

# 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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### OUR TALENTS

MRS. E. G. WHITE

GOD has lent men talents—an intellect to originate, a heart to be the place of His throne, affection to flow out in blessings to others, a conscience to convict of sin. Each one has received something from the Master, and each one is to do his part in supplying the needs of God's work.

God desires His workers to look to Him as the giver of all they possess, to remember that all they have and are comes from Him who is wonderful in counsel and excellent in working. The delicate touch of the physician's hand, his power over nerve and muscle, his knowledge of the delicate organism of the body, are the wisdom of divine power, to be used in behalf of suffering humanity. The skill with which the carpenter uses the hammer, the strength with which the blacksmith makes the anvil ring, come from God. He has intrusted men with talents, and He desires them to look to Him for counsel. Thus they may use His gifts with unerring aptitude, testifying that they are workers together with God.

Property is a talent. To His people the Lord sends the message, "Sell that ye have, and give alms." All that we have is the Lord's, without any question. He calls upon us to awake, to bear a share of the burdens of His cause, that prosperity may attend His work. Every Christian is to act His part as a faithful steward. The methods of God are sensible and right, and we are to trade on our pence and our pounds, returning our freewill offerings to Him to sustain His work, to bring souls to Christ. Large and small sums should flow into the Lord's treasury. All the people of God are to pay a faithful tithe. This is the Lord's portion, and He will reward a faithful return to Him of His own.

The Lord Jesus, whose we are by creation and by redemption, has pointed out our duty. "Seek ye first the kingdom of God, and His righteous-

ness," He says, "and all these things shall be added unto you." Those who choose to gratify every selfish desire will be judged accordingly. Living to please self, they dishonor God.

Speech is a talent. Of all the gifts bestowed on the human family, none should be more appreciated than the gift of speech. It is to be used to declare God's wisdom and wondrous love. Thus the treasures of His grace and wisdom are to be communicated.

An indwelling Saviour is revealed by the words. But the Holy Spirit does not abide in the heart of him who is peevish if others do not agree with his ideas and plans. From the lips of such a man there come scathing remarks, which grieve the Spirit away, and develop attributes that are satanic rather than divine. The Lord desires those connected with His work to speak at all times with the meekness of Christ. If you are provoked, do not become impatient. Manifest the gentleness of which Christ has given us an example in His life.

As Christians we should speak as Christ would speak were He in our place. We long to see reforms, but often because things do not move just as we wish them to move, an evil spirit puts drops of gall into our cup, and other souls are poisoned. By our ill-advised words they are chafed and stirred to rebellion. Make it your aim to speak the truth in love. Then the Lord Jesus by His Spirit will supply the force and power. Do not mingle self with anything done for God. Ever reveal the meek and lowly spirit of the Master.

All who claim to serve God should show by word and action that they are His children. To show by the daily life that we are members of the royal family is of more value in God's sight than all learning, all high accomplishments.

Strength is a talent, and is to be used to glorify God. Our bodies belong to Him. He has paid the price of redemption for the body as well as for the soul. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." God is the great Care-taker of the human machinery. Were it not for His constant care, the pulse would not beat, the action of the heart would cease, the brain would no longer act its part.

The brain is the organ and instrument of the mind, and controls the whole body. In order for the other parts of the system to be healthy, the brain must be healthy; and in order for the brain to be healthy, the blood must be pure. If, by correct habits of eating and drinking, the blood is kept pure, the brain will be properly nourished.

We can serve God better in the vigor of health than in the palsy of disease; therefore we should co-operate with God in the care of our bodies. Love for God is essential for life and health. Faith in God is essential for health. In order to have perfect health, our hearts must be filled with love and hope and joy in the Lord.

The tastes are to be elevated, the appetite subdued, by those who are seeking for the eternal inheritance, a life which measures with the life of God. The gospel demands an unreserved sur-

render of body and soul, with all their energies and capabilities. The Lord claims all the service which any human being, aided and enriched by divine grace, can render; and to withhold this from Him is robbery.

Influence is a talent, and it is a power for good when the sacred fire of God's kindling is brought into our service. The influence of a holy life is felt at home and abroad. The practical benevolence, the self-denial and self-sacrifice, which mark the life of a man, have an influence for good upon those with whom he associates.

Imperceptibly influences affect the mind, and form the character. If the mind does not appropriate high and holy influences, it appropriates those that are low and debasing. If there is not a growth in piety and grace, there is a growth in worldliness and sin.

In the Lord's plan there is a diversity in the distribution of talents. To one man is given one talent, to another five, to another ten. These talents are not bestowed capriciously, but according to the ability of the recipient.

According to the talents bestowed will be the returns called for. The heaviest obligation rests upon him who has been made a steward of the greatest abilities. A man who has ten pounds is held responsible for all that ten pounds would do if used aright. He who has only ten pence is accountable for only that amount. God accepts according to what a man has, not according to what he has not. He does not expect from the man who has only one talent what he expects from him who has five.

In the parable the man who received one talent hid it in the earth. He refused to do what he could to increase that which was given him, and then tried to make his lord responsible for his neglect. Had he been intrusted with five talents, he would have done just the same as he did with one.

It is the faithfulness with which the endowment has been used that wins the Lord's commendation. If we desire to be acknowledged as good and faithful servants, we must do thorough, consecrated work for the Master. He will reward diligent, honest service. If men will put their trust in Him, if they will recognize His compassion and benevolence, and will walk humbly before Him, He will co-operate with them. He will increase their talents.

God has left us in charge of His goods in His absence. Each steward has his own special work to do for the advancement of God's kingdom. No one is excused. The Lord bids us all, "Occupy till I come." By His own wisdom He has given us direction for the use of His gifts. The talents of speech, memory, influence, property, are to accumulate for the glory of God and the advancement of His kingdom. He will bless the right use of His gifts.

We claim to be Christians, waiting for the second appearing of our Lord in the clouds of heaven. Then what shall we do with our time, our understanding, our possessions, which are not ours, but are intrusted to us to test our honesty? Let us bring them to Jesus. Let us use

our treasures for the advancement of His cause. Thus we shall obey the injunction, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."

### THEY FORGOT

T. E. BOWEN

FORGETFULNESS sometimes proves very serious. It resulted thus to Israel of old, and it will result the same to Israel's remnant. Mighty acts were performed by Christ in Egypt, that His people, so long held in bondage, might know how powerful was their God. Wonderful things were accomplished to prove to them that the I AM was above all the false gods of the Egyptians.

Then Christ began proving them. He led them to the Red Sea. They knew that a corpse lay in every Egyptian home only a night past; they knew of the great hail, the frogs, the lice, the bloody Nile,—all this they *knew*; but here was this wide sea, and death by the sword in the reef. "They remembered not the multitude of thy mercies; but provoked Him at the sea, even the Red Sea." They forgot God's power.

Then for Moses' sake and His own name's sake, Christ opened a path through the sea. Before they started, Moses believed that God would do this, but Israel did not believe until they were safely landed on the other side, and *saw* their enemies drowned in their vain pursuit to overtake them. The record says of them, "THEN *believed they His words*; they sang His praise." But this was not the song of faith—the "song of Moses and the Lamb."

Test after test was brought to them. When God brought them to the borders of Canaan, their home, instead of going right in on the strength of God's word, and with strong confidence because the pillar of fire and cloud led them there, they sent spies to *see* if God's words were true. "Yea, they despised the pleasant land, they *believed not His word*." They forgot the wonders in Egypt, at the sea, the bitter waters, etc.; and because they forgot, they sinned through unbelief.

But what about us? Do we not have all this record? Do we not believe all these written words? We profess to; but when in our experience we are brought to a sea, to a bitter-water experience, and the like, do we by faith trust in God's love and power, and go forward? Upon this point we have this testimony from the Lord: "God in mercy called them [the Israelites] out from the Egyptians, that they might worship Him without hindrance or restraint. He wrought for them in the way of miracles, He proved and tried them by bringing them into strait places. After the wonderful dealings of God with them, and their deliverance so many times, they murmured when tried or proved by Him. Their language was, 'Would to God we had died by the hand of the Lord in the land of Egypt.' They lusted for the leeks and onions there. . . . Said the angel, 'Ye have done worse than they.'"—*Testimonies, Vol. I, page 128*. We have forgotten more of God's wonderful dealings than they had to forget. Let us be repentant of past forgetfulness of His many mercies and exhibitions of power for us, and remember constantly the great Gift of His love, who was slain for our sins, and in gratitude "bless the Lord, . . . and *forget not* all His benefits."

"Be what nature intended you for, and you will succeed; be anything else, and you will be ten thousand times worse than nothing."

### NOBODY KNOWS, BUT MOTHER

How many buttons are missing to-day?  
Nobody knows, but mother.  
How many playthings are strewn in her way?  
Nobody knows, but mother.  
How many thimbles and spools has she missed?  
How many burns on each little fat fist?  
How many bumps to be cuddled and kissed?  
Nobody knows, but mother.

How many muddy shoes all in a row?  
Nobody knows, but mother.  
How many stockings to darn, do you know?  
Nobody knows, but mother.  
How many little torn aprons to mend?  
How many hours of toil must she spend?  
What is the time when her day's work shall end?  
Nobody knows, but mother.

How many cares does a mother-heart know?  
Nobody knows, but mother.  
How many joys from her mother-love flow?  
Nobody knows, but mother.  
How many prayers by each little white bed?  
How many tears for her babes has she shed?  
How many kisses for each curly head?  
Nobody knows, but mother.

—Selected.

### A CRUMB FOR MOTHERS

AN AGED MOTHER

At the present day most of the burden and responsibility of the training of the family are laid upon the mother. There is so much written and said for the benefit of parents, especially mothers, that I wonder the young generation is not far in advance of former generations in everything good. Why, even poets tell us that "the hand that rocks the cradle is the hand that rules the world;" and the mother is attending mothers' meetings and child-culture clubs, seeking advice and wisdom, sometimes from those who God knew were not capable of training children of their own, and so withheld from them that blessing, and gave it to some who seemed to have less wisdom; for God sometimes chooses "the weak things" to confound the wise.

O mothers, when you ask advice, ask it of God, and cast your care upon Him. And you who give advice and write for the benefit of parents, give the mothers a little more rest and comfort, and the fathers a little more burden for the training of the children. Let us search the Scriptures more on this subject. Why did God choose Abraham?—Because *he would* command his children after him. Let us not pass this over lightly; for we can all see that there is something wrong somewhere at the present day. Are we following God's plan? Does God blame or rebuke the mothers? If so, where? Do we truly teach the Fifth Commandment? Are the young taught to love and honor their parents? Some who really wish to do missionary work will go to these willful young people, who are disobedient and headstrong. They wish to excuse themselves—and how natural the desire to lay the blame on some one else! Adam, you remember, excused his disobedience by reminding God that it was the woman *He* had given him who led him to disobey. How much easier for a child to blame an earthly parent! The missionary sympathizes with the erring child, and straightway pens an article for the benefit of those parents.

Do the children see this article?—Oh, yes; it is in the REVIEW perhaps, and the mother trembles to see her children read it. She knows not why; for it must be all right, coming from that source. The father perhaps never thinks about the effect on the children—another straw added to the mother's burden. A poet has truly written, "How sharper than a serpent's tooth is an ungrateful child." The pain, the sorrow, the deep love, of motherhood are incentives to faithfulness, unknown to the father. The mother knows and ponders every trait of that child. Only God knows the burden she carries. Take courage, dear mother, God knows it all. Isaiah

sings of his Beloved, who had a vineyard in a fruitful hill—a good place. And He planted in it the choicest vine, gathered out the stones, and made a wall around it. There was no opportunity for it to mingle with the wild grapes over there in the wood. No; no! He made every provision to gather good fruit for His labor. But when it came time for fruit, time for Him to rest and enjoy the fruit, alas! it was only sour wild grapes. Whose fault was it?

Dear mothers, and fathers, too, God alone knows how often that question has been wrung from sore and aching hearts. He it is who pities. He who said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children," saw our sorrows. Let us be comforted in remembering His precious promise; nothing is too hard for God. Let us plead for our children and our neighbors' children.

### SEEK FIRST THE KINGDOM OF GOD

\* \* \*

IN the beautiful Eden home was every tree that is pleasant to the sight and good for food, also the tree of life in the midst of the garden, and the tree of knowledge of good and evil. Gen. 2:7-9. God told Adam that he might eat freely of every tree of the garden, but of the tree of knowledge of good and evil he should not eat. For in the day that he ate thereof he should surely die. Verse 16, 17. But Satan said, "Ye shall not surely die." Whom did Eve believe?—Satan. She partook of the fruit, and we daily witness the sad results of her transgression.

The Lord says: "Seek ye first the kingdom of God, and His righteousness; and all these things [the necessities of life] shall be added unto you." Satan says, "You can not be a Christian. You can not make a living." If you are a Christian, he says, "You have no time to read and study the Bible nor to pray. You must work from morning till night. You have scarcely time to eat your meals; but you must take time for the temporal food, or you can not live." But God says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Deut. 8:3; Matt. 4:4. How can we live by every word of God if we do not study to know that word? Jesus said, "Search the Scriptures, for in them ye think ye have eternal life." John 5:39.

Satan says, "You have been baptized, and belong to the church, and God knows your circumstances. He knows that you have a family to support; you must live, and you need every moment and every cent." The same old story of Eve and the serpent! Whom shall we believe, God or Satan? We read that Satan is the father of lies, and there is no truth in him. John 8:44. But "God is not a man, that He should lie." Num. 23:19; James 1:17.

Did Jesus live by every word of God?—Yes; and He is our example; He is the only perfect pattern.

He had not where to lay His head—born in a manger. "And every man went unto his own house." "Jesus went unto the mount of Olives." John 7:53; 8:1. Why did Jesus go to the mount of Olives?—He had no "house" to which to go. But God found Him a resting-place. So he finds a resting-place for each of His children, and supplies all their needs. Jesus often spent all night in prayer. If He needed to seek God often, that He might be able to overcome the enemy, how dare we even to think of being able to stand without seeking God. Oh, that none of us may be deceived by the "father of lies"! but let us seek "first the kingdom of God, and His righteousness."

Are we laboring in the home, on the farm, in the office or shop, or elsewhere, let us make God first. "But you must be at work at a certain

time, or you will lose your position, or not accomplish much, and you work so hard you need to rest until nearly the last moment." This is Satan's suggestion again. Let us see what our great Example did. In Mark 1:35 we read: "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." Who will not say that Christ was busy and labored hard? Yet He had not the home comforts that we have, be they ever so poor. He sought "first the kingdom of God, and His righteousness."

Are we gospel workers, such as ministers, Bible workers, canvassers, etc., let us seek "first the kingdom of God, and His righteousness," and make the salvation of souls our object, trusting the Lord to take care of us. "And early in the morning He came again into the temple, and all the people came unto Him; and He sat down, and taught them." John 8:2. Jesus began early in the morning to give the message and minister unto the people. The salvation of those for whom He came, for whom He suffered, and for whom He was to die, was His object. It should be ours. We should seek to save that which is lost.

We say the Lord is soon coming again. May God help us to say it in our daily lives, and not only with our lips; and then the work will soon be done, the Saviour will come, and we shall be delivered from all trials and tribulations, and shall rejoice in the Lord forever.

"When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. "Faith cometh by hearing, and hearing by the word of God." Rom. 8:17. Then let us study the Word, that our faith may be increased; and let us take Him at His word, and step out upon His promises, though the way may seem ever so dark. Now is the time to act. "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1); "but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" Rom. 8:24. "The just shall live by faith." Gal. 3:11. Then, brethren, let us "be strong and of a good courage," and seek "first the kingdom of God, and His righteousness."

"God wills but ill," the doubter said,  
"Lo, time doth evil only bear;  
Give me a sign His love to prove—  
His vaunted goodness to declare!"

The poet paused by where a flower,  
A simple daisy, starred the sod,  
And answered, "Proof of love and power,  
Behold! behold a smile of God!"

—Bennett.

#### CROOKED PATHS OF CABLE MESSAGES

WHEN we follow the course of a cable dispatch, and see how many hands it passes through before reaching the person it is intended for, the wonder is that all cipher messages do not contain mistakes. The message from Minister Conger, for instance, was filed at Tien-tsin. The operator ticked it off to the cable station at Hongkong. From there it was sent to Singapore; it entered India, was caught up at Madras and hurried on to Bombay; with lightning wings it flew to Aden, in Arabia, where it was put on the cable to Suez, Africa. Then began the race toward Europe, by the way of Malta, Gibraltar, and Lisbon, ending on the eastern hemisphere at London. From the English capital it made another deep-sea journey to New York, and from there was telegraphed overland to Washington, having been transcribed no fewer than fifteen times.—*Christian Advocate*.

"NATURE makes us poor only when we want necessities; but custom gives the name of poverty to the want of superfluities."

#### THE WHISTLING BOY

WHEN the curtains of night, 'tween the dark and the light,  
Drop down at the set of the sun,  
And the toilers who roam to the loved ones come home,  
As they pass by my window is one  
Whose coming I mark; for the song of the lark  
As it joyously soars in the sky  
Is no dearer to me than the notes, glad and free,  
Of the boy who goes whistling by.

If a sense of unrest settles over my breast,  
And my spirit is clouded with care,  
It all flies away if he happens to stray  
Past my window a-whistling an air.  
And I never shall know how much gladness I owe  
To this joy of the ear and the eye,  
But I'm sure I'm in debt for much pleasure I get  
To the boy who goes whistling by.

And this music of his, how much better it is  
Than to burden his life with a frown;  
For the toiler who sings to his purposes brings  
A hope his endeavor to crown.  
And whenever I hear his glad notes, full and clear,  
I say to myself, I will try  
To make all of life with a joy to be rife,  
Like the boy who goes whistling by.  
—Nixon Waterman.

#### SPIRITUAL REST

MRS. W. H. RILEY  
(Boulder, Colo., Sanitarium)

"REST in the Lord, and wait patiently for Him." Ps. 37:7. And He said, "My presence shall go with thee, and I will give thee rest." Ex. 33:14.

The Lord, in His goodness and mercy, has promised to give a peace unto His people, different from that which the world gives. It is a secret rest and peace known only to the true child of God. It passes all understanding, and has the power to keep hearts and minds through Christ Jesus. The Saviour bids, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Sweet promise of rest and assurance of God's love and goodness!

This is an age of activity, of hurry and worry, of greed and gain. Through ambition, selfish plans are pursued and carried into effect: moderation is put aside. Under this constant strain of daily cares and duties, the body and brain are overworked. Nature intercedes, and endeavors to enforce her laws. The nervous system must suffer, which has a depressing effect upon the mind if not well supported by divine strength. Discouragements and evil forebodings follow. Burdens too heavy for human hearts are carried. The result is doubting, wavering, denying the promise of the Lord: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26:3.

The Lord's promises are sure and unailing. With a pitying eye He watches over His erring children. He desires, yes, yearns, to give them rest, and bids all that labor and are heavy laden to come unto Him, that He may give that promised rest. "The Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve." Isa. 14:3.

The Lord desires perfect obedience from His children, whole-hearted labor, a work of righteousness which shall be peace; and the effect of righteousness shall be quietness and assurance forever. His people are to dwell in pleasant habitations, in sure dwellings, and in quiet resting-places. Job said, "Thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety." The psalmist rejoiced and found perfect rest in the Lord, expressing his confidence, in these words: "I will

both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope." Here the psalmist experienced a spiritual as well as a physical rest. This is what the Lord desires from every one of His children; namely, "a daily spiritual and physical rest," that He may come into the individual heart with all fullness and joy. This will certainly dispel clouds and gloom from the Christian's life, helping him to obtain perfect victory at the throne of grace, that he may be a source of strength to others in showing Christ's love. The Lord's love and life manifested in the child in giving His word can not return unto Him void, no more than can a stream flowing in its course seaward, however lonely that course may be, fail to gladden some land. As no star ever rose and set without its influence somewhere, so no life can be pure in its purpose, and strong in its strife, and all life not be purer and stronger thereby.

#### COVETOUSNESS

LIZZIE MASTERS

WHEN covetousness takes possession of the heart, money becomes the all-important subject for thought and meditation. It matters but little whether a person seeks money for the purpose of hoarding it, or for making useless expenditures; the question is, Does he *love it*? If so, whatever may be his object in acquiring it, he is disqualified for bringing souls to Christ; for how can he serve two masters at the same time? "For either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and Mammon." If, in serving Mammon, he can not serve Christ, how then can he labor successfully in saving the souls of those for whom "Christ died"? "If any man love the world, the love of the Father is not in him." He, then, that loves the world is destitute of the moving principle to a life of usefulness.

Little of real, noble, Christian liberality is seen among a large proportion of those professing the name of Christ. They have been intrusted with an important talent for usefulness; but for what is it appropriated? For what end is it employed? Is it used for the salvation of men and for the good of the world? These are objects but seldom considered. To give a reasonable proportion of their talents and earthly treasures to the cause of Christ, would, in their estimation, be throwing them away. To honor God with their substance in using it for the salvation of others, is a thought that has not so far entered their hearts. And yet this is one grand end contemplated by the Giver of all our temporal blessings. If we would follow the meek and lowly Jesus, let us beware of covetousness, "which is idolatry." If we give it a place in our hearts, it will greatly hinder our usefulness, and will disqualify us for winning souls to Christ.

A young man, with much apparent humility, came to the Saviour and anxiously inquired what he must do to inherit eternal life. The Saviour loved him, and evidently gave him the best instruction: "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But . . . he went away sorrowful: for he had great possessions." O, the love of riches! What has it done! But the sad tale is told: *he loved this world*.

How shall we, who live in a day of merciful visitation, and in a time accepted, use our privileges and our talents which God in His mercy has intrusted to us? He that honoreth God with his substance shall gather fruit unto eternal life.

"TRUST in God is a well-spring of joy and peace in the heart, springing up evermore unto life eternal."



## COMMON AND UNCOMMON MIRACLES

DAVID PAULSON AND W. S. SADLER

DR. VIERWORN, the German physiologist, makes the statement that the limit of our knowledge is reached when we have reduced everything to one Great Cause. This Great Cause for all things, he says, some have named the Unknown, others have called it God.

Even scientific men, whose minds have not been illumined by the light of revelation, recognize to a certain extent that there is a Master Spirit that pervades the universe, and is responsible for the harmony and order everywhere manifested. The principles that control the physical world lie parallel with those that control the spiritual world. In a certain sense, the smallest cell in the human body is endowed with something of that divine wisdom that is manifested throughout the universe. In the smallest things we may discern God at work; and we need not be surprised that in this vast complexity there are many things taking place that we can not explain. But as we become more acquainted with the *known*, we become more and more intelligent with reference to that which has before been unknown.

The simplest thing that God does is a miracle; but owing to our familiarity with the daily occurrence of His working, we may regard it as a very commonplace incident. Other things, which we have not observed so frequently nor understood so well, we may term a miracle. In Num. 17: 6-9 is described an uncommon miracle. A piece of almond timber budded, blossomed, and bore almonds in a night. But when another piece of the same kind of wood buds, blossoms, and bears almonds, only requiring several months in which to accomplish the task, it is a matter of no surprise to any one. Yet one is as inexplicable as the other. Christ fed five thousand persons by multiplying bread. But when the same miracle, only requiring several months' time, is performed on a Kansas or Dakota wheat field, it is not regarded a miracle; and yet it requires the same divine power to take one kernel of wheat and make fifty out of it, as it required to take one loaf of bread and multiply it into fifty loaves. Christ once made wine in an instant, but He repeats the same miracle in every cluster of grapes that hangs from the vine. When a man is instantly healed, we say a miracle is wrought; and a meeting is called to thank God in a special manner. But if God, in His infinite mercy, takes six months to accomplish the same results, frequently neither the sufferer nor his friends feel under any special obligation to praise God for the restoration: they will, however, probably praise the doctor, or some horrible drug that had hindered his restoration.

Sometimes a miracle is defined as something that is out of harmony with natural law; but this definition is a result of ignorance rather than of knowledge. The law of gravitation says that everything shall come down, yet every growing tree apparently deviates from it,—defies it,—not only carrying up wood into the air, but tons of water as well, and yet no law is violated. The following lines are from an article by Mr. French, in *Scribner's Magazine*:—

"*The Labor of a Single Oak.*—A single oak of good size is said to lift one hundred and twenty-three tons of water during the months it is in leaf. This moisture is evaporated, and rises to form rain-clouds. All the trees are busy doing the same thing. From this estimate of the labor

of a single oak, we can gain some idea of the immense force which the forests exert in equalizing the evaporation and precipitation and preventing periods of inundation and drought."

When we see something happening that we can not explain, we call it a miracle, while those miracles that we are accustomed to see daily, we regard as simply commonplace events; but is not one as truly a miracle as the other?

The fundamental principle is that physical and spiritual truths operate on the same plane; and both of them are in reality beyond the realm of human explanation. God has a divine plan for each man: and when the man forgets to pray, he wanders away from this divine plan; while the man who prays finds the divine order. Every miracle that Christ wrought upon earth had a tendency to call the attention of the people to the miracles which He is constantly working all about us, but which we have overlooked. The only lesson that many of the people learned from the feeding of the five thousand was that if they followed Him the next day, they would get another meal. But the real lesson that should have been learned is that *every* loaf of bread is a miraculous gift from God. When Christ bade the man to arise and walk, it should have taught the people that whenever they observed a man walking, it was the power of Christ that enabled him to do so. A progressive miracle is as much a miracle as an instantaneous one. We are as utterly unable to explain the one as the other.

There was but one Aaron's rod that budded, blossomed, and bore almonds in a night; but there have been millions of almond branches that have done the same thing, only requiring a longer time. For every loaf of bread that Christ made in an instant, He has created millions that have consumed more of the element of time. For every cup of wine that Christ made in a moment, there has been an infinite number which it has required months to produce. For every single sick man that God sees fit to heal instantaneously, there are thousands whom He knows it would be safer to conduct through progressive healing. It takes time for some men to get fully in harmony with God. If God does not work the instantaneous miracle of healing for a sick man, it should be evidence that He has still some great lesson for the man to learn. God has promised that He will renew the strength of those that *wait* upon Him. However, this waiting period should not be merely a period of idle expectancy, but should be improved in putting away wrong habits,—ceasing to do evil and learning to do well,—and in thoroughly co-operating with nature in other ways.

The climax of Christ's life was reached when He prayed, "Nevertheless not my will, but thine, be done." The greatest faith is displayed by the greatest submission. When *God* makes a man's bed in sickness, it is not the most unfortunate thing in the world to be sick. It is better to be sick and in harmony with the Lord, than to have wonderful things done by Satan, which Christ will afterward pronounce spurious. The faith that can trust God in the darkest hour is greater than that which will apparently bring fire down from heaven; for even the devil will be able to do that.

We must recognize that everything that comes from God's hand is a miracle, and must fasten our faith upon a *truth* that *produces miracles*, rather than upon the miracles themselves. The conversion of a man at a gospel mission is a wonderful miracle; but it is no less a miracle for a man to be able to walk out of the mission, even

when he is not converted. The first is a spiritual miracle of an unusual character, the second is a physical miracle of daily occurrence.

## TRUTH GREATER THAN MIRACLES

This is an age when people are asking and looking for things sensational and miraculous. The desire to behold some supernatural manifestation seems to be uppermost in the minds of a large number of professed Christians. At the present day, plain and substantial principles of truth are little appreciated by the average mind. People are seeking for remarkable and unusual things; and so to-day, with the presentation of every great truth, we find the people making the same demand that Herod made of Christ, Show us a miracle. In the estimation of many, miracle-working is regarded as the greatest test that can be applied to any truth or movement, in order to determine its divine origin, or to detect errors in the principles underlying the teachings of any new theory or doctrine.

Heaven-born principles of truth may be presented in their most practical and self-evident phase, and yet the people of this age clamor for the miracle. Truth, eternal truth, does not seem to be sufficient for the average Christian. Many professed truth-seekers seem utterly unable to recognize truth by its flavor. The Spirit of truth is the flavor of truth. Divine truth is flavored with the divine Spirit, by which it may always be recognized, just as any flower may be recognized by its characteristic odor. There is a far greater evidence of the truthfulness of truth, than the miracles which the truth may produce: it is the flavor, or Spirit, of the truth which is in the truth, and which can not be separated from the truth. This is the supreme test of truth. This is a test that Satan can not successfully counterfeit, which is not true of visible signs and wonders and the working of apparent miracles.

## THE DANGER OF MIRACLE-SEEKING

Many and serious are the dangers attending this miracle-seeking disposition. Satan's deceptions will be so subtle, and his apparent miracles so marvelous, and so nearly approaching the genuine manifestations of the working of God, as recorded in the Bible, that, if it were possible, "the very elect" will be thereby deceived. Matt. 24: 24. But, thank God, it will not be possible; for the elect know the truth. "Ye shall know the truth, and the truth shall make you free." John 8: 32. They have received the love of the truth—the truth for the truth's sake—that they may be saved: and they will be saved.

The power to discern and appreciate truth by its flavor is a power that renders the true child of God unsusceptible to the influence and deceptions of this master miracle-working power. The fact that the devil will have many accomplices who will pose as teachers of truth and workers of miracles is clearly evidenced by the bitter wail of earth's lost sons and daughters, who say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Matt. 7: 22.

True and genuine miracles will consist not so much in the thing done, as in the results produced by the working of the miracle; namely, the love of truth and the spirit of sincere obedience. Every Christian should be on guard against the danger of making apparent miraculous demonstrations the basis of his faith or the ground of the acceptance of so-called truths or principles which may be taught in association with these manifestations. Remember that our adversary, the arch-deceiver, once deceived even the angels in heaven. Is your discrimination better than that of an angel?

"WHEN those who profess the name of Christ shall practice the principles of the golden rule, the same power will attend the gospel as in apostolic times."

## CHRISTIANITY: REALITY OR THEORY

FRANCIS BAY  
(Montrose, Colo.)

"EXCEPT a man be born again, he can not see the kingdom of God."

Satan, by his sophistry, deceived man, and thereby gained the opportunity to work in human flesh. We are born into this corrupt human flesh. But God leaves no one without witness of His nature and character. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse."

We are born into sinful flesh, and all along our course there are the two elements in the "great controversy" held before us: truth, purity, righteousness, love, God; and discord, hatred, strife, sin, Satan. God has made no promise to man which He is not able to fulfill. He has made no promise which He is not willing to fulfill. In view of this fact, how many real, practical Christians are there to-day as compared with theoretical ones?

We are born into sinful flesh; but it is within the reach of every one, through Christ, to be born again into the kingdom of heaven, by the Spirit to become sons of God. What! sons of God? "Whosoever believeth that Jesus is the Christ is born of God." Do I believe in Christ? Am I a child of God in reality? And will that effect any change in my life? "Whatsoever is born of God overcometh the world. . . . Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

And I believe that Jesus is the Son of God, and overcame the world by the Spirit of the Father, which was in Him. Then by His Spirit He makes me a child of God, and gives me power to overcome the world; not in theory, but in reality, in my body, soul, and spirit.

Oh, the reality of the promises of God! the breadth and depth and height, and cleansing power of those promises! "Lo, I am with you alway, even unto the end of the world." The Son of God with us! Do I believe that? Is His presence manifested in my life? Is it a real, vital truth, or is it simply theory?

"And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Does God indeed love His people? does He love me as He does His own Son?—Yes. Wondrous thought! Can I accept that in reality, and abide in sin? Can one atom of my being be subject to sin, and I in truth be a child of God, and abide in His love? "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he can not sin, because he is born of God. In this the children of God are manifest, and the children of the devil." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."

Ah! where, then, are the children of God? Where are the pure ones? Where are the overcomers of this world? Is Christianity reality or theory? Have I put on Christ? Am I crucified to the world? Have I the power of the Holy Ghost? Do I believe that God is true, and that He means just what He has said? or have I only professed to believe? Am I holy; as He is holy?

"THE memory should be a cabinet, full of Christ; the conscience a witness for Christ; the will a servant of Christ; the affections the throne of Christ; and the whole character a mirror of Christ."

## HOME

AH, home! when all elsewhere is dreary,  
When we are most heartless and weary,  
What place beside is half so cheery  
As home, sweet home!

There innocent and childish prattle  
Beguile the hours with noisy tattle;  
Forgetful half of life's rough battle,  
We are at rest.

At night, when home from work returning,  
We see afar a bright light burning,  
In haste we seek the shortest turning  
To home, sweet home!

Where, o'er the frugal board presiding,  
In hope and faith and love abiding,  
The mother hears from lips confiding,  
The day's exploits.

And thus the moments so entrancing  
Glide swift away, when some one, glancing  
At the tall clock, sees near advancing  
The midnight hour.

And while the bird of night is brooding,  
Oh, where, beside, come dreams so soothing  
As now from out our brows are smoothing  
The lines of care?

Fancy in dreams her flight is winging,  
In sweet, low tones joy-bells seem ringing,  
A psalm of peace night winds are singing,  
At home, sweet home!  
—M. E. J., in the Century.

## HOME

F. W. SPIES

WHAT encouraging, inspiring emotions fill the heart of the traveler as he turns his steps toward home—home, where he will meet his loved one, and enjoy the society of those whom he loves more than all else on earth.

Another period of almost three months of labor away from home being finished, the writer once more turns his face toward home. But what is it that gives to the prospect of going home an added charm? 'Tis true that one's own home is of all earthly homes the sweetest. But in taking a retrospective glance at the things met with during the last three months, I find that notwithstanding I have been in many houses and dwellings, I have been in but very few homes.

It is said by some that the Portuguese language is rich in expression. However this may be, it has no equivalent for our English word "home." When the Brazilian wishes to go to his home, he will tell you, "*En vou á casa*," which means, I go to the house; or if he wants to tell you that his wife is at home, he will say, "*Ella está na casa*," meaning, She is in the house. He may also talk about his "*morada*," dwelling, but the word "home" is not in his vocabulary. And, although there are exceptions, the real home idea is almost as unknown to him in practical life as is the word in the dictionary.

One is often taken into a building, which one would almost regard too inferior for animals, but it is the *casa*—house. Or one may approach a building which from without looks inviting; but as he enters it, his good impression may be at once dispelled by the general disorder and unlikeness to a home on the inside.

But as the truth that there are but few real homes is so apparent everywhere, we involuntarily look back to the first home, which God founded. That was a home indeed. In it the sunshine of God's love was shed abroad by each member in the home. In this home the Spirit of God ruled; and under the rule of this Spirit, each desire, with the appetites and passions, was exercised to glorify God; they were servants to this end, and hence "love, joy, peace, temperance," the natural fruits of such a home-life, gladdened the heart of each member of the home, and very existence in such an atmosphere was heavenly bliss.

That was God's idea of the home. But as we

contemplate that picture, it seems to vanish from our sight, and another, a dark and dreary one, looms up in its place. Instead of the Spirit of God being the ruler, another spirit has been allowed to govern in the family. But this change of rulers has turned freedom into slavery, joy into sorrow, and has given a cup of bitterness for one of blessing. Through sin, selfishness—glorifying self instead of God—has entered, and the very faculties once used as servants to glorify God, now have the mastery, and dishonor Him, while at the same time they ruin the life and happiness of those whom God created to live and be happy. Instead of love, joy, and peace, hatred, sorrow, strife, pain, suffering, and death are seen. Oh, the untold suffering in these perverted homes!

How is it in our homes? Is the divine ideal reached there? Let us once more consider how that original home was destroyed. We have said that it was destroyed through sin. Yes, so it was. Disobedience is sin; and when Eve had sinned, Satan used her to destroy her husband. See her approach him, holding in her hand the fruit of the forbidden tree, and with a smile inviting Adam to partake of it. Yes, that very smile of Eve's, which God intended should always fill Adam's heart with gladness, now works his ruin. O Eve, how could you thus with a smile hand death to the one whom you loved as yourself? Sin deceived her. And sin is the same to-day; hence we are warned not to let our hearts be hardened by the deceitfulness of sin. Sin destroyed the first home, and has ever since destroyed the true home idea, wherever it was suffered to rule.

But, thank the Lord, our Saviour came to destroy the works of the devil, and sin is Satan's work. Then let us receive into our hearts and homes Christ and His principles of righteousness, and the world will once more, ere the Lord comes, have an illustration of true homes. We can also prepare for the eternal home by getting its principles into our hearts.

## THE HEAVENLY PATTERN

A. F. F.

It is admitted by some who oppose the Sabbath truth, that God instituted the Sabbath in the beginning, resting upon the seventh day from all His work. Some who acknowledge this fact say that there is no scripture proving that the Ten Commandments were binding upon man before they were spoken upon Mount Sinai.

God is unchangeable, the Alpha and Omega. Mal. 3:6; James 1:17; Rev. 22:13. His law, like himself, must therefore be unchangeable.

Christ was equal with God (John 1:1, 2), and worked with God from the beginning. Col. 1:16, 17. Christ, who gave God's law to Moses for generations to come, would not change or break that law when He took upon himself mortal flesh in order perfectly to manifest God to the world.

Adam, made in the image of God, must have kept His law until he yielded himself to the power of Satan.

God promised to keep His covenant with Abraham, because Abraham obeyed God's voice, kept His commandments, His statutes, and His laws. Gen. 26:3-5.

Moses was charged to make the ark of the covenant after the heavenly pattern. Ex. 25:8, 9, 40; Heb. 8:5. In the ark that Moses made were placed two tables of stone, upon which were written, with the finger of God, the Ten Commandments. Deut. 9:10; Ex. 24:12. John in vision saw the temple of God opened in heaven; and in that temple he saw the ark of God's testament. Rev. 11:19.

May the Holy Spirit, which opened the blind eyes of the writer, open other blind eyes to behold wonderful things out of God's law.



"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

"CLOSE to His feet on the pathway,  
 Empty and frail and small,  
 An earthen vessel was lying,  
 Which seemed of no use at all.

"But the Master saw it, and raised it  
 From the dust in which it lay,  
 And smiled as He gently whispered,  
 'This shall do my work to-day.'"

#### WASH DAY

MRS. S. N. HASKELL  
 (Concluded)

"JESUS taught by illustrations and parables drawn from nature and from the familiar events of every-day life. . . . In this way He associated natural things with spiritual, linking the things of nature and the life experiences of His hearers with the sublime spiritual truths of the written word."

Surely, washing and ironing come under the head of "familiar events of every-day life," and with this work the Lord has linked "the sublime spiritual truths of the written word."

When speaking of the remnant Church that will be translated at Christ's coming, He says that He "gave himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:25-27. As he wrote, the apostle evidently had his mind on the familiar work of washing and ironing. He had often seen the housewife hold up the linen to see if any spots had escaped her careful rubbing; and when the spots were discovered, the linen was again subjected to soap and water. This process was connected in his mind with the scrutiny given each character in the day of final cleansing in the courts above. God has linked them together in His word, so that the work of washing the garments of your households would be a reminder of your need of spotless garments of character.

Notice, all who will be accepted are to be without *spot* or *wrinkle*. The spots disappear during the washing; but the wrinkles are smoothed away under the pressure of the hot heavy iron. The greater the pressure, the finer the gloss on the linen.

As you stand at the ironing-table and smooth the wrinkles from the garments of your household, God designs that you should learn from that work how the wrinkles are removed from your character. He says to you, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." 1 Peter 4:12.

If you remember the lesson of the ironing, you will know that wrinkles yield only to pressure and heat. Those fiery trials are not strange things, but only your Heavenly Father's great smoothing iron passing over your garment of character to prepare it for the final test, that He may present you with joy to himself. The Saviour's hand guides the iron; He will not

suffer it to remain in one place long enough to burn. He "will not suffer you to be tempted above that ye are able" to bear. He will not mar the garment, but will perfect it for His kingdom.

"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." Prov. 30:12. We can not afford to be among that number.

When, weary and tired, you look out upon the lines filled with clothes, which were in the morning soiled, but now are clean, is the experience of the clothes your own? Can you hear the Lord saying to you: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God?" 1 Cor. 6:11. If you can hear the Saviour say to you, "Ye are washed," it will help to rest your tired body, and will fill your home with the sunlight of His presence.

As you look upon the line of snowy clothes, your mind will revert to the precious words: "To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Rev. 19:8.

The work of washing and ironing will help you to understand what the Lord meant when He said: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14. You will recognize in the great tribulation the smoothing iron of the Lord, removing the wrinkles from your robes of character.

"Though thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." Jer. 2:22. All your efforts can not cleanse you. You are as powerless to cleanse your own sins as your clothes are powerless to cleanse themselves without your efforts. But the blood of Jesus cleanses us from all sin. If you connect God and His word with your work, you will find that even "wash day" will be a joy to your heart, and you will realize the Saviour's presence by your side as you engage in its arduous duties.

#### CORN BREAD

MRS. A. C. AMES

TO MAKE corn bread without soda, sour milk, or baking powder, take three cups of sponge, as set for making wheat bread, measured when light, ready to mix up stiff; three heaping table-spoonfuls of sugar; one large or two small eggs; one-half cup of nut meal, or rounding table-spoonful of butter; to this add a mixture of two-thirds corn meal and one-third flour until it is as stiff as will stir conveniently (if made too stiff, the bread will be dry; if not stiff enough, it will be sticky). Place about one-half inch deep in oiled pans, and let rise until nearly one inch deep, and bake in a moderate oven. It may be made in deeper loaves, but they are not so apt to be satisfactory. I hope our sisters will try this; for I be-

lieve it to be much more hygienic than the ordinary johnny-cake, and that it will please the men folks fully as well; moreover, it is cheap and easily made. It may be made at the same time the other bread is made, using some of the same sponge. It will be baked and out of the way by the time the other bread is ready to go into the oven.

#### EXTRACTS FROM CORRESPONDENCE

INCLOSED find \$4.50, which I send to you to be used in sending the REVIEW to some poor sisters who are not able to take the paper.

I am glad our people are beginning to take a more active interest in the temperance work; for I believe much good can be accomplished by it. Some who were using tobacco and liquor two years ago, have given up both, and are rejoicing in present truth. First they signed the anti-liquor pledge, then the anti-tobacco, and so were led on step by step into the principles of health reform. These principles have worked wonders for the people here.

THE following is a report of work done by the Pasadena (Cal.) Christian Help bands during 1900; no work being done during the three busiest months:—

No. meetings held.....	27
Average attendance.....	5
No. garments taken in.....	865
No. garments given out.....	330
No. pairs of shoes taken in.....	20
No. pairs of shoes given out.....	15
No. comforters made.....	5
No. comforters given out.....	5
No. garments repaired.....	100
No. new garments made.....	30
Money taken in.....	\$38.00
Given out of the same.....	\$35.70
No. of families helped.....	19

Besides the preceding a number of days were spent in sewing for families at their homes, and one day by fifteen sisters in sewing at the orphans' home in South Pasadena.

BELLE WAY, Pres.,  
 ALICE HAFFORD, Sec.

I am fourteen years old. My folks do not keep the Sabbath, and I am not with them. Please pray for them, also pray that I may let my light so shine before men, that they may glorify our Father which is in heaven. My heart is burdened for poor souls who have gone astray. I desire to set a good example before this sinful world. How can I get the truth before the people in this place? Please answer in the REVIEW.

Dear sister, your letter was received, and we were glad to hear from you. We are glad that, though you are only fourteen years old, you love the Lord's truth so well that you hold to it, even though you are all alone. We will remember to pray that your dear parents may see the truth and obey it, and that you may let your light shine brightly before them. Be just as kind, devoted, and loving a daughter to them as you know how to be, and let them feel that it is the power of God that keeps you from falling. The acts of our lives speak louder than words, and although our words may be good, yet our actions tell the most after all. I trust you will be faithful, and that you will write us again, telling of the work you are able to do.

#### REQUESTS FOR PRAYER

"I REQUEST prayer for my husband, that he may see the need of coming to the Saviour before it is too late."

"I feel that I need help. I live seven miles from any Seventh-day Adventist church, and have four children; the oldest is a boy eight years old, the youngest is one year old. My husband is not in the truth, and it is for him I ask special prayer."

"I request prayer for my brother-in-law, who greatly desires to get free from the habit of tobacco-chewing. He has tried to give it up two or three times, but has failed to gain the victory. He knows the truth well, but Satan has him bound on that point, and he has lost courage to make another effort to get free from this appetite, although he expresses a great desire to be released. Please pray that he may get the victory through Christ."

"I request prayer for my husband and my son, who are unsaved. My husband does not believe in God. Pray also for my daughter, that she may overcome her selfish ways and bad temper."

"Pray that a dear sister who has been obliged to move away from all association with God's people, may be kept by the power of God. Pray also that laborers may be sent into this locality, to canvass and distribute reading-matter."

"I ask you to pray for my husband, who is unconverted, and for my family, that we may each stand steadfast in the truth until the coming of the Lord. I am the mother of fifteen children, twelve of whom are living, and are all at home except one. While they all keep the Sabbath, some are not as much interested as they should be. Please pray for us all."

"A sister requests prayer for the conversion of her husband, and also for herself, that she may live a consistent life before him. She also requests prayer that the prejudice existing among her friends in regard to immersion may be removed, and that the way may be opened for her to receive the rite of baptism without causing any strife in the family."

"I request your prayers that my dear husband and my son may be led to see and obey the truth before it is too late. My husband is not converted. My son is a member of the United Brethren Church, and an active worker, and seems to desire to do what is right, but he does not see the Sabbath truth, and does not have time to read our papers. Please pray for my daughter also, that the love of the world may not lead her away from her Saviour."



SOMETIME, when all life's lessons have been learned,  
And sun and stars for evermore have set,  
The things which our weak judgment here had  
spurned,

The things o'er which we grieved with lashes wet,  
Will flash before us out of life's dark night,  
As stars shine most in deeper tints of blue;  
And we shall see how all God's plans are right,  
And how what seemed reproof was love most true;  
And we shall see how, while we frown and sigh,  
God's plans go on as best for you and me;  
How, when we called, He heeded not our cry,  
Because His wisdom to the end could see.

—May Riley Smith.

REVELATION 18

S. N. II.

THE first five verses of this chapter refer to the closing work of the gospel. The gospel began with great power and light, and it will close with far greater power. The earth was lightened with the glory of God. This light rests upon the waiting people of God, it penetrates everywhere. Those who have not rejected the light of the three messages, obey the call and leave the fallen churches. Many have come to years of accountability since these messages have been given, and as the light shines upon them, they have the privilege of choosing life or death.

At the time brought to view in this prophecy, the sins of Babylon have reached unto heaven, and God has remembered her iniquities. She is judged by the measure of her guilt, and destruction is about to fall upon her. But God still has a people in Babylon, and these faithful ones must be called out, that they partake not of her sins, and receive not of her plagues. Hence the movement symbolized by the angel's coming down from heaven, lighting the earth with his glory, and crying mightily with a loud voice, announc-

ing the sins of Babylon. In connection with this message the call is heard, "Come out of her, my people."

This message which calls the people out is the same message which announces the fall of Babylon, with the addition that Babylon has now become the hold of every foul spirit, and the cage of every unclean and hateful bird. Babylon has given them a false sabbath instead of the Sabbath of the Fourth Commandment, and has repeated the falsehood that Satan told Eve in Eden, of the immortality of the soul. Many kindred errors Babylon was spread far and wide, teaching for doctrines the commandments of men. This announcement, united with the Third Angel's Message, constitutes the final warning to be given to the inhabitants of the earth.

The people of God are called out from their associations with the world, to stand in the battle of the day of the Lord against the powers of darkness. The whole earth is to be lighted with the glory of God. There will be a work similar to that which was wrought when the disciples, filled with the Holy Spirit, proclaimed the power of a risen Saviour. The light of heaven will penetrate the darkened minds of those who have been deceived by the enemies of Christ. The Third Angel's Message will do its work, and all will be tested upon it, and the precious ones will be called out from the religious bodies. Mighty miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. God is in the work, and every saint, fearless of consequences, will follow the convictions of his own conscience, and unite with those who keep all the commandments of God, and with power they will sound aloud the Third Angel's Message. It will close with far greater power and glory than has ever been witnessed in the past. "God's people were strengthened by the excellent glory which rested upon them in rich abundance, and prepared them to endure the hour of temptation. I heard everywhere a multitude of voices saying, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.'"—*Spiritual Gifts*, "Early Writings," page 139.

Oh, that we as a people might realize the importance of the work of Christ, and be careful students! Oh, that all would carefully and prayerfully study the word of God, not to qualify themselves for debating some new points of doctrine, but that in their souls they might be filled, as those that drink at the fountain of life.

The day of retribution will finally come, and then the persecutors will receive according to their works. The cup they have filled will be filled to them double. Those who have triumphed over the believers of an unpopular truth, will drink the dregs of the cup of God's wrath. Babylon's plagues will come in one prophetic day (one year), and there will be death, mourning, and famine, and she shall be utterly burned with fire. These judgments of God will come upon Babylon and her daughters in full view of the world.

"When the voice of God turns the captivity of His people, there is a terrible awakening of those who have lost all in the great conflict of life. While probation continued, they were blinded by Satan's deceptions, and they justified their course of sin. The rich prided themselves upon their superiority to those who were less favored; but they had obtained their riches by violation of the law of God. They had neglected to feed the hungry, to clothe the naked, to deal justly, and to love mercy. They had sought to exalt themselves, and to obtain the homage of their fellow creatures. Now they are stripped of all that made them great, and are left destitute and defenseless. They look with terror upon the destruction of the idols which they preferred before their Maker. They have sold their souls for earthly riches and enjoyments, and have not

sought to become rich toward God. The result is, their lives are a failure; their pleasures are now turned to gall, their treasures to corruption. The gain of a lifetime is swept away in a moment. The rich bemoan the destruction of their grand houses, the scattering of their gold and silver. But their lamentations are increased by the fear that they themselves are to perish with their idols."—*Great Controversy*, page 653.

The final destruction of Babylon is compared to the final destruction of ancient Babylon. See Jer. 51:1-28, 60-64.

BEREAN LIBRARY STUDY

Revelation 18; "Thoughts on the Revelation,"  
Pages 663-679

DAILY READING FOR APRIL 14-20

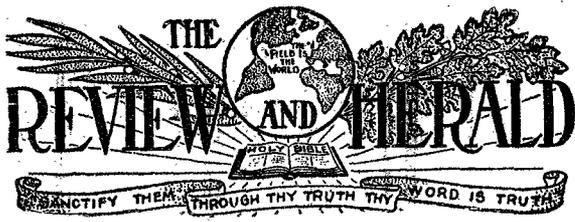
Sunday, "Thoughts on the Revelation," verses 1-3.  
Monday, " " " " " 4-8.  
Tuesday, " " " " " 9-24.  
Wednesday, Preparation for the End, "Early Writings" (first part), pages 59-61.  
Thursday, The Loud Cry, "Early Writings" (last part), pages 137-139.  
Friday, article on Revelation 18, this page.

QUESTIONS

1. Who comes from heaven? How is the earth affected? In what manner is the message given? What is the significance of "is fallen" being repeated twice? Gen. 41:32.
2. What is the condition of Babylon? V. 2. How many nations will be connected with her? What is meant by the kings' committing fornication with the Church?
3. What call is given? V. 4. Whence does it come? To whom is it given? What will be the result of not heeding the call?
4. When and how will verse 7 be fulfilled? Prove from the reading of the eighth verse that the "one day" does not mean a day of twenty-four hours. What period is referred to in verse 8?
5. How will all this affect the kings and merchants? How will commerce be affected?
6. Describe the effect of the second plague upon the sea. What is shown by the angel casting the stone into the sea? When in the past did a prophet show the destruction of an earthly power by the same symbol?
7. By what means were all deceived? For what past crimes will modern Babylon have to answer?

"It will cost us an effort to secure eternal life. It is only by long and persevering effort, sore discipline, and stern conflict, that we shall be overcomers. But if we patiently and determinedly, in the name of the Conqueror who overcame in our behalf in the wilderness of temptation, overcome as He overcame, we shall have the eternal reward. Our efforts, our self-denial, our perseverance, must be proportionate to the infinite value of the object of which we are in pursuit. . . . Wrongs can not be righted, nor reformations in character made, by a few feeble, intermittent efforts. Sanctification is not a work of a day or a year, but of a lifetime. Without continual efforts and constant activity, there can be no advancement in the divine life, no attainment of the victor's crown."

"It was Christ who directed the education of Israel. Concerning the commandments and ordinances of the Lord, He said, 'Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.'"



BATTLE CREEK, MICH., APRIL 9, 1901.

ALONZO T. JONES  
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## THE KEEPING OF THE COMMANDMENTS

### The Second Commandment

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

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

We have seen that no similitude or likeness was seen on Sinai when God spoke His law, though there were many similitudes and likenesses there. We have seen that this was so, especially "lest ye corrupt yourselves, and make you a graven image" or likeness. And thus in the Second Commandment there is forbidden, in the worship of God, the use of any similitude or likeness of any kind in any way whatever.

Yet there are a great number of professed Christians who use images, similitudes, and likenesses in abundance in their professed worship of God. This is worth inquiring into.

"The first introduction of a symbolic worship was in the veneration of the cross and of relics."—*Gibbon*. In "honor" of Christ and the martyrs.

And the first introduction of the cross as a *visible symbol* was by Constantine, and in the midst of that flood of evil that made the papacy.

It is true that the *sign* of the cross was used as early as the days of Tertullian; but it was only a *sign*, made with a motion of the hand upon the forehead or breast.

Constantine enlarged upon this by the introduction of the visible cross itself: in the *Labarum*. He erected in Rome his own statue, "bearing a cross in its right hand, with an inscription which referred the victory of his arms and the deliverance of Rome to that salutary sign, the true symbol of force and courage.

"The same symbol sanctified the arms of the soldiers of Constantine; the cross glittered on their helmets, was engraved on their shields, was interwoven into their banners; and the consecrated emblems which adorned the person of the emperor himself were distinguished only by richer materials and more exquisite workmanship."

The *Labarum* was "a long pike intersected by a transversal beam," forming a cross. "The silken veil which hung down from the beam was curiously inwrought with the *images* of the reigning monarch and his children. The summit of the pike supported a crown of gold, which inclosed the mysterious monogram, at once expressive of the figure of the cross and the initial letters of the name of Christ."

The basis of all this was the fiction and the imposture of Constantine's "vision of the cross." And from it "the Catholic Church, both of the East and of the West, has adopted a prodigy which favors, or seems to favor, the popular worship of the cross."

Under Constantine's patronage also, "magnificent churches were erected by the emperor in Rome, adorned with *images* and *pictures*, where the bishop

sat on a lofty throne, encircled by inferior priests, and performing rites borrowed from the splendid ceremonial of the pagan temple."—*Lawrence*.

Pictures were used first. The introduction of these pictures was made under the plea that they were useful to instruct the ignorant, to awaken the cold, and to gratify the prejudices of the heathen proselytes. What some person imagined and produced as a picture of Christ, would be painted on the wall or window; and these people would gaze upon that, and sail away upon a sea of their own imagination. In this they thought they were contemplating Christ, and honoring Him, and indeed worshipping Him. But it was as sheer idolatry as ever was. They were only worshipping themselves, in their own imaginings. Never yet has there been made a picture of Christ. All that ever pretended to be such are only idolatrous imaginings.

Soon images were set up along with the pictures, and thus "by a slow, though inevitable, progression, the honors of the original were transferred to the copy: the devout Christian prayed before *the image* of a saint; and the pagan rites of genuflection, luminaries, and incense again stole into the Catholic Church. The scruples of reason or piety were silenced by the strong evidence of visions and miracles; and the pictures which speak, and move, and bleed, must be endowed with a divine energy, and may be considered as the proper objects of religious adoration."

And thus "the use and even the worship of images was firmly established before the end of the sixth century [before A. D. 600]; they were fondly cherished by the warm imagination of the Greeks and Asiatics; the pantheon and Vatican were adorned with the emblems of a new superstition. . . . The style and sentiments of a Byzantine hymn will declare how far their worship was removed from the grossest idolatry: 'How can we with mortal eyes contemplate this image, whose celestial splendor the host of heaven presumes not to behold? He who dwells in heaven condescends this day to visit us by His venerable image. He who is seated on the cherubim visits us this day by a picture which the Father has delineated with His immaculate hand; which He has formed in an ineffable manner; and which we sanctify by adoring it with fear and love.'"—*Gibbon*.

This will be followed further next week.

## PRESENT DUTY

As Seventh-day Adventists we believe that we have a special message for the world; namely, the Third Angel's Message.

The Third Angel's Message, being the culmination of the first and second angels' messages, is primarily the "everlasting gospel," but conjoined with this is a special warning against "the worship of the Beast and his Image," and without this warning the Third Angel's Message can not be given.

"The Beast" is the papacy. It has its seat in Italy, but is world-wide in its ramifications and influence; hence the warning against it is likewise world-wide.

The "Image to the Beast" is apostate Protestantism, like the papacy more or less closely identified with the State, and looking to Cæsar rather than to Christ for power to propagate the gospel. The Image to the Beast has its seat in the United States, but, like the Beast, its influence and to some extent its ramifications are world-wide; hence this part of the message, the warning against the worship of the Image, is likewise world-wide.

But as in Italy and other Roman Catholic countries there is special point to the warning against the worship of the Beast, so the warning against the worship of the Image to the Beast especially pertains to the United States; and then, too, as in other lands the worship of the Beast is enforced by civil law, so in this country will be enforced the worship of the Image to the Beast.

To give this message it is necessary to identify—that is, to cause to be recognized—both the "Beast" and his "Image." As the Beast is not only an apos-

tate Church but an apostate Church having illicit relations with earthly governments, it is necessary in this identification to describe these political systems as well as to show the corrupting influence of this union in both Church and State.

And as the Image to the Beast is not only apostate Protestantism, but apostate Protestantism having illicit relations with an apostate political system, it is essential in identifying the Image to identify its constituent parts. This is especially true as the adulterous union which constitutes the Image is made possible only by the repudiation on the part of the State of certain just principles having their origin in the nature of God himself and underlying His government.

The two horns of the second Beast of Revelation 13 represent, the one, Protestantism, the other, republicanism. The second Beast speaks as a dragon, but not until these two cardinal principles have been repudiated. We were told in 1885, "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power; when she shall reach over the abyss to clasp hands with Spiritualism; when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions,—then we may know that the time has come for the marvelous working of Satan, and that the end is near."

Is it not the duty of the watchman to know and to declare when every principle of Protestantism shall have been repudiated? And is it not just as much the duty of the watchman to know and to declare when the principles of republicanism have been repudiated? for it requires both of these to complete the apostasy which results in the perfected Image to the Beast.

But it may be objected that to do this makes it necessary for the watchman, seemingly at least, to "criticise the government." Suppose it does? did Jeremiah hesitate to declare the truth because to do so seemingly arrayed him against the king?

It is the conviction of the writer that the time has come when not only every Seventh-day Adventist minister, but every Seventh-day Adventist as well, should understand these principles, and be ready and able to speak on all proper occasions in no uncertain tones, whether men will hear or whether they will forbear.

It is not enough that we speak to the churches and of the churches. The Scriptures and the Testimonies speak of the government, and we as faithful watchmen must speak of the government. Has the government repudiated the principles of Protestantism? For answer read the record made by Congress in the World's Fair legislation in 1892, and the more recent record of the conditions of the five-million-dollar appropriation for the Louisiana Purchase Exposition in 1903.

Has our government repudiated the principles of republicanism? The answer will be found in the history of events connected with the conclusion of the Spanish-American War, and subsequent thereto. If in these things republicanism has not been repudiated, it is difficult to imagine how it could be done short of the actual establishment of a monarchy. And just as certainly as these things have been done, so certainly is it the duty of the watchman faithfully to point out these departures from vital underlying principles, and, connecting them with the prophecy, declare to the people the whole counsel of God.

C. P. BOLLMAN.

It is said that one of the wealthy merchants of New York City always kept a supply of tracts on his desk, and when he wrote a business letter, he slipped in a tract. When a friend asked his reasons for doing so, he replied that he wanted some fruit in the world to come. Before Mr. Moody went into evangelistic work, he used to sell shoes, and would tie up tracts in bundles of shoes for his customers. We once heard of a penny tract, sent by a little girl to Africa, which was the means of the conversion of an African chief, and he was the means of bringing the whole tribe to accept Christianity. "Blessed are ye that sow beside all waters."—*Selected*.

## CHRIST ALL AND IN ALL

"WHERE there is neither Jew nor Greek, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all." Col. 3: 11. That which brings people into this condition is described in verses 9, 10: "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him: *where* [that is, in this new man] there is neither Greek nor Jew, circumcision nor uncircumcision," etc.

The apostle very emphatically describes two conditions, which he calls the old and the new. In the old state all importance is attached to conditions, which lose all their importance and even their existence in the new. In the old, states and conditions are everything. Much is made of being a Jew or a Greek; of being circumcised or uncircumcised; of belonging to a particular nationality—barbarian, Scythian; or on a particular condition in life—bond or free. But in Christ, no such distinctions are of any account, and are not to be recognized; for, as Alford translates it, "There is no such thing as Jew and Greek, bond and free," etc.

Two sorts of manhood are brought to view—the old man and the new. In another place (2 Cor. 5: 17), Paul expresses the change in these words: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." In the old condition, there are many things which are not in the new, and in the new, many things which are not in the old.

As the new man is the important thing to be studied, let us notice what the apostle declares is not in the new. When we are transformed into the image of Christ, there is an entire obliteration of national distinctions. There is neither Jew nor Greek. When Christ became a man, He did so in the broadest sense, as a member of the human family, the second Adam; not specifically as a Jew, only to show by His genealogy that He was of the seed of Abraham. So when a man is in Christ Jesus, his nationality, and all other human relationships and conditions, sink out of sight in that union. Christ is in all, and transforms all into new creatures. These distinctions are all in Him, and He becomes them all to us. He becomes our nationality, our citizenship, our fatherland, our character, and our condition in life. He becomes our example, our leader, and our king. In Jesus there is combined for us laws, customs, history, genealogy, prestige, privilege, reliance, and power—everything, in short, which the heart can imagine or desire. Jesus furnishes us with new patriotism, new loyalty, new associations as men unite in tribes and clans, which we may indulge in to the utmost.

In Jesus all ceremonial distinctions vanish. There is outwardly neither circumcision nor uncircumcision. The wall of partition and separation is removed. The peculiar privileges of a nation born after the flesh, vanish with it. Those who were regarded as afar off, are brought nigh by the blood of Christ, and Jews and Gentiles are united into one new body, a new man, by the cross.

Social distinctions are also done away in Christ. There is neither bond nor free. That is, it does not impair a man's privileges nor hopes in the gospel should he chance to be a bondman; nor, on the other hand, does it give him any privileges nor precedence in the promises of the gospel should he chance to be a freeman.

In Gal. 3:28 the apostle goes still further, and says: "There is neither male nor female;" that is, as related to the provisions and privileges of the gospel, one gains no advantage by being a male or a female. Their relation to the salvation of the gospel is the same. How this struck at the heathenish custom of the degradation of women, as it existed outside of the gospel! "For ye are all one," says Paul, "in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." What a beautiful blending of all men into one body is accomplished by our Lord Jesus.

We have now seen some things that are *not* in the new relation brought in by Christ. But there are some things that *are* embodied in this new relationship, that are worthy of notice. The man is a new creature. Christ is all and in all. Christ is the substance and fullness of all things—that which really goes to make the being of everything. Everything that is, was first a thought in the mind of God. There it lay from eternity, till by His will and power that thought became matter. That was creation. Therefore every created thing is the development of the mind of Christ. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Col. 1: 16, 17. And the two verses that follow are so comprehensive and grand that we can hardly forbear quoting them in this connection: "And He is the head of the body, the Church: who is the beginning, the firstborn from the dead; that in all things He might have the pre-eminence. For it pleased the Father, that in Him should all fullness dwell."

As all is in Him, all that we have and are must come from Him. All our abilities, attainments, and culture come from Him. David says, "I understand more than the ancients, because I keep thy precepts." Ps. 119: 100. The sum of all the revelation we have is embraced in Christ. The Jew glories in having received the lively, or living, oracles of God. We glory in having the living exemplification of those oracles in Christ. All our ritual is embraced in Christ. We have no outward circumcision nor uncircumcision, no ceremonies we call the seven sacraments, no burdensome array of carnal ordinances. But all Scriptural ordinances are from Him, and in Him are expanded into the gospel.

In Him is all our science. He is more to us than all the freshest ideas that cross the mind of the Scythian or barbarian. Christ is all our assurance of liberty and freedom. The Scythian has not such unrestricted freedom as we find in Him. Christ is our all in the matter of leader and master. "One is your Master, even Christ; and all ye are brethren." We are "bond servants" to Christ. But it is true and only liberty to be united to such a Head.

Is Christ thus our all, and not only our all, but, as the text says, our all and *in* all? Is He the all in our hopes, our trusts, our joy, our aims, our strength, our wisdom? Paul says He is made unto us "wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1: 30. Then are we living in all for Him? Are we doing all for Him, because He has done all for us? Augustine says, "Christ is not valued at all, unless He is valued *above* all." The following beautiful lines are credited to Giles Fletcher:—

"He is a path if any be misled;  
He is a robe if any be naked be;  
If any chance to hunger, He is bread;  
If any be a bondman, He is free;  
If any be but weak, how strong is He!  
To dead men life He is; to sick men health;  
To blind men sight, and to the needy wealth;  
A pleasure without loss, a treasure without stealth."

It is recorded of Dannecker, the German sculptor, that he spent eight years in producing a face of Christ; and at last wrought out a face in which the emotions of love and sorrow were so perfectly blended that beholders could not refrain from weeping as they looked upon it. Subsequently being solicited to employ his great talent on a statue of Venus, he replied, "After gazing so long into the face of Christ, think you that I can now turn my attention to a heathen goddess?" "Here," says Dr. A. J. Gordon, "is the true secret of weanedness from worldly idols,—the expulsive power of a new affection."

That new affection drives out everything that is antagonistic to the object on which the new affection is placed. So the love of Christ, received into the heart, will expel all rivals. "Purge out therefore," says Paul, "the old leaven, that ye may be a new lump. . . . For even Christ our Passover is sacrificed for us." 1 Cor. 5: 7.

On the words, "Christ is all, and in all," John Rees, on his dying bed, gave utterance to the following words of trust:—

"Christ, in the divinity of His nature; Christ, in the perfection of His atonement; Christ, in the prevalence of His intercession; and Christ, in the love of His heart, and in the power of His arm, is the rock on which I rest; and now, death, do your worst."

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

U. S.



## THE GIFT OF GOD

THE plan of salvation originated in a gift.

"God so loved the world, that He GAVE his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Without God's gift of His own dear Son to the human family, salvation for any man would be utterly impossible. Without Christ's gift of His own life to fallen men and women, there could be no hope of an endless life of joy beyond the grave.

The gift of Christ forms the foundation of the whole scheme of salvation for lost mankind. The gift of Christ is the keystone in that wondrous arch of redemption which binds two eternities together. The gift of Christ is the all and in all of the whole system which imparts security from sin, in heaven; salvation on earth; and immortality hereafter.

Therefore, seeing that all that we have, and all that we can ever hope to have, emanates from a gift, and is in itself a gift,—to study that gift, to make it our science, our song, and our life, is a duty and pleasure the most supreme that is committed to the candidates for admission into the eternal and universal realms of thought and action and life.

Of all the scriptures no words are better known than the simple sentence which composes the sixteenth verse of the third chapter of the Gospel of John. There are hundreds, yea, thousands, of texts in Bible story that are unknown to the great majority of men and women. But of sinner and saint alike it is true that almost all are familiar with this, the gift verse of the Bible. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Mark it! God did not *loan* Jesus Christ to the human family. The Father did not *lend* the Son to sinners simply for a few brief years of sojourn here on earth. Nor did the Almighty merely *lease* His only beloved Son to the world for use during their experiment of sin.

No, no! There was neither loan nor lease, but a gift. Christ was a free gift from the Eternal to the human. The world's Redeemer was not given to be the Son of God. He was given to become the Son of man. He was not only given to man: far greater was the sacrifice of God,—He was given to be man. He was given to be a man in order that He might redeem man. He was a "free gift"—not for three and thirty years; not for the short period of this world's history; but forever, and for evermore.

Through all eternity Christ will never be again what He was before He "gave himself." He will not be less good, He will not be less pure, He will not be less glorious; but so long as the ceaseless ages roll, He will be the Son of *man*, a member of the lost, the redeemed, the human family. He was a member of the family of God; He gave himself to become a member of the family of man, that by adoption He might cause the children of earth to become the sons and daughters of heaven.

"In taking our nature, the Saviour has bound himself to humanity by a tie that is never to be

broken. Through the eternal ages He is linked with us. 'God so loved the world, that He gave His only begotten Son.' He gave Him not only to bear our sins, but to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only begotten Son to become one of the human family, forever to retain His human nature."

Hearken to the words of Isaiah the seer: "Unto US a Child is born, unto US a Son is given: and the government shall be upon His shoulder." A Child was to be born to the human family. A Son was to be given to mankind. This Child was Christ; this Son was the Saviour. And it is upon His shoulder that the government is to be. Christ will share the throne of the universe with His Father; but He shares it as the Son of man.

How well may every human lip break forth in tones of holiest joy: "Behold, what manner of love the Father hath bestowed upon us." In the beautiful land beyond, we shall stand more closely related to Christ the King than do the angels who have never sinned; for Christ, the King of all the worlds, the Lord of all the beings in all the worlds, is a member of the human family.

How beautifully did the greatest and yet the least of the apostles, tracing words under the inspiration of the Holy Ghost, pencil this precious story, in his letter to the Hebrews: "Unto the angels hath He [God] not put in subjection the world to come, whereof we speak."

Remember now, Paul is speaking of the world to come; he is telling us that God hath not put the world to come in subjection to the angels.

"But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him [man] a little lower than the angels; thou crownedst him [man] with glory and honor, and didst set him [man] over the works of thy hands. Thou hast put all things in subjection under his [man's] feet. For in that He [God] put all in subjection under him [man], He left nothing that is not put under him [man]. But now we see not yet all things put under him [man]. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man."

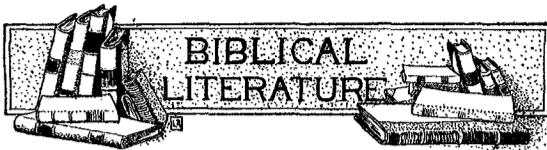
Oh, yes; He is speaking of the world to come; He is telling how it is put in subjection to man; He is telling how man is crowned with glory and honor, and how man is set over the works of His hands. But *Jesus is the man*. It is the man Christ Jesus who blesses the universe with His rule in the great days so soon to dawn.

"For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both He [Christ] that sanctifieth and they [men and women] who are sanctified are all of one [one human family]: for which cause He is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the Church will I sing praise unto thee. And again, I will put my trust in Him. And again, behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same [flesh and blood]; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He [Christ] took not on Him the nature of angels; but He took on Him the seed of Abraham."

God's gift of His own dear Son to fallen man was a real, not a make-believe, gift. God did really give away His only begotten Son. Christ was the only one of His kind in the universe. To be sure, the angels were all sons of God, but Christ was the only begotten Son of the Father. When God gave Him to the human family, God made a real sacrifice. The Father not only gave His Son to man, but He gave Him to be a man; and through all eternity Christ will never be what He was before the fall of man,—before His own and His Father's

voluntary gift of himself. He is and ever will be divine; His divinity remains unchanged and unchangeable. But every human being who will know in his own life the blest experience of the gift of giving must first know and recognize that gift as a divine reality in the very life and experience of God and of God's dear Son.

P. T. MAGAN.



### THE THREE ELEMENTS

1. *A Theme.*—The theme is that truth which the author has first of all in his own mind; it is contained in his own mind.

A divine theme is a truth in the divine mind.

2. *Plan.*—Now having this theme in mind, if the author thinks of presenting it to others, he must consider how he shall unfold it; not that he will think first of the words and figures he is to use,—these are the last things that he considers,—but how shall he arrange his thought, how shall he approach the minds of those whom He is to address.

3. *Execution.*—Having his theme, and having also his plan of presenting it, the last thing for an author to do is to choose the words and symbols of thought which will enable him most clearly to convey to other minds what he himself has to present.

Many men leave this last to the moment or occasion of presentation, and then choose the terms at their command. Others will not trust to the inspiration of the moment, but by careful study and writing will select the very words that must go together, according to their opinion, in the presentation of that given theme.

And there are some who seem to think this last is the legitimate field of literary study. They will spend years or a lifetime in the study of words. No one can say that the study of words is unimportant; but there is such a thing as words without sense, and such a thing as multiplying them without knowledge. All such is vanity.

Even the words, the figures, the little turns of expression, are for but one thing—to bring out the theme in the author's mind. And if the words used do not do this, do not reveal the theme, or leading thought, in the mind of the author, no matter how euphonious they may be, they are but as sounding brass and a tinkling cymbal.

The themes of Biblical literature are the great thoughts of its divine author. And truly, can not God present great thoughts? The whole universe lies before His infinite mind. Does He not know the highest, grandest themes? Does He not know the most helpful, ennobling thoughts? Does He not comprehend the greatest, most inspiring truths?—Yes, truly He does; and in *His word* He has given them to all willing, submissive minds.

When one has really discovered the theme of an author, he may read any portion of his treatise, and will readily see that it bears in some way upon the central theme: unless the author has done the unpardonable thing of wandering from his subject.

And when we have discovered the theme of any portion of Biblical literature, we shall find it running, like a scarlet cord, through every sub-thought, idea, or word, giving the composition what is called unity.

Now, while the *theme* is the *first* thing in the mind of the author, it is the *last* thing to be found by the one addressed. Words are the last resort of the one who speaks or writes, but words are the first thing that the listener or reader receives. Hence, when we take up any piece of literature, Biblical or general, we give attention to words. If there are any new words, we should be sure that we understand their meaning. If there are any historical allusions, we should be sure that we get their idea. If there are any figures of speech, we should be sure that we know what they represent. Having done this, we may search for the theme.

L. A. REED.



### ORDER IN THE ANCIENT CHURCH

"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: 20-22.

"God is not the author of confusion, but of peace, as in all churches of the saints." "Let all things be done decently and in order." 1 Cor. 14: 33, 40.

From these scriptures it is evident that in order for the Lord's Church to move in harmony, and to grow into that unity and love acceptable with Him, its members should be "fitly framed together." What can produce such a condition except each one shall find his proper place in the Church; and with cheerfulness, as a good soldier of Jesus Christ, perform the duties connected with such position?

As God is the author of peace "in all churches of the saints," He must have arranged for avoiding "confusion" in "the Church in the wilderness." Acts 7: 38. The invisible leader of that company was Christ. Of the Israelites it is said: "The Lord went before them by day in a pillar of a cloud, to lead them by the way; and by night in a pillar of fire, to give them light; to go by day and night." Ex. 13: 21. Moses and Aaron were the visible leaders of that great company. So the psalmist says, "Thou leddest thy people like a flock by the hand of Moses and Aaron." Ps. 77: 20. In the writings of Isaiah we read, "Where is He that brought them up out of the sea with the shepherd of His flock? Where is He that put His Holy Spirit within him? that led them by the right hand of Moses with His glorious arm, dividing the water before them, to make himself an everlasting name?" Isa. 63: 11, 12.

To move that vast host of six hundred thousand men, besides women and children (at least three millions in all), with their tents, cattle, and other belongings, must have required good generalship, and the most perfect order. This they must have had; for the Lord was leading them, through Moses, and "God is not the author of confusion." Of their movements we read that "the children of Israel went up harnessed out of the land of Egypt." Ex. 13: 18. For the word "harnessed" we have in the margin, "by five in a rank." So we see that in their marching there was observed something like military order.

Of Moses' generalship we read as follows: "I was pointed back to the children of Israel. Very soon after leaving Egypt they were organized and most thoroughly disciplined. God had in His special providence qualified Moses to stand at the head of the armies of Israel. He had been a mighty warrior to lead the armies of the Egyptians, and in generalship he could not be surpassed by any man."—"*Gospel Workers*," page 158.

The order established in the Church under Moses seemed to proceed on the same principle expressed by Paul to Titus in his direction respecting the New Testament churches. To him he said: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting." Titus 1: 5. How comprehensive, and yet specific, the instruction—"the things that are wanting." This is equivalent to saying: As you look over the situation, you will see the needs of the work, and what is required for its successful management supply. So with Israel, what was wanting must be supplied. As they came out of Egypt, there must be order in their marchings, so they were "harnessed"—placed "five in a rank."

When the sanctuary with its furniture was constructed, it must be set up, taken down, and moved

from place to place. There must be order in all this; it must not be left without definite regulations, as if it were "everybody's business," for soon it might be "nobody's business."

Concerning this we read: "The Lord did not leave His holy tabernacle to be borne indiscriminately by any tribe that might choose. He was so particular as to specify the order He would have observed in bearing the sacred ark, and to designate a special family of the tribe of the Levites to bear it. . . . In all their journeyings they were required to observe perfect order. Every tribe carried a standard bearing the sign which distinguished that tribe, and each tribe was required to pitch under its own standard. . . . The Levites were designated by the Lord as the tribe in the midst of whom the sacred ark was to be borne, Moses and Aaron marching just in front of the ark, and the sons of Aaron following near them, each bearing a trumpet. They were to receive directions from Moses, which they were to signify to the people by speaking through the trumpets. These trumpets gave special sounds, which the people understood, and they directed their movements accordingly. . . ."

"The Lord designated a special family of the tribe of Levi to bear the ark; and other of the Levites were specially appointed by God to bear the tabernacle and all its furniture, and to perform the work of setting up and taking down the tabernacle. . . . God did not leave His holy tabernacle to be borne, erected, and taken down, indiscriminately, by any tribe who might choose the office, but persons were chosen who could appreciate the sacredness of the work in which they were engaged. . . ."

"The travels of the children of Israel are faithfully described; the deliverance which the Lord wrought for them, their perfect organization and special order, their sin in murmuring against Moses and thus against God, their transgressions, their rebellions, their punishments, their carcasses strewn in the wilderness because of their unwillingness to submit to God's wise arrangements,—this faithful picture is hung up before us as a warning lest we follow their example of disobedience, and fall like them."—"Gospel Workers," pages 158-160.

In considering the Lord's leading of the Israelites there is seen a further development of His plan in establishing different points of order when necessity for it appears. The Lord had so evidently wrought through Moses that the people would naturally look to him to settle any controversy that might arise. This they did do until Jethro, his father-in-law, visited the camp, and seeing the heavy burdens borne by Moses, he gave the following wise counsel: "And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? And Moses said unto his father-in-law, Because the people come unto me to inquire of God: when they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and His laws. And Moses' father-in-law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear

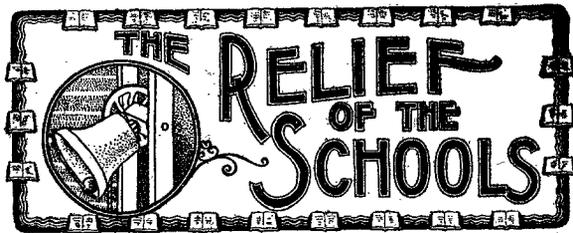
the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. So Moses hearkened to the voice of his father-in-law, and did all that he had said." Ex. 18: 13-24.

The Lord's recognition of such a plan is thus recorded: "And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone." Num. 11: 16, 17.

In Deut. 1:9-18 we have a record of Moses' choice of the captains and judges over the thousands, the hundreds, the fifties, and the tens; and that, when he submitted the plan to the people, they answered "and said, The thing which thou hast spoken is good for us to do." So the people accepted Jethro's advice, and the Lord especially recognized the order thus established.

In "Gospel Workers," page 160, we read of the Lord's regard of the order in Israel: "He is as particular now as then. And He designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses, for the benefit of the children of Israel."

J. N. LOUGHBOROUGH.



#### SELLING FARMS FOR THE RELIEF OF THE SCHOOLS

NOT long ago we wrote a letter to a dear brother whom we had never met or known, but who, we were sure, had a deep interest for our schools. Soon an answer came, accompanied with a draft for one hundred dollars, and with it the following cheering and precious words:—

DEAR BROTHER MAGAN: Your favor of the 14th ult. came duly to hand. I should like to send more than the amount inclosed, one hundred dollars, but I can not see my way clear to do so at this time. I may later. I have been expecting to sell my farm and apply a good part toward the payment for material for the publishing of "Christ's Object Lessons," but have not succeeded as yet, and do not know that I shall this season, as it is getting late for farmers to move. I believe the time has come for lands to be sold, and the proceeds used to advance the Lord's work. I inclose a draft for the material fund for "Christ's Object Lessons." May God bless you in the great work you are doing in His cause.

#### GOOD SALE OF "CHRIST'S OBJECT LESSONS"

WRITING under date of February 22, Elder A. F. Ballenger says:—

My wife, and I have taken over two hundred orders for "Christ's Object Lessons." She intends to deliver one hundred copies herself, and I hope to deliver one hundred and fifty.

Elder Ballenger has done this besides doing all his other work. He has preached to the people, visited them in their homes, prayed with the sick; and at the same time he and his wife have found time to sell about two hundred and fifty copies of "Christ's Object Lessons." We earnestly pray that other ministers may emulate this example, as the canvassing work is indeed a missionary work that should be taken hold of by those who minister.

ELDER MALCOLM MACKINTOSH, Wray, Colo., writes as follows:—

As far as selling "Christ's Object Lessons" is concerned, I have sold eighty copies during the last four weeks, besides preaching every night and giving many Bible readings; have sold a copy in almost every house. We shall have sold just about six copies for each member in the district by the time General Conference convenes. All are doing what they can. Praise the Lord.

So far as we know, this is the first district that has sold its full quota of books.

#### A BROTHER WHO GIVES A GREAT DEAL

HERE is a letter from a good brother who seems to make giving his principal business in life. We thought it would be encouraging to the readers of the REVIEW:—

DEAR BROTHER: I received your kind letter last evening. Your appeal in behalf of the school is all right and proper. I have done and am still doing what I believe the Lord wants me to do. If I am not, I pray He will show me my duty; for I would have my will His will in all things. For some time I have been giving all it seemed to me I ought to give to the South Lancaster school,—at one time one hundred dollars, two thirds as much at another, forty dollars at another, twenty-five dollars at another, ten dollars at another, and I pledged two cents a day until Christ comes— one-half to South Lancaster Academy, and the other to missions.

I have bought twelve copies of "Christ's Object Lessons," sold eight, and have four on hand. I have only about thirty acres of land and twelve dollars a month pension. I have given the yearly proceeds of my patch of currants and gooseberries to missions. If it shall appear that the schools need the proceeds of it more than other missions, then I will send it there. It amounts to about thirty dollars a year.

My heart is in the work, to pay up and to keep free of debt in all matters. The Lord says to owe no man anything. My motto is, "Pay as you go." I do not criticise or blame any one; but as a people we should make it a point to pay as we go.

Pray for me, dear brother, that I may always walk in wisdom and keep near to my God.

DEAR BROTHER: Inclosed you will find a pledge for ten dollars. I am glad you wrote me, although I intended to send the money as soon as I could. I am much interested, and hope that every one will engage in the work the Lord has set before us, that we may receive the blessing of perfect unity and love, and render better service to the Master.

I should have answered your letter sooner, but have been ill for several days, and can hardly write to-day, my hand is so unsteady. I am a widow, nearly seventy years of age. I have a little money on which I am getting interest, and am able to work for my board. I am indeed thankful for unnumbered blessings. My heart is full when I think of what the Lord has done for me. I do hope to praise Him throughout eternity.

I have bought the book, and as soon as I am well, I intend to sell as many copies as I can among my friends and neighbors. I expect the Lord to go with me, and He has never failed me. Pray that His will may be done in and through me.

#### WHAT AN IOWA BROTHER AND SISTER ARE DOING

NOT long ago we received a letter from a sister in Iowa, in which she tells what she and her son have been doing to help along the good work for the relief of Union College. Here is a part of the letter:—

DEAR BROTHER: I am glad of the letters you are receiving in regard to canvassing for "Christ's Object Lessons;" and though poor in health, I felt I must do my part, so I took orders for and delivered twenty, besides selling four copies of "Best Stories," and turned over the full price of the books, one to the college debt, and the other to the Southern work. Had I been well, I should have loved to do more, but as it is, I have a little more than trebled my due.— could not take the time to canvass, but he will do his full share in giving.

To encourage the older children in the school to canvass, he told them that for each book they would sell, he would give them fifty cents. The last report I heard was that they had sold eighteen. I do not know whether he told you this or not.

I am indeed glad for the encouraging reports coming in, and I hope the work will go on while the oil continues to flow, till every cent of indebtedness is wiped out on each and every institution.

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



S. B. Horton.....	\$ 5 00
Mrs. Rosa M. Morris.....	50 00
Mrs. Alma Allen.....	2 00
Mr. and Mrs. J. E. Froom.....	2 50
Mrs. A. Mc Cloy.....	5 00
J. P. Larson.....	5 71
Dr. W. H. Riley.....	25 00
Two friends of the cause.....	1 00
Mrs. L. E. Taylor.....	10 00
Mrs. E. S. Lane.....	1 00
E. B. Gaskill.....	25 46
Mrs. Shafer.....	1 00
Mrs. J. A. Froom.....	1 75
A friend.....	10 00
Mr. and Mrs. John Heald.....	100 00
Hofenmayer.....	10 00
Jno. Fishel.....	5 00
A friend.....	50
Mr. and Mrs. J. N. Berry.....	50 00
Mrs. M. C. Fry.....	101 00
A friend.....	7 10
Vermont Tract Society.....	50 00
N. Y. Tract Society.....	43 77
Mrs. L. M. Cratford.....	5 00
Mrs. L. P. Brown.....	10 00
Mrs. S. G. Wetsel.....	1 00
G. W. Mann.....	75
Elizabeth Sanders.....	3 00
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Isaac Parks.....	1 00
Chas. and Mary Ellison.....	2 00
James R. Smith.....	1 00
I. A. Ford.....	5 00
W. D. Boller.....	5 00
Mary Covert.....	5 00
H. Rust.....	1 00
Mrs. W. B. Howerton.....	25
Mary E. Foster.....	1 00
Mata L. Hodgen.....	1 00
Alice I. Carman.....	25
Mary E. Whitsell.....	50
A donator.....	10 35
Minnie Whetsell.....	50
Harvey Sassell.....	2 00
Mrs. E. Camp Brown.....	1 00
Robt. Braird.....	5 00
Baker Bradley.....	80
Carl Conzelman.....	1 00
Samuel A. Bretz.....	25
Mrs. Carrie Megines.....	1 00
Mrs. N. R. Bolles.....	1 00
Mrs. Mary Lewis.....	30 00
A friend.....	25 00
E. B. Freeman.....	2 00
Isaiah Rhiner.....	1 00
Lewis Philipson.....	2 25
Jessie Werfield.....	1 00
D. W. Albert.....	5 00
Ella Cornish.....	25
Mr. and Mrs. Peter Wells.....	4 00
Geo. F. Weller.....	1 00
Margaret and Susannah Wilson.....	4 00
Mrs. V. Tasker.....	75
Lucy F. Harrison.....	1 00
C. Gordon Allen.....	50
Kan. Tract Society.....	39 60
" " (Ger. edition).....	112 75
Mrs. F. D. Green.....	10 00
A friend.....	5 00
L. F. Spaulding.....	2 00
H. P. Christiansen.....	2 00
Dr. L. A. Reed.....	25 00
C. R. Bush.....	10 00
Thos. F. Keener.....	1 00
C. A. Morel.....	10 00
Henri Morel.....	4 00
C. J. Herrmann.....	10 00
A friend.....	1 00
Ella Averhultz.....	1 00
John Arnold.....	1 00
R. A. and Martha E. Craig.....	2 00
J. and A. Buckley.....	1 50
Peter Lindahl.....	1 00
A friend.....	2 00
A friend.....	2 00
Friends.....	13 00
Mrs. Nancy A. Goodwin.....	10 00
Anthony Beans.....	10 00
Lenire Bean.....	10 00
Archie Christiansen.....	5 00
Mrs. Naomi Anderson.....	1 00
Geo. Block.....	25 00

— De Wet, the Boer general, is operating in the Orange River Colony.

— Another Canadian contingent of 1,000 men has just sailed for South Africa.

— Dispatches state that "deaths from plague in Bengal, India, numbered 8,000 last week."

— By a vote of fifteen to twelve, the Senate of Wisconsin killed the anti-cigarette bill, the 4th inst.

— Pope Leo XIII has notified Martinelli, papal delegate to the United States, of his appointment as cardinal.

— The oil operators of Texas are said to be forming a billion-dollar trust, to compete with the Standard Oil Company.

— J. Pierpont Morgan, the American multi-millionaire, has offered to complete the Panama Canal with private capital.

— The Standard Oil Company, with a capitalization of \$110,000,000, earns about \$40,000,000 a year. It employs 40,000 men.

— The military court of inquiry has exonerated the cadets of West Point from the charge of killing Cadet Booze by hazing.

— Among the army officers arrested in the recent disturbances in Russia, is Colonel Sergieff, chief of the Russian frontier police.

— Of the many students arrested in the recent troubles at St. Petersburg, only forty-one have been released, over 1,000 remaining in jail.

— Several prominent army officers in southern Luzon, Philippine Islands, have been arrested "for stealing and selling government stores."

— Col. Frederick Funston has been appointed brigadier-general in the regular United States army, for his stroke in the capture of Aguinaldo.

— All automobile records were recently broken at the automobile exhibit in Chicago, by a vehicle which traveled a mile in fifty-eight seconds.

— The Great Western Cereal Company is a new combine, being formed of "ten large cereal mills not in the trust." Capitalization, \$4,500,000.

— The United States Steel Corporation has just filed articles in Trenton, N. J., "amending its charter and increasing its capital stock to \$1,100,000,000."

— In the United States there are each year over 275,000 cases of typhoid fever, resulting in 32,000 deaths. The fever, in each case, is directly attributable to the use of impure water.

— In order to bring discredit upon the new anti-canteen law, the liquor element of the country are using the newspapers to reverse public sentiment. They furnish detailed accounts of all actual troubles with drunken soldiers in saloons, and vividly describe many brawls that never occurred, to show that such things would not occur should the army canteen be re-established at military posts. Just now the papers are full of accounts of a terrible "riot" supposed to have occurred at Highwood, Ill., near Fort Sheridan.

— It is evident that the labor unions of England are as much of a curse as those of the United States. In view of this, it is being strongly urged upon the Parliament of Great Britain "to pass drastic measures protecting workmen who really wish to work, from interference by their less skilled or more lazy fellows." The limit of output is "fixed by the unions," and "suggested by the efforts of the most ignorant and incapable workmen: for the sake of the latter, conscientious and capable workmen are held back."

— Rev. J. W. Hathaway, general secretary of the American Sabbath Union, says he has petitions containing "over 1,000,000 signatures asking that the gates [of the Buffalo Exposition] be closed" on Sunday. At a recent mass meeting at the Delaware Avenue Baptist church, Buffalo, he read a letter from Mr. Cortelyou, President Mc Kinley's secretary, which contained the following: "It has been the invariable rule of the government board not to open the government building on Sundays. It will be entirely safe to inform persons interested that this rule will not be dropped from the Pan-American Exposition."

— Herbert Spencer is failing healthwise.

— Lord Salisbury, premier of England, is sick with *la grippe*.

— Cape Town, South Africa, is still troubled with fresh cases of bubonic plague.

— A mine was recently found under the palace of the czar, near St. Petersburg.

— A South Bend (Ind.) capitalist will furnish means for a \$1,000,000 glass factory at Ottawa, Ill.

— During the year ending June 30, 1900, the people of the United States spent \$1,172,493,445 for liquors.

— The French Chamber of Deputies passed, by a vote of 303 to 220, the 29th ult., the law of associations bill.

— It is stated by E. A. R. Green that "the better class of Mexicans look for eventual annexation to the United States."

— March 26 was the date set by Russia for the signing of the Manchurian agreement by China. But China did not sign.

— Dr. Leyds, agent for the Transvaal, states that "a combination of European merchants has formed to boycott British goods till independence is granted the Boers."

— Aguinaldo showed such a willingness to sign the oath of allegiance to the United States that the government has become suspicious, and will not release him as was at first planned.

— Senator Proctor, who has just returned from Cuba, states that that island "will accept the Platt amendment;" and that the "better class of islanders want peace, and laugh at talk of anti-American uprising."

— Denmark controls the butter trade in tropical countries, her dairymen shipping it "in small tins hermetically sealed, so that it is practically insured against chemical changes." Yet the United States feeds the cows of Denmark.

— It is reported that "Denmark has communicated to the United States upon what terms she will sell the Danish West Indies; price, \$4,000,000; the people by vote to express wish to remain Danish, or be transferred to America; if vote is favorable to United States, then inhabitants to become American citizens at once; products of the island to be admitted to United States free of duty."

— Upon China's appeal to the Powers for aid against the aggressions of Russia upon her territory, the United States government, through Secretary Hay, informed the Chinese minister, Wu Ting Fang, the 25th ult., that "in accordance with its traditional policy in complications beyond the seas, it must decline to enter a protest against the seizure of Manchuria by Russia." Of all the Powers, Japan alone protested, threatening to herself declare war upon Russia if the latter persisted in her designs upon Manchuria.

— M. Anatole France, a member of the French Academy, says that "along with the continuous abandonment of the ancient classics, the tendency of the French language appears to be away from Latin usages and traditions, and toward Anglo-Saxon phrases." Speaking of this, the London *Academy* says: "We can understand this. To an imaginative Frenchman, the acquisition of a racy English word, which he knows is understood in the East, in the West, on every sea, and in every port, must bring a sense of exaltation. Hence the English 'hall' is ousting the French *antechambre*, and the English 'lunch' is eaten, instead of *déjeuner*. 'Un vigoureux shake-hands' occurs in a new French novel, and even such expressions as 'to boss' and 'to give 'em beans' contribute to the growing anglicization of French."

— In a recent Lenten sermon, Rev. Dr. William R. Huntington, rector of Grace church, New York City, declared that "the form of gambling in New York which is now most pernicious, is not that of the professional gambling establishments, but that which is carried on in fashionable private houses. . . . Hostesses are found in fashionable life who will let young men, whose honesty is their capital, depart impoverished by losses at cards, out of drawing-rooms into which they had been invited as guests. . . . Young society men have lost hundreds and even thousands of dollars at the game provided by hostesses of social distinction. . . . Young women, reputed to be of good family and honest bringing up, exhibit with pride the jewels bought with the profits of the gambling tables. . . . To what avail is a crusade against policy shops and pool rooms, whether by five, fifteen, or fifty, so long as gambling goes on in the gilded homes of the rich?"

—P. C. Knox, of Pittsburg, Pa., will succeed Mr. Griggs as attorney-general of the United States.

—Chili has ordered 16,000 tons of standard steel rails from the Carnegie Company, the same to be delivered within two months.

—It seems that "a *modus vivendi* respecting the French Shore (Newfoundland) fishing industry has been concluded with France, to remain in force till Dec. 31, 1901."

—Prinsloo, a Boer commander, and "a convoy of twenty-eight wagons have been captured by the British, who are sweeping the eastern Transvaal clear of everything useful to the Boers."

—The United States shows its dissatisfaction with Venezuela's treatment of her minister, by recalling Mr. Loomis. Diplomatic relations are not completely severed, however, the United States legation being left in care of a *chargé d'affaires*.

—Experiments prove that, under ordinary circumstances, twelve pounds of feed enables a cow to produce one pound of butter.

—The Russian government has notified China that "failure to immediately sign the Manchurian convention will result in a rupture of present relations."

—The United States is finding out that "it costs money to be a world power;" for, according to statistics, "the expenditures of the United States for the current year were never before exceeded except in 1863, '64, '65, during the Civil War."

—Through the efforts of Father Phillips, a Catholic priest of Hazelton, Pa., the coal miners' union has decided not to order a strike in the anthracite fields now, as such a move would throw 143,000 men out of employment. The operators having made "partial concessions to the miners," the latter will continue work for a year.

been continued by Elder Rickard, and as a result ten heads of families and several youth have begun to keep the Sabbath. A capable leader has been chosen, and regular Sabbath meetings and Sabbath-school are held. The Sabbath-school numbers eighteen. Others are interested. It is cheering to note the spiritual growth of this company from week to week, and their appreciation of the precious truth as it unfolds itself in its vastness and simplicity. Every point of truth has been accepted as fast as presented. Personally, we have greatly enjoyed the work of the past season, and our courage is good to press the battle till victory is complete and we stand with the redeemed on the sea of glass.

H. E. RICKARD,  
E. E. FARNSWORTH.

## ONTARIO

THE Holy Spirit is needed among the workers and believers here. The task of breaking down the conservative spirit is growing harder and harder. Some of the churches are trying to do a little to warn the people about them. Everywhere the world seems anxious to read papers, tracts, and even books. Some of our canvassers are doing good work, but as a people we are not awake to the times in Ontario. Ontario is the home of the Lord's Day Alliance. This organization works to retain all present Sunday laws and secure more. The rehearing of the "slated case," the decision of which will settle the case of Brother Shirk, of the Albana church, will take place in a few days. This means much to our cause here, as Brother Shirk is a farmer. I thank God for the interest shown by the Religious Liberty Association in this matter. Every member in Ontario ought to be deeply interested in helping the association by payment of dues, and also in using the *Sentinel* and other reading-matter to enlighten the people on the question of true religious liberty.

The Alliance has all their Sunday-law forces well organized. Every element, even to the Catholic Church, is enlisted to prosecute the work of lecturing, spreading reading-matter, and praying lawmakers to amend the Lord's-day act. In this work Catholic priests and laymen are invited to take part. This bond of union between Protestants and Catholics has been greatly strengthened in all Canada by the recent action of Parliament to amend the coronation oath, striking out the part so offensive to Roman Catholics. If this recommendation by the Canadian Parliament is accepted by the English Parliament, the last barrier to a complete restoration of the Beast to its old-time power is broken down, and soon the cry in Great Britain will be, "I sit a queen, and am no widow." This move of the Canadian Parliament met with great favor. Members who opposed it were "jeered" from the floor. It passed at 1:50 A. M.; by a vote of one hundred and twenty-five to nineteen. It was stated by the premier, who is a devout Catholic, that forty-three per cent of British subjects in Canada are Catholics.

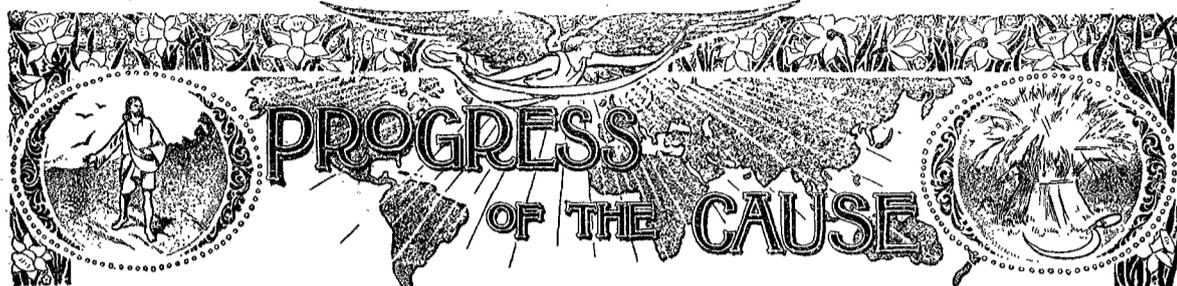
Now, dear brethren in Canada, what are we doing to enlighten these men, both in the Dominion Parliament and in the provincial legislatures? Do they know the truth? Are we not asleep? Why not awake, and put all our energy into the work of sowing the seeds of gospel truth? The clouds that are gathering will soon break over our heads, and what then? It will then be very hard to prosecute the work. Dear brethren in Ontario, let us awake out of sleep. The *Sentinel* can be had at easy club rates. This paper should be read by every one of us, and all our lawmakers. The Lord of the harvest will help us. Let us be live missionaries indeed. Christ says, "Lo, I am with you," "I will never leave thee, nor forsake thee."

Let us organize, and work while the day lasts; for the night will soon come when no man can work.

P. M. HOWE.

## GEORGIA

COVINGTON.—My wife and I came here late last fall to engage in house-to-house work, and thus prepare the way for a course of lectures. We had been offered a good hall in which to hold a series of meetings, but we thought it best first to awaken an interest and get the people to reading. On account of prejudice, we had to urge our way to their firesides. But while doing Bible work, praying with and for the families, they have learned that we are their friends. Some of the best families are reading our literature. We feared that when we came to the Sabbath question, many would refuse to read; but most of them have taken the second package, some remarking: "That is a strong argument in favor of the seventh day." Nearly all are studying the "Test of the Ages" now. We have also reached the same question in our Bible work. Quite a number are deeply interested.



## NOTES FROM THE ANGLO-CHINESE ACADEMY OF HONOLULU



Just this evening, while talking with one of our boys about fourteen years old, concerning the importance of overcoming a habit he has fallen into of sitting and walking with his shoulders drawn forward and compressing his chest, he raised his small black eyes to mine, and said, earnestly, "I hope God will help me."

As a rule, the boys are quite faithful in keeping up a correspondence with us when we are separated. Some of these letters are good indexes to the experiences of their writers. Last evening I received a letter from a boy who was in our boarding-school two years and a half, but who went back to China last year to marry, and has not returned. In it he says:—

"I am delighted to know that you are charging our new school, and fondly hope the Lord may restore you to us once more, to help us by your prayers in these glorious times. I would like to have seen you once more. I am sorry for that I did not make up my mind to study the Bible lessons before in the school; but now I must content myself on the Lord side in my life. I know God is truth because He answered my prayer while I was seasick on the boat for China. I thanked God very much. I hope God will bless you as me, and be kind to you. My dear Professor Howell, I think I will go to Shanghai next year; but with my best regards to Mrs. Kinner and all our schoolmates. Accept yourselves my kindest love. I will meet you again on the earth or in the heaven."

Here is his picture.

Another young man, who spent two years in our boarding-school, and who, like the one just mentioned, returned to China, wrote thus:—

"Now I bid you good-by, and your family, hoping earnestly that God will defend you and I, and bestow us with good health always. . . . If I could not come back to see you again, I hope God will prepare the place for you and I, when Jesus' second coming. He will save us from death; then I can meet you in heaven." W. E. HOWELL.

## HAWAIIAN ISLANDS

TO-DAY we received No. 8 of the *General Conference Bulletin*, Vol. 3. On page 199 we notice our own beloved field in the list with several others. Our report evidently did not reach the editor of the *Bulletin* in time. We do not want to talk about what we have done, but God has greatly blessed us, and we wish all the brethren to know it and rejoice with us.

There are two organized churches in our field. One is at Hilo, on the island of Hawaii, and the other is at Honolulu, on the island of Oahu. These have a combined membership of thirty-one. We

have three Sabbath-schools, with a total membership of seventy-one. The third Sabbath-school is made up of the boys and teachers in the Chinese boarding-school.

During the year 1900 we have paid \$1,286.71 tithe. One hundred dollars of this came from Hilo, and the balance from Honolulu. The librarian of our local tract and missionary society has received \$217.03. Besides these two amounts we have been able to return to the Lord in offerings, by the Sabbath-school, annual offering, and the India fund, \$160.16. One of our readers gave us \$15, and to this we may now add the annual offering from Hilo, which is \$34.25. This gives a total of \$1,496.12 in tithe and offerings. This has come in through the evangelistic work, and is separate from the school work. This gives a gain of over six hundred dollars above the actual expense of this branch of the work. If we add to the \$1,496.12 the amount taken in for local missionary work, we have a grand total of \$1,713.15. We are conscious of our Father's rich blessing upon us, and we thank God that He has made us partners with Him in the work of saving the lost.

Since the beginning of 1901 we have heard, through Brother Buchanan, at Hilo, that a woman formerly of Honolulu, to whom Mrs. Howe gave Bible readings, is keeping the Sabbath, and that she and her children are attending the Sabbath-school. The Sabbath-school at Hilo was organized during my visit there last August, and is prospering. We are not a very large people here, but we love God and His truth. Pray for the precious cause of truth here.

In behalf of the Hawaiian mission field,

B. L. HOWE.

## QUEBEC

DURING the past tent season we held two tent efforts. The first was at Barnston, where we continued services about six weeks. Although the weather was exceedingly stormy, and Satan hindered all he could, yet by the blessing of God there were several families deeply interested in the message. The testing truths, however, have developed only one faithful Sabbath-keeper; but the message has gained friends, and others are deeply interested.

From Barnston we moved our tent four miles to Baldwin's Mills, a small country town, where we stayed another six weeks. From the first, we felt impressed that the Lord had a work to be done there. As the meetings increased in interest, the enemy of the truth began the work of opposition. Both the Baptist and Methodist ministers spoke against the Sabbath. These sermons were answered from the tent, the majority of the people admitting the fallacies of their arguments, even before we had replied. A special effort was made during all the meetings to present Christ as the central theme, and to lead the unconverted to accept Him. Social meetings were often held, and Sabbath meetings were begun as soon as practicable, the brethren from the Dixville church helping nobly in this work.

Since the tent has been taken down, the work has

Much has been done to remove prejudice, and to prepare the way for a course of lectures, by holding Bible readings, distributing the *Signs of the Times*, visiting the sick and ministering to their needs, suggesting simple remedies for *la grippe*, etc. This brings us in close contact with the people, and opens the way for us to call their attention to the precious promises of Jesus. Such work not only impresses parents, but the children also. To illustrate: A little girl seven years old who had heard us give a few Bible studies, on hearing us pray in our family prayer service, said to her mother one day: "Mama, papa never prays. I think we ought to have family worship. Mama, you ought to pray and teach us to; for we do not know how to pray. I think it is your duty. Suppose, mama, some one should ask me, saying, 'Sister Ruth, lead us in prayer; I should not know what to say.'" This was spoken with all the earnestness a child of her age could command. These parents belong to the Baptist church, but do not hold family prayer. And it seemed to us that the Lord was reproving them through their child. Their oldest daughter, who is eleven years old, having read one of our books, "Best Stories from the Best Book," called the attention of her father to the sleep of the dead, and quoted so much scripture that he was not able to meet the argument. So he ordered her not to come around him any more with such stuff; for he did not wish to hear it. But his wife suggested that they all come into my room, and get me to settle the difficulty. All agreed to leave it to me, but I informed them that the Bible must settle all such difficulties. And sure enough, we found that the girl was in advance of her father on the subject, simply because she took the Bible as it reads. At the close of the study the father admitted that the girl was right.

Let us get the books before the people, plant the seeds, and the Lord will water them, and in His own good time will give the increase. "Cast thy bread upon the waters: for thou shalt find it after many days." Many parents will be reached by their children. If the Lord used children in the promulgation of the First Message, He is just as able to use them in the last message. And no doubt He will! My mind was impressed with these words, found in Mal. 4: 5, 6: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." The fifth verse tells the time when a special work in this respect is to be done, just before the coming of Christ. The sixth verse shows the nature of the work to be done by the parents and their children in their relation to each other. In many instances, parents have been led into the truth by their children, while in other cases children have been brought into this closing message by their parents. The greater responsibility, of course, rests upon the parents.

We find it rather hard, on account of much prejudice, and a lack of money among the common people, to sell "Christ's Object Lessons." However, we have taken nineteen or twenty orders, sold a few other books, and have taken a few orders for the *Signs of the Times*.

Elder Drummond, who has charge of the work in Macon, Ga., reports success in selling "Christ's Object Lessons." The prospect in the State concerning the work in general is rather quiet, and yet we see omens of prosperity. We are planting seeds, and we believe that the Lord will give the increase by and by. It takes time for things to mature in this part of the country, but when developed, the quality is almost unsurpassed. Things that mature slowly endure better when grown. May the Lord bless the work not only in this State, but in all the world, until the message shall have finished its work. Please remember the work here in your prayers.

M. W. LEWIS.

#### THE OWOSSO SCHOOL

ABOUT two years ago the land known as the Owosso camp-ground was bought by one of our brethren, who laid it out in village lots, and invited our people to build upon these lots, and to establish a school for the instruction of our children and youth. This met with a hearty response from the members of the Owosso church, who bought lots and built comfortable homes. A nurse, a graduate of the Battle Creek Sanitarium, who had been sent to Owosso by the Medical Missionary Association, is among this number.

The school is favorably situated, between Corunna and Owosso, having the benefits of country air and surroundings, yet near enough to the city for business purposes. The school building has two apartments, with a seating capacity for sixty pupils. Two teachers are employed. This year forty-two students have been registered, though not all have been in attendance at one time. The school is sup-

ported by tuition and contributions, the tuition for the current year being only \$1.50 a month.

The church owned a house of worship in the city, which was sold, and a new church building erected on the lot joining the school lot.

Persons wishing to change their place of residence can find no better location for church and school privileges, in Michigan, than this. Those looking for missionary fields will find plenty of work in these two cities. Mechanics receive good wages in both cities. Owosso is a manufacturing town with good shipping facilities over the Grand Trunk, Michigan Central, and Ann Arbor railroads.

Building lots in Middletown, as we call our settlement—the townspeople called it the Advent Addition—are cheap; and electric power for manufacturing purposes can be secured at very low rates. Building lots will be given to brethren wishing to build for business purposes to advance the message in this locality.

Already a few industries have been started, which, with some financial aid, may be made a great help to the school by furnishing employment to parents and older pupils.

Those wishing further information should address John Sheldon or John I. Snow, Owosso, Mich.



#### ADDRESS

THE present address of G. K. Owen is 39 Hanover St., Battle Creek, Mich.

#### PUBLICATIONS WANTED

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

Mrs. Maud Phillips, Mondovi, Wis.

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

A. L. Purczynsky, Levi, Tex., REVIEW, *Signs*, *Sentinel*.

C. W. M. Reed, Sheldon, Wyo., *Signs*, *Sentinel*, *Life Boat*, *Little Friend*.

Mrs. A. W. Carpenter, Bloomfield, Iowa, *Signs*, *Life Boat*, *Little Friend*, *Instructor*.

Mrs. A. C. McKinnon, Fort Payne, Ala., *Signs*, *Instructor*, *Little Friend*, *Life Boat*, tracts.

Mrs. James Camden and Mrs. James Raines, Buena Vista, Va., *Signs*, REVIEW, *Medical Missionary*.

#### BUSINESS NOTICE

WANTED.—Employment by German brother, aged 45, single. Has worked in woolen and cotton mills, furniture and sewing-machine factories. Light farm work or shop work preferred. Address Louis Riess, Amherst, Mass.

#### Obituaries

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

PALMER.—Died at Martinsville, Mich., Feb. 27, 1901, of bronchial pneumonia, the infant son of Jeremiah G. and Catherine Palmer. Brother and Sister Palmer feel their loss deeply, yet they "sorrow not, even as others which have no hope;" for they expect soon to have their little one restored to their arms at the coming of Jesus. Discourse was given by the writer. W. D. PARKHURST.

BAKER.—Fell asleep in Jesus at her home, in Sheridan, Wyo., March 5, 1901, Sister Mary Baker, wife of Brother Amos Baker, aged thirty-five years. Sister Baker was converted in 1888, and united with the Seventh-day Adventist church in Nebraska. Later they moved to Wyoming, and united with the Sheridan church. Her death being sudden and unexpected, it is a heavy blow upon the father and six children left to mourn their loss. Words of comfort and consolation were spoken by the writer. O. S. FERREN.

JONES.—Died at Batavia, Minn., March 14, 1901, Sister Linna Jones, wife of Brother Arthur Jones. I can truly say that she was a true-hearted Christian. What more could be said of any one? C. L. EMMERSON.

SHEARS.—Died Dec. 18, 1900, of paralysis, Sister Harriet Shears, aged 67 years, 3 months, 28 days. She united with the Seventh-day Adventist church at Round Grove, Minn., about twenty-five years ago. She spent the last few years of her busy life in her pleasant home in Mt. Vernon, Wash. She leaves a husband, two sons, and a large number of friends. We hope to meet her in the glorious first resurrection. A. L. HOLLENBECK.

MANNING.—Died at his home near Medford, Ore., of a complication of diseases, Jan. 10, 1901, J. D. Manning, aged 52 years, 4 months, 24 days. He was born in Missouri, and came to Oregon when only three years old. He accepted present truth fifteen years ago, at Vancouver, Wash. He leaves a wife, six sons, and four daughters. Funeral services were conducted at the Seventh-day Adventist church by the Presbyterian minister. \* \* \*

THOMPSON.—Died March 1, 1901, after one-day's illness of neuralgia of the heart, Dr. James Porter Thompson, the faithful elder of the Johnstown (Pa.) church, aged 77 years, 4 months, 15 days. For seven years Brother and Sister Thompson have rejoiced in the truth of the Third Angel's Message. Words of comfort were spoken by the writer to the bereaved widow and a large gathering of friends. Funeral service was held March 4. S. S. SHROCK.

SKINNER.—Died at Fairfield, Mich., Feb. 15, 1901, of heart-disease as a result of overexertion, Calvin B. Skinner, aged 70 years, 6 months, 23 days. He was fully prepared to go, and was only waiting for the Master's call. Mr. Skinner was a very earnest, conscientious worker, always anxious that others should accept the Word. The funeral was held at the Fairfield M. E. church, Monday morning at 11 o'clock. Services were conducted by Rev. Horace Palmer. MRS. C. B. SKINNER.

LEWIS.—Died at the home of her daughter, at Shongo, N. Y., March 4, 1901, Sister Emily Lewis, wife of Harrison Lewis, in the fifty-fifth year of her age. She was baptized, and united with the Raymond (Pa.) church about fifteen years ago; but at the time of her death she was a member of the church at Richburg, N. Y. Although a great sufferer, she was patient. She leaves a husband, daughter, and one son to mourn their loss. Words of comfort were spoken by the writer, from Job 14: 14. WM. SIMKIN.

MEAD.—Jessie L. Mead, daughter of Miner and Marilla Mead, a resident of Michigan, died Oct. 9, 1900, of tuberculosis of the brain, aged 21 years, 8 months, 4 days. She was baptized and joined the Seventh-day Adventist Church when very young, and at the age of thirteen or fourteen years was rebaptized. During her sickness she made a preparation to meet her Lord. Those who cared for her say that she gave evidence of true repentance. We hope to see her in the first resurrection. R. S. OWEN.

REESE.—Anna C. Sizelove was born March 17, 1872, in Neosho Co., Kan. She moved to Washington, near Spokane, with her parents, in 1880. She was united in marriage to John Reese, who died in March, 1897. Sister Reese at an early age united with the Christian Church, but in 1891 she accepted present truth, and became an earnest worker in the Seventh-day Adventist Church. Her life has been one of devotion to the Saviour, and she died Jan. 3, 1901, at peace with God and in expectation of soon beholding Him whom she loved. Two children, ten and seven years old, have lost a mother's care. W. T. KNOX.

PERRY.—Sister Roana Perry was born in Oswego Co., N. Y., Nov. 30, 1827, died of *la grippe*, at her home, in Eaton Co., Mich., Feb. 11, 1901, being 73 years, 2 months, 12 days old. In her childhood she, with her parents, moved to Michigan, where she remained till womanhood, when she went to Rockford, Ill., to live with an older sister. At the age of nineteen she was married to Mr. H. Perry, of Milwaukee, Wis. After a stay of two years in Milwaukee, they came to Michigan, finally settling in Eaton County. Sister Perry accepted Christ in 1860, uniting with the Christian Church, of which she remained a member until the church was broken up by deaths and removals. When the Adventists came to their neighborhood, she accepted their faith. She leaves a husband and seven children to mourn their loss. She sleeps in Jesus, and when Christ, who is her life, shall appear, then will she appear with Him in glory. Words of comfort were spoken by the writer. W. C. HEBNER.

### The Sabbath-School Lessons

for the present quarter, on the subject of the

# Sanctuary

contain much food for deep thinkers.

In order to get a good understanding of the lessons, every one should own and study a good HELP. There is no better help than—

## “LOOKING UNTO JESUS.”

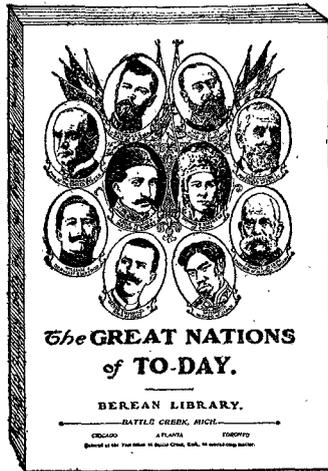
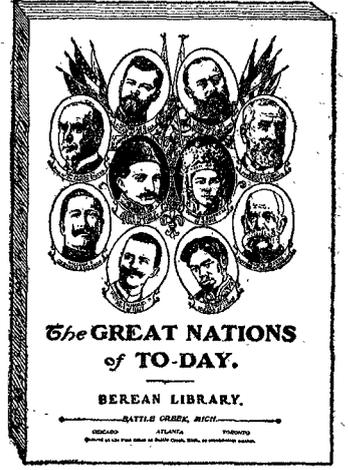
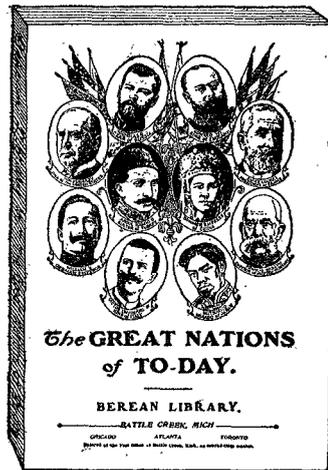
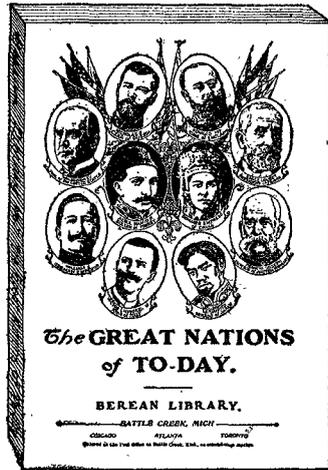
BY ELDER URIAH SMITH.

This volume was prepared after years of study and thought upon this important Biblical question, and the ideas advanced are in full accord with the Scriptures, and will aid in obtaining a better understanding of this most important subject. “Looking Unto Jesus” is issued in three styles of binding:—

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# “THE GREAT NATIONS OF TO-DAY”

Berean Library, No. 7.

By ALONZO T. JONES.

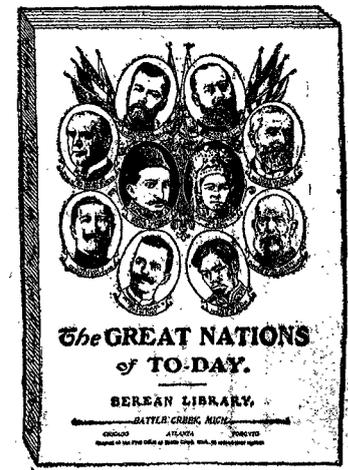
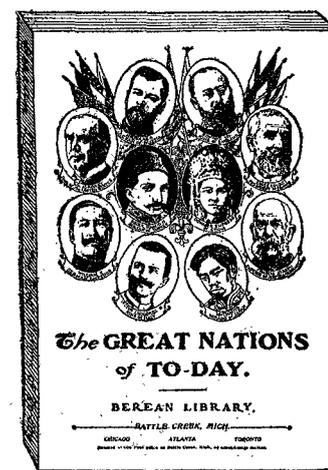
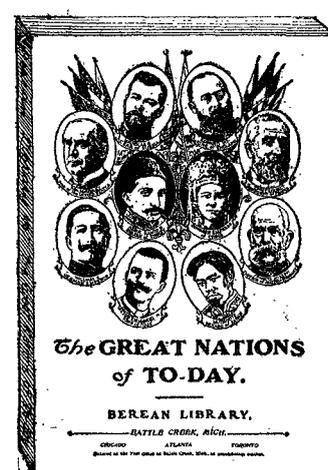
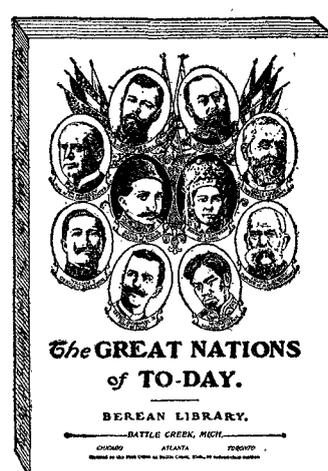
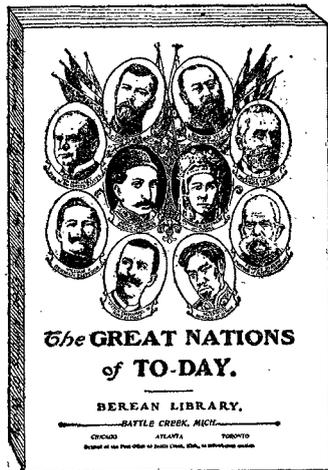
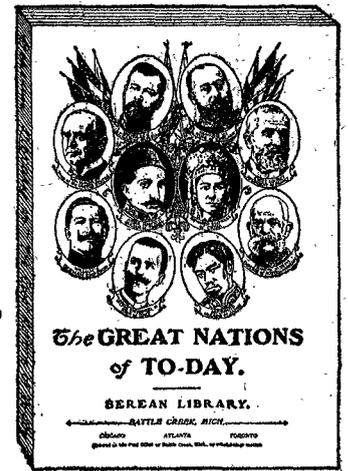
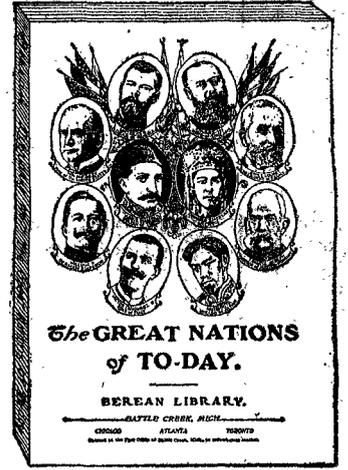
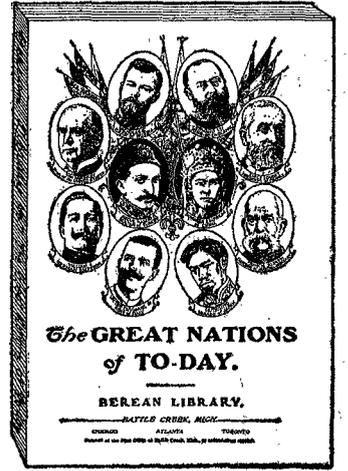
Treats the now existing nations from a prophetic and historical standpoint. The author clearly shows that the great nations of to-day are mentioned in the Bible, and that their destiny is also foretold.

All who would know the outcome of the many perplexing international problems—problems, the solution of which is causing men's hearts to fail them for fear of the disastrous consequences—should obtain and study “Great Nations of To-day.” It is the Third Angel's Message, and each church should regard it a duty and privilege to give “The Great Nations of To-day” a wide circulation in their vicinity.

The book is entertaining and instructive. It contains 257 pages; twenty-three chapters; nine full-page illustrations; one five-color map, and five maps showing the territory covered by the various world-powers. All the maps and illustrations were made expressly for this publication. The author cites more than twenty-five different historical authorities.

Price, 25 Cents.

Address your State Tract Society; the Review and Herald Pub. Co., Battle Creek, Mich.; or the Pacific Press Pub. Co., Oakland, Cal.



## CHICAGO & GRAND TRUNK R'Y.

Taking Effect Dec. 16, 1900.

Trains arrive and leave Battle Creek.

### West-Bound.

No. 9, Mail and Express, to Chicago.....	12.15 P. M.
No. 1, Chicago Express, to Chicago.....	8.30 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	3.50 P. M.
No. 5, International Express.....	2.17 A. M.
No. 76, Mixed, to South Bend.....	8.30 A. M.
Nos. 9 and 76, 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

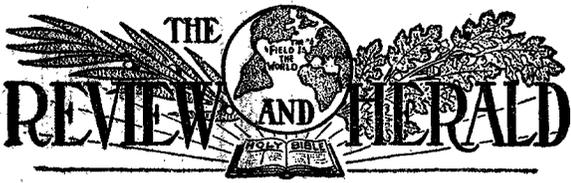
“The Niagara Falls Route.”

Corrected Nov. 25, 1900.

EAST	3	12	6	10	14	20	36
	*Night Express.	†Detroit Acoom.	‡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 8.00		pm 11.30
Michigan City.....	am 11.25		8.45	pm 12.05	4.40		am 1.20
Niles.....	am 12.40		10.15	1.00	5.37		am 2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	6.43	5.05
Marshall.....		8.38	1.30	3.09	7.61	7.10	5.30
Albion.....	4.00	9.00	1.30	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
Busp. Bridge.....					5.17		4.38
Niagara Falls.....					5.30		4.40
Buffalo.....				am 12.20	6.30		5.30
Rochester.....				5.13	10.00		8.40
Syracuse.....				5.15	pm 12.15		10.45
Albany.....				9.05	4.50		am 2.50
New York.....				pm 1.30	8.45		7.00
Springfield.....				12.15	6.15		7.40
Boston.....				8.00	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. Acoom.	*Pacific Express.
Boston.....		pm 2.00			pm 3.30		pm 6.00
New York.....		4.00			6.30		am 12.10
Syracuse.....		11.30			am 2.00		pm 12.25
Rochester.....		am 1.20			4.05		pm 2.25
Buffalo.....		2.20			5.20		pm 3.50
Niagara Falls.....					6.02		4.32
Falls View.....					6.34		5.05
Detroit.....	pm 8.20	8.25	sin 7.15		pm 12.45	pm 4.35	11.25
Ann Arbor.....	9.43	9.23	8.40		1.35	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	1.25	3.25		5.05		5.05
Mich. an City.....	4.28	2.20	4.45		6.15		6.01
Chicago.....	6.30	4.00	6.40		8.55		7.50

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

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.



BATTLE CREEK, MICH., APRIL 9, 1901.

If you receive copies of this paper without ordering them, please remember that they are sent to you by some friend. Persons thus receiving copies of the REVIEW will not be called upon to pay for them. If, after reading these copies, you do not care to keep them, please hand them to your friends to read.

THE British deficit for the fiscal year ending last month is \$270,000,000.

THE Cape-to-Cairo railroad is at present in operation "to a point one hundred miles beyond the southern line of Lake Tanganyika." Great Britain wishes to make sure of her control over Africa before undertaking to interfere to any great extent in the partition of China.

THE New York *Observer* is authority for the statement that "in consequence of the number of crimes committed of late in Hungary, which have been attributed to hypnotic influence, the Hungarian government has forbidden the practice of hypnotism, except by medical men, and under special permission."

AMONG English-speaking lands Ireland alone has a Roman Catholic majority of inhabitants. The proportion of Roman Catholics in the English-speaking countries is as follows: England, 4 per cent; Scotland, 8; Ireland, 78; Canada, 40; United States, 14; and Australia, 22. In Europe there are 167,500,000 Romanists, 91,900,000 Protestants, and 89,500,000 Greeks. The number of Protestants in the United States is 62,300,000; of Roman Catholics, 9,900,000.

THE Roman Catholic Church in Canada claims that "under the treaty ceding Canada to the British, the powers of the old Roman Catholic ecclesiastical courts were continued in full force." A certain Mr. and Mrs. Delpit, both Roman Catholics, had been married and had lived together as man and wife for several years. Having become tired of his wife, Mr. Delpit "obtained from the ecclesiastical courts a decree annulling the marriage, and thereupon applied to the civil courts for a recognition of the validity of that decree. In the decision rendered by Judge Archibald it is settled that the claim of the Church to exercise civil jurisdiction in questions of marriage, is absolutely without foundation; that the decree of the ecclesiastical court in Delpit's case is legally null; and that Delpit's marriage stands." Good!

#### TRAINING CLASS FOR NURSES

A TRAINING class for missionary nurses will begin in the Colorado Sanitarium about May 15. There will be opportunity for ten or fifteen young men and women to enter upon this course. Requirements for membership: Christian experience; membership in the Seventh-day Adventist Church; a purpose to enter the work as a missionary; good health; and the required age, from twenty to thirty-five years. Address, with particulars and references, the undersigned, care Sanitarium, Battle Creek, Mich., till May 1; after May 1, at Boulder, Colo. F. M. WILCOX.

#### GENERAL CONFERENCE NOTES

THE Thirty-fourth session (seventh biennial session) of the General Conference of Seventh-day Adventists was opened in the Tabernacle, in this city, Tuesday, April 2, 1901, at 9 A. M.

The daily program of the General Conference is as follows:—

5:30-6:30 A. M., Social meeting.  
7:00- A. M., Breakfast.  
9:00-10:00 A. M., Bible study.  
10:30-12:20 A. M., Business proceedings.  
1:00 P. M., Dinner.  
3:00-5:00 P. M., General business.  
6:00-6:50 P. M., Divisional prayer-meeting.  
7:00-8:15 P. M., Preaching.

The number of accredited delegates at the Conference is 216; the number of non-delegate visitors, 1,500.

The interest in the paper *Present Truth* (London, Eng.) is increasing, the average weekly circulation of the same during the past year being over fifteen thousand.

The amount of tithe paid by the denomination during the past two years aggregates \$1,000,915.13, which is \$205,341.89 more than the amount received during 1897 and '98.

The Conferences admitted to the General Conference the first day of the Conference were the two Australasian Conferences—Queensland and South Australia; the Cumberland Conference, of District 2; and the Ontario Conference.

The present membership of the Seventh-day Adventist denomination throughout the world is 75,763; the number of members added in the past two years being 12,504, or nearly twice as many as during the two preceding years.

During the year 1900 over 207,000 copies of the *Religious Liberty Library* were printed, the number of pages actually circulated amounting to 4,000,000. Besides this, over 1,220,000 pages of the old series of the *Religious Liberty Library* were distributed.

Among some of the recent efforts of the International Religious Liberty Association is the sending of the *Sentinel* to more than four thousand lawmakers, State and national, and presenting to the members of the New York Legislature two hundred copies of "Legal Sunday," and sixty-three copies of "Two Republics."

Since the General Conference of 1899 nine sanitariums have been established,—one in Germany, two in Australia, one in New Zealand, and five in the United States,—thus making the total number of such institutions twenty-four. Also, many bath- and treatment-rooms, rescue missions, industrial homes, and hygienic restaurants have been established in various parts of the world.

On May 1, 1900, the *American Sentinel* was transferred from the Pacific Press Publishing Company to the International Religious Liberty Association. The average circulation of the thirty-three issues published during the remainder of the year was about 9,000 copies a week, making a total of over 290,000 copies, or 4,700,000 pages. The name of the paper was changed to *Sentinel of Liberty*.

Sister E. G. White preached in the Tabernacle, Sabbath, March 30. She also spoke at the same place, Sabbath, April 6, on which occasion fully thirty-five hundred persons were present to hear the sermon on tithe-paying. Overflow meetings were held at the same hour, in the College chapel, the Sanitarium chapel, and the Review and Herald chapel, the audiences being addressed by W. W. Prescott, J. O. Corliss, and E. J. Waggoner, respectively.

#### RUSSIA IN CHINA

RUSSIA, like the papacy, lays her schemes years in advance, and bides her time to bring about their execution. It is well known that this great Power has had "her covetous eye upon the Chinese province of Manchuria for more than a century," and also that for a long time she has had that rich province "practically within her grasp." The recent Boxer rebellion furnished to Russia the long-desired pretext to get a still firmer hold upon Manchuria. Accordingly, she has endeavored to force upon China a secret agreement which would practically transfer the province in name, as well as in fact, to Russia. This pact, which China has so far refused to sign, consists of the following twelve original articles:—

1. The Russian emperor, willing to forget the recent hostilities in Manchuria, consents to allow China to resume the entire civil government of Manchuria as before.

2. Owing to the present unsettled state of the country, the number of Russian soldiers policing the railway shall be augmented until the pacification of the country is complete, and the last four clauses of the present convention are in operation.

3. In the event of disturbances, the Russian garrisons will assist China in quelling them.

4. China having attacked Russia, and the Chinese troops having dispersed, China undertakes to station no troops in any place where the railroad is not completed or begun. Russia will determine the number of Chinese police patrols to be employed; the importation of arms into Manchuria is forbidden.

5. The high officials implicated in the recent disturbances are to be degraded. Russia will furnish the names. Russia will determine what arms the police shall carry. Artillery is forbidden. No nationals of any other country can resume official duties in Manchuria.

6. No nationals of any other country except Russia can be employed for drilling Chinese soldiers or sailors in North China [literally, in the northern places of China].

7. Referring to Article 5 of the Port Arthur Convention, local officials shall draft the necessary rules as soon as possible. [This simply means that, while Chinese officials shall be appointed in Manchuria, including the Leao-tong, no Chinese troops shall enter.] The Chinese jurisdiction at Kiaochou ceases.

8. In Manchuria, Mongolia, and Chinese Turkestan no railway, mining, or other concessions shall be granted to the nationals of any other Power, nor can China herself construct any railroad. No land excepting Neuchwang can be leased to foreigners.

9. As regards payment of an indemnity for her military expenditure, Russia shall act in conformity, and be paid in conjunction with, the other Powers, the terms and conditions to be subsequently determined.

10. As regards payment of the indemnity for the destruction of the Trans-Manchurian Railway, China shall arrange with the railway company itself.

11. The railway indemnity shall be paid in full or a commercial concession accepted in part payment.

12. China, having assented to Russia's expressed intention of constructing a railroad direct from Manchuria to Peking, herewith confirms her assent.

Russia has since modified these twelve articles as follows:—

*First:* Kiaochou and Port Arthur shall not be annexed, but shall be leased from the Chinese government as heretofore.

*Second:* Russia will not insist upon there being a Russian resident [ambassador] at Mukden.

*Third:* The Chinese army will be permitted to maintain order in Manchuria prior to the completion of the Manchurian railway, which, while in course of construction, will not necessarily require the protection of Russian troops.

*Fourth:* Russia will forego her demand that mining and railway concession in Mongolia, Turkestan, and Kashgaria shall be granted to none but Russian subjects. Russia stipulates, however, that none but Chinese and Russians shall be allowed to undertake such enterprises.

All the great world Powers, Japan excepted, offer no protests against Russia's aggressions in Manchuria. Many Chinese viceroys and governors have promised to aid Japan in every way possible, against Russia, even to the extent of placing "the telegraphic communications and transport facilities at her disposal."