

The Advent HOLY BIBLE IS THE FIELD OF THE WORLD AND SABBATH **REVIEW AND HERALD**

J. M. Aldrich 175
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.

"I WILL COME AGAIN."

L. D. SANTEE.

The Lord will come on some to-morrow,
For so the word of Jesus said,
When saints shall bid adieu to sorrow,
And earth shall no more mourn her dead.

This promise in our hearts we're keeping;
We've thought its meaning o'er and o'er,
That whether waking, or in sleeping,
We'll go with Him, and die no more.

We'll rise with Him where dwells no sadness;
But not alone, Oh, not alone!
For in the songs of joy and gladness,
We'll recognize familiar tones.

The friends best loved are reunited,
With more than old-time tenderness;
The starry eyes of hearts delighted,
Will look in ours to cheer and bless.

And when we muse on that glad meeting
With those we lost, mid tears and pain,
We pray: "O God, awake the sleeping,
And bring them to our arms again.

"Hasten the time when, nature failing,
Shall usher in the day sublime,
When strong o'er all His foes prevailing,
The Lord shall come the second time."

SIN AND ITS RESULTS.

MRS. E. G. WHITE.

THE question is asked, How is the existence of sin reconcilable with the government of a wise, merciful, and omnipotent God? Why was sin permitted to enter heaven? Why was it permitted to take up its abode on the earth to cause discord and suffering?

It certainly was not God's purpose that man should be sinful. He made Adam pure and noble, with no tendency to evil. He placed him in Eden, where he had every inducement to remain loyal and obedient. The law was placed around him as a safeguard.

Evil originated with the rebellion of Lucifer. It was brought into heaven when he refused allegiance to God's law. Satan was the first lawbreaker.

God created Adam, and placed him in the garden of Eden. He told him that if he ate of the tree of the knowledge of good and evil, he must surely die. Satan came to our first parents in the disguise of a serpent, and tempted them to disobey, telling them that if they ate the forbidden fruit, they would be as gods. They yielded to him. Thus sin entered the world.

God had power to hold Adam back from touching the forbidden fruit; but had He done this, Satan would have been sustained in his charge against God's arbitrary rule. Man would not have been a free moral agent, but a mere machine.

The law was given to man in Eden, "when the morning stars sang together, and all the sons of God shouted for joy." But sin entered the world. And during their years of bondage, the children of Israel lost sight of the commandments. God delivered His people from bondage, and from Mount Sinai proclaimed to them His law. Look at this law. It is God's holiness made known. It is an expression of God's goodness; for it makes known what the Creator expects from His creatures.

The law of God is immutable. Were it otherwise, no confidence could be placed in his government. God rules the world in omnipotence, and all that His love inspires He will execute. He who rules the world in wisdom and love is a God who changes not. He does not abolish to-day that which He enforced yesterday.

Through all the ages Satan's work has been the same,—to make of none effect the law of God. He has infatuated men and women, leading them to mistake darkness for light, and error for truth. He began this work in heaven, and ever since, he has been trying to deceive. He tells men and women that God has abrogated all law, and will now open the gates of heaven to transgressors. He declares that his expulsion from heaven was a severe and uncalled-for action, and that those he led in rebellion may now enter into heaven; for his effort to abrogate the law has been successful, and God's government has been changed. But were this so, Satan would have done on earth that which he attempted to do in heaven, and he would therefore be entitled to the throne of heaven as the chief ruler.

Those who accept Satan's reasoning are terribly deceived. They accept a position which has no true foundation. God is unchangeable. He is satisfied with nothing short of perfect obedience. Perfection is the only title which will gain admittance to heaven. The law is the only standard of character.

The law of God and the law of Cæsar have come into collision, and will come into collision again. The question we have to answer is, Shall we obey God, or Cæsar? A great movement is now on foot to put the first day of the week in the place of the day God has sanctified and blessed. Satan works under a guise of religion, and guided by him, the professed Christian world will be very zealous in working against the law of God. Satan is leading men and women to complete the ruin he began in heaven. He is willing for the world to declare

that the calamity by land and sea and the destruction by flood and fire, are because Sunday is desecrated. Herein lies his deception. He is well pleased when men and women exalt Sunday; for he has been working for centuries to place the first day of the week where the seventh should be. Of those who so zealously carry out the enemy's designs, God will inquire, "Who hath required this at your hand?" "To obey is better than sacrifice, and to hearken than the fat of rams."

Men say in regard to the Sabbath, "It makes no difference what day we keep, provided we keep the seventh part of time. How dare they substitute the word of man for the word of God? How dare they lead their fellow men away from obedience to the Creator? The Sabbath is God's memorial of creation, and had it always been observed, there would never have been an infidel or an atheist in our world.

Let man with his human theories step aside. Let the divine voice be heard, saying, "Ye shall keep the Sabbath therefore; for it is holy unto you: . . . it is a sign between me and the children of Israel forever."

Many commit themselves to a course that insults the Spirit of God, and that in the face of the convictions of conscience. They make a free choice of the wrong side. They rebel against God. Mercy is despised, and justice defied. They become spiritually palsied, not because they cannot submit to God, but because they will not. Their feet are set in the way of the froward, and they have no desire to turn back.

The flood which came upon the old world proclaimed the verdict, Incurable. The overthrow of Sodom declared the existence of a far-reaching corruption beyond the hope of recovery. Christ declared, "As it was in the days of Noe, so shall it be in the days of the Son of man." "Come out from among them, and be ye separate," is the call, "and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters."

The law of God is made void, and God calls upon us to stand in defense of the truth. Satan is a powerful general. He had a long experience in the heavenly courts; and he knows how to mingle right sentiments and principles with evil. He knows how to misapply and wrest the Scriptures. Herein lies the power of his deception. Thus he deceives men, and seeks to obliterate the line of demarcation between believers and unbelievers. God calls for faithful Calebs, who will stand firmly and steadfastly at their post of duty.

Our work is aggressive. We need the heavenly anointing, that our spiritual eyesight may be clear. We are living in the last remnant of time. Truth is now to be sought for as hidden treasure. The commandments of men have taken the place of the commandments of God. The Lord calls upon His workmen to watch and work and pray. Precious truths are to be recovered from the human traditions under which men have buried them. God desires His people to show a constantly increasing interest in the

things of eternity. He desires us to value more highly the favor of His friendship. Let us not become Satan's agents to belittle the solemn, important truth which we profess to believe. Let us not show an evil heart of unbelief in departing from the living God.

God did not give His only begotten Son to die on the cross of Calvary in order that man might have liberty to transgress His law. He did not pay such an expensive price to make His law null and void. The falsehood that Christ died to abrogate the law originated with the enemy of all good. By giving His life for the life of the world, Christ placed the immutability of the law of God beyond controversy. His death on the cross is an indisputable testimony that not one jot or tittle of the law shall ever fail. Hear the words of the Saviour, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." The disobedient will never find entrance there. "But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

God weighs every man in the balances of the sanctuary. In one scale there is placed the perfect, unchangeable law, demanding continuous, unswerving obedience; if in the other there are years of forgetfulness, of selfishness, or rebellion and self-pleasing, God says, "Thou art weighed in the balances, and art found wanting." But Christ has made it possible for us to keep the law. He lived on this earth a life of perfect obedience, that His righteousness might be imputed to us. To us is given the glorious assurance that though we have fallen through disobedience, we may, through the merits of the Son of God, hear the words, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

"UNTIL THE TIME THAT HIS WORD CAME."

T. E. BOWEN.

"He sent a man before them, even Joseph, who was sold for a servant: whose feet they hurt with fetters: he was laid in iron: until the time that His word came: the word of the Lord tried him."

Joseph's experience contains many important lessons for us, upon whom the ends of the world have come. Joseph was without blame in being sold for a servant. He was "about his father's business" when cruel hearts conceived his captivity. He went into the dungeon in Egypt, in innocency, faithfully maintaining his integrity with his God. Why should God permit such seemingly evil things to come upon so faithful and pure a servant as he? — Oh, God had a purpose, high, precious, and exalted, which He was working out, not only for Joseph, but for the entire seed of Abraham in the earth! None but himself knew that purpose either. It was not revealed even to Joseph.

The word of God was trying him. Until the time — God's time — came for deliverance, Joseph was left in the dungeon. He would have been glad of liberty, and doubtless pleaded earnestly with his God to release him. But the word was deferred three long years. At last the message from heaven came; it was enough. Joseph was fully tried, Egypt was ready, and "the king sent and loosed him." Joseph's career after that was one of royalty in the greatest nation of earth; but God had tried His servant, and the idolatries and luxuries about the throne could not move him from his loyalty to his God.

Faith and patience are ours to exercise, while

the purposes and times are in the Father's hands. It needs the infinite wisdom of God to suit the purposes and times to our best good. He only knows when our tryings (trials) have accomplished their work. "Here is the patience of the saints." "Knowing this, that the trying of your faith worketh patience." And we are exhorted to "let patience have her perfect work," that we "may be perfect and entire, wanting nothing." As we are brought more and more into the fiery tryings of these last days, we shall better understand what this patience means. May the Lord grant that, like Joseph, we shall humbly and patiently wait for the "time that His word" shall come to bring deliverance.

THE ALL-SUFFICIENT WORD.

W. A. SWEANY.
(Wadena, Minn.)

"BUT continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith, which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:14-17.

These words correct the idea, so prevalent in the world, that the Bible deals only with spiritual things, and that Christianity consists merely of religious exercises, such as attending public worship once or twice a week, preaching, praying, singing, etc. Christianity consists of the right doing of every act of life. Whether therefore ye eat, or drink, or whatsoever ye do, in word or deed, do it heartily, with thy might, in the name of the Lord Jesus, to the glory of God, giving thanks in all things, unto God and the Father by Him. 1 Cor. 10:31; Col. 3:17, 23; Eccl. 9:10; Eph. 5:20.

The Bible, which contains "all things that pertain unto life and godliness" (2 Peter 1:2-4), supplies every need of human experience, so that he who studies to show himself approved unto God in everything he does, will indeed be "a workman that needeth not to be ashamed." 2 Tim. 2:15.

Whether in the pulpit, office, shop, kitchen, field, or wherever our work may be, there is instruction in the Bible, which, when taught, interpreted, and applied by the Spirit of God, will enable us to do everything just right, thus making us perfect, and thoroughly furnishing us unto every good work.

When we receive the Holy Ghost, He will teach us all things (John 14:26), and guide us into all truth (John 16:13), which is contained in His word. John 14:26; 17:17. Then we shall be "filled with the knowledge of His will," and the ever-present Spirit will bring to our remembrance those things that He has taught us, and thus we shall be enabled to "walk worthy of the Lord unto all pleasing, being faithful in every good work, and increasing in the knowledge of God." Col. 1:9-11.

Let us, then, "search the scriptures," and "meditate upon these things;" giving ourselves wholly to them, that our profiting may appear to all. John 5:39; 1 Tim. 4:15, 16. "And this I pray, that your love may abound yet more and more in knowledge and in all sense; that ye may try the things that differ; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil. 1:9-11, margin.

We believe and teach that the Bible is an up-to-date book, dealing with all the events and subjects that concern man, and that agitate the

public mind, in religious, social, financial, and political circles, and that it is the only source of reliable and infallible information in these things. But let us not forget that our greatest need is, not to be thoroughly posted in, and familiar with, the great questions of the hour,—although this is indeed desirable,—but rather to be able to discern and do our duty in the every-day affairs of life, in the seemingly unimportant, but really all-important, little things, "for on the right performance of little things hang great results." "Let him that thinketh he standeth, take heed lest he fall." Standing, as we are, on the very border of the eternal world, surrounded with perils and dangers greater than have ever before beset the people of God, we need to put on the whole armor of God, that we may be able to stand against the wiles of the devil, quench all the fiery darts of the wicked, and having overcome all, to stand. Eph. 6:11-19. The word of God alone is able to build us up, and give us an inheritance among all them that are sanctified. Acts 20:32.

REPENTANCE AND CONVERSION IN THE LIGHT OF GAL. 6:7.

ELMER F. OTIS.

God has but one purpose in allowing a man to reap the evil that he has sown. It is to correct his wrong doing. If corrected, Christ bears the reaping; but if otherwise, the intended blessing becomes in the eyes of the disobedient one a punishment. "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee." Jer. 2:19.

We know that God absolutely controls the amount of reaping. He allows a man to suffer just so far as it is necessary to lead him to correct the evil of his ways. "I will correct thee in measure, and will not leave thee altogether unpunished." Jer. 30:24. As soon as the man recognizes and repents of the evil of his course, Christ assumes the consequences of his bad sowing. The reaping that follows man's sowing is God's only means by which He can correct the evil in man's life as well as reward the good. "When thou with rebukes dost correct man for iniquity." Ps. 39:11.

As soon as one realizes this fact, he is led to conclude that "the goodness of God leadeth . . . to repentance." Rom. 2:4. It leads to repentance because God rebukes (punishes) the sinner for the sole purpose of revealing to him God's love.

Then what is repentance and conversion? We may say that it is the recognition that we have wandered from the right. But it includes still more. It is also the process by which we return to right ways; that is, to God. "Let the wicked forsake his way, . . . and let him return unto the Lord." Isa. 55:7, 8. It then simply remains for the sinner to surrender his will to be used of God; for He says, "Let the wicked . . . return unto the Lord." Then he is in an attitude where the Holy Spirit can fully use his mind and body in doing righteously.

Ezekiel says: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." Eze. 18:30. "God looketh upon man, and if any say, I have sinned, . . . and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light." Job 33:27, 28. On the day of Pentecost, Peter said: "Repent, and be baptized, . . . and ye shall receive the gift of the Holy Ghost." The Spirit of God is waiting for the repentant sinner to surrender his will. When this is done, then the latter rain will come down in its fullness, simply because men are not controlling themselves, but are being fully controlled by God.

As a result of true repentance, we are not only lifted into a higher sphere, but we obtain power to help others out of their difficulties. The

apostle Paul forcibly expressed this truth before King Agrippa when he said, "But [I] showed . . . that they should repent and turn to God, and do works meet for repentance." Acts 26:20.

Let us not be satisfied with a partial experience. Shall we not claim that faith which works by love? When we do this, God can give us a grand experience.

CHRIST'S SECOND COMING.

RENA SEAT.

(Trinity Mills, Tex.)

ONE of the most solemn, and yet glorious, events spoken of in the Bible is that of Christ's second coming to complete the great work of redemption. A precious, joy-inspiring hope is given in the promise of His appearing, who is the resurrection and the life, to bring home again His banished.

The doctrine of the second advent is the very keynote of the sacred Scriptures. From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the promised One to break the destroyer's power, and bring them again to the lost paradise. Holy men of old looked forward to the advent of the Messiah in glory, as the consummation of their hope. Enoch, only the seventh in descent from the dwellers in Eden, he who for three centuries on earth walked with God, was permitted to behold from afar the coming of the Deliverer. "Behold," he declared, "the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14, 15. The patriarch Job in the night of his affliction, exclaimed, with unshaken trust: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: . . . in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:25-27.

The coming of Christ to usher in the reign of righteousness, has inspired the most sublime and impassioned utterances of the sacred writers. The poets and prophets of the Bible have dwelt upon it in words glowing with celestial fire. The psalmist sang of the power and majesty of Israel's King: "Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: . . . He shall call to the heavens from above, and to the earth, that He may judge His people." Ps. 50:2-4. "Let the heavens rejoice, and let the earth be glad . . . before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth." Ps. 96:11, 13.

The prophet Isaiah says: "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." "Thy dead men shall live, together with my dead body shall they arise." "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 26:19; 25:8, 9.

"WHEN we see the bow in the cloud, we can think that God himself is looking at the same token of His covenant, and He will remember us in all our afflictions and perils, as He remembered Noah. Let the tempest rage, and all earthly calamities sweep over us in resistless storm, still we can hope and rejoice if God will hang out His bow of promise and of peace upon the cloud, to show us that He is thinking of us, and that our deliverance shall come in the fullness of time."

TRUTH IN SONG.

Will you send out the gospel of Jesus Christ,
In harmony true and strong?
Will you send out the message to suffering man,
Embodied in sacred song?

Oh, much has been spoken and written and sung,
And error has thus been taught!
On the wings of song has been carried along
A message with error fraught.

The good and the true must be written and sung,
Pure words from the Scripture page.
The power of the Spirit His message will seal
As truth for the present age.

Then write ye and sing in the strength of the King,
Inspired by His living touch;
And give to the world, with love's banner unfurled,
The message ye love so much.

In the power of the Spirit, with fire-touched
thoughts,

In wondrous rhythm and ring,
You can write, when inspired, all your God desired;
In the power of His truth, for age and for youth,
Your words shall carry along

The message of Jesus, the gospel of life,
Embodied in sacred song.

—Selected.

GIDEON'S ARMY.

A Type of God's People To-day.

CHAS. T. EVERSON.

(Millville, Cal.)

It seems strange to us, as we read the history of the Israelites, that they should so often fall into idolatry when under a government instituted and directed by God. But this is the history of mankind from the beginning, and it will always be so; for "narrow is the way, which leadeth unto life, and few there be that find it."

During any period of the world's history when the Lord sifted the real Christians from among the mass of professors and non-professors of religion, we find the number of true believers exceedingly small. In the time of Noah it was only eight persons. In Sodom and Gomorrah there was really only Lot; for the rest of the family were hurried out on his account. In the time of Elijah the whole nation of Israel could produce seven thousand men; while in Christ's time the number was indeed small. At the time of the Reformation, Luther stood almost alone. Jesus, speaking of His second coming, asks the question: "When the Son of man cometh, shall he find faith on the earth?" The Testimonies have said that "not one in twenty whose names are registered upon the church books is prepared to close his earthly history, and would be as verily without God and without hope in the world as the common sinner. They are professedly serving God, but they are more earnestly serving Mammon." If among those who are living in the blazing light of the gospel, the vast majority are serving the gods about them,—mammon, or money,—what can we expect of the children of Israel, who had sojourned for hundreds of years in the midst of idolatry? He who departs in the least degree from God, naturally follows the customs of his surroundings.

The love and forbearance of God are exceedingly great. He is "not willing that any should perish, but that all should come to repentance." But God's forbearance and goodness are misconstrued by many as an indication that God is pleased with their present course of action. So the Jews viewed it; for instead of the goodness of God leading them to repentance, they concluded that if God was not pleased with them, He would not shower so many blessings upon them. This we are in danger of doing at the present time. Instead of thinking that we are a favored people because God has given us so many special Testimonies, we ought to conclude that we have received them because we are neglecting

to study the truth for ourselves; for it is all in the Bible.

At the time when Gideon is brought to view in the Scriptures, the children of Israel were in subjection to the Midianites. God allowed them to be conquered by this people in order to show them their utter helplessness without Him, that they might see the error of their ways, and return to Him. While these trials were no doubt exceedingly sore to them, yet God mercifully allowed trials to come, as this was the only way in which He could aid His people. But immediately when they realized their helplessness and called upon God, He was ready to deliver them. God is not only always ready, but is yearning to help the sinner; for He says, "Before they call, I will answer." When the sinner is turning his thoughts toward the Father's house, God is already answering him, for it is He who gives him a desire to return home. Before the prodigal could make his confession, the father had already answered his desire, and that more abundantly than he could have asked.

The reason for the Lord's choosing Gideon to do the work of leading His people to victory is found in Gideon's own words. When the angel came and spoke to him, he answered: "Where-with shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house." Here was a man who realized his inability and unworthiness, and therefore God could use him. There are two reasons why God cannot use a self-confident man: if God should give him victory, he would take the glory that belongs to God to himself, and this would hinder the people from seeing the Lord's power, and being drawn to Him. It would also so exalt the man that he would be in danger of losing his own soul.

That Gideon might be sure that God had called him to lead the Israelites to victory, he asked that he might prove it by placing a fleece on the ground, and that the fleece might be wet in the morning and the ground dry, and that the next morning the conditions should be reversed. It seems that God was not at all displeased with Gideon's request, but granted it to him.

God gives to us the privilege of proving Him, and ascertaining for ourselves that He will do whatever He has said. He says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Here God gives every one an invitation to prove Him, and see whether He will not do what He has promised. He does not ask any man to accept Him upon another's testimony, but He says, "Taste and see that the Lord is good." A person might try ever so hard to explain to another how honey tastes, but he could not make the other understand it; but he who tastes for himself knows more about it than any one can tell him. So it is with salvation. One cannot appreciate its sweetness till he tastes and proves it for himself.

When Gideon made a call for volunteers to throw off the yoke of oppression, there was a good response made; for thirty-two thousand men assembled. But this was a small company compared with the vast army of the Midianites. But still God said they were too many. There were too many of the wrong kind. These were not men who were really ready for battle, but from a sense of duty they had assembled. This is evident from the fact that when those who were afraid were asked to leave the ranks, twenty-two thousand went home. Still, the Lord said, "The people are yet too many." Many who remained were such as should have gone with the twenty-two thousand, but were ashamed to own up to being afraid. So God himself had to rid the army of these in such a manner that they could not know just what method of drinking

water God desired. But it was not without its significance; for even in such a simple matter as the drinking of water the natural disposition asserted itself. Those who were rejected displayed what was in them by this simple act: they got down on both knees and lapped the water. Their natural disposition was to be engrossed in themselves. They took a comfortable position, and cared nothing for the enemy, only for self-gratification and comfort. On the other hand, the ones whom the Lord chose were minutemen. They drank simply to sustain life, and were ready for action at any time. They knelt on one knee and lapped, putting their hands to their mouth; they could look ahead, and be ready for battle in a moment.

God wants minutemen to-day. He could have used the thirty-two thousand to win the battle as easily as the three hundred, if they had all been like the three hundred. God desires to use every man in His army that is available. But He can do more with three hundred than with thirty-two thousand who are not trusting Him. If God had taken into battle the entire army as it was, the three hundred true followers would probably have been scattered among the others; and as soon as the fearful ones saw the enemy, they would flee, and no doubt carry the three hundred with them, and thus the battle be lost. But God wanted the true men to stand together, unencumbered by material that was worse than useless. Then they could not but win.

God has an army to-day that is fighting His battles. But they, too, are too many. Not too many numerically, for it has not reached the number to be attained,—one hundred and forty-four thousand,—but there are too many of the wrong kind. The Lord says that we are in the shaking time, when this army is being reduced. Not one in twenty are really ready for the final conflict. Some, like the men of Gideon's army of old, will withdraw themselves from the army, and are doing so. Others, God will have to shake out by a test whereby they cannot longer live under a cloak of deception. But there is no necessity for any one to leave the ranks or be shaken out, if he will become right before God. God is no respecter of persons, and He will make up the number from the ones who are now in the army if they will let Him. But He cannot allow those that are fearful, or those who must carry all the comforts of the world with them, to remain in the army.

If God should leave all in the army in the condition they are in at present, when the persecutions begin, and we are imprisoned and are compelled to flee to the mountains, and live in the caves, what would the fearful and the ease-loving among us do? They would forsake the army, and perhaps discourage the honest ones. Persecution would be waged more severely against the true followers, as the opposers would see that some relent under persecution. This would lead them to suppose that they could likewise easily conquer the rest. Those who loved ease and high living, would murmur and sow discontent when they were compelled to live in solitude and discomfort and partake of only bread and water. So God, in justice to both the true and the untrue, must shake out those that are unwilling to surrender all.

The only instruments that the three hundred used to conquer the vast host of the Midianites, were a lamp in an empty pitcher, and a trumpet. Of course it required faith to go out without a sword or armament of any kind to meet such a vast army. If a company should attempt such a thing to-day, they would be regarded as fanatics of the worst type. But all it required was the faith to go and stand where God placed them; then they did not need to fight at all: the enemy destroyed themselves. The men who will go through to victory and stand upon the sea of glass, shall be likewise equipped. Gideon's army's equipment is but a type of the real, which

is brought to view in 2 Cor. 4:7: "For we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Here a person is compared to an earthen vessel that contains the power of God.

As Gideon's army of old had empty vessels which contained a lamp, or a light, so we are to be empty earthen vessels, with the light of the Holy Spirit in us. Then, however bright the light shines, we shall remember that it is the light that is shining, and not the earthen vessel. We shall always know that we are simply earthen vessels, and all the glory is due to the light—the Spirit of God—which fills them. When we learn the lesson that the excellency is all of God, and that we are nothing and never will be anything, then we are ready to battle in the final conflict, and to come out victorious. Then we shall be prepared to sing the song of victory through the power of Christ, for we shall realize that He is all and in all. When we become empty of self, and filled with the Spirit of God, then the battle will be won by standing still and seeing the glory of God. Now is the time to get ready.

AS HE HATH COMMANDED.

D. A. BALL.
(Ellicottville, N. Y.)

"EXAMINE yourselves, whether ye be in the faith; prove your own selves," is the exhortation of Paul in 2 Cor. 13:5.

Criticising others will sap our spirituality, but we may reserve the right to criticise self; and if our actions are compared with the Word, where God's requirements are found, we shall be profited by it.

The devil is clever at counterfeiting, and is highly pleased that mankind should have a form of doctrine, and the nearer it resembles the genuine, the better satisfied he is with it. I am sometimes surprised to see how numerous his incursions are, how cunningly they are devised, and how well mankind is satisfied with them.

The Sabbath is one of the fundamentals of religion,—the test of loyalty to God. The devil sees there would be no hope of success if he should try to induce men to give up the observance of a day, so he selects a day which is just as far from the one the Lord has named as possible; for the Lord has selected the last day of the week, while Satan has chosen the first,—six days apart from the nearest point. God says, Work six days, and rest the seventh; Satan says, Rest one day, and then do the work. After he has instilled it into the minds to do this, he will inspire men to come to the defense of it by infusing his own spirit into them; and when their pet theme is assailed, and they are unable to meet the argument with a "Thus saith the Lord," they clamor for law to compel men to act as they desire them to.

Now do you regard this as too strong ground to occupy? Let me refer you to two scriptures, Ex. 20:8-11 and Mark 16:1, 2. The former makes the day definite in the Old Testament, and the latter in the New; for none who read can fail to see that the Sabbath passes in the New before the first day begins.

Baptism is laid down by Paul in Hebrews as one of a quartet of doctrines that compose the foundation of the Christian religion. Here again, instead of trying to uproot the foundation, Satan tries the easier way, that of counterfeiting, and in this he has succeeded better in name than in nature; for while baptism was to represent the burial of Christ and His resurrection from the dead, we find nothing in the nature of sprinkling which would remind one of the event that it commemorates. The Lord's estimate of this ordinance will be seen in Luke 7:30. The Pharisees and lawyers, in rejecting it, rejected the counsel of God, against them-

selves and there is danger of our doing the same thing in this day of increased light and knowledge.

The Lord's Supper is another ordinance of the New Testament, and the wisdom of God is seen in selecting the emblems to represent the bruised body and spilt blood. No one can look upon the red wine without being reminded of crimson blood; and the bread is just as appropriate to represent His body. The bread is made of grain, which grows out of the earth; the body was formed from the ground also. You sow a kernel of grain, and all you get out of the seed sown is the life. Christ says, in John 12:24, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

There is danger of our ignorantly falling under the censure of the Lord, as expressed in Mal. 1:7, where He says, "Ye offer polluted bread upon mine altar." Then we to-day will use the words of ancient Israel, "Wherein have we polluted thee?" Paul says Christ is our passover, sacrificed for us. Anciently the Israelites were to subsist upon unleavened bread while they observed the feast. Leaven, being the result of a decaying process, cannot well represent the body of Christ, as He was not dead long enough for corruption to take place. Fermented wine also shows corruption in the thing it represents,—a thought too repulsive to be entertained in the mind for one moment.

The Spirit of the Lord tells us that leavened bread must not be used to commemorate the Lord's Supper; and in the light of the foregoing, we can see why it is not to be used.

Many are perplexed to know what to do with the fragments that remain; for there is always some left. In the institution of the Passover, the Israelites were told to burn with fire that which remained. Ex. 12:10. And again we read: "If aught of the flesh of the consecrations, or of the bread remain until the morning, then thou shalt burn the remainder with fire: it shall not be eaten." Ex. 29:34.

Let us ascertain just what the Lord wishes us to do, and then to do it in every minutia, thus honoring Him; for it is the willing and obedient who shall eat the good of the land.

THE GOLDEN RULE.

M. G. HUFFMAN.

"THEREFORE," says Christ, "all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." In this short sentence is summed up all that is contained in the law and the prophets,—do unto others as we would have them do unto us; or, in other words, "Love thy neighbor as thyself;" for love is the fulfilling of the law. This is generally known as the Golden Rule, called thus, perhaps, because it contains the precious gem of all righteousness, and, like gold when separated from the dross, is pure and undefiled, and will doubtless, if faithfully lived up to, give us an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

How different from the teaching of Christ is the natural order of things! The carnal heart is in direct opposition to this rule. It is painful, to say the least, to see some who profess to be of those of whom it is said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus," walking in direct opposition to the plain teachings of Christ.

Christ said, when asked which was the greatest commandment in the law, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second

is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

If we obey the golden rule, we shall be found in harmony with the principles upon which rests the eternal throne of Jehovah; namely, love to God, and love to our fellow man. Not until we are willing to grant unto others license to speak evil of us, or to defraud us in any way, are we at liberty, according to the golden rule, to say or do anything that would be detrimental to the reputation of a brother or sister. David once asked the question, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" Mark the answer: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." What is it to take up a reproach? It must be to believe an evil report against a brother or a sister, and be ready or willing to carry the same to others, by which means the story grows and is magnified until, perhaps, it becomes necessary to call in the brother or sister who is thus censured, and ascertain, if possible, what awful crime has been committed; after a long, preliminary trial, the court adjourns until another time, having reached no definite conclusion.

By such a course souls have been discouraged, the cause of Christ has been reproached, and angels have been made to weep. All this might have been avoided by heeding the injunction of our Saviour: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." This is the golden rule. How often we are found taking just the opposite course!

Instead of following the injunction of our divine Master,—going to the brother, if we feel as if he has made a mistake, or has been overtaken in a fault, and trying, if possible, to restore him in the spirit of meekness,—we take part in criticising and magnifying the faults of the accused. We act upon the theory that every source of information should be guarded, so that the brother should never know the source of the false information. But if the brother happens to hear of the stories afloat, and makes inquiries concerning them, he is asked to believe that no harm was meant, only his good was at heart.

No one can manufacture an excuse large enough to justify him in taking a different course from that which God has laid down in His word. Therefore, "if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." This is the golden rule. It is just what we should like to have our brother do to us; if we were to do this, acquainting ourselves with all the circumstances under which the brother or sister is laboring, we should often be led to change our minds very materially.

Why do we behold the mote in our brother's eye, but fail to discern the beam in our own eye? Let us heed the admonition of Christ, and first cast the beam out of our eye; then, and not until then, can we clearly see to cast the mote out of our brother's eye. Our profession will avail us nothing in the end, unless we get out of the miserable business of mote-pulling, and criticising, and learn to love one another; for thus we read, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God loveth his brother also." "Put on therefore," says Paul, "as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any have a quarrel against any: even as Christ forgave you, so also do ye." "Finally, brethren, whatsoever things are true, whatsoever things

are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." "And above all these things put on charity, which is the bond of perfectness."

By beholding we become changed—transformed into the likeness of that which we behold. May the Lord help us who claim to be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," to rise above the vain things of this life, and attain to that position where we can receive the help that will enable us to overcome.

OUR PRIVILEGE.

A. WEEKS.
(Lakeview, Mich.)

It is the privilege of every one to know, at all times, that he is "kept by the power of God through faith unto salvation ready to be revealed in the last time." The Lord certainly wishes us to have this power, and bestows it upon every one who exercises faith for it. Then surely we need not sin, even though of ourselves we are weak. If Paul could say, "When I am weak, then am I strong," because the power of Christ rested upon him, so can we.

It is our privilege to believe for "grace to help in time of need" as well as for "remission of sins." The Lord is desirous that we should not be overcome by temptation. He is faithful, and will not suffer us to be tempted above what we are able to bear, but will with the temptation make a way of escape. Then let us by living faith commit all into His hands, trust Him implicitly, believing that He bestows upon us the keeping power of His Holy Spirit.

"According to your faith be it unto you," said the Saviour to the two blind men; and as He touched their eyes, they received sight. The same is said to us in the struggle against sin. The power of God is ours, if we live for it. The fullness of the power of the Holy Spirit is awaiting our demand and reception. We should earnestly pray for it, believe for it, and open the door of our hearts wide for its reception.

Our Saviour encourages us to ask for it. He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

What more could our Lord say to us to show the certainty of our receiving the Holy Spirit if we seek for it with earnestness of soul? Is it not true that as we draw near to God, He breathes upon us, saying, "Receive ye the Holy Ghost"? O let us open the door of the heart by faith and welcome the heavenly Guest! Then "sin shall not have dominion" over us. "These things write I unto you that ye sin not."

Praise God for His keeping power. May all who love the Lord, receive the Holy Spirit in all its fullness without delay. Why not?

"LET not your heart be troubled; ye believe in God, believe also in me." Though the heavens were removed, and the earth should fail, and all other supports give way, on Christ, the everlasting rock, the soul can find a sure and safe foundation."

FORGIVENESS.

BELLE BECK GIBSON.
(Victoria, British Columbia.)

"FORGIVE us our debts, as we forgive our debtors," is in the very heart of that wonderful and immortal prayer taught by our Saviour to His disciples while He walked up and down this earth, a man among men, and the principle it embodies is set forth in the holy Word as of great importance to those who seek eternal life. Without forgiveness of sins, we can never hope to meet a sinless God in peace; and our forgiveness depends upon our forgiving our brother. "For if ye forgive men their trespasses, your Heavenly Father will also forgive you."

Can we, who are debtors to God's holy law, hope for forgiveness from an offended God if we refuse forgiveness to our fellow men? Take the parable of the servant who owed his lord ten thousand talents: "But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him *an hundred* pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. *And he would not:* but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Some will say, "O, well, he never asked me to; when he confesses to me, then I will forgive him." Is this Christ's instruction? Let us see: "When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses." Mark 11:25. Here the thought is not whether men have confessed to us, but whether we have aught against another. Then follows the result of refusing to forgive: "But if ye do *not* forgive, neither will your Father which is in heaven forgive your trespasses." Again, in Luke 6:37, "Forgive, and ye shall be forgiven."

"Well, I can forgive, but I cannot forget," some one says; but the Lord says: "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." After we have made our confessions to Him, does He, every time He looks upon us, think how we have wronged Him, and feel that we are still guilty? How many times, when one who has sinned against us, and afterward repented and asked forgiveness, we profess to forgive, but whenever we see him, we think of that sin, and sometimes even speak of it to others, thus keeping it ever fresh in our minds.

Praise the Lord, He does not thus forgive; for He casts our sin behind His back (Isa. 38:17), so that He stands between us and our sins. I am so glad He does not turn around and gaze at them. For again He says, "Thou wilt cast all their sins into the depths of the sea." Then when we truly forgive, we must forget all the old bitterness, and put it completely out of our minds and hearts.

Again: "How oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times: but, until seventy times seven." Matt. 18: 21, 22. When we come to the Lord confessing that we have sinned and done wickedly in His sight, and beseeching Him to forgive us, do you think He recalls the many times we have had to come to Him for forgiveness, and feels a little hard against us, to think we have so often sinned?—Oh, no; He is infinite in mercy.

When our brother has wronged us once, and we forgive him, we feel as if that is about all we can do; and if he wrongs us the second time, or the third, we are apt to say, "Well, there comes a time when patience ceases to be a virtue," or, "I think it is time to teach him a lesson." Ah, but, "If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Few of us have been thus tried.

There should be a feeling of tenderness in our hearts toward the wrong-doer, as he turns to us with repentance. Paul says in his letter to the Corinthian brethren: "But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. Sufficient to such a man is this punishment ["censure," margin], which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up of overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him."

Oh, that there were more of this blessed principle among us! Suppose one has sinned, he is censured of many, and there is danger of his becoming discouraged or hardened. When one of the household of faith is in trouble, even by his own sin, let us rally around him with love and prayers, and thus restore him. Only one who has suffered this censure of many can know the heart-hunger for even a warm clasp of the hand, a friendly word, a kindly smile. Not that we encourage such a one in his fault, but we need the tender love and pity of Christ, that while we hate the sin, we can tenderly and truly love the sinner. No one has yet been won by censure; it only drives him farther away; only love can win. We need not be afraid that because we are seen in kindly intercourse with the offender, we shall become a partaker of his sins; if so, our blessed Saviour would never have been the friend of publicans and sinners.

One does not feel the need of unusual kindness when he is smoothly sailing along with no particular trials or discouragements; but when trials come, then his heart yearns for some one to help him. At such a time he is abnormally sensitive; every one seems against him until he proves himself a friend, and we should not be too busy or preoccupied to be kind at such a time. Even our Master felt a longing for human sympathy, which He had the right to expect, when in the garden of Gethsemane He prayed alone. O my Saviour! that thou shouldst wrestle alone, denied the faithful sympathy of even the chosen three, and that when thou wast giving thy life, and sweating great drops of blood, for our sins, not thine own! O God, grant that we may see the necessity of comforting those under heavy trials. Do not let us stand aloof and speak coldly; such a course cannot but wound or harden the heart already burdened almost beyond its strength.

Finally, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." Acts 5: 31, 32.

"CALMNESS of mind is an essential condition of well-balanced intellectual activity."

TO THE WILD CARROT BLOSSOM.

THEY call you only a worthless weed,
And grudge you a spot to grow;
They plow up the meadow with cruel greed,
And ruthlessly lay you low.

Such beauty as yours is far too rare
For common eyes to see;
For, search through the gardens everywhere,
Your equal can scarcely be.

'Tis only the souls with cultured sight
Who own your delicate grace,
And freely accord your royal right
To the name of "Queen Anne's Lace."

So in many a lowly human flower
God's hidden graces wait
The touch of love to reveal its dower
And lift it to kingly state.

— Selected.

THE LORD'S VINEYARD.

MRS. LENNA ISELIN.
(Spring Bluff, Wis.)

"WHY stand ye here all the day idle?" "Go work to-day in my vineyard!" These words are sharp and imperative, and should pierce the heart of every idler in the Master's vineyard. God has given "to every man his work;" not that He is unable to furnish workers from the corps of heaven, but it is for man's spiritual good to put away self, and work for others. We have often heard the remark from visitors, when asked to dine, "I haven't worked enough to gain an appetite." So it is with the idler in the Master's vineyard; he has not worked enough to acquire an appetite for the bread of life, so he loses the nourishment necessary to a healthy, energetic Christian. Show me an idler, and I will show you an individual whose spirituality is at a low ebb.

Work being necessary to Christian welfare, God has given talents "to every man according to his several ability." To some He has given more than to others; but He requires the one to whom He has given least—one talent—to double its value. Every man will be rewarded according to his works.

The Lord has planted a vineyard here on the earth. The vines have become one mass of confusion. The Lord has placed workers in this vineyard, to bring order out of confusion, and start the clinging tendrils in the right direction, where they will find support. Every professed Christian should be a worker; but alas! how many idlers are found among them!

We may have only a small corner in this vineyard,—perhaps only the neighborhood in which we live; but the smaller the corner, the more faithfully we should till it, going over the ground again and again. If every one of us had been faithful workers in our own neighborhoods, the world would have been warned, and we should now be in possession of the promised inheritance.

But, says one, "I do not see what I can do; if I were a minister or a Bible worker, I could do a great deal of good." When we read the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," are we willing that they should apply to ministers and Bible workers only?—Ah, no! we desire to be included; but we cannot be unless we are among those who work for Christ.

There are a great many things we can do, if we watch for opportunities. We can loan a book or paper, speak a word of comfort, visit the sick, and above all, live a consistent Christian life before our neighbors. It is the small things that make up the sum of life. If we bring one sinner to Christ, and he, in turn, brings others, and so on to the end, great good will be accomplished. "Let him know, that he which converteth the sinner from the error of his way,

shall save a soul from death, and shall hide a multitude of sins." James 5: 20.

There may be those around us who desire to live a better life; and a word spoken in due season may cause them to decide in favor of the truth. On the other hand, if we neglect to point out the way of life, and they are lost, are we innocent in the sight of heaven? Let us read Eze. 3: 18, 19: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

The Lord regards the home as the choicest spot in His vineyard; it contains the tenderest shoots, which are easily affected by surrounding influences. If started right, the little tendrils will cling to their support as fast as they are formed, giving the vine a strong foundation when it is old, so that the fiercest tempest is unable to tear it away. But alas! how many parents are idlers in this corner of the vineyard,—small though it be! How many give no heed to the tender, clinging vines, but allow them to run in any direction, clinging to low shrubs, when they might have had a firm basis to rest upon! Parents, God has left this small spot in His vineyard in your care. He holds you accountable for the way you work it.

Let us arouse ourselves and work; for soon "the night cometh, when no man can work." We shall then see the golden opportunities that we have missed; but it will be too late for regrets. "Behold, now is the accepted time; behold, now is the day of salvation."

"WHEN I have time, the friend I love so well
Shall know no more these weary, toiling days.
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time.

"When you have time! the friend you hold so dear
May be beyond the reach of your intent,
May never know that you so kindly meant
To fill her life with blessed sweet content,
When you had time."

"SYMMETRY of character is to be restored in man, and God calls upon parents with all their capabilities to co-operate with Him in this work of restoration. Uncleanliness in the home is a great mistake; for it is educating in its effects, and casts its influence abroad. Even in babyhood a right direction should be given to the minds and habits of children. Teach them to keep their bodies clean, by giving them a bath as soon as they rise in the morning and before retiring at night. Show them that uncleanliness, whether in body or dress, is objectionable to God. Teach them to eat in a clean manner. Constant vigilance must be exercised that these habits may become second nature to them. There must be no lax methods in the home; for the children will never outgrow what they have been allowed to become familiar with in their childhood. If they have been trained to habits of neatness and order, untidiness and slackness will be offensive to them. Impurity will be despised, as it should be."

"THE religion of Christ subdues the selfish spirit, and transforms the mind and the affections; it lays low the pride of men, that God alone may be exalted."

PRAYER is the conduit-pipe between my soul and heaven. It is the outlet upward for gratitude and yearning desires for blessing; it is the inlet through which supplies of grace pour downward into the heart.—Cuyler.



"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

NOT MINE, BUT THINE.

ALL those who journey soon or late
 Must pass within the garden's gate;
 Must kneel alone in darkness there,
 And battle with some fierce despair.
 God pity those who cannot say:
 "Not mine, but thine;" who only pray,
 "Let this cup pass," and can not see
 The purpose in Gethsemane.
 — Ella Wheeler Wilcox.

WHY HAVE WE BEEN SO BLESSED?

AMMY W. WELSH.

WHILE reading in a recent number of a popular journal on cookery, which is clubbing this year with many of the leading periodicals in the United States, I felt impressed to copy the following paragraph, which I hope will increase our thankfulness for the light we have received. It was on a page which was filled with recipes for dishes, the majority of which we should call "dietetic abominations:"—

"How is it that these poor, who are always with us, are generally so much richer in rude health, and perhaps in common sense, than the rich? How is it that the so-called pauper laborers of European lands sustain their health, strength, and vigor on a diet as costless as it is plain? How is it that the native laborer in India does more hard work than the well-fed American, though his only food is three-cents' worth of rice a day? These things are mysteries to most of us, who are out-and-out fools when it comes to a battle between our health and our appetites. At school we learn pretty nearly every useless thing in the books, only to find out, on leaving, that we know nothing about the 'one thing needful' to a live man, namely, how to live."

Dear sisters, does not this pertinent inquiry, and frank confession of ignorance and weakness, on the part of those schooled in all the learning and wisdom of the world, seem pitiful to you? Should not our hearts be stirred to give them the desired knowledge? Many of us have had but meager advantages in school education; but we have been wonderfully blessed and honored in having the advantages of the "school of Christ," in these last days, when the fullness of the light of the gospel of Christ is shining into the moral darkness of this "land of the shadow of death." If we realize, as did our Pattern Missionary, that of our own selves we can do nothing, we shall be taught of God how to use the one or more talents with which He has intrusted us.

We have taken satisfaction in the thought that we "are a chosen generation, a royal priesthood, an holy nation, a peculiar [purchased] people;" but I wonder if we do not often forget our exalted privileges and high calling in Christ Jesus; or else, in self-exaltation and pride, imagine they are ours because of worth or merit in ourselves, and so lose sight of the fact that they are given us that we should show forth the praises of Him who hath called us out of darkness into His

marvelous light. Not because He selfishly desires praise, as do we; but because, as He is the source of all light and life, He desires us to show forth His praises (virtues, marginal reading), so that others may be "called out of darkness into His marvelous light," till all who will accept the call shall become children of light.

The message He bids us show forth in life and word, He says is His power to save from sin and its consequences (Rom. 1:16); and so it must contain all truth necessary to restore man spiritually and physically. Do we appreciate it? have we received the love of it into our hearts? and are our own lives being transformed by it? If so, we cannot rest content to enjoy its benefits ourselves alone, but will desire the good of others also. In proportion as we value it, will be our desire to give it to others. Satan is working with the energy of desperation hopelessly to enslave man in the bondage to fleshly lusts and appetites. But we can proclaim liberty to the captives, for we are not debtors to the flesh.

"The power of God unto salvation to every one that believeth" is still the same as when Jesus was here in person, and still operates miraculously whenever God sees best. Great light has come to us on healthful living, hygienic treatment, etc., and if we accept and make use of this light, Christ will bless us physically. These truths He expects us to become acquainted with, not only for our own good, but also that we may teach them to others; nor can we neglect or despise them except at our soul's peril.

In 1 Peter 2:9, 11, we read, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light. . . . Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

It is our blessed privilege in Christ to keep our bodies "under."

HOW I WASH.

* * *

I GET what is called "Rub no more." It costs only five cents a package. I put a tablespoonful of this in a little soft water, into which I slice as much soap as I think will be needed. After the soap has dissolved, I put the liquid into the boiler, and add enough cold water to make the boiling suds. Then I wring out the clothes from the cold water where they have been soaking, and put them into the boiler. After boiling a few minutes, I take them out and put in others, of course boiling the least soiled ones first. After the boiling, I suds and rinse, and my clothes look as nice as if I had rubbed them through two waters before boiling. It is sometimes necessary to rub spots out of some of the clothes after the boiling.

"LET labor for souls become a part of your life."

EXTRACTS FROM CORRESPONDENCE.

My husband has not been in the truth until this winter. He has now kept the Sabbath about three months. He will receive baptism soon. I praise the Lord for His goodness and mercy toward us all.

I do love the REVIEW, and take much comfort in reading it, especially the Woman's page. I would like to ask the prayers of the sisters for my husband, who is still an unbeliever.

In answer to your request, I will send my REVIEW to any one who you think will be benefited by receiving it. The REVIEW is dear to us. It is the only teacher we have. I have been watching the requests for prayer for others, and have been praying for them, too. I wish the sisters would pray for my father, who is an old soldier, kind and good to his family, and not prejudiced against the truth, but does not realize the necessity of obedience.

Within the last year I have moved from my old home to this new country, as it seemed best to do so. There are none of our faith near me, and I am indeed thankful that I can have the Bible and our good papers and books, so that I can still keep in touch with our people. The country is thinly settled, and we are so far from the post-office that we do not get mail more than once a week, sometimes not as often as that. I live entirely alone, but have a married son living near. There is no school near, so I am teaching his two stepchildren, aged fifteen and seventeen years respectively. We are using "Christ's Object Lessons" as our reading book, and enjoy it very much.

A PRAYER FOR PATIENCE.

TEACH me thy patience; still with thee
 In closer, dearer company;
 In work that keeps faith sweet and strong;
 In trust that triumphs over wrong;
 In hope that sends a shining ray
 Far down the future's broadening way;
 In peace that only thou canst give—
 With thee, O Master, let me live!
 — Washington Gladden.

REQUESTS FOR PRAYER.

"I DESIRE the prayers of our people for my sister, who is a Methodist missionary. Pray that she may accept more truth."

"Please pray that I may be restored to health in mind and body, and that the way may open for my son to go to school."

"I ask the prayers of the sisters for my dear children. My oldest daughter's husband is unkind to her. Pray that the Lord will convert him."

"I desire the prayers of the sisters in behalf of my husband and two sons, all of whom have been members of the church, but have backslidden, and are now living in sin."

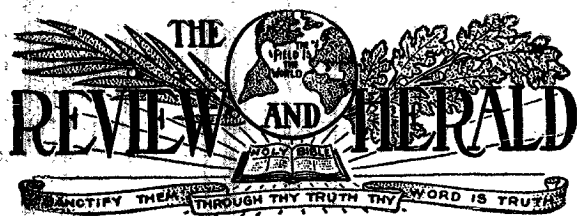
"Please join with me in prayer for my husband, who is a Seventh-day Adventist, but does not realize the solemnity of the times in which we are living; also for my mother, whose religion is opposed by my father."

"A few days before my son died, he called me to his bedside, to talk with me. He said, 'Do not forget to pray for Charles and Myrtle,' his brother and wife, who are out of the truth. I ask the dear sisters to join me in prayer for them."

"Please pray for my only brother. I always remember him in my prayers, but he has not given himself to the Lord yet. He believes the truth, but seems careless about his soul's salvation. Also pray that my husband's people may become truly converted to God."

"I ask the prayers of our sisters for two boys who need help. They wandered from home and mother when young, and have fallen into many bad habits. But they still have tender hearts, and God's Spirit is working with them. Pray earnestly for them."

"I have long been carrying a great burden, and desire to offer to this praying band my oldest boys as subjects of prayer. They left home about five years ago, and have been wandering in paths of sin ever since. They once were members of the Seventh-day Adventist Church. We have heard nothing of the younger one for two years, and do not know whether he is dead or alive. Please pray that if he is still numbered with the living, the Spirit of the Lord will find him, and he be won over by God's love."



BATTLE CREEK, MICH., JUNE 4, 1901.

URIAH SMITH EDITOR

A SHOUT FROM THE WATCHTOWER.

THERE is a call to be made and answered in the last days, deemed of such importance that Inspiration has seen fit to spread it upon the prophetic page. It is described as the "burden of Dumah," expressed by a voice out of Seir: "Watchman, what of the night?" made emphatic by repetition: "Watchman, what of the night?" Such is the thrilling appeal made to the watchman. Evidently the signs are startling; some change is impending, and the traveler's mind becomes anxious. What are the portents? What are we to look for next? The watchman responds, "The morning cometh, and also the night." And the anxious inquirer is encouraged to press his inquiry. "If ye will inquire," that is, if you have a disposition to inquire, if you desire to know the nature of the times, the aspect of the night, and what the prospect is, it is your privilege to inquire again: "Inquire ye, return, come."

As in a business meeting, a motion may be renewed after intervening business, so here, after every change of the kaleidoscope, when the foretelling heavens present a new aspect, the inquiry may be renewed, What of the night? what of the night?

The answer indicates that a condition is impending which will specifically affect two classes: a time of light, and consequently of joy and rejoicing, like the breaking of the morning; for the watchmen, speaking for the Lord, says: "The morning cometh." But it would be an incomplete and deceptive picture to leave it there; for "when the saints' rest comes, then the world's distress comes." When the morning of life breaks for the children of light, for another class who love darkness rather than light, the night follows hard after; and the watchman immediately rounds out his instruction by adding the chilling note, "and also the night;" that is, the night is also coming. How startling is that declaration! What fearful scenes of desolation and woe are bound up therein! It is well that the coming of the morning should be named first; for in that is hope and joy and delight, for which the Church has long waited. But the other part cannot be omitted; for in that, the night, is bound up the sudden ruin which comes upon those who cry peace and safety when sudden destruction is just ready to burst upon them. 1 Thess. 5:3. There is the sudden awakening of men who presume with all confidence upon the favor of the Lord, saying that in His name they have cast out devils, and have done many wonderful works, when He shall say, "I never knew you." Matt. 7:23. There is weeping and gnashing of teeth among the enemies of the Lord, when they shall see Abraham, Isaac, and Jacob in the kingdom of God, and they themselves thrust out. Luke 13:28. And over the darkness of this night that is coming, there shall flash and flicker those lurid fires which, prepared and designed only for the devil and his angels, shall sweep at last into their fiery folds all those who have cast in their lot and destiny with the rebel hosts.

Remember what is coming. The morning cometh, and also the night. The night is calculated to wean us from earthly things. Do the wicked prosper and flourish like a green bay tree? Remember that they shall be cut down. Do millionaires flaunt their glittering tinsel before the eyes of fawning multitudes? Think of our Lord's question, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. 16:26. Let us who are of the

day, and are not in darkness that it should come upon us like a thief, prepare for the morning. Warning is now given in time to prepare; but when the shadows of this world's last night close in upon us, it will be too late.

BEATING THE AIR.

THE Ministerial Association of the Sioux Falls district, M. E. Church, it seems, met recently at Hartford, and passed a series of resolutions in regard to Sunday desecration by railroad excursions, which were evidently designed to be a notable expression of Sabbatical morality on their part, and a paralyzing condemnation of the course of all those who offend against the artificial defenses that have been erected around the imaginary sacredness of the Sunday institution, but which come the nearest to formulating heavy blows against nothing, and exhausting one's self in beating the air, of anything that has lately come under our notice. In the first place, the convention deals with Sunday as the Sabbath, which it is not; secondly, clothes it with a sacredness which it does not possess; thirdly, places it under the ægis of the divine law, to which it is not entitled; and fourthly, on these grounds, calls an excursion by a railroad the desecration of the Sabbath, but does not undertake to tell how. If there was really any Sabbath there, there would be some apparent point to the charges and arguments made; but when there is absolutely no such institution in the field which it covers, what can all the tirade against desecrating the Sabbath on this ground be but wearing one's self out in violent agitation by beating the air?

"The proper observance of the Sabbath," it says, "is one of the strong safeguards of a nation." Granted that this is so; but of what possible value can such a declaration be when applied to a day which is *not* the Sabbath at all?

"This," we are further told, "has demonstrated its utility as such in our own national life." How can this be, when the nation has never once kept the Sabbath? Where, in this case, is either the demonstration or the utility? Something would be gained if we could turn the current of public expression into the use of the right terms,—if men would call only that day the Sabbath which is the Sabbath, and leave Sunday where the Scriptures leave it, to be spoken of and regarded only as a secular and working day. By this men would acquire more correct views on the subject.

"We do not seek to enforce its observance," says this M. E. ministerial association, "from the religious point of view." What, then, may we inquire, is the point of view? When Sunday is made to pose as the Sabbath, and when we talk of its observance as such, is there any other possible point of view but the religious one? It is regarded fraudulent and dishonest to try to secure money from another under false pretenses? Is he any less guilty who seeks to establish a system of worship under pretenses equally false?

The railroads are berated for setting such an example of lawlessness before the people? Lawlessness is a violation, or infraction, of some law. But what law is violated by not devoting Sunday to religious observances? What law, but a law on the human statute book, enacted by man? And with what face or feelings can a Protestant form a law of his own, and then demand obedience to it, as if it were divine? All such work would better be left to Dr. Antichrist.

The association calls upon all sister denominations to unite in concerted action through a representative committee, to bring to bear upon all violators of the Sunday laws all the influence possible to lead them to desist from such violation; and if that fails, then to put the matter into the hands of legislators, and urge their action in "the interest of good government" to restrain this "un-American practice" of violating the Sunday. Is there not a little confusion of ideas here? Is Sunday an American institution? In the last analysis, we are referred to the law of Sinai as the foundation of Sunday

obligation; or at latest to the days of the apostles. But was America at Sinai, promulgating laws, all variation from which is "un-American"? Or did America open the gospel dispensation?

All this allusion to legislation and to law in behalf of Sunday, under every imaginable pretext, such as "good government," "orderly society," "morality," and "interest for the laboring man," shows how the idea of appealing to law to enforce religious ideas, which men have not Bible to support, is being fostered in the hearts of men, and will yet be tested in a practical manner in the religious world. The battle of religious liberty is to be fought out in this land. Human nature is as much in favor as ever of appealing to dungeon, flood, and flame to carry out its bigotry and prejudices. Look at the violence and lynch law in our land. Look at the chain gangs, fines, and imprisonments by which it has been sought to force the consciences of those who have been seeking to live according to the law of God. All should fortify their hearts to meet firmly the issue, and discipline their minds to see and clearly understand the facts and principles involved in this issue. It is no time now to lie down in indifference, or to give over our efforts. The portents of the threatening clouds gathering over our pathway cannot be misunderstood; and when, in addition to this, prophecy shows that the last struggle between truth and error will assume the very form now taking shape before our faces, it does not become us to be diverted by side issues, but to keep our eyes steadfastly fixed upon the mark to rally a people to the divine standard, who will keep the commandments of God and the faith of Jesus. "If any man worship the Beast and his Image, . . . the same shall drink of the wine of the wrath of God." Are we getting ready ourselves to meet the crisis now upon us, and doing what we can to help others to prepare for the same, that our skirts may be clear in the day of the Lord?

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.]

801.—DUST THE SERPENT'S MEAT.

IN Isa. 65:25 we read: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: *and dust shall be the serpent's meat.*" This is a description of things after redemption is complete. But was not eating dust by the serpent a part of the curse? Gen. 3:14. How, then, can the curse be perpetuated in the new earth?

G. W. R., Sioux Falls, S. D.

ANSWER.—Gen. 3:14 describes the condemnation and humiliation of the serpent, doomed to lie prone upon the ground,—*"Upon thy belly shalt thou go,"*—and, as a mark of humiliation, thrusting his nose continually into the dust: *"And dust shalt thou eat all the days of thy life."* A man often says of his foes that have been overthrown, *"My enemies were made to bite the dust."* Whereas, Isa. 66:25 speaks of the new nature the animals will have in the new conditions of life in the immortal state, where the lion *"shall eat straw like the bullock,"* and the dust shall be to the serpent not a badge of humility, but a means of sustenance.

802.—THE WAVE SHEAF AND THE SABBATH.

Whenever the sixteenth day of the first month, or the day when the sheaf of first fruits was waved before the Lord, fell on the seventh-day Sabbath, was the waving of the sheaf postponed till the next day?

J. H. S., Easton, Pa.

Ans.—Why should it be postponed? Oftentimes other ceremonial observances came upon the Sabbath, and were celebrated just the same at their appointed times. The Sabbath rest was not designed to interfere with any of them. See Smith's Bible Dictionary on the Passover, Pentecost, etc.

803.—SYNONYMOUS TERMS.

IN 1 Kings 2:3 there are mentioned four things which we are to keep; namely, statutes, commandments, judgments, and testimonies. Statutes, commandments, and testimonies, I understand to mean

the same thing; is the word "judgments" synonymous with the other three terms? For I find, from Lev. 25:18, that we are also to keep His judgments.

J. B. I., Trempealeau, Wis.

Ans.—All these words mean substantially the same thing; but there are nice shades of distinction between them, which make it appropriate to use them all together. The word "judgments" is generally supposed, by those who undertake to define the terms, to mean "what God has determined to be inherently and essentially right." What He has determined to be wrong is essentially wrong. It seems like a play upon words to say, as is so often done, that a thing is good because God has commanded it, or evil because He has forbidden it; but He has commanded it because it is good, and forbidden it because it is evil. This is merely transposing the terms, or to say that one is righteous, because he doeth righteousness, or to say, instead, that one doeth righteousness because he is righteous. It is of course correct to say that certain results will follow certain causes, and that if one has love in his heart, he will do the works of love, or if he is righteous, he will do the works of righteousness. "He that doeth righteousness," says John, "is righteous." 1 John 3:7. But if we keep all the things commanded in 1 Kings 2:3, we shall be accepted of the Lord.

SUNDAY-LAW AGITATION IN FRANCE AND SWITZERLAND.

[We have received the following letter from Paris, France, containing much information concerning the present condition of the Sunday institution in France and Switzerland, in which the reader will be interested.—Ed.]

As far as I understand it, the situation in Switzerland is as follows: Freedom of conscience is recognized by the constitution. At the same time, the State supports the Catholic, the Protestant, and the Jewish clergy. The Sunday laws, so far, extend only to factories and large establishments. The Sunday leagues are quite active. They have induced the cantonal and federal governments to pass many regulations limiting work among their employees. The same results have been obtained among railroad, steamship, and other large companies. From time to time, a bill for stricter Sunday observance is presented in one or the other cantons; so far no great enthusiasm has been manifested in their favor. One was defeated at Geneva, and one at Bâle a few years ago. Just now two bills are before the Vaud and Bern (canton) legislatures respectively.

Now about France. I find matters have made great headway here for the past ten years. In 1889, on my way to Battle Creek, Mich., I stepped into the Sunday Congress in Paris. That was under government protection, and at its expense. It was first suggested by the Geneva Sunday committee, known as the International Sunday Federation, and was introduced to the government by a prominent Sunday man in Paris. The story was told in the *Sentinel* a few weeks ago. By calling it a "Weekly Rest Congress, from the standpoint of hygiene and social progress," they finally secured the government's consent. Of course it was only a farce,—I mean the hygienic part of it,—and they carried through the Sunday idea. Immediately at the close, a national Sunday league was organized, of which the Catholic and Protestant clergy are the most active part. They now have seven thousand members in France, and have succeeded in awakening a great interest in Sunday closing. The Catholic and Protestant clergymen want a law passed. Some leading laymen are opposed to it. This opposition between these two opinions was the leading feature of the 1900 Congress at the exposition. I believe that is why the report of that congress has not appeared yet. Recently the Sunday agitation among store people has become such that, in a few cities, disturbances were caused against some merchants who would not close their stores. They finally had to yield, on account of the mob. As a rule, in

France Sunday is very loosely kept, or not at all by many, even on government street works.

The last law enacted for Sunday rest was in 1814. It became very unpopular, and has since been rescinded. In 1882 an effort to pass a Sunday law was choked in the senate, at which time M. Barthélemy Saint-Hilaire, senator, proved that the divinely appointed rest-day is not Sunday, but *Saturday*. Everything that smells of clericalism is very unpopular just now, and, strange to say, Sunday closing is popular. Still more strange, a foremost anti-clerical deputy, M. Zewaes, has presented a bill in its behalf. The Catholic Church is active for Sunday closing; so is the Protestant Sunday league, which held its annual meeting in Paris last Sunday [May 12.]

I have prepared a paper against the Sunday law, and presented it to M. Louis Sautter, engineer, and president of said society. I also gave him two of our American Religious Liberty pamphlets. He read all with interest, as he said, and is himself against a Sunday law, but in favor of Sunday closing, of course. He wants to have everybody free to rest or labor on Sunday, but thinks the government ought to protect the weak. In a word, he is struggling between the idea of liberty and the Sunday craze.

JEAN VUILLEUMIER.

5 rue Dangeau, Paris XVIIe.



DEVELOPMENT OF ORDER.—NO. 1.

"THAT we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4:14-16.

If the growth of the body of Christ—the Church—is a growth in "all things," then in that growth will be seen a system of order, such as is essential for the harmonious development of the Church. It may be a matter of interest to note the introduction and practical working of the "order and system" which, in the opening providence of God, have aided in the successful rise of the Third Angel's Message.

The following, from the pen of Sister White, found in "Christian Education," published about 1874, states some interesting things relative to church order:—

"I am sure that the Lord has wrought in the organization that has been perfected, and the fact that there are discouraging features in the work should not be thought a sufficient reason for disorganization. Much light was given to us in reference to the organization of churches, and yet we had a hard battle to fight in perfecting organization; but the victory was gained at last, and now shall the church be disorganized because of indifference, formality, and pride? Shall we go back to disorder because unconsecrated members of the church have placed upon the work the mold of man, and sought to fashion the church to meet a popular standard?"—Pages 135, 136.

The word "perfect" is used as applying to the system and plan of organization, and not to perfection in the men working with those plans; for it clearly states that the mold of man had been put on the work, not because the system of order was imperfect, but because of indifference, formality, and pride,—following a form merely as a form without the vitalizing power of godliness.

In a Testimony found in the *General Conference Bulletin* of 1892, Sister White says: "It is nearly forty years since organization was introduced among us as a people. I was one of the number who had an experience in establishing it from the first. I know of the difficulties that had to be met, the evils it was designed to correct; and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered.

"As our numbers increased, it was evident that without some form of organization, there would be great confusion, and the work could not be carried forward successfully. To provide for the support of the ministry, for carrying on the work in new fields, for protecting both the church and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for other objects, organization was indispensable."—*Bulletin of Jan. 29, 1892.*

As we carefully "consider the light and experience" in the development of organization, it will lead us to note the difficulties to be met, and how the order established met the difficulties. In the *Bulletin* of 1893 we read still further respecting organization: "All this was missionary work of the highest order. Our work was not sustained by large gifts and legacies; for we had few wealthy men among us. What is the secret of our prosperity? We have moved under the order of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success."

"Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom, that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down; for you will thus bring in a condition of things that you do not dream of. In the name of the Lord, I declare to you it is to stand, strengthened, established and settled.

"At God's command, 'Go forward,' we advanced when difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plan in the past, which has made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things God has ordained for our prosperity and success in advancing His cause."—*Bulletins of Jan. 29, 30, 1893.*

From an unpublished Testimony of July, 1894, we quote these words: "Now, just now, is the time, when the perils of the last days are thickening around us, that we need wise men for counselors, not men who will feel it duty to stir up and create disorder, and who cannot possibly give wise counsel, but who can organize and arrange that every stirring up shall bring order out of confusion, and rest and peace in obeying the word of the Lord. Let every man be found in his true place, ready to do some work for the Master, according to his several ability. None should be left to drift, to make a vast amount of trouble and confusion."

In a Testimony dated Jan. 14, 1894, we read: "O how Satan would rejoice to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not indorsed by the word of God. We want to hold the lines evenly that there shall be no breaking down of the system of regulation and order. In this way license shall not be given to disorderly elements to control the work at this time. We are living in a time when order, system, and unity of action are most essential. And the truth must bind us together like strong cords, in order that no distracted efforts may be witnessed among the workers. If disorderly manifestations appear, we must have discernment to distinguish the spurious from the

genuine. Let no messages be proclaimed until they have borne a careful scrutiny in every jot and tittle."

Again we see that it is the *system* that is recommended. Disorganizing would of course tend to throw matters in the line they were before the *system* was established. We see also that the object to be gained by the *system* of order is that of unity and harmony in carrying forward the work. So the danger pointed out should we now disorganize was the apparent *danger* when organization and a *system* of working was brought to the attention of this people at the first.

In "Testimonies for the Church," No. 33, these words are found: "One point will have to be guarded and that is *individual independence*. As soldiers in Christ's army, there should be *concert of action* in the various departments of the work."—Page 62.

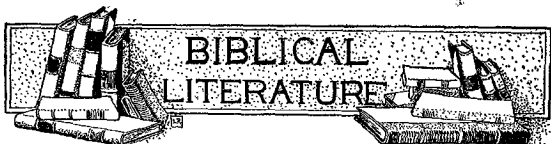
On the point of *individual independence* we read still further in "Gospel Workers:" "The laborers should counsel together. No one is to strike out on his independent judgment, and work according to his own mind, regardless of the counsel of those connected with him. If we think ourselves sufficient to manage the work of God, and depend for success on our own wisdom to plan and execute, we may expect defeats and losses; for they will surely come."—Page 355.

These quotations present, as it were in a nutshell, what was contemplated in the *plan* and *system* or organization. It was that of securing unity of action in the work of presenting the message to the world. It can readily be seen that a people who had been thrust out from organized bodies and placed where each had to think and act for himself, and who had become accustomed to a sort of independence in thought and action, would be in danger of confusion in labors under the Third Angel's Message, unless some *system* were established for the promotion of harmony of action. This is the *object* that was first presented, and which has been kept in view as the different phases of the work have been developed. It is not a plan calculated to prevent people from searching for truth, from seeking divine guidance for themselves; but is an arrangement in which should appear *unity* among a multitude of thinkers.

The matter of private judgment and *union* with the body is plainly stated in "Testimonies for the Church," Vol. III, published in the year 1875: "I have been shown that no man's judgment should be surrendered to the judgment of any one man. But when the judgment of the General Conference, which is the highest authority that God has upon the earth, is exercised, private independence and private judgment must not be maintained, but be surrendered. Your error was in persistently maintaining your private judgment of your duty against the voice of the highest authority the Lord has upon the earth. After you had taken your own time, and after the work had been much hindered by your delay, you came to — in answer to the repeated and urgent calls of the General Conference. You firmly maintained that you had done right in following your own convictions of duty. You considered it a virtue in you to persistently maintain your position of independence. You did not seem to have a true sense of the power that God has given to His Church in the voice of the General Conference. You thought that in responding to the call made to you by the General Conference, you were submitting to the judgment and mind of one man. You accordingly manifested an independence, a set, willful spirit, which was all wrong."—Page 492.

These words are not to be understood that a conference of men who were led by human wisdom and had the "mold of men" was "the highest authority of God on earth." Nay, verily, for such assemblies have been declared not the voice of God. It is rather an assembly of representatives of the work, "gathered together, and my spirit, with the power of our Lord Jesus Christ," with them (1 Cor. 5:4, 5), whose decisions are ratified by the Lord.

J. N. LOUGHBOROUGH.



HIGHER CRITICISM.

In the olden time no one questioned the fact that Moses wrote the first book of the Bible. It was left to modern times for men to learn (?) that not Moses, but several persons, wrote the book of Genesis.

Really, it matters little whether *we know* who wrote the several books of the Bible. But it is of infinite importance that we appreciate the fact that "all scripture is given by inspiration of God," having come "not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

It may matter little as to the *name* of the man who wrote this book or that; but we do know that these books were written by *holy men*. Further, we know that the scriptures came not by *man's will*. In other words, no man said, "I will write this." But God spoke through men, moving them by His Holy Spirit to say the things that were to be said.

But higher criticism gets above (?) this. It tells us that Genesis was once in three parts, written by three different men, at different times in different places. Later these three fragments were welded together into a consecutive narrative by a fourth party. This union is not so perfect but that the lines of union can be fairly well traced, and the three separate parts distinguished; and as was to be supposed, these three parts do not harmonize in all particulars; one contradicts the others, and there are frequent discrepancies.

If I accept such reasonings as this, how can I believe in the divine origin of the Bible? It makes the Scriptures a mass of crazy patchwork. One man writes a certain portion, later, another man writes more, and then a third adds his part; now along comes a fourth and puts the three together as well as he can, and the narrative is complete (?).

Let me give you their own words. They are the words of a Bible scholar, not an intended Bible enemy: "The Hebrew chronicles and histories are all of them composite works. Like many of the medieval chronicles and histories, they are compiled from different sources, from materials of different ages. The extracts are woven together so as to produce a consecutive narrative. But it is generally not difficult to distinguish the points at which the different sections are pieced together. The similarity of style, in certain sections of the narrative, combined with marked dissimilarity from the style in other sections, has enabled scholars to class together the portions which may be assigned to one or other literary source."

Since higher criticism takes this position, let us at the outset understand the drift of its teachings. Its tendency is to break down the authority of the Bible by striking a blow at its divine origin.

For example, the book of Genesis is composite, written by unknown men in unknown times in unknown places. Now these gathered-up fragments are patched together by another unknown man in an unknown time and unknown place. And all this is but to show how the book of Genesis, or any other book of the Bible for that matter, *could* be written by men, and that without the aid of Inspiration. And when it is thus once grasped that the Book, or books, could be thus written without the aid of the Spirit of God, many a man goes further, and says that, in his opinion, God had no more to do with the making of the Bible than He has had to do with any other good book.

And so men reason from higher criticism (?) to complete doubt, skepticism, and agnosticism. This every time is the logical outcome of higher criticism. And this is one argument against the doctrine of higher criticism, so-called.

Again, these different parts of a book, though patched together into one complete whole, are yet

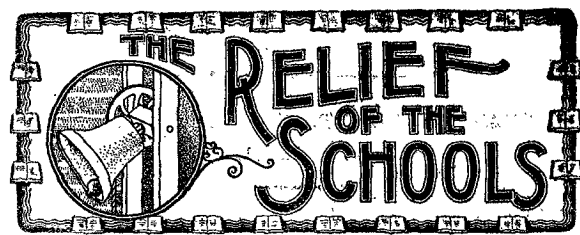
so poorly put together that scholars can detect the lines of union, and dissect the whole into its many component parts. And what is the rule by which they discover so much?—There is but one answer: they are entirely guided by their own weak, fallible judgment. Neither do all these higher (?) critics agree in their dismembering of the word of God. Nevertheless they have found enough points in common to keep them steadily at work on their darling scheme.

By their fruits ye shall know them. Let us forever understand that corrupt fruit is unmistakable evidence of a corrupt tree. Any theory that tends to elevate the human judgment above the word of God must be forever wrong. If any man wishes to put his mind and judgment above the authority and truth of the Scriptures, let him espouse higher criticism.

However, when I make my mind and judgment superior to anything, that thing so subjugated to my mental authority and judgment becomes to me a decidedly secondary thing. How is it with you?

And this is the second argument against higher criticism, so-called.

L. A. REED.



EVERY ONE WHOSE HEART WAS STIRRED WITHIN HIM.

Gave willingly to build the tabernacle, and many a one is having his heart stirred within him to give willingly for the relief of the schools. Another long list of jubilee singers appears with this, and we have a thousand names or more yet to print. The debts are being cut down. Relief is being given, and soon the jubilee will be sung.

P. T. MAGAN.

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**.

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MT. VERNON ACADEMY.

THE eighth year of this school's work closed on Monday, May 13. In looking back over the year, much is seen to encourage all who are interested in the academy, and to instruct those who are connected with it. And while much that was calculated to divert and mislead has been encountered, yet the Lord's presence and blessing baffled the power of evil, and brought victory and peace. For these experiences, and for the assurance and comfort they bring, all are grateful; and praise and thanksgiving are continually offered to the dear Saviour.

A good religious influence has been present during the entire year; and while there has been no special wave of emotion at any time, still the deep movings of the Spirit of the Lord have been seen, leading to the conversion of the unsaved, the reclaiming of the backslidden, and the deepening and broadening of the experience of all. There have been several baptismal services during the year, the last one being on the Friday preceding the close of the school, when seven promising young men and women followed the Master in this ordinance. A lively interest in missionary work was also quite manifest, and seemed to deepen as time went by. In this, as in all other religious work of the school, those students who were the most active and the most clearly identified with missionary effort, were among the most intellectual students in the academy, and the natural leaders in the student body. And of the class of seven who were graduated, five go directly into the Lord's work, while the remaining two expect to enter some time later. In addition to these, quite a number of those who have not yet finished their studies will enter the denominational work in some capacity during the vacation.

One of the most gratifying features of the work this year, has been the enrollment of an older and more mature class of students, men and women of rich Christian experience who came here for the express purpose of gaining a speedy preparation for the Lord's work, and who, having completed their studies, are out in the field again, actively at work. The coming of such a class of students was beneficial in many ways, and especially was their influence helpful with those who are younger and more easily influenced by the allurements of the world. To this source also can be traced in some measure, the rising interest in missionary work.

In the closing days we were especially favored with the presence of Elder Daniells, who gave the Commencement address; and as he was here several days, opportunity was given to all who desired to counsel with him. He also spoke publicly on several occasions, and his words of earnest admonition and instruction had a marked effect. The Lord seemed to press his words home upon the hearts and minds of all, and we believe much and lasting good will result from his visit.

Thus in looking back over the year, there is much which gives gladness of heart, and causes us to believe that the keeping power of God has been with the academy. The Lord has spoken good of this school, and we believe He is working out His own purposes in this place. Realizing, too, that the work of the Lord is onward, the trustees and teachers are laying broader plans for the future, and now offer advantages never before given here.

The outlook for the coming year is encouraging, for with the rich blessing of God's presence to guide and to keep, and with an earnest and devoted company of workers we can see no reason why the school should not prosper and accomplish the work for which it was brought into being. That this result may be realized, we invite the prayers of God's people everywhere.

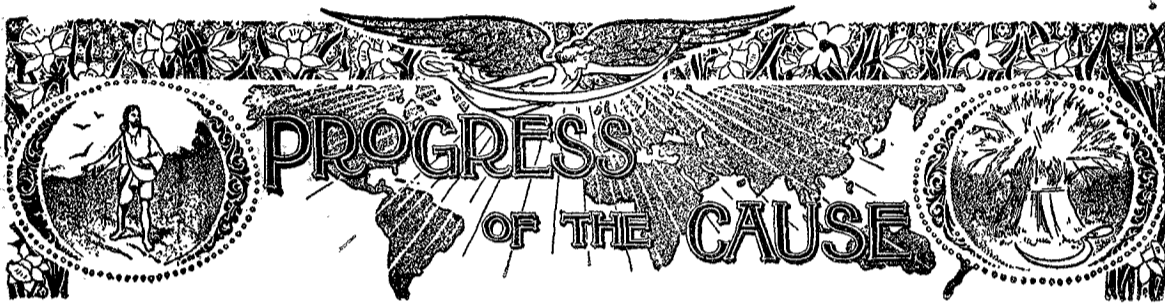
J. W. LOUGHHEAD.

AFTER MANY DAYS.

THE following cheering response to the truths taught by Father Miller long ago, has lingered in an honest heart, these many years, and is now found again to encourage us with the thought that the truth can never die:—

When fourteen years old, in 1844, in the Broadway (New York) tabernacle, I heard Father Miller preach the first message with force and power to a full house and crowded street. It was indeed as sweet as honey at first, but it did not endure, for I was at the time a wild sailor; yet his words of truth have been ringing in my heart, wherever I have been,—in Japan, the Okhotsk Sea, Guam, Sandwich Islands, California, Nebraska, Missouri, etc. And I believe with all my heart that those words, "For the hour of His judgment is come," are as true to-day under the third message as they were in 1844. But, ah, me! in my flesh I have been through a sea of trouble since that time; but now in my old age I cannot and will not boast but in the cross of our Lord Jesus Christ.

J. N. FLOYD.



A BLESSING IN SOUTH AFRICA.

For nearly two years the horrors of war and the excitement of its preparations, victories, and defeats, and the poverty and distress that follow in its wake, have almost closed up the avenues through which the Lord permits us to carry the Third Angel's Message. The restrictions of martial law, the racial feeling, which has been intensified by the hostilities, the military dislike of the gospel of "peace on earth, and good will toward men," and the unwise participation in political issues on the part of many ministers and Christians, have combined to make it very difficult to herald the glad tidings of the Lord's soon coming. Yet, in spite of all these adversities, the Lord has reserved a few places where the work could proceed, and a company be gathered out to keep the commandments of God and the faith of Jesus.

About two years ago Mrs. Edmed and I were closing up our work in Port Elizabeth, where we had assisted Elder Hankins in raising up a company of believers, and in building a church. A twenty-mile ride by train brought us to this town, which is the railway repair depot of the Eastern province, having huge workshops, and employing, according to circumstances, from one to two thousand men. In addition to those working in the shops, the town has a population of about two thousand white and one thousand colored persons. One of its principal trades is wool washing, preparatory to shipping the same to English markets. This is the chief town of the largest district in this province, and is regarded as an important center.

We soon succeeded in delivering over six hundred of our small books. We canvassed with a view to becoming acquainted with the people prior to holding a series of tent-meetings, and then pitched our tent in a suitable spot, and invited the public to hear the truth. The meetings were not well attended at first, owing largely to the attitude of the ministers of the churches, who unitedly started a crusade against us. Six persons, however, took their stand, and the interest began to increase. When these ministers began to calm down, we felt that if we could pitch our tent in another place, the Lord would continue to break down the prejudice, and give us more precious souls. We succeeded in securing a house and plot of ground, and Elder Hankins came to assist in an aggressive campaign. From the first, this effort was richly blessed of the Lord, who has given us victory after victory. The general public supported our meetings well, the congregation often containing the prominent men of the town. We published outlines of our sermons in the local paper, which the people sent to their farmer friends in outlying districts. Farmers began to keep the Sabbath, and we received invitations to go

out from sixty to eighty miles to preach the message. Unfortunately, martial law was proclaimed at that time, and we have had to postpone our visit to those farms for a while. In the town, however, we have continued to hold meetings and to do Bible work, and we have now an organized Sabbath-school of forty-eight members, eighteen of whom are children of tender years. Fighting has proceeded all around us several times, but the war has never disturbed our work with these people. There are now thirty-two adult Sabbath-keepers, twenty-two of whom have already been baptized; the others, having begun to obey the Lord later, will be baptized before long. *Such a blessing in South Africa causes us to praise the Lord!*

We have just had the privilege of enjoying the association and counsel of our beloved president, Elder Hyatt, who stopped here for three weeks on his way to Natal. He found us enthusiastic over the question of building a church and schoolhouse. We talked the matter over, and decided to proceed if the Lord opened the way. In a few days we had the promise of about three hundred dollars. The children caught the spirit, and are holding "sewing bees" at my house daily, making wool clothing for babies, which they sell from house to house, and devote the proceeds to the building fund. A gentleman whose wife has been baptized has given us his brick field and plant to make our own bricks; another has undertaken to do all the inside painting, free of cost; five others have promised to do all the wood and iron work and window making, and yet another has just given a large bell. What we need is about seven hundred and fifty dollars in money, with which to buy the ground and materials. We made an appeal to our other churches in this colony, and some have responded, while others, feeling the pinch of hard times caused by the war, would like to help, but cannot. While writing this for the REVIEW, I have thought perhaps the Lord may impress some good brother or sister with a burden to send us the help we so much needed.

During Pastor Hyatt's stay, four sisters sent "for the elders," in answer to whose prayers they were healed of long-standing diseases. At one of our Sabbath meetings, the Spirit of God came in with great power. Testimonies having been borne by the adults, we were singing the closing hymn, when the children began to testify to the love of Jesus, and they all gave themselves to the Lord. Not an eye was dry, not a heart was hard. It was truly a shower of blessing. We wish to build a church and school, so that this glorious work may be permanently established in this place, and these little lambs be given an education that will fit them for the coming kingdom of our Lord. For these rich blessings we give the Lord all praise and glory.

HERBERT J. EDMED.

A GOOD CORRECTION.

BROTHER TOWN, after sending his report last week, forwarded the following to add to his first communication. It is a good correction to be able to report that additional members are coming into the truth, not before known. Let the good work go on.—Ed.

A few days ago I sent you a short report of the meetings we have been holding here. At that time, I expected to leave here this week, but on learning that others were thinking of taking their stand for the truth, I decided to stay another Sabbath. Tomorrow we shall have baptism again if the Lord wills.

NEW YORK.

SINCE the General Conference we have been very busy planning the work for the summer in harmony with the light which came to us from day to day during that remarkable gathering of the Lord's people. We are thankful for the many evidences of the blessing of the Lord in His precious work. All our laborers are of good courage, and have taken hold of the work with renewed earnestness and zeal. Six tents will be run in the Conference this summer, all in new fields, and we are hopeful for a large ingathering of souls. It has been particularly encouraging of late to see the marked increase in missionary work in the churches, and tracts and papers are being circulated everywhere.

We are planning to labor this summer especially in the interest of the canvassing work, and everything possible will be done to put the old-time spirit into this important branch of the Master's work. We recently closed a general meeting, which was followed by an institute, conducted by the State agent; and as a result, several persons entered the field as canvassers. The Spirit of God was present in power in this meeting: some saw the truth on the Sabbath for the first time, and five were baptized. Other meetings are appointed, which we expect will be attended with like good results.

The past year witnessed a marked increase in tithes and offerings. Contributions for the work in mission fields were more than double those of the year previous. The dear brethren and sisters throughout the Conference are deeply interested in the foreign work, and we expect them to give liberally to extend the news of the Saviour's return.

During the winter we disposed of many copies of "Christ's Object Lessons," and forwarded the proceeds to help liquidate the debt on the South Lancaster Academy. We expect to push the work vigorously during the summer, and share with others in that jubilee song of freedom from debt which we hope will soon be sung by the faithful in Israel.

We are thankful for the blessing of God with us in the work. Our courage and hope were never better. This message is from heaven; it will soon triumph. We can see the pillar of cloud leading on, and are determined to follow. We are expecting a good camp-meeting in the fall. The time and place will soon be announced. We hope that this field, where so many battles have been fought for the message, will be remembered at the throne of grace.

G. B. THOMPSON.



—The plague epidemic is spreading at Hong-kong, China.

—Senator Clarke will be obliged to pay a \$240,000 tax on the United Verde Mine (Arizona), which is assessed at \$6,000,000.

—Prof. Geo. D. Herron, the noted socialist from whom his wife recently divorced herself, married Miss Rand—"his affinity"—in New York, the 25th ult.

—Morocco has now complied with "all the demands of France in regard to the Algerian-Morocco frontier dispute and the outrages inflicted on French subjects."

—A recent edict of China's ruler declares his willingness to have China pay four-per-cent interest on the great indemnity. However, he desires the period of payment to be made forty instead of thirty years.

—The Michigan Legislature adjourned the 29th ult.

—The Poets' Congress began its sessions in Paris, France, the 28th ult.

—The national conference of Dunkards is now in session at Lincoln, Neb.

—The amount paid by Chicago for liquor, per annum, is seventy-two dollars per capita.

—Aguinaldo is still confined under guard, it being explained that this is "principally for his own protection." His correspondence is censored.

—The late British census reports show the present population of Ireland to be 4,456,546—a decrease of 5.3 per cent since the previous census.

—The transportation companies of Paris, France, including the omnibus, tramways, metropolitan and underground lines, are to be merged into one large concern.

—President Charles M. Schwab, of the United States Steel Company—the billion-dollar trust—has given orders for the construction of a \$35,000 private Pullman palace car.

—The Taft Commission has decided to "delay the establishment of provincial rule in the island of Mindanao, because the people are not yet capable of self-government."

—In his efforts to "Germanize Alsace," Emperor William of Germany is endeavoring to put Strasburg University under government control. However, in this he is opposed by the clergy.

—Two heavily loaded electric cars of the largest size collided near Albany, N. Y., while racing for a switch. Number killed, five; number wounded, over forty. Both conductors were killed.

—The trip from San Francisco to New York was recently made by Dr. W. Seward Webb, first vice-president of the New York Central and Hudson River Railroad, in seventy-nine hours.

—The Boston and Maine Railroad has issued a regulation which forbids the playing of cards by its employees "in all places owned by the company." This action was taken by "hard-headed business men."

—Prof. Arthur C. Lovejoy is another professor who has resigned from the faculty of Stanford University, Cal., because of the dismissal of Professor Ross. Prof. Charles B. Reiber, of Harvard, will take his place.

—An exchange states that since poultry manure is highly nitrogenous, it is "valuable for corn, giving it a quick, vigorous start and good color," and also that "it is most efficient when distributed in the hill and mixed with earth."

—The New York Produce Exchange states the number of bushels of grain requisite to constitute a car lot, as follows: "Oats, 1,500; corn, 900; wheat, 800; barley, 1,000; rye, 800; of mill feed in sacks, 40,000 lbs.; mill feed in bulk, 30,000 lbs."

—The Bank of New York (National Banking Association) recently celebrated its 117th anniversary. It is the oldest bank in the State of New York, and also "the oldest, with one exception, in the United States." Alexander Hamilton was a member of its first board of directors, and wrote its constitution.

—Although Marconi, inventor of wireless telegraphy, will soon be subject to military duty in Italy, the king "has promised to assign him to duty on a naval vessel, where he can continue his experiments looking toward the perfection of his system." The conscript law knows no exception, and in most European states compulsory military service prevents the young men from learning any trade save that of shooting their fellow men.

—The dividend received by the stockholders of the Cunard Steamship Company, for 1900, was eight per cent. In 1899 the dividend was only five per cent; and in 1898, three and one-half per cent. "The increase of profits last year was due chiefly to the transportation of troops to South Africa, and to the advance in freight rates caused by the withdrawal of ships from general trade for the use of the War Department."

—Speaking of the possibility of the establishment of compulsory military service in Great Britain, an exchange states that the "veiled hints" of Secretary of War Broderick and other members of the government in this regard, "were surpassed by a speech made at the United Services Club by Lord Raglan, Under-Secretary of the War Office. He defined the government's army reforms as the best that could be achieved under the present system, and, in answering the frequent criticism that men could not be obtained for the army, he said if this proved to be the case, compulsion must be used."

—The Moravians have one foreign missionary for every fifty-eight communicants.

—Thursday, May 30, was celebrated throughout the United States as Decoration day.

—The United States Supreme Court adjourned the 27th ult., for the summer vacation.

—The Presbyterian General Assembly has practically recommended a revision of its church creed.

—A statue in honor of the great violinist, Ole Bull, has been unveiled in Bergen, Norway, his native place.

—The General Assembly of United Presbyterians recently "voted to bar Masons and Oddfellows from membership in the church."

—The Michigan Legislature has passed the Chandler bill, which provides for the "taxation of railroads on *ad valorem* basis."

—Six French war-ships now threaten the capital of Morocco, and some French troops are about to be sent from Marseilles to Algiers.

—The German Catholic societies of Illinois have voted, in convention, to "contest school laws passed by the last legislature" of that State.

—The Rockefeller-Gould-Harriman syndicate on the one hand, and the Vanderbilts on the other, are trying to secure control of the Lackawanna Railway.

—It is reported that "the British have sent Zulus to raid the Vryheid district," South Africa. A protest to the Powers against this action is contemplated.

—The authorities of the late Paris Exposition have sold a concession making it possible for any person to buy "exact duplicates of all the medals awarded." This utterly destroys the value of the actual medals awarded at the exposition.

—The following decision was handed down May 27, by the Supreme Court of the United States: "First—That the constitution did follow the flag, that Porto Rico and the Philippine Islands became parts of the United States as soon as the treaty of peace [at Paris] was ratified, and that all duties collected on merchandise passing between the mainland and the islands under the Dingley law were illegal and must be refunded. Second, That the Foraker act is constitutional, and that Congress has the right to legislate for the Territories, without regard to the provision of the Constitution which requires all duties, imposts, and excises to be uniform throughout the United States."

—The United States troops have withdrawn from China, and Russia is seemingly confining herself to Manchuria. France will soon withdraw her troops; and, according to latest dispatches, "this leaves Germany and England alone in the fight against China." It seems that, owing to her agreement with Germany, England is unable to withdraw; and "Germany cannot withdraw, because the policy of interference in China is the emperor's own policy, strongly disapproved by the bulk of the nation, and to retire without recovering the millions that have been spent, would go far to ruin his reputation for political sagacity." It is possible that the most serious complications in China are yet to come.

—According to the Mexican *Herald* of the 17th ult., the City of Mexico has, with the exception of the city of Bombay, India, "the highest mortality of any city in the world;" for during the year 1900, "out of a population of 368,777, the death rate was 18,438, or an average of 49.99 persons per thousand. The following table shows the number of deaths per thousand inhabitants, in the following leading cities of the world: Bombay (India), 69; City of Mexico, 49.99; Madras (India), 38.1; Cairo (Egypt), 36.4; Alexandria (Egypt), 31.2; Dublin, 30.8; Liverpool, 26.4; Manchester, 24.6; Vienna, 20.6; Paris, 20.2; Boston, 20.1; London, 19.8; Edinburgh, 19.6; Berlin, 18.7; Greater New York, 18.4; Rome, 17.4; Cincinnati, 14.8; Chicago, 14.6."

—A dispatch from Havana, dated the 28th ult., says: "The constitutional convention to-day, by a vote of fifteen to fourteen, accepted the majority report of the Committee on Relations. This report accepts the Platt amendment. With the exception of a few American and Cuban newspaper men and half a dozen politicians, nobody but the delegates were present to hear the result announced. The people of Cuba long ago made up their minds that the Platt amendment was either desirable or inevitable." Still later dispatches state that, by secret action, the convention "materially changed the terms of the Platt amendment, before voting to accept it," and that the acceptance of their action "will be rejected, on the ground that it is not in substantial harmony with the conditions imposed by Congress." The changes made are in the third clause of the Platt amendment, or the paragraph relating to intervention by the United States.

—Aguinaldo expects to visit the United States in the fall.

—Rumania has at present 1,932 miles of railway open to traffic.

—President Errazuriz, of Chile, is seriously ill, not being expected to live.

—The Keloet volcano, in Java, is now in eruption, and the loss of many lives is reported.

—A British post near Maraisberg has been captured by the Boers, forty-one British soldiers surrendering.

—An explosion at Senghenydd, Wales, buried eighty coal-miners on the 24th ult. None of them can be rescued.

—The Powers have rejected the plan of the United States for "a modification of the demands for indemnity from China."

—A New York syndicate has the option on the Hidalgo Northern Railroad of Mexico, which is to be extended to the American border.

—The recent elections to the Spanish Senate have resulted in the return of 120 Ministerialists and thirty members of the Opposition.

—To celebrate the surrender of the Filipino generals Mascardo and Lacuna, General MacArthur released a thousand Filipino prisoners on the 20th ult.

—The British War Office contemplate buying Dr. Barton's cigar-shaped war balloon, capable of carrying three persons at the rate of twelve miles an hour.

—In a recent speech before the naval congress in Madrid, Admiral Cervera expressed "the fear that Spain will break up into a number of small States."

—Hazers of the Batavia, N. Y., high school recently waylaid a student in a lonely place, and "painted his cheeks with acid." He will be marked for life.

—A terrible explosion occurred at the Richland mine, two miles from Dayton, Ohio, the 29th ult. Twenty-one men were killed, and many others were seriously injured.

—On the 23d ult. a British convoy was attacked by the Boers near Ventersdorp, South Africa. The Boers were driven off; but the loss of the British was four killed and thirty wounded.

—The extract made from the pine needles of the Oregon yellow pine is said to possess "real efficacy in complaints of a pulmonary character," and its manufacture is becoming "an industry of considerable importance" on the Pacific coast.

—M. Loubet, the president of France, and two of his ministers recently made a trip in the "Gustave Zede" submarine boat, at Toulon. The party remained in the boat for an hour and a half, during which time it traveled on the surface and beneath the water.

—In his first annual report, Governor Charles H. Allen, of Porto Rico, suggests "a scheme of colonial administration for the island, such as is followed in the Danish, French, and English West Indies, with variations dependent on the future policy of the home government."

—On the 25th ult. an American sentry on guard near the United States legation in Peking, China, "fired on a German soldier who refused to obey the sentry. The bullet missed, but hit another German soldier some distance off. The wound was trifling. An investigation will be made."

—The most conspicuous object in the sky during the short June nights, says the *Scientific American*, will be Jupiter, low in the southeast and south, with Saturn, much less bright, a short distance to the east. The two planets are now moving slowly to the west among the stars in their retrograde motion.

—The reports of the United States Weather Bureau show that "the number of buildings damaged or destroyed by lightning in 1899 was 5,527. In addition to these, 729 buildings caught fire as a result of the proximity to other structures that were fired by lightning. The approximate loss in 2,825 cases was \$3,016,000." Most of the buildings struck were not provided with lightning rods.

—The London *Chronicle* is authority for the statement that "three British officers and nearly a hundred non-commissioned officers and men, who were sent back from South Africa for various misdemeanors, are now in Portland prison. A majority of the prisoners are apparently ordinary offenders, but the officers, it is said, were convicted of treasonably siding with the Boers. One of them is sufficiently influential to procure the suppression of the names of all three."

—A total eclipse of the sun was observed from the island of Sumatra, the 20th inst.

—The labor riots in Italy are causing "an exodus of the comfortable classes from Milan."

—A new Wisconsin law imposes a tax of ten cents a ton on all ice shipped out of the State.

—The Olympian games, revived in 1896 by the king of Greece, are to be held in Chicago in 1904.

—Dispatches state that "three Russian officers at Yokohama, Japan, have been sentenced to six-months' imprisonment for mapping Nagasaki harbor in the vicinity of the fortifications."

—By a vote of nineteen to thirteen, the upper house of the Norwegian Parliament has "rejected the bill of the lower house allowing communal suffrage to women who pay taxes on an income of 300 crowns—about \$70."

—The French minister of finance states that "the great decrease in the taxes on wines and ciders has caused the consumption thereof to increase fifty per cent, since the first of the year, while the use of absinthe has been largely reduced."

—The United States government is planning to build a larger, more powerful, and faster battleship than has ever been constructed. Its displacement will be one of 16,000 tons, or "1,000 tons more than the displacement of the most recent additions to the British navy, and of the 'Georgia' and 'Virginia' battle-ships recently ordered for our own navy." These vessels once completed, the United States navy will rank fifth among the navies of the world.

—Russia is meeting with some opposition in her schemes with reference to the governing of Finland. It is reported that the Finland Senate recently "refused to agree to provide for the proposed political police force of Finland, in the budget of the grand duchy, on the ground that this branch of the administration often makes causeless accusations against innocent persons, and that this institution is in no wise Finnish, and is unnecessary. The hope is expressed that the imperial government [of Russia] will not insist upon the establishment of the *gendarmierie* in Finland. It is urged it would only provoke discontent and friction." Of course, Russia cares nothing for Finnish feelings.



SPECIAL NOTICES

A SAD MISFORTUNE.

DR. H. A. DOW, of the Sanitarium, Battle Creek, Mich., has just received word from his friend, Brother T. McF. Duff, 112½ N. Perry St., Montgomery, Ala., that the treatment rooms he was fitting up in that city have just been destroyed by fire, with all the apparatus arranged for his business, such as batteries, instruments, a hot-air cabinet, etc. He had labored two years to get his rooms in readiness, and some of his apparatus had just been procured new. The fire is supposed to have originated from electric wires, in an electric store underneath his apartments, and broke out about one o'clock in the morning. The fire was so located as to burn out the rear room, with all his office fixtures and appliances, and a portion of his household utensils and groceries. But all is gone now, and he is left destitute of means and facilities for his work. If any of his friends see fit to assist him in his extremity to re-establish himself, it will be thankfully received.

GENERAL MEETING FOR THE CUMBERLAND CONFERENCE.

June 13 to July 4, 1901.

FOR some time arrangements have been in progress for an educational convention at Graysville, Tenn., for the special benefit of teachers and laborers in the entire Southern Union Conference. In arranging the time for the meeting, it was not only necessary to consult the convenience of the whole field, but to place it so that we could secure the services of instructors outside of our Conference. After much thought and correspondence by those having the matter in charge, June 13 to July 4 has been selected as the time. This comes at the time that was chosen for the camp-meeting in the Cumberland Conference, and it now seems best to hold a general

meeting for this Conference at the place and date mentioned above, instead of a camp-meeting, as before arranged. Let our brethren and sisters in all parts of the Conference plan to come. Further information will be given next week.

SMITH SHARP, Pres. Cumberland Conf.

SOUTHERN UNION CONFERENCE EDUCATIONAL CONVENTION.

June 13 to July 4, at Graysville, Tenn.

THIS summer school for the workers in the South will be an important season, which we trust will be appreciated. Those laboring in the ministry and Bible work, as well as the teachers in our schools, need this instruction. Our workers should then turn aside and rest awhile, to obtain a preparation for better service, that better results may follow their efforts. Professors E. A. Sutherland, H. R. Salisbury, and J. E. Tenney will be the teachers.

Later instructions will be given concerning railroad rates, etc., etc. R. M. KILGORE.

ONTARIO CAMP-MEETING.

WE trust all our people who can possibly do so will attend this very important meeting, which is to be held in Toronto, June 20 to July 1. The best ministerial help that can be furnished will be present. It is expected that Elder A. G. Daniells, president of the General Conference, Elder I. H. Evans, and several others will be with us. No one who can possibly attend should miss doing so. Arrangements have been made by which those in attendance may return at one-third fare providing they obtain certificates showing they have paid full fare going. A canvassers' institute of ten days will precede the camp-meeting. All who are interested in the canvassing work should attend the institute. Take Church Street cars to the camp-ground.

F. D. STARR.

CUMBERLAND CONFERENCE GENERAL MEETING.

AS THE general meeting appointed for the Southern Union Conference at Graysville, Tenn., June 13 to July 4, comes at the time of the Cumberland camp-meeting, it has been thought best to hold the general meeting for this Conference in connection with this meeting. As this is to be a very important gathering of our people, and as a strong force of excellent instructors in the various departments of our work has been secured, it is earnestly hoped that our brethren and sisters will plan at once to attend. Should it not be thought best to hold a camp-meeting later in the season, the Conference business will probably be deferred until about the first of January. Our brethren should come prepared to care for themselves as far as possible, the same as at camp-meeting. Meals may be procured at the school home, on the European plan. Those coming on the cars must secure a certificate when ticket is purchased in order to obtain a return ticket at one-third rate. Do not neglect this, as we must have fifty certificates in order to obtain the reduction. Plan at once to come. SMITH SHARP.

"THE MISSIONARY ACRE."

My attention has been called of late to a plan, not new, however, by which we farmers may engage in missionary work at home on our farms. The Lord has given to every man his work. If our God-given work is to farm, we can farm to His glory. If one's work is to preach the gospel, he can preach to the glory of His name. If one's work is to sell books and scatter the printed page, all this work can be done to the glory of God and with His approval. Our work, however, may not be strictly confined to any one of these things. But let us all engage in the work at once.

Immediate action is demanded. God's work must go forward, and we are responsible for the doing of our part. "Why stand ye here all the day idle?" (Matt. 20:6) is the Master's question. Do we answer, "Because no man has hired us?" The reply is, "Go work to-day in my vineyard." Matt. 21:28; Mark 13:34. Many of us have inclined to the thought that we can do nothing to help the work forward. This is a mistaken idea. It is the voice of the enemy. Are we going to say, "Lord, I knew thee that thou art an hard man"? If so, the Lord says, "Take, therefore, the talent from him."

Dear brother farmers, everywhere, to you I appeal: Let us plant and harvest our fields for the grand object of helping on the glorious work of the Third Angel's Message. May our lands be missionary lands, dedicated to God's cause.

G. W. HOWARD.

QUEBEC, ATTENTION!

THE next annual camp-meeting of the Quebec Conference will be held in Coaticook, Quebec, June 13-23. As this is a new field, a general attendance is desired. Let all come seeking the Lord with all the heart, that He may pour out His Spirit upon the people.
S. A. FARNSWORTH.

THE twenty-second annual session of the Quebec Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Coaticook, Quebec, June 13-23. All churches should elect their full quota of delegates, and forward their credentials to the secretary, W. I. Blake.
S. A. FARNSWORTH, Pres.

TO OUR WORKERS.

THE readers of the REVIEW are aware of the fact that Sabbath, July 6, 1901, has been appointed by the General Conference Committee as a day of prayer and supplication for our foreign work in the Scandinavian field, and a collection will be taken in each church for the relief of the Scandinavian publishing house at Christiania, Norway.

Readings will be sent out, and a letter will be mailed to each church elder giving suggestions in regard to the reading, and the conducting of the meeting. We trust none of our church elders will let the matter rest, but that they and the other leaders in each church will plan for a general attendance; and we hope that our brethren and sisters everywhere are now planning to lay aside money for the collection, if they have not already done so.

We are glad that a spirit of liberality is coming in among our people, and money for all parts of the work is being given. Confidence is being restored. In the camp-meetings which are now being held, we trust that our people will be encouraged to make July 6 such a day of consecration and prayer as we have never engaged in. Let us take hold and lift unitedly.
S. H. LANE.

THE SALE OF "CHRIST'S OBJECT LESSONS."

WE are glad to report that the good work of selling "Christ's Object Lessons" is progressing quite rapidly in some parts of the field, but there is not that general taking hold of the work that we desire to see; however, we are thankful that something is all the time being done. Some States have done, and are doing, nobly, and our colleges and schools are beginning to pay some on their debts. Fully twenty-five thousand dollars has already been paid on the denominational school debt; this certainly is well for the few months that the book has been on the market, but the work should not be left to wane.

All appreciate the fact that the summer is not so good a time to sell books as the fall and early winter, yet books can be sold during the summer. Some Conferences are making quite a vigorous campaign this summer, and as a result many books are being forwarded to the field. The sale of this book will bring inestimable good to two classes: First, the class that sells the book. It gives them an opportunity to do missionary work, also an experience which they cannot obtain better through any other source. Second, the book will do the class that purchase an amount of good which eternity alone can develop; for it will bring to them a knowledge of the truth, for the lack of which many are perishing. So both those who sell and those who buy will be benefited; and only time can reveal which class will derive the greatest good.

There is ample ground for deep gratitude to God for the manner in which our brethren and sisters everywhere have responded to the call for money to buy the material with which to make the books. The committee having charge of the book thought fit to raise fifty thousand dollars to pay for the material used in its manufacture. Fully one-half of this amount has been paid, and several thousand dollars has been pledged. The book is being brought out in the German, Danish-Norwegian, and Swedish, and in a few months can be placed upon the market. We trust this will result in bringing in many thousands of dollars to aid the work in these languages.

Reader, have you donated to the Material fund? If not, will you not send in a liberal offering to aid in the work? Now is the time to work. All our institutions, as well as the State Conferences and the tract societies, should be working out of debt. Times are prosperous; there is an abundance of money in the land; and now while kind Providence thus favors our country, and peace is quite universal in all lands, we trust every servant of God who fully loves the truth for this time will do everything he can to place our books and literature before the people, and thus spread abroad the truth.
S. H. LANE.

CAMP-MEETINGS FOR 1901.

EASTERN UNION CONFERENCE.			
Pennsylvania, Erie,	June		6-16
Maritime Provinces, St. John, N. B.,	June		6-12
Quebec, Coaticook,	June		13-23
New England, Springfield, Mass.,	June		20-30
SOUTHERN UNION CONFERENCE.			
Graysville, Tenn. (educational institute),	June 13 to July		4
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
Michigan, Lansing (State),	Aug.		15-25
Ontario, Toronto,	June 20 to July		1
Illinois, Kankakee,	Aug. 24 to Sept.		1
Indiana, Tipton,	Aug. 21 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
Manitoba, Morden,	June		21-30
Manitoba, Carberry,	July		5-14
S. Dakota, Custer (local),	July		16-23
Nebraska, Cambridge (local),	Aug.		13-20
Nebraska, Seward (State),	Sept.		3-16

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

PACIFIC UNION CONFERENCE.			
California, Oakland,	June		4-16

EUROPEAN UNION CONFERENCE.			
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.

ADDRESSES.

The address of C. H. Keslake is 181 Albion Ave., Totowa, Paterson, N. J.

The address of Henry Block is changed to Leduc, Alberta, Northwest Territory.

The address of Elder G. A. Irwin until further notice will be 25 Sloan St., Summer Hill, Sydney, New South Wales, Australia.

BUSINESS NOTICES.

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

WANTED.—A hygienic cook. Will pay good wages. Give references. Address The Indianapolis Sanitarium, 224 W. Ohio St., Indianapolis, Ind.

FOR SALE.—Organs for the Master's work; four octaves, skeleton frame; sweet tone; play loud or soft; made for service—not show. Price, \$10. Reference, S. D. A. church at Winston. Address Tom Hege, Winston, N. C.

FOR SALE.—Good four-room house, newly built, plastered, and painted; also lot containing fruit trees and strawberry patch. Price, \$225. A part of proceeds to be devoted to Relief of Schools fund. Address P. S. Misser, Graysville, Tenn.

FOR SALE.—Hardware store with tin-shop attached; well-established business; building 16 x 48 feet, two stories. Dwelling on same lot. Good reasons for selling; terms liberal. Don't write unless you mean business. Address Stricker & Pilkington, Laura, Ohio.

FOR SALE.—Farm of 120 acres; 40 acres cleared; 75 fruit trees; 4,000 strawberry plants; new five-room house; barn; 2½ miles from depot. Owner desires to assist in building up a church elsewhere. Address W. D. Dortch, Springville, Tenn.

APPOINTMENT.

NO PROVIDENCE preventing, Elder S. H. Lane will attend the dedication of a newly erected Seventh-day Adventist meeting-house near Bad Axe, Mich., Sabbath and Sunday, June 8 and 9. We trust there will be a general attendance from all the surrounding churches.

Obituaries

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

IS THERE ever a time when the human heart
So gropes in the gloom of night,
As the time we turn from our dead apart,
And cover them up from sight?
Ah, there's never a time when the spirit yearns
For the deathless home above,
As the day when the clods of the valley fall
O'er the grave of the one we love.

—Mrs. L. D. Avery-Seattle.

CASH.—Died at his home in Oakland, Wis., Sunday morning, May 19, 1901, of heart-disease, John Elmer Cash, aged 51 years and 11 months. He was buried in the Oakland Cemetery. Words of comfort were spoken by the writer, from Luke 23:42.

F. STEBBEDS.

BICKLE.—Died, May 27, 1901, at the James White Memorial Home, Battle Creek, Mich., after many years of suffering and invalidism, Mary Jane, wife of Thomas Bickle, aged 80 years and 4 months. Words of comfort were spoken from Job 19:25-27.

L. McCoy.

KENDALL.—Died near Mankato, Minn., April 27, 1901, of lung, heart, and kidney trouble, Willie, second son of Brother and Sister A. W. Kendall, aged 17 years. He had a bright Christian experience, and his extreme suffering was cheerfully borne. The family are comforted by the blessed hope. We laid him to rest in the Garden City Cemetery. The funeral was conducted by the writer.

O. O. BERNSTEIN.

HINTERLEITER.—Died May 13, 1901, at Lebanon, Pa., of lingering consumption, Charles A. Hinterleiter, aged 57 years, 5 months, 15 days. He was converted to the truth of the Third Angel's Message in 1890, remaining a firm believer till his death. Funeral services were held at his home, and also at Kutztown, where interment was made. The text of the funeral discourse was his own choice, Ps. 62:7.

W. H. SMITH.

BRACE.—Died at Brodhead, Wis., May 12, 1901, Edith Gammon Brace, aged 33 years, 9 months, 10 days. Sister Brace united with the Battle Creek church when a young woman. Since her father's death, which occurred when she was a young girl, she had been the constant companion of her mother. Words of comfort were spoken by the writer, to a large company of friends and neighbors, from John 11:23. We laid her away to await the return of the Life-giver.

C. W. OLDS.

HOCKENS.—Died at the home of her daughter, Mrs. Jeremiah Hall, at West Olive, Mich., April 27, 1901, Mrs. Dorcas (Trowbridge) Hockens, aged 84 years, 11 months, and 21 days. When only eleven years old, she gave her heart to God, and at the age of fourteen she united with the Disciple Church. When the Third Angel's Message found her, she gladly accepted it, and rejoiced in it to the last. At the time of her death she was a member of the Seventh-day Adventist Church at Denver, Mich. Text of funeral discourse, 2 Cor. 9:15.

O. F. BUTCHER.

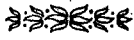
HAFER.—Wm. H. Hafer was born Nov. 13, 1817, in Catawissa, Pa., and died April 25, 1901, at Colon, Mich., aged 83 years, 5 months, 12 days. He was married to Julia Dow in 1843, to whom were born six children, two of whom are living—James Hafer, of Colon, and Mrs. Anna Goodrich, a missionary in Central America. When a young man, Mr. Hafer was a member of the Baptist Church, but in 1858 he joined the Seventh-day Adventists. The funeral services were held in the Reform church at Colon, and words of comfort were spoken by the writer, from Heb. 9:28.

B. HAGLE.

TWO POPULAR PUBLICATIONS

BY PERCY T. MAGAN

Ten years Professor of History in Battle Creek College.



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Corrected Nov. 25, 1900.

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Niles.....	am 12.40		10.15	1.00	5.37		2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.05	6.52	pm 6.00	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	6.43	5.05
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Jackson.....	4.40	10.06	2.35	4.06	8.50	8.15	6.40
Ann Arbor.....	5.55	11.10	3.47	4.58	9.45		7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45		9.45
Falls View.....					am 5.02		pm 4.15
Susp. Bridge.....					5.17		4.33
Niagara Falls.....					5.30		4.40
Buffalo.....				am 12.20	6.14		5.30
Rochester.....				9.15	10.00		8.40
Syracuse.....				9.15	pm 12.15		10.45
Albany.....				9.05	4.50		am 2.50
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Syracuse.....					am 2.00		pm 12.25
Rochester.....					4.05		pm 3.30
Buffalo.....					pm 12.30		pm 3.50
Niagara Falls.....					9.05		6.02
Falls View.....					6.34		5.05
Detroit.....	pm 8.20	8.25	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor.....	9.45	9.23	8.40		1.38	5.45	am 12.30
Jackson.....	11.25	10.20	11.05	am 3.30	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	4.35	3.50	9.05	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.15	4.28	10.00	3.35
Niles.....	3.15	1.22	3.25		4.05		5.05
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O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.

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TRAINS LEAVE BATTLE CREEK.

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

East-Bound.

No. 8, Mail and Express, East and Detroit.....	3.45 P. M.
No. 4, Lehigh Express, East and Canada.....	8.22 P. M.
No. 6, Atlantic Express, East and Detroit.....	2.10 A. M.
No. 2, Express, East and Detroit.....	6.50 A. M.
No. 74, Mixed (starts from Nichols yard).....	7.15 A. M.
Nos. 8 and 74, daily, except Sunday.	
Nos. 4, 6, and 2, daily.	

W. C. CUNLIFFE, Agent, BATTLE CREEK.



BATTLE CREEK, MICH., JUNE 4, 1901.

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Editorial Notes.

ELDERS C. THOMPSON and M. G. Huffman are about to begin a series of tent-meetings at Mt. Erie, Ill.

A WORD OF CHEER.

ELDER GEO. B. THOMPSON, in sending his communication for the REVIEW, in another column, accompanies it with the following encouraging words:—

I send you herewith a brief report from this Conference. I feel that our Conferences owe a duty in this line to our church paper. You may be assured of our prayers and hearty co-operation. I shall do all in my power to see that the REVIEW is in the home of every Sabbath-keeper in this Conference.

CORRECTION.

In our issue of last week, it was stated in the advertisement for "The Marvel of Nations" that the cloth used in the manufacture of the covers would cover an area of forty-seven by thirty-two miles. This should read, "The cloth used in the covers would, if cut into a strip nine inches wide, extend forty-seven miles."

THE MISSIONARY MAGAZINE.

THE motto from this time forward is, "The advent message to the world in this generation," and the *Missionary Magazine* will urge this movement, and report its progress. It ought to be read in every family. New features will appear in the July number. Price, fifty cents a year; foreign countries, seventy-five cents. Address the Mission Board, Battle Creek, Mich.

SUMMER SCHOOL.

THE General Conference has kindly arranged to furnish tents free to all who attend the summer school and educational conference. The school will be held at Gull Lake, near Battle Creek, Mich., July 10 to September 3. The conference, a meeting of medical workers, ministers, and teachers, convenes July 10-20.

In order to provide tent room for all, the names of those who will attend the conference of the summer school must be known *at once*.

For course of study, rates, etc., address E. A. Sutherland.

THE NEW BOOK.

A COPY of the new book, noticed in last week's REVIEW, has just been laid on our table. This is the new book by Elder A. T. Jones, entitled "Ecclesiastical Empire." It was our privilege to read the greater part of the proof on this book, as it was going through the press, which we did with the utmost interest. Prophecy has given us a symbolical representation of the "little horn" in many phases. This book is substantially a history of that little horn, which waxed "exceeding great." The statements of this book are drawn from sources of acknowledged authenticity, and will be an eye-opener to all who wish or are willing to take an inside view of the nature and workings of "ecclesiastical empire." This work shows what men will do when accorded supreme spiritual dominion, through the unrestrained ignorance and bigotry of their fellow men. In it the papacy stands before the world as a self-condemned culprit, on its own voluntary confession. The facts are astounding almost beyond credence. We would that every government official, and every one of the seventy-six million inhabitants of the United States, could be induced to read this work. It would show them the fate to which our country will come, unless by some great spasm of virtue the people shall wrest themselves from the medievalism of the Dark Ages, which is fast settling upon us.

GENERAL CONFERENCE BULLETIN.

DID you subscribe for the *General Conference Bulletin*? If you did not, you certainly missed a rare opportunity of which many availed themselves, and were doubly repaid for all they invested. We are glad to state that we can furnish all numbers—from the first to the present issue. These *Bulletins* contain about five hundred pages of the choicest reading-matter. Any one of the addresses made by the various speakers at the Conference is well worth the price of the paper. We can send those that were printed during the Conference, postpaid, for fifty cents, or those and the numbers for the remaining year and a half, all complete from first to last, for seventy-five cents.

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S. H. LANE.

NOTICE!

WE frequently receive gifts to the big fund for the RELIEF OF THE SCHOOLS from brethren and sisters who neglect to append their full address, although the letters are signed by the givers. Sometimes the name of the town is given, but not the State. It is virtually impossible for us to get the receipts to our friends unless they give their full address. Please be careful about this matter, brethren and sisters, as we do not wish to appear unmindful or ungrateful for favors received, and it is a pleasure to us to write and thank those who are kind enough to make offerings to this cause, as well as print the name of the giver and the amount in the REVIEW, which is invariably done unless we are specially requested to omit the name, and acknowledge simply to "a friend," etc.

P. T. MAGAN.

HOW ONE OF OUR MINISTERS IS USING "GREAT NATIONS OF TO-DAY."

WE take the liberty to quote the following from a private letter just received from Elder B. L. Howe:—

BELVIDERE, ILL.

ELDER A. T. JONES: I bought several copies of "Great Nations of To-day" and "Marshaling of the Nations" before I left Battle Creek yesterday. I gave this people a little talk on the condition of nations, using the large map. They were stirred up, and desired another meeting in the evening. After the sermon at night, they bought all the copies of "Great Nations of To-day" and the "Marshaling of the Nations" that I had with me. Please bring a supply of these books with you.

B. L. HOWE.

Every minister and worker, and all our brethren and sisters throughout the field, ought to assist in extending the circulation of these two books, as Brother Howe is doing. Will you help? This is an opportune time to circulate publications dealing with prophecy and the affairs of the great world powers.

TO SEVENTH-DAY ADVENTISTS WHO HAVE MONEY

ARE there any of you who have money which you do not at present see your way clear to give to the cause, but which you would be willing to lend at a low rate of interest?

The Battle Creek College has paid off many thousands of dollars of its debt during the past year; but since the sale of "Christ's Object Lessons" has begun, many seem to think that the whole eighty-four thousand dollars can be paid off at once.

Some really need the money they have loaned to the institution. We should like to pay these brethren and sisters. While the money has come in quite well from "Christ's Object Lessons," there is not sufficient to satisfy all of the most pressing demands. Therefore we should like very much to borrow money to pay off this other money. Address P. T. Magan, Battle Creek, Mich.

THE GERM THEORY.

WHAT is known as "the germ theory" is scaring many persons into the vain attempt to dodge all evil germs. Commenting upon the omnipresence of deadly germs, a noted New York physician well says: "Germs?—To be sure, there are germs everywhere! Germs of all kinds, and germs of every possible character; but do not forget that there are germs of health as well as germs of disease, and that when the body is in a normal condition, these germs of health are strong and ferocious, and are capable of destroying any other germ which might try to encroach upon their territory. Take any man in robust health,—not a fat, alcohol-bloated specimen,—and he can eat germs, and they will have absolutely no effect upon him. . . . It is the presence of impurities in the blood that makes the production of a cold possible. Exactly the same condition prevails with disease germs, and they are absolutely powerless if the body is free from the impurities upon which they feed. . . . Do not be fooled by this germ theory. Keep your body strong, your blood pure, and every germ of disease that enters will be pounced upon by the ferocious germs of health, and be torn literally to atoms." These words are by a vegetarian and an inveterate hater of the use of drugs in disease. Avoid all the disease germs you can; but do not be in mortal fear of those which you cannot avoid.