

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

H. M. Aldrich
346 Champion St.

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

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General Articles.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

MY OWN STORY.

MAGGIE A. PULVER.

As my thoughts oft go back to the years of the past,
When my lot with the guilty and wretched was cast,
And I think how my Saviour, the King from above,
Has followed my footsteps with infinite love,
My heart overflows for the blessings so sweet,—
I would cast all the treasures of earth at His feet.

Again and again, when a child, did they tell
Me that I must serve God, or be cast into hell,
And burn while the years of eternity roll,—
The flesh of my body, for the sins of my soul,—
For the sins of my life, the few years earth I trod,
To appease the great wrath of a merciful (?) God.

They told me that Jesus sometime, by and by,
Would return to this earth, from His home in the sky,
And summon the wicked their sad doom to hear,
And Oh! how my guilty heart trembled with fear!
I wished that some secret place earth could provide,
Where I from His wrath and His vengeance might hide.

I tried, but in vain; for I could not draw near
To a God I was trying to worship through fear.
The tortures of hell haunted me in the night;
I hated myself; for I could not do right.
I thought of the day when my deeds must be met,
Till at last I gave up all, and tried to forget.

How oft, 'neath the strains of some beautiful song,
My heart has been stirred, and my soul made to long
For the bliss that was promised the sinless and free,
But my sad heart would say, "Not for me—no,
not me!"

I oft heard that still small voice speaking within,
And I thought God delighted to twit me of sin!

Oh, how thankful I am now, that Jesus could see
My tempest-tossed soul, and have pity for me,
And send me His message of pardoning love,
Take me into His ark, like a poor, weary dove,
Give me joy for my sorrow, and peace for unrest,
Covering all my dark sins with His own righteousness.

For now all those beautiful songs I can sing
With a heart that's attuned to the praise of my King;
For I'm washed in His blood; from my sins I'm set free,
And rejoice in the knowledge that Jesus loves me.
And now my heart throbs but with joy, not with fear,
When the messenger tells me my Saviour is near.

"THINK NOT THAT I AM COME TO DESTROY THE LAW."

MRS. E. G. WHITE.

LET us listen to the words of Christ, the divine Teacher, as they fall from His lips upon the ears of the disciples, who press closely around Him, and upon the ears of the scribes and Pharisees, who watch His every movement, and listen to His every word, hoping to hear something which they can use as an accusation against Him. The vast multitude listen also to words full of grace and truth, spoken in a clear, musical voice. Such words they have never heard from the rabbis.

"Think not that I am come to destroy the law, or the prophets," Christ says; "I am not come to destroy, but to fulfill."

Our eternal well-being has not been left in uncertainty. We need not depend upon the writings of "the Fathers," or upon commentators, for explanations regarding the law of God. When these men have told us all that they in their human intelligence can, we find that they do not agree. We see such a diversity of opinions that were we to follow them in deciding what is truth, we should be left in confusion and uncertainty. The Lord has told us not to follow these human guides, but to take everything claiming to be Bible doctrine to the Scriptures. "Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." This light was shining forth as Christ in His sermon on the mount gave the true exposition of the law. The traditions, maxims, and false interpretations which had been brought in, had buried the precious jewels of truth beneath a mass of rubbish. Christ rescued these precious jewels, and placed them in the framework of truth. He bade them stand fast forever, to shine in their natural luster, commending truth to the intellect, arousing the slumbering conscience, leading the people away from human tradition to the word of God. Christ taught the people to ask, "What saith the word of the Lord?" I have a soul to save. I cannot afford to be mystified when my eternal well-being is at stake. Because my minister refuses to examine the Scriptures with a heart free from prejudice and stubbornness, because he refuses to admit the binding claims of the law of God, shall I do the same? Shall I refuse to lift the cross? Shall I be guided by preconceived opinions? Shall I lose the way to heaven because

the shepherd cries in my ears, Peace, Peace, The Fathers, The Fathers? Shall I turn from the cool snow waters of Lebanon to the turbid streams of the valley?

Many among those who were listening to Christ were not seeking for evidence of the truth of His teaching. Of this they had had altogether too much. What they desired was not evidence, but an excuse to evade truths of eternal importance, which had for their foundation a "Thus saith the Lord." They did not wish to obey; for obedience involved a cross. So today many refuse to put their will on the side of God's will. They refuse to conform their lives to the great standard of righteousness. They have educated and trained their God-given intellect to make of none effect the law of Jehovah, treating it as a code of moral embarrassment, a yoke of bondage. In the lives of transgressors they see the result of disobedience, yet they will not yield. They are not willing to reason from cause to effect, because Satan has blinded their minds by his sophistry, clothing the truth with a shadow of darkness. Paul's words to the Galatians, "Who hath bewitched you, that ye should not obey the truth?" come sounding down along the line to our time.

But whether the world, or the Church, which has joined hands with the world, obeys or disobeys, the law of God maintains its binding claims, notwithstanding the fact that men claim to have refuted every argument in its favor. The truth still lives; the light still shines; it cannot be put out. In the Dark Ages the Bible was set aside; it was burned. Men tried to banish it from the earth; but how signally they failed! The law of God may be ignored, despised, rejected, trampled upon, but it is still the great standard of righteousness, immutable and indestructible. It is eternal, like the character of Jehovah.

The keenest intellect may try to the utmost of its capacity to make void the law, but behold, the intellect of the greatest men perishes. Men build themselves up, full of a desire for high titles rather than for a growth in grace, but they go down to the grave. Their ambition perishes with them. Their eloquence and genius are forgotten. But God's holy law, unchangeable, eternal, and immortal, will stand firm forever and ever.

God will test all, even as He tested Adam and Eve, to see whether they will be obedient. Our loyalty or disloyalty will decide our destiny. Since the fall of Adam, men in every age have excused themselves for sinning, charging God with their sin, saying that they could not keep His commandments. This is the insinuation Satan cast at God in heaven. But the plea, "I cannot keep the commandments," need never be presented to God; for before Him stands the Saviour, the marks of the crucifixion upon His body, a living witness that the law can be kept. It is not that men cannot keep the law, but that they will not.

To-day men dare to charge Christ with being a Sabbath-breaker. Those who repeat this charge made by the scribes and Pharisees, place themselves on the side of the enemy of God, and

directly contradict Christ's teaching. With sacrilegious words the Pharisees charged Him with transgression, and if they could have fastened crime upon Him, as they flattered themselves they could do, they would have been able to prove that He should be sentenced by the very law He had given. But they could not prove in a single instance that His works were not in perfect harmony with the law.

In His human nature Christ rendered perfect obedience to the law of God, thus proving to all that this law can be kept. He endured the death penalty himself, not to abrogate the law, not to immortalize sin, but to take away sin. It is because He has borne the punishment that man can have a second probation. He may, if he will, return to his loyalty. But if he refuses to obey the commands of God, if he rejects the warnings and messages God sends, choosing rather to echo the words of the deceiver, he is willingly ignorant, and the condemnation of God is upon him. He chooses disobedience because obedience means lifting the cross, practicing self-denial.

The natural mind leans toward pleasure and self-gratification. It is Satan's policy to manufacture an abundance of this. He seeks to fill the minds of men with a desire for worldly amusement, that they may have no time to ask themselves the question, How is it with my soul? The love of pleasure is infectious. Given up to this, the mind hurries from one point to another, ever seeking for some amusement. Obedience to the law of God counteracts this inclination, and builds barriers against ungodliness. Each person, as a rational human being, is under the most sacred obligation to obey the law. The Spirit has been provided to enable all to do this. Those who transgress the law by resting on the first day of the week instead of on the seventh, bear false witness to the world. God desires His people to uphold the dignity of His law by resting on the seventh day, His memorial of creation.

The ability to enjoy the riches of glory will be developed in proportion to the desire we have for these riches. How shall an appreciation of God and heavenly things be developed unless it is in this life? If the claims and cares of the world are allowed to engross all our time and attention, our spiritual powers weaken and die for lack of exercise. In a mind wholly given up to earthly things, every inlet through which light from heaven may enter is closed. God's transforming grace cannot be felt on mind or character. The talents that should be used in active piety are ignored and neglected. How, then, can a response be made when the invitation is heard, "Come; for all things are now ready"? How is it possible for a man to receive the commendation, "Well done, good and faithful servant," when he has been disobedient, unthankful, unholy? He has trained his mind to disregard God's plainest requirements. He loves the things of earth more than the things of heaven.

"THANK God for failure, shattered hopes, lost aims,
And ungained garlands; for He knoweth best.
I longed to win for God and for the truth,
To spread His kingdom over sea and shore,
Struggled—and lost, while others gained their
crowns.
Baffled and sore, cast out and left behind—
'They also serve who stand and wait;'
Perchance they also win who seem to fail;
God's eye sees clearer than our earth-dimmed
sight."

"IN these days we hear much about the 'higher life.' But the best prescription that we know of for attaining it is to use our knees for prayer, our eyes for watchfulness, our purses for liberal giving, our tongues for confessing Jesus, and both our hands in hard work to do Christ's will."

LITTLE WILLIE'S FIRST VISIT.

I HEAR no shouting in the hall,
No pounding on the floor;
He isn't marking on the wall
Nor swinging on the door;
His battered toys are put away,
The cat is deep in dreams—
He's been away a week to-day,
And, oh, how long it seems!

His books are not strewn on the stairs,
His toys are hid from view;
His paints are not left on the chairs,
The rugs are not askew;
He went away a week ago,
He's coming home again—
To-morrow he'll return, but oh,
How can I wait till then?
—S. E. Kiser, in *Chicago Times-Herald*.

THE TWINS' DARK BIRTHDAY.

Ella A. Drinkwater, in Christian Union.

(Concluded.)

"Now you are sorry, Oliver, that you wished General Gates had General Washington's command," said Paul, reproachfully.

"Well, some folks did think so," excused Oliver. "That Burgoyne's surrender was a big thing for him; but I guess that General Washington will do just about right, after all."

"I should think he would," cried Paul. "He is the greatest man and the best that ever lived."

"Excepting our father," corrected Patience, who thought that she would have been a British subject long before this if her father had not fought so well.

"Well, well, I'll go and look after the cattle," said Oliver, rising to light the lantern. "You'll not expect a man to plow on such a day as this, marm?"

"Certainly not," replied the mother; "do whatever you like. I think you will feel happier to be employed, and you will not have time for evil forebodings. When the Lord comes, I wish to be doing my duty."

"So do I. So do I," repeated Oliver, going out into the twilight.

"I want the Lord to think well of me," whimpered Keturah, drawing the apron away from her face, "but I tremble so I can't do anything. I never heard of the like of this."

"The dark can't hurt us," declared Paul; "for grandsir' is all safe, and he lived through a dark day. So be a good woman, Keturah, and make the dumplings."

"I thought you children intended to learn two Bible verses for your birthday," said their mother, suggestively.

"So we do," answered Paul, taking the large Bible from the stand in the corner, feeling sure that no harm could come to him while holding this book. Seated together near the tall candle on the table, with the Bible open between them, grandsir' in his corner, Keturah peeling vegetables, and their mother cutting and fitting the little coat, the children ceased to feel that anything unusual was occurring; only when they glanced out of the window or up at the clock did a shivering fear creep over them, and then they drew nearer together and clasped the edges of the book more firmly.

"Here is just what we want," cried Paul: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." Now this means that it will be as light as can be, Patty," he explained. "God knew that it would be dark to-day, and so He wrote this to tell us that the sun will shine, and we need not be afraid. Is that right, mother?"

"I think He will allow you to take the comfort of it in that way," she replied, after an instant's hesitation. "It means something more than that to me."

So the children softly repeated the words over and over again until the coat was cut and basted, and the dinner was all ready. Oliver assisted the great-grandfather to his place at the table, and they all bowed their heads while he asked a tremulous blessing, then the mother helped them to the stew from the large blue platter, and the dinner hour passed just as usual; but as they were rising from the table, a torch flashed past the windows, and a loud rap sounded upon the outer door.

"The day of doom has come!" shrieked Keturah, hiding her face in her lap.

"It is one of the neighbors," said the mother. "Open the door, Paul."

With trembling fingers Paul admitted Seth Rider.

"Are you all prepared to die?" asked the young man, setting his torch in the chimney corner.

"Sit down, Seth," invited the mother, placing a chair for him. "I think we are no nearer death than we are every day."

"Other folks think different," answered Seth, in surprise. "Everybody's crowding into the meeting-house, where they couldn't see each other's faces but for the candles; and Parson Smith, he had prayed an hour when I left, about Pharaoh, and Judas, and Jezebel; but I thought I'd come and see how you folks was getting along, and perhaps you'd like to go to the meeting-house. The men are shaking and groaning, and the women are crying and fainting, and the young ones are bawling."

"I think I shall stay at home and do the duty of to-day," replied the mother. "If the world does not come to an end, Paul will need his coat; and if the world does come to an end to-day, I wish the Lord to find me doing the duty He has set for me; and besides I do not know how to faint."

"I wish I felt as you do," said Seth, admiringly; "but just come to the door and see how things look. This is the darkest spell of all."

Leaving grandsir' nodding over his plate, all hastened to the door, while Seth stood upon the door-stone, holding his torch high above his head. The clouds were thinnest at the north; at the northeast they were very thick, and so low that the hills half a mile away could not be seen; but the southwesterly hills near where the children's aunt Esther lived, twenty miles away, could be plainly seen, although the spaces between were so dark that the grass could not be distinguished from the trees. All the clouds were in motion, hurrying one over the other, seeming to form three layers, the lower one being of a peculiar brassy hue.

"See the rainbow!" cried Patience, pointing to a faint red light in the clouds twenty or thirty feet above their heads.

"It may be the reflection of your torch, Seth," said the mother; "just place it behind the door."

"That is just it," acknowledged Seth, after trying the experiment several times. "Now what kind of a sign do you make of that?"

"It means that the clouds are damp, and so they reflect the light of your torch just as they do the sun when there is a rainbow. How many wonderful things we shall learn to-day!"

"Well, I'll go back and tell the folks there is one woman with a clear conscience, who isn't afraid to live or die," said Seth, stepping into the path. "I paid folks all I owed them this morning, and I asked Eben Grey to forgive me, too; so I hope the Almighty will remember me in mercy."

For a moment they stood watching Seth as he walked down the road, stopping now and then to gaze up at the reflection that was following him.

"I've—had—my—sup—per—and—now—I'll—go—to bed," the great-grandfather was saying when they entered the kitchen; and as he would not be persuaded that it was daytime,

Oliver helped him to bed in one of the small rooms off the kitchen. Rather more carefully than usual Patience began to wash the dishes; Paul fed the sparrows in his father's old hat in the corner of the settle; the mother stitched and pressed the seams of Paul's coat; Keturah was induced to make preparation for the morrow's baking, and Oliver brought in several rakes to mend, saying, apologetically, "I can always work best when folks is around."

At three o'clock, as Oliver was going out with the mended rakes, he called the family to the door, and there they saw the outline of the sun, pale and shadowy.

"Arise, shine; for thy light is come!" cried Paul, jumping up and down. "The Bible said so! The Bible said so!"

"Yes, the sun is going on his appointed way," the mother said, with great relief, "and it is not as dark as it has been. As the moon is nearly full to-night, we shall probably see that as usual." But while she spoke, the ghostly sun disappeared.

"Never mind," comforted Paul, trying to swallow the queer feeling in his throat, "for we know now that the sun is going right on; and, O mother! may we sit up and see the moon?"

"I think you may," promised the mother. "Now come in and begin the samplers that you have been talking about so long."

Delicate little Paul never thought of being ashamed of doing "girl's work," and they were soon delightfully busy in selecting the bright worsted, and marking their names, ages, the date, with the Bible verses they had learned that day. At supper time it was almost as dark as it had been at noon; but as soon as their bread and milk was eaten, the children stationed themselves at the window to watch for the moon.

"The moon rises at nine o'clock," announced Keturah, looking up from the almanac.

"Oh!" cried both the children.

"You might say your hymns to me," proposed the mother; "that will make the time pass quick."

Turning disappointedly from the window, the children drew their stools beside their mother on the hearth-rug; they repeated all the hymns and Bible verses they knew, ending by kneeling together at their mother's knee to pray the little prayer that their great-grandmother had learned in the far-away English home.

"It is darker than ever," said Paul, running to the window. "And oh, see the lights!"

A number of persons with torches and lanterns were passing on their way to the meeting-house.

"Go with them, Keturah, if you will feel any better," advised the mother.

"I don't want to see nobody that is more afraid than I be," sobbed Keturah.

But in spite of their anxious, impatient watching, it grew so dark that Oliver could not see his hand before his face when he stepped out-of-doors at nine o'clock. Earth and sky appeared to be swallowed up in blackness of darkness.

"We shall not see the moon until to-morrow night, children," said the mother; "so go to bed, and I will call you when the sun rises."

The darkness was not frightful at night, for it was often dark at night; so the weary, excited children fell asleep peacefully, sure that God and their mother would take care of them.

The next sound that Patience heard was Paul's voice calling her, and she opened her eyes to find the room full of light. Running to the window, she saw the sun shining gloriously from a bed of scarlet and crimson clouds, causing all the dewdrops on grass and shrubs to twinkle like stars. The roosters were crowing, the hens cackling; the sheep were scampering down the lane to the meadow; Oliver was whistling as he watered the oxen, and Keturah was humming a psalm-tune while she heated the oven for baking. Grandsir' stood on the door-stone with bared head; and when Patience met her mother she received from her a rare kiss, and the counsel, "Always trust the Lord, my child."

And now, when another little Paul and Patience coax their grandma for a story, the most wonderful one that she can tell them is about the dark birthday of herself and brother Paul.

CONSECRATION.

S. B. WHITNEY.

TAKE me, Lord, as wholly thine;
May thy light within me shine;
O abide with me, I pray!
Let me serve thee, day by day.

Take my heart, and may I be
New-created, Lord, in thee;
Give me flesh, for heart of stone;
Let thy will in me be done.

Take my mind, and let it be
Dedicated, Lord, to thee,
As a temple cleansed from sin,
While thy Spirit dwells within.

Take my eyes, and let them see
Only that which pleaseth thee;
Ready to discern the right,
Blind to all but heavenly light.

Take my ears, and let them be
Closed to all but truth and thee;
Open, always, to thy voice,
At its entrance to rejoice.

Take my lips, and let them speak
Words of comfort to the weak;
Touched by flame of living love,
Taken from thy courts above.

Take my hands, and let them be
Cleansed from all iniquity;
Ready in thy service, Lord,
Handling skillfully thy word.

Take my feet, and make them run
Swiftly in the race begun;
Make them like the youthful roe,
In the way of life to go.

Take my life, and let it be
Willing sacrifice to thee;
Spent below in holy strife,
Ending in eternal life.

Take me, Lord, as wholly thine,
Let thy graces in me shine;
Use me here, then let me rest
In the mansions of the blest.

DIVINE PROVIDENCE.

MRS. C. A. HAAS.
(Battle Creek, Mich.)

WHEN contemplating the operations of divine providence, we are often confused and entangled because we are looking through a glass darkly. We see the handwriting on the wall, but cannot interpret it.

When the Lord said to Abraham, "Get thee out of thy country, and from thy kindred," it was all a mystery to him. Why it was necessary for him to be separated from his kindred, and go into a far country, he did not fully comprehend. Paul says, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." He was obliged to walk in the shadow; but *still he walked*, because God commanded. Such was his faith in divine providence that he would go forward, no matter how dark the way might seem.

From his experience, as well as from instruction given in other portions of the Bible, Christians should learn to go where divine providence leads. There is nothing lost in obeying God. We can go anywhere if our *Father* says, "Go forward."

A MAN'S weak points as pronounced upon by his enemies, may become his surest defense against self-exaltation. S. O. JAMES.

OUR OWN.

BY THE LATE FLORENCE K. HARPER.

"WE have cheerful words for the stranger,
And smiles for the sometime guest;
But oft for our own the bitter tone,
Though we love our own the best."

I read the preceding lines many years ago, but have not been able to forget them. They have come to my mind over and over again; but only recently have they made any decided impression upon me. I have not in the past been as faithful, as patient, and as kind to "my own," as I should have been. But lately I have been seeking to gain the victory over every wrong word and action, and have been gaining victories, too.

It is in the home circle that many of us live most of our life; and if we live up to the privileges and blessings that are offered in true home life, it is here that we shall find the most happiness and sweetness that can be obtained on earth. Satan has sought in many ways to bring his blight upon the home, and in no way has he succeeded better than in the manner suggested by these lines. We little realize the importance of our words, and even of the tones of our voice, or how much weight and influence attend them. It is only when we exercise the same courtesy, gentleness, politeness, and sweetness toward the different members of the home circle that we would toward our friends and acquaintances, that we see the beautiful effects of true courtesy. I wish I could express my thoughts in language plain enough to show the results as I have seen them. They remind me of the opening of beautiful, fragrant flowers.

Kind, gentle, tender words, bright smiles, and loving, courteous attentions to the aged in our homes, lift them above their infirmities, and banish the feelings of sadness that so often attend their declining years, giving them a brightness and dignity which will follow them even to life's close. We should not grow beyond our aged loved ones, but should encourage them to be interested in, and to help with, our plans and purposes of life; while we in turn should be interested in what interests them, so that, as their sunset draws on, they may be useful, and consequently happy to the last. We who are younger will find their long experience of value to us.

Let us notice the effect of smiling attention and real interest in the affairs of the little ones. The politeness and courtesy we learn to exercise toward them will be copied by them; there is no better way to teach the children than by example. And if there is a rough, uncouth, boisterous, unruly boy (or girl, sometimes) in the home, there is no better way to effect a change in him than by being ourselves toward him and before him what we wish him to be. We shall be surprised to see the effect of a bright, sweet, courteous manner toward such.

These are just a few suggestions as to the effect of courtesy, tenderness, gentleness, and other graces in the home,—graces which we usually offer to friends, acquaintances, and often to mere strangers. We shall see beautiful results as we extend true courtesy toward other members of the family, to father, or mother, or husband, or wife, as the case may be. We may be alone, at first, but we do not know the power and influence that attend rightly directed efforts.

The Spirit of Christ is one of gentleness, courtesy, refinement, politeness, tenderness, and love. This is the atmosphere that pervades heaven, and we are bringing heaven itself into our homes when we bring what may seem at first but a small current of this atmosphere into them. It will eventually fill our home, crowding out all bitterness, fault-finding, coarseness, and unkindness.

THE WAY OF THE CROSS.

all, in King's Messenger.

"He steadfastly set His face to go to Jerusalem." With the thought of the cross, the heart naturally associates trial, hardship, sorrow, something that hurts, something to be dreaded; and thus we lose sight of its God-intended meaning.

Jesus not only "set His face to go to Jerusalem," so shortly before His death, but His life was one constant "pressing forward" toward it. And why?—To bring a "life more abundant." Everything that was of the nature of a cross, was only a preparation for a "larger life." And now the Holy Spirit, who is to "take of the things of Christ, and show them unto us," leads us step by step in the path trodden by our Lord; for He knows that although these "well-beaten tracks" mark the direct road to sacrifice, they also mark the only way to resurrection, life, and glory.

'Neath the thorns which outward lie,
There's a hidden sweetness;
From each sorrow He will bring
More of heavenly meetness.

Wouldst thou know the Comforter
In that bond the dearest?
Ah! the road to Calvary
Thou wilt find the nearest.

Fellowship with Christ doth mean
Not alone the gladness;
"Fellowship in suffering"—aye,
Joy e'en in the sadness.

But remember Calvary,
With its gloom and sorrow;
Just preceded by a span—
Resurrection morrow.

First, my heart, Gethsemane,
Then to Calvary gladly;
For who hath His will laid down
Cannot follow sadly.

For "a little while" the cross—
Just how long "He knoweth;"
And remember "He knows best"
How His "love-life" groweth.

WHAT THE LIGHT DID.

VIOLA E. SMITH.

THE night was dark; thick clouds hid the sky. The city clock struck the midnight hour. Against the row of silent buildings down by the river, a moving figure could be dimly discerned. It was that of a woman, an outcast child of sin. Where was she going, at such an hour, alone? She drew her shawl closer around her shivering form; she neared the river; she stood on its bank. She looked into its depths as many another has done. "O river!" said she, "you are dark and deep. My soul is dark with sin. You are a fit refuge for such as I. Receive me, and hide me from human sight."

But as she stretched her arms for the fatal leap, the clouds parted. The silvery moonbeams shone upon the water. They became a thousand bright jewels upon its scintillant breast. The woman instinctively shrank back; for she loved darkness rather than light. Was it possible that the leaping, laughing, shimmering tide was the same which a moment before had been black as ink? Her guardian angel was very near just then. Bending over her, he whispered, softly, "If the pale light of the moon can so change the river, what can the white light from the throne of God do for your soul?" A ray had entered it already. She knelt, and uttered her first prayer: "God, be merciful to me a sinner." And, like the publican of old, she went to her house justified.

The city clock struck one. The river murmured softly as it flowed on to the solemn sea; and the moonbeams danced upon its bosom. They had performed their mission.



"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

"It is easy enough to be pleasant
When life flows along like a song;
But the man worth while is the man who will
smile
When everything goes wrong.

"For the test of the heart is trouble,
And it always comes with the years,
And the smile which is worth the praise of the
earth
Is the smile that comes through tears."

BIBLE READINGS WITH FAMILIES.

The Giving of the Law.

MRS. S. N. HASKELL.

1. WHAT was the greatest event during the first twenty-six hundred years of this world's history? Deut. 4:32, 33, 36.

2. How many witnessed the scene? Vs. 10, 11. Counting women, children, and old persons, there must have been about three millions of people. Num. 1:45-47; Ex. 12:38.

3. What preparation was made? Ex. 19:10-14.

4. What took place on the morning of the third day? V. 16.

5. How did Mt. Sinai appear? V. 18; 24:16, 17.

6. Who came down upon the mount? Ex. 19:20; Ps. 68:17; Acts 7:37, 38.

7. How was the whole earth affected? Ex. 19:18; Ps. 68:8; Heb. 12:26.

8. What did the people hear? Deut. 4:12.

9. What was spoken by the Lord? V. 13.

10. Did the people hear the Lord speak any other words than the Ten Commandments? Deut. 5:22.

11. Is this a subject that should especially be taught to the children as well as to adults? Deut. 4:9, 10.

12. What was Moses commanded to do? Ex. 24:12.

13. What did he receive? Ex. 31:18.

14. How was the law written? Id.

15. Could it be erased?—No; it was graven. Ex. 32:16.

16. Who made the tables? Id.

17. What happened to these tables? V. 19.

18. Who made the second tables? Deut. 10:1.

19. Who wrote on the second tables? Vs. 1-4.

20. What was written on them? V. 4.

21. Where were the tables placed? V. 1, 5.

22. Where was the ark kept? Heb. 9:3, 4.

23. Who communed with the children of Israel from above the mercy seat, or lid of the ark? Lev. 16:2; Ex. 25:22.

The ark, on account of the law, was regarded as the most sacred object in the sanctuary. None except those appointed by God were to touch it. Num. 4:5, 15.

Study these texts until the scenes of that day are vividly impressed upon your own mind, then, with the Lord's help, give the reading to your neighbors.

Do not introduce the Sabbath question into the

reading; but try, by God's help, to impress their minds with the sacredness of the whole law, which will be a good foundation for further study.

"'Tis but little I can do;
Let this be my effort still,
Ever to be kind and true,
Ever watchful against ill,
Doing, Lord, thy holy will.

"'Tis but little I can say;
Let me ever keep in mind
Something true to speak each day,
Spurning every word unkind;
So thy favor I may find."

BEAN, PEAS, OR LENTIL DRESSING
OR ROAST.

2 cups beans, cooked.
2 cups granola or bread.
1 teaspoonful sage, ground.
1 small onion, grated.
Salt to taste.

Moisten with milk or water, using only enough to enable you to mix well with a spoon.

If this mixture is kept hot on top of the stove, we call it a "dressing;" if baked, we call it a "roast."

Serve with tomato sauce (or gravy) or brown gravy.

Eggs are not necessary in our roasts and dressings, if we use full grain flour with equal quantity of peas or beans. But if we use two cups of potato and two cups of bread or granola, then it is better to use one or two eggs to make the mixture as nourishing as needed. Nuts of almost all kinds (crushed) are good to add to our roasts.

BROWN SAUCE.

1 pint milk (or cream and milk).
1 heaping spoonful browned flour.
Salt to taste.

BEAN GRAVIES.

A LITTLE cream added to one pint of bean broth and one tablespoonful (heaping) of browned flour, makes a good gravy; or one-half cup of sifted beans, one pint of water, one tablespoonful of browned flour, and two spoonfuls of thick cream may be used.

It is hard to give exact measures for bean gravies, for the beans must be sifted; hence the consistency may vary, sometimes being thick, and other times thin. Gravies should be nourishing. Baked Irish potatoes are good food; but if eaten with bean or peas gravy, they are far more nourishing, and more satisfying.

All kinds of beans as well as good peas make excellent gravies, but we should use browned flour to give a nutty flavor,—some say "meaty" flavor, but it is the flavor of the nut or gluten we enjoy in the meat.

EXTRACTS FROM CORRESPONDENCE.

LAST week I visited nine sick persons, helping those who needed help; I also loaned four REVIEWS. This would be a good place for a medical missionary.

A friend writes as follows:—

Inclosed you will find an order for one dollar for the Woman's Gospel Work. Please accept it with my best wishes.

I will send a list of the work I did last year. I received a desire to do this work, through reading an account of another's work for the Master. God has greatly blessed me since I began to work for Him. I wonder how some can say, "I don't see that I can do anything," or, "There is nothing that I can do." There is work for all who wish to work. I find more than I can possibly do.

MISSIONARY REPORT FOR 1900.

July 24	mailed	8 REVIEWS	120
" "	"	11 <i>Little Friends</i>	88
" 27	"	2 <i>Advocates</i>	50
" "	"	5 <i>Life Boats</i>	100
" "	loaned	1 "Marshaling of the Nations"	44
Aug. 11	"	1 "Test. on S.S."	115
" 18	"	"Early Writings"	350
" 23	"	1 "Marshaling of the Nations"	44
" 31	mailed	5 REVIEWS	80
" "	"	11 <i>Little Friends</i>	88
" "	"	2 <i>Missionary Magazines</i>	92
" "	"	2 <i>Life Boats</i>	44
Sept. 11	loaned	Testimony, Vol. I.	724
" 16	"	1 Tract	150
Oct. 12	mailed	7 REVIEWS	112
Nov. 12	loaned	Testimony, Vol. IV.	720
" 16	gave	2 tracts and loaned 1	108
" 17	"	5 tracts	360
" 29	mailed	7 REVIEWS	126
" "	"	3 <i>Signs</i>	48
Dec. 8	loaned	5 Vol. Testimonies	3498
" "	"	1 REVIEW	16

Visits to the sick, 14; days sewing, 7; nursed a girl with typhoid fever for four weeks; took a sick woman out riding; sent to sick and others, eighty-five bouquets; gave away some clothing; am giving a home to two children, so they can attend the church school.

REQUESTS FOR PRAYER.

"I EARNESTLY desire prayer for my husband, that he may be healed of a terrible attack of rheumatism, and that he may see the true gospel as it is in Christ Jesus. Pray also for the conversion of my three children. I know we should never become discouraged, but there are terrible battles to be fought when all the family are not in harmony. I can not send for any of our books or publications without trouble. Pray that I may be patient."

"I wish the prayers of the circle for my husband and only son, who are both unconverted. They do not care to go to any church, and have no interest in their soul's salvation. My son is given to the drink habit, and seems to be going from bad to worse; he spends all his money for drink, and often stays out all night. I cannot think that he is a hopeless case, so let us earnestly plead with the Lord that he may be saved from this great evil. Also pray for me; I have not had good health for many years, but I know the Lord can fully restore me."

"I feel a longing to write to you this evening and request prayers for my children who are not saved. They are good boys, but not concerned about their spiritual welfare. They are not born of the Spirit. Pray that they may be speedily saved. Also pray for my husband, who was very bitter against the Sabbath; he does not say so much now, but he does not love the message. He thinks it a dangerous error. Pray that he may be deeply convicted and converted to the truth. Pray also for me, that I may ever walk in the light, and be kept from the burden of cares that crowd my life."

"Dear sisters, pray for me, that I may soon be relieved of this terrible affliction, and be able to begin my work again. About two years ago, I had a similar sickness, only not so severe. I went to Battle Creek for treatment; but after taking a few baths, I asked the prayers of Sister Henry. After she had prayed, a meeting was called by Brother Prescott, and prayer was again offered for my restoration. In a few weeks I returned home with all traces of my trouble gone. Sisters, pray that God, in His mercy and power, will heal me again; for I am most terribly afflicted, and my soul is anxiously awaiting deliverance."

"Please pray that my husband may be converted and keep the Sabbath with me."

"My sister asks prayer for her only child, a young man who drinks. She is very anxious about him."

"Please remember my husband in your prayers. He has gone to Scotland to help spread the truth among his own people."

"I request prayers for my husband and my daughter, who are in danger of being deceived by the snare of Satan. Also pray that I may stand firm."

"Will you pray for a man who belongs to the Salvation Army, and is seeking more light? Also pray that our son-in-law may be converted and keep the commandments of God and the faith of Jesus."

"Please pray for my sister, who is an opium-eater. She is trying to reform, but needs the special help of the Lord to break the habit. Also pray for my brother, upon whom the enemy has a strong hold and refuses to yield."

"I ask your prayers for two brothers who have been sick for many years, and are greatly afflicted; both are out of the truth. I think nothing short of the special power of God will ever make them well; please pray most earnestly. Pray that I may become strong in the truth, which I accepted a few months ago. I have a son who was studying for the Methodist ministry, but now has accepted the truth, and expects to go to South Lancaster next fall. Pray that he may be faithful."



THE wind that blows can never kill
The tree God plants;
It bloweth east, it bloweth west;
The tender leaves have little rest.
But any wind that blows is best.
The tree God plants
Strikes deeper roots, grows higher still,
Spreads wider boughs, for God's good will
Meets all its wants.
—Lillie E. Barr.

JUNE STUDY OF THE FIELD.

Articles for Study in the June Missionary Magazine: Protestantism in Brazil; In Basutoland; Central American Mission; South; Aborigines in Australia; Our Work in Egypt; Sketches from the European Field.

First Week.

PROTESTANTISM IN BRAZIL.

1. What is the State religion of Brazil? Give some evidences that other denominations are scarcely tolerated.
2. When was the first actual Protestant missionary effort undertaken in Brazil, and under what denomination?
3. Relate briefly the results of the work of the Presbyterian, Methodist, and Baptist missions.
4. Tell something of the labors of the American, and the British and Foreign, Bible societies in this field.
5. When was the Third Angel's Message first carried to Brazil?

Second Week.

IN BASUTOLAND; CENTRAL AMERICAN MISSION, SOUTH.

6. What is the population of Basutoland?
7. How extensively has the Third Angel's Message been preached among them?
8. What difficulties are encountered in this field? Mention some of the needs.

9. Tell something of the results of the canvassing work in the Central American field.

10. Describe the physical features of Central America. The climate. The products.

11. What denomination alone is engaged in work in this country?

Third Week.

ABORIGINES IN AUSTRALIA; OUR WORK IN EGYPT.

12. Mention some of the characteristics of the aborigines of Australia. Describe their mental ability. Their idea of religion.

13. What can you say of their morals?

14. Where are the aborigines located? What denominations have mission stations among them?

15. What can you say of the Egyptians? What is bringing about a change for the better among them?

16. What is the population of Egypt? How many are Mohammedans? In what way can these be approached by the Christian worker?

17. How many Sabbath-keepers are there in Egypt? Tell something of the experiences of our worker in Cairo?

Fourth Week.

SKETCHES FROM THE EUROPEAN FIELD.

18. Tell something of the Netherlands. What is the area? How many dialects are spoken? What is the population?

19. Outside of Holland, how far does the influence of the Netherlands extend? How is the population divided as relates to religion?

20. Describe the first effort to carry the Third Angel's Message into Holland. How was the message carried to Amsterdam?

21. Mention other places in Holland to which it has been extended. What is the status of our work at the present time in this field?

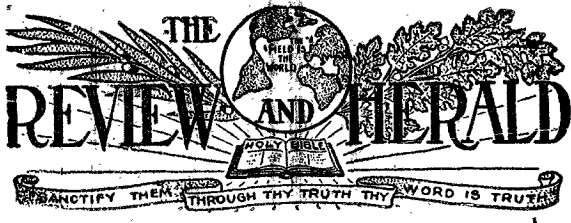
22. What can you say of the work in the Waldensian valleys? How many Sabbath-keepers there? How many in Italy?

23. Describe the progress of the message in Rumania and Bulgaria. Give the number of Sabbath-keepers.

24. What have other denominations been able to do here? How many laborers have we in this field? What plea is made?

"MISSIONARIES for God are wanted, faithful men and women who will not shirk responsibility. Judicious labor will accomplish good results. There is real work to be done. The truth should be brought before people in a careful manner by those who unite meekness with wisdom. We should not hold ourselves aloof from our fellow men, but come close to them; for their souls are as precious as our own. We can carry the light into their homes, with a softened and subdued spirit plead with them to come up to the exalted privilege offered them, pray with them when it seems proper, and show them that there are higher attainments that they may reach, and then guardedly speak to them of the sacred truths for these last days."

"TAKE courage, ye humble believers, who are daily treading the lowliest paths of life, feeling dissatisfied that you are doing so little for Christ, longing for something to do! What if you are unknown to fame? Even a cup of cold water given in His name, is remembered and rewarded. And shall your years of toil, little daily sacrifices of your own cherished wishes, hopes, and happiness for the sake of others, be forgotten by our tender, loving Father, who pities even our tears? — No; you are gathering gems for your crown of life — gems more brilliant in luster than the kings of earth have ever dreamed of — that shall sparkle throughout the endless ages of eternity."



BATTLE CREEK, MICH., MAY 28, 1901.

URIAH SMITH

EDITOR

THE SUNDAY SPIRIT REVIVING.

REVIEW AND HERALD: Inclosed please find clipping from the Grand Rapids *Evening Press*, which may prove of some interest to the readers of your paper.
MRS. W. J. BRUCE.

From the clipping forwarded, it appears that the Sunday spirit is reviving in various parts of our land, where it has heretofore made its presence offensively and dangerously prominent. It says:—

An organization of clergymen has been formed in Atlanta, Ga., for the purpose of enforcing the Georgia Sunday law, under which a person may be fined one thousand dollars and made to serve a year in the chain gang for working on Sunday. Everything except churches, hotels, and restaurants, is to close on Sunday, in Omaha in future. The Labor Secretariat, an organization formed by trades unions, is watching butchers, bakers, barbers, and others, in New York, for violations of Sunday laws. In Philadelphia warrants were issued against thirty-eight barbers for plying their avocations on Sunday, and eighteen others were under bonds at the time, on the same charge. In London, England, an agitation is in progress against Sunday concerts. The Sunday closing law is now a fixed and probably permanent feature in Bangor, Me.

In other places, not in this country only, but in Europe, the spirit seems to be rapidly growing that the way to secure the observance of Sunday as a day of rest and worship, is to enforce Sunday laws upon the people, and force them to pay deference to it, independent of, and perhaps in opposition to, their own convictions in the matter. So much for the statement of the fact. Now what about the philosophy and the spirit of such a course of action. We call it the Sunday spirit reviving, not the Sabbath spirit, which is a very different thing. There can be no Sabbath spirit, which is a holy, elevating spirit (Isa. 58; 13, 14), in anything which is not the Sabbath; and Sunday is not the Sabbath. It is not "the Lord's day" of Rev. 1:10. It is in no sense a holy or sacred day, above any other working day. Matt. 15:9. But even if it were the Sabbath, no one thus observing it would or could, attempt thus to enforce it. This is our answer to those who cry out, "Oh, if the law was only in favor of the seventh day, you would be just as much in favor of the law as we are in favor of the Sunday law, and would be just as glad to have it enforced upon the people." We reply, Not by any means. Every one who has been enlightened upon the Sabbath, and has the spirit of the Sabbath in his heart, knows and feels that the Sabbath is not to be enforced upon any one. He is too well instructed in the principles of religious liberty not to know that Sabbath obedience, or any other kind of obedience, rendered to the Lord, must be voluntary, not compulsory. If by any strange vicissitude a law of the State should be promulgated for the observance of the seventh day, although we observe the seventh day, believing it to be the right day to keep, still we should oppose such a law as strenuously as we now oppose all Sunday laws. Why, it may be asked, since such a law would apparently be in your favor? We answer, In our favor, or not in our favor, makes no difference; for the least step toward enforcing religious duties by law, is wholly wrong in principle, and should not be tolerated. To attempt to force any one's conscience, or control his actions in spiritual things, is not from above, but from beneath; it is an act of the papacy, pure and simple. Against all such action, the Third Angel's Message is a warning in trumpet tones from heaven: "If any man worship the Beast," etc.

THE HISTORY OF THE WORLD, AS AN ORGANIC WHOLE.

ON this subject Benjamin Morgan Palmer, D. D., preached a sermon in New Orleans, La., published in the *Homiletic Review* of May, 1901, from which we take pleasure in quoting the following glowing description of that everlasting kingdom which the God of heaven will set up. After speaking of the course of earthly kingdoms, and the working of God's providence to His own beneficent ends in the affairs of men, he describes the grand consummation as follows:—

The Consummation in the Everlasting Kingdom.—Now I come to the last thought with which I shall address you. We have seen through the whole progress of ancient, medieval, and modern times, how God, with definite purpose, has been moving along all lines, until we reach the dawn of this century. What is to be the final outcome? . . . Ah, my hearers, guilty and sinful as this world is, shaken by wars prompted by human ambition through all the centuries of the past, there is yet to be a period of rest for the agitated and unhappy earth; when the angel with the silver trumpet shall fly in midheaven, and proclaim to the stars that "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ."

But what is there beyond that? There shall come a time when the earth, which has revolted from the law and authority and government of this King, and which has been stained through all its history with guilt and sin, shall, through that amazing love which can be found only in a divine Being, be redeemed with all the people that dwell upon it, and His kingdom established here below. There will be a cleansing by fire, answering to what took place in the beginning, with the baptismal waters of the flood. The earth, redeemed, shall stand at the blessed feet of Him who came to die so that the dead might live through the power of His name, and He shall come and reign forever. This earth, in that day of its purification, wrapped in its winding-sheet of flame, shall tell the most distant world that the time has come, in the decree of Him who reigns above, when God shall be honored by the whole universe for His matchless justice, upholding government, providing salvation for the lost, and building up for himself a kingdom which shall never be moved. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God."

My brethren, human language is inadequate to do anything more than state the simple fact. There is no speech given to man, nor, I suppose, even to the angels, that shall ever describe the glory of that kingdom which shall never be moved, which shall be a kingdom upon this earth, and which shall be inhabited by men in their raised spiritual bodies; and there will be seen upon that new earth the golden city, which the prophet describes in his vision, in which there were twelve gates, and each gate a several pearl, and at each nothing unclean or defiled shall ever enter,—a city that has no need of the sun nor of the moon to shine in it; "for the glory of God did lighten it, and the Lamb is the light thereof."

And on this earth, through all the cycles of uncounted eternity, will God Almighty dwell with His redeemed and glorified saints; and it shall be His kingdom, an eternal kingdom, and yet an earthly kingdom, a standing witness before the universe; for all those stars which shine in space, our science tells us, are revolving worlds, vast systems circling around their appointed centers, and all combined in a joint movement around some center common to them all, which, perhaps, may be the burning throne upon which Jehovah, the King of kings and Lord of lords, sits forever in His

glory. This earth, and we—we—we, in this sanctuary to-day, a part of this inhabited globe, shall, I hope, stand on this redeemed earth, this glorious and purified earth, this earth that, as it sweeps in its orbit around its appointed sun, shall testify to the glory of God in the redemption of man and the building up on earth of the kingdom which is righteousness and peace and joy forever. The vast significance of all this history of our ransomed earth is to reflect itself upon the destinies of moral beings occupying, it may be, myriads of worlds, and teaching them the glory of God in the last perfect revelation of himself through the splendor and majesty of His love.

In the Question Chair

[Designed for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here may be answered by mail.]

800.—SUNSET IN NORWAY.

How do people in Norway, in the long night of winter, which continues for weeks, and in the more northern portions for months, know when the Sabbath begins? E. C. G., *Sigourney, Iowa*.

ANS.—The Sabbath begins at the setting of the sun; and right here is the supposed difficulty: What is the setting of the sun in such a region as the one referred to, and how does one know there when the sun does set? In the summer of 1896 it was our privilege to visit the North Cape, the northernmost point in Norway, which gave us an opportunity to communicate with some dwelling in the highest inhabitable northern latitudes, as to their method of preserving their calendar, and keeping their daily reckoning of time. On that visit, we had the opportunity of seeing the "midnight sun," that is, of watching the sun pass the midnight hour, and not go below the horizon. But was there any difficulty then in marking the motion and position of the sun?—Not the least. One revolution of the earth on its axis, with the apparent motion of the sun around the earth, marks the passage of a day; and every revolution thus accomplished can be as accurately marked there as it is here; in the summer, when the sun comes to its lowest point, though it does not disappear, a revolution of the earth is accomplished; and in the winter, when the appearance of the heavens shows that the sun is nearest to the horizon, though it does not appear above it, the revolution of the earth is just as clearly marked; and that is all that need be known. When the people in Norway were told that there were people in these lower latitudes who wondered how days could be kept in those northern regions, and asked how it could be done, they laughed such a question to scorn. There is not the least difficulty. Every traveler in the frigid zone keeps his diary as accurately as those traveling in the sunny regions of the south.

CHRISTENDOM'S SHAME.

It is a notorious fact that so-called "pagan" Japan has been reasonable and humane in her treatment of China. On the other hand, the great "Christian" or "civilized" Powers, so-called, have, in the words of the leading Episcopal weekly of the country, "given ample cause to Christendom to hide its face in shame—not for its religion, but for the barbarous inhumanity of professedly Christian nations." Continuing, it says: "The wholesale robberies, murders, massacres—and worse—which these representatives of Christian civilization have perpetrated in China, will do more to discredit the religion of Christ among the four hundred millions of Chinese than an equal number of missionaries will be able to undo in fifty years; and what was thus begun in organized crime seems now to be ending in remorseless rapacity."

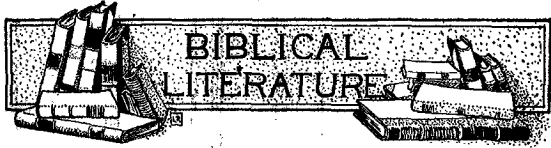
A confirmation of these statements is found in the following incident, taken from a published letter of Dr. L. L. Seaman, surgeon-major of the United States Army. Dr. Seaman says:—

At the command of General Grodekow, now governor-general of Manchuria, between twelve and thirteen thousand men, women, and children, unarmed and defenseless, were driven into the Amoy River at Bladigovinski, because an attack had been made on the Manchurian Railway, further up the river. Homes were ferreted out, and the old and decrepit were driven with the women and children to their death—all to strike terror to the heart of the Chinese. One of the officers in command of the troops which executed that order is a friend of mine, and he told me that his heart grew sick as he assisted in carrying out this command.

The only Chinese to escape from that terrible massacre were sixteen employees of the firm of Kunst and Albers. This firm protested strongly against the murder of their shroffs, compradores, and clerks. "Well," said Grodekow, "if you don't like it, give me forty thousand rubles." And this amount was paid, then and there, to save the lives of their men. It was the best investment that firm ever made, for the reputation it gave them has gone abroad, and their business has increased largely as a result.

As this is but a sample of what the allied troops have done in many parts of China, is it any wonder that the natives hate the very name of Christianity, and that the latest news received from a missionary there under the auspices of the London Mission, is that "reports from the provinces show that discontent and intense hatred of foreigners prevail"? This missionary predicts that "the withdrawal of the foreign troops will be signalized by a massacre of the native Christians." Who can blame the natives of that country for wanting to get rid of such "Christianity"?

A. J. B.



CRITICISMS OF THE BIBLE.

NOTWITHSTANDING the fact that the criticising spirit blinds the mind of its possessor, there are multitudes who indulge in it. Their work is proof positive of man's littleness when dealing with the things of eternity. Who can turn a straight furrow through the universe? It is a long way, but there are many who attempt to plow through; and it is not necessary to give the furrow much of a look in order to detect its crookedness.

For ages the Bible has been criticised. "Foes and pretended friends have been at it. It was buried in the tomb of the dead languages for centuries, and sealed with a seal, and a watch set. But the stone was rolled away, and it came forth in the glorious speech of the men of to-day. Then the vastest army on the earth was sent to hunt, pursue, and find every copy that had escaped, and burn it. But its ashes were like the blood of the martyrs. Men established a substitute for its teachings, and decreed that one man should be infallible in its place. But it would not be retired." It came forth "fair as the moon, clear as the sun, and terrible as an army with banners."

What is our attitude toward the Word? It is settled that we must have something to do with it. It is here, and in one way and another will have to do with us. As one has said, "You may ignore the tariff, but the customhouse officer will not ignore you when you come into port."

We may seek all the years of our lives to ignore that sacred Word, but in the Judgment day at least, we shall find it dealing with us. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

In judging, men always erect their own standards. Thereby they have made significant mistakes. Now a test for one thing is no test whatever for another. In testing for an acid, the chemist uses blue litmus; but in testing for the truth of a proposition, of what use is red or blue litmus?

With my eyes I judge a painting, and with my

ears the symphony of the pianist. Closing my eyes, and feeling with my fingers, I cannot know the marvelous coloring of a painter's masterpiece. Closing my eyes, no man can convince me by any of my other senses that the rose is red: the touch will not do it, the rose is soft and delicate; hearing will not do it, the rose gives forth no sound; smell will not do it, though the flower is sweet with fragrance; argument will not do it, for argument gives no comprehension of color. Only an eye can sense and know color, for color is an appeal to the eye.

And so I shall not be able to find truth or God by searchings with the telescope; for truth and God appeal to human hearts and minds, and not to telescopes. Nevertheless La Place said, "In my heaven I find no God;" and Lalande wrote, "I have peered through the heavens for sixty years, and have never seen Him yet."

Ages ago God anticipated this mistake of men, and counseled us not to make it: "Say not in thine heart, Who shall ascend into heaven (that is, to bring Christ down from above)? or, Who shall descend into the deep (that is, to bring up Christ again from the dead)? But what saith it? The word is nigh thee, even in thy mouth, and in thy heart." "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

What a mistake men make in seeking God with eyes, or ears, or touch, or ill-constructed logic, when God is not thus apprehended; He is revealed to the heart and the conscience through a self-surrendered life.

The eyes are not for hearing, but for seeing. Eyes cannot taste, eyes have no sense of touch. And eyes and ears and fingers are all in vain in the final approach into the presence of God. Eyes and ears and fingers have their proper places even in a search for God, but their use is well known, and should not be misdirected.

God tells us how to secure truth and eternal salvation; it is not by eyes or ears or fingers or telescopes, but by the simple act of faith.

And if we disuse and misuse our power to know and apprehend God, the power will eventually be forfeited.

Even Darwin, the mightiest agnostic and skeptic of them all, admits the possible death, through disuse, of the mental organs. But this law of the disuse of the mind is not exceptional; it applies as well to every other power and capacity of our being. To use and train our faculties is to develop them. To neglect and abuse them is to lose them.

A miser may be so engrossed in his horrible, insatiable appetite of hoarding, that every high emotion of his soul, love of home, wife, child, heaven and God, utterly perish. Even so, they who do not desire to retain God in their knowledge, are given over to a reprobate mind, to do those heathenish things which forever are not convenient.

Therefore, let us remember always that there are those who will criticise the ways and word of God. Huxley's standard by which he tested the universe was the unchangeable, and to him unalterable, dogma that "there is no supernatural." Tried by this rule, he found all miracles are fictions, the mighty deeds of faith are myths, and Jesus Christ an impostor.

Such judgment as this is partisan and unfair. Men erect a standard of their own, and by it prove that the very foundations of eternity are out of place. But let us remember that a test for one thing may be no test for another thing, and some things erected as standards are not fit as a test for anything.

Men may attempt to judge the Word by their systems of philosophy; but philosophy is something or nothing according as it is the truth. Therefore, being itself tested by truth, how can it be a test for truth? Men may try the Word by their ideas of science, but their ideas of science are meager and often contradictory, while true science and the Word forever agree. We may think that

man's wisdom is great, and his mind greater; but faith is infinitely greater than they all. For, with eyes we see, with ears we hear, with hands we touch and handle, with feet we walk, with minds we think; but "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that BELIEVE."

L. A. REED.



"SUDDEN DESTRUCTION COMETH . . . AS TRAVAIL UPON A WOMAN WITH CHILD."

DURING the past four years there has broken upon these United States an ever-rising tide of love and lust for money and for money making. With a steady swell, and never an ebb, it has flooded the land from the rock-bound coast of Maine, across the continent for full three thousand miles, to where the Pacific once marked the western boundary of this nation.

Marvelous have been the transformations wrought during the four eventful years last gone by. The old America of which Tocqueville, the great French philosopher, wrote, where he describes "a jealousy of wealth which compelled rich men, like the Jews of the Middle Ages, to abstain from all the ostentation of luxury,"—this old America has gone, gone never to return. That old ideal for this great land, that it should be a country without pauperism and without great wealth, is to-day only a broken memory bedewed with the tears of those who have prayed that the purity of the Pilgrims might adorn this age also.

During the past four weeks the din of battle and strife for filthy lucre has grown into a deafening and horrible roar. A craze, a frenzy, a very madness, has laid hold upon men. Gold, gold, gold, has been the sound which has fairly hissed from hundreds and thousands of throats.

During the last few weeks the gambling in stocks on the exchanges in New York and Chicago has beggared description. Railroad shares, which normally sell for forty, fifty, or seventy-five dollars apiece, have jumped up as high as one hundred and fifty, two hundred, and beyond.

It was gambling, nothing but gambling. No one entertained an idea that the earning power of the roads was capable of any substantial increase. There was nothing to warrant the idea that the Western railroads could in the immediate future pay greater dividends than heretofore. Reckless men and women of both large and small fortunes invested their money. Feverishly they have watched the ever-increasing market value of their holdings.

The real cause for these phenomenal rises in certain railroad shares is now known. A bitter fight between two factions of multi-millionaires for the mastery of the railroad situation has been in progress. Each side was determined to gain control, consequently they bid and gambled against each other. Men had sold stock for future delivery; that stock had been "cornered." A few men bid it up and up, and held it where these others had to pay fabulous prices to obtain it. At last, Thursday, May 9, the climax and a panic, the greatest in the history of the country, occurred. Wise men had predicted that it would come, but the majority had laughed them to scorn. The shares of one railroad worth only one hundred dollars at par, were bid up to one thousand dollars a share, an advance of eight hundred and thirty dollars a share in two hours. Special trains were hired to travel at lightning speed to bring blocks of stock to the market.

But the great strain had gone to the limit, and a terrific break came like a thunderclap. It was the wildest panic ever known. Paper fortunes were wiped out, some substantial ones were impaired, and the money matters of the greatest financial center were thrown into a confused and tangled wreck.

"It was a millionaires' panic, but, as usual, the small operators were the real sufferers. But apart from the losers, large and small, there is a deep-seated feeling of anger on the part of the respectable financial community against the men who have engineered the corner regardless of consequences, which are beyond the power of words to express.

"That any set of men, to gratify their own selfish purposes, should run a stock up by means of a corner to exorbitant prices, and thus deliberately wreck a market, . . . is denounced on all sides as nothing less than knavery.

"When Northern Pacific common shares touched one thousand dollars, an old stockbroker exclaimed: 'That is nothing less than cold-blooded murder!'

"On all sides among non-speculative business men, the exploiting of the present market in this buccaneering way, was described as piracy and highway robbery."

So great was the break and the panic, that men verily fought with one another like wild beasts of prey, in their anxiety to "unload" their holdings. As the stock market came tumbling down, the hideous and frenzied cry of "Get out from under" resounded on every side. From \$1,000 a share the stock of the Northern Pacific Railroad dropped to \$160 a share. Even the stock of the Standard Oil Company, itself the mother of all the trusts, fell from \$821 a share to \$650 a share, a break of \$171. This represents \$171,000,000 off what has been the market value of the Standard Oil Company's outstanding stock.

It was the worst panic that Wall Street ever saw. For a while there was seemingly no bottom this side of zero to stock-market prices. Stocks were offered for sale at almost any price they would bring, and under the immense mass of forced liquidations sales, the market crumbled away in every direction.

In their frenzy and despair, men sought to borrow money in order to tide them over this bad time. Then the greed of the money loaners began to show itself, and instead of asking from four to six per cent as is customary, the rate went up to sixty per cent. The losses of speculators caught in this panic on this one day are estimated at \$500,000,000.

In commenting upon this fearful episode in the financial history of the United States, the New York Press very pertinently remarks:—

"A vast sum of the country's working capital has been diverted from its proper uses to stock-gambling for months past. How far this has gone, we shall not know even when the returns come in of country bankers going to Alaska, and country merchants into bankruptcy. Throughout the whole land thousands of men will be crippled financially and psychologically, even where they do not come to ruin, as a result of this great debauch. Thus just so much of our national energy is lost. And he is a shallow observer who has not realized in such losses one of the causes of our periodical terms of long-continued and absolute prostration. Sprees like this one—now, we hope, ending—undermine the system of each American generation, and leave it an easy prey to ills which in its normal state it would with ease repel."

The next day everything seemed to improve, and the market steadied down again. Everywhere people began congratulating themselves on this "remarkable recovery." It was so rapid, and in many ways so complete, that it became a subject of favorable comment everywhere. Under the steadying of market values, men who the day before had acted like frenzied demons, became not only calm, but even pleasant and hopeful. The scenes of the previous day were like a hideous nightmare, but they were soon forgotten. Soon the speculators were going upon their way, gambling as recklessly as if nothing had ever happened.

If there were no other sign that the Spirit of

God is deserting the earth, this feverish desire to make money, and to make it fast, to make it, no matter what knave and robber methods are employed in doing so, is in itself a sign of the strongest and the plainest kind. When men will literally fight like wild beasts in order to obtain an opportunity to execute a buying or selling order in which vast losses or gains are involved, the thirst for wealth can not be much more pronounced. When a handful of men will deliberately plan to bring about a situation which will enable them in *two hours* to gather to themselves fortunes which it has taken their competitors years to amass; when some will thus deliberately plot to wrest from others in a mere moment of time the fruits of ten, twenty, or thirty years of toil,—when all this is so, has not mankind reached a point of depravity difficult of description?

When the Master himself was describing the scenes which would take place just prior to His coming, He used these words: "Nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows."

Now troubles in the money matters of the world have already begun. These are said to be "the beginnings of sorrows." In the margin of the text there is this note concerning the word translated "sorrows": "The word in the original importeth the pains of a woman in travail." It is the same word as appears in 1 Thess. 5:3: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

Many times in the Bible the figure of the travail of a woman with child is used to describe the troubles of the last days. These troubles are described as coming as travail comes upon one with child. God used this figure because it is the only one in all the Word which accurately portrays the manner of the coming of these troubles and of the end of the world.

How, then, come the pains of travail? Is there one steady siege of suffering till the end of death or deliverance is reached? There is a time of intense suffering followed by a time of ease and rest, followed by another period of suffering, followed by another period of rest, and thus till deliverance or death takes place.

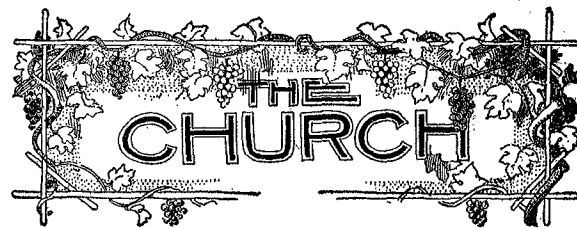
So it is and will be with the troubles of these last days. There will be times of great financial distress. Times when the faces of strong men blanch before the ruin which stares them in the face. "For thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?"

But these pains of travail will be short. After them will come times of ease, prosperity, and plenty. But these, in turn, will again be followed by times of greater financial depression and distress. Thus it will be until the end.

Is it not therefore meet for the remnant Church to bear in mind that prosperous times are not given them in order that they may continue to wrap up their God-intrusted means in the enterprises of earth; but rather as a warning that hard times are coming, and that God has given prosperity that the remnant people may have an opportunity to cut down their worldly possessions, and lay their offerings upon the altar of the King who is so soon to come?

While the world is madly striving to get, let the loyal remnant sacredly strive to give in order that the blessed cause and work may prosper in the earth,—the cause of Him who says that He loves the cheerful giver.

P. T. MAGAN.



ANARCHY OR ORDER — WHICH?

"But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. . . . Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:32, 33, 35-37.

In these scriptures reference is made to the experience of the early Christians, and also to the experience of those waiting for Christ's second coming. By comparison a similarity in the situations is seen. The disciples met with a disappointment in their expectations; so did those proclaiming the second advent of Christ. It was said of the early Christians that the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue. John 9:22. The believers in Christ's second Advent were excluded from the churches for even daring to express their hope in Christ's near coming. Because of reproach and persecution the early Christians were "made a gazingstock." After the close of the twenty-three hundred days,—Oct. 22, 1844,—one who would still avow himself an Adventist was made the butt of ridicule by both professors and non-professors.

Our younger brethren, who did not pass through that experience, but have later become the "companions of them that were so used," have but a faint conception of the sore trial of the "come outers," as those were then called who had separated themselves from the churches for the truth's sake.

George Storrs said of the churches, while the Second Angel's Message was being given in 1844, "Which of them will suffer a soul to remain among them in peace, that openly and fearlessly avows his faith in the advent at the door? Are not the terms of remaining among them undisturbed, that you wholly refrain from a public expression of faith in the coming of the Lord this year, whatever your convictions may be on the subject, and however important you may feel it to be to cry, 'Fear God, and give glory to Him; for the hour of His judgment is come'?"

L. D. Mansfield, who was laboring at that time in Oneida, N. Y., said: "I am more fully persuaded than ever before, that the religious organizations of the present day constitute no small portion of that Babylon which is to be thrown down with violence, and found no more at all. . . . It seems to me, however, that in some of the organizations the resemblance to the little horn is most striking."

He, to show the animosity of the churches against the doctrine, spoke of a class leader in the place who said that if any man should come into his house and say he believed Christ would come this year, he would turn him out of doors.

The wicked were emboldened in their hatred and rage against the doctrine by the opposition of professed Christians. To show to what length some church-members went in their opposition, Brother Mansfield referred to a circumstance which took place near Oneida. He said an Adventist minister had an appointment to speak one evening, but failed to reach the place by sixteen miles, but a minister of one of the churches came "at the head of a mob, with tar and feathers, for the purpose of applying them to the servant of the Most High God." This calls to mind a circumstance in the experience of Paul and Silas while they were laboring at Thessalonica, when "the Jews which believed

not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason," etc. Acts 17: 5.

The violence of the wicked against the Adventists increased more and more as the time drew near for the termination of the prophetic days. In the *Midnight Cry* of Oct. 31, 1844, is a statement from the editor concerning the course pursued by the mobs in various places. He says of them, "They were enraged that any should believe in the advent of the Lord. . . . We could only liken the conduct of the mob to that which surrounded the door of Lot, on the evening pending the destruction of Sodom. In New York, Philadelphia, Baltimore, and other places, the wicked manifested the same feelings, and on Sunday, the 13th instant, the Advent meetings in many places were broken up by them."

The opposition that raged in the time of the Second Angel's Message, especially that of the churches in circumscribing everything to just the tenor of their creeds, led the mass of those who separated from them to look with disfavor on any form of organization. Even some of their teachers favored such conclusions. The following from the pen of George Storrs, one of the earnest laborers, will serve as a sample of that teaching:—

"Take care that you do not seek to organize another church. No church can be organized by man's invention but what it becomes Babylon *the moment* it is *organized*. The Lord organized His own Church by the strong bond of love. Stronger than that cannot be made; and when such bonds will not hold together the professed followers of Christ, they cease to be His followers, and drop off from the body as a matter of course."

A gathering of Adventists at Boston, Mass., seemed to realize that there was danger in taking too "extreme" a position in the matter, so they issued an address, signed by William Miller, Elon Galusha, N. N. Whiting, Apollon Hale, and J. V. Himes. Among other excellent advice they cautioned against the danger of "yielding to a spirit of revenge against the churches on account of their injustice toward us, and of waging an indiscriminate warfare against all such *organizations*." This advice was given a few weeks after Brother Storrs's strong statement against any form of organization. It seemed designed of the Lord to hold the people from assuming too ultra ground on the subject of church order.

While we can recognize the hand of the Lord in bringing out a people by the Second Angel's Message, *free* from the power of creeds; and placed in condition where they might search for and accept His truth, this liberty was not a permission to run into anarchy and confusion. It was just as true now as in the days of the apostles, when it was said to the Galatians, "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

The Lord's purpose in this separation of His people from their oppressors very soon became apparent. Light on the great theme of "life and death," or no immortality out of Christ, was published in that stirring pamphlet of George Storrs's, containing his six sermons on future punishment, the nature of man, the state of the dead, etc. This shed still clearer light on the coming of Christ as the only hope of future life to God's people. This truth gave joy indeed to the hearts of the saints waiting and expecting the immediate advent of their King.

After the close of the prophetic period,— Oct. 22, 1844,—and until the Adventists got an understanding of the real event to occur at the "end of the days," they were like sheep without a shepherd. It could be said of them, as in olden time, "There was no king in Israel, but every man did that which was right in his own eyes." Judges 17: 6. Not in every respect just like the ancients. Then the man Micah, who was an Ephraimite, "had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest." Verse 5.

Elder James White said of the situation in the autumn of 1844, and following: "After the time passed, there was great confusion, and the majority were strongly opposed to any organization, holding that it was inconsistent with the perfect liberty of the gospel. Mrs. White was always opposed to every form of fanaticism, and early announced that some form of organization was necessary to prevent and correct confusion. Few at the present time can appreciate the firmness which was then required to maintain her position against the prevailing anarchy." *Note in Supplement to Experience and Views, page 12.*

The prophet Isaiah exhorts us to "look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." Isa. 51: 1. We call attention to the ideas held by the people from whom the majority came who first accepted the Third Angel's Message, to show the difficulties to be overcome in order to save our ranks from confusion, and to establish a people in true gospel order.

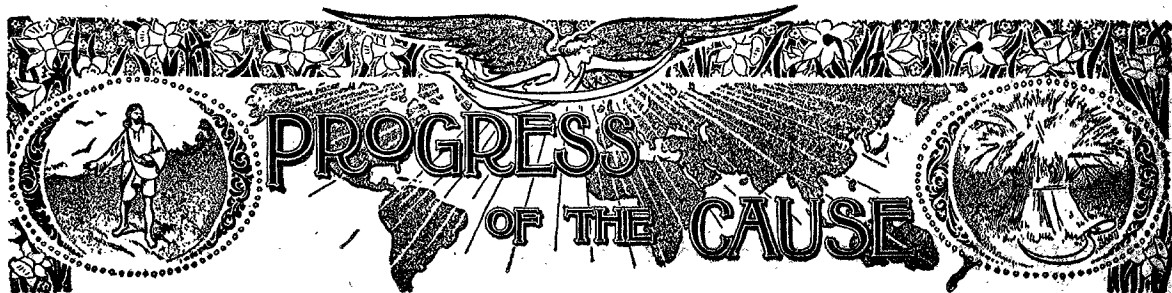
The writer being privileged to hear the First Angel's Message in December, 1843, witnessed to some extent the conflict between the churches and the Adventists, and having united with the latter by baptism in the spring of 1849, has a distinct recollection of the situation among that people from the time of his association with them, up to September, 1852, when he heard the Third Angel's Message, and united with this people. During the three and one-half years of his connection with the First-day Adventists, he preached the doctrine. As a body we were opposed to any form of church or-

ganization. No church records were kept, not even a list of members. If a person was sincere in his faith and was baptized, his name was considered enrolled in the "Lamb's book of life." It was claimed that was record enough. During the period of the three and one-half years no mention was made of needing church officers, and no ordination of any kind except that of one preacher, who in 1851 urged that, according to the New Testament plan, those going forth to preach and baptize should be ordained. To some of the leading ministers he mentioned, and even urged, his own ordination. They reluctantly consented to it, but instead of its being a solemn and impressive ceremony before the body of believers, the ministers waited until the congregation had left, when one of the ministers offered a dry, formal prayer. There was no laying on of hands; no charge given.

Neither had that people any system of raising money for the support of their work. If any one felt disposed to give to the ministry, he gave to the minister direct. If special fancy was taken to a particular minister, he received many gifts. Another might be just as efficient, perhaps more consecrated, but if retiring in his manners, and diffident about pleading his own needs, he might be left to largely support himself by manual labor.

As we "call to remembrance the former days" of relaxed ideas of order, it makes it clear now why it required years of patient labor and prayerful study to develop and perfect the system of order that now exists among Seventh-day Adventists.

J. N. LOUGHBOROUGH.



ISAIAH 26: 20

MRS. L. D. AVERY-STUTTLE

Look! methinks I see the tokens of the coming jubilee,
And methinks I hear a roaring like the voices of the sea,—

Like the sound of many waters when the mighty winds arise,—

For the Lord of hosts is coming with the army of the skies.

And He calleth to His people, and His tones are soft and mild,—

Soft as when a mother speaketh to her well-beloved child:—

"Come, my people, seek thy chambers, cover thee and shut thy door,

Till the indignation passeth, till the fury shall be o'er;

Hide thee for one little moment, for the sword is bending low,

And the mighty God of battles taketh vengeance on the foe.

"Hide thee, hide thee in thy chambers, hide thee in the clefted Rock,

From the field of Armageddon, from the tempest and the shock.

Fear thee not, O seed of Jacob, fear thee not, nor be dismayed,

I am with thee every moment; thou shalt never be afraid.

Though a thousand fall around thee, and ten thousand at thy side,

Like the myriad leaves of autumn o'er the meadows far and wide,

Though the very earth be gory, and no more shall hide her slain,

And the heavens be black as sackcloth, still my promise shall remain."

Yes, the hour of triumph hasteth, and the day of jubilee;

Look! the martyred saints assemble from the desert and the sea;

And ten thousand, thousand voices shout and sing,
with one accord:

"'Tis our God, we've waited for Him! Halleluiah!
'tis the Lord."

* ALASKA.

WHITE HORSE, YUKON TERRITORY.—I am a member of the Winnipeg church, and have been deacon for about two years. I came to White Horse, Yukon Territory, about two weeks ago. I am a carpenter, and am working at my trade. There is a Presbyterian, an English, and a Catholic church here; I am the only Seventh-day Adventist in this town. The population may be two thousand, but the numbers passing through as soon as navigation opens, about June 1, will be great, as this place is the terminus of the White Pass and Yukon Railroad, and the head of navigation on Yukon waters to Dawson City. This is the main road to the Klondike. There is a good railroad station here, and I can put a reading rack in the station, so I would like to have reading-matter forwarded to my address. There is a good opportunity here to circulate our publications. Reading-matter is highly prized. GEO. RICE.

WILMINGTON, N. C., AND NORFOLK, VA.

For the present my work in Wilmington, where I have labored nine weeks, is closed. There was not a little interest to hear the kingdom of God preached, even to the last; and I have left my wife in that city to continue the work, giving Bible readings and instructing more fully those who have begun to keep the Sabbath. She will remain there for several weeks. Her address is 913 North Seventh St., Wilmington, N. C.

Many were convinced of the truthfulness of our position on the Sabbath question, and began to obey. Then opposition rose high, and some became confused, and gave over their effort to obey. One of the preachers who had confessed the truth, preached against it, and I had the privilege of answering him publicly; and this effort to throw off the Sabbath resulted in its confirmation among his people. Some are now resolute and obedient.

Others are fully convinced, and intend to obey when they can, but think it impossible just now, as they are bound by contracts, etc.

Sabbath-keeping, although a trial and at present a cross to the colored man of the South, will prove, in the near future, in the confusion of the time of trouble, his very salvation: for its tendency is to make him more independent, to eliminate him from the thralldom of human servitude. When man's efforts come to naught, when work is at a standstill, the great corporations close down, and tens of thousands are thrown out of employment, to face famine and starvation, then those who have been obedient to the Sabbath will find that, by sending the truth to them, the Lord snatched them graciously from the vortex of suffering and ruin.

I am now at 252 Sharlotte St., Norfolk, Va. Within a radius of five miles there are one hundred and twenty-five thousand persons, and so far as I can learn the Third Angel's Message has never been presented here. I have begun meetings in the churches, with excellent interest. This is a busy, tumultuous city. I shall try to do faithful work, in the fear of God, and hope that the brethren will pray for the work here. I. E. KIMBALL.

CHESAPEAKE CONFERENCE PROCEEDINGS.

THE second annual session of the Chesapeake Conference was held in the First Seventh-day Adventist church in Baltimore, Md., May 6-12, 1901. There was quite a full representation of delegates from the ten churches in the Conference. Professor Frederick Griggs and Brother S. N. Curtiss assisted in the meetings.

The report of labor for the Conference year of ten months, performed by three ministers, two licentiates, and four Bible workers, is as follows: Days of labor, 2,360; sermons preached, 713; Bible readings held, 850; other meetings, 290; visits, 4,410; pages literature distributed, 95,608; periodicals distributed, 25,324; subscriptions taken for periodicals, 1,162; number of persons baptized, 40. Five church schools were conducted during the year, with an enrollment of 125 pupils. Some work was also done with "Christ's Object Lessons," about thirteen hundred dollars' worth being sold in the Conference.

Financially the Conference has prospered since its organization, a little more than two years ago. Beginning with no property, the Conference has now tent equipments, etc., valued at \$750. During the Conference year of ten months there have been received tithes to the amount of \$4,823.18; First-day offering, \$737.23; for tent fund, \$151.30; annual offering, \$1,468.80; offering for Haskell Home, \$48.18; for International Tract Society, \$8.17; donations (received by our laborers), \$230.71; total, \$7,467.57. After settlement in full with all the laborers, there was in the treasury a little over \$200.

Resolutions were passed encouraging our people to take more interest in the young people among us, and recommending that, in harmony with plans formulated by the General Conference, young people's societies be organized; that we continue to encourage all to adopt the ten-cent-a-week plan of supporting foreign missions; that tried and accredited laborers be paid in full at the end of each month; that the Chesapeake Sabbath-school Association be made a department of the Conference; that the matter of how to raise a Conference fund for the support of the church-school work, and the advisability of raising such a fund, be left to the Conference Executive Committee; that we recognize the wisdom of God in establishing for us, in order to warn the world, our excellent books, tracts, and periodicals, and that we do our utmost to use each in its proper sphere.

The officers chosen are: President, O. O. Farnsworth; Secretary and Treasurer, Chas. D. Zirkle. Executive Committee: O. O. Farnsworth, A. Kalstrom, T. M. Bradford, J. H. Neale, William Hurlock. Missionary Committee: O. O. Farnsworth, Chas. D. Zirkle, R. M. Rosin. Secretary of the Sabbath-school Department, Miss Helen V. Price. Custodian Conference Property, Chas. D. Zirkle.

Credentials were granted to O. O. Farnsworth and John F. Jones; ministerial license was given to H. W. Herrell, C. T. Shaffer, Chas. D. Zirkle, Fred H. S. Seeney; missionary license to M. A. Baker and L. M. Slocum.

A spirit of unity and freedom prevailed throughout the Conference session, and the delegates said this was the best Conference they ever attended. All returned to their respective churches with renewed courage and strength for the work before us.

It was planned that four tents be in the field this summer: At Havre de Grace, Md.; Cambridge, Md.; Annapolis, Md.; and Cheswold, Del.

At the late session of the General Conference several of our workers were called to foreign fields: Elder Ballenger and wife to England; Brother Fischer and wife to Porto Rico, West Indies. The

same Conference recommended that V. H. Lucas, of Atlanta, Ga., and F. W. Mace, of New England, labor in the Chesapeake Conference.

The office of the Chesapeake Conference for the coming year will be at 903 Woodley St., Baltimore, Md. O. O. FARNSWORTH, Pres.

CHAS. D. ZIRKLE, Sec.

Encouraging facts, with others, in foregoing report:—

1. Conference prospered financially since beginning.
2. Financial help rendered to worthy organizations and objects.
3. Laborers settled with in full, and funds still in the treasury.
4. Laborers to be settled with promptly, and at short intervals.
5. Resolutions which will bear good fruits, if carried out heartily and liberally in looking after and encouraging the young, and keeping the streams of liberality open by weekly offerings. Vows are made effective by being faithfully paid. The Lord will follow all such with His blessing.—Ed.

CHEERED BY THE CONFERENCE BULLETIN.

My wife and I have just finished reading No. 20 of the *General Conference Bulletin*. It reminds us of the old-fashioned love-feast, such as we who were Methodists fifty years ago used to have. The account of your last night of the Conference made us feel, while reading it, just as we did in those days when the Methodists were humble. What *great, good* times those were!

Now we want to add our testimony to all the others: "It doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." We shall be satisfied when we awake in His likeness. A. P. BUSS.

NEW YORK.

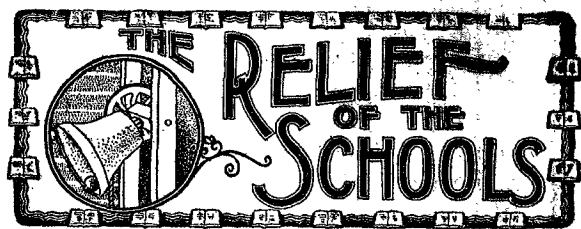
SOUTH RUSSELL.—At the close of the General Conference, Elder F. M. Wilcox, Mrs. Town, and I came to this place to visit our parents and other relatives and friends. The next evening after we arrived, we began holding meetings in the Seventh-day Adventist church. These continued with good interest over Sabbath and Sunday, when Brother Wilcox returned to his post of duty in Colorado.

For several years my parents have been quite interested in the truth, and before leaving Argentina I felt impressed that if I could come home and spend a little time with them in studying the truth, I should have the joy of seeing them accept it fully. After Brother Wilcox left, we held public meetings only on Sabbaths and Sundays. During the week we had Bible studies at father's and at my brother's. The whole family took a deep interest in these studies, and last Sabbath, which was my last Sabbath here, we had the blessed privilege of receiving into the church father and mother, my brother's wife and her daughter, and a neighbor's daughter. The two latter were received by baptism. The others had already been baptized.

How I have longed and prayed to see this glad day! For nearly sixteen years I was the only one of a large family, who kept the Sabbath. Last year a sister began to keep the Sabbath, and now my parents and these others have started. "Bless the Lord, O my soul; and all that is within me, bless His holy name." This experience gives me new courage to return to the work in Argentina.

We have not forgotten the work in other lands while we have been here. The church here manifest a commendable interest in the work in the regions beyond. A relation of some of our experiences in Argentina by one who had grown up among them, seemed to bring the brethren and sisters into more direct touch with the work in that and other distant lands. They are fully determined to put into practice the ten-cents-a-week plan. May the Lord abundantly bless this church in its labors of love, and may He put it into the hearts of all the brethren and sisters in the Empire State and in every other State to adopt the plan that has been inaugurated to help carry on the work in the regions beyond. May 21. N. Z. TOWN.

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



"AND THE PEOPLE GAVE WILLINGLY."

WE print another long list of "Jubilee Singers" this week. During the last few weeks there have been over two thousand gifts of money for the relief of the schools, to say nothing of hundreds of pledges. About half of the Fifty Thousand Dollar Fund has been raised. Praise the Lord for this. It is these testimonies, expressed in dollars rather than in words, which prove the sincerity of the love of those to whom God is saying, "Cut loose, cut loose, cut loose." P. T. MAGAN.

Name.	Amount.	Name.	Amount.
H. Hansen	\$2.00	Martha J. Hanorth	1.00
Mary Eager	1.00	Mr. and Mrs. Wm. Alsop	1.00
Herman Rust	1.00	A. F. Frost	1.00
Martha Fullerton	1.00	L. D. House	1.00
Mr. and Mrs. Howard Rand	2.00	Mrs. A. E. Richetts	2.00
Mrs. C. C. Dodge and sister	1.00	Dr. and Mrs. C. D. Christman	5.00
Henry S. Priest	5.00	Henry McCullin	6.00
Mrs. A. Cheetham	1.00	Mr. and Mrs. Romaine	1.25
A friend	1.00	Sarah Knott	1.00
H. C. Kirkwood	1.00	Mrs. O. A. Clyde	1.00
A. H. Deet and wife	10.00	Mary Teters	1.25
Abner Thompson and wife	75.00	Mrs. Olive Ganiard	1.00
Priscilla White	2.00	Mrs. Jennie Morton	10.00
Mrs. J. C., Scandinavian fund	25.00	Lourena Gotfredson	1.00
Mrs. J. C.	25.00	L. Booth, Scandinavian fund	2.50
C. M. Christiansen	25.00	L. Booth	2.50
A friend	15.00	Mrs. Phena Greenup	5.00
A friend	5.00	G. E. Davie	10.00
Mrs. J. D. Washburn	1.00	H. Gibbons	5.00
L. N. Wadsworth	1.00	A. A. Lauder	2.00
Jennie C. Godfreyson, Scandinavian fund	10.00	Nimrod Johnson	1.00
Jennie C. Godfreyson	10.00	James E. Green and wife	5.00
A. M. Ridesel	3.34	Mrs. S. C. Mansfield	.20
A friend	1.00	Mrs. Margaret Cole	1.00
J. B. Gillis	1.00	J. Omwake	20.00
William Hurlock	700.00	Mrs. Martha A. Smith and sister	2.00
J. E. Wallace	1.00	Anna Glen	1.00
M. H. Dunmead	5.00	Mrs. M. A. Hall	1.00
Mrs. E. Allen	1.00	S. B. Hensley	2.00
Mary Whisler	1.00	Nathan Osborn	2.00
Mrs. Mary J. Mallernee	2.00	John M. Mountain	1.00
Mr. and Mrs. H. Schabmoeber	5.00	Mary E. Middlekauff	1.00
Mrs. O. A. Bemis	3.00	Mrs. A. L. Price	1.00
Louise Stone	1.00	Lillie H. Hurd	1.00
Mrs. H. N. Luce	8.00	Albert M. Hurd	1.00
Mrs. Abby M. Lindsey	1.00	Charles Heinze	1.00
Mrs. Perry Robinson	5.00	A friend	1.00
W. C. Degarmo	2.00	Mrs. F. H. Wendell	1.00
M. F. Cram and wife	8.00	W. E. Haskell	1.00
F. P. Ide	5.00	S. J. Wiles	1.00
Geo. N. Lamb	1.00	Eber Weed	1.00
Jane Barrows	.50	Geo. A. Hill	1.00
Mrs. E. C. Artz	1.00	Phebe Sawvel	1.00
Emma Artz	.75	P. A. Reed	1.00
Mrs. Jos. Teal	.25	John Gee	10.00
A. S. Morley	1.00	Mrs. Emma E. Muesick	2.00
Andrew Bloomquist	1.00	Wm. R. Taylor	1.00
Mrs. E. W. Sterling	2.00	Mrs. M. L. C. Davis	1.00
Mrs. M. Buttz	2.00	Mrs. Etta M. Stone	3.00
Mrs. F. C. Matthews	1.00	Mrs. N. E. Ringsdorf	1.00
Mary Smith	1.00	James K. White	15.00
Mrs. L. L. Rhoads	5.00	Mrs. W. S. Norton	1.00
Mrs. Attila Leatherdale	1.00	Mary Kendell	2.00
Mrs. Rosa Brown	5.00	Fritz Guy	7.00
W. E. Knowles	5.00	Mrs. J. M. Wilkinson	5.00
B. Fredrickson	3.00	Lydia R. Blinco	1.00
Margaret Smith	5.00	Henry Stewart	5.00
Mrs. Care Humboldt	1.00	A friend	4.00
Clara Desonge	.50	A friend	1.00
Mrs. H. S. Brown	1.00	Calvin Green	1.10
Mrs. E. J. Eaton	1.00	C. Hale	2.00
Mrs. R. E. Borlew	5.00	Mrs. M. L. Taylor	.60
A. G. Nelson	5.00	Soren C. Christensen, Scandinavian fund	60.00
John Emery	5.00	Mrs. J. F. Woods	2.00
W. J. Hill	5.00	Mrs. C. G. Cole	1.00
J. H. Hill	5.00	Mrs. Lucinda Arrow-smith	10.00
Mrs. T. A. Cooper	1.00	Magg. E. McOmber	5.00
Mary A. Goodwin	10.00	L. Seward	1.00
R. Holcomb and wife	2.00	A. L. Clement	1.00
Sheridan (Wy.) church	12.50	Mr. and Mrs. P. E. Connerly	2.00
Mrs. Ira Hilliard	1.25	Miss Tillie Houck	1.50
Mrs. R. J. Wallace	5.00	George Houck	2.00
Silas Strite	5.00	Mrs. Johnston	1.50
Helen W. George	2.00	A. W. Bunnell	1.00
M. O. Douglas and others	4.00	Mrs. Kate Hood	1.00
Mrs. Moses Willson	5.00	Mrs. M. J. Hiatt	1.00
Lizzie Rocke	1.00	Mrs. Jacob Sommer	2.00
Mrs. Sarah Chenell	2.00	Mrs. Ida Hall	1.00
A. D. Ladeau	5.00	Harry H. Gerhart	5.00

Sam Welch.....		W. H. Zeidler.....	1.00
Mrs. M. L. Stevens..	1.00	Mrs. M. E. McDonald	10.00
Mrs. H. McChesney,		Alice Overton.....	1.00
Scandinavian fund.	10.00	H. A. St. John.....	10.00
Mrs. A. M. Barnes..	5.00	P. D. Porter.....	10.00
Mrs. F. Krowpa....	5.00	G. H. Faris.....	2.00
G. T. Bower.....	2.00	Mrs. Susan A. Carter	1.00
L. E. Lamont.....	5.00	Mrs. Susan A. Carter,	
Emil Anderson.....	1.00	Scandinavian fund.	1.00
Henry Rorholm.....	1.00	H. C. V.....	2.00
Mrs. L. E. Payne....	1.00	Mrs. F. Meserie....	.50
Frank Bonus.....	.50	Jamima Lawton.....	1.00
A friend.....	.50	N. W. Kerns.....	1.00
C. Stoddard.....	1.00	Mr. and Mrs. E. D.	
Frank Bowman.....	1.50	Washington.....	10.00
O. M. Kelley.....	1.00	Mrs. H. E. Francisco	3.00
F. B. Reid.....	3.00	Mr. and Mrs. S. J.	
Mrs. M. D. Sperra..	2.00	Morris.....	5.00
Mrs. E. B. Ralston..	5.00	J. C. Rivers, Scandi-	
Mrs. Matilda F. Hur-		navian fund.....	2.50
lock.....	2.00	J. C. Rivers.....	2.50
Mrs. Elma Dobb....	.50	Geo. Kegley.....	1.00
Mrs. Leola Austin..	10.00	Ellen Kegley.....	1.00
Mrs. M. S. McGuire.	2.00		



AN APPEAL FOR THE SOUTHERN FIELD.

THERE is much that should be done in the Southern field. This long-neglected field must be given attention. Again and again the needs of this field have been pointed out, but very little has been done to redeem the neglect of the past. We hope that there will now be a decided awakening, and that our people will remove the reproach, by doing the work God has so decidedly laid upon them.

Schools and sanitariums must be established in the South. No time should be wasted before this work is taken up. There is need also of a well-equipped printing press, that books may be published for the use of the workers in the South. I have been instructed that the publication of books suitable for use in this field is essential. Something in this line must be done without delay.

I visited Vicksburg on my way to the General Conference, and I saw that in the buildings erected by the workers there, a good object lesson had been given to the people. Economy has been practiced in every line. The buildings are inexpensive, yet neat and tasty.

At Nashville I was surprised to find a printing office filled with busy workers. This office, with its furnishings, has been purchased at as little cost as possible. Everything about it is neat and orderly. The countenances of the workers express intelligence and ability, and the work they do is a valuable object lesson. But a larger building is needed; for many lines of business will open up as the work is carried forward. There is much work to be done in the South, and in order to do this work, the laborers must have suitable literature, books telling the truth in simple language, and abundantly illustrated. This kind of literature will be the most effective means of keeping the truth before the people. A sermon may be preached and soon forgotten, but a book remains.

The Lord has placed means in the hands of His people to be used in this work. I call upon my brethren and sisters to give of their means to provide a suitable publishing house for the Southern field.

God has placed us in a world which He himself has described as full of His goodness. The blessings which He has provided are without number, amply sufficient for the carrying forward of the work of letting the light of truth shine forth to the world. Sin has prevailed, and has marred and seared the world with its curse, but still the Lord in His mercy is working out His divine plan for filling the earth with His glory. His bounty is inexhaustible.

I appeal to those who know the truth, to help the work in the Southern field. This is my burden. I am instructed to call upon those who have means, to give of their money to the Southern field, that the Lord's work be not hindered.

Nashville is to be made a center for the work. From this place will go forth an influence which will establish the work as the Lord may prepare the way. Let those who labor in the interest of the cause of God lay the necessities of the work in the South before the wealthy men of the world. Do

this judiciously. Tell them what you are trying to do. Solicit donations from them. It is God's means which they have, means which should be used in enlightening the world. There are stored up in the earth large treasures of gold and silver. Men's riches have accumulated. Go to these men, with a heart filled with love for Christ and suffering humanity, and ask them to help you in the work you are trying to do for the Master. As they see that you reveal the sentiments of God's benevolence, a chord will be touched in their hearts. They will realize that they can be Christ's helping hand by doing medical missionary work. They will be led to co-operate with God, to provide the facilities necessary to set in operation the work that needs to be done.

For God's people to be selfish with their means at this time, would be to give the victory to Satan. Covetousness is idolatry. It can not grow and strengthen without great loss of souls to Christ. God has done great things for us. Should not every heart expand with generous emotion, filled with a determination to return to the Lord His entrusted talents, that the work of restoring His moral image in man may be accomplished?

Will our brethren awaken to a sense of their responsibility? Will they give liberally, that the work in the South may be so established that it may be self-sustaining? This world was established and is supported by the charity of a benevolent Creator. We are supported by God's compassionate love. He is the giver of all we have. He calls upon us to return to Him a portion of the abundance He has bestowed upon us. Think of the care He gives the earth, sending the rain and sunshine in their season, to cause vegetation to flourish. It is the great Husbandman who gives life to the seeds planted in the earth. He bestows His favors on the just and on the unjust. Shall not the recipients of His blessings show their gratitude to Him by giving of their bounties to help suffering humanity.

Will you not strive to be like Jesus? Will you not be His helping hand? Will not you who claim to be sons and daughters of God, members of the royal family, show the world that truth expels selfishness from the heart?

We may well feel that it is a privilege to be laborers together with God, to trade upon His goods by setting in operation that which will carry out His purposes in our world. Should we, receiving day by day the tokens of God's love and goodness and compassion, use our time and strength in self-serving, while the cause of God is languishing, and provision is not made for carrying forward to completion His purpose for the sanctification of the beings He has created and redeemed?

The Lord Jesus calls upon me to set these things before believers and unbelievers. Be merciful, even as your Father in heaven is merciful. Think of the great gift God has made you, even the gift of His Son. Think of what he has done to secure your salvation. Your sinful condition demanded a sacrifice. In your spiritual destitution you had nothing to offer. Christ came to this world, and on the cross offered himself as a sacrifice for you. You are not your own; for you have been bought with a price; "therefore glorify God in your body, and in your spirit, which are God's." He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Behold the substitute which heaven has provided for you! Herein is love! God has given you amazing proof of His love, a proof which defies all computation. We have no line with which to measure it, no standard with which to compare it. God gave His beloved Son as a propitiation for our sins.

What more can I say? Can we refuse the request of Him who has done so much for us? God invites us to let our gratitude flow forth in gifts and offerings. He calls upon us to be His merciful, helping hand, to bear His blessings to needy, perishing souls. He who, to save you from eternal death, gave up His only begotten Son, asks you to give to His work your worldly possessions. He asks for loving, compassionate service. This He does to test you; and in asking, He calls only for His own; for all you have is His. To test your allegiance to Him, He permits you to handle His goods. He wants you to make all you possibly can of yourself, because then you will have more capabilities to return to Him. You will impart, and receive to impart. Call to mind each day what God is to you. Talk of His perfection, of His glory, and with this in mind, ask yourself what you can do for Him. Remember that He has entrusted you with His goods. Repeat over and over, "This God is my God forever and ever." Those who in this life give willingly and cheerfully to God are laying up treasure in heaven. They will at last come into possession of an eternal weight of glory.

ELLEN G. WHITE.

Battle Creek, April 2.

FUND FOR THE ERECTION OF THE MEDICAL MISSIONARY COLLEGE IN CHICAGO.

It is desired to find one hundred persons who will pay \$1,000 each for the erection of the Medical Missionary College building in Chicago. The building will be used not only for college purposes, but also as a hospital in which the poor will receive free treatment. Any person who pays \$1,000 will be regarded as one of the founders of this important work. Persons who pay \$10,000 are founders of the institution, and also by the payment of the sum named will found a perpetual scholarship. The scholarship will cover the tuition, laboratory fees, and incidental fees of one student, continuously. The following are the names of those who have already contributed to this fund:—

J. H. Kellogg,	\$1000
Mrs. E. E. Kellogg,	1000
Dr. Kate Lindsay,	1000
Mark Brown and wife	4000
Abner Case,	1000
Needed, at once, \$92,000 more.	

EDUCATIONAL DEPARTMENT OF THE GENERAL CONFERENCE.

At the last General Conference the idea prevailed that men engaged in different branches of the work should become members of the General Conference Committee, so as to give as wide a representation as possible to the various lines of usefulness of which the Third Angel's Message is composed.

The General Conference Committee has been divided into departments, each department having a separate and distinct sphere of work. The matter of education has received a great deal of attention, and a department has been constituted, consisting of the following members: J. H. Kellogg (chairman), E. A. Sutherland, Frederick Griggs, David Paulson, A. T. Jones, W. W. Prescott, and P. T. Magan (secretary). The General Conference Committee as a whole, formulated certain recommendations, the same to be a basis of operation and policy for the Educational Department. These are as follows:—

1. That the Educational Department is to act as a committee of reference in relation to educational matters.
2. That the Educational Department is to act as an intermediary between the different schools in adjusting matters of difference, and promoting the interests of the several schools.
3. That the Educational Department is to assist in an advisory way in supplying properly qualified teachers for the different schools.
4. That the Educational Department is to suggest plans for promoting and properly representing the educational work at the camp-meetings and other large gatherings.
5. That the Educational Department is to act as a book committee in relation to the different school- and text-books, providing for the writing of books by suitable authors, and planning for the introduction of suitable books into our schools.
6. The Educational Department is to take the general supervision in an advisory way of Battle Creek College when it shall be organized as a missionary training school, and is to assist in the organization of the school.
7. The Educational Department is to provide and develop the church and Conference schools in all fields.

It is the earnest wish of all the members of the committee to do all in their power to promote the general welfare of our educational work all over the field. The committee has no desire to act in an arbitrary manner, or to interfere in the internal affairs of the various local colleges, academies, and other educational institutions, but rather to originate lines of educational thought, and work to stimulate a general interest in this most important branch of the message, and to assist all the colleges, academies, and industrial schools in their work, by helping them to secure good teachers, by providing for the writing of useful text-books, and by such other general means as may seem necessary from time to time.

The Department has held several meetings, and has passed a number of important actions.

A general plan for an educational journal is being considered, and definite announcements concerning the same will be made as soon as this plan can be perfected, and as soon as it has been agreed to by all parties interested.

The Department is also planning to hold a special summer school and institute at Gull Lake, near Battle Creek, Mich. The summer school will probably open about the first of July, and will last ten weeks. It will close with a special institute for the teachers of our colleges, academies, industrial schools, and those who have taken part

in the work of teaching in our church schools. It is the desire of the Department to make this summer school and institute of the greatest possible benefit, and a number of our leading teachers and workers from all over the field are being invited to compose a faculty for the same. Family tents will be provided, free of cost, for the accommodation of all who wish to attend. There will be no charge for tuition. A special committee, consisting of the following-named persons, has been appointed to take charge of this summer school and institute:—

Prof. E. A. Sutherland (chairman), Dr. S. P. S. Edwards, Prof. Frederick Griggs, Elder A. G. Daniels, Dr. Lillian Eshelman, Miss M. B. DeGraw, and Prof. H. R. Salisbury. This committee will make full announcements, giving complete details in regard to the work, at a later date.

J. M. KELLOGG, *Chairman.*
P. T. MAGAN, *Secretary.*

NEW HEALTH TRACTS.

DR. KELLOGG has written some new health tracts, which many will be pleased to receive. They fit an ordinary envelope, hence are of convenient size to send to your correspondents. They are as follows:—

"Death in the Milk Can." This tract tells why milk is unwholesome, the diseases caused by milk germs, and how to prepare coconut cream.

"How to Eat to Live a Century." This tract gives the reason why the average life of a man is only one third of that which nature designed. Why this shortening?

"Ethics of Flesh Eating." What is the influence of a flesh diet upon character. This subject is well treated.

"Starch and Its Relatives." A very interesting tract showing why nature changes sugar and dextrin into starch, and the evils which result from imperfectly cooked starch.

"Natural Diet, or Vegetarianism." It defines "vegetarianism," and tells how and what to eat for strength, agility, and endurance.

"Biblical Flesh-Eating." This tract gives God's bill of fare for man. Discusses the eating of blood in meat, from a Biblical standpoint.

Prices: Each of the above, 5 cts. a copy; 25 or more, 3 cts. each; 100 or more, 2 cts. each. Order in quantities if possible. Everybody wants these tracts. They have often been called for. Order from your tract society or from the Good Health Pub. Co., Battle Creek, Mich.

YOUNG MAN MISSING.

RALPH WOOLSEY, the eighteen-year-old son of Wm. M. Woolsey, a prosperous farmer living one mile from Cortland, Neb., disappeared from his home on the evening of May 20, 1901, and has not been found. He had recently been attending an Adventist college at Lincoln, Neb. Grave fears are entertained for his safety. Any one hearing or knowing anything of such a boy will please communicate with Wm. M. Woolsey, Cortland, Neb.

SOUTH LANCASTER ACADEMY SUMMER SCHOOL.

SOUTH LANCASTER ACADEMY will conduct a summer school for church school teachers this coming summer, provided there is a sufficient number wishing to take the work to warrant its being conducted. The school will begin about the first of July, continuing two months. The expenses will approximate sixteen dollars a month. This will include all expenses; such as, tuition, board, etc.

The summer school last year was a decided success, and we shall look forward to a profitable time this year. This school is also for those who have been engaged in public school teaching, but who wish a training for our church school work. If you are thinking of engaging in church school work in the Eastern Union Conference the coming year, do not fail to attend the summer school. I wish to hear at once from those who may desire to attend such a school, as we must know soon whether the school can be opened or not. Please write to-day, so that arrangements can be made, and definite announcement given.

FREDERICK GRIGGS, *Principal.*

APPOINTMENT.

THE Southern Educational Convention at Graysville, Tenn., is postponed ten days. It is now arranged to begin June 13 and close July 4.

Professors E. A. Sutherland, H. R. Salisbury, and J. E. Tenney are expected to be present, and will conduct the work of the convention.

R. M. KILGORE.

THE second annual meeting of the Ontario Seventh-day Adventist Conference, and also of the Tract Society, will be held in connection with the camp-meeting at Toronto, Ontario, June 20 to July 1, for the election of officers, and the transaction of other business that may come before the meeting. All churches should elect delegates now for the meeting.

F. D. STARR, *Pres.*

PENNSYLVANIA CAMP-MEETING.

AS THE railroad companies refuse to give reduced rates to a camp-meeting, when purchasing tickets ask for a certificate issued on behalf of the Seventh-day Adventist Conference at Erie. This is not an evasion, but simply a compliance with the rules.

W. M. LEE,
Conf. Sec.

CALIFORNIA CONFERENCE AND CAMP-MEETING.

THE California Conference and camp-meeting will be held on Thirteenth and Grove streets, Oakland, June 4-16, 1901. The first meeting of the Conference will be called June 5 at 9 A. M. There will be many important decisions to be made, and we earnestly request the delegates to be present at the first meeting. Sister White has promised to attend this camp-meeting if her health will permit; and other laborers of experience are expected.

CLARENCE SANTEE,
Pres. Cal. Conf.

SHIP MISSIONARIES.

THE addresses of all ship missionaries are wanted at the office of the Good Health Publishing Company, Battle Creek, Mich.

ADDRESSES.

THE permanent address of John W. Covert is Frankfort, Mich.

The address of J. W. Collie is changed from Stratford, to 571 Yonge St., Toronto, Ontario.

ANY one knowing the address of W. H. Somers, recently of Harrisburg, Pa., kindly advise W. H. Gilmore, care Los Angeles Sanitarium, 317 W. Third St., Los Angeles, Cal.

BUSINESS NOTICES.

WANTED.—An experienced hand to work on dairy farm. Address Fred H. Rogers, Stoughton, Wis.

WANTED.—Position as engineer by a brother where he can keep the Sabbath. For particulars, address Lyman Braley, Enid, O. T.

WANTED.—One or two experienced and competent stenographers. Lucrative and permanent employment. Satisfactory references required. Address Battle Creek Sanitarium, Battle Creek, Mich.

FOR SALE.—A modern ten-room house, three blocks from Sanitarium; finished in quarter-sawn red oak; heated by hot-water apparatus and hot-air furnace. Combination fixtures for gas and electric light in every room. Lot 120 x 132 feet. Address W. O. Palmer, 112 Manchester St., Battle Creek, Mich.

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

FOR SALE.—Fine Washington farm, a gift to Walla Walla College, described as follows: forty acres of as good wheat and vegetable land as can be found in the famous Palouse wheat belt; fenced, and under cultivation; about 2½ miles from Farmington, prominent station on Oregon Railroad and the Navigation Company's Railroad, about 80 miles from Spokane, Wash. This land is cheap at \$20 an acre. For terms, address Business Manager, Walla Walla College, College Place, Wash., or Richard Alderson, Farmington, Wash.

PUBLICATIONS WANTED.

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

Ed. C. Rogers, 504 S. Second St., Wilmington, N. C., *Signs, Good Health*, etc.

G. W. Gleason, Michigan City, Ind., any or all of our church papers, etc.

Mrs. E. A. Rose, Stevens Point, Wis., miscellaneous tracts and papers in German.

Mrs. T. H. Dobb, 715 N. Davis St., Pensacola, Fla., reading for blind, also general matter.

F. W. Swan, Durand, Mich., periodicals to use in depot work; some German and a few French.

Mrs. Carrie S. Hammond, Minden, Neb., *REVIEW, Signs, Sentinel, Instructor, Little Friend*.

George Rice, White Horse, Yukon Territory, large amount of tracts and papers, *well wrapped*.

Mrs. E. A. Phillips, Laurens, Iowa, *REVIEW Signs, Sentinel, Instructor, Good Health*, tracts.

Charles G. Bellah, Poplar Bluff, Mo., large supply regularly. Box of literature, freight charges C. O. D., will be gladly received.

S. A. Bretz, Glen Allen, Mo., *Signs, Sentinel, Life Boat, Instructor*; tracts, especially *Words of Truth Series*, Nos. 10 and 28.

J. G. Wilson, Sault Ste. Marie, Mich., *REVIEW, Signs, Sentinel, Life Boat, Medical Missionary*, tracts, pamphlets. Large numbers desired.

Mrs. R. M. Barton, Station B, Los Angeles, Cal., publications, including tracts on millennium and immortality of soul; also one or two copies "Bible Readings" to loan.

John N. Daniel, 386 Ayer St., Memphis, Tenn., one or two copies of *REVIEW* and health journals regularly for free reading-room. Other matter thankfully received.

Robert Sawyer, 1025-27 Jefferson St., Nashville, Tenn., *Little Friend, Instructor, Signs, Life Boat, Gospel Farmer*, illustrated health and temperance leaflets; specimen copies of *Good Health*.

CAMP-MEETINGS FOR 1901.

EASTERN UNION CONFERENCE.

Pennsylvania, Erie,	June	6-16
Maritime Provinces, St. John, N. B.,	June	6-12
Atlantic,	June	13-23
Quebec, Coaticook,	June	13-23
New England, Springfield, Mass.,	June	20-?

SOUTHERN UNION CONFERENCE.

Graysville, Tenn. (educational institute),	June 13 to July	
Cumberland,	June	28-
Louisiana, Crowley,	July	12-
Mississippi,	July	26-
Georgia,	Aug.	9-
North Carolina,	Aug.	23-
Tennessee River,	Sept.	9-
Alabama,	Sept.	20-
Florida,	Nov.	1-

LAKE UNION CONFERENCE.

Wisconsin, Grand Rapids,	June	12-23
Michigan, Alpena, local,	June	13-23
Ontario, Toronto,	June 20 to July	1
Illinois, Kankakee,	Aug. 24 to Sept.	1

NORTHWESTERN UNION CONFERENCE.

Iowa, Des Moines,	May 30 to June	9
Minnesota, Anoka,	June	4-12
Dakota, Sioux Falls, S. D.,	June	18-24

SOUTHWESTERN UNION CONFERENCE.

Arkansas, Rogers,	July	18-29
Kansas, Burlington,	July 25 to Aug.	5
Missouri,	Aug.	1-12
Texas,	Aug.	8-19
Oklahoma,	Aug.	15-25
Colorado, Denver,	Aug. 28 to Sept.	9

PACIFIC UNION CONFERENCE.

Upper Columbia, Waitsburg, near Walla Walla, Wash.,	May	16-26
North Pacific, Sunnyside, near Portland, Ore.,	May 23 to June	2
California, Oakland,	June	4-16

EUROPEAN UNION CONFERENCE.

Norway,	May 23 to June	2
Denmark,	June	6-16
Sweden, Orebro,	June	20-30
Switzerland,	July	4-14
Germany, Friedensau,	July	18-28
British, London,	Aug.	2-12

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

GENERAL CONFERENCE COMMITTEE.



— Mrs. McKinley's health is rapidly improving.

— The Canadian Parliament has been prorogued by the governor-general.

— Corea is reported to have leased to Japan 450 acres of land desired by Russia.

— The diplomatic relations between France and Portugal are very much strained.

— M. W. Pretorius, first president of the Transvaal, recently died at Johannesburg.

— The medical school of Northwestern University has extended its course to five years.

— The new agricultural college of the University of Illinois was recently dedicated at Urbana.

— This government authorizes Russian war-ships to buy stores in the United States free of duty.

— The Turkish sultan has apologized to the foreign ambassadors for having stopped their mails.

— Grover Cleveland's daughter Esther is ill with diphtheria, the residence being under quarantine.

— Some lives were lost, and much property destroyed, in the recent flood at Elizabethton, Tenn.

— The former Spanish cruiser "Reina Mercedes" will be fitted up as a training ship for American sailors.

— Sir Thomas Lipton's yacht "Shamrock II" was totally disabled in a recent trial race, King Edward being on board.

— Distillery refuse at Hodgenville, Ky., is said to have intoxicated thousands of fish, wagon-loads of which were caught.

— Paul du Chaillu, the famous African explorer, is visiting friends in Chicago. He will soon start for a three-years' trip in Russia.

— Andrew Carnegie has just given \$10,000,000 to four Scotch universities, to found free scholarships for his fellow countrymen.

— General Cailles, the Filipino commander, states that he is willing to surrender to the Americans "if his men will be freed after taking the oath of allegiance."

— The French government is trying to develop "a second Egypt along the course of the Niger River." A recent expedition proves that river navigable and the country fertile.

— The trustees of the University of Chicago are opposed to the plan of the students to erect a tablet giving Stephen A. Douglas a share of the honor of founding the institution.

— A bottle was recently found on the coast of Scotland, containing the news that the steamship "Croft," long missed, was, at the time, sinking in the middle of the Atlantic.

— The rebellion of the students at West Point has been quelled, five being dismissed, and six suspended for one year. Rigorous measures are being taken to suppress hazing in that academy.

— The French minister to Morocco has been appointed governor-general of Algeria, because "his knowledge of Morocco can thus best be utilized in any expected movement against that country."

— Escorted by British and Japanese bands and Indian troops, the last of the American troops left Peking, China, the 23d inst. Only a legation guard is left to protect the interests of the United States.

— Western dispatches state that on the 21st inst. "a dam on Pike's Peak burst, releasing 65,000,000 gallons of water. The water flowed down the mountain in a stream twenty feet deep, to Arkansas River. No loss of life is reported, but the water supply of Victor, Goldfield, Altman, and Anaconda is partially cut off."

— Mrs. Emma Lucy Judd, victim of a recent Chicago fire, died while being prayed for by the healer Dowie. The coroner's jury holds that "her death was due to the criminal negligence of the Dowieites," and warrants have been issued for Dowie and three of his followers, one of whom has been arrested. The papers state that "Dowie is in hiding, to avoid arrest." About thirteen years ago John Alexander Dowie was an Australian convict. To-day he is worth over a million dollars, the results of his pretensions to heal.

— Floods in and about Denison, Tex., have caused great damage.

— The Michigan National Guard encampment will be held this year at Manistee.

— Several derelicts (floating wrecks) are reported to be in the path of European steamers.

— The Chinese emperor refuses to return to Peking until the departure of the foreign troops.

— It is the intention of the Turkish government to establish a consulate at Manila, P. I., "in the interests of Mussulmans."

— The Pan-American Exposition at Buffalo was dedicated Monday, the 20th inst., Vice-president Roosevelt being present.

— The contract to furnish seeds to the United States government next season, has been secured by a firm in Toledo, Ohio.

— The Mother's Congress of Michigan will hold their third annual meeting at the Hotel Cadillac, Detroit, the 28th and 29th inst.

— According to a Vienna paper, the Monroe doctrine of the United States is "being extended to mean Europe for the Americans."

— John R. Tanner, former governor of Illinois, died suddenly at his home in Springfield, the 23d inst. The cause of his death was rheumatism of the heart.

— Emperor William, of Germany, is charged with "scheming to minimize the influence of the Franco-Russian alliance, so that it will not interfere with his designs on Austria."

— The new Canadian mint will be located in Ottawa, and will cost \$400,000. In it will be coined Canadian gold, silver, and bronze, and British gold current throughout the empire.

— It is proposed by Norwegian legislators that "girls who do not know how to sew, knit, wash, and cook, shall be refused permission to marry," and also that "daughters of wealthy men are not to be excepted."

— In New York City nearly 6,000 bricklayers are idle, owing to the refusal of the Mason Builders' Association to pay the men for "two weeks during which they had ceased work pending the settlement of a strike."

— Dispatches from Washington state that the treasury officials are "taking steps to have the Chinese exclusion act extended to Cuba, to prevent Mongolians from coming to the United States through that gateway."

— The police of Germany have been instructed by their government that "persons who have emigrated to the United States to avoid military service, and who have been naturalized there, cannot return to Germany for permanent residence."

— After eight months of imprisonment and torture, Bresci, the assassin of the late King Humbert of Italy, committed suicide the 21st inst., by hanging himself in his cell at the Santa Stefano penitentiary. He tore his underclothing into strips, of which he made the rope.

— The Trumbull Avenue Presbyterian church, of Detroit, Mich., has voted to pay \$600 a year "for the support of a missionary at Batanga, Kamerun, West Africa." Rev. James S. Cunningham, a former member of that church, has been chosen as the said missionary.

— The German government has on trial, at Elberfeld, doctors and various other officials who have been charged with "fraudulently enabling youths to evade military service." One of them supplied the youth with "pills which produced jaundice in whoever used them."

— The advocates of the Sunday closing of the Pan-American Exposition recently instituted "proceedings against the mayor and the police commissioners of Buffalo, for permitting work contrary to State law on the grounds of the exposition on Sunday, May 5, and Sunday, May 12."

— Turkish dispatches state that "the customs authorities of Turkey have prohibited the entry of typewriters into that country, and have ordered the return of 200 machines now in the customhouse, to the consignors." This was done on the ground that "their use prevents the discovery of the authorship of seditious writings."

— Twenty-nine children were recently lost in a single day, in Central Park, New York City. In view of this and other similar occurrences, a police sergeant of that city suggests that "all children under seven years of age be labeled with name and address sewed under boys' collars and upon the hems of girls' skirts." This suggestion is a good one, and should be adopted by parents in all large cities.

— Great distress is being caused by the famine in Hunan province, China.

— The total amount thus far received by the relief association at Jacksonville, Fla., is \$113,900.

— The street railway strike at Albany, N. Y., has been settled, concessions having been made by both employers and employees.

— Senator Albert J. Beveridge, of Indiana, is visiting Russia "to study the commercial conditions of that country."

— The Baltimore and Ohio Railroad has acquired control of the Cleveland, Lorain and Wheeling Railroad, having purchased a majority of its stock.

— Rev. Dr. Minton, of San Anselmo, Cal., has been elected moderator of the 113th Presbyterian General Assembly, now in session at Philadelphia.

— King Edward, of England, has decreed that his birthday shall be celebrated on the same day as his mother's birthday (May 24) each year. He was born Nov. 9, 1841.

— The German foreign office is supposed to be negotiating a tariff understanding with Russia, "in order that the two Powers might form a commercial combine against the United States, and protect continental markets from American aggression."

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		JUNE					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							
	F. M. 2	L. Q. 9		N. M. 16		F. Q. 23	

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, Iowa, Nebraska, and Northern California.	WASHINGTON Virginia, Kentucky, Missouri, Kansas, Colorado, Utah, Nevada, and Central California.	CHARLESTON Georgia, Alabama, Texas, Mississippi, Louisiana, New Mexico, Arizona, and Southern California.
SAB. 1	7.29	7.23	7.18	7.02
FRI. 7	7.33	7.27	7.22	7.05
SAB. 8	7.34	7.28	7.22	7.06
FRI. 14	7.36	7.31	7.26	7.08
SAB. 15	7.37	7.32	7.26	7.08
FRI. 21	7.39	7.33	7.28	7.10
SAB. 22	7.39	7.34	7.29	7.11
FRI. 28	7.40	7.34	7.29	7.12
SAB. 29	7.40	7.34	7.29	7.12

Obituaries

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

HAFNER.—Died at Okeene, O. T., April 13, 1901, Brother G. W. Haffner, aged 28 years, 6 months, 14 days. He accepted the present truth in his seventeenth year, and from that time his only effort was to prepare to work for the Master. He attended Union and Walla Walla colleges, and afterward labored under the direction of the Conference for several years. After completing a two-years' nurses' course, he was sent, in company with his wife, to Germany to labor. Failing health caused him to return to America, and his death occurred one year later. Funeral services were conducted by Brother G. Hetze. O. W. MILLER

MARTIN.—Died in Alma, Neb., Feb. —, 1901, Jessie, daughter of Brother Joseph Martin, aged 1 year. Services were conducted by the writer.
W. H. WHITE.

LARGE.—Died at Adobertown, Mont., Jan. —, 1901, Brother Abraham Large. His health was poor for the past three or four years. He was faithful to the end, and was hopeful of the soon coming of Christ.
J. T. WOODWARD.

BRADBURY.—Died at Lebanon, Neb., March 6, 1901, Sister B. F. Bradbury. She accepted the truth many years ago in Wisconsin, and died in hope of the first resurrection. Remarks at the funeral were made by the writer, assisted by Rev. Willson. (Baptist).
W. H. WHITE.

YOUNG.—Died near Fristoe, Mo., Jan. 3, 1901, of consumption, Lucinda E., wife of H. S. Young, aged 39 years, 2 months, 9 days. She accepted the views held by Seventh-day Adventists, in 1884, and lived faithful until death. She leaves a husband and six children, besides other relatives.
M. E. BOAZ.

FROST.—Died in Elgin, Ill., of tuberculosis, Sister Emma Frost, aged thirty-five years. She accepted the truth a few months ago, and fell asleep, strong in the hope of sharing in the first resurrection. She leaves a husband and three children. Funeral services were conducted by the writer, using 1 Cor. 15:49.
L. D. SANTEE.

RAYMOND.—Died at her home in Fayette, Ohio March 28, 1901, Sister Millie Raymond, aged 50 years, 2 months, 25 days. She had long been a firm believer in the Third Angel's Message. She was a patient, uncomplaining sufferer. She sleeps in Jesus. Words of comfort were spoken from Rev. 7:14.
M. J. SNYDER.

HOOPER.—Died at Vance Creek, Wis., Dec. 3, 1901, Samuel H. Hooper, aged 51 years. He was a faithful member of the church here. His death was due to injuries received from a wood-saw. He leaves a faithful wife and six children to mourn. Words of comfort were given at the funeral by Brother D. C. Burch, from Job 14:14.
J. B. SCOTT.

SCHMALZ.—Died in College View, Neb., April 9, 1901, of diabetes, Carl Schmalz, aged 19 years and 13 days. He was converted at the age of fourteen, and joined the College View church. His sufferings were great, but the cross of Christ made up for it all. At the funeral, words of comfort were spoken from John 12:24-26.
JOHN T. BOETTCHER.

HOLLENBECK.—Died Feb. 2, 1901, of heart-disease, Irene, wife of Nicholas Hollenbeck, aged 74 years, 2 months. Sister Hollenbeck had lived in the faith about twenty-six years. She was a member of the Seventh-day Adventist church of Mt. Vernon, Wash. A husband and four children survive. Funeral services were conducted by the writer.
D. T. FERRO.

FULTZ.—Fell asleep in Jesus, April 14, 1901, near Rochester, Ind., Mary E. Fultz, aged 48 years, 11 months, 21 days. For the last seven years mother had suffered untold misery caused by cancers, yet she endured it all patiently. Eighteen years ago she accepted present truth. It was her greatest desire to live till Christ's coming, but it was His will for her to sleep.
NELLIE E. FULTZ.

MITCHELL.—Died near Englevale, Kan., April 13, 1901, Amanda Bell, wife of Brother J. J. Mitchell, aged 34 years, 8 months, 16 days. She was the mother of five children, of whom two remain, with the father, to mourn. She was a member of the Seventh-day Adventist church. The funeral services were conducted by the writer at Englevale, Kan. Text, Isa. 25:8, 9.
W. E. TUTTLE, pastor Church of God.

SEYMOUR.—Died in Battle Creek, Mich., April 5, 1901, of catarrh of the stomach, Alexander Seymour, aged 75 years, 1 month, and 21 days. He accepted the truth about forty-five years ago in Washtenaw County, Mich., under the labors of Elder J. N. Loughborough, and has since lived an earnest Christian life. He died with faith in God, and a hope of the life beyond. Remarks were made by the writer.
W. B. WHITE.

FRANCISCO.—Fell asleep in Jesus at his home at Norvell, Mich., March 10, 1901, Brother John Francisco, aged 76 years. The last few weeks of his life were marked with the rich blessing of God. The Lord seemed to be fitting him up for the change that was coming. He leaves a devoted wife, in feeble health, three daughters, and two sons. The remains were taken to Allegan, Mich., for burial, and services were conducted in the Seventh-day Adventist church at that place by the writer.
R. C. HORTON.

BEAVAN.—Died at our home in Galway, N. Y., March 17, 1901, my dear husband, Charles Beavan, aged 71 years. A very comforting sermon was preached by Elder A. R. Hyatt, from Isa. 25:8.
ELEANOR BEAVAN.

MANTZ.—George H. Mantz was born in Schuylkill county, Pa., July 2, 1849, and died in Keota, Iowa, April 30, 1901, of general paralysis. He was a faithful member of the Seventh-day Adventist church.
W. M. ADAMS.

CRANDALL.—Died at her home near Iowa Falls, Iowa, March 22, 1901, of pneumonia and heart-disease, my dear mother, Mrs. De Witt Crandall. She was a true Christian, and died believing in the soon coming of our Saviour. The funeral, held at the Congregational church, was conducted by the pastor, Rev. T. M. Price, and the interment took place in the Friends' cemetery.

Died April 4, 1901, of typhoid pneumonia, my twin sister, Cora Crandall. In 1883 she began her work as teacher, and taught many terms in Hardin and Franklin counties. Always earnest and conscientious, her work in the schoolroom stands a fitting monument to her memory. Her illness at first was not thought to be dangerous, and she continued to care for mother until the disease developed into pneumonia. Her life was one of sacrifice, and she died a firm believer in Jesus' soon coming. The funeral was conducted by Rev. Price at the Congregational church, April 6.
GRACE CRANDALL.

HILL.—Died March 19, 1901, Orpheus B. Hill, aged 79 years, 11 months, and 19 days. He accepted present truth under the preaching of Elder F. I. Richardson, and united with the Seventh-day Adventist church at Sand Lake, Mich., in 1892. He was an earnest, devoted Christian, and rests in hope of seeing his Saviour at the first resurrection. Words of comfort were spoken by Elder Eugene Leland.
MARY E. HILL.

PAXTON.—Died May 17, 1901, of pneumonia, George Paxton, aged 73 years, a resident of the Bronx, New York City. He was a patient sufferer, and died with a bright hope of immortality. He was born in England, came to the United States in 1873, traveled in many States, and accepted present truth on becoming acquainted with it about eight years ago. Remarks were made at the funeral from Prov. 14:32.
L. T. NICOLA.

SWEET.—Died at Blockville, N. Y., April 19, 1901, of uremic poisoning, after nearly eight weeks of sickness, my dear mother, Ann H. Sweet, aged 34 years, 11 months, 23 days. She became interested in the Third Angel's Message in 1877, and shortly after was baptized. She fell asleep with the bright hope of a part in the first resurrection. Words of comfort were spoken by W. L. Brisbin.
FLORENCE SWEET.

McCLAFIN.—Died at Humbird, Wis., May 5, 1901, of pneumonia, Brother Elisha McClafin, aged 70 years, 11 months, 1 day. He became a Seventh-day Adventist about twenty years ago, and was one of the oldest members of the Humbird church. He passed away with a bright hope of eternal life. Two sisters and five children are left to mourn their loss. Comforting words were spoken by the writer, from Job 19:25-27.
H. L. HANSON.

ALLPHIN.—Died in Corvallis, Ore., April 3, 1901, of consumption of the bowels, Sister Mary Allphin, aged 68 years, 1 month, 16 days. Sister Allphin was a pioneer of the State, and also a pioneer in the work of the Third Angel's Message, having accepted the truth about twenty years ago. She loved the truth and lived a consistent life. She leaves six children to mourn their great loss. The funeral sermon, by the writer, was based on Isa 61:1-3.
R. D. BENHAM.

JORDAN.—Fell asleep in Jesus, Feb. 5, 1901, at Winona, Wash., of pneumonia, whooping-cough, and chicken pox, Orval Vernon Jordan, aged 6 years, 5 months, 16 days. Although heart-broken, we expect, if we follow the Lord in all things, to meet him in the resurrection morning. He talked much of the Lord's coming, asking many times when we thought it would be. Funeral sermon by Elder Smith, of Spokane.
GEORGE AND MINNIE JORDAN.

JACKSON.—Died near Lockland, Ohio, June 5, 1900, Levenia Carrington Jackson, wife of Benj. F. Jackson, an elder in the Lockland Presbyterian church, of which she was a member. Her Christian life was ripened into such perfect trust and resignation to the divine will; that the inspiration of her daily prayer was: "Heavenly Father, grant me such grace and resignation that to do thy will may be my meat and my drink." Funeral service was held at 10 A. M., June 8, in Lockland Presbyterian church. Interment was made at Spring Grove cemetery.
B. F. J.

KING.—Edith G. King, of Grand Island, Neb., died of typhoid fever, April 28, 1901, aged 18 years, 9 months. At the time of her death she was connected with the missionary training class for nurses, in Chicago. The Master's words, in John 11:25 were used by the writer in seeking to comfort the bereaved parents and friends. She was laid to rest at Central City, Neb.
J. W. BOYNTON.

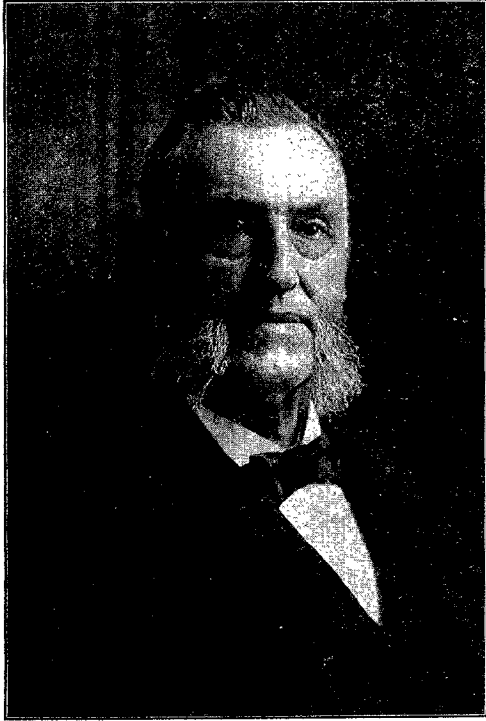
PLANTE.—Died near Tigerton, Wis., April 22, 1901, Hannah M. Plante, *nee* Petersen, aged nearly 31 years. She was struck by a limb falling from a tree near the house, which caused her death four hours from the time the accident occurred. She was converted when a child, and baptized at the age of fifteen, and had since lived a consistent Christian life. Her greatest desire was to do the work of her Master, and be a living witness to her friends and neighbors of the truth she held so dear.
L. A. PETERSEN.

CHILDS.—Died in Oakland, Cal., April 18, 1901, of heart-disease and dropsy, M. W. Childs, aged 70 years, 4 months, 18 days. The last nine or ten years of his life were devoted to the humble service of God, although he was in poor health. He expired suddenly while seated by the grate fire at the beginning of family worship. He leaves a wife, two sons, and two daughters, one of whom is the wife of Elder W. T. Knox. The blessed hope is the source of their comfort. Funeral services were held in Oakland; interment took place in Los Angeles.
H. A. ST. JOHN.

APPLEGATE.—Died March 22, 1901, at Indianapolis, Ind., of chronic nephritis, Sarah A. Applegate, daughter of Andrew C. and Mary A. Knight, aged 38 years, 10 months, 24 days. She and her husband accepted present truth about twenty years ago, and united with the church at Hutchinson, Kan., in which the deceased was a consistent member. Rom. 6:23 formed the basis of remarks by the writer, at Indianapolis. The remains were taken to Eagletown, Ind., for interment, where Elder L. Thompson spoke to the friends cheering words from Rev. 14:13.
A. L. MILLER.

ROACH.—Died in Battle Creek, Mich., April 1, 1901, Alfred T. Roach, aged nineteen years. Brother Roach accepted the message, and became a member of the Mansfield, La., church at its organization last October. Inspired by a heavenly zeal, his desire was to be trained for the Master's service, but his Heavenly Father chose that he should rest. Services were conducted by Elder McCoy and the writer. Interment was made at Oak Hill cemetery, Battle Creek.
S. B. HORTON.

ROBERTS.—Died in East Alton, Ill., April 21, 1901, Elder Ilas F. Roberts, aged 83 years, 11 months, and 12 days. He was born in the town of Durham, Me., May 15, 1817; preached his first sermon in Manchester, Ind., in May, 1838; began the practice of medicine in Tippecanoe Co., Ind., in 1848; crossed the plains with an ox team to California in 1850, where he worked, preached, and predicted medicine in Dallas, Polk Co. and the East in 1851; traveled in Central America during the summer of 1852; returned to California the same year, and drifted into Oregon; preached and practiced medicine in Dallas, Polk Co., and in Eugene, Lane Co., Ore.; returned to the East in 1857, and settled in Newport, Ky.; in the winter of 1859-60 moved to Jeffersonville, Ind., and was employed by the government to take charge of convalescents; was commissioned chaplain of the Forty-fourth Regiment of the Indiana Volunteer Infantry, in 1863; resigned commission in the army on account of sickness in family, and resumed the practice of medicine and preaching in Jeffersonville, Ind., until the fall of 1864, when he was sent to Oregon by the Board of Missions of the Episcopalian church; labored in Roseburg, Summerville, Ore., and afterward in Seattle, Wash.; was elected chaplain of the soldiers' home in the fall of 1893, and served them two years; made fifteen voyages at sea, preached in twelve States, traveling altogether over one hundred and twenty-eight thousand miles in his labors, and had scores of acquaintances in California, Oregon, Indiana, and other States. In February, 1901, he went to the St. Helena Sanitarium, Cal., where he received the kindest of treatment and was greatly benefited. He accepted the truth of the Third Angel's Message in 1877, and traveled thousands of miles, much of it on foot, preaching the soon coming of the Lord and warning the people to get ready. He left the sanitarium on or about April 15, arrived at my house April 21, very much fatigued; took to his bed, which was already prepared for him by his niece, my wife, where every attention was paid him until the end, which came very peacefully. He was full of hope and Christian courage, and was conscious to the last. May we be as ready as he to answer the summons when it comes.
SILAS G. COOPER.

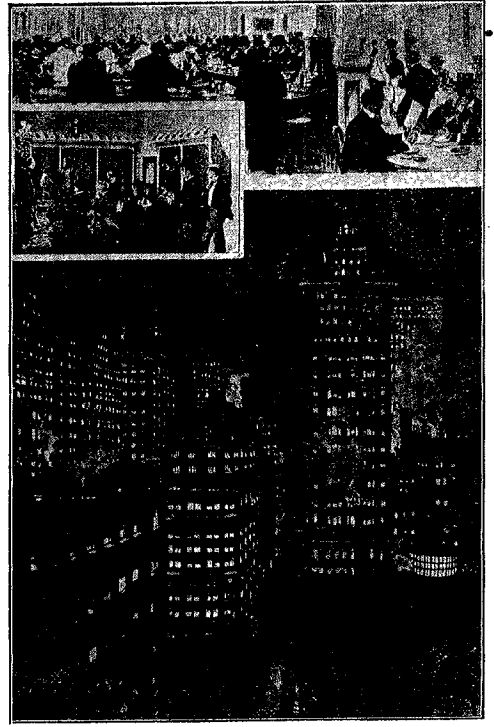


.....The..... Marvelof..... Nations

OUR COUNTRY;
Its Past, Present, and Future, and Its Place
in Prophecy,

BY ELDER URIAH SMITH,

Fifty years editor of the ADVENT REVIEW AND
SABBATH HERALD.



Night Scene of the Late Panic in Wall Street.

THE MARVEL OF NATIONS" was first issued twenty-five years ago, and more than a quarter of a million copies of this volume have been sold. The large circulation of the book demonstrates the demand for a work setting forth the broad, liberal form of our Government; the remarkable growth and progress of the nineteenth century in the arts and sciences; the development of the country's natural resources in mineral, agricultural, grazing, and timber lands; the great improvement of our agricultural resources, such as the production of corn, wheat, cotton, etc.; unlimited manufacture of iron, steel, lumber, cotton and woolen fabrics; the system of railway trunk lines traversing the country in every direction. Surely we are living in the time which is foretold in Dan. 12:4, the "time of the end," when

"Many shall run to and fro, and knowledge shall be increased."

There were more than a quarter of a million copies of the first edition of "The Marvel of Nations" sold. The paper used in the manufacture of these books, if each sheet was spread out, would cover a farm of more than 240 acres. The cloth used in the covers would carpet a surface 47 x 32 miles. If the books were laid end to end, they would make a path 31 miles long; and if piled one on top of the other, they would make a pyramid four miles high. Eternity alone will reveal the results accomplished by the sale of this wonderful book, in the way of circulating a knowledge of the times in which we are living, of the rapid development of our own country, and the knowledge and progress of the grand principles of truth portrayed in the Scripture, and their relation to and bearing upon the events which are now occurring "IN OUR COUNTRY."

The numerous calls for a revised edition of "The Marvel of Nations," have encouraged the author to undertake the work, and no pains have been spared in a careful revision of the text, in statistics, of the increase in the production and manufacture of articles, the discoveries in the field of art and science. The manner in which the author correlates the Third Angel's Message and the fulfillment of the prophecy as related to these events, **MAKES THIS WORK THE MOST DESIRABLE OF ALL TWENTIETH-CENTURY BOOKS.**

"The Marvel of Nations" will be a subscription book. No pains have been spared by our artists in preparing suitable and appropriate illustrations for the work. It will contain about 340 pages; 150 illustrations, colored emblem of OUR COUNTRY; table of contents; list of illustrations, and general index. Ready for delivery about midsummer. Price and exact date of delivery will be announced later. Will be printed in four languages, English, German, Danish, and Swedish.

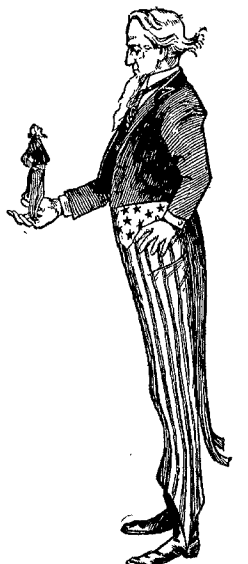
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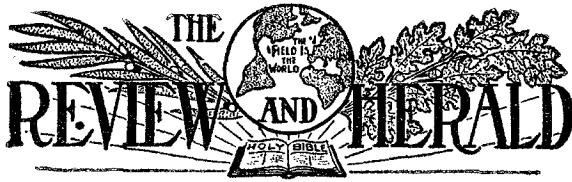
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BATTLE CREEK, MICH., MAY 28, 1901.

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Editorial Notes.

The article on "The Twins' Dark Birthday," in another column, is republished, by request, from the REVIEW of March 28, 1882.

APPOINTMENT.

NO PROVIDENCE preventing, Elder S. H. Lane will meet with the church at Otsego, Mich., June 1, 1901.

TO AUSTRALIA.

THURSDAY, May 30, 1901, there will sail from San Francisco, Cal., on board the "Mariposa," of the Oceanic Steamship Company, the following party, bound for Australia: Brother W. D. Salisbury, Elder Wm. Woodford, his wife and three children, Brother G. A. Snyder and his wife, Elder W. A. Hennig and his wife, Brother F. L. Chaney, his wife and child, Brother L. V. Finster and his wife, Elder G. A. Irwin and his wife, and Prof. C. W. Irwin and his wife.

ATTENTION!

We take pleasure in calling the attention of every reader of the REVIEW to the fact that Sabbath, July 6, is the time appointed by the General Conference Committee as a day of special prayer and consecration to the Lord for the work in foreign fields, and especially the Scandinavian field. On that day a special collection will be taken in every church for the Christiania (Norway) publishing house, which is being redeemed from the pit of debt. We wish to restore the house, once more to stand as the headquarters of our work in the Scandinavian countries. It has been the parent of all similar institutions in that country.

We believe that our brethren and sisters all over the land will come to the rescue; and while the people of the world are planning to have a good time the Fourth, in honor of our country's freedom, we want to be planning to save our money for the support of the work in Christiania. Do not forget to remember the work by your earnest prayers, as well as by a very liberal offering. Remember the date—Sabbath, July 6. S. H. LANE.

OFF FOR INDIA.

As the REVIEW announced last week, there is a moving out toward the fields abroad. This week a party of five sail from New York, en route to India. They are Prof. and Mrs. J. L. Shaw, Misses Annie Knight and Donna Humphrey (nurses and Bible teachers), and the father of Sister Shaw, Elder G. K. Owen, who goes to the field of service at his own charges. These workers go out believing that they are sent of God to the needy East. As I have just come from that field, and know the need and the anxiety with which the few workers are watching for immediate help, I wish in this case to express my thankfulness to God that He has called this little company to go at once. They have a grand field to work in, just because of the sin and the darkness. In India and China half the world is waiting to hear the message of preparation. The signs of the soon coming of the Lord cause many even of the heathen to expect some great, decisive event involving the fate of the whole world. Pray for workers, brethren, and rally to push the work into the regions beyond, and God will soon bring the triumph.

W. A. SPICER,

Cor. Sec. Mission Board.

AN EXAMPLE—AND A WARNING.

We have just received, from a correspondent in Ohio, an account of a terrible experience he has had with the workings of Spiritualism. The victim was his own daughter. The family were approached by this fatal delusion, at first, in easy stages, and with all manner of fair and delusive promises of happiness and power. The daughter was assured that she would easily develop into a complete and powerful medium, if she would only yield her will to the power which was seeking to control her. Not having had enough acquaintance with Spiritualism to be aware of its terrible nature and seductive influence, the desire to become a medium was encouraged by friends, and the inclination to Spiritualism was fostered. Under the promise of reaching what was held out to be the much-to-be-desired position of a medium, the daughter yielded up her will, and then suddenly found herself in the snare. The power which had assumed the guise of an angel, turned to that of a demon. But she could not throw off the hypnotic, devilish influence. It would seize her even in sleep, and impress her to do everything a demon could invent to ruin herself and injure the family. In two weeks she became a raving maniac, and has been treated at the asylums of Kalamazoo, Mich., and Dayton, Ohio, with apparently no hope of recovery. Her father has written an account of the case, and published it in pamphlet form, and desires to see it spread abroad, to warn others of the danger of dabbling in Spiritualism, hypnotism, Christian science, or any kindred delusion. The price of the pamphlet is twenty-five cents. Address Thos. I. Moore, box 275, Bradford, Ohio.

YOUNG PEOPLE'S WORK.

IN harmony with the resolutions passed at the General Conference, it has been decided, by the committee appointed to consider the matter, to devote special attention to the work for the young people, and to open a department in the *Youth's Instructor* in the interests of this work. This department will contain selections from the Testimonies, setting forth the duty of our young people to encourage one another in the Christian life, and to be a help and blessing to others. Suggestive outlines for Bible study and missionary study, suitable for young people's meetings, with live reports of actual work done, will also be given. Our brethren and sisters in the field and in the churches are urged to encourage the writing of such reports for our youth's paper.

All questions relating to this work should be sent to the corresponding secretary of the Sabbath-school Department, which has this work in charge, Mrs. L. Flora Plummer. Until further notice her address will be 1502 Third Ave. S., Minneapolis, Minn.

BEWARE OF IMPOSTORS.

THE apostle Paul threw out the caution to "beware of dogs." We may vary it a little, and say, "Beware of impostors." It is a pitiable thing that men will trump up a plea, generally on religious grounds, to filch out of our brethren and sisters means, merely to secure a living for themselves by fraud and imposture. Read the following from Elder C. H. Bliss, of Lovington, Ill., which we have just received from him:—

Some of our brethren are being imposed upon and wronged. There has been a traveling man in this State selling pencils. Being blind, and a good singer and also preacher, he is received by our brethren, and has been encouraged to preach, and has obtained money from them. When asked if he belongs to any of our churches, he replies in the negative, but makes some plausible excuse, and so is received. The last I knew of him he was living with a woman of questionable character, and both were claiming to be Seventh-day Adventists. I do not think them worthy of our help.

There is another, a lame man, going the rounds of our churches. He generally reports that his horse and buggy have been stolen, that they are out of town a few miles, and that there are five or ten dollars charges on the rig; and he wants to borrow that amount to redeem it. Some of our poor brethren have loaned him ten dollars or more, but what they loan him is never returned, as they never hear from him again.

Some claiming to be Adventists and generally pretending they are from Battle Creek, are traveling with patent rights or some article to sell. They will tell our brethren that they would like to board with them a few days. The brethren take them in, and they often leave without even thanking them for their kindness. Many of our brethren are poor, and work hard to support their families, and it is wrong that they be so imposed upon. C. H. BLISS.

We would suggest to our brethren that they insist on credentials, or some good proof of identity, from these persons, and take no excuse for the absence of such proofs, and that in such cases they extend them no favors of this kind. There is no excuse for brethren in good standing with our people to be out without means of proving their identity.—ED.

NOTICE TO SABBATH-SCHOOL WORKERS.

By the action of the recent General Conference, the Missionary Reading Circle and the Young People's Work were associated with the Sabbath-School Department of the General Conference. The members of the Sabbath-School Committee, meeting in counsel, have appointed Mrs. L. Flora Plummer corresponding secretary of the department. She will take the correspondence relating to these three lines of work, which are so closely related that their interests may be best fostered by having the correspondence united in the one office. Sister Plummer's Minneapolis address will be announced later. An article or series of articles will very shortly appear in the REVIEW, explaining the whole plan of reorganization, by which the local responsibility in all departments is placed upon the Union Conferences, while the work of these Conferences is unified by the departmental committees of the General Conference. A. G. DANIELLS.

SINCE 1892 has stood the authentic announcement of the plan of Pope Leo XIII that what the Church of Rome has done for other nations she will do for the United States, and, through this, for all humanity. It is, therefore, of interest to all to know just what she has done for other nations. This can be thoroughly known by reading pages 95-564 of the new book,

"ECCLESIASTICAL EMPIRE,"

where the whole story is told better than in any other book; because all that is in other books is concentrated in this. Get it,—874 pages; \$2.50 by mail. Address Review and Herald, Battle Creek, Mich.; Pacific Press, Oakland, Cal., or your State tract society.