables to consist of soft, doughy bread and pasty grains, with a marked scarcity of fruit, when it hangs in abundance in a ripe condition in the very orchards surrounding the grounds, certainly tends to check the spiritual benefits of such a meeting.

It is not necessary to present on the tables a great variety of food, but the utmost care should be taken to see that that which is placed on the tables is thoroughly cooked. And as far as all grain preparations and breads are concerned, it is always far better to have them thoroughly subjected to oven-heat than merely kettle-cooked.

It is true that this will, in some instances, necessitate the renting of an extra range at a little expense; but it is also extra expense when some of our laborers, who have grown gray in the Master's service find it necessary to cancel important engagements, where their words of counsel are sadly needed, and then go to our sanitariums to recuperate, because of an oversight in reference to some of these seemingly minor things pertaining to the camp-meeting.

DAVID PAULSON.

### STUDY THE SPELLING BOOK MORE

LAST week we gave the word of the Chicago *Tribune* on the great necessity of the teaching of spelling, revealed by the test made by Columbia University. The following from the New York *Tribune*, April 25, is instructive on the same subject:—

The Columbia University freshmen and sophomores who were put through spelling exercises the other day, probably found the proceedings as much of a strain on their dignity as on their knowledge of orthography.

The spelling book is not commonly thought of as one of the instruments of higher education. The college student is himself thoroughly convinced that he is a man, and not infrequently his teachers and others accept his view of the case, and assume with him the propriety of putting away childish studies, even if he can not always be persuaded to put away childish sports and habits within the college precincts. Such treatment, however, is founded on the presumption that before entering college he has really mastered the childish subjects, that he can spell and punctuate correctly, and write a reasonably good English sentence.

As a matter of fact, however, he is frequently quite unable to do this, but enters college with a woefully defective primary training, goes on with higher studies without making up his preparatory shortcomings, is graduated perhaps with honors, and presents himself at a law office, bank, counting house, or editorial room, with all the pretensions of an educated man, but without the ability to write a presentable letter or a readable paragraph.

Critics of American college education have long recognized this. The Columbia students are probably not one whit behind the average of their student contemporaries, even if they are put back for a moment to grammar-school work. The others ought to be, and one of the best things that our colleges could do would be to follow Columbia's example, force their students to a thorough knowledge of primary branches, and then for the future force the preparatory schools to send up candidates for admission, whose writing and spelling will in truth warrant their putting aside those studies for more advanced work.

The blame for this state of affairs is generally laid upon the preparatory schools. But do they deserve it all? Have they done anything but supply the demand, and send out boys equipped to meet the requirements which the colleges make? If the colleges call for another oration of Cicero or a new book of geometry, the boys on due notice appear, prepared to pass examinations according to schedule.

The colleges themselves have generally acted on Dogberry's theory that "to write and read comes by nature," and, though prescribing strict examinations in Greek, Latin, and mathematics, have taken it as a matter of course that those who could pass such tests must be proficient in subjects supposed—but only supposed—to have been mastered long before. Recently more attention has been given to foundation studies, but the habits engendered by a long experience of perfunctory examination or no examinations at all in English for college entrance, still persist in preparatory schools, and still foster the idea in pupils and parents that English branches do not demand serious attention after the primary school grades have been passed.

Doubtless the schools and academies ought to maintain a higher standard as a duty to themselves and their pupils. But even if they do not do this on their own motion, the colleges can and should force them to it by applying even more rigid tests in English writing and spelling than in the more advanced courses. Shortcomings in classics or mathematics can be made up, for those studies are continued in college; but there is little opportunity in college to supply fundamentals of common-school training as an incident to the little teaching in advanced English commonly given.

If the student does not learn to spell and to write grammatical sentences before he goes to college, the chances are that he will never acquire such knowledge. Thousands of college graduates are without it. They go through life with the stamp of higher education upon them, at every turn finding themselves ignorant concerning the simplest matters, which nobody ever taught them, merely because all their teachers assumed those things to be, as a matter of course, thoroughly understood, or at any rate to be beneath their attention.

If Columbia University, even at the cost of sending its freshmen and sophomores to spelling school, can set the fashion of compelling all college graduates to be thorough masters of primary English studies, it will have made one of the most needed advances in American education. College graduates would not be the sole beneficiaries, but the pupils in all our schools would share with them the advantages of better English training enforced as a preliminary to college matriculation.

### MISSIONARY FARMING AND GARDENING AGAIN

SEVERAL years ago the writer presented the plan of planting a crop for the Lord as one of the means of raising money for carrying forward missionary enterprises, especially for helping in the development of medical missionary work, which at that time was in its infancy. Through the kind co-operation of missionary farmers and gardeners, many thousands of dollars were raised, and have been used in planting missionary enterprises, which have been the means of accomplishing untold good. Comparatively little has been said upon this subject recently, for various reasons, which we need not take the space to explain. Quite a number, however, of those who enlisted as missionary farmers several years ago have continued each year to raise a crop for the Lord, and have sent in the proceeds to the Medical Missionary Board. Others have given a portion or all of the income from the acres devoted to the Lord, to various other charitable and missionary enterprises. Every one who has engaged in this work has reported himself as abundantly blessed in his labor. Missionary farming and gardening is work in which the laborer is certainly doubly blest. In addition to the physical blessing that comes from

outdoor employment, he has the satisfaction of knowing that the energy he is putting into the soil will reappear in a glorified form. What a marvelous transformation!—energy worked into the soil, by means of which the humble earth is converted into corn, or wheat or other products, which are in turn converted into money, and this into books or papers or live missionaries to carry the gospel of healing to thousands of hungry souls, and may be the means of saving scores or even hundreds of lives.

In bringing forward this subject of missionary farming and gardening at the present time, we have a special and most important object to present. At the last meeting of the General Conference it was decided that the denominational school now conducted at Battle Creek, known as the Battle Creek College, should be moved elsewhere for the purpose of developing a model missionary training school, and that the buildings now occupied by the Battle Creek College should be turned over to be used by the Medical Missionary College and the Sanitarium Training School for Missionary Nurses.

The Medical Missionary College now has one hundred and twenty students in attendance, but no building of its own. The Sanitarium Training School for Missionary Nurses has an enrollment of nearly three hundred, and is likewise without a suitable building to be used for dormitories for its students, or as recitation rooms for its classes. In the medical college and the training school more than one hundred and seventy-five class recitations are held weekly, in which instruction is given by sixty-five lecturers, professors, and demonstrators. All this work has been carried on for a number of years with increasing difficulty because of the lack of room, and it has been impossible to do justice to the students in instruction, or properly to care for them. Appreciating this fact, and also to assist the Battle Creek College to carry out the plans that are evidently best for the future development of the school, the General Conference has arranged that the buildings should be purchased for the use of the Medical Missionary College; but to do this not less than one hundred thousand dollars will be required.

It is proposed to secure this money by means of missionary farming and gardening. By the action of the General Conference Committee this plan of raising funds has been especially designated to be managed by, and in the interests of, the Medical Missionary College. To raise the amount of money required within a reasonable length of time will demand the services of not less than ten or fifteen thousand missionary farmers and gardeners. The co-operation of this number of persons, with the blessing of a kind Providence, will, within two or three years at the longest, raise a fund sufficient to purchase the college buildings, and put the college work on a sound basis, free from debt.

The Medical Missionary College receives only missionaries for training, and charges no tuition, hence it has practically no income. The Battle Creek Sanitarium pays the salaries of the teachers, which is no small burden. There being no income, there is no hope that the institution can ever earn the money required for the purchase or erection of the college buildings. The money must be given. There are many charitable enterprises calling for money. It is proposed, by means of missionary farming and gardening, to secure funds for this worthy object without detracting from the income of other equally important missionary enterprises.

We have a great task before us. One hundred thousand dollars must be raised within the shortest possible space of time. Battle Creek College needs every dollar of this money at once to pay for the new buildings that it must erect in its new location, so it is important that we should plant a big crop, and we must take hold of this matter in earnest, and right away.

We earnestly request every Seventh-day Adventist farmer to plant at least one missionary acre. If possible, give two, three, five, or even ten acres to the Lord, but do not fail to mark out one acre at the very least, the full crop of which will be sold when harvested, and every cent of the money received forwarded to the treasurer of the Medical

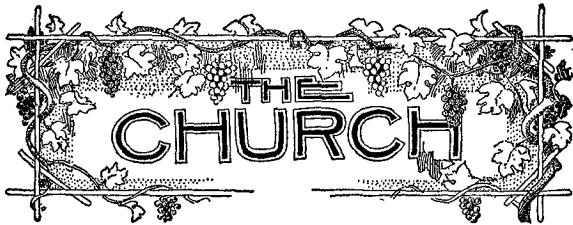
Missionary and Benevolent Association for the purpose of paying for the buildings heretofore occupied by the Battle Creek College, to be used for the training of medical missionaries. There may be those who can afford to dedicate a whole farm to the Lord. Five hundred or a thousand such farms would buy the college in one season, and leave a nice sum for endowment besides.

We are just in the beginning of our medical missionary work. This people is intended to be a medical missionary people. There are greater things before us than we have dreamed of. We need doctors and nurses by thousands to go out as good Samaritans along the highways and byways and the Jericho roads of the world, to give a knowledge of Christ—of salvation for soul and body. The whole world is reaching out its hands toward us. We have mighty principles for saving and healing that no other people possess. We owe a duty to the world which we can not neglect. Here is an opportunity for every man, woman, and child to take part in this work.

You say, "I have not a farm; I live in town." Very well, plant a crop in your garden. Plant peas, beans, onions—anything that can be converted into money, except tobacco or some other positively harmful thing. We draw the line on tobacco and pigs. If you have not a garden, you may be able to get the use of a vacant village lot, or induce some farmer to give you the use of an acre of land, free of charge, or perhaps you can get some one to pay the rent, and help you with a day's work with a team and plow. You may keep a cow and sell milk, or keep chickens and sell eggs (don't kill the chickens). Perhaps your crop is already planted, as orchards, wheat, berry patches, etc. Stake out a certain part for the Lord, or count off certain rows to be designated as sacred to the Medical Missionary College fund. Here is a chance to raise the biggest crop you ever cultivated. By exercising a little personal effort and enterprise you may convert soil into strawberries; strawberries into money, money into a medical missionary college, and, through the Medical Missionary College, into medical missionaries; and through the blessed ministrations of the medical missionaries who may be thus trained, within the next few years you may be represented in the most distant parts of the earth, and may be instrumental in relieving the suffering of thousands, and leading hundreds to a knowledge of the Way of life.

We want, right away, the names of every one who is willing to join us in this plan. Send us your name and address right away. Tell us what you will do, how much you will plant, and what you will plant, and we will put your name on our list of missionary farmers, and send you, free, a small monthly—*The Missionary Acre*—which we are getting out in connection with this work. In this will be reported the interesting experiences of missionary farmers, the names of all who engage in this effort, and a report of the results. We should like to have about ten thousand names within the next thirty days. All letters should be addressed to the *Missionary Acre*, Battle Creek, Mich.

J. H. KELLOGG, Pres. Med. Miss. and Ben. Ass'n.



#### SUBMISSION VERSUS CREED, POWER, AND FORCE

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:19-22.

After the Church has been *fitly framed together*; that is, after it is properly organized, each person filling his appropriate place in the body, its growth is assured by each so following the Lord's counsel as to retain the continued indwelling and guidance of His Spirit. This growth is thus beautifully expressed: "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4:16. Some of the instruction given for developing such growth is found in the following words: "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12:10. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than himself. Look not every man on his own things, but every man also on the things of others." Phil. 2:3, 4. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God." Eph. 5:20, 21.

Having stated how all the members of the Church should care for one another, the apostle proceeds to speak of their demeanor toward the leaders in the work: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." 1 Peter 5:5. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Heb. 13:17. "Rebuke not an elder, but entreat him as a father; and the younger men as brethren. . . . Against an elder receive not an accusation, but before two or three witnesses." 1 Tim. 5:1, 19. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." Verse 17.

To all the flock instruction is given in these words, showing how to proceed in case faults appear in members of the flock: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

The apostles seemed to recognize the fact that when that deference and respect due to those who were really acting as "the Lord's anointed"—filling responsible places in the Church—should be shown, there would be a liability, on the part of such (if self in them was not fully surrendered to God) of becoming lifted up with pride, as though they, of themselves, were superior to their brethren. To guard against this they received cautions, of which the following are samples: "In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus 2:7, 8. "Be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity. . . . Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:12, 16. "Taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter 5:2, 3.

The apostles saw that with one selected as elder, there would be a conflict of self-denial and self. Even among themselves, when personally accompanying Christ, there was a "strife among them, which of them should be accounted the greatest." So, in the Church, after His ascension, there might be a desire for power with some of those chosen as "overseers" of the Church. The very root, from which grow so many sins of the carnal heart, is love "of their own selves." The first advice in genuine service to God is, "Let him deny himself." Of Christ's mission to earth, acting as our example, we read: "Made himself of no reputation, and took upon Him the form of a servant."

The apostles had a knowledge of the fate of Theudas, who had risen up, "boasting *himself* to be somebody." What had been seen in Jewish times was just as likely to develop from human hearts in Gentile times. As Paul at Miletus met the elders from Ephesus, he said to them: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples *after them*." Acts 20: 29, 30. About sixty years after this, in John's time, there was a striking manifestation of this self-exalted work, in the domineering course of Diotrefes, of whom John said: "I wrote unto the church: but Diotrefes, who loveth to have the pre-eminence among them, receiveth us not. [It seems he took the liberty to withhold John's wholesome epistle from the church.] Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." 3 John 9, 10.

In writing to the church in Thessalonica, Paul called their attention more fully to the manner in which this self-exaltation, and love of power, was to be developed in the apostasy of the Church. Speaking of Christ's second coming, and events to precede it, he said: "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2: 3, 4.

We see in this case that the outgrowth of self-exaltation was to result in this great apostasy in the Church. The exaltation of self in the individual dethrones God from the heart, bringing the man directly under the dominion of self, sin, and Satan. As predicted in this scripture, the toleration by the Church of the self-exaltation of the leaders in the Church, resulted in placing in the temple of God (the Church) a head who declared himself as God upon earth to rule the Lord's people.

To avoid being taken in this snare of Satan, the people were admonished to cleave to "the truth," to "the word." Of those who would be involved in this great apostasy, the apostle said, "They received not the love of the truth, that they might be saved." "Who believed not the truth." "God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." As to what truth is here meant we read: "Brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." 2 Thess. 2: 10, 12, 13, 15.

As this "falling away" is traced through the pages of history, there is seen in its growth a departure from the direct teachings of the word of God. Instead of cleaving to the Bible as their only standard of faith, and expressing that faith in scripture language, there came into their teaching a mystical principle of interpretation. Instead of following the advice of Paul, "Consider what I say; and the Lord give thee understanding in all things," they were telling what the Bible meant, their interpretations being often contrary to what the Scriptures in other portions taught. Those who adhered directly to "the word of truth," saw in this "mystery-work" a development of just what the apostle had predicted. As they proclaimed against this innovation, there arose a direct conflict between those who taught plainly stated Bible truths, and those who adhered to creeds formulated by men. The teachers of the creeds, being "high-minded" and self-confident, soon lost the molding influence of the Lord's Spirit in their hearts. And so the people who followed the creed-makers were rapidly corrupted from the simplicity of the gospel.

In the setting up of this "abomination that maketh desolate" (Dan. 12: 11), we see that five distinct steps were taken:—

1. Forming a creed. Expressing their faith in man-made phrases instead of adhering to the word of the Lord.

2. Making that man-made creed a test of fellowship, and denouncing all as heretics who would not assent to the exact wording of their creeds.

3. Making the creed a rule by which all heretics must be tried. Many were thus declared sinners, whose faith was more in harmony with the direct statement of the Bible than that of those who decreed against them.

4. Constituting themselves a tribunal for the trial of heretics, and excluding from their fellowship all who would not consent to their creed. Not content to debar such from church privileges in this world, they declared them subjects for the lake of fire.

5. Having thus kindled a hatred in their own hearts against all who did not conform to their creeds, they next invoked and obtained the aid of the civil arm to torture, and kill with sword, with hunger, with flame, and with the beasts of the earth, those whom they had declared unfit to remain in this world.

Then appeared on the stage of action one class of professed Christians with a head over them, actually declaring that he was "God on earth," persecuting another class of Christians who were conscientiously following the Lord and His word—a class of whom it might be said, in the light in which God views them (as was said of the ancient worthies), "Of whom the world was not worthy." Heb. 11: 38.

J. N. LOUGHROROUGH.



#### GOD'S LAW OF GIVING IN NATURE

"THE law of giving is written in the universe. Take a glance at the relations naturally existing betwixt our physical beings, on the one hand, and the trees, shrubs, and flowers on the other. Tree and plant life ministers to man and animal, and man and animal in turn minister to tree and plant. The latter fill the air with oxygen, that vital element without which human beings can not exist. And man and animal in turn give off carbonic acid gas, without which tree and shrub would perish. More than this: God has wonderfully ordained that the trees and plants *must* set loose, or give off, the oxygen, before it is possible for them to receive the carbonic acid gas.

"The flowers breathe fragrance and unfold their beauty in blessing to the world. The sun sheds its light to gladden a thousand worlds. The ocean, itself the source of all our springs and fountains, receives the streams from every land, but it takes to give. The mists ascending from its bosom fall in showers to water the earth, that it may bring forth and bud.

"The angels of glory find their joy in giving,—giving love and tireless watch-care to souls that are fallen and unholy. Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know.

"But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus, we see that it is the glory of our God to give. 'I do nothing of myself,' says Christ; 'the living Father hath sent me, and I live by the Father.' 'I seek not mine own glory, but the glory of Him that sent me.' In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings; through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great GIVER, the law of life."

All nature obeys the law of God, the law of life, the law of giving. Only man stands rebellious

and out of harmony. Man is a free moral agent. God has left him free to choose whether he will live to give, or live to grasp. He can exist for self, or he can live for others. But with his selfish, self-serving heart, he stands in rebellion against the grand principle of giving everywhere else manifested in the universe. But his Saviour calls upon him in pleading tones to come and yield his spirit to the GIVING SPIRIT,—to become one in spirit, purpose, and life with God and the angels of heaven.

"If thou knewest the gift of God." The gift of God, accepted in its fullness, is the gift of giving. Said Christ, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

The crowning act of giving in the life of Christ was His giving himself unto death—even the death of the cross. Yet He declares that this experience is His glory. "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name."

With Christ, to be glorified was to give His life,—the last full measure of devotion. He was glorified in His death, and His death was His crowning glory. And thus, in that last fond prayer in the garden, He pleads: "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." But He was pleading for death, and this was the glory He had with the Father before the world was.

When, before this earth was created, the Father and the Son looked down through the dim vista of sin-stained, saddened centuries that were to come,—along the waste lapse of time made terrible by rebellion,—then it was, in that elder day, that Christ offered himself a sacrifice for man. He was the Lamb slain from the foundation of the world. Then it was that He surrendered and gave himself to death, and that was the glory that He had with the Father before the world was. Long were the Father and the Son closeted together, each pouring out His soul. The one was offering His life, the other was accepting the sacrifice. The Son gave His life, the Father gave His Son. Could it be that even Divinity felt the need of this most blessed, most exalting, most purifying experience?

Then it was that Satan rose in rebellion, because he thought that Christ received too much attention and too much glory from the Father. He thought that he was slighted. Little did he know that this attention was a time during which sacrifice was studied, and that this glory spoiled the grave.

To the woman of Samaria Jesus said: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water. . . . Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

At another time, kneeling down in prayer, the Master said: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." The cup which Jesus drank contained the water of life—but the life by the way of the portal of pouring out His soul unto death. And this is the living water and the living way that Jesus offers to all who would follow Him, to all who would be a part of the life from above, to all who will recognize and know that in the womb of the gift of giving is the gift of eternal living.

P. T. MAGAN.



— On the 7th and 8th inst. there passed through St. Paul, Minn., 7,500 west-bound home-seekers.

— A \$30,000 shortage has been discovered in the accounts of the treasurer of Colorado Springs, Colo.

— The Cuban Commission returned to Havana the 5th inst. It will be interesting to note what their report will be.

— Over 760,000 English coal miners threaten to strike "unless the coal-tax resolution in the House of Commons is withdrawn."

— The number of Italian emigrants already booked to leave their country for the United States during this month, is 40,000.

— The United States has received an apology from Venezuela "for the arrest and fining of Consular Agent Ignacio Baiz, of Barcelona, and restitution will be made to him."

— John D. Rockefeller, the oil magnate, recently told his son's Bible class (in the Fifth Avenue Baptist Church, New York) that he paid \$23,000,000 a year to laboring men. But how much did the laboring men pay him?

— A syndicate composed of J. Pierpont Morgan & Co., Baring, Magoun, & Co., the National City Bank, the New York Life Insurance Co., and the Mutual Life Insurance Co., has subscribed for \$50,000,000 of the new British war loan of \$300,000,000.

— The mayor of Jacksonville, Fla., is appealing for help for the 10,000 persons made homeless by the recent fire. The fire burned to the ground 148 blocks, and not a church is left in the city. The mayor says that "money remittances should be made to A. M. Ives, treasurer."

— The corn market has been "cornered" by a speculator on the Chicago Board of Trade who "has the gamblers in that cereal at his mercy, and fixes prices as he pleases." Many have lost heavily, and, "driven to despair by their losses, May 4 two young men attempted to commit suicide."

— The Clerical Union of the city of Buffalo, N. Y., is putting forth every effort to close the Pan-American Exposition on Sunday. They recently threatened to "take the matter of Sunday opening, even on a limited scale [the Midway amusements], to the courts."

— The "committee on indemnity" at Peking, China, have asked China to pay \$273,000,000. France, Germany, Japan, and Russia agree that China should secure this amount by raising her customs duties. On the other hand, England and the United States object to this plan, the aim of the latter being to "open all China to trade, not merely the treaty ports."

— In a recent issue of the Turkish sultan's official organ, the *Sabah*, is found the following: "The Christian missionaries are anarchists who are undermining the foundations of the Ottoman Empire. They are *giaours*, who presume to advocate a heathen's belief in opposition to Mohammedanism. In the future, missionaries will not be allowed to open schools. The government will retard their activity wherever possible."

— Recent dispatches from Berlin announce the discovery of "a gigantic conspiracy in Russian Poland, which has been followed by a large number of arrests. Six hundred persons who were suspected of being anarchists were imprisoned in the citadel at Warsaw. These included all the passengers on a train, numbering 200. The districts of Sosnowice, Siedlce, and Dombrova have been occupied by Cossacks."

— Anticipating the rush of visitors to the Pan-American Exposition, certain capitalists built "the mammoth Slatler Hotel, with nine acres of sleeping-rooms, three miles of halls, and a dining-room to feed 5,000 persons." May 3 there were 286 hotel employees on duty, and but "one guest, Mr Wilson, of New York, who humorously complained, to the officers, of inattention on the part of the servants, and announced that he would leave the next day. The management began at once looking for some one to take his place."

— An exchange states that last week, at Columbia University, "instead of the regular lecture in the department of English, the members of the sophomore and freshmen classes were subjected to spelling tests. The instructors are seeking practical proof or disproof of the charge that college men can not spell correctly. The department will not announce the actual results of the tests up to date, but it is known that the percentage of errors in spelling comparatively simple words was surprisingly large. The tests will probably result in the establishment of a college class in spelling as an adjunct to the department of English." Such a spelling class is sorely needed in most colleges and universities of this country.

— Forest fires are the cause of much damage in Wexford County, this State.

— Australia has vast coal fields, which have so far been practically untouched.

— Ex-Governor Hogg, of Texas, has been offered \$3,000,000 for his interests in the Texas oil fields.

— The anti-imperialists recently objected strenuously to Harvard University's giving to President McKinley the degree of doctor of laws.

— A State coal-mine is soon to be opened in New Zealand "to supply the government railways with coal, and to keep down the prices."

— Germany will forbid the employment of saccharine, "except when it is recommended for therapeutic purposes," as its use is very injurious.

— The Standard Oil Company has just declared a dividend of \$12 a share, making a total of \$32 per share thus far this year. Last year the total dividends, per share, were \$48.

— Civil government was established in the city of Manila, Philippine Islands, the 3d inst., "preliminary to the inauguration of a general civil government."

— The present population of London, including the city itself and "twenty-eight metropolitan boroughs, forming what is termed the administrative county of London," is 4,536,034, an increase of 308,717 since the previous census.

— "A strange phenomenon was recently witnessed in southern Italy and Sicily," says the *Scientific American*. "This was a heavy red cloud which extended over this territory, and the rain resembled drops of coagulated blood. This phenomenon, which is called 'bloody rain,' is attributed to dust from the African deserts transported by heavy south winds."



#### GENERAL MEETING IN INDIANA

THE first general meeting since the General Conference, was held at Indianapolis, Ind., May 3-5. There were present Elders A. G. Daniells, W. W. Prescott, A. T. Jones, P. T. Magan, W. C. White, and, as Sister White and her party were starting westward just at this time, she went by way of Indianapolis, and was also present.

By the Testimony during the General Conference, published on page 419 of the *Bulletin*, the true situation was made plain. The brethren who had led in the wrong course confessed to this, and placed themselves in the attitude of perfect willingness to aid in every way possible in putting the affairs of the Conference on a better basis. At the time of the General Conference, the Indiana Conference Committee tendered their resignation. But as this was a matter to be considered by the people of the Indiana Conference rather than by the General Conference, it was thought best to convene a special session of the Indiana Conference. Although the notice was short, the response was hearty, and a good representation from all the State was present, about one hundred and twenty delegates being in attendance.

The principles and spirit that had characterized the course of the General Conference just closed were continued in this general meeting and conference in Indiana. Everything was done openly, with all the people present. Everything was stated candidly, and made plain to all, that all the people might know all that was done, and should themselves be the principals in the doing of it. Since they, the people of the Indiana Conference, are the Indiana Conference, what was to be done in this Conference, as of the Indiana Conference, must be done by the people. Therefore, it was essential that everything should be plainly stated and thoroughly known by the people who were to do what must be done.

The meeting began Friday evening, with a sermon by Elder Daniells, from the expressive words of Joshua 3:5; 4:24: "Sanctify yourselves: for to-morrow the Lord will do wonders among you." "That all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the Lord your God forever." The Lord is ready to do wonders with His people. All that is needed is that the people sanctify themselves, cut themselves loose, and set themselves apart from the world, and all that is of it, that God may

— The Japanese cabinet has resigned.

— Outbreaks against Turkish rule recently occurred in Macedonia.

— Hawaii has decided to give ex-queen Liliuokalani \$25,000 a year.

— The New York University's Hall of Fame will be dedicated the 30th inst.

— By the breaking up of the St. Clair River ice jam, 200 vessels are released.

— The National Council of Mothers will convene in Columbus, Ohio, May 21-24.

— Governor Dietrich, of Nebraska, has resigned, and is succeeded by Ezra P. Savage.

— The convention of the American Anti-Saloon League will be held in Washington, D. C., December 3-5.

— The discovery of some springs of lubricating oil in western Wyoming, is causing considerable excitement.

— Five large shipbuilding concerns of New York City are about to build in that city the largest dry dock in the world.

— A steel combine, formed by Philadelphia capitalists, is to be located at Sault Ste. Marie, Ontario. Capitalization, \$117,000,000.

— Rear-Admiral Cromwell has relieved Rear-Admiral Schley of the command of the South Atlantic squadron of the United States navy.

— Mrs. Mary Sankey, mother of the famous gospel singer, Ira D. Sankey, died at her home in New Castle, Pa., the 3d inst., aged ninety years.

— The British ambassador at Washington has received from Secretary Hay "the draft of a new canal treaty, having neutrality as a basic principle."

— Recent dispatches state that "the friendliness between Russia and France has caused closer relations between Germany and England, with a possible alliance of the latter against Russia."

— On the 9th inst. a French syndicate loaned Russia 425,000,000 francs, or \$85,000,000. The syndicate is backed by the Bank of France, the Credit Lyonnais, the Rothschilds, and other French banks.

— Because of a strike, the street cars of Albany, Troy, Cohoes, Watervliet, and Rensselaer, N. Y., are not running. Among some of the demands of the strikers is one requesting the company to discharge seven non-union men.

— Bessarabia, Russia, is suffering from starvation and typhus, dispatches stating that "seventy per cent of the people in the district have lost all their horses, and are without seed for spring sowing."

— The Pan-American Exposition at Buffalo, N. Y., opened its gates the 1st inst. However, not over 1,000 paid admissions were sold on that day. The formal opening will take place the 20th inst.

— From India it is reported that "300 troops have been dispatched to the Sialkot district, to suppress plague riots. Twenty-five villages are in revolt, and several hospital assistants have been killed or wounded."

— J. Pierpont Morgan and his associates have purchased "a controlling interest in the Leyland steamship line, which owns sixty-five vessels employed in the Atlantic, Mediterranean, and West Indian trade." Mr. Morgan paid a very high rate for these vessels — at least so say the English.

— General Waldersee has informed the ministers of the Powers in China that 6,000 men should garrison the Tien-tsin district. Of this force England, France, Germany, and Japan are to contribute 1,400 each, Italy furnishing 400 men. In order to garrison Shang-Hai-Kwan, France, Russia, Great Britain, and Germany "are to contribute 300 men each, and Italy one company until the forts are razed. So long as any forces occupy Chinese territory, the foreign military commanders must exercise the full authority of a civil administration, according to the principles established at The Hague in 1899. War-ships in the Pei-ho will preserve communication with the international fleet at Taku." This does not look like early peace in China.

have full possession. The word was well received, and the Spirit of God witnessed to it.

Sabbath morning at 8:30, Brother Prescott gave one of the best Bible studies that ever I heard, from 2 Cor. 3:1-6; 4:1-7, on the ministry of the Spirit of life. Words can not describe it, but a careful reading of the Scriptures used will give an indication of the line of study. The Spirit of God was present in power, giving light and life, and deeply impressing conviction of truth, privilege, and duty.

At eleven o'clock Sister White spoke with her usual power and solemn impressiveness, on the love, the presence, and the ready helpfulness of Christ to all.

At two o'clock the Sabbath-school lesson was studied. The house was so full that, instead of reciting by classes, all joined in a study of the lesson of the Sanctuary, led by Brother Prescott. Beautiful lessons were found on the meaning of the earthly sanctuary, as a parable for the time then present, signifying that the way into the holiest of all was not made manifest while the first tabernacle was yet standing; and, upon the manifestation of that way into the holiest of all, since the first tabernacle is not now standing; hearts were made to burn as it was seen that Christ alone is the Way into the holiest of all; that Christ is the great object and the meaning of the parable, as in all things of God He is the Way.

At three o'clock the writer followed with a discourse on the priesthood and ministry of Christ as the pattern of the priesthood and ministry of Christians. For of us it is written: "Ye are a chosen generation, a royal priesthood," and "all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." 2 Cor. 5:18. Christ was made priest "after the power of an endless life." Heb. 7:16. And it is only "the power of an endless life" that can ever make anybody a priest and minister of God. It is only an endless life, of which we are the ministers. God has committed to us the word of reconciliation. 2 Cor. 5:19. That word is the word of life, eternal life. It being thus only an endless life, of which we are ministers, it is impossible for any one to minister that which he has not. Then, except we be possessed of endless life, our ministry, as of God, is nothing. This simply expresses the great truth that every man must himself be that which he calls others to be, or his call is in vain. No man can minister that which he has not. And in this, as in all other things of Christ, full provision is made, because, though "the wages of sin is death," "the gift of God is eternal life through Jesus Christ our Lord." Endless life is a free gift to every soul, and every one can have it by believing in Jesus. He that believeth on the Son hath everlasting life.

At the close of the Sabbath, there was taken up the business of the Conference. At 7:30 Elder Daniells was to preach; but the business meeting was so spiritual, and therefore so interesting, that it was the unanimous choice that the business meeting should continue. And throughout, the proceedings were not distinguishable in spirit from the meetings that had been held even on the Sabbath; because the same principles were simply continued in the business meetings that had been dwelt upon in the Sabbath meetings. The people themselves did the business; they themselves named the committees.

Sunday morning at 5:20 there was a Bible study led by Elder Prescott on the kingdom of God of Dan. 2:44. At 8:30 Sister White gave counsel, clear and direct, on the situation as it was in Indiana. It was accepted by all; and all willingly began to act in accordance with it. At 10:30 the writer delivered a discourse on the power of that endless life by which alone men are made priests and ministers of God. It is found only in the righteousness of God, which is by faith of Jesus Christ; for "in the way of righteousness is life; and in the pathway thereof there is no death;" "Righteousness delivereth from death;" and the gospel is the power of God, because therein is the righteousness of God revealed. This was followed in the interval before the afternoon meeting, by a Bible study with the ministers and other workers of Indiana, led by Elder Prescott, on the development of the truth in the book of Daniel, leading up to the finishing of transgression, the making an end of sins, and reconciliation for iniquity, and the bringing in of everlasting righteousness, the sealing up of the vision and prophecy, and the anointing of the Most Holy, by the coming and the sacrifice of Christ, and His ministration in the sanctuary, and the true tabernacle, which God pitched and not man. At noon, Sister White and her party departed for the West.

At 3 p. m. there was again a business meeting of the Conference, which was but a continuation in principles and spirit of the other meetings that had been held. All the committees reported; their

reports were freely considered and adopted, in great spiritual blessing. When the Finance Committee reported, there was the period of greatest blessing. The Spirit of God came upon dear Brother M. Hill, and he delivered one of the most thrilling exhortations that it was ever my privilege to hear. And to this statement I know that all who were present will say "Amen."

The new Conference Committee, unanimously elected, are: President, Ira J. Hankins. Executive Committee: P. G. Stanley, Enoch Swartz, J. H. Crandall, and R. O. Ross, M. D. As Sister Thompson is called to work in another State, Sister A. L. Miller was chosen as Sabbath-school Secretary.

This business meeting closed about six o'clock, in full unity of the brethren, with the deep and heartfelt doxology, "Praise God, from whom all blessings flow."

The closing service was at 7:30, in a discourse by Elder Prescott, on "He that shall endure unto the end, the same shall be saved."

At the end of the discourse the meeting was closed, and the brethren departed to their homes in good cheer, of good courage, with the set purpose of "endeavoring to keep the unity of the Spirit in the bond of peace." There are better days for Indiana, and for all the field; for this meeting made it perfectly plain that the good work of reorganization which God began in General Conference, He will continue in the field until all the Conferences shall be reached and touched with the new life and power which have come down from heaven to water and revive His thirsty heritage. And let all the people pray that thus it may be, and more and more.

ALONZO T. JONES.

#### ANOTHER SHRINE AT WHICH TO WORSHIP

The past week has been one of great excitement in Menominee, Mich. Sunday morning a number of Polish Catholics were engaged in great revelry at the home of one Czarnetzki, on Wells Street, when suddenly one of the company, a little more devout than the rest, began to feel some remorse of conscience for such conduct on the Sabbath (?), and looking toward a picture of the sacred heart hanging near by on the wall, discovered what since has been the object of curiosity and wonder for thousands who have visited the place to see it.

The heart of Christ was bleeding,—yes, from the hands, and feet, and heart of that picture there was dripping slowly a thin red substance resembling blood. It continued several minutes, then ceased, and the last drops dried on the spot, where they have since been examined by thousands. Many remarks and criticisms have been offered by the visitors, but the Catholics bow in reverence before it, and with weeping and wailing, confess their sins, and make vows of consecration.

To witness the scene is sufficient to move one's heart with pity. Oh, that the truth of the everlasting gospel might reach these yearning souls! How unprepared they are to resist the greater deceptions that are yet to come. The true cause of this mystery has not yet been discovered; but should it be believed to be of supernatural origin, it is but a foreshadowing of what we may expect from him who works with all deceivableness of unrighteousness. 2 Thess. 2:10.

He "deceiveth them that dwell on the earth." Here a power is brought to view that is to deceive the world. Does God deceive His people?—No, no! There is one deceiver, and as is shown by the last verses of the same chapter, it is he who demands the death of God's servants. That power is easily identified, and it is written: "He doeth great wonders" to deceive them that dwell upon the earth. These deceptions are manifold:—

First: Catholicism is the prevailing religion in this city, and this marvelous demonstration has already caused many to believe that God is on the papal side, and that, after all, to them are granted divine favors that others do not have. All manner of suggestions can come from the author of the mystery to the mind that is uninformed in the truth as revealed in the word of the Lord, concerning this power.

Second: The wonder happened on Sunday, and as the Sabbath truths have been presented here of late, and men's minds have been seeking excuses for continuing in the transgression of the Sabbath commandment, that they may obey the voice of the papacy in observing Sunday, this comes to them as timely evidence. If God, as they believe it to be of God, should be so grieved at the carousals of these people on Sunday as to bring blood from the picture of His Son, as a manifestation of that grief, that day must indeed be sacred. O foolish Menominees, who hath bewitched you?

Still again: The worship of images and sacred pictures is revived in untold measure. Thousands

of dollars have already been offered for this bleeding heart, but as yet the family deem it too sacred to let it pass from their home, and hundreds are flocking there to bow before it and worship.

We are living in times of wonders, not wonders from the God heaven,—His wonderful love was long ago demonstrated,—but the marvelous workings of iniquity. "Whose coming is after [at the time of] the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved." 2 Thess. 2:9, 10.

C. A. WATKINS.

#### WISCONSIN

BETHEL.—There were twelve persons baptized by Professor Tenney and the writer at Bethel, Wis., May 4. All these were students in the schools, or else had been during the year. The day was beautiful, as only a lovely, budding May day can be, and the whole assembly of perhaps two hundred persons, was in accord with the glory of the day.

After a discourse on the subject of baptism, the congregation formed in marching order, with the candidates at the head of the column, as a singing choir. Going forward, they sang, "Blessed Lord, how much I need thee," "Jesus my Lord, to thee I cry," and, lastly, "Take me as I am."

A sweet spirit of solemnity and joy rested upon all present. Professor Tenney, though ordained last June, had not previously administered the divine rite. The first candidate he immersed was his own son. Almost all eyes were wet with tears, and remained so to the close of the service.

Among the twelve was an Oneida Indian girl, who came to the school from a settlement of Oneidas west of Green Bay. She is preparing for evangelistic work among her people, and gives promise of being quite capable. She is one of a company who accepted the truth last season through the labors of Elder Hill, an Indian minister who came to Wisconsin one year ago.

WM. COVERT.



#### ADDRESSES

THE address of Elder J. W. Collie is changed from Battle Creek, Mich., to Stratford, Ontario, until further notice.

Mrs. Lizzie Hoover, 506 E. Broadway, Council Bluffs, Iowa, desires the address of Martha J. Delhorbe.

#### MEDICAL MISSIONARY TRAINING SCHOOL

FIFTY young men and women of mature age, possessing a solid, substantial Christian experience, who have already had some experience in working for others, can be received immediately into the Chicago Medical Missionary Training School. Our large cities are ripe and ready for aggressive work, but those who will attain to the highest success in this work, must secure both training and experience.

Our Medical Missionary Training School in Chicago affords this opportunity for those who feel that they have been called of God to enter our large cities. The class instruction covers, in one year, essentially the same ground as the first year of the Battle Creek Sanitarium Training School. In addition, there is almost an unlimited opportunity for coming in personal contact with whatever class of society the worker's capacity enables him to reach.

The new class forms July 1, although students can be advantageously received before that date. The expense for board and room may not exceed two dollars a week, and many of those who are active and energetic, and have learned to use their time to the very best advantage, will be able to earn their expenses.

Write at once for application blank, and also send in the names of several of the brethren in responsible positions with whom we can correspond for reference. It is hoped that church elders and ministers will co-operate in selecting a valuable corps of laborers to be trained for work in these most neglected of all fields—our large cities.

DAVID PAULSON

1926 Wabash Ave., Chicago.

**WANTED**

The name and address of every Seventh-day Adventist farmer. The American Medical Missionary College is just starting a little paper, a copy of which they wish to send to every Seventh-day Adventist farmer. The subscription price will be ten cents a year. The first number will be sent free to every farmer who will send his name and address within the next thirty days. We have a special proposition to make to missionary farmers which they can not afford to miss. Something good to think about; something good to read about; something good to eat; something they all will appreciate. Send us at once a postal card bearing full name and post-office address, including State. Address *Missionary Acre, Battle Creek, Mich.*

**NORTHERN MICHIGAN, ATTENTION!**

A LOCAL camp-meeting will be held at Alpena, Mich., June 13-23. Ample ministerial help will be provided, and we expect a representative from the Sanitarium. We would urge our brethren and sisters in northern Michigan to plan early to attend. Come, and bring your children. We expect much of the blessing of God. Let us lay aside our worldly cares, and spend the time of this meeting in seeking God, and in receiving the rich blessings He is now pouring upon His people. We have come to an important time in the work here in Alpena, and we earnestly desire that this meeting be a success. We ask your prayers to this end. Then let us all make a general rally. Our books and tracts will be on sale. Those who wish a tent should address M. C. Guild, 209 Dunbar St., Alpena, Mich.

**CONFEDERATE VETERANS' REUNION**

THIS meeting will be held at Memphis, Tenn., three days, beginning May 28. The citizens of Memphis have contributed one hundred thousand dollars to meet the expenses of this reunion. Seventy-five thousand soldiers and visitors are expected at that time.

A memorial was presented at the recent General Conference asking that body to take cognizance of this important event, and arrange for a representation of our work by the distribution of reading-matter at that time. A committee was appointed, and its report suggested the distribution of ten thousand copies of a daily paper during the three days of the reunion. It also suggested that headquarters be secured in the city during this time, and that the Review and Herald, Pacific Press, Good Health Publishing Company, and the Religious Liberty Association be asked to each send a supply of suitable literature for distribution. The report of this committee passed unanimously in open session of the Conference, and Elder Bollman was appointed editor of the daily paper, and the Southern Union Conference was empowered to appoint a business manager of the enterprise.

Here is a grand opportunity to put the truth into the hands of men who will carry it into thousands of homes throughout the entire South. As nearly as can be estimated, this work will cost \$500. About \$135 has already been pledged, leaving a balance of \$365 yet to be raised.

Now we would say to our brethren and sisters everywhere, that we hope the Lord will put it into your hearts to contribute enough to make up the \$365. We trust you will respond immediately by sending contributions, addressed to I. A. Ford, 243 S. Boulevard, Atlanta, Ga., or to H. M. Mitchell, treasurer of the General Conference, Battle Creek, Mich., and receipts will be forwarded immediately for whatever amounts may be received. Should more than enough be given to pay the expense of this effort, the money will be used in the prosecution of the work in the needy South.

As before stated, this is a wonderful opportunity to place the truth before the public. These aged veterans are men of mature years, established in life, with numerous children and grandchildren, and the reading-matter they carry into their homes will be a means of diffusing the truth everywhere throughout the great Southern territory, at a nominal expense; and as our literature is carried to their families, advertising our work extensively, the books and papers thus distributed will not only be read, but other books and publications will be seen advertised in connection with the reading-matter, and orders will be sent for publications, which will carry the seeds of truth still farther to all portions of the South. Reader, will you send a donation immediately to aid in this work?

We have but a few more years in which to work, and every notable gathering in which thousands are assembled should be permeated with our reading-matter, so that our work may be advertised throughout all parts of the world. Let us work while the day lasts, realizing that the night in which no

man can work is fast approaching. Who will respond now? Let no delay mark our efforts in this direction, as the time is short before the reunion, and reading-matter should be furnished and the expenses met immediately; so please send your offerings immediately.

J. E. WHITE,  
S. H. LANE.

**CAMP-MEETINGS FOR 1901**

EASTERN UNION CONFERENCE		
Pennsylvania, Erie,	June	6-16
Maritime Provinces,	June	6-12
Atlantic,	June	13-23
Quebec,	June	13-23
New England,	June	20-30
SOUTHERN UNION CONFERENCE		
Graysville, Tenn. (educational institute),	June	5-26
Cumberland,	June	28-
Louisiana, Crowley,	July	12-
Mississippi,	July	26-
Georgia,	Aug.	9-
North Carolina,	Aug.	23-
Tennessee River,	Sept.	9-
Alabama,	Sept.	20-
Florida,	Nov.	11-
LAKE UNION CONFERENCE		
Wisconsin, Grand Rapids,	June	12-23
Michigan, Alpena,	June	13-23
Ontario,	June	20-30
NORTHWESTERN UNION CONFERENCE		
Iowa, Des Moines,	May 30 to June	9
Minnesota, Anoka,	June	4-12
SOUTHWESTERN UNION CONFERENCE		
Arkansas,	July	18-29
Kansas,	July 25 to Aug.	5
Missouri,	Aug.	1-12
Texas,	Aug.	8-19
Oklahoma,	Aug.	15-25
Colorado,	Aug. 28 to Sept.	9
PACIFIC UNION CONFERENCE		
Upper Columbia, Waitsburg, near Walla Walla, Wash.,	May	16-26
North Pacific, Sunnyside, near Portland, Ore.,	May 23 to June	2
California, Oakland,	June	4-16
EUROPEAN UNION CONFERENCE		
Norway,	May 23 to June	2
Denmark,	June	6-16
Sweden, Orebro,	June	20-30
Switzerland,	July	4-14
Germany, Friedensau,	July	18-28
British; London,	Aug.	2-12

The presidents of the Union Conferences are requested to forward to the office of the General Conference the location of the various meetings as soon as determined.

**GENERAL CONFERENCE COMMITTEE.****DIRECTORY OF GENERAL CONFERENCE AND UNION CONFERENCE ORGANIZATIONS**

**GENERAL CONFERENCE COMMITTEE:** H. W. Cottrell, A. G. Daniells, I. H. Evans, C. W. Flaiz, Frederick Griggs, S. N. Haskell, G. A. Irwin, A. T. Jones, J. H. Kellogg, R. M. Kilgore, W. T. Knox, D. H. Kress, S. H. Lane, J. N. Loughborough, C. McReynolds, O. A. Olsen, J. C. Ottosen, David Paulson, W. W. Prescott, H. F. Rand, A. J. Read, E. A. Sutherland, E. J. Waggoner, W. C. White. (The other member will be chosen later by the Committee itself.)

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**SOUTHWESTERN UNION CONFERENCE:** *President,* R. M. Kilgore; *Secretary and Treasurer,* I. A. Ford. *Executive Committee:* R. M. Kilgore, Smith Sharp, Irving Keck, W. J. Stone, S. M. Jacobs, J. E. White, A. F. Harrison, S. B. Horton, J. O. Johnston, O. M. Hayward, I. A. Ford.

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**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.

**FOR SALE.**—Cheap for cash, six acres, in fruit; ten-room house containing pantry and closets; large cistern; barn, etc.; near school. Correspondence solicited. Address Ida Carmichael, Keene, Tex.

**WANTED.**—Employment by Armenian brother aged 35. Has worked in factories, grocery and shoe business, farming, etc., has some education and speaks English. Address Jacob Gregory, care G. H. Trigg, Sanitarium, Battle Creek, Mich.

**FOR SALE.**—Eighty-acre farm two miles from Quincy, Mich. Brick house, good water; also tenant house and fruit. Everything in good condition. Two miles from Seventh-day Adventist church. Address E. Warner, Quincy, Mich.

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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.....	8.50 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 Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atl'ntic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.25		8.45	pm 12.08	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.32	pm 6.00	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.22	pm 6.48	4.10
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	4.58	9.43		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.02		pm 4.13
Susp. Bridge.....					5.17		4.33
Niagara Falls.....					5.30		4.40
Buffalo.....				am 12.20	6.14		5.30
Rochester.....				3.15	10.00		8.40
Syracuse.....				6.15	pm 12.15		10.45
Albany.....				9.05	4.50		pm 2.50
New York.....				pm 1.30	8.45		am 7.00
Springfield.....				12.15	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. Accom.	*Pacific Express.
Boston.....						pm 3.30	pm 6.00
New York.....						6.00	am 12.10
Syracuse.....		pm 2.00				am 2.00	pm 12.25
Rochester.....		11.30				4.05	pm 2.25
Buffalo.....		am 1.20				5.20	pm 3.50
Niagara Falls.....		2.20				6.02	pm 4.32
Falls View.....						6.34	5.05
Detroit.....	pm 8.20	8.25	am 7.15		pm 12.40	pm 4.35	am 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 3.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	4.35	3.50	9.05	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.15	4.28	10.00	3.35
Niles.....	3.15	1.22	8.25		6.05		5.05
Michigan City.....	4.28	2.20	4.45		7.05		6.01
Chicago.....	6.30	4.00	6.40		8.55		7.50

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

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BATTLE CREEK, MICH., MAY 14, 1901.

#### EDITORIAL CHANGE

AMONG the changes effected since the session of the General Conference, the readers of the REVIEW will observe that which relates to the editorship of our denominational paper. Elder A. T. Jones is this week succeeded as editor-in-chief by Elder Uriah Smith, who for forty-seven years has been connected with the editorial department of the REVIEW AND HERALD.

By this change Elder Jones is again free to engage in evangelistic work in the field. Our people, who have hitherto been so richly blessed in listening to his stirring messages, will be pleased to learn that similar privileges await them. Moreover, the large family of REVIEW readers will be assured that the paper will continue to exert an increasing influence for good, under the efficient management of Elder Smith, who has so long and so helpfully ministered to our people in every land, through the columns of the REVIEW.

It is therefore believed that this change will meet with the approval of all. Let our people everywhere pray that the truth may still be advanced and God's name be glorified by the further ministry of these faithful laborers.

A. G. DANIELLS,  
Chairman Gen. Conf. Com.

ELDER S. H. LANE will meet with the Kalamazoo (Mich.) church, Sabbath, May 18. Baptism after services.

#### SABBATH, JULY 6, 1901

It was recommended by the General Conference just closed that the first Sabbath in June be appointed as a day for a special collection in behalf of the fund for the payment of the obligations upon the Christiania publishing house. In view, however, of the shortness of the time in which to bring this matter in any satisfactory way before all the churches, it has been decided by the General Conference Committee to postpone the time for the collection one month, and to appoint Sabbath, July 6, as the day for this purpose. This postponement will give opportunity to consider this important matter at all the camp-meetings which will be held during the month of June, and to make provision for bringing it before all the churches. In the meantime the money required for making the July payment, eleven thousand dollars, will be provided by a temporary loan, depending upon the results of the collection to repay this loan. There will be no difficulty in raising the whole amount needed at this time, *if each one will do what he can*. There need be no lack of funds for carrying forward this work, if each one is faithful in handling to the glory of God the funds intrusted to him. Let each one inquire, "Lord, what wilt thou have me to do toward relieving thy work in the earth of its embarrassment?" and the Lord will care for the needs of His own cause. Begin to think and pray over the matter at once, and Sabbath, July 6, will find each one ready with his offering.

W. W. P.

#### A GOOD OFFER

*Medical Missionary and Gospel of Health and Good Health* magazine will be sent to any address on receipt of one dollar. One journal may be sent to one address, and one to another. Address Medical Missionary Pub. Co., Battle Creek, Mich.

#### THE MISSIONARY MAGAZINE

BEGINNING with the July number, the *Missionary Magazine* will be enlarged to the same size of page as *Good Health*, and there will be two columns to the page, instead of one, as at present. The number of pages and the price will remain the same as formerly. By recommendation of the General Conference Committee the following persons will act as editors: W. W. Prescott, field secretary of the Mission Board; W. A. Spicer, corresponding secretary of the Mission Board; and Mrs. E. H. Whitney, who has been for several years one of the editors of the *Medical Missionary*. Hereafter, the *Missionary Magazine* will deal with the whole field of missionary effort, both medical and evangelistic, in its reports and general articles. An earnest effort will be put forth to make the magazine what it ought to be,—a means of stimulating an intelligent interest in the rapid spread of the advent message among all nations, and of guiding the streams of consecrated benevolence to the most needy parts of the work. To accomplish these ends in the most satisfactory degree, it is necessary that every member of the Church should read the magazine each month. Do you have it? If not, be sure to send in your subscription without delay. Price, fifty cents a year; to foreign countries, seventy-five cents. Address the Mission Board, Battle Creek, Mich.

W. W. P.

#### CHRISTIANIA PUBLISHING HOUSE

It is quite generally known to the readers of the REVIEW that our Christiania publishing house, situated at Christiania, Norway, has been, and still is, deeply involved in debt. For some time Christiania has been suffering from a financial crisis. The city passed through, for a time, a great building boom, which collapsed, and the ruin wrought in the disaster has been direful in its results, many banks and business firms passing into such financial straits that quite a number have suffered total extinction; and in this almost universal downfall our publishing house, which was involved in debt, has suffered severely, being brought almost to the verge of financial bankruptcy, which will still occur if our brethren everywhere do not come to the rescue.

When the facts first became generally known, it was thought by some that the institution must go down; and propositions for the creditors to take the property were made; but after due consideration and prayer, it was decided that our people could not stand clear in the sight of Heaven and before men if the institution was suffered to go into the hands of its creditors, who, should it be sold under the hammer through a bankrupt sale, would suffer severe loss.

The work in Norway has been established through years of patient toil and sacrifice, and it does not seem by any means consistent that the institution should be lost; so a few months ago a proposition was made to the creditors

that the denomination would redeem the house from debt. The Seventh-day Adventist publishing house has stood as a parent institution to all similar institutions in Norway, Sweden, and Denmark, and has aided the work in Finland, by furnishing, that is, giving, reading-matter to all these fields, and the work which it has accomplished in the past has been blessed of God; and had it not been for the existence and help of this house, the cause of the Third Angel's Message would not stand in the Scandinavian countries as it does to-day. We can not for a moment think that the Lord would be pleased to see this house go into bankruptcy.

A proposition was sent to the creditors, offering what was due them, in six semiannual payments of eleven thousand dollars each, which they gladly accept, and declare that, by paying the full amount, we will fully reinstate ourselves in their estimation as an honest, devoted Christian people.

The matter has been placed before our brethren and sisters throughout the field, and many have nobly responded. The first installment of eleven thousand dollars was sent the first of January. The late General Conference, realizing the situation and the necessity of raising funds with which to meet our next obligation, recommended that June 1 be a day of prayer for our work in Scandinavia, and that special offerings be made on that day for our Christiania publishing house.

This recommendation was unanimously adopted. The General Conference Committee in council after the close of the Conference, find it impossible, on account of the great amount of business to be transacted, properly to get this matter before our people as soon as June 1, therefore it has been decided to request all our churches throughout the field to devote Sabbath, July 6, instead of June 1, to prayer to God that His special blessing may rest upon the work of the Christiania publishing house, and that through the goodness of God and the liberality of our brethren, offerings may be freely given to aid the debt-bound institution. An especial appeal will be read in all the churches that day. We trust that the elders of our churches, and the ministers and workers throughout the field and in every church, will make it a special point to attend the meeting that day, and that there will be an earnest consecration of each individual to the Lord, that it may be a day of special blessing, and that a large contribution may be made by each church, that the obligation to the creditors of the Christiania publishing house may be met.

Let none feel that they are not responsible for the debt, and therefore should have no part in its liquidation. Ancient Jerusalem was lost to the people of God. Its walls were broken down, years of desolation enshrouded it, and Israel mourned; but at last the command of God came to rebuild the walls. Those who built were not responsible for the desolation; but God said, "Arise and build;" and although those who builded, and sacrificed that the work might go on, were not responsible, yet they cheerfully labored for the restoration, and the Lord blessed, and Jerusalem again stood in her glory, to be blessed of Heaven, and to be a source of blessing to God's people: so now we are restoring our debt-suffering institution, and as we pray and give, Heaven's richest blessing will be enjoyed by all.

We trust our brethren and sisters will so plan that the contribution may be abundant; and as we plan on earth, Heaven will plan to pour us out a rich blessing on the first Sabbath in July. More will be said of this matter, and readings will be furnished. We hope all will pray and labor to the success of this undertaking.

S. H. LANE,  
Chairman Gen. Conf. Finance Com.