

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 IS THE WORLD

M. Aldrich
 346 Champion St.

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

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MAY-DAY

WORTHIE HARRIS HOLDEN

The balm of summer fills all hearts with gladness,
 And snows must melt before the breath of May;
 A cheerful face, a smile, will banish sadness,
 As night must vanish at the light of day.

Our words at best lend poor interpretation:
 Whate'er the soul would utter, it will speak
 In loving looks, and tender, thoughtful action,
 Nor e'er for praise or recognition seek.

We gaze upon an artist's famed conception
 Of landscape beauty or a face sublime;
 Ope, Lord, our hearts to nature's full reception,
 And grant a vision of thy face divine.

Then may our souls reflect fair nature's glory,
 And faces radiant from the mount above
 Tell more than words, the grand redemption story
 Of earth and lives renewed by Jesus' love.

Hearts chilled by fear will warm to love's kind woo-
 ing;
 Kind, helpful deeds will burst the bolts of hate;
 And heaven's balm will rest on thee in doing
 As He hath done,—the while we watch and wait.

A TEACHER SENT FROM GOD

MRS. E. G. WHITE

"BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruit."

There are some who have departed from the faith, giving heed to seducing spirits and doctrines of devils, and who by falsehood and misrepresentation seduce others. These false teachers are represented by Christ as ravening wolves. Their work is to tear down that which God through His agencies is seeking to build up. "Thus saith the Lord concerning the prophets which make my people to err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun

shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God."

False prophets are described by Paul in his second letter to Timothy: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Paul warns his son in the gospel, saying, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith and a good conscience; which some having put away concerning faith have made shipwreck."

Men oppose the truth with falsehood, and those who do not desire a knowledge of the truth listen eagerly to the fables presented to them. Their hearts are imbued with the same spirit of opposition to the truth that fills the hearts of the false teachers. They act toward God's commandment-keeping people in this time as the Jews acted when they refused to accept the truths that Christ unfolded before them. Christ presented to them the prophecies of the Old Testament, showing them that by their rejection of Him they were fulfilling these prophecies. But they continued in their evil course, and followed, to the end, the works that stand registered against them in the books of heaven, which have brought eternal infamy upon them as a nation.

What accusation did the Jews bring against Christ?—"He casteth out devils through the prince of the devils." Eagerly they received the testimony of false witnesses. They hired men to report against Christ, that they might have some pretext for condemning Him. They did everything that could be done to make themselves and others believe that He was a criminal. His every word and action was watched, and reported in a distorted light. Spies were constantly upon His track, saying, Show us a sign. Work some miracle.

When Christ said to the sick of the palsy, "Be of good cheer; thy sins be forgiven thee," He gave His enemies a sign which they could not set aside. "And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" Knowing their unspoken thoughts, Jesus said, "What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins (He said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day."

Did this evidence that Jesus was the Son of God cause the scribes and Pharisees to believe in Him?—No; this demonstration of His power only exasperated them. It was not evidence that He was the teacher sent from God, that they wanted, but evidence that He was a deceiver. Their hearts were not open to conviction. They were filled with intense hatred and bitter prejudice, and they were ever seeking to find some occasion to manifest their wrath.

"And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

Next in Christ's work came a call from a ruler, saying, "My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did His disciples. . . . And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and the maid arose. And the fame thereof went abroad into all that land.

"And when Jesus departed thence, two blind men followed Him, crying, and saying, Thou Son of David, have mercy on us. And when He was come into the house, the blind men came to Him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it."

Notwithstanding this charge, the restored men, "when they were departed, spread abroad His fame in all that country." This added fuel to the fire of prejudice. His enemies interpreted His works of mercy and compassion as a wrong done to themselves. The people were leaving them and listening to the teachings of Christ.

"As they went out, behold, they brought to Him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marveled, saying, It was never so seen in Israel." These words, contrasting the works and mercy of Christ with the course pursued by the priests and Pharisees, exasperated the leading men. Every additional proof given them provoked them to increased resistance. When they saw that they could not prevent Him from working miracles, they put forth their skill to misrepresent and falsify Him. They could bear false witness, and this they did. They said, "He casteth out devils through the prince of the devils." But Jesus worked on, heeding not censure, prejudice, or opposition. The genuineness of His power and His work was kept before the people, and His enemies could not turn the multitude from following after Him.

In Christ's mighty works there was sufficient evidence to convince any one. But the Jewish rulers did not want the truth. They could not but acknowledge the reality of the works of Christ, but they cast condemnation upon them all. They were forced to acknowledge that supernatural power attended His work, but this power, they declared, was derived from Satan. Did they really believe this? — No; but they were so determined that the truth should not lead to their conversion that they charged the work of the Spirit of God to the devil. Thus they committed the sin against the Holy Ghost, which has no forgiveness in this world or in the world to come.

We read again of Christ: "When He saw the multitudes, He was moved with compassion for them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, 'The harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.'"

All-compassionate Redeemer! what love, what matchless love, is thine! Charged by the great men of Israel with doing His works of mercy by the power of the prince of devils, He was as one who saw and heard not. The work He came from heaven to do must not be left undone. Truth must be unfolded to men. The Light of the world must flash His beams into the darkness of sin and superstition. The truth found no place in the hearts of those who should have been foremost to receive it, because they were barricaded with prejudice and wicked unbelief. Among those who had not such exalted privileges, Christ prepared hearts to receive His message. He made new bottles for the new wine.

Every truth is invested by the God of heaven with an influence proportionate to its character and importance. The plan of redemption, which means everything to a lost and ruined world, was to be proclaimed, and the Spirit of God in Christ Jesus was brought into vital contact with the heart of the world. Light and truth vibrated through the universe. The plan of redemption was made known, which thrills the soul and prepares it for the great power of God. A truth so large, so deep, so full and complete, it could be the center of all truth hitherto revealed.

By Christ the truth was proclaimed. The hearts of those who professed to be the children of God were barricaded against it; but those who had not been so highly privileged, those who were not clothed with the garments of self-righteousness, were drawn to Christ. Their minds were convinced and quickened into activity.

The cross stands as the great center of the world, bearing a certain testimony which will be the condemnation of every transgressor of the law of God. To-day Satan endeavors to keep hidden from the world the great atoning sacrifice, which reveals the love of God and the binding claims of His law. He wars against the work of Christ. His evil angels unite with evil men in opposing this work. But while He is carrying on this work, heavenly intelligences are combining with God's human instrumentalities in the work of restoration.

The children of God are not to expect an easy time in this life. There are battles to be fought. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We are not left alone to engage in this conflict. Jesus is the captain of our salvation. He clothed His divinity with humanity, and took the field himself, that He might teach us how to fight the battles of the Lord. He says, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."

"If Christ is dwelling in the heart, it is impossible to conceal the light of His presence."

MEMORIES

TROOP down the land of years ago so often
Fond memories of youth's enchanted days,
When love's sweet dream of life did daily soften
The toils and frets, the world and all its ways;
The first own home, the first of life's awaking
From dreams to stern realities and grief,—
The heartaches o'er the old home nest forsaking.
Sweet years of childhood! Ah! they were so brief.

But come again before life's thought and calling
Day after day with joy and love replete,
Nor overweight of burden e'er befalling,
Did burdens all their history repeat.
Adown the summer path to age we're drifting,
And hope grows strong, and sweetly memory gleams.
To live for whom we love is all uplifting.
Come, memory! more reveal thy long-past dreams.

The past is fraught with tears, and joys, and smiling,
Each in its turn has passed review to-day.
The present holds a future all-beguiling;
Let past be past! And yet we would not stay
Where memory no longer dared invading—
The past is filled with measure pure and sweet.
Though life unto eternity is fading,
We sit and dream of loved ones we shall meet.
—Nellie Hawks, in *Christian Work*.

"LOVEST THOU ME?"

BENJ. L. ANDERSON

"SO WHEN they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto Him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto Him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because He said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

It was at the sea of Tiberias that the Saviour met with His disciples the third time after His passion; and it was at this place Simon Peter received his commission. Even as Peter had denied the Saviour three times, so must he likewise confess Him three times. But let us notice more carefully Peter's experience.

In Luke's Gospel we read: "And Peter went out, and wept bitterly." This he did when he remembered the words of his Lord—how He had said that Peter would deny Him.

In John's Gospel it is said that "Peter was grieved because He said unto him the third time, Lovest thou me?" Was Peter grieved because he was asked to confess Christ the *third* time, or was it because of the manner in which he was asked? Let us notice more carefully.

In the passage quoted, we find that, in the inspired language (Greek) of the Scripture, two different words are used for the word "lovest," namely, ἀγαπᾷς and φιλεῖς. The word ἀγαπᾷς means to love with divine love; while the word φιλεῖς means with human love.

Peter had made the assertion, "Though all men shall be offended because of thee, yet will I never be offended;" and he had also said, "Though I should die with thee, yet will I not deny thee." He is now brought to the test. Jesus, in His first interrogation to Peter, says: "Lovest thou me more than these?" The Saviour uses the word ἀγαπᾷς, meaning, Do you love me with divine love more than these love me? Peter does not now claim to have greater love for his Master than have his brethren, and does not even answer the question, but simply replies: "Yea, Lord; thou knowest that I love thee." Peter uses the word φιλω for the verb "love," meaning only that he loved his Master with human love. Peter is then commissioned to feed the lambs of the great Shepherd.

Jesus again questions Peter the second time, but does not this time ask if he loves Him more than his brethren do, but simply asks if he loves Him with divine love (ἀγαπᾷς). Still Peter does not claim divine love for his Master, but makes reply: "Yea, Lord; thou knowest that I love thee," using φιλω for the verb love. Again Peter receives a commission to feed the little sheep.

The third time the Saviour uses the same word that Peter has been using (φιλω), Lovest thou me with human love? Now Peter is grieved, not because he was asked the *third* time; but because he was asked if he loved his Master with human love, which he had already twice claimed. So Peter answers, "Lord, . . . thou knowest that I love [φιλω] thee."

Although Peter had boasted of his great love for his Master,—that he would remain with the Saviour to the very last,—that though all men should forsake Him, yet he would not,—he does not now boast of any such thing; still, he is given the divine charge.

Now that Peter does not claim greater love than his brethren, the Saviour goes one step further, asking Peter if he loves Him with divine love, without comparison. Peter does not now claim even divine love, yet still he is commissioned to care for the sheep of the flock.

The Saviour ventures still another step in testing the boastful disciple, asking him if he has human love for the great Shepherd of the sheep. How wonderful!—after having been humbled, he still receives that grand and glorious charge, "Feed my sheep," although he claims only human love for the Saviour of mankind.

THE CHARACTER OF GOD

C. P. WHITFORD

IN the very beginning, Satan began the work of deception (Gen. 3: 1-5), by misrepresenting the character of God, and it has been his studied plan to keep the people in ignorance in regard to the Lord's true character.

To know God as He really is, is to love Him (Job 22: 21), and those who truly love Him will keep His commandments (1 John 5: 3), and those who keep His commandments will "have right to the tree of life." Rev. 22: 14.

The Lord has decreed that Satan shall be destroyed (Eze. 28: 11-19); and so, true to the saying that "misery likes company," he is set on leading to destruction as many as it is possible for him to deceive.

Satan would have us believe that God is a cruel master, who delights in punishing his creatures when they do not obey Him. In the garden of Eden he succeeded in causing Eve to believe that God was supremely selfish in withholding from her fruit of which, should she partake, she would be elevated in knowledge and wisdom. She was led to believe that God was not the kind, loving, and true friend that He had represented himself to be, but was, instead, arbitrary and exacting in all His requirements; and all the world has shared more or less in this belief, the sad results of which are told in Rom. 3: 10-19, 23; 5: 12.

All the discouragement in trying to live in harmony with the counsel of the Lord is based on the thought that God loves us less than we thought He did.

Before man can retrace his steps, and cheerfully accept and follow the instructions given by God, lost confidence must be restored; for "without faith it is impossible to please Him." Man must become so well acquainted with God that he can say in his heart, "No good thing will He withhold from them that walk uprightly before Him."

How, then, shall we become acquainted with God, so that lost confidence can be restored? The Saviour has told us to "search the Scriptures; for . . . they are they which testify of me." God's

plan by which we may become acquainted with Him is fully explained in His word.

God sent His Son into the world to live His life among men for thirty-three years. 2 Cor. 5:19. A careful study of the life of Christ will enable us to become well acquainted with God. As we search the Scriptures we read: "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Mark 10:45. Christ did not come to this world to be waited upon, but He gave His life in active, loving service for others. This life which He lived, represents the life and character of God.

"God is love" (1 John 4:8), and love "seeketh not her own." 1 Cor. 13:4, 5. It is selfishness that seeks its own, and selfishness is of Satan. Isa. 14:12-14. Selfishness is sin, and "sin, when it is finished, bringeth forth death." Christ saw our helpless condition, and without any invitation from us, came into this world to save that which was lost.

"Thou shalt call His name Jesus: for He shall save His people from their sins." "Sin is the transgression of the law." Therefore He came to save us from transgressing the holy law of God.

Sin is bondage. We have all sinned, therefore we have all been in prison. Christ came to "proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. The purchase price for the salvation of every individual has been paid. John 3:16. To make this plain, we will suppose that in the State of Florida it is a crime to contract a debt of more than one thousand dollars. A party of twelve are traveling through the country, and one of the number contracts a debt of two thousand dollars. For the crime he is arrested and tried, and sentenced to prison until the debt shall be paid. Suppose the other members of the party pay their friend's indebtedness, and he is notified that his account is settled, and he is at liberty. But suppose he refuses to come out of the prison, remaining there until he dies. Would his death in prison prove that his liberty had not been secured to him?—Most assuredly it would not. The man was free, but would not make use of the freedom that was his by right.

Christ "gave himself for us." "He gave himself for our sins." We, with all our sins, belong to Him. Gal. 1:4; 1 Cor. 6:19, 20. We have all been in the prison-house of sin. Eph. 2:1-10.

Some have gladly accepted the freedom purchased for them by Christ. The purchase price was paid just as freely for those who will not accept salvation as for those who will. To illustrate: A table is spread with a bountiful supply of food, and all are invited to partake. Isa. 55:1; Rev. 22:17. Whose fault will it be if some go away hungry? To all who will accept it, the Saviour has promised a beautiful home (John 14:1-3; Rev. 21:1-4), and an endless life therein. Ps. 37:29. Who will enjoy that home? "Blessed are they that do His commandments, that they may have right to the tree of life, and enter in through the gates into the city." Rev. 22:14.

God is love. And love seeks the happiness of the object loved. God gave to man this world in its beauty, unmarred by sin. Love gave a holy law, a transcript of God's character. It was a law of love, given in love and by love, to promote the happiness of those for whom it was given. When man departed from this law of love, thus bringing himself into bondage to sin and death, love gave earth's Creator, heaven's best gift, the eternal Son of God, to die, that man might live. Surely God's love should awaken responsive love in the heart of every son and daughter of Adam.

The earth speaks of the goodness and love of man's Creator. Leafy tree, fragrant flower, dewy grass, balmy air, fragrant with sweet perfume,—all speak of God's love for man.

In the beginning man was made "very good," and placed in a beautiful garden, with a right to all its privileges and blessings. This was his home. It knew no death, no curse, no woe, no sorrow, till sin, which is not of love, entered and blasted the fair domain of the children of God.

Before that time man could read the love of God on leaf and flower and blade of grass, on tree and lake and cloud and sky; and even now, despite the curse, the beautiful things of nature look through the fog and miasma of sin, and tell of love, the wondrous love of God. The love that gave Christ is the love that gives all things. Rom. 8:32. It has already given all things in Him. Surely—

"Love so amazing, so divine,
Demands my life, my soul, my all."

ARE YOU SHEPHERDS?

W. F. LANE
(Montrose, Pa.)

ARE you a shepherd? and are you caring for the sheep? Every one that leads a soul to Christ becomes a shepherd in whose care God has committed His sheep. After the Lord places His sheep in your hands by conversion through your labors, why are they neglected? Satan then works harder to draw them away, and how often he is allowed to do it without any opposition from the shepherds.

"Should not the shepherds feed the flocks?" Why let them starve after conversion? If through your efforts fifty souls are converted, you are under great responsibility to look after their spiritual condition. Christ said, "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

That is the true spirit. When you have been the means of the conversion of souls, how can you see them leaving the fold without a single effort on your part to keep them in the truth? It is not the Spirit of Christ that makes you comfortable under those circumstances; for in His prayer for the disciples He said, "While I was with them, I kept them in thy name which thou hast given me; and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled." John 17:12, R. V.

If Christ was so faithful and anxious that none should be lost, why are we satisfied when we see many departing from the faith? We are responsible for those sheep that God has placed in our care, if we do not do all in our power to keep them. Do not say, This does not mean me; for it means every one who has ever led a sinner to Christ; and if you have not, where are your fruits? "By their fruits ye shall know them." "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire," includes those trees that bring forth evil fruit, and also those that bring forth no fruit at all. Remember the drones are all killed before the honey is sampled.

How can we expect God to give us the care of more sheep if we do not take care of those He has already given us? How can we ask for more conversions until we have hunted up the lost ones?

"My brethren, if any among you do err from the truth, and one convert him: let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." James 5:19, 20, R. V.

"PERSONAL religious experience is needed in every church. Why?—Because those who are not under the working of the Holy Spirit will not stand amid the perils of the last days."

TWO WAYS

F. S. HIDDLESON
(Brooklyn, N. Y.)

"THERE is a way which seemeth right unto a man, but the end thereof are the ways of death." Because a way seems right, does not argue that it is right. Many times when traveling in a strange country, a certain direction seemed east, but when the sun came peeping over the hills the next morning, we found we were wrong. The direction *seemed* clear. To the majority of men the great suspension bridge seems to run north and south; but if you take the compass, you will find that it runs southeast and northwest. So it is in this world,—many things seem to be what they are not. As the sun and the compass are the criterions by which we may determine the directions on the earth's surface, so God has given us a chart and compass by which we may determine the right way. If man were left to choose his way, he would make a mistake, for he would be guided by appearances; but God, in His great love, has said: "This is the way, walk ye in it." This way of God is the way of life. It is "the way of pleasantness, and all her paths are peace." "As for God, His way is perfect." And Jesus said, "I am the way, the truth, and the life." In God's way there is truth and life, but in man's way there is death.

The truthfulness of this is daily verified. People who take their own way are continually testifying, unwillingly though it may be, to this mighty and everlasting truth. They are reeling under the weight of woe and sorrow that has come to them through having taken and pursued their own way, instead of that which God has marked out. They are living witnesses to the fact that "the way of transgressors is hard." "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

The child that sets himself against the way of the parent, ignoring the latter's advice, because his own way is crossed, and ends in the hovel or morgue, is on a par with those of maturer years who continue to trample under their feet God's precepts because the old way "seemeth right."

Of the untold millions that to-day throng the way to hell, I have no doubt that a personal examination of each would reveal the fact that they have reached that broad way through the door of their own desires and inclinations, through the "way which seemeth right unto a man."

Into the Brooklyn Mission there came one day a poor storm-beaten soul who was under the influence of the demon of drink. In his more sober moments, which seemed to come to him like flashes of light from a friendly window to the belated traveler, he would wring his hands and bemoan his condition, only to plunge a little later into darkness, and plead for more drink. Once he had been a Christian, and had known God's way, and the sunshine that comes to the child of obedience; but, yielding to appetite, Satan had wound about him the cords of sin until he was bound hand and foot, a most pitiable object lesson of the result of abject slavery. Another, in his delirium, heard the footsteps of his friend on the stairs, but, imagining that an enemy was approaching, threw himself from the third-story window, breaking his limb on the pavement below. Such is the wages of sin.

Why will men not learn from the experience of others? Why?—Because they are determined to have their own way; because they trust not in God, but lean to their own understanding; because they are blinded by the god of this world, and their hearts are in rebellion against God and God's way. Jesus says, "Ye will not come to me, that ye might have life." Man rolls his stubborn will against the door of his heart, and thus bars it against Christ. In his haughty pride, man says, "I know a better way than the way of

the cross, a more reasonable way;" and he builds a ladder to climb up some other way, but Jesus declares that all such are "thieves and robbers."

Dear reader, will you not surrender your will to that of your Heavenly Father. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8.

REVEAL CHRIST TO THE CHILDREN

M. M. M.

ARE we showing Christ to the children? Are we revealing Him to them in our looks, words, and actions? Only through our life can they know Christ; the only way they can see His tender, pitying smile, and realize His love for them, even when rebellious and disobedient, is to see it in our face.

But, you plead, This child is so trying, hateful, and aggravating, and has such an unlovely disposition. Yes, and that is why you should show Christ to him; for it is an evidence that the childish heart has been starved for want of Him. May God pity the little ones who are in this condition.

Unkind words and harsh looks, fault-finding, threatening,—all these things hide the sunshine of the Saviour's face from little children, as surely as storm-clouds and rain hide the sunshine from the earth. The little ones suffer when they are under this cloud. They are out of harmony with that law of love which governs the universe, and there follows a confused and morbid condition of mind, which, if continued, must result in disaster.

Would finding fault be a source of encouragement to us? Would it help us on in the better way to receive frowning looks when we need a smile? Are we faultless ourselves? Have we no need of the Father's pitying compassion and forgiveness? Did not He, even after years of sin and rebellion against Him, extend to us with infinite love and longing, the invitation to come and find rest? He knew the weariness, the heart-ache, the loss, we suffered by wandering in the wilderness of sin, and He pitied us with a great pity, and loved us with a great love, in spite of all our waywardness.

I have known a mother to take her willful child and with solemn mien and true earnestness undertake to impress upon his mind the enormity of his guilt when committing some misdemeanor, yet no sign of relenting or sorrow for his act would be evinced. But when the Spirit of Christ came into her heart, it showed in the pitying tenderness in her eyes, and immediately two young arms were thrown about her neck, and warm kisses were showered upon her face. Children recognize the true Spirit of Christ manifested in us, and they readily respond.

O that God could teach us—every father, every mother, every one who has any association whatever with little children—to show Christ Jesus to them. They need this; it is their right. Forbid them not. My heart is often stirred within me at the lack of Christlike love shown in the training of children; and I fear there will be a sad awakening by and by, if we do not wake up now, and manifest more of that spirit of pure, true love, which has an irresistible power upon even the most wayward.

"CHRIST sought for men wherever He could find them,—in the public streets, in private houses, in the synagogues, by the seaside. He toiled all day, preaching to the multitude, and healing the sick that were brought to Him; and frequently, after He had dismissed the people that they might return to their homes to rest and sleep, He spent the entire night in prayer, to come forth and renew His labors in the morning."

BOBBY'S POCKET

OUR Bobby is a little boy of six years or so; And every kind of rubbish in his pocket he will stow. One day he thought he'd empty it (so he again could stock it), And here's an alphabet of what was found in Bobby's pocket:

- A was a rosy apple, with some bites out here and there;
 B was a bouncing rubber ball that bounded in the air.
 C was a crisy, crusty cake, with citron on the top;
 D was a dancing donkey that could jump around and hop.
 E was a little robin's egg, all speckled blue and brown;
 F was a fluffy feather that was white and soft as down.
 G was a lively grasshopper, whose legs and wings were green;
 H was a grimy handkerchief that once perhaps was clean.
 I was a plaster image that had lost its plaster head;
 J was a jolly jumping-jack all painted blue and red.
 K was a keen and shining knife, 'twould cut the toughest bark;
 L was a little wooden lion, strayed out of Noah's ark.
 M was a marble, large and round, with colors bright and clear;
 N was a bent and rusty nail, of little use, I fear.
 O was a tiny oil-can, which was always upside down;
 P was a penny Bob had saved to spend some day in town.
 Q was a quilted ear-tab, which had lost its velvet mate;
 R was a ring with glassy gem of wondrous size and weight.
 S was a string, a piece of soap, a stone, a sponge, a stick;
 T was a lump of taffy, exceeding soft and thick.
 U, an umbrella-handle of silver-mounted horn;
 V was a comic valentine, a little creased and worn.
 W was some sticky wax, lovely to pinch and mold;
 X was an old xpress receipt, worn out in every fold.
 Y was a lot of yellow yarn, all bunched up like a mop;
 Z was a jagged piece of zinc, found in a plumber's shop.

All these are Bob's possessions; he loves each single thing,
 And owning all these treasures, he's as happy as a king.

—Carolyn Wells, in *Little Folks*.

KEEP FAITH AND TRUST

ELSIE A. BROWN

It is not with the expectation that the individual who may read the following lesson will be able to apply it *all* to his particular case, but with the hope that there may be some portion of it applicable to many, whereby they may be strengthened through the remembrance of the Source of power, that I send it for publication.

1. Why keep faith and trust?

"Your labor is not in vain in the Lord." 1 Cor. 16:58. "We shall reap if we faint not." Gal. 6:9.

2. But, says one, I don't see much indication of it.

"But if we hope for that we see not, then do we with patience wait for it." Rom. 8:25.

3. Did Abraham see the evidence?

"Who against hope believed in hope." Rom. 4:18.

4. But I lack faith.

"If we believe not, yet He abideth faithful." 2 Tim. 2:13.

5. But how am I to get faith?

"Faith cometh by hearing, and hearing by the word of God."—Rom. 10:17. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8. "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

6. But I am so weak.

"God hath chosen the weak things of the world." 1 Cor. 1:27. "My strength is made perfect in weakness." 2 Cor. 12:9.

7. But I am slow, and do not seem to accomplish much.

"The race is not to the swift, nor the battle to the strong." Eccl. 9:11.

8. Well, there just seems nothing to me.

"And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are." 1 Cor. 1:28. "Verily every man at his best state is altogether vanity." Ps. 39:5.

9. Who before you has felt his nothingness?

"Unto me, who am less than the least of all saints." Eph. 3:8. "For I know nothing by myself." 1 Cor. 4:4.

10. Who was this?

Paul, who "was not a whit behind the very chiefest apostles." 2 Cor. 11:5.

11. But things have gone so crooked in my life.

"The crooked shall be made straight." Luke 3:5.

12. It seems impossible.

"With God nothing shall be impossible." Luke 1:37. "The things which are impossible with men are possible with God." Luke 18:27.

13. What is the assurance if we walk in the path of God's appointment?

"I will go before thee, and make the crooked places straight." Isa. 45:2.

14. But I am getting old and feeble.

"And even to your old age I am He; and even to hoary hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you." Isa. 46:4.

15. But my health is so poor.

"I will restore health unto thee." Jer. 30:17. "I wish above all things that thou mayest prosper and be in health." 3 John 2.

16. Note the remedy for weakness, old age, and slowness.

"I have laid help upon One that is mighty." Ps. 89:19. "My grace is sufficient for thee." 2 Cor. 12:9. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10. "He giveth power to the faint; and to them that have no might he increaseth strength." Isa. 40:29. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6.

17. But I've been so afflicted.

"I have chosen thee in the furnace of affliction." Isa. 48:10. "For thou wilt save the afflicted people." Ps. 18:27.

18. But I have been bereft of my children.

"They shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. 31:16, 17.

19. Well, I am fearful of the future, for are we not to have a time of trouble?

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. 30:7. "Fear none of those things which thou shalt suffer." Rev. 2:10.

20. Why fear nothing?

"For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Jer. 29:11. "For, lo, I will command, and I will sift the house of Israel among all nations; like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Amos 9:9.

21. My associates and family are against me.

"I will take you one of a city, and two of a family, and I will bring you to Zion." Jer. 3:14.

22. I have no one to help me.

"For He shall deliver the needy when he crieth; the poor also, and him that hath no helper." Ps. 72:12. "For the needy shall not always be forgotten: the expectation of the poor shall not perish forever." Ps. 9:18.

23. But my enemies work so against me.

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the

heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. 54: 17.

24. But I have backslidden.

"Return ye backsliding children, and I will heal your backslidings." Jer. 3: 22.

25. But no one seems to care for, or particularly to interest themselves in, me.

"He careth for you." 1 Peter 5: 7. "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Isa. 49: 16.

26. The enemy so shapes his temptations to my weakness as to overwhelm me.

"The eternal God is thy refuge, and underneath are the everlasting arms: and He shall thrust out the enemy from before thee." Deut. 33: 27. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59: 19.

27. But so much is expected of me.

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6: 8.

28. But I am unclean and sinful.

"I will also save you from all your uncleannesses." Eze. 36: 29. "Sin shall not have dominion over you." Rom. 6: 14.

29. But I am afraid I shall fall.

"A just man falleth seven times, and riseth up again." Prov. 24: 16. "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." Micah 7: 8.

30. But I have failed so many times.

"He will turn again, He will have compassion upon us; He will subdue our iniquities." Micah 7: 19.

31. What further promise have we for those who fear falling?

"Now unto Him that is able to keep you from falling and to present you faultless." Jude 24. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." Rom. 14: 4. "For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2: 13.

32. But it seems almost presuming for me to hope.

"The Lord taketh pleasure in them that fear Him, in those that hope in His mercy." Ps. 147: 11.

33. What is mercy?

"Disposition to overlook injuries, or to treat an offender better than he deserves."—*Webster*.

34. Having therefore these promises, what shall we do?

"Have faith in God." Mark 11: 22. "Trust in Him at all times; ye people, pour out your heart before Him: God is a refuge for us." Ps. 62: 8.

UNITY AND LOVE

H. I. WHITE
(Columbia, O. T.)

OUR Saviour was very anxious that His followers should be bound together with the bands of love. As I have been among our people in different places, I have often been pained to see the lack of love that too often exists. It has ever been the work of the enemy of souls to bring contention into the Church, that there may be coldness among the followers of the Lord; for he knows that by so doing he can deprive us of the power we should otherwise have. We are too ready to listen to some real, or more often supposed, wrong, and let him magnify it until we are in a state of mind where he can impart a spirit of hatred in our hearts; or perhaps we may see or hear something about our brother or sister that we think is not right. Then the devil puts it into our hearts to go and talk it over with some other brother or sister, until, before we know it,

we have lost the love we had for that brother, and have put ourselves where Satan can use us to keep up contention.

Surely, the Lord is not well pleased with that kind of work, and I fear that if there is not a change, and that soon, many of us will not be prepared for translation when the Lord comes to take His people home. Let each of us carefully study, and apply to our own lives, Matt. 7: 3-5, and then we shall be better prepared to have compassion on our brother.

The Saviour prayed that we might become one even as He and the Father are one. John 17: 20-24. He had a purpose in that prayer, a purpose which I fear many of us do not see—that because of our love one for another the world might believe in our Saviour. Do you see, then, that we are standing in the way of the conversion of sinners, and are keeping our children away from the Saviour by not being perfectly bound together in love?

As a people we can never enjoy the full measure of the Spirit, and be clothed with the power that the Lord wants us to have, until the Saviour's prayer has been answered. May the Lord hasten the day when we shall see eye to eye.

SUBMIT YOURSELVES

The King's Messenger

HUMAN nature rebels against submission, and it is a difficult lesson to learn. To displace our will, and replace it by His will, is a trying ordeal through which we need to pass. The great lesson we may learn is continually to submit our way to His way, and our will to the will of the Holy Spirit, who in all things is to be our guide. Yield ourselves. Accept Him. Receive ye the Holy Ghost. Learn of Him. Be taught by Him of the supreme excellence of His will concerning us, and of the blessedness of submitting to that will.

Easy and delightful is this submission. We are apt to think of it as hardship, as oppressive, as disturbing and destroying. Not so! It is a privilege to have ours lost in His. It is joy and gladness to be swallowed up in Him. It is wisdom to have our ignorance submerged in His knowledge, and our weakness lost in His almightiness?

Are we learners? Do we sit at His feet, and are we letting Him take of the things of God and make them known unto us? Have we learned—are we learning—the sweet lessons of submission?

When we do,—when we cease from ourselves, and stop desiring and demanding our own way, but give ourselves to Him to have His way; when we cease from pleading and praying for Him to alter His purpose to accept ours, to please us, and the cry of our soul is, "Thy will be done,"—then the morning has come, the day has dawned, the clouds have scattered; the singing of the birds and the incense of the flowers and the music of the atmosphere, fills our senses with gladness, and overflows our souls with joy. Life is exultant, death is glorious, and He makes all things work together for good.

Hail, submission! His will, His power, His glory! When our eye becomes single, our whole body is full of light. Then His will becomes ours, and ours His, and there is but one will. That will will prevail,—all failures will turn into successes, all disappointments will disappear. Blessed! "My will is the will of my God!"—no friction, no fighting without nor fears within. Great peace—my peace—a peace that passeth understanding—the peace of God! No opposition to His will! A yielding—yielding is strength, submission is bliss.

Let us learn submission, and be glad to submit ourselves.

LIVING UNTO GOD

T. E. BOWEN

WHILE the Lord loves His children as dearly in the hour of death as at any other time, and counts them His, although sleeping, yet greater emphasis in the Word is put upon our *living* for God than upon our *dying* for Him. Among the most precious things God counts our living for Him. He says: "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

When the temptations of the enemy are being pressed in like a flood, when every fiber of faith is needed to sustain the pressure upon the soul because of contact with sin, then it is that God is glorified in our living for Him. Christian courage and fortitude are needed in living for Christ, and filling up that life of suffering left behind by our Lord. He left us a pattern for *living*. It would have been easier had it been possible for Jesus to exclaim, "It is finished," before He spent that terrible night in Gethsemane, that morning of cruel mocking, scourging, and shame. But in all this He was living unto His Heavenly Father.

We count ourselves dead because the law has condemned us as sinners worthy to die, but Christ was not satisfied with this condition of things. He lived in the flesh—sinful flesh at that—that we might not die; He died that we might live. And because of all this, Paul, expressing the truth for all the rest of us who have sinned, wrote: "For I through the law am dead to the law, that I *might* live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

All this is beautifully expressed in the following prayer by a Chinese disciple of Christ, and although the reader may have seen it before, it is worth rereading and reprinting many times: "Rev. D. H. Clare, of Waverly, N. Y., recently received a letter from a friend across the sea, in which the following pathetic incident is related:—

"Never shall I forget the impression made by a wonderful prayer offered by a Chinaman at a meeting in Shanghai just before I left for Japan. He was a member of a native church near Tien-tsin, and was going back there with every expectation of death at the hands of the Boxers. He prayed: "O Lord, we rejoice in persecution, as thou hast taught us; and as thou knowest it is harder to live a martyr life than to die a martyr death, grant us grace to offer this small service acceptably when thou shalt call upon us. Should any, like Peter, deny thee in the hour of trial, O Lord, wilt thou turn and look upon him as thou didst upon Peter, and by that look call him into the life of witness with power to which thy disciples of old were called." This man, with sixty others of his church, has since offered that smaller service."

Paul wrote: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course [living for Christ], I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge [not one like the cruel Nero], shall give me at that day." 2 Tim. 4: 6-8. It was *keeping* the faith when men and evil spirits were seeking to destroy it; it was fighting the battles of the Lord under great opposition; it was continuing his course unto the end, that filled the life of this apostle so full of blessing to his fellow men, and brought such great joy to the heart of God.

Shall we not likewise count ourselves indeed dead, actually dead, to sin, that we may be reckoned among those who are "alive unto God through Jesus Christ our Lord"?

"LIFE is for use, and not for squandering.



"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

"As we meet and touch each day
 The many travelers on our way,
 Let every such brief contact be
 A glorious, helpful ministry;
 The contact of the soil and seed,
 Each giving to the other's need,
 Each helping on the other's best,
 And blessing, each, as well as blest."

MISSIONARY WORK IN THE NEIGHBORHOOD

MRS. E. G. WHITE

THE books of heaven will reveal a terrible record of unfulfilled home duties against parents who were regarded as intelligent missionary workers. How much more influence these parents might have had, how much more good they might have done, had they begun the work at the right point, by setting their own house in order, and presenting to their neighbors a well-ordered family as evidence of the power of the truth! When it is seen that the children are not like worldlings, when the beauty of faith and the spirit of genuine Christianity are seen in them, it will be as light pointing heavenward.

It is the acts of faith and love in the so-called little things of life, the spirit of Christ manifested at home, in the field, in the workshop, as well as in the church, that make us living epistles known and read of all. Men may combat and defy our logic, they may resist our appeals; but a life of holy purpose, of disinterested love, is an argument in favor of the truth which they can not gainsay. Far more can be accomplished by humble, devoted, virtuous lives, than can be gained by preaching when a godly example is lacking.

There is a sad neglect of personal effort, both for the members of the family and for our neighbors. Many seem to rest perfectly easy, as if the heavenly messengers were to come to earth, and in an audible voice proclaim the warning. They stand idle, virtually saying, "Am I my brother's keeper?" Many associate almost wholly with those of the same faith, and feel no duty to become acquainted with their neighbors who are ignorant of the great and testing truths for the last days. Ladies who, in the parlor, can engage in conversation with wonderful tact and earnestness, shrink from pointing the sinner to the Lamb of God. Oh! there is so much work for souls that is left undone because it is a cross, and because each seeks his own amusement, and works for his own selfish interests. Because of our unbelief, worldliness, and indolence, blood-bought souls in the very shadow of our homes are dying in their sins, and dying unwarned.

Until the judgment, it will never be known how much might have been done, how many plans might have been devised, to save souls by bringing them to a knowledge of the truth. But self-indulgence, unwillingness to sacrifice, and a lack of true spiritual discernment, have led many to overlook the open doors which they might have entered to do a good work for the Master. Love of ease has caused them to shun the wearing of Christ's yoke, the lifting of His burden.

Many, many, are approaching the day of God

doing nothing, shunning responsibilities, and as a result, they are religious dwarfs. So far as work for God is concerned, the pages of their life history present a mournful blank. They are trees in the garden of God, but only cumberers of the ground, darkening with their unproductive boughs the ground which fruit-bearing trees might have occupied.

"THE sweetest lives are those to duty wed,
 Whose deeds, both great and small,
 Are close-knit strands of an unbroken thread,
 Where love ennobleth all.
 The world may sound no trumpets, ring no bells;
 The book of life the shining record tells."

EXTRACTS FROM CORRESPONDENCE

THERE is no work that I am any more interested in than the Woman's Gospel work. When our dear REVIEW AND HERALD makes its weekly visit, I always turn to the Woman's page and read that first.

I have made some calls on afflicted ones, and today gathered up a dollar, which I will send to Sister —, who is past seventy-five years of age, and destitute. Her two daughters are both widows, and live by day's work.

I have been doing all I could in the hospital wards. It is a privilege to read God's word and pray with those who are sick, and hungry for the bread of life. How true it is that he that watereth shall be watered himself.

This time I wish to write about my two boys who are in Battle Creek. Many times I wonder if some missionary worker ever takes them by the hand, and asks after their soul's welfare. I wish some good motherly sister would see them, and try to press home upon them the fact that time is short, and that every faculty must be dedicated to God's service.

A man that bridleth his tongue is able to bridle his whole body. Here I fail; impatient words escape me although I strive to hold them back. In an unguarded moment, Satan steps in. This is why I ask your prayers; for I know the Lord is able to save me. Pray for my dear husband; for he, too, has the same failing. My mother is in feeble health; she was never strong physically, yet I never knew one to have so sweet a disposition as mother has; no matter how crooked the path, she does not complain.

Not long ago a young man told me that he would like to be a Christian if there was any satisfaction in it; but, he said, "My mother has been trying to be a Christian, and an Adventist, ever since I can remember. She is sick now, and must soon die; and as I talked with her, she said, 'Son, I have tried to live right, but if I die, I don't know that I shall be saved. I am fearful of the future. I see so many faults in myself.' Now if a person who lives as good a life as my mother has, is not sure of heaven, I know there is no use for me to try. I thought mother would know if there is any reality in the salvation part of religion, but she is not certain. If she were, I would try to be a Christian."

I, with another sister, have been visiting a poor woman across the river from us, whose husband left her one or two years ago, with six children to care for. She takes in washing. We have had the privilege of aiding her some in the way of food and clothing, for which she is very grateful. She is glad also to read and study the Bible with us. Remember her in prayer. I will also say that we should be glad

to give a good home and care to a little girl from three to five years old. We have one girl five years of age, and she is lonely by herself. Her sister, younger than she, died two years ago. When you know of a little girl whose parents are not living, we will take her, and be a father and mother to her.

REQUESTS FOR PRAYER

"PRAY for my dear boy, sisters, who seems to be slipping away from the love of the present truth. Also pray that I may be a faithful wife and mother."

"Please pray for my son. Ask God to destroy his appetite for tobacco and rum, for they both go together. He used to smoke cigarettes, but I think he left that off. His appetite is inherited from his father."

"At the noon meetings, I desire all of the dear sisters to pray earnestly that my husband may entirely surrender himself to his Maker, and be converted. Also pray that I may follow my Master wherever He leads."

"Please pray for a young man who accepts the Sabbath and has been baptized, but has never fully united with the church. He is afflicted with Bright's disease, and his mind seems to be failing. Pray also that his mother may accept the truth in its entirety."

"My sister wishes to be healed. Pray that she may not be so desirous of pleasing her husband that she can not see the true light, also that she may be spiritually healed, and I feel sure that the Lord will then heal her physically. Also pray that my dear father may see the true light of God."

"I request you to pray for my husband, who is entirely out of Christ, and for father, who does not accept the Saviour; also for my four sisters, who were once Christians, and belonged to the church, but who let the faults of others keep them back. Pray also for me, that I may live Christ in my home."

"I wrote in the summer, requesting prayer for my son, who was separated from his family. I desire to tell you that the blessed Lord heard the prayers of the dear sisters, and my son is now living with his family. He is not yet converted, and will you please pray for his thorough conversion, also for my husband and other four children? I do long for their salvation."

"For a long time I have been reading the requests for prayer, but never until lately has my heart responded in heartfelt prayer for others. Since I have been praying, I am encouraged to ask prayer for my husband, who is not in the truth, and who left his home months ago, and shows no disposition to return. Pray that he may accept the truth, and return to his home."

"I request prayer for my husband, that he may be converted to God, — he believes the truth, — and for my eight children, that they may love the Sabbath, and that the way may open so I can send my little ones to a church school. We have never had church privileges, and I sometimes long to see those of like precious faith. Nearly three years ago we were burned out, — lost a good house and nearly all our household stuff. I lost all our denominational books which I had, and since then have been too poor to buy. I miss them so much, especially 'Great Controversy.'"

RECIPE FOR HOMEMADE NUTTOSE

ONE cup of granola, one cup of cooked rice, one cup of nut butter, two cups of water, about one third of a cup of corn-starch, and a little salt. Rolled crackers or zwieback may be used instead of granola, but will not require quite so much water. Steam in a double vessel from three to four hours. When removed from the stove, allow it to cool before taking out of the vessel.

STEAMED RICE

POUR into the kettle which is to be used as a steamer, about one quart of boiling water. Wash one cupful of rice. If desired, add to the rice two tart apples, sliced thin, or a few raisins. Put this preparation into a two-quart pail, and add five cups of boiling water. Tightly cover the pail, also the kettle. Steam steadily for one hour, not longer, without stirring, when it will be ready to serve with any sauce. Prepared in this manner, there is no fear of its adhering to the dish in which it is cooked.



FROM THE FIELD

Borga, Finland

ALTHOUGH the work at Borga moves slowly, it is deepening in interest, and the attendance at the Sabbath meetings is good. Two have recently begun to observe the Sabbath. Others are under deep conviction. The young lady who labors with us is having all the work she can do. The people will not come to us, but she goes to them, loaning them tracts and other reading-matter, and is kindly received.

We have just closed a canvassers' institute in Helsingfors. We celebrated the ordinances together before the workers separated. All were of good courage as they started to their fields. Two of the young men will go into the far north to work, where the thermometer now stands at sixty degrees below zero. Remember the work in this country.

JOHN HOFFMAN.

Utila, Bay Islands

The last time that I wrote, I stated that there were forty-eight children attending our school. The number has since increased to sixty, which is more than the house will conveniently accommodate. Mother teaches sixteen of them in our home in the afternoon. We hear there are still others who expect to come soon. Of the sixty who are attending, only nine are the children of Sabbath-keepers. The parents of some of the others were quite prejudiced before the school was opened; but the prejudice has worn away, and they are kind and friendly to us, and do not object to their children studying any of our textbooks, such as the "Gospel Reader," "Heralds of the Morning," nor to my giving them Bible lessons. The condition here will be much better for the next teacher than it was for us. When I began, there were only twenty pupils, no desks and no blackboards. We now have desks. Father had a blackboard three feet long made for us out of an old dry-goods box, and we are having another made out of a door which a sister gave us.

People outside of our church have contributed nearly enough to buy an organ for the church and school; it will be ordered in a short time. Whenever we hear a group of children singing, it is always hymns from our books. I have sold a number of copies of "Christ in Song" on the island, and can sell about a dozen more as soon as they arrive.

One man not of our faith has offered to give one hundred *sols* toward building an addition to the church for school purposes if an effort is made to raise the money. The Lord is indeed blessing in our work. To Him be the praise.

WINIFRED HOLMDEN.

Kingston, Jamaica

Our Sabbath services are attended by several not of our faith, and on Sunday evening many join with us in our worship, a large number of whom are very much interested. Since coming to the island, I have baptized sixty-four persons. Nearly all are faithful. Nineteen of these are at Above Rock, seventeen miles from Kingston. On arriving in the island, Brother Haysmer heard

that a family at this place was interested, and we made them a visit the last of June, 1899. Two were baptized in July, and five more in September. Last summer several others were baptized, and we organized a Sabbath-school of sixteen members. We encouraged them in their missionary work, and they are doing all they can to interest others. Recently we visited them again, when six more were baptized, and the ordinances were celebrated. They were all much encouraged. The Sabbath-school at present numbers twenty-two.

At Gordon Town, eight miles from Kingston, we have another little company, consisting of six adults. We have recently organized a Sabbath-school of ten members. I visit them once a month. Two of our young people from Kingston go out each Sabbath to assist in the Sabbath-school. The city car line runs within two miles of the place, making it easy of access. At Bull Bay, ten miles east of us on the coast, we have four Sabbath-keepers, representatives of three families. Some or all of these are at our Kingston service every Sabbath, walking the ten miles each way. They start at three o'clock in the morning, and return after the Sabbath. I have called a few times, but have not been able to do much for them at their homes, although they plead earnestly for help. I expect to go there next Sunday afternoon and preach for them at their grove, returning to Kingston for the evening service.

To-morrow we go to Lawrence Tavern, fifteen miles from here, to baptize a brother. He has attended our services here several times, but desires to be baptized at home. We will hold a day's service with interested ones in his neighborhood. A Baptist minister at that place has sent me word to call on him. He is an American, and is said to be much troubled over the Sabbath question.

The young people at this place have been organized into a Young People's Society of Christian Volunteers, and they assist in the work. They send two members regularly each month to Above Rock, and two weekly to Gordon Town, one of whom acts as a teacher in the Sabbath-school. With this help we hope to have a progressive work in all the little branches that have sprung up around Kingston.

D. E. WELLMAN.

Tokio, Japan

My classes are well attended. Some of the old students still come; others have stopped, and new ones have taken their places. The interest still continues at Wakamatsu. Brother Kuniya is there, and writes that although he is meeting with strong opposition, he finds some who will study the word of God. The native pastor of the church there came to Brother Kuniya's room one day while he was studying with some of his students. Several of these had been members of the pastor's church. It was not a pleasing sight to see them going that way, so he began saying many disrespectful things about Brother Kuniya, who made no reply. When the students could not stand it longer, they told him why they were studying with Brother Kuniya. The pastor did not bother them much longer.

The sister there who has accepted the truth is most faithful, and we believe will make an intelligent worker. There is every evidence that a company will be raised up soon. These people are one with us in spirit, but they have not yet had the privilege of being baptized. We are anxious for some one to come and baptize those who are waiting.

We are praying that the Lord will bless His people at the time of the General Conference, and that there will be such an awakening among them, that the foreign field will no longer be obliged to wait for men or means.

W. D. BURDEN.

MAY STUDY OF THE FIELD

Articles for study in the May Missionary Magazine: *The Gospel in the Malay Archipelago; Industrial India; Native Tribes of Central America*

(May 5-11)

THE GOSPEL IN THE MALAY ARCHIPELAGO

1. NAME the principal missionary society in East Java. When did it begin work? Mention some of the results. Where is the headquarters of its work?

2. What other missionary societies have been engaged here? How did the Lord in His providence provide the London Missionary Society with laborers? When did they enter this field?

3. What is the British and Foreign Bible Society doing in East Java? Relate some of the experiences of their agents while in the interior villages.

4. After a century's work, what are the visible results? What agencies have tended to make the work discouraging?

5. What policy of the government has doubtless prevented largely increased missionary forces from entering this field?

6. What has been done for the Chinese? Mention some of the results of Elder Munson's ten-months' stay among them.

7. What kind of men and women are needed? Will we not unite with Elder Munson in prayer, that the Lord may send forth laborers? He may call upon us to answer our own prayers. How can we do it?

INDUSTRIAL INDIA

8. How has foreign and Western civilization affected the Indian modes of life and business? How is India governed by England?

9. How do the natives share in their government? What has been the result of this office-seeking and office-holding?

10. What was formerly the custom in India? Describe the artisan class. What tends to discourage any effort to revive the hand industries?

11. In what industry are the largest number of natives engaged? What per cent of the population does it include? In what respect do the peasantry live differently from the farmer in the Western world?

12. Mention the principal food raised. Name others. What can you say of the manner of agriculture?

13. What effect has the building of railways in the farming districts had upon the financial condition of the people? What per cent of the agricultural population are in debt?

14. How do they view their condition? What should these facts lead us to do?

NATIVE TRIBES OF CENTRAL AMERICA

15. Why did the Aztecs of Mexico and Central America welcome Cortez and his band of soldiers?

16. What traces of the Bible narrative relating to creation, the flood, confusion of tongues, and the one true God are found in the mythology of the Aztecs? Read the Aztec prayer.

17. In contrast with their prayer, what horrible sacrifice was a part of this strange religion?

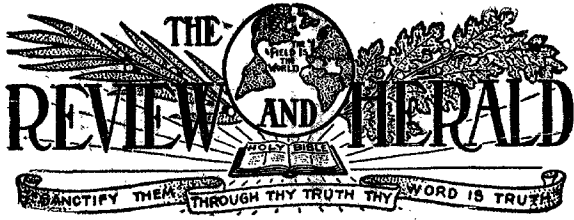
18. What change has taken place? Is there any evidence that the Aztecs have faith in this new religion? What must yet be done for them?

SUPPLEMENTARY QUESTIONS

19. What progress has recently been made in Samoa? How many have recently accepted the truth in Jamaica?

20. Tell something of the status of present truth in India. At how many places has the work been started? Mention some of the needs of this field.

God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so threatening and so steep,
But we can go, if by God's power
We only bear the burden of the hour.



BATTLE CREEK, MICH., APRIL 30, 1901.

ALONZO T. JONES
URIAH SMITH

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NOTES FROM GENERAL CONFERENCE

MRS. E. G. WHITE: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not."

John tried to describe the love of God, but language failed. He could only call on us to behold it. We must behold this love for ourselves. We must strive to understand as far as possible the love the Father has bestowed upon us.

Let no one feel that he is stepping down in becoming a child of God. It was the only begotten Son of God who stepped down. He gave himself for us. Leaving His splendor, His majesty, His high command, and clothing His divinity with humanity, that humanity might touch humanity, and divinity lay hold upon divinity, He came to this earth, and in our behalf suffered the death of the cross.

In the words I have read, our possibilities are opened before us. It is possible for every son and daughter of Adam through belief in Christ, to be cleansed from sin. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Our part is to receive and believe on Jesus Christ.

Of Him on whom we are asked to believe, it is written, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life, and the life was the light of men. . . . That was the true Light, which lighteth every man that cometh into the world."

It is our privilege to walk in the light as Christ is in the light. We need not groan and murmur because the path heavenward is not a smooth one. Our part is to believe, to try to understand the words, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The assurance is, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Do we believe on His name?

Christ has made an infinite sacrifice. He gave His own life for us. He took upon His divine soul the result of the transgression of God's law. Laying aside His royal crown, He condescended to step down, step by step, to the level of fallen humanity. He hung upon Calvary's cross, dying in our behalf, that we might have eternal life. Why is it that we are so indifferent to this great sacrifice? Does it seem a small thing that He should endure all this that we might be called the sons of God? Does it seem a small thing to you to become members of the royal family, children of the heavenly King, partakers of an immortal inheritance? Is it a small matter to become heirs of God, and joint heirs with Jesus Christ? What sacrifice have we made in response to this infinite sacrifice?

Would you grasp the things of the world? The world knoweth not God. Give yourselves to the world, and you will not know God; you can not know Him. We need to behold Him. We need to purify our souls by obeying the truth.

No one can serve God by proxy. There are many who seem to think that there is some one in this world stronger than Christ, upon whom they can lean. And instead of coming right to Christ, just

as they are, giving themselves unreservedly to Him, they reach out for human help. God wants us to have an individual experience, to form characters after the divine similitude. I can not work out a character for you, and you can not work out a character for me. We are to stand before God in our individuality, and know for ourselves what it means to have the light and comfort and love of God in our hearts. The Lord wants us to take Him at His word. He desires every one of us to reveal His character to the world. If all would accept the righteousness of Christ, we should not see so much sickness in our world. Every one would strive to take care of the house he inhabits. He would purify his soul by obeying the truth.

We read in Zechariah, "He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel."

Joshua represents the people of God. When Satan accused him, the Lord rebuked him, and spoke to those that stood before him, saying, "Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by." Satan tries to bring reproach against those who are trying to serve and honor God. He presents them in a questionable light, as those who are clothed with filthy garments. God says, Take away the filthy garments. You have no right to put them upon my children. Take them away. My people may have imperfections of character. They may fail in their endeavors; but if they repent, I will forgive them.

This word of assurance is given to all who have faith in God. Receive this wonderful promise. It is not a human being who is speaking. "Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by."

"Among these that stand by." The hosts of the enemy, who are trying to bring God's people into disrepute, and the hosts of heaven, ten thousand times ten thousand angels, who watch over and guard the tempted people of God, uplifting them and strengthening them,—these are they who stand by. And God says to His believing ones, You shall walk among them. You shall not be overcome by the powers of darkness. You shall stand before me in the sight of the holy angels, who are sent forth to minister to those who shall be heirs of salvation.

A. G. Daniells: We talk about the General Conference, but we have never had a *General* Conference. We have had a North American General Conference, or a North American Union Conference, but we have not had a *world's* General Conference. In this new arrangement, it appears to me that we have the broadest, the most efficient, and the most workable General Conference Committee that this denomination has ever had. Somebody spoke about this Conference as being here in America, and wrapped up in the affairs of America. If Union Conferences are organized, a thousand details will be taken from the General Conference Committee, and placed in the hands of the local men, where they belong. They do not belong to the General Conference. I trust that the day is past when the General Conference will have its eyes centered upon the affairs of the United States. The day has come for the General Conference Committee to turn its eyes outward, and look at the great, wide world, and to study it, plan for it, and work for its evangelization.

Why, my friends, unless God helps us break up this condition and work as we never have before,

it will take a millennium to carry this message to the world. We have not begun yet with the greater nations of the world.

My idea is that the General Conference Committee should leave the details of the affairs of America in the hands of the Union Conferences. They should deal only with the questions that are general, and that refer to the whole world. Of course America is a part of it, a little bit of it, and must have a little attention from this General Conference, but the *world* must have the attention of this Conference Committee. And so it seems to me that this committee of twenty-five, representing all the districts, or the Union Conferences of the World, the medical missionary work, the publishing and educational interests that cover all the lines of this denomination that are being carried on to-day, should be permitted to appoint its secretaries. It might not be best that the secretary that this Conference elects here to-day should hold the office for two or four years. The Conference Committee may see best to change its secretaries, and the treasurer as well, and so it seemed that it would be best for so large a representative board, taking in the interests of the world, to do what the Union Conference is permitted to do—make these lines of work departments, select the secretaries, and then work to the very best possible advantage. With this arrangement there will be no friction, and no one will be hampered. The General Conference Committee should throw its whole weight into this matter, to get hold of men and money, as never before, to send abroad to nations that are in darkness.

I have no confidence in plans that leave the main decisions regarding the work in distant lands with a board in this country, whose members have never been on the ground. These men can not gather in an upper room here in Battle Creek, and intelligently plan the affairs of people in distant fields. It is not natural; it is not sensible. It must not be done.

That is the way I feel regarding this question; and if I thought there was anything wrong in these recommendations, anything that would hurt the foreign fields, I would smite it as hard as possible. For I tell you, brethren, these foreign fields must have our attention, or the curse of God will be upon us; and it is upon us; for God has told us that the prosperity of our work at home will be in proportion to the degree with which we prosecute the work abroad.

Our policy abroad has been feeble; it has been weak; it has not been in harmony with the great profession we have made. And we are having that reflex influence all through the United States. Who can not see it? We are in some respects a weaker people than we were fifteen years ago.

What is the reason? One reason is because of our weak, inefficient policy regarding the distant, neglected lands. I hope the term "foreign lands" will be dropped. It does not belong to us as a people: the field is the world. I hope we shall drop out of our vocabulary the word "foreign" when we talk about missions. It is a missionary work. God occupies the center. All places are equally distant to Him,—ah, all places are equally *near* to Him!

I suppose that there will be men on this committee who will be in other lands than the United States. I believe that our general men who attempt to deal with the affairs in other lands ought to visit those fields, and spend a reasonable portion of their time in them. The General Conference Committee should send a man to South America as a representative, authorizing him to meet all the workers, study the needs of the field, outline a policy, and agree on it with those workers. Then the committee should stand by the decisions, and furnish both men and means required in the field. The same ought to be done for the West Indies, South Africa, and Japan.

I do not believe that we should trot the globe simply to run about and spend a few weeks in the country. We should select the best men we can get—men full of the Holy Ghost and good sense. These should go to these distant fields and join the workers in studying the situation on the ground,

and outlining the plans to be followed; and the General Conference Committee ought to stand by the decisions that are made.

W. W. Prescott: As I understand the whole drift and sentiment of this Conference, it is that we shall recognize that the only thing this body exists for is to give this message to all the world just as quickly as possible, and that therefore we can not tolerate the idea of treading around in this same ring, and spending our means within a limited circle, but that we are expecting to break, and are now breaking, these bands, in the idea that there is only one field, and that field is the world.

If that idea is held and acted upon, as it *must* be, it will wipe out this question as to whether we are going to hold any of the money in the home field. We are going to have just *one field*, and have our eyes especially on destitute and barren fields, which are to have the preference.

Instead of narrowing down in any way the work of extending this message to all the world, this whole idea is to organize in reference to one thing, and that is to do mission work in all fields. Therefore if we are to word it in any way, it seems to me instead of saying that we are going to absorb the Foreign Mission Board into the home field, it is that we are just turning the whole home field into one mission field, so that this work may be prosecuted with vigor in every part of the world.

O. A. Olsen: As has been referred to, we have been much stirred by the earnest appeals with reference to the foreign missionary work, as we call it, in this Conference. The fact is that each Seventh-day Adventist has but one field [Cries of "Amen!"], and that field is the world. Our business is to send the truth where it has not yet been proclaimed, and to send workers where they have not yet set their feet. With a united effort on the part of those who represent the various branches of the work, the greatest success can be attained; and this is the purpose and burden of the Conference, and the committee that has this matter under consideration.

City Work

J. O. Corliss: The very first thing necessary in city work is to teach the people how to work. You may ask, What people?—The people you have with you in the faith. If there are no paid laborers, no accredited Conference workers at hand, call on members of the Church, no matter how humble they may appear, to assist in the work.

We may think, when we enter a place, that there are none there who have talent, but upon investigation one is surprised to find the amount of talent that is rusting in our churches to-day. We do not want to get the idea that because a man is not accredited by the Conference with credentials, he can not do anything in such work. I have found that when a person comes into the truth, he makes a better laborer than some who have been long in the Church, because everything he has received is fresh in his mind, and he knows better how to utilize it than do those who have been longer in the way, but have let the definite things of the truth fade in their minds.

Besides, new converts are more easily instructed in methods than our older people are. The older ones criticize methods that the younger ones readily receive and act upon. It is therefore well to begin training young converts as soon as they receive the truth. In San Francisco our best workers, outside of the Conference laborers, are those who have recently accepted the truth, and they do the most work.

The question arises, How can we get them into the work?—Not by preaching theory to them. They need preaching, but of that kind which will educate them in all branches of the work. But in our San Francisco work, a Bible study is given following the morning service, in which from seventy-five to one hundred take part. These are held with a view to

teaching the people how to work, giving them an opportunity to ask questions. I have been astonished at the questions sometimes asked, which show an anxiety to learn all that is for the people. There we teach the people how to state *this* point of truth, or how to help in *this* emergency. If anything comes in to prevent our having such a meeting as that, the people are much disappointed, and they come to the front after the service, and say, "Why can we not have our Bible study to-day?"

But we have another preparatory work that I regard as one of the greatest factors we have in training workers. Every Thursday night, just as regularly as the weeks come, a doctor occupies the pulpit. In fact, there are two of them, who divide the time between them. There are Drs. Coolidge and Buchanan. They take up the most common diseases, and tell how their symptoms may be known. They do not talk in technical terms, but give popular talks, which a common person can receive. The people are then taught how to give simple treatments.

There are many poor unfortunates in the city who need help that they are not able to procure. Our people are instructed to go out, and wherever they find a soul that needs such work done, to take hold and do it free, without saying a word about their religion, or anything of the kind. But they talk to these persons, and console them with texts of Scripture, telling them that old, old story about Jesus Christ. The tears run down the faces of those addressed, and they say, "What church do you belong to?" Upon receiving an answer they say, "I have seen that little church a great many times." When that person gets on his feet again, he is quite sure to appear at the church.

In our regular Sabbath congregation there are many who seem to have just as much interest in the services as our own people have. It is the work of the church that does it. The doctors in their practice in the city come across cases that they treat as charity cases. But in order that they may show interest in such persons, they offer to provide a nurse. Then the doctor comes to some one who has been sitting under his Thursday night teaching, and says: "I want you to take a case and nurse it for three or four days or a week, and do it for charity's sake, do it for love of Christ." That individual takes the case, and nurses it through the extreme condition. One can not, after that, make such a patient think that Seventh-day Adventists are not Christians. In this way we reach many.

The one nurse we have who does most of the work of that character is also connected with the branch sanitarium. But she meets with us in our workers' councils, and so proves a link to unite the medical and evangelical work in the city. In fact, the boards of the medical institutions, and of the church, hold joint meetings, thus working in perfect harmony in every way.

Another branch of the work is that of the Christian Help Band. Although that is rather old, and has died out in some places, it is not so with us. I have not time now to read the report of what it is doing, but it meets once a week, in the basement of the church. There garments are made for the poor, and plans laid for aggressive work. Other persons in the church go out and collect food and garments. I can not tell you all that they do. But I know that it is common to see some one bring to the prayer-meeting Wednesday night a grain-sack full of bread, for the brethren to distribute where it is most needed. Hardly a week passes in which there is not at least one grain-sack of loaves of bread coming to the prayer-meeting in this way. Many are led to say, "Do not tell me that Seventh-day Adventists are not good people; if there's any religion in the world, they have it."

We have also committees to visit old people. Wherever there are old persons who can not go to church regularly, those on this committee visit them as often as practicable. Others visit the sick and poor. Our people contribute regularly to a poor fund. All these committees report at the regular weekly workers' meetings. I have little else to do in these plans of work than to counsel with

those engaged in carrying them out. This much seems necessary where so many are engaged in work, in order to preserve harmony and unity of purpose.

One important work is that of distributing the *Signs of the Times*, our pioneer preacher. Several bring in reports at each meeting of how many *Signs* they have sold during the week. They not only take the *Signs of the Times*, but the medical journal printed on the coast, the *Pacific Health Journal*. One sister has reported the sale of two hundred and fifty *Signs* in a week, and as many as fifty *Pacific Health Journals*. How she did it, I do not know. I only know that she has done it, and she is not a very strong woman physically either. When I think of this, I wonder what our young people are doing who are strong and able to work, but are waiting for the Conference to set them to work. These workers come to the meeting each week, and it would do you good to see the glow of grace and the smile of satisfaction upon their faces. I must acknowledge that they give me much courage. They never meet difficulties, even though their territory includes a large Catholic district. From among their readers they give out names and addresses to the Bible workers for the extension of their work.

We have also a Chinese work in the city; Brother and Sister Brand, members of our church, are doing the best they can for the Chinese in the city. They have a small work, but we do not overlook it. Of course there are great obstacles to meet in the Chinese work; But whoever goes into a large city, and undertakes to carry forward a work of that kind, will find difficulties without anybody telling him what they are. But these will cause him to seek God for wisdom, and he will be sure to have some original thought about his plans every day. He can not depend upon his past knowledge of the second or seventh chapter of Daniel, and say, "I can preach on that subject without study," and then simply spend his time eating and sleeping and taking a little pleasure. A man working in a city goes there to *study* the situation from every detail he meets along the way.

We have workers' meetings once a week, on Wednesday evening. We pray together, and talk over the situation, ask and give counsel, so that everything may be understood for the week to come. If I were holding regular meetings every night in a city, and had a company of workers sufficient for the enterprise, I would have a workers' meeting every morning, where the workers could receive instruction. The reports of the day before would then be given, and the difficulties talked over. But in our circumstances we get together but once a week. But these meetings are blessed, precious seasons, and tears run down my face at times as I hear the workers tell what they have found and what blessings have come to them. Not a single murmur or complaint comes from them. The spirit they have is permeating the church, and many are beginning to desire to sacrifice for the Master's sake.

We have also a Japanese school. We have one Japanese brother, who works all he can in behalf of the truth. Not long ago he brought three Japanese, as noble-looking men as you ever saw, and said, "Sie wants baptism." We baptised them. They stayed in the church for two or three months, when they had a burden to go back to Japan to assist in the work there. I hope the brethren in Japan will find them, and set them to work; for they know what it means to work.

Mrs. E. G. White: The Scriptures teach us to seek for the sanctification to God of body, soul, and spirit. In this work we are to be laborers together with God. Much may be done to restore the moral image of God in man, to improve the physical, mental, and moral capabilities. Great changes can be made in the physical system by obeying the laws of God and bringing into the body nothing that defiles. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin.

A TESTIMONY

Given to the Ministers at General Conference,

April 17

I WANT to say a few words. God has left a few of the old pioneers who know something of the fanaticism which existed in the early days of this message. Here is Brother Prescott; he knows something about it. He is acquainted with phase after phase of the fanaticism that has taken place. Here is Brother Haskell. He knows something about it, and there are various ones of our older brethren who have passed over the ground, and they understand something of what we have had to meet and contend with. Then there is Brother Corliss; I speak of him because he knows something about fanaticism, not only in the early days, but in our later experience.

Let every one of us remember the men of gray hairs. Do not set them back in a corner, and say, We do not need you, because you are too old to be active workers. If on only one occasion these men of experience can stand and tell you what the right way is, it is worth to the cause of God more than you would pay a dozen laborers who have little or no experience in this work. God wants us to come to our senses. I thank God that there are a few who know what we have passed through in the beginning of the history of this work; God wants you to cherish them, and I want you to cherish them. God wants you to feel that it is a sacred duty to look after them, and not to ignore them or put them out of sight.

You may think that they have made mistakes. Have you made any? May God let His melting Spirit come into our hearts. May God come to us with His comforting power. What we want is not hearts of steel, but hearts of flesh. I hope that not a soul will go away from this meeting until he can say for himself, I know that I am Christ's in God.

When persons are in our midst who are moved by the Spirit of God, through whom the great treasures of His word are unfolded to us, increasing in every phase, let us not take the position that we know all that is worth knowing, and what we do not know is not worth knowing, hindering the very ones who are digging for the truth as for hidden treasure. The word of God is opening more and more to us. Just as long as we live on the earth, we shall be able to find a whole treasure-house of beautiful things. Some will see beauty in one truth, some in another, and some will look at it in another way. We are not all constituted alike. But some think that what they have is all there is to acquire. They say of others, Do not let them come into our meetings; we do not want them here. They do not believe as we do. I wish to say, Hands off. Let God work through human instrumentalities according to His will.

Read the seventeenth chapter of John, and you will see that God has given us the privilege of being united in Christian love, brethren with brethren, all being bound together by the golden chain of love which has been let down from heaven to unite the believers. God wants you to be like himself. He wants to keep you unspotted from the world, to forgive your sins, and to draw you to himself, that you may step off the ladder into the everlasting kingdom of our Lord and Saviour Jesus Christ.

I wish to say to you to-day, The Lord wants you to be converted. At great expense to myself, in sickness and feebleness, I have come a long way to hear this testimony before the congregation which was presented to me before I left Cooranbong; If this had not been presented to me, I should not be here to-day. But I am here, in obedience to the word of the Lord, and I thank Him that He has given me strength beyond my expectations to speak to the people. I want you all, for Christ's sake, to heed His injunction to love one another. Thus you will bear witness to the world that God sent His Son to save sinners. Let not the enemy come in to break up the unity which should exist between brethren and sisters. Christ wants His people to be one. Why?—That the

world may see that God loves His people even as He loves His Son.

Let us at this meeting humble our hearts before God. Night after night since coming here, I have been unable to sleep past one o'clock. I have pleaded with God to enter among us, and work mightily upon hearts and minds. He is willing to do this. He declares, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him." If he does not enter, it is because the door is closed against Him. Shall we not let Him in, that we may enjoy a heavenly feast with a heavenly Guest? God grant that at this meeting you may so consecrate yourselves to His service that you may go forth as did the disciples, bearing the message with such power from on high that thousands will be converted.

"Get ready," is the word sounded in my ears. "Get ready, get ready. He that is to come, will come and will not tarry. Tell my people that unless they improve the sacred opportunities given them, unless they do the work I have given them, Satan will come upon them with the stealthy tread of a thief, to deceive and allure them." God wants us to be wide awake, that when He shall come, we shall be ready to say, "Lo, this is our God; we have waited for Him, and He will save us." He is coming to us by His Holy Spirit to-day. Let us recognize Him now; then we shall recognize Him when He comes in the clouds of heaven, with power and great glory. God calls upon you to get ready to meet Him in peace.

I leave this message with you, asking you, in the name of Jesus Christ of Nazareth, to love one another as He has loved you. Thus the world will see and recognize the amazing power of redeeming grace.



GOD'S GIFT IN CREATION AND REDEMPTION

EVERYTHING that has life has received that life from God through His dear Son. Creation was but a wondrous gift of life,—one great, grand work of giving. The vitalizing energy that is in the sun is but a part of the life of God, placed there by the Creator. All the life that is in the earth, in the mold of the eternal valleys and the soil of the everlasting hills, came forth from God, the Life-giver. The strength of the munitions of the rocks is His also. And the life that is stored up in ocean, river, lake, and laughing stream flows into each from God, the Eternal Spring. The majesty of the giant trees of the forests is a majesty born of life,—of life begotten of God. So, too, every rustling leaf on modest bush and shrub is whispering to the gentle breezes, as they pass by, the song of the life it enjoys from God. And the beautiful flowers catch up the strain, and mingle their glad voices in praise to Him to whom they owe their being. "There is no speech nor language where their voice is not heard."

It is God's life that every being in the created universe uses. Whether we use it for weal or for woe, for good or for evil, whether to the joy or to the sorrow of the giver, it is God's own life just the same. "Thou hast made me to serve with thy sins," He plaintively says through the prophet Isaiah. When the thief puts forth his hand to steal, he uses the power—the life—of God. When the oppressor uses his brain to plan the ruin of the fatherless and the widow, he employs the power of God to accomplish his foul purpose. God could withdraw from the thief the power to steal, and from the oppressor the ability to oppress. But to do this would be to withdraw from each his life, his chance for eternity. And in the loving hope that some day their hearts may change, and the life

currents of their souls set in an opposite course, God leaves His life, His power, with them.

All the life that man enjoys is a gift from God. Every vital breath he draws is an inhalation of the divine. Though he knows it not, he is atmosphere in God's life all the time. To the Athenians the apostle Paul said: "In Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring." There is a spring of life constantly flowing from God to all His creatures.

As much life as there is in the universe, God has given. The Creator has put that much of himself into His works. "His strength setteth fast the mountains." "The sea is His, and He made it." He gave His strength to the mountains; He expended His power, His life, upon the sea. How beautifully has Solomon, speaking of Christ and creation, told all this:—

"The Lord formed me as the first of His way,

The first of His works of old.

I was set up from everlasting, from the beginning,
Or ever the earth was.

When there were no depths, I was brought forth;
When there were no fountains abounding with
water.

Before the mountains were settled,
Before the hills was I brought forth:

While as yet He had not made the earth, nor the
fields,

Nor the beginning of the dust of the world.

When He established the heavens, I was there:

When He set a circle upon the face of the deep:

When He made firm the skies above:

When the fountains of the deep became strong:

When He gave to the sea its bound,

That the waters should not transgress His com-
mandment:

When He marked out the foundations of the
earth:

Then I was by Him, as a master workman:

And I was daily His delight,

Rejoicing daily before Him;

Rejoicing in His habitable earth;

And my delight was with the sons of men.

Now therefore, my sons, hearken unto me:

For blessed are they that keep my ways.

Hear instruction, and be wise,

And refuse it not.

Blessed is the man that heareth me,

Watching daily at my gates,

Watching at the posts of my doors.

For whoso findeth me findeth life,

And shall obtain favor of the Lord.

But he that sinneth against me ["misseth me,"
margin] wrongeth his own soul:

All they that hate me love death."

God's life went into the heavens when He "established them." It was the vital power, or life, of the Creator that "made firm the skies above." The Master Workman gave just so much of himself,—He freely gave of His life to His created works. And when one thinks of all that is around him in this way, how easy it is to see God in everything and everywhere.

Christians often talk about having given up the world for Christ. But in a deeper, truer sense this is not so. To become a Christian is to become more capable of enjoying all God's life, and power, and joy that is in the created works around us. The one who lives apart from Christ—that is, the one who does not recognize Him, and voluntarily accord to Him His proper place in his life—loses all that is purest and best in life. "He that sinneth against me ["misseth me," margin] wrongeth his own soul." He who sins against Christ, misseth Christ. He fails to receive a precious gift, a wondrous addition to his life. He misseth something, and consequently he "wrongeth his own soul." He deprives his soul of its life, for "all they that hate me love death." To receive Christ is to receive life,—life to flesh and blood and bone, as well as life to soul and spirit. And to sin is to miss this wondrous gift. It is to hate the Saviour. It is to love death.

Viewed in this light, the work of redemption was but the grand sequel of the work of creation. The former was a manifestation of the law of love, imparting life. The latter was an exhibition of the law of "self-renouncing love." It was a continuation of the former work. It was a second and more costly investment of life, in order that the first might be redeemed. "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Speaking of Jesus, the prophet Isaiah said: "And He shall divide the spoil with the strong; because He hath poured out His soul unto death." In creation Christ poured out His soul, His life; but in redemption He poured out His soul—His life—unto death.

Christ gave His life. But His life was the life of God, and when He gave up His life, He gave up the life of God. "Have this mind in you, which was also in Christ Jesus, who, being originally in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied himself, taking the form of a servant, becoming in the likeness of men; and being found in fashion as a man, His human form. As seen by John on Patmos, yea, the death of the cross."

Christ gave up the form of God,— forever to be in the form of a man. And to all eternity He wears His human form. As seen by John on Patmos, "He stood a Lamb, as it had been slain;" that is, He bears the marks of the crucifixion through all the ceaseless ages. P. T. MAGAN.

THE MOMENT OF GREATEST INTEREST

FROM the momentous facts revealed to us in the subject of the sanctuary, it is made plain that the moment of greatest interest to the world and the Church, at the present hour, is the time when our great High Priest in the heavenly sanctuary enters upon the closing portion of His ministration in the most holy place. Then the incomparable scene of Dan. 7:9, 10, opens, and all heaven adjusts itself to the closing up of the great controversy between sin and righteousness. Men ought to know, and their first desire, it would seem, would be to know, when that period, in which are involved all the hopes and interests of mankind, begins. A question of the first magnitude then, is—

Have we any means whereby we may ascertain the time when this takes place? As the question should rivet all attention, so the answer should thrill every heart. The answer is, We have the means; the time is revealed. "Whoso readeth, let him understand." A living prophecy will bear repeating over and over again. It will never grow old till we enter upon the fruition of its promises in the kingdom of God.

To this question of surpassing interest, one great line of prophecy is wholly devoted. It is stated in words with which the Bible student has long been familiar, but which still glow with the same hope as at the time of its first announcement: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. When the word of God states that a thing *shall* be done, it will be done; and the record is given that we may know the time.

The sanctuary of the Bible is virtually one, existing first, as the type, in the Mosaic dispensation,— the tabernacle of Moses, in the wilderness; and, secondly, as the antitype,— the sanctuary in heaven, in the present period, or dispensation, of the gospel scheme. We have only to locate the twenty-three hundred days, ascertain when they began, and particularly when they end, to ascertain to what sanctuary, typical or antitypical, the prophecy applies, and which one is to be cleansed at that time. Finding from the time argument that the days have already ended, new interest is added to the subject.

To this question, then, we now turn our attention: Where do the twenty-three hundred days, at the termination of which the cleansing of the sanctuary takes place, begin and end? The statement concerning the twenty-three hundred days is made in con-

nection with a prophecy of paramount interest to the people of God. One angel was heard by Daniel addressing another, and asking him: "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under-foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

The prophecy, as an examination of the chapter will show, spans the duration of three great kingdoms,— Medo-Persia, Grecia, and Rome,— which are explained in the latter part of the chapter; but nothing further is there said in regard to that important period of time, the twenty-three hundred days. In chapter 9, however, the subject is renewed. The same angel— Gabriel— appears, to give Daniel an understanding of what he did not understand at the close of chapter 8. He refers him to the vision at the beginning, the vision of chapter 8, taking up the time and devoting himself to that, as recorded in verses 20-27. In now causing Daniel to understand the vision, Gabriel was but carrying out the instructions he had received, as recorded in chapter 8:16. He tells Daniel that seventy weeks are cut off (from the twenty-three hundred days), the word "determined," in verse 24, being from a word which means to "cut off." Then the angel tells him where the seventy weeks were to begin: "Know therefore and understand," he says (verse 25), "that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease;" etc.

Here we have the seventy weeks (seven weeks, and threescore and two weeks, and one week) subdivided to mark the separate events by which the application of the prophecy can be determined without danger of mistake. The seventy weeks are, therefore, the beginning part of the twenty-three hundred days; for the angel came to explain the days; and the first thing to do in explaining the period is to tell where it *begins*. Where the seventy weeks begin, therefore, the twenty-three hundred days begin,— from the going forth of a commandment, or decree, to restore and to build Jerusalem.

The date of this vision was B. C. 538. The Jews were captives in Babylon. The dominion of that kingdom had then just passed over to the Medes and Persians; for it was in the first year of Darius that this vision was given. Dan. 9:1. Two years afterward, in the year 536 B. C., the decree of Cyrus was issued (Ezra 1:1-4), for as many of the Jews as were so disposed to return to Jerusalem and build the temple of the Lord, thus beginning a series of movements which finally resulted in the full re-establishment of the Jewish nation in their own land. The prophecy says to *restore*, as well as to *build*; and that can mean nothing less than the full re-establishment of the religious and political polity of that people as a nation. The decree of Cyrus, which provided for only the building of the temple, was too limited to fulfill the prophecy; but it began the fulfillment.

The Jews being hindered in their work by their adversaries (Ezra 4:7, 21), the decree of Cyrus was re-affirmed by a subsequent king named Darius (Ezra 6:1-12), B. C. 519; but this, like that of Cyrus, was too limited to meet all the specifications of the prophecy; for this provided only for the building of the temple, not for the restoring of the nation.

At length, in the seventh year of King Artaxerxes Longimanus, a decree was issued by him to Ezra the priest, as recorded in Ezra 7, as broad and ample as could be given without granting the nation entire independence. Here was the command in full, ac-

ording to the record, to restore and build Jerusalem; and the seventy weeks could not begin until this point was reached; but from this point they must date; for here the specifications of the prophecy were fully met.

The question now is, then, to determine in what year the seventh year of Artaxerxes Longimanus fell: and this, fortunately, can be clearly ascertained, as it is one of the best-established dates in all history. It was B. C. 457.

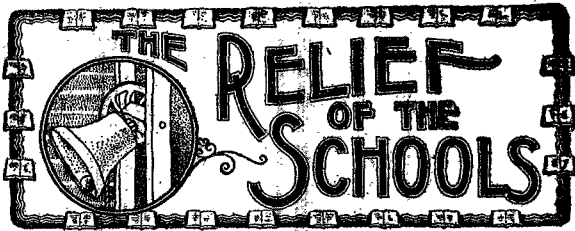
Before looking at the intermediate dates referred to, let it be noticed that the time we are now considering is symbolical, or what is called prophetic, time; and when time is used symbolically in the Scriptures, a short period is taken to represent a longer one. The rule given is that a "day" stands for a "year." Num. 14:34; Eze. 4:6. Aside from the eminent authorities who have adopted this method of the application of time, which is called "the year-day principle," the events of the prophecy itself demonstrate that this is the right method of application; for the prophecy has been indisputably fulfilled on this very scale.

Thus we have in the prophecy forty-nine years allotted to the building of the wall or the restoration of the city. Dating this period from 457 B. C., seven weeks, or forty-nine days, allotted to the building of the wall, that is, forty-nine years, would reach to 408 B. C.; and in that year, the fifteenth of Darius Nothus, the last act of the reformation by Nehemiah completed the re-establishment of the Jewish society in Jerusalem. See "Prideaux's Connexions."

Then there were to be sixty-two weeks, that is, four hundred and thirty-four years, to the Messiah the Prince. The word "Messiah" means the "anointed one;" and the expression refers to Christ, and applies to Him when He was anointed with the Holy Ghost and with power to preach the gospel. This took place at His baptism. Acts 10:37, 38; Luke 4:18. This period would terminate in A. D. 27; and in that very year Christ was baptized and entered upon His ministry. Mark 1:10, margin. As He began to preach, He prefaced His message with the solemn declaration, "The time is fulfilled."

The statement in Luke 3:1 further confirms this date for the beginning of Christ's ministry. Christ was six months younger than John. Luke 1:36. They both, of course, entered upon their ministry at the age fixed by the law of the Jewish priesthood, that is, at thirty years; and it is expressly declared of Christ that He was about *thirty years* of age when He began to preach. Luke 3:23. John would begin his work six months before Christ, and Luke tells us when John began his work. It was in the fifteenth year of Tiberius Cæsar. Luke 3:1. This date is doubtless to be reckoned from the time when Tiberius was associated with his stepfather, Augustus, on the Roman throne, which was in August, A. D. 12. This would bring the close of Tiberius's fifteenth year in August, A. D. 27. John must, therefore, have begun his ministry as early as the spring of that year, which brings the beginning of Christ's ministry, of course, six months later, in the autumn of the same year, A. D. 27. The ministry of Christ was three years and a half in length, as is indicated by John's record of the four Passovers which He attended, and he has presumably mentioned them all. John 2:13; 5:1; 6:4; 13:1. At the last of these Passovers Christ was crucified; and this was in the spring, the time to which the Passover was fixed. But according to the prophecy, Christ was to cause the sacrifice and the oblation to cease in the midst, or middle, of this week. Dan. 9:27. The terms "sacrifice" and "oblation" doubtless refer to the typical offerings and services of the Jewish system; and these Christ did cause effectually to cease, by dying as the antitype of them all. Thirteen competent authorities (see "Looking unto Jesus," pages 191-194) place the crucifixion of Christ in the spring of A. D. 31; that being the middle of the seventieth of the seventy weeks, it is easy to find the end of the whole period of the seventy weeks, this testing division of the twenty-three hundred days. Remember that these weeks are weeks of years. The be-

gining of the seventieth week was at the baptism of Christ, in A. D. 27. Three and one-half years from that point brought us to the middle of the week in the spring of A. D. 31, to the crucifixion, where Christ, by that act, caused the sacrifice and oblation to cease. Three and one-half years more bring us to A. D. 34, which was the end of the seventy weeks. And this date is sufficiently marked by the martyrdom of Stephen (Acts 8: 1, margin), the conversion of Paul the next year (Acts 9: 1, margin), and the turning of the apostles, soon afterward, to the Gentiles. Acts 13: 46. The seventy weeks ending in A. D. 34, the remaining eighteen hundred and ten years of the twenty-three hundred would end in 1844. Then the cleansing of the sanctuary began. Thus all these dates are set like great iron pillars, immovably fixed, along our pathway, and we are now shown to be in the all-important prophetic era of the Third Angel's Message. U. S.



A BROTHER in Keene, Tex., agreed to sell two hundred copies of "Christ's Object Lessons." In four days he disposed of sixty books.

One of the members of the — church, a busy housewife, reports fifteen orders for "Christ's Object Lessons" as the result of her first week's work.

A prominent member of the Methodist Church, in Iowa, a very busy man, has sold eighteen copies of "Christ's Object Lessons." This is three times the share of each Seventh-day Adventist.

A brother in Massachusetts, who works nine hours a day at his trade, takes the time in going to and from work, the noon hour and evenings, to canvass for "Christ's Object Lessons," and in two weeks has given thirty-two exhibitions and taken thirty orders.

One sister made fourteen canvasses and sold thirteen books. This was done in about three hours. Another member, a brother, made seven canvasses and sold six books, one evening's work. . . . My wife's sister is very bitter against us, and so is her husband, but my wife managed to sell her a book, and she is now agent for it, and has sold two copies. People of the world say it is a grand book, and no household should be without it.

"Let each member in each family in each church make determined efforts to deny self." This is spoken concerning the sale of Christ's Object Lessons, and relief for the schools. The Lord wants all to engage in it. It means much more than simply whether we will sell a few books or not, just as we choose. It means that "any member in any family in any church" who fails to help to the utmost of his ability just now, will bring God's displeasure upon him. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Judges 5: 23.

After presenting the work for "Christ's Object Lessons," one brother promised to do all he could, although he is teaching school. There are also two more who will do something. One sister in — said she could not do anything, but after reading two chapters in the book, she decided to try. The first day she was out about one hour, and sold one copy; the next day, in about an hour and a half, she sold two. I spent the next Sabbath and Sunday at —. One good old brother said he thought all I came for was money. On Sunday, after the situation had been placed before them, this brother asked how many of the young people would sell books. Those present, seven in all, responded. He then handed me the price of forty copies.

Prof. E. A. Sutherland,
Battle Creek, Mich.

DEAR BROTHER: I am enjoying my work here very much, although we lack many things in our school. I have just sent for some books for the children, for which I will pay; as the people here are poor.

I think the children have done quite well in selling the *Signs of the Times*; for residences are several miles apart. There is a logging camp a short distance from here, but we were not able to sell any papers there, as we had expected. The children met some rebuffs, but are not discouraged.

I have sent for ten copies of "Christ's Object Lessons," to sell here.

I have learned many things since I began teaching; in fact, I think I am learning as well as my children.

I will soon send Professor Magan some money I owe the college.

MY DEAR BROTHER: I received the "Tests" you sent, and am pleased with them. Shall use them in my work. There are some excellent points one can use, and I find the people in my district generally give a ready response. Some are doing well and making good sales. One thing I find,—this work is bringing more life into the churches than has anything else with which I have had any experience.

I will do what I can for the large fund. Will put in some time working for the book this next week. Have just finished making the rounds of the churches, and expect to go around again and help them sell what they have on hand, and order more.

In one church an aged woman said she would buy a book, but she couldn't sell any. We told her she could reach persons whom no one else could, and finally she said she would do all she could. In a short time she sold three copies, which greatly pleased her. One brother delivered thirty, and found all anxious to receive them. A sister sold ten copies in one half-day, and she a busy farmer's wife. One family sold fourteen to those who came to the home.

I was sorry indeed to find you could not come here, for Brother — had a good route picked for you. I hope this will find you well, and that you will be here later.

I am of good courage in this work, and want to put my whole energy into it.

HOW THE AGED WORK FOR "CHRIST'S OBJECT LESSONS"

WHILE I was at our State camp-meeting, I bought some of the books, "Christ's Object Lessons." Since that, my wife and I have gone out into the city visiting. We sold four books right away, without any trouble. I am going to send for more books soon, and we will do the best we can. I am sixty years old, and I never canvassed any, but I believe we can sell the books. We enjoy visiting our friends throughout the city and selling the book. We can not go to more than two or three places a day. The people are glad to see us come, as we are generally acquainted with them, so we have a good visit.



— California will appropriate \$200,000 every two years to the State University.

— William M. Jenkins has been appointed governor of Oklahoma Territory.

— Niles, Mich., and vicinity are being flooded with counterfeit five-dollar gold pieces.

— Peace negotiations between Lord Kitchener and the Boer generals have been renewed.

— Mt. Vesuvius is again in active eruption, and "trains to Naples are crowded with sightseers."

— North African dispatches state that "Mad Mullah, with 40,000 followers, is again threatening trouble."

— Westminster Abbey is crumbling, owing to fumes from the potteries at Lambeth. One of its columns has just fallen.

— A trust has just been formed, to fight the great steel trust of the country. The new combine will erect a \$50,000,000 plant at Sault Ste. Marie, this State.

— In view of improved conditions in the Philippines, General Miles has recommended to Secretary Root "that the strength of the army be limited to 76,000,—one soldier to every 1,000 of population."

— Floods are doing great damage to farms in Kansas.

— Mr. Steyn has been re-elected president of the Orange Free State.

— In Shanghai, China, there are six daily native papers, and one weekly.

— Peter the Great, of Russia, was six feet eight and one-half inches in height.

— A new Chilian cabinet has been formed, with Auguste Owego Luco as foreign minister.

— The British are becoming seriously alarmed over the defenseless condition of British India.

— Friedrich Franz IV assumed rule over the duchy of Mecklenburg-Schwerin on the 9th inst.

— Of a total of 392 cases of bubonic plague at Cape Town, South Africa, 152 have proved fatal.

— The largest beet sugar plant in the world is to be located in the Arkansas River valley, Colorado.

— The Standard Oil Company copper syndicate has absorbed the mines of Senator Clarke, of Montana.

— About eight per cent of the marriages contracted in the United States end in the divorce court.

— The Filipino Generals Morres and Morales have surrendered, after defeat, to the United States troops.

— The exhibition of Count Tolstoi's portrait at Moscow has been prohibited by the Russian government.

— Owing to the flood in Pittsburg and vicinity, 50,000 men are thrown out of employment. Loss, \$3,000,000.

— George Q. Cannon, head of the Mormon Church for over twenty years, died the 12th inst., at Monterey, Cal.

— President McKinley began his tour of this continent, in a special train, the 29th inst. The trip will last seven weeks.

— Farmers throughout the South are planting all available land to cotton, as the prospects for good returns are excellent.

— Minister Conger has arrived, from China. There is talk of his resigning. He may be asked to become governor of Iowa.

— The Boers recently captured a coal and cattle train near Molteno, Cape Colony. De Wet, with a few followers, is near Kroonstad.

— The closing down of the cotton-mills in Lawrence and Fall River, Mass., for a short time, throws 23,000 workmen out of employment.

— Sir Thomas Lipton's yacht "Shamrock II," which is to challenge America's cup, was launched the 20th inst., at Dumbarton, Scotland.

— In China a French and German force of 1,400 men are ready to fight General Liu. The Chinese troops have retired over the Shan-Si River.

— The National Biscuit Company is urging its employees to take preferred stock in the company, that they may have a voice in its management.

— The socialists in Spain have decided to celebrate May-day with a general strike; but "the anarchists have refused to co-operate with them."

— It is reported from New Guinea that two missionaries of the London Missionary Society and a number of native Christians have been killed.

— The Postmaster-General of the United States has issued an order permitting all mail-carriers to wear shirt-waists during the summer months.

— Benjamin O. Davis, of Washington, D. C., is to become a lieutenant in the regular army. He is "the first negro private soldier to rise from the ranks."

— An exchange states that "a temperance restaurant conducted by Christian Endeavorers in Paris is said to have a daily patronage of about 100 working men."

— By a recent decision of the United States Supreme Court rejecting the Estancia land grant, 500,000 acres of land in New Mexico will be thrown open to public entry.

— Tommy Atkins (any British soldier) will be obliged to get along without American beef, since the British government has excluded all beef except home-bred from its army contracts.

— Of the 4,500,000 inhabitants of the new commonwealth of Australia, 3,726,480 "claim to belong to one or another of the churches; namely, 1,462,740 Anglicans, 811,730 Roman Catholics, 454,870 Methodists, 395,490 Presbyterians, 86,140 Baptists, 84,380 Congregationalists."

— American capital is developing most of Canada's industries. The Dominion papers are protesting against existing conditions making this necessary.

— Gen. Alexander C. McClurg, head of the publishing firm of A. C. McClurg and Company, died of Bright's disease, at St. Augustine, Fla., the 15th inst., at the age of sixty-seven years.

— The American Woolen Company's mills at Syracuse, N. Y., employing 1,200 hands, have been closed because "the weavers object to the order obliging them to instruct beginners."

— Sir Michael Hicks-Beach, chancellor of the British exchequer, has warned England that "to continue the war means financial ruin," the Boer war having already cost the English over \$700,000,000.

— Dispatches state that Boer agents in this country have been inoculating the mules shipped from New Orleans, for the British in South Africa. As the result of this, many of the animals have died at sea.

— The West Indies and Central America receive \$8,000,000 each year for the bananas sent to the United States; while the island of Jamaica alone sends to this country over 4,000,000 bunches per annum, worth, at wholesale, \$1,500,000.

— Aguinaldo has been removed to a private residence in Manila, the guard over him having been reduced. On the occasion of Aguinaldo's manifesto to his own people, General MacArthur released 1,000 Filipino prisoners, who had taken the oath of allegiance to the United States.

— The mayor and members of the city council of New Orleans, La., recently received a proposition from the managers of the gambling houses of that city, "offering to donate to the city a sum amounting to about \$44,000 per annum, for the privilege of conducting gaming houses under city license."

— The British Naval Department has decided to build five submarine boats for the English navy. Each boat will measure over sixty-three feet in length, and will be propelled by a gasoline engine. The surface speed will be nine knots an hour, and the speed, when submerged, seven knots an hour.

— In 1899, 45,303 sparrows were killed in Clinton County, Mich., hunters receiving on an average seventy-five dollars a month. Last year the bounty paid each month for the killing of these innocent creatures was ninety-four dollars. Are not even the English sparrows entitled to a small portion of the crops which they help to protect?

— Dispatches state that the Cuban delegates from the Cuban Constitutional Convention have arrived in Washington, D. C. They have "held conferences with the President and Secretary Root, who convinced them of the wisdom of the Cuban convention accepting the conditions imposed by Congress." They were given a state dinner.

— Teodoro Sandico is said to be the successor of Aguinaldo at the head of the Filipinos in the field. A Filipino in Washington, Rafael del Pan Fontela, states that "the war will be steadily waged under his leadership. Sandico is a mechanical engineer by profession, and a man of high education." He has traveled through Europe and America, and speaks fluently Spanish, two or three Filipino dialects, French, and English.

— At its last session Congress passed an act fixing the boundary line between Virginia and Tennessee "in the middle of the main street of Bristol, Tenn. There is a car line in the street, and passengers on opposite sides of a car now ride in different States. The marriage of minors, forbidden in Virginia, may be performed on the south side of a car. A Virginia criminal on the south side of the street is safe from arrest, should he so insist, until requisition papers can be obtained from Tennessee."

— Maitre Labori, the able lawyer who defended Captain Dreyfus, and who was shot by enemies of the latter, is to be editor-in-chief of a fortnightly French magazine to be supported by a portion of the fortune of Professor Novel, the Norwegian inventor who left \$500,000 "for the promotion of liberal ideas throughout the world." Two other similar fortnightly magazines are to be supported in like manner, one in England and the other in Germany.

— The *Literary Digest* states that "the national congress of the Disciples of Christ, lately held at Lexington, appointed a committee of seven to take charge of a movement in behalf of an international confederation of religious denominations. According to this scheme, the different religious bodies are to retain their own creeds, but will be auxiliary to an international congress, and will affiliate with all other churches on a common platform. The ultimate aim is to create one international Church." But that is exactly what Rome is endeavoring to create.



NOTES FROM THE ANGLO-CHINESE ACADEMY OF HONOLULU

At the end of the first half year of our school term, cards of standing—both in studies and in deportment and diligence—were issued to the boys in all the grades, as the parents are quite anxious to know the progress and behavior of their sons. One young man felt quite dissatisfied with his markings, compared with those of others, and came to me with his grievances. Being of rather frank make-up, he said, "Plenty boys not satisfied with their grades, but they just keep still; but I must come speak to you. Other boys, suppose not satisfied, just ask God to help them, and say nothing; but I can't do that way, I must come speak you."

Yesterday one of the home boys had the toothache, and came for permission to go home to ask his father what was best to do. I asked if he had a cavity in the troublesome tooth, to which he replied, "Yes, one hole in it. I think before, I eat too much sweet things, because I don't know; suppose I know, I don't do that." Just the day before, in his beginning physiology lesson, he had read that too many sweets caused injury to the teeth, and he felt quite capable of diagnosing his own case. This boy just started in the first reader last July. He is now studying first physiology, the second book in Bell's language series, and the life of Christ in the Gospels.

We have occasional evidence of the quiet working of the Holy Spirit on some boys' hearts in a manner of which the following case is an illustration: A boy of seventeen, who entered school the latter part of September, able to speak scarcely a word of English, of a very diffident and reserved turn of mind, is now in the third reader. Although it has been quite difficult for him to acquire correct enunciation and ability to converse in English, he surprised his teacher the other day by repeating from memory the first five beatitudes. His class is just getting started in a study of the life of Christ. This incident alone would not count for so much, were it not for the fact that about the same time he was observed to go alone into the chapel some time before morning worship, and sing in a quiet way from his book, "Christ in Song!" The next day after this, while the boys were holding a meeting in the assembly room, he brought his Sabbath-school lesson book along, and studied it during the preliminaries of the meeting and at times during its progress.

Allusion has been made, in these notes, to a young man in our school and home who has accepted Christ, and is keeping all His commandments. Some time ago this young man's Bible class had a written review on the fall of man and the plan of salvation, the study on which had been based on "Early Writings." Here are the questions asked, with the answers in his own words:—

Question.—What was the feeling in heaven when man fell?

Answer.—Sorrow filled heaven when it was realized that man was forever lost.

Q.—How did Jesus show his sympathy and sorrow?

A.—Jesus had an expression of sympathy, sorrow, and belovedness on His face as He realized that man was lost. He went to intercede with the Father, and offered His life as a ransom for man.

Q.—What way was found for man to obtain pardon?

A.—There was a way to be saved for lost man. He told the angels that He would give His life for man and come down to the world to die an ignominious death, that through the merits of His blood and obedience to the law of God they may obtain pardon.

Q.—Tell what Jesus should suffer.

A.—Jesus said He would come down to the earth and humble himself as a man, and suffer almost every cruelty that Satan could inspire wicked men to inflict. He said He would suffer not only bodily agony, but mental also.

Q.—What would make His mental agony so great?

A.—His mental agony was so great because the weight of the sin of the whole world was on Him.

Q.—What did the angels offer?

A.—The angels prostrated themselves before Jesus, and they offered their lives.

Q.—Why could not an angel's life pay the debt?

A.—An angel's life was not valuable enough to pay the debt, but the Son's life would be accepted by the Father as a ransom for men.

Q.—What part should angels have in the plan of salvation?

A.—Jesus told the angels that they would have a part in the plan of salvation, and at different times



strengthen Him and the "subjects of grace" when they were in need.

Q.—What was a struggle with the Father?

A.—It was even a struggle with God whether to let guilty men perish or to let His beloved Son to die for them.

Q.—What caused Satan and his angels to rejoice?

A.—Satan rejoiced because he could pull down the Son of God by man's fall. He has fallen from heaven, and cause others to fall with him.

Q.—What should cause us to rejoice?

A.—We rejoice because God has decided to let His Son to die for man, and not let us perish. We also rejoice, because we can have salvation through our Saviour's death, and that the plan has succeeded.

Q.—Describe Satan as he is now.

A.—Satan still bears a kingly form. His face was filled with anxiety, care, unhappiness, deceit, and every evil. His forehead begins from his brow to recede. His eyes are cunning, sly, and full of penetration. He wears a smile in his face, as he makes sure of his victim; as he gets hold of it, the smile grows horrible.

This young man's name is Young Charm. He is of medium stature, with large eyes, frank, open face, erect figure, brimful of vivacity and restless energy. He is a general favorite among the boys, and a leader in all their games. He is foremost in all his studies, and loves his Bible most of all. Aside from his class work in the latter, he studies much for the love of it, and may be found early every morning before worship, and often after evening study, in his schoolroom, alone with his Bible and his God. He is eager for more truth, and is constantly inquiring on passages he finds in private study. He sometimes comes with a statement something like this: "I want to study some prophecy." When asked, "What prophecy would you like to study?" he replies, "Some prophecy not fulfilled yet." He has started on a systematic study of Revelation, with the assistance of a teacher.

He has a teachable spirit and a tender conscience. One day at Chinese New-year, coming in from a walk, he asked; "What does the Bible say about foods offered to idols?" Being asked why he wished to know that, he said he saw the Chinese offering food to their idols, and then eating it themselves. We went over passages in the New and Old Testaments on the subject, and he seemed satisfied. About the same time Dr. Kellogg's two articles in *Good Health* on flesh-eating from a Biblical standpoint, reached us, and Ah Charm read them both. From that time on, he could not force himself to eat flesh of any kind; "for," said he, "even fish are strangled." He ate nothing but rice and vegetables for several days, till finally he and a schoolmate whom he had been carrying along with him in his study as fast as he himself understood, asked permission to board themselves on a healthful diet. So we fitted up a room for them in our own house, and for more than a month they have been subsisting on a hygienic diet, doing all their own work, with such assistance and instruction as we can give them. They are en-

joying it much, and say they do not wish to return to the old diet.

When the idea was first conceived, however, Ah Charm was so characteristically enthusiastic over it that he wanted to carry all the boys in the home along with him. So he talked it up among them of his own accord, and reported that most of the boys wanted to change to a more healthful diet. It being suggested that if that was the case, it might be well to circulate a petition to that effect, and give the boys an opportunity to express themselves in writing, he went to work, and before night had the signature of every boy in the home, except two, to a petition headed, "Want to live on health foods. No meats." Our teachers considered the petition carefully, but, much to their embarrassment, found it impracticable to meet the demand with the help we have. But the boy did his part thoroughly and well, and won one boy completely to health principles, and they both discarded flesh food before they started in to board themselves. Their pictures, taken on the date of writing, are on the preceding page. The one to the left is Young Charm.

W. E. HOWELL.

(To be continued.)

OUR ORPHANS

THE readers of the REVIEW are all acquainted with the Haskell Home, erected, in the providence of God, for the care of our orphans. It has been my privilege, with a few other delegates in attendance at the General Conference, to share the hospitality of the home during our stay in Battle Creek for a period of three weeks. I take pleasure in saying that the home is conducted in an orderly and economical manner, making it a model home for children deprived of parental care.

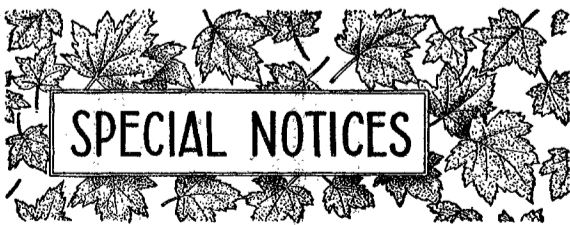
There are one hundred and ten children in the home, ranging in age from two to fourteen years. These children came from varied home experiences. Some were untrained, and knew nothing of order in the home life, or of Christ or Christian influence. It is surprising to see how soon these children are brought under good discipline.

A school is taught daily, in which they are not only instructed in the sciences, but, from the least to the greatest of them, they are taught the word of God in simple Bible story. It was encouraging to see how much even the smallest know of the word of God. I am sure that if parents at home took as much pains with their children, fewer would depart from Christ when grown.

Every morning before breakfast all the children take a spray bath, and then gather in the parlor for morning praise service and worship; they then pass quietly and in an orderly way to the dining-room, where all join in thanksgiving for daily food and attendant blessings. The food is simple, wholesome, and nutritious, and is selected with reference to healthful combinations. There is not the slightest extravagance apparent in the conduct of the home. In fact, they deny themselves many real necessities because our contributions are not sufficient to provide for them as we should. All those connected with the home, as managers, teachers, and care-takers, work at a sacrifice. The children are as plainly dressed as the children in the homes upon our farms, and they take hold with willing hands to do the work about the home and the farm, as children in the country are accustomed to do.

I am more than ever impressed with the care of our Heavenly Father in providing this home for our orphans, and if all our people could know the needs of this home and of the home for the aged, their semi-annual contributions would be so increased that other necessities could be provided for the more successful operation of the home work.

R. C. PORTER.



NEW ENGLAND CONFERENCE, ATTENTION!

PROVISION having been made for opening a home and normal training-school for canvassers in our Conference, about June 1, we now call for workers in this branch of the cause. For further particulars, address the undersigned at South Lancaster, Mass.

E. E. MILES, *Conf. Agent.*

THE first annual meeting of the Iowa Sanitarium and Benevolent Association will be held in Governor's Square, Des Moines, Iowa, Wednesday, June 5, 1901, at 4 P. M., standard time, for the purpose of electing a board of seven trustees, and for the transaction of such other business as may legally come before the meeting.

By order of the board,
C. F. STEVENS, *Sec.*

A DEDICATION

THE new church at Okeene, O. T., will be dedicated May 5, at 11 A. M. The meeting will begin Friday night, May 3. Elder Shultz, the writer, and other laborers will be present. Our people in the surrounding churches are earnestly invited to attend. Come, brethren, let us meet to present this gift to the Lord, and with it also give ourselves.

C. McREYNOLDS.

BUSINESS NOTICES

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

WANTED.—Steady Adventist girl (from country preferred) to live as one of family, or to work for wages in family of two. Address Mrs. L. M. R., Jefferson, Mich.

WANTED.—Employment, by Armenian brother aged 55. Has worked in factories, grocery and shoe business, farming, etc.; has some education, and speaks English. Address Jacob Gregory, care G. H. Trigg, Sanitarium, Battle Creek, Mich.

WANTED.—A partner with some money to engage in manufacturing windmills, by a brother who has factory, patents, and machinery. Has had twenty years' experience. Address lock box 713, Marshfield, Wis.

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

Obituaries

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

PACE.—Died in Concordia, Kan., April 7, 1901, of diphtheria, Jesse E., infant son of Sister Ollie Pace, aged 2 years, 4 months, and 14 days. We laid him away to await the Master's call. Words of comfort were spoken by the writer, from Hosea 13: 14.

T. GODFREY.

IVENS.—Died March 3, 1901, of typhoid fever, Virgil Ivens, aged 19 years. He bore his suffering patiently, and expressed his willingness to go. We expect that he will come forth glorified when the Life-giver comes. Words of comfort were spoken by the writer, from Rev. 14: 13; Matt. 5: 4.

O. GLASS.

ALDRIDGE.—Fell asleep near Lane, Tenn., Feb. 27, 1901, my beloved husband, J. W. Aldridge, aged 48 years, 10 months, 2 days. He became interested in the Third Angel's Message in June, 1889, and shortly after was baptized. I expect to meet him in the first resurrection. Words of comfort were spoken by W. S. Lowry, from Ps. 116: 15.

Mrs. J. W. ALDRIDGE.

BAER.—Sister Lucy M. Baer died March 21, 1901, after a serious illness of only one day. Her death was a severe shock to her family and friends. She was greatly beloved by all who knew her, because of her most excellent and beautiful character. She was a faithful and devoted member of the Boston church of Seventh-day Adventists.

K. C. RUSSELL.

DE CAMP.—Died at his home near Bunker Hill, Mich., Brother Morris De Camp, aged 51 years, 28 days. He was a faithful member of the Seventh-day Adventist church near his home. A large congregation of sorrowing friends and relatives was proof of the high esteem in which he was held by the community in which he had lived all his life. A faithful wife and two sons mourn their loss. Remarks were made by the writer, from 1 Cor. 15: 26.

L. G. MOORE.

BANKS.—Mrs. Louisa Banks, the only daughter of Mr. and Mrs. John De Graff, died Feb. 24, 1901. She leaves a mother and husband to mourn their loss. Words of comfort were spoken by the writer.

S. E. WIGHT.

ROBBINS.—Died Jan. 26, 1901, Elmer E. Robbins, aged 40 years, 3 months, 26 days. He accepted the truth a number of years ago, and has observed the Sabbath ever since. His health has been very poor for several years. He made everything right before he died. He leaves a wife and two children to mourn their loss.

HENRY DAVIS.

YOUNG.—Died at Owosso, Mich., March 21, 1901, Brother D. C. Young, aged fifty-eight years. Brother Young was a soldier in the Civil War, and had been a great sufferer for many years. He died in the triumphs of faith. He leaves a wife and two children. Words of comfort were spoken by the writer, from Rev. 21: 4.

L. G. MOORE.

MORLATT.—Mrs. Jane A. Morlatt was born in Canada, in 1830, and passed away April 4, 1901, at Cleon, Mich. While she had never joined the church, yet she died with a strong hope of the soon coming of her Redeemer, and of a part in the first resurrection. Remarks were made at the funeral by the writer, from Isa. 38: 1.

O. E. DAVIS.

REED.—Died April 1, 1901, at Meauwataka, Mich., of pneumonia, N. W. Reed, Jr., aged 1 year and 21 days. We sorrow not as those who have no hope. Words of comfort were spoken by our church elder, James E. Ferris, and we are very grateful to the Free Methodist brethren and sisters who assisted and sympathized with us in our affliction.

MR. AND MRS. EARL REED.

CARR.—Died April 1, 1901, near East Elmore, Vt., of apoplexy, Sister Sarah A. Carr, wife of Jewett Carr. She, with her husband, united with the Seventh-day Adventist Church about seven years ago. Her life had been one of devotion to her Saviour. The funeral service was conducted by the writer, assisted by three ministers of other denominations, friends of the deceased.

P. F. BICKNELL.

CURTIS.—Died April 8, 1901, at his home near Lapeer, Mich., Brother Sylvester Curtis, aged 62 years, 8 months. He leaves a wife and daughter to mourn their loss. Brother Curtis accepted the present truth under the faithful labors of Elders J. O. Corliss and D. H. Lamson, and for many years lived a humble, Christian life. Words of comfort were spoken by the writer, from 1 Cor. 15: 26.

L. G. MOORE.

BEATTY.—Brother Benj. F. Beatty fell peacefully asleep in Jesus at the home of his parents, near Waco, Neb., March 26, 1901, aged 43 years, 11 days. His illness was very brief, lasting only three days, the disease rapidly developing into pneumonia in its worst form. He accepted present truth several years ago. He gave the sweet assurance that he was ready to go. Words of comfort were spoken by the writer, from Matt. 1: 23.

C. R. KITE.

WETMORE.—Sister Amy Wetmore was born at Friendship, N. Y., Sept. 20, 1861. With her parents she removed to Pennsylvania in 1868. In early childhood she gave her heart to the Lord. She was baptized, and united with the Seventh-day Adventist church at Port Allegany, Pa., when it was organized twenty-five years ago. She fell asleep in Jesus at Wrights, Pa., March 22, 1901, claiming the precious promises of John 14: 2, 3.

E. H. REES.

KENYON.—Died at Monterey, Mich., of organic disease of the heart, Jan. 2, 1901, Sister Jane Kenyon, aged 72 years, 5 months, 19 days. She was born in Brunswick, Ohio. In 1850 she came to Monterey, Mich. A year later she united with the Seventh-day Adventist church at Monterey. During the last forty-three years of her life she was an invalid, and suffered severely, bearing it patiently. Forty-two years she lived a devoted Christian life, and fell asleep in bright hope of a part in the first resurrection. Funeral services were conducted by the writer, from the words, "There shall be no more death." Rev. 21: 4.

I. D. VAN HORN.

WHITELOCK.—Died April 4, 1901, at San Diego, Cal., of pulmonary tuberculosis, Grace D. Spicer Whitelock. She was a great sufferer, but through it all was patient and submissive to the will of God. Her only desire in the great struggle to regain her health was that she might work for Jesus. She loved the medical missionary work, and it was no small disappointment when she had to give it up. The services were held from the Seventh-day Adventist church of San Diego, but owing to the impossibility of getting one of our own ministers, they were conducted by the Congregational minister, who spoke kind and encouraging words to the bereaved friends.

F. S. WHITELOCK.

An Encouragement

To encourage every Seventh-day Adventist to engage more energetically in the distribution of our smaller works, the REVIEW AND HERALD PUB. Co. will offer the following-named pamphlets at nearly half price. They all contain present truth, and will do an untold amount of good in the hands of the people:—

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West-Bound.

No. 9, Mail and Express, to Chicago.....	12.15 P. M.
No. 1, Chicago Express, to Chicago.....	8.30 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	8.50 P. M.
No. 5, International Express.....	2.17 A. M.
No. 75, Mixed, to South Bend.....	8.80 A. M.
Nos. 9 and 75, daily, except Sunday.	
Nos. 1, 3, and 5, daily.	

East-Bound.

No. 8, Mail and Express, East and Detroit.....	8.45 P. M.
No. 4, Lehigh Express, East and Canada.....	8.23 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, 1903.

EAST	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	Mail & Express.	*N. Y. & Boston Spl.	*Eastern Express.	*Jackson A. O. m' n.	*Atl'tic Express.
Chicago.....	pm 9.37		am 6.45	am 10.30	pm 8.00		pm 11.30
Michigan City.....	11.25		8.43	pm 12.08	4.40		am 1.30
Niles.....	am 12.40		10.15	1.00	5.37		am 2.30
Kalamazoo.....		am 7.30	pm 12.10	2.08	6.52	pm 6.00	4.10
Battle Creek.....	8.00	8.10	1.00	2.42	7.28		6.48
Marshall.....		8.38	1.30	3.09	7.51		6.50
Aubion.....	4.03	8.00	1.50	3.30	8.11		6.52
Jackson.....	4.40	10.18	2.35	4.15	8.50		6.40
Ann Arbor.....	5.55	11.10	3.37	4.58	9.49		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View.....					am 5.02		pm 4.13
Susp. Bridge.....					5.17		4.33
Niagara Falls.....					5.30		4.40
Buffalo.....				am 12.20	6.13		5.30
Rochester.....				8.13	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.....				12.10	6.15		7.40
Boston.....				8.00	9.00		10.54

WEST	7	17-21	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chl. Sp.	†Mail & Express.	*News Express.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....							pm 6.00
New York.....		pm 2.00			pm 3.30		am 12.10
Syracuse.....		4.00			6.00		pm 12.25
Rochester.....		11.30			am 2.00		pm 2.25
Buffalo.....		am 1.20			4.05		pm 3.50
Niagara Falls.....		2.20			6.20		4.32
Falls View.....					6.02		5.05
Detroit.....	pm 8.20	8.25	am 7.15		6.34		5.05
Ann Arbor.....	9.43	9.23	8.40		pm 12.40	pm 4.35	11.25
Jackson.....	11.15	10.20	11.05	am 3.30	1.35	5.45	am 12.30
Battle Creek.....	am 12.40	11.34	pm 12.25	4.35	3.50	9.05	8.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.15	4.23	10.00	8.35
Niles.....	3.15	1.22	3.25		6.05		5.05
Michigan City.....	4.26	2.20	4.45		7.05		6.01
Ohio.....	6.50	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 30, 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 population of Russia, consisting of many different elements, is estimated at 136,000,000. Of this number, 9,000,000 are Poles; 6,000,000 Finns; 6,000,000 Lithuanians; 11,000,000 Turks; 4,000,000 Jews. The purely Russian population does not exceed 86,000,000.

IN Holland there are nine distinct Christian churches, the National Reformed Church (Presbyterian) having 2,200,000 adherents; the Free Reformed Church 370,000 (accepting no State subsidy); the Baptists 52,000; the Roman Catholic Church 92,000; the Jansenist Communion, or Old Catholics (established in 1701), 7,000. The Jews have 176 synagogues, and claim 97,000 adherents.

It is now authoritatively stated that "never in the future can the United States afford to have a navy less powerful than that of Germany;" and that, "not for aggression, but purely and solely in the interests of peace, this country must maintain its chief defenses, not on land, but on the ocean." Those who have been watching the naval preparations of Germany can see something of their meaning to this country.

UPON receipt of a copy of that little tract on hypnotism, issued from this Office; the editor of a Spiritualist monthly magazine of Washington, D. C., gave it the following cover-page notice: "Dangers of Hypnotism. The most terrible dangers attend the use and abuse of this mysterious power. Have nothing to do with it until you have read our warning, sent, post-paid, on receipt of five cents. Address Review and Herald, Battle Creek, Mich." He made one mistake: the price is not five cents, but only three cents.

THERE are fifteen thousand subscribers to the REVIEW. If each one of these fifteen thousand gave only one dollar to the Relief of the Schools, it would amount to fifteen thousand dollars. Very many are cutting out the coupons and sending them in, and the treasury is swelling nicely. One day last week, we received twelve hundred and twenty-five dollars. Come along, brethren, one and all; let us hold to the gospel of giving, and relieve our schools. We publish the coupon once more. Will all the subscribers to the REVIEW, who have not as yet given anything to the Relief of the Schools please fill out the coupon this week, and thus help swell the jubilee choir? Get a postal money order or a bank draft, fill out the coupon, cut it out, put money order and coupon in an envelope, and send it to P. T. Magan, Battle Creek, Mich.

ECCLESIASTICAL EMPIRE

is the one phase of empire that has been and is the most injurious to mankind. An understanding of the principles and the workings of ecclesiastical empire is of the greatest importance to men. The new book,

"ECCLESIASTICAL EMPIRE,"

just issued by the Review and Herald Pub. Co., and advertised on the other side of this leaf, shows the truth of this subject in full, both from Scripture and from history. You can not afford to be without it. Be sure to get it—874 pages; \$2.50 by mail. Address Review and Herald, Battle Creek, Mich.; Pacific Press, Oakland, Cal.; or your State tract society.

IMPORTANT

Every One Read and Remember!

THE General Conference has changed the address of the Foreign Mission Board and the International Tract Society, from 150 Nassau St., New York, to the following: MISSION BOARD OF SEVENTH-DAY ADVENTISTS, BATTLE CREEK, MICH.

All communications of whatsoever nature, whether remittance of money, orders for *Missionary Magazine*, reports from all workers in foreign fields, applications for help, etc., etc., shall cease to be addressed to New York; but from the reading of this notice shall be sent to the Mission Board of Seventh-day Adventists, Battle Creek, Mich.

All post-office money orders must be drawn on BATTLE CREEK, MICH. All contributions to foreign missions shall be sent here. Everything in the New York office will be transferred to Battle Creek. The New York office will close May 10, 1901. I. H. EVANS.

TRANSFER OF THE MISSION BOARD

THE transfer of the office of the Mission Board from New York to Battle Creek, of which notice is given on this page, will save expense, and release some means for the needy fields. But the consideration that was first in the minds of the Conference Committee was the fact that the leading medical missionary training center and other institutions in Battle Creek locate here brethren of the Mission Board whose constant counsels and co-operation are a necessity in the board meetings and office work. Here, too, the office will be easier of access to most of the Conference Committee, and in closer touch with all the work and workers at home.

As all hoped it would be, the Conference just closed was a missionary conference. The gospel of the kingdom to all the world, and that speedily, was the one theme. As *Bulletin* readers will remember, the keynote was, "There shall be delay no longer." Rev. 10:6. To this end, the testimony of the Spirit called for the unification of the work as never before. All present saw the wondrous power of God blending hearts and interests as one. The brethren in the churches must have caught, from the reports, the inspiration of this pentecostal season. We have seen

the salvation of our God. And now it is for us as one people to pass on the glad word to all the world; for "the Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." It will soon be done. The brethren will consecrate themselves and their all to the work. Jesus is coming. Let everybody tell it to everybody else. May the Lord continue to make the office of the Mission Board but a sympathetic nerve through which the Spirit may press the needs of the fields abroad upon the hearts of the brethren and sisters in the churches.

W. A. SPICER,
Cor. Sec. of Mission Board.

WHAT does the yellow address label on your paper indicate? If it shows that your subscription expires in May, 1901, then the "Subscription Order" blank inclosed in last week's paper should be filled out by you now, and mailed to us at once.

REVIEW AND HERALD.

Sabbath Sunset Calendar

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy God." Ex. 20:8-10.
"From even unto even, shall ye celebrate your Sabbath." Lev. 23:32.

1901		MAY					1901	
Su	Mo	Tu	We	Th	Fr	Sa		
			1	2	3	4		
5	6	7	8	9	10	11		
12	13	14	15	16	17	18		
19	20	21	22	23	24	25		
26	27	28	29	30	31			
F. M. 3		L. Q. 11		N. M. 18		F. Q. 25		

The Sun Sets

Let not the sun go down upon your expired subscription.

Day of Month	BOSTON New England, Michigan, N. Y. State, Wisconsin, N. and S. Dakota, Washington, and Oregon.	N. Y. CITY Connecticut, Pennsylvania, Ohio, Indiana, Illinois, Ne- braska, and Northern Cali- fornia.	WASHINGTON Virginia, Kon- tucky, Mis- souri, Kansas, Colorado, Utah Nevada, and Central Cali- fornia.	CHARLESTON Georgia, Ala- bama, Texas, Mississippi, Louisiana, New Mexico, Arizo- na, and South- ern California.
FRI. 3	7.01	6.57	6.54	6.43
SAB. 4	7.02	6.58	6.55	6.43
FRI. 10	7.08	7.04	7.00	6.48
SAB. 11	7.09	7.05	7.01	6.48
FRI. 17	7.16	7.11	7.07	6.53
SAB. 18	7.17	7.12	7.08	6.53
FRI. 24	6.23	7.18	7.13	6.57
SAB. 25	6.24	7.18	7.13	6.58
FRI. 31	7.28	7.22	7.17	7.01

April, 1901.

P. T. Magan,
Battle Creek, Mich.

Dear Brother:

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

(Signed) _____