

The Advent Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

"Here is the Patience of the Saints: Here are the ones who 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.

MORNING.

THE morning cometh!
The bitter night that wraps this guilty earth,
That night so full of weeping and of sighs,
Is now far spent; we wait the glorious birth
Of day, the golden day of paradise.

The morning cometh!
The shapeless fog which the gray valley fills,
And climbs in serpent folds the mountain-steep,
Becomes a rosy mist upon the hills,
A shining vapor where the waters sleep.

The morning cometh!
And gladder are her songs than those of night,
Touched less with tears and trembling chords of pain,
But dreaming of baptismal floods of light,
And pearly, new-blown dawning after rain.

The morning cometh!
A note of praise, thrills through these dusty hearts,
These hearts so long in silent fear bowed down;
Immortal life from mortal languor starts,
And the pale martyr wears a starry crown.
—E. M. B., in *World's Crisis*.

A MESSAGE TO BE BORNE.

MRS. E. G. WHITE.

THE fifty-eighth chapter of Isaiah should be studied carefully and prayerfully. Here God's messengers are given a direct, forcible message: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." It is to church-members that this message is to be given, to those who suppose that they are righteous, who take delight in approaching to God. "They seek me daily," God declares, "and delight to know my ways, as a nation that did righteousness; and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God."

But they do not delight themselves in the truth. If they searched the Scriptures with a heart free from pride and prejudice, their eyes would be opened to see wonderful things in the

law of God. But to accept the truth involves a cross, and therefore they reject it. They think they are righteous, but their righteousness is self-righteousness.

The people described in this chapter realize that they have not the favor of God; but instead of seeking His favor in His own way, they enter into a controversy with Him. Why, they ask, since we observe many ceremonies, does the Lord not give us special recognition? "Wherefore have we fasted, . . . and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?"

God answers, "Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high."

The fasts observed by these worshipers are a mere pretense, a mockery of humility. They retain all their objectionable traits of character. Their hearts are not cleansed from defilement. They have not received the softening showers of the grace of God. They are destitute of the Holy Spirit, destitute of the sweetness of its influence. They manifest no repentance, no faith that works by love. They are unjust and selfish in their dealing with their fellow men, mercilessly oppressing those whom they regard as their inferiors. Yet they complain because God does not exalt them above all others because of their righteousness.

The Lord sends them a message of positive reproof, showing plainly why they are not visited by His grace. "Is it such a fast that I have chosen?" He asks, "a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?"

Will they accept this reproof, and pray for true repentance? Will they put away their sins and ask for pardon? Will they bring the atmosphere of heaven into their families, and into their association with their fellow men?

The Lord says, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?"

Here are laid down the duties devolving upon those who claim to be Christ's followers. Those who are truly connected with the Saviour will reveal this connection by doing the works of mercy here outlined.

And to those who obey this command is given the promise, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee

the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Notice the work that is to be done. A breach is to be repaired, and the Lord gives His ambassadors a message to bear to the people, calling upon them to do this work.

The Sabbath command has been set aside by human authority. Men have torn down God's holy day, and have exalted in its stead a common working day. Thus God has been greatly dishonored. The Sabbath is His memorial of creation. After He had finished creating the world, He rested from His work, and He sanctified and blessed the day on which He rested, giving it to man as a day of rest. It is to be a sign between Him and His people forever. He says to those who live in this age of the world: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father."

God has a message for the sinners in Zion, and the bearing of this message is the work before Seventh-day Adventists. The warning must be given. "Cry aloud, spare not, lift up thy voice like a trumpet." Be earnest and decided. Make no concessions to transgressors. Bear the message to all peoples, nations, and kindreds, telling them that God has a law which is as high above man-made laws as heaven is above the earth. Let not the truth languish upon your lips. Let not your words be words of peace and safety. Say not to the transgressors, It does not matter what you believe. Say to the people, as Christ said to Moses, "Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord."

A message of eternal importance is to be borne to those nigh and to those afar off. Let God's messengers form no confederacy with those who, after hearing the message, refuse to search the Scriptures to see whether or not these things are so. God's servants are to deal with evil as He has directed. They are to make no covenant with the world. The instruction which God gave to Moses for Israel is for us to-day: "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee." Satan works through those who do not acknowledge

God as their Ruler. "Ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God."

The message God sends through His servants will be scorned and derided by unfaithful shepherds, who tread down with their feet the feed of the pastures, giving the flock as food that which they have defiled. "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord." No outward nearness to God will screen from divine wrath those who trample under their feet the law of Jehovah. God will render to every man according to his deeds; "to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath. . . . As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified."

God will not treat men according to the position they occupy, according to their possessions, or their color, but according to the character they have formed. Thus will be decided the case of each one. The punishment of those who have had abundant opportunity to know the truth, but who in blindness and unbelief have contended against God and His messengers, will be proportionate to the light they have rejected. God greatly favored them, giving them peculiar advantages and gifts, that they might let their light shine forth to others. But in their perversity they led others astray. God will judge them for the good they might have done, but did not. He will call them to account for their misused opportunities. They turned from God's way to their own way, and they will be judged according to their works. By walking contrary to the principles of the truth, they greatly dishonored God. They became fools in His sight by turning His truth into a lie. As they have been distinguished by the mercies bestowed on them, so they will be distinguished by the severity of their punishment.

PROPHETS.

LOU JENSEN.
(Baker, Kan.)

JESUS says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Many who use this verse to show that Jesus did not come to abolish the law, fail to see that He says the same concerning the prophets. They say that we have no prophets now, that we have no need of any. But Jesus says that He came not to destroy, but to fulfill, "to fill up." "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." By these verses we may clearly see what Jesus meant when He said He would fulfill the prophets.

By reading Rev. 12:17 in connection with 19:10, we see that the remnant Church will have the Spirit of Prophecy. And why should we not thank God, and be glad that we have it?

Some may ask, What need have we of a prophet in this age? "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." 1 Cor. 14:3. Do we not need building up? If we are not built up, we fall and become Babylon. The wise man

says, "Where there is no vision, the people perish." Do we not need exhortation?—Certainly, we do; and how glad we ought to be that God sends special warnings to us when we err. And comfort?—Oh, yes! we need to be comforted. We are told that false prophets shall arise which shall deceive, if it were possible the very elect. We know that ere long we shall have to pass through severe trials, when it will seem as if God had forsaken us. Will it not then be a comfort to have read and believed such statements as these? "Could men see with heavenly vision, they would behold companies of angels that excel in strength stationed about those who have kept the word of Christ's patience." "The precious Saviour will send help just when we need it. The way to heaven is consecrated by His footprints. Every thorn that wounds our feet has wounded His. Every cross that we are called to bear, He has borne before us. The Lord permits conflicts, to prepare the soul for peace. The time of trouble is a fearful ordeal for God's people; but it is the time for every true believer to look up, and by faith he may see the bow of promise encircling him."—"Great Controversy," pages 630, 633.

THE CHURCH.

Legal Organization.

ELDER J. N. LOUGHBOROUGH.

"ALL things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth." 1 Cor. 10:23, 24.

An address setting forth the "tithing principle" as the best method of gathering funds for the support of the ministry, was published in the REVIEW of Feb. 6, 1859. This same address had been adopted by a vote of the Battle Creek church, Jan. 26, 1859. The plan proposed was so reasonable and consistent that it was readily accepted and acted upon by the generous and liberal hearted. It was welcomed as a measure well calculated to give greater efficiency to the work of the ministry. An address on the same subject was read at a general gathering of Sabbath-keepers in Battle Creek, June 3-6, 1859. It was adopted by a vote of that body, and recommended to all as a plan to be acted upon at once. The majority of our people began immediately to carry out the principle. Some, however, delayed, and the principal cause of such delays was well set forth in the following Testimony: "Rob not God by withholding from Him your tithes and offerings. It is the first sacred duty to render to God a suitable proportion. Let no one throw in his claims and lead you to rob God. Let not your children steal your offerings from God's altar for their own benefit.

"I saw that in the arrangement of systematic benevolence, hearts will be tested and proved. It is a constant, living test. It brings one to understand his own heart, to see whether the truth or the love of the world predominates. Here is a test for the naturally selfish and covetous. They will put down their possessions at very low figures. Here they dissemble. Said the angel, 'Cursed be he that doeth the work of the Lord deceitfully.' Angels are watching the development of character, and the acts of such are carried to heaven by the heavenly messengers. Some will be visited of God for these things, and their increase will be brought down to their figures. 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself.'

"This tithing system, I saw, would develop character, and manifest the true state of the

heart. If the brethren . . . have this matter presented before them in its true bearing, and are left to decide for themselves, they will see wisdom and order in the tithing system."—Vol. I, pages 221, 222.

With a slight modification of keeping account of actual income, and giving one-tenth of that to the cause of God, the system introduced in 1858 is still carried out. It supplies a steady flow of means into the treasury for the gospel work. Note that the Testimony, from the first, called it "tithes" that should be rendered to the Lord.

As the message advanced, and the number of the laborers constantly increased, the Lord, in His providence, as we have seen, led us to an effective Bible plan for the sustenance of the ministry. With the increase in numbers came a demand for, and an increase in, facilities for printing and publishing the truth, and a corresponding accumulation of property at the Review and Herald office. That branch of the work, started in July, 1849, by Brother James White, printing the first number of a paper (*The Present Truth*) with money earned mowing grass, had grown until now there was several thousand dollars invested in the business. It became needful for some one to take the responsibility of this in the initiative. As the business had grown under his judicious management, the plant and "good will" of the business were legally his. He did not wish it so understood. He called it "the property of the Church." In this position was an illustration of the principle expressed in the text at the head of this article, "All things are lawful for me, but all things are not expedient." He desired to place the matter in the hands of the Church; but the Church was not in a condition to legally hold property. This brought us, as a people, to a point where something was "wanting." That was a third step in order—to make a move, by virtue of which the Church could receive and lawfully hold its real estate and other property.

In the REVIEW of Feb. 23, 1860, Elder James White, in an article on this subject, said: "We hope, however, that the time is not far distant when this people will be in that position necessary to be able to get church property insured, hold their meeting-houses in a proper manner, that those making wills, and desiring to do so, can appropriate a portion to the publishing department. We call upon our preachers and leading brethren to give the matter their attention. If any object to our suggestion, will they please write out a plan on which we as a people can act?"

In the REVIEW of March 8, under the heading of "Legal Organization," a minister made the following statements in reference to Brother White's request: "What I understand is necessary to remedy all the defects in the matter, is to organize in such a manner that we can hold church property legally. Then the property could be held in the name of the Church. Money could be borrowed in the same way, and no one individual would have to take a burden upon himself which he ought not to bear. If it is wrong to protect church property, why is it not wrong to hold any property legally? If it is not wrong to hold farms and village lots in a lawful manner, neither is it wrong to hold church property in the same way. I think the same principle is involved in both cases."

It may seem strange at the present time, to those unacquainted with the situation of our cause in 1860, that in the REVIEW of March 22 appeared an article from a brother in the faith, much esteemed, in which he stated that what was desired by Elders White and ——— was to "make a name, so as to be like the nations around them," like the builders of the tower of Babel. He claimed that in the movement proposed for legally holding church property, these

brethren were going into Babylon, "uniting Church and State," etc.

In the next two numbers of the REVIEW, Elder White fully answered the brother, showing that while it is wrong to resort to the civil arm to enforce the worship of God, "the Lord's goods can be managed in this state of things only according to the laws of the country." And it is "vain to talk of church property, if the Church is not in a position to hold it legally."

The position of the brother opposing "legal organization" was that we should "trust the Lord in these matters;" that the "Lord would not allow the world to take advantage of us, because the property was the Lord's own property, devoted to His service;" that "those pleading for legal organization showed a lack of faith in the Lord," etc. He seemed to forget what the Testimony had said about Satan's counsel to his angels to keep money matters in their control, and out of the hands of this people.

On this brother's case the Lord was pleased to speak to His people in these words: "I saw that in temporal matters Brother B was too easy and negligent. He has lacked energy, considering it a virtue to leave to the Lord that which the Lord has left to him. It is only in cases of great emergency that the Lord interposes for us. We have a work to do, burdens and responsibilities to bear, and in thus doing we gain an experience."

"The Lord requires His people to use their reason, and not lay it aside for impressions. His work will be intelligible to all His children. His teaching will be such as will commend itself to the understanding of intelligent minds. It is calculated to elevate the mind. God's power is not manifested upon every occasion. Man's necessity is God's opportunity."—"Testimonies for the Church," Vol. I, pages 212, 230.

From September 28 to Oct. 1, 1860, there was a general meeting of our people from Michigan and adjoining States, held at Battle Creek. At this time there was a full and free consideration of legal organization for the purpose of holding the office of publication and other church property—meeting-houses, etc. As the result of these deliberations, it was voted unanimously to legally organize a publishing association, and a committee of five was elected by those assembled, that such a corporation might be formed as soon as practicable.

As soon as a move should be made to organize, a name would needs be taken for the corporation, so this led to a consideration of the name by which we should be known. Some were in favor of the name "Church of God." This was objected to on the ground that it gave none of the distinctive features of our faith, while the name "Seventh-day Adventists" would not only set forth our faith in the near coming of Christ, but would also show that we are observers of the seventh-day Sabbath. When this matter was put to vote, only one person voted against the name "Seventh-day Adventists," and he decided in favor of it shortly after.

The Seventh-day Adventist Publishing Association was organized May 3, 1861. This was the first of the various legal corporations formed by this people. The formation of such corporations was point number THREE in establishing, in God's opening providence, the "order and system" of managing the work of the Third Angel's Message. All can now see the necessity for such corporations, and may wonder that it was not always seen by us. But let none lose the practical lesson contained in this case. While we should most earnestly seek the Lord for divine guidance, we must remember that as He works in us, as His instruments, we too have a work to do. We are not to expect Him to do what He has left for us to do, and what He "works in us" to "do."

THE BLESSED HOPE.

ELDER L. D. SANTEE.

"LOOKING for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13.

The hands of earth wake not the chords
That thrill with the hope of heaven;
For worldly hearts are cold and hard,
Nor believe the assurance given
That the skies shall reveal the coming King.
And burn with an awful splendor,
While the blood-washed throng shall rejoice and sing,
As He comes His award to render.

He will come with the shining angel host,
From the pearly gate of heaven,
To redeem the loved and restore the lost,
If to Him their hearts are given.
And smiles shine out on the care-worn face
As they list to the thrilling story,
How Christ, with His tender love and grace,
Will come in His Father's glory.

The world knows not of the King sublime,
His promises never reach them;
But He calls to "His own," through the years of time,
"Go seek the lost, and teach them;
And tell of the thrilling, the blessed hope;
It is part of the 'old, old story,'
That sin-sick souls that in darkness grope
May sit with the King in His glory."

I AND THEE.

ELDER JOHN F. JONES.
(Wilmington, Del.)

"AND now, Lord, what wait I for? my hope is in thee." Ps. 39: 7.

One can readily see the contrast between the "I" and the "Thee" in this text. The book of Psalms is particularly noticeable because of its many contrasts between "I" and "Thee."

It has ever been the studied plan of Satan to keep before the human family the I, and shut away from sight the Thee, in whom alone is our hope.

The self-examination of the psalmist, as brought to view in the first six verses, reveals an experience familiar to many a child of God. David's success in the spiritual life, to the extent that he was called "a man after God's own heart" (Acts 13: 22), makes his experience of vital interest to every soul whose difficulties are similar to those of the shepherd-king.

The first verse of the thirty-ninth psalm gives evidence that in the presence of wicked or non-professing persons he had conducted himself in a manner not conducive to the best results for God. What was that way? Perhaps he talked too much. At least he realized that he must "bridle his tongue."

Then he goes to the other extreme, and "keeps silence" when an opportunity is presented to speak a word in season. Verse 2. Afterward comes serious self-examination, with the Spirit of God to guide his mind aright. Then spake he with his tongue. Was this his speech? "I thank thee, Lord, that I am not like others around me. I do not worship the Beast nor his image. I pay a conscientious tithe and do not believe men go to heaven when they die. I preach the Third Angel's Message and teach the Sabbath truth with lips touched with the coals from off the altar." No, no, brethren; it was not I, I, but it was, "Lord, make me to know mine end [my final outcome], and the measure of my days, what it is; that I may know how frail I am," or "what time I have here," margin.

Now comes the result of his self-examination: "Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them."

The same Spirit bears witness that "the fashion of this world passeth away" (1 Cor. 7: 31); and as for riches, they "certainly make themselves wings, like an eagle that flieth toward heaven." Prov. 23: 5, R. V.

Remember the parable: "The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?" Luke 12: 16-20, R. V.

The psalmist feels that the fashion of this world does not fill the desires of the soul. Neither do landed estates, gold, or silver, bring that blessed peace which the soul longs to obtain. No, no; but the Holy Spirit in His faithful guidance, enables every humble child of God to exclaim with the psalmist, "And now, Lord, what wait I for? my hope is in thee."

THE SUPPORT OF GOSPEL MINISTERS ACCORDING TO GOD'S PLAN.

ELDER D. T. BOURDEAU.

OUR Lord and Saviour, in sending out His twelve apostles to preach the glad tidings of salvation, said to them, among other things, "The workman is worthy of his meat" (Matt. 10: 10); and one of the statements He makes to the seventy in appointing them to the same work is, "The laborer is worthy of his hire." Luke 10: 7. And the apostle Paul agrees with his divine Lord when he saith, "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith He it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. 9: 7-11.

And the same apostle, giving faithful Timothy instructions concerning those "who labor in word and doctrine," for him to communicate to the Christian churches that the apostle was soon to leave under Timothy's care, repeats the scripture that says, "Thou shalt not muzzle the ox that treadeth out the corn," and adds, "The laborer is worthy of his reward." 1 Tim. 5: 17, 18. And a little further on in the same passage, still dwelling on the course to be pursued toward elders, he says, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." Verse 21. Here Paul shows the importance of Timothy's heeding instructions he is giving him, including those relating to the support of gospel laborers.

From these and other scriptures, it is clearly evident that God's ministers should have a remuneration for their services, and that they should look for support to those for whom they labor, or unto whom they sow spiritual things. This view of the subject is a reasonable one. It is based on the principles of equity and justice. God himself declares that His ways are equal, and that He is a just God. Eze. 18: 29, etc.; But would His ways be equal, and would He be a just God, if He were to lay upon His ministers, who are to devote their time and energies to the work of proclaiming the gospel, the burden of supporting themselves, and leave the laity—those who have the benefits of the

labors of gospel ministers—with only the burden of supporting themselves?—Certainly not.

Such a plan would place a crushing burden on the ministers of Jesus Christ, and would greatly retard the work of the gospel. It would dry up in the laity the spirit of self-denial and sacrifice, and would develop in them selfishness, instead of noble benevolence, equal love for man, and supreme love for God, and would deprive them of the privilege of manifesting a true appreciation of the great sacrifice that was made by God the Father and God the Son to save them. How could those adopting such a plan profit, on the point of giving, by such words as the following: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich"? 2 Cor. 8:9. How far would those going by such a plan improve by these words: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works"? Matt. 16:24-27.

In starting out His twelve disciples as evangelists, our Saviour forbade their taking gold, or silver, or brass in their purses; and they were not to take with them two coats, nor shoes, etc.; and later, a similar order was given to the seventy as they were about to engage in their evangelistic work. Matt. 10:9, 10; Luke 10:4. Was this to be a permanent and invariable rule for ministers to follow under all circumstances?—No. One of the disciples was a treasurer, whose duty it was to receive money with which to purchase for his fellow disciples and his Master food and other needful articles. John 12:6; 13:29; 4:8. And shortly before His death, the Lord said, "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said He unto them, But now, he that hath a purse, let him take it." Luke 22:35, 36. As the work should enlarge, and the gospel go to distant lands, gospel workers would need purses provided with money to take them from one place to another, and some of them would need two coats and warm shoes to protect themselves against cold, rains, and snow, in the severity of the weather. Paul believed this common-sense doctrine when he wrote thus to Timothy, in view of approaching winter: "The cloak that I left at Troas with Carpus, when thou comest, bring with thee." "Do thy diligence to come before winter." 2 Tim. 4:13, 21.

Why, then, did our Saviour tell His disciples, when about to start on their first missionary tour in Palestine, not to take money, etc., with them? He gives His own reason in these words: "For the workman is worthy of his meat;" "For the laborer is worthy of his hire." Matt. 10:10; Luke 10:7. He wished to have His disciples, at the very beginning of their ministerial work, fully learn the lesson of trust, and look for support to those for whom they labored. Then could they say, from experience, to those offering themselves to preach the gospel, Trust in God and in those who receive your testimony, for your maintenance; and your wants will be supplied. And you will be able to say of a truth, We lacked nothing when we began preaching without money and with a small supply of clothing.

Covetousness and the idea of big pay and making money were not the motives that started us out as ministers of the gospel: it was an undying love for perishing men, and the strong desire of seeing souls saved, that led us to ven-

ture all at the very beginning of our ministerial work. And we have been amply repaid by copious showers of blessings from Him who commissioned us to preach His gospel, and promised to be with us by His Spirit. We have been more than repaid by the realization of our ardent desire, in seeing souls saved by the gospel,—souls willing to deny themselves and suffer for the sake of Jesus and His saving truth, willing to feed, clothe, and to give of their means to, and even lay down their lives for, those who have brought to them the good news of free and full salvation.

And why may not this glorious result, and these inestimable blessings, and the power from on high, be the portion of ministers who now enter upon the work of preaching the gospel?—It may be if they enter upon and continue their work with the same faith and devotion and spirit of self-denial and sacrifice that the primitive preachers of the gospel possessed, and, by their teachings and example, infuse the same in those who receive from them the glad tidings of salvation.

Such ministers and their converts, possessing the missionary spirit of their divine Master, cherishing and cultivating supreme love for God and equal love for their fellow beings, and enjoying a continual feast in a sense of God's love and care, in communion with God, in the contemplation of the treasures they are laying up on high, and in a foretaste of the joys and powers of the world to come, will cheerfully respond to any call from God for financial help to carry forward the work of the gospel. Knowing that God numbers the hairs of their heads, cares for the sparrow, and clothes the lily, that they are the Lord's by creation and by redemption, that the earth and all the property in it are the Lord's, and that it is the Lord who has given them power to get wealth (Ex. 9:29; Ps. 50:9-12; Haggai 2:8; 1 Cor. 10:26; Deut. 8:17, 18), they deem it a great pleasure and privilege to return to the Author of every good and perfect gift (James 1:17) whatever He may ask of them to advance the cause of salvation on the earth.

(To be continued.)

GET WISDOM.

C. W. MC CONNELL.

OF all the things in this world to be desired, there is none more valuable than true wisdom—the wisdom of God.

We are admonished to "get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding." Prov. 4:5-7.

"The wisdom of God alone can unfold the mysteries of the plan of salvation. The wisdom of man may or may not be valuable, but this wisdom of God is indispensable."

There are inestimable treasures in the Bible. It is like a mine full of precious ore. It is not valued; it is not searched; and therefore its riches are not discovered.

By considering the twenty-eighth chapter of Job, we can see very clearly that there is a place for everything, or a place where everything may be found. "Surely there is a vein for the silver, and a place for gold where they fine it. Iron is taken out of the earth, and brass is molten out of the stone," etc.

But where shall wisdom be found? and where is the place of understanding? . . . It cannot be gotten for gold, neither shall silver be weighed for the price thereof. . . . The exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies." "The depth saith,

It is not in me: and the sea saith, It is not in me."

Then, "seeing it is hid from the eyes of all living," where shall we look for it?

We have it! "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." The Holy Scriptures are able to make the man of God "wise unto salvation through faith which is in Jesus Christ." See also Ps. 111:10; Prov. 2:6; Eccl. 2:26; Dan. 2:20; etc., etc.

Every one who values the heavenly treasure should exercise his mental and spiritual powers, and sink the shaft deep into the "mine of truth, that he may obtain the celestial gold,"—that wisdom which will make him wise unto salvation.

We are not merely to read the Scriptures, but to study, to consider. It is written: "Consider what I say; and the Lord give thee understanding in all things." What precious promises are enfolded in those pages! Every one, as he opens the Bible, should ask for the enlightenment of the Holy Spirit, and the promise is sure that "it shall be given."

I am indeed thankful that the Lord is opening my eyes, and has given me a heart to study His word. Let us diligently search the Word, with a teachable and prayerful spirit and a contrite heart, while we have the privilege: not for the sake of argument, but with the single object of learning what God has said, and of showing ourselves "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

DAVID AND SAUL.

T. E. BOWEN.
(Rome, N. Y.)

IN the recorded lives of these two kings there are many lessons for us. These men developed into two entirely different characters. David was at first a man "after God's own heart." "David did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life, save only in the matter of Uriah the Hittite." 1 Kings 15:5. Saul took the opposite course; followed his own will, regardless of what the Lord commanded him; and, as the result, not only was the kingdom rent from him, but he perished by his own hand, without God and without hope, in the blackness of despair.

Two incidents which occurred during the time Saul was Israel's acknowledged king, illustrate forcibly how David was developing a Christlike character. Saul had thrown a javelin at David, with intent to kill. David had fled, and soon Saul had an army hunting for him in the mountains. The Lord had previously told David that He would deliver Saul into his hand, and then he should do to him what he desired. Here God tested David. "Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave. And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee."

Here, now, is David's opportunity. Here was the test. Here is an occasion for displaying what is in David's heart. His personal enemy was delivered by God into his hand. What would you have done? It is evident that the men with David thought he ought to kill Saul. But David

did not so think. It was not *in his heart* to injure the Lord's anointed; so in the darkness of the cave, he carefully approached his enemy, and clipped a corner from his robe. When Saul had gone from the cave, he was surprised to hear David calling to him. Turning, he saw David bowed to the ground. Then he heard the noble, godlike words of his son-in-law: "Behold, this day thine eyes have seen how that the Lord had delivered thee to-day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee. . . . Moreover, my father, see, yea, *see* the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and *see* that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it. The Lord judge between me and thee."

A second time God brings Saul into David's power. Again David comes to Saul while both he and his army are fast asleep. David and Abishai descend into the valley; and while at Saul's side, Abishai whispers to David, "God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear [Saul's] even to the earth at once, and I will not smite him the second time." Another temptation to put him out of the way, and none on earth but they two ever need know how it came about. But David said, "Destroy him not."

Why could David thus render good for evil? It was because he lost sight of Saul, and desired the Lord to deal by him as he dealt by Saul. In speaking to Saul this second time, he said: "And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let Him deliver me out of all tribulation." 1 Sam. 26:24.

This is why God did so much for David. David let Him do the avenging. The course of God is sometimes slow, but it is always sure and accurate. God overrules events. He shapes the destiny of our lives. Although David, during all this time, was anointed king, yet he permitted God to seat him on Israel's throne in His good time and way. God took the kingdom from Saul. Samuel had said: "But now thy kingdom shall not continue: the Lord hath sought Him a man after His own heart, . . . because thou hast not kept that which the Lord commanded thee."

David relied on God. He realized that in his relation with God, he was just as undeserving of the Lord's kindness and mercy as was Saul of his in the cave and in the valley when brought into his power to do unto him as he chose. This spirit is the spirit of Christ. It pleased the Lord then, it pleases Him now. While the Lord knew David's heart, and that he would develop this character, the people did not, and the only way for them to know was to bring David into severe tests. When they saw it, they loved him, and desired him to be their king.

This is the spirit the remnant must have. Although persecuted unjustly, we are not to retaliate. This spirit must not find a place in our hearts. God recognizes in His afflicted people, of whom the world is not worthy, kings and priests. They are to "reign with Christ," but now they are to be tested before the universe until all shall know that it will be safe to intrust the interests of the heavenly kingdom in their hands. God knows when the fullness of time comes. These are in His own hands and power. Acts 1:7. But the sure promise to those who, like David, turn not aside from anything He commands is: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." Rev. 3:21.

"THE Spirit of God co-operates with the humble worker who abides in Christ and communes with Him."

THE BRAVEST OF THE BRAVE.

EUROPE was never so entirely and terribly armed. Woe to him who sets fire to Europe now.—*Moltke.*

Who was the bravest of the brave,
The bravest hero ever born?
'Twas One who braved a felon's grave,
Who dared to bear the scorn of scorn.
Nay, more than this—when sword was drawn,
And vengeance waited but His word,
He looked with pitying eyes upon
The scene, and said, "Put up thy sword!"
Could but one king be found to-day
As brave to do, as brave to say?

"Put up thy sword" into the sheath!
"Put up thy sword," "Put up thy sword!"
By Cedron's brook thus spake beneath
The olive trees our King and Lord,
Spake calm and king-like. Sword and stave
And torch and stormy men of death
Made clamor. Yet He spoke not, save
With loving word and patient breath,
"Put up thy sword" into the sheath!
The peaceful olive boughs beneath.

Ye Christian kings, in Christ's dear name
I charge you live no more this lie.
"Put up thy sword!" The time they came
To bind and lead Him forth to die,
Behold this was His last command!
Yet ye dare cry to Christ in prayer,
With red and reeking sword in hand!
Ye dare do this as devils dare!
Ye liars, liars, great and small,
Ye cowards, cowards, cowards all!

O God, but for one gallant czar,
One valiant king, one fearless queen!
Yea, there would be an end of war,
If but one could be heard or seen
To follow Christ; to bravely cry,
"Put up thy sword!" "Put up thy sword!"
And let us dare to live and die
As did command our King and Lord;
With sword commanded to its sheath,
The blessed olive boughs beneath.

—Joaquin Miller.

I CORINTHIANS 15:23-28.

ELDER O. A. JOHNSON.

(Concluded.)

WE will next notice that,—

"3. The work of subduing His enemies is never, in the Scriptures, ascribed to Christ. Mr. Marsh's third point is: 'One grand object of His reign is to subdue, or destroy, His enemies.' And Mr. Stephenson says, 'Then the Son, having reigned until He has put all enemies under His feet, delivers up the kingdom.' Yet, notwithstanding this opinion is advanced with such confidence (and upon it, indeed, the whole theory of the age to come rests), it is altogether unscriptural.

"In 1 Cor. 15:23-28, as in Zech. 6:12, 13, there are two persons brought to view, and the pronouns 'he' and 'him' refer to both, and so they must be referred, to preserve the sense of the text, and to harmonize it with other scriptures. The view advocated by Messrs. Marsh and Stephenson, and others of like faith, contradicts other passages, and destroys the sense of this. To show the utter absurdity of the idea that Christ subdues His enemies, and puts them under His feet, in that or any age, I will quote the text, leaving out the pronouns and inserting the name according to that view. It will then read: 'Christ the first fruits; afterward they that are Christ's at Christ's coming. Then cometh the end, when Christ shall have delivered up the kingdom to God, even the Father; when Christ shall have put down all rule and all authority and power. For Christ must reign, till Christ hath put all enemies under Christ's feet. The last enemy that shall be destroyed is death. For Christ hath put all things under Christ's feet. But when Christ saith all things are put under Christ, it is manifest that Christ is excepted, which did put all things under Christ. And when all things shall be subdued unto Christ, then shall the Son [Christ] also

himself be subject unto Christ that put all things under Christ, that God may be all in all.'

"This is worse, far worse, than nonsense; yet how will the age-to-come believer avoid accepting this as the substance of his faith? It is evident that Christ becomes subject to Him that puts all things under Him; and if He subdues His enemies, and puts them under His own feet, as they declare, then it is equally evident that He becomes subject to himself!! Against this fallacy I present the truth that,—

"4. The Father subdues the enemies of Christ, and puts them under His feet. Before I bring other scriptures to bear on this fact, I will give another rendering of the text, supposing this declaration to be true:—

"'Christ the first fruits; afterward they that are Christ's at Christ's coming. Then cometh the end, when Christ shall have delivered up the kingdom to God, even the Father; when the Father shall have put down all rule and all authority and power. For Christ must reign, till the Father hath put all things under Christ's feet. But when the Father saith all things are put under Christ, it is manifest that the Father is excepted, which did put all things under Christ. And when all things shall be subdued unto Christ, then shall the Son [Christ] also himself be subject unto the Father that put all things under Christ, that God may be all in all.'

"With the beauty and truthfulness of this view, all must be struck at a glance. The error of the other view is in referring the pronouns to Christ throughout, when it is evident that they refer to both Father and Son immediately after both are introduced in verse 24. As it is clear that the Father puts all things under the Son, we come next to notice when and where this work is accomplished. Is it during the one thousand years, while Christ is on the throne of David?—It is not; but,—

"5. Christ rules on the throne and in the kingdom of the Father until His enemies are put under His feet. Mr. Marsh has laid great stress on his construction of this text, considering it sufficient to prove his whole theory. But his construction is wrong, and his theory baseless. Others besides him have used this text as a stronghold; but with the establishment of this truth in regard to the reign, all claims of the age to come on this text are forever put at rest; and a mass of parallel scriptures, urged by the writers on that theory, are taken out of their hands, and arrayed in favor of the truth that the enemies of Christ will be 'dashed in pieces' at His coming.

"Now that Christ is to reign as king in two localities, that is, occupy two thrones, is proved by Rev. 3:21: 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne.' Thus, while Christ is on the throne of the Father, He is only in expectation of His own throne. That this is the past and present position of our exalted Head, is further proved by Heb. 8:1: 'We have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens.' And that that is where He will reign till all enemies are put under His feet is clearly proved by the Scriptures. Ps. 110:1: 'The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.' This is quoted by Jesus, as recorded by the Gospels (Matt. 22:44; Mark 12:36; Luke 20:42, 43); and also by Peter (Acts 2:34, 35), in his argument on the resurrection and exaltation of Jesus: 'For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool.' This is a sure application of David's prophecy, and proves the location of the reign (until His foes are made His footstool) to be 'in the heavens,' where Jesus is ascended. I hope the enemies of the truth will no longer

mock at this, by derisively calling it a 'sky kingdom,' but remember that God is there, sitting upon the throne of His own holiness; for 'the Lord hath prepared His throne in the heavens; and His kingdom ruleth over all.' Ps. 103:19.

"Paul makes mention of the same in Heb. 1:13, in remarking on the superiority of Christ to angels; and again, in his argument concerning the work of Christ as priest on His Father's throne, says, 'But this Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool.' Heb. 10:12, 13. This point is established beyond the possibility of doubt; and the true sense of this scripture clearly appears, Christ the first fruits; afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the mediatorial kingdom to God, even the Father; when the Father shall have put down all rule, and all authority, and power [that is opposed to Christ]; for Christ must reign on the Father's throne, till His [Christ's] enemies are put under His feet, or made His footstool. Then the Son delivers up, or leaves, the throne of the universe, and takes His own throne in subjection to that of His Father. It thus appears that,—

"6. *Christ delivers up that kingdom, or leaves the Father's throne, and receives the throne of David, before His coming.* The first part of this proposition is proved by the text. And that He takes the throne of David, or His own throne, before His return to the earth, has also been proved in our argument on the kingdom. But the views of our opponents should be further noticed, as on this point they directly conflict with the plainest scriptures. Luke 19:12, 15, says: 'A certain nobleman went into a far country to receive for himself a kingdom, and to return.' 'And it came to pass, that when he was returned, *having received the kingdom.*' The receiving of the kingdom is first; His return follows it; and His receiving the kingdom in this text is the same as that of Dan. 7:13, 14, and both are identical with 'all things being put under Christ.' And it has been shown that He sits at His Father's right hand till this is accomplished. But Mr. Marsh, giving the age-to-come sense of Dan. 7:13, 14, quotes the text, and comments as follows:—

"'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him.'

"The order laid down is—

"a. Coming of the Son of man.

"b. Giving the Son of man dominion, glory, and a kingdom.

"c. All people, nations, and languages, and all dominions [rulers], serve and obey the Son of man, the Lord and King of the whole earth.'—*'Age to Come,' page 13.*

"It is not very surprising that a superficial reading of 1 Cor. 15:23-28 should produce such a view as that advanced by Messrs. Marsh and Stephenson; but no one, however superficial, can possibly read the advent of Christ out of Dan. 7:13, 14, unless it be first assumed that the Ancient of days is on the earth prior to the second advent; for He came to the *Ancient of days*, and was brought near before Him. But Mr. Marsh's view would make it read that He came from the Ancient of days, and was taken far away from Him to receive the kingdom. And, were it even assumed that the Ancient of days shall be on the earth, that view would not then harmonize with Luke 19 and other scriptures, which teach that He *has received* the kingdom at the time of His second advent. His receiving the

kingdom is identical with 'the marriage of the Lamb,' which takes place before He comes; as the 'little flock' 'wait for their Lord when He will return from the wedding.' Luke 12:36. And then will they be taken to the mansions prepared in the 'Father's house,' where they will sit down at the marriage supper.

There can be no difference between His receiving the kingdom and having His enemies put under His feet; they must be identical. But there is a great difference between having His enemies put under Him, and His destroying them. In 1 Cor. 15:28 the same Greek word is used to express the *subduing* of all things to the Son, and the *subjection* of the Son to the Father: 'And when all things shall be subdued [*hupotasso*] unto Him, then shall the Son also himself be subject [*hupotasso*] unto Him that put all things under Him.' The order of the events is given in Ps. 2:8, 9: (1) The Father gives them to the Son; (2) the Son breaks them with a rod of iron, and dashes them in pieces, as has been shown takes place at His coming.

"7. *Death, the last enemy of them that are Christ's, will be destroyed, or swallowed up in victory, at His coming.* After having arrived at the true sense of the text in other respects, there is left but little chance for controversy on this point. No one will deny that the resurrection of the righteous to immortality is the same as death being *swallowed up* in victory. See 1 Cor. 15:53, 54. And it is only as the enemy of the saints that death is destroyed; the wicked will never be released from death—the second death. If they are, they must have a second resurrection. Whiting renders verse 24, Death will be *conquered*. The expressions 'conquered' or 'destroyed,' and 'swallowed up in victory,' appropriately refer to the last enemy of the saints, but not to that of the wicked. Dr. Clarke says: 'Death shall be destroyed; *katargētai*: shall be counterworked, subverted, and finally overturned. But death cannot be destroyed by there being simply no further death; death can only be destroyed and annihilated by a general resurrection.' This is true, and will so appear to all who have considered death as it is in truth, simply the opposite, or absence, of life, and not as an entity. It is by the resurrection that the saints get their victory over death. And this view is indorsed by those who endeavor to maintain their theory of the age to come by this scripture. Mr. Stephenson, in his work on the Atonement, page 64, says, 'The Bible leaves all the wicked under the dominion of the second death, from which it offers no hope of a resurrection.' Of course they have no victory over death, and of course the text cannot refer to them; which proves again that it does not refer to the end of the one thousand years, but to the time of the second advent, when the saints will be redeemed, and will put on immortality."

"THE PRECIOUS THINGS OF EGYPT."

ELDER LEE S. WHEELER.
(Philadelphia, Pa.)

It is said that the degraded and ignorant peasantry along the Nile look with a mingled sense of wonder, superstition, and jealousy upon companies of English or American workmen digging up the rubbish of their long-crumbled and sand-covered cities, poking it over carefully, and carrying it away in baskets, as if searching for gold. Well may we ask, What do people want of those old musty scraps? The answer is, They are looking for inscriptions. It means much labor which may amount to but little, yet now and then they strike something that carries a ray of light far back into the dark past, to scenes of which we read in no known book except the Bible. Then it becomes inter-

esting, and helps us to prize the Bible as the only authorized account which God has had preserved of the earliest times of our world. The inscriptions of Egypt were made in hieroglyphic writing, in Coptic (demotic), or in Greek. The hieroglyphic is the oldest form of Egyptian writing—a lost language.

This was, in time, changed to the Coptic, as the Copts were descendants of the ancient Egyptian stock. This is still the sacred language of the Coptic church in Egypt. The Greek was the literary language of Egypt under the Ptolemies. At that time all three languages were in use, however, and Ptolemy V, Epiphanes, inscribed one of his decrees in all three upon a stone, now known as the "Rosetta Stone," which was found in 1799. That is how men have learned to read the most ancient language of the Egyptians. This stone is now in a glass case in the British Museum. It enabled men to read all the books of stone left by these ancient Egyptians, so that the very stones began to cry out, declaring the truth of the Bible.

Several years ago the Egyptian Exploration party, unearthing some ruins in the land of Goshen, came upon the ancient treasure city, or storage city, of Pithom, which we are told, in Ex. 1:11-14, the children of Israel were building for Pharaoh when he "made their lives bitter with hard bondage, in mortar, and in brick." The town was square, and inclosed by walls twenty-two feet thick. The space of the town presented the ruins of vast storage chambers built of brick laid with mortar, some of the tiers with straw and some without straw, just as recorded in the Bible. The name of the city was found, also the name of the builder, Rameses II.

In July, 1881, the tomb of this king, the king of the oppression, was found. Far back from the Nile, across the plain from the great city of Thebes, among the dewless limestone hills, is the royal cemetery. Here in a deep chamber of rock, they found the mummy, all that was left of Rameses II. Taking it from its long-resting place with others that were in the vault, and carrying it down to the river, where, no doubt, the royal barge landed it three thousand years before, they conveyed it to the museum at Cairo. This wonderful discovery was made by the Turkish government, which forced the native Egyptians to tell where this burial place was.

The Egyptian servants performed the work of carrying the bodies across the plain to the river; for it was said of this their present master, "He shall have power over . . . the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps."

June 1, 1886, the mummy was unwrapped and exposed to the camera for his photograph, that Sabbath-school children, reading the story of Moses and Pharaoh's daughter, might see a picture of the cruel king. There is no mistaking his identity, for his name was written on his mummy case, and again upon his burial coverings.

"THE way to avoid the sand is to strike for the rock. Dig deep, and lay your foundation well. He that heareth the voice of Christ, and *doeth His will*, he is the wise man who buildeth his house upon the rock."

ON the whole, I rather like the venture of Simon Peter out of the fishing-boat to walk to Jesus on the waves; for, though he began to sink, he also began to pray. He found that sinking times were praying times; and when we learn that, we know where to re-enforce our own weakness by laying hold on the infinite strength.—*Cuyler.*



THE MOTE PULLER.

MRS. L. D. AVERY-STUTTLE.

ONCE there was a man who lived over the way,
Who had nothing to do, so I've heard him say;
Yet he was too busy, his neighbors said,
To labor hard for his daily bread.
Yes, quite too busy to earn his salt,
So he made it his business to — just find fault.

In every person who passed along,
This mote puller saw there was something wrong,
Till day and night 'twas his only cry: —
"I've discovered a mote in my brother's eye!
Here, brother, here, let me pull it out,
You're blind as a ground mole, I haven't a doubt."

If he went to meeting, 'twas all the same,
The congregation were blind and lame;
"The blinded parson can never see
With that terrible mote in his eye," said he.
"Why doesn't he ask me to pull it out?"
I, only, see what the man's about."

His poor old wife had never a rest,
He would scold and fret with a zeal and zest,
For he was sure he could always see
A mote in her eye, and he knew that he
Was the only fellow, without a doubt,
Who was able and willing to pull it out.

So he went about it; but what do we find!
It was all in vain, for he was blind;
For the beam in his own eye grew so great
That it couldn't be pulled, — it was quite too late.
And so, O pity! he had to die
With a mighty beam in his own blind eye.

BEST METHOD OF WASHING.

J. G. YERGIN.

As I have noticed, in the Home department,
a number of recipes for making washing easy,
I send directions for what I think the best
way: —

One bar of Fels-Naptha soap, cold water for
the soak, — no boiling at all, no hot water, no
steam, no rubbing to speak of, sudsing and
rinsing. This requires that the clothes be soaked
for half an hour or more, and the soiled places
rubbed with the soap; after soaping, the pieces
should be rolled up singly, and allowed to stand
for a time in the tub, just covered with water.
This soap takes out the dirt, and leaves the
clothes white and clean. One half the work of
wash day is saved by its use. The soap costs
five cents a bar. The naptha in the soap loosens
the dirt, naptha being a great cleansing agent.

A RECIPE WORTH TRYING.

CORDELIA HICKS.
(Highland Springs, Va.)

A NEIGHBOR had been in poor health about
two years, as the after-effect of *la grippe*. He
had a bad cough, raised a great deal, and it
seemed probable that he might soon die of con-
sumption. I made him a syrup of mullein and
the best white sugar, of which he took a table-
spoonful three times a day for several months.
At the end of that time, he was as well appar-
ently as he ever was. We were all surprised.
Although I knew mullein syrup to be excellent
for coughs, I had not expected such a success,
especially as the surrounding circumstances were
not very favorable. I cannot say that he had

tuberculosis; but if he had died without the mul-
lein, very likely his death would have been at-
tributed to consumption.

The mullein should be cut a little below the
ground, when it is dry, and spread on a hay
mow till thoroughly seasoned, then put in sacks.
Fill an iron kettle as large as a water pail with
the dried mullein, cover, and let it boil an hour.
Set off till it cools, squeeze the herbs dry, put
water on them, and cook them again; put the
two boilings together, boil down to a quart, and
strain through a cloth. Add sugar to make it
a thick syrup, when it is done. Watch it closely
during the last part of the process; when it rises
up considerably, it is done.

CANCER CURE.

MRS. E. A. ROSE writes us from Stevens
Point, Wis., June 8, 1901: —

"Will you please tell the sister who requested
prayers for her daughter with the three children,
in REVIEW of May 14, 1901, and for herself,
saying that she has a cancer on her breast, that
if the cancer has broken out, or is breaking out,
to split figs, after soaking them soft in a damp
cloth, and bind them closely on the part affected;
also to eat figs on an empty stomach, as many as
she can without nausea, and to eat only plain
food, and especially fresh fruit. I feel sure
this will draw out the cancer. If the cancer
has not broken out, tell her to eat figs, which
will destroy the cancer germs. This I know
to be true; for my own daughter stopped a
cancerous growth in this way: the pain ceased
after a few days' treatment. A man in North
Dakota, who lived near my daughter's, kept figs
on a cancer on his lip. The figs drew out the
cancer and cured his lip. A woman with whom
I am well acquainted had a cancer taken out of
her forehead. She has the scar now. Her name
and address is Mrs. Charlie Shreider, Lakota,
N. D."

HOW TEMPERANCE WOULD HELP TRANS-
FORM THE EARTH.

Amos R. Wells.

THE story is told of a toper who stayed very
late one night in a saloon. "Send that fellow
home," said the saloon-keeper's wife to her hus-
band. "No, never mind," was the answer; "he
is shingling our roof for us." These words
happened to be heard by the sot, who said noth-
ing, but soon went home. Several weeks later
the saloon-keeper met him on the street. "Well,
Jack, why haven't we seen anything of you
lately?" "Because nowadays I'm shingling
my own roof."

That is one way in which temperance would
help transform the world; it would shingle the
right roofs. It would put silk on the back of
the laborer's wife, not the saloon-keeper's. It
would feed his family, send his children to
school, and build up a bank account for him.

Sir Isaac Newton well said, "I will not beget
necessities for myself." The successful life is
the independent life, but a tippler soon becomes
a slave. He thinks his hands are not so strong
without his morning drink, but that drink is
palsying every muscle. He thinks his nerves

are not so keen without it, or his mind so clear,
while all the time it is deadening his nervous
system and befuddling his intellect. Work
everywhere would be better done without alco-
hol, newspapers be edited better, lawyer's pleas
be more pleasant, tables be better made, and
horses better shod. Did you ever hear of a
situation where the fact of a man's drinking
moderately would recommend him? If even the
most strenuous advocate of "personal liberty"
were "out of a job" and seeking one, would
he say to the desired employer, "One of my
qualifications is that I am a moderate drinker"?
However much employers may drink, and what-
ever aid they may pretend to receive from stimu-
lants, they always give themselves the lie by
preferring sober employees.

John Wesley, whose vigorous temperance
teaching did so much for England, even gave
up tea-drinking, about the middle of his life,
that he might not be the slave of any habit.
After three or four days of severe headache, he
conquered his body in that respect, and con-
cluded that the omission of that beverage was a
decided gain to his health. When eighty-four,
he declared that for twelve years he had not
felt such a sensation as weariness, and he
attained the excellent age of eighty-seven.

As a matter of contrast, pass down the streets
of any city and look in at the saloon windows
(providing you have the wise law abolishing
screens). You will see no gray hairs in those
places. Every bartender and every drinker will
be a young man. Why is this?

After all, however, the severest perils of in-
temperance are in the realm of the soul. No
drunkard can enter heaven. No drunkard will
want to enter heaven. While, on the contrary,
a temperate life is a life held close to God. As
Hannah More wrote: —

"He who can guard 'gainst the low baits of sense
Will find Temptation's arrows hurtless strike
Against the brazen shield of Temperance.
For 'tis the inferior appetites enthrall
The man, and quench the immortal light within him;
The senses take the soul an easy prey,
And sink the imprisoned spirit into brute."

TELL THE TRUTH.

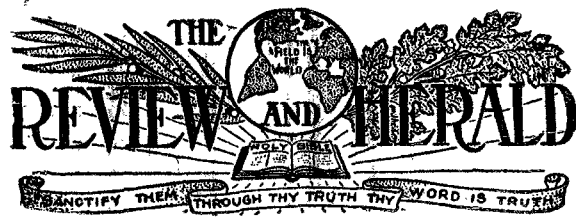
THERE are too many persons who sometimes
find it convenient to "lie a little." The follow-
ing incident in the life of General Grant, given
in *Sunday Reading*, is a severe rebuke to such
persons.

An important conference was being held in
the executive mansion in Washington. A caller
had sent in his card, but either the caller was
unwelcome or the time was quite unsuitable for
his admission. One of the persons present
turned to a servant and said: "Tell the person
who sent up the card that the President is not
in."

"No," said General Grant, "tell him no such
thing." Then turning to his friends, the General
remarked: "I don't lie myself, and I don't want
my servants to lie for me."

That was noble. If our boys want to copy the
example of great men, let them pick out such
things as this and follow them. Great men, as
well as others, make mistakes. The mistakes
they make are not any better or nearer right
because they were made by great and leading
men. We are not to be excused for following
great men into wrong-doing. We should follow
their examples only when they do right. The
example of General Grant in reference to telling
the truth is worthy of copying. His words,
with a little change, are worthy of being used
as a motto: "I don't lie for myself, and I don't
want any one else to lie for me."

"JESUS did not bid the disciples, Strive to
make your light shine; He said, *Let it shine.*"



BATTLE CREEK, MICH., JUNE 25, 1901.

URIAH SMITH

EDITOR

INVITING DECEPTION.

It would seem bad enough for people to be deceived, to be led to believe that which is not so, or to follow a path which leads only to loss and ruin. Are not such people entitled to our commiseration? But what shall we say of one who invites the deception, one who unites with the rank and file of the American people, who, as Barnum used to say, "like to be humbugged"? or one who, according to a common expression, "tempts the devil to tempt him"? Such a one certainly has no one to blame but himself for his deception.

But a great deception is before the world, and many seem to be preparing for, and even inviting, it. In reading the New Testament, one cannot fail to be impressed with the fact that in connection with the first advent of Christ, there was wonderful activity among unclean spirits. By their outcries in the presence of Christ, they showed their expectancy and their anxiety. They said, "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" Matt. 8:29.

Now we are nearing another advent of Christ, the last one. So, now, too, there is unwonted activity in the spirit world. The workings of modern Spiritualism are a repetition of the scenes of spirit-possession as they were seen in Christ's day. As a sample of their claims as well as of their blasphemous utterances, we refer to the following fact: Speaking of the "Key to the Supernatural," one who made an address at the General Conference of Spiritualists, in London, England, a short time ago, said: "That key is in the hands of the Spiritualist, who sees clearly enough that the man Jesus was a supreme medium, who lived so near to the spirit world and to the spirit forces, that our 'supernatural' was his 'natural,' as to some others it has been since, and may be again, and whose so-called 'resurrection' was only his supreme ability to present himself in a temporarily materialized form to his disciples. All this is to the Spiritualist perfectly plain, and what he offers is a perfect key."

According to this speaker, there have been "since Christ's day some supreme mediums; and there may be such again." This, to our view, is a key to the deception that is coming. We have been forewarned that before Christ actually appears the second time, an impersonator will appear. Who is this, and how will he appear? He belongs to that class called "false Christs and false prophets," who will appear and "show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. Who would naturally be more interested, active, and efficient in this work than the great arch-deceiver himself? It is he whom Paul associates with the same work, in 2 Thess. 2:10-12, when Christ is about to be revealed, and of whom John says that he comes down at last upon the "inhabiters of the earth," in a great burst of deceptive wrath, "because he knoweth that he hath but a short time." Rev. 12:12.

The book called "The Great Controversy between Christ and Satan" describes the scenes of the closing time of trouble, and the dangers and deceptions to which the saints will then be exposed. In the light of what we have read from the Scriptures, we are not, therefore, surprised to find in the "Great Controversy" these words:—

"As the crowning act in the great drama of deception, Satan himself will personate Christ. The Church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men, as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed His disciples when he was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the gracious heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in the assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering, delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying, This is the 'great power of God.' Acts 8:10.

Such is the deception that is coming upon the world, when Satan closes up his wonder-working power in the earth, which, if it were possible, would deceive the very elect. The climax of this work is to be the appearance of Satan, impersonating Christ, and claiming to be himself Christ. Now when men are expecting some manifestation of this kind, under the impression that it is to be something of an entirely different nature from what it is, will not the way be completely prepared for the deception? and by fixing their mind upon it, and expecting it, will they not be inviting it? Would they not be ready to believe whatever might be presented? And this is just the position the world is in to-day.

Remarking on that key to the supernatural spoken of above, which Spiritualists claim to have in their hands, a writer remarks: "There is no doubt but Spiritualists are looking for some one to come who will lift the veil and reveal the whole matter." That one will be Satan, claiming to be Christ; and what he will reveal will be the great deception which will involve them in their ruin. Take warning.

ONLY DON'T MAKE IT BINDING.

MEN somehow cannot tolerate the idea of submitting to authority. Dr. Bixby, of the University of Leipsic, has written a book on the ethics of evolution. In it he promulgates the idea that "morality is not a result of statutes, nor can it be referred to the divine will, simply, or to the revelation of it given in the Bible or other sacred scriptures. The Jewish decalogue, and all the rest of the moral precepts of the Scriptures, are but the reflections of the morals of that race and time—not originators of right and wrong. The reason that injustice is wrong, is not because it is forbidden by divine edicts, but it is wrong whether forbidden or not." Again, "The law of right is as independent of authority, human or celestial, as it is everlasting."

But however independent of authority men may imagine themselves to be, there must be some standard by which they may judge between right and wrong, according to what is authoritatively allowed or forbidden. "By the law," says the apostle, "is the knowledge of sin." And where did the race at the time referred to get its morals to reflect, outside of the decalogue? People seem to say, "Oh, yes; we are all ready to cultivate justice and morality, only don't give us any authoritative statutes or regulations for these things. We can get along

without them." Better fall in with the spirit of David, who exclaims, "Thou art good and doest good; teach me thy statutes." Ps. 119:68.

A SERMON FROM NAPOLEON'S TOMB.

THE following eloquent words are attributed to Col. R. G. Ingersoll, as he gazed in profound meditation on the tomb of the great Napoleon. The lesson is no less instructive because it comes from one who was led to scoff at religion because misled by the travesty of its professed followers.

"A little while ago I stood by the grave of the old Napoleon,—a magnificent tomb of gilt and gold, fit almost for a deity dead,—and gazed upon the sarcophagus of rare and nameless marble, where rest at last the ashes of that restless man. I leaned over the balustrade, and thought about the career of the greatest soldier of the modern world. I saw him walking upon the banks of the Seine contemplating suicide. I saw him at Toulon. I saw him putting down the mob in the streets of Paris. I saw him at the head of the army in Italy. I saw him crossing the bridge at Lodi with the tricolor in his hand. I saw him in Egypt in the shadows of the pyramids. I saw him conquer the Alps, and mingle the eagles of France with the eagles of the crags. I saw him at Marengo, at Ulm, and at Austerlitz. I saw him in Russia when the infantry of the snow and the cavalry of the wild blast scattered his legions like winter's withered leaves. I saw him at Leipsic, in defeat and disaster—driven by a million bayonets back upon Paris—clutched like a wild beast—banished to Elba. I saw him escape, and retake an empire by the force of his genius. I saw him upon the frightful field of Waterloo, where chance and fate combined to wreck the fortunes of the former king. And I saw him at St. Helena, with his hands crossed behind him, gazing out upon the sad and solemn sea.

"I thought of the orphans and widows he had made—of the tears that had been shed for his glory, and of the only woman who ever loved him pushed from his heart by the cold hand of ambition. And I said I would rather have been a French peasant and worn wooden shoes. I would rather have lived in a hut with a vine growing over the door, and the grapes growing purple in the kiss of the autumn sun. I would rather have been that poor peasant, with my loving wife by my side knitting, as the day died out of the sky—with my children upon my knees and their arms about me. I would rather have been that man than to have been Napoleon the Great."

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.]

810.—FOOD OF JOHN THE BAPTIST.

We read in Matt. 3:4 that the food of John the Baptist was locusts and wild honey. Is the word "locust" here the same as that found in Lev. 11:22?

E. B. B., Plum City, Wis.

Answer.—It is the corresponding Greek word. This word refers primarily and exclusively to the living insect called the locust; that is, we find no definition of the word applying to any other object. In the East there is a tree called the locust tree, bearing pods with beans, called the locust bean; but these are not so specified in the lexicons. At the bazaars, in Syria, one can find the fruit of this tree, which goes by the name of "St. John's bread." On the other hand, one can find locust meal, made from the dead bodies of locusts dried and pulverized, and sold as food, as it has been from ancient times. It is said to be pleasant and nutritious food. There is nothing in this passage, nor in the context, to show that John the Baptist used the vegetable product as his locusts. He doubtless followed the custom of those times, and ate that which was most convenient and nutritious.

811.—ACCESS TO THE TREE OF LIFE.

Did Adam and Eve, after the fall, have access to the tree of life? "Patriarchs and Prophets" says, "Adam and Eve had free access to the tree of life."—Page 47. But on page 49 it says, "Obedience, perfect and perpetual, was the condition of eternal happiness. On this condition he was to have access to the tree of life." Please harmonize these statements with the teaching that cherubim were placed in the east of the garden, to prevent Adam from eating of the tree of life, and thus becoming an immortal sinner.

R. W., Atkinson, Ind.

Ans.—The Lord sent Adam and Eve forth from the garden, and placed the cherubim at the east of the garden, which turned every way to keep the way of the tree of life; that is, to keep every one on earth from having access to it. Gen 3: 24. And the reason given for this is, "Lest he put forth his hand, and take also of the tree of life, and eat, and live forever." Verse 22. From this it appears that continual access to the tree of life would have enabled Adam and Eve to live forever, even in a state of sin. So they were shut away. The time when they "had free access to the tree of life," was before the fall; and if they had always lived in perfect obedience, they would have continued to have free access to it. Adam's life was suspended upon that condition. He failed, and sin came in, and cut him off. No one now has access to the tree of life, because it has been removed from the earth, and is now growing in the midst of the paradise of God in heaven. Rev. 2: 7; 22: 2. And we secure a right to it, and to eternal life, on the same condition which Adam had; namely, perfect and perpetual obedience. But being sinners, something must be done for us. So Christ comes in, cancels our past sins, and changes our hearts, to bring them into harmony with the law of God, so that we can keep it; and thus we come up to the law of God, at last, through faith in Christ, and have a right to the tree of life, and enter in through the gates into the city. Rev. 22: 14. What a blessed plan of salvation! and what harmony and consistency in the government of God!

812.—FORM OF THE SANCTUARY.

We are now studying about the sanctuary; and I would like to get a correct picture of it in my mind. In your book it is represented with a pointed roof; and so all the Bible helps give it; but I do not find anything in the Bible to show that the roof was raised to a peaked form. If the inner covering was drawn over flat, the edges would extend far enough over to form a porch all around, about five cubits in width. Can you kindly tell me where a description is found in the Bible, to show that the top was raised in the form of a ridge-pole?

A. S. B., Palestine, Neb.

Ans.—We do not know of any specific description as to the form of the roof of the sanctuary in its tent, or original, form. But the material of which the two outer coverings was composed (Ex. 26: 1, and onward) would suggest a form that would give the most thorough protection against sun or rain. In the wilderness of Sinai, where the tabernacle was first erected, of course it seldom rains; but we must remember that the sanctuary was to retain its original form after its entrance into the promised land, where provision would have to be made against heavy dews and abundant rains; and the tabernacle did remain as at first constructed, for over five hundred years, till the days of Solomon. There has been a question how these coverings were applied to the tabernacle. If they were thrown straight over, there would be a depression, or sagging, in the center, and the water would certainly work through, and snow would form such a weight as to tear the curtains in pieces; besides, applied in this way, the curtain of goats' hair, being thirty cubits long, would hang over the walls of the tabernacle ten cubits, or, in other words, reach the ground on both sides; whereas it seems to have been designed, according to Ex. 26: 13, to hang down only one cubit on each side. In view of these particulars, Smith, in his Unabridged Bible Dictionary, Art., Temple, argues that

the sacred tent must have been raised in the center, or have a ridge, as all tents have had from the days of Moses. It seems extremely probable that the tabernacle was arranged in this manner.

EDITORIAL NOTES.

Don't try to get to heaven by consulting the weather-vane of public sentiment. Go to the unchanging compass—the word of God. There is only one way that leads to heaven.

You cannot drive darkness out of a room, nor evil out of your character, by an exercise of the will. You must let in the light; you must open unto Him who says "Behold, I stand at the door, and knock."

THE proper study of mankind is not man, but God. If you would learn the truth about yourself, study the revelation God has made of himself. To know God aright is to have the knowledge that will secure your own salvation.

Don't be misled by the wonderful works to which you may be pointed—even the seeming miracles, it may be—performed by some man who exhibits the spirit of the devil. The descendants of Simon Magus are still numerous in the earth. There are many who can do wonders in the name of Christ; but "if any man have not the Spirit of Christ, he is none of His."

"AM I a Christian?" If this question comes up in your mind, you can easily answer it by asking yourself another, Do I long to see Jesus? If you do, you are a Christian; but if not, something is wrong.

If you have made a mess of managing your own affairs, don't begin to wonder if you could not do better at directing the affairs of the Lord.

SELFISH generosity—giving somebody a "piece of your mind." Better control your temper so that your mind will not fly into pieces.

GETTING SOMETHING FOR NOTHING.

A FRUITFUL source of unhappiness to many in this age of the world, is the disappointment sure to follow their vain endeavor to obtain something for nothing. Many are possessed with the false idea that it is actually possible for them to secure the desirable things of life without paying the price; that they are entitled to the roses without the thorns. Wily advertisers take advantage of this illusion in the minds of the people, and as the result, the journals of the day fairly reek with advertisements offering, "free of charge," almost any article that one could mention, worth from five cents to five hundred dollars each. But those who have ever answered such advertisements, know full well that they are absolutely false, and that in each case where any article is secured, its full, round price is always paid in advance. The man who does this kind of advertising is not in the business for charity's sake, nor for the sake of his health, but for the money there is in it. For every seeming advantage that one gains in a trade there is a corresponding disadvantage. He who cheats finds himself cheated in the long run; for while he reaps pecuniary gain for the time being, his losses in peace of mind, purity of character, and Christian manhood, are correspondingly great.

The righteous have their reward in this life as well as in the life that shall be. The very exercise of charity, honesty, and virtue, carries with it its own priceless reward. This present reward of the righteous is not, of course, wholly made up of material things which may be seen—though the Master sees to it that material prosperity also follows His faithful children. The best reward or compensation, for good works, is that peace of soul which inevitably accompanies the very act of doing a good work; it is well described as "the peace of

God, which passeth all understanding" (Phil. 4: 7), and which no fortune, however great, can purchase. There are two classes of people to whom peace does not come: first, those who do not righteousness, and, secondly, those who try to get it for nothing, or for a faith that does no good works. That the first class do not abide in peace, is proved by the fact (Isa. 57: 21) that "there is no peace, saith my God, to the wicked;" for the preceding verse says, in like strain, that "the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Again, those of the second class are clearly debarred from the enjoyment of peace by the declaration of Paul (Rom. 2: 10) which assigns "peace, to every man that *worketh good*."

Everything in this world has its price, and that price must be paid. Those who would have high offices, power, wealth, or other greatness, should stop their chase after these things long enough to compute the price that must be paid in each case. It is an impossibility to secure only the good side of life. Life's cup is a mixed one, and he that is anxious to change his lot for that of another, thinking thereby to gain the desirable and escape the vile,—to escape paying the price for life's benefits,—must, in the words of the poet Tupper, take,—

"Poverty, with largeness of heart; or a full purse,
with a sordid spirit;
Wisdom, in an ailing body; or a common mind,
with health;
Godliness, with man's scorn; or the welcome of
the mighty, with guilt;
Beauty, with a fickle heart; or plainness of face,
with affection.
For so hath Providence determined, that a man
shall not easily discover
Unmingled good or evil, to quicken his envy or
abhorrence."

The first murder recorded in history (Genesis 4) was primarily due to the fact that Cain, the first murderer, had endeavored to secure something for nothing. Instead of conforming to the requirements of the sacrificial system, which called for the sacrifice of "the firstlings of his flock and of the fat thereof," as an "offering unto the Lord," Cain imagined that he could secure the approval of the Lord by offering something which would cost him less than "the firstling of his flock and of the fat thereof." Accordingly, to obtain, in exchange for the divine blessing, approval, and forgiveness, he offered to the Lord an offering "of the fruit of the ground." Abel, on the contrary, conformed strictly to the directions given respecting sacrifices to the Lord, and the record says that "the Lord had respect unto Abel and his offering; but unto Cain and to his offering He had not respect." The result was that "Cain was very wroth, and his countenance fell." He became filled with jealousy, which finally ripened into hatred and the murder of his righteous brother. The Lord then asked him why he was wroth, and why his countenance had fallen; and then enunciated the following principle: "If thou *doest* well, shalt thou not *have* the excellency? and if thou *doest not* well, sin *lieth* at the door." This principle still holds good. That which is required must be done before the benefit desired is received; no shifting about, no cheating, no substitution of a cheaper article, can be allowed. Favors cannot be paid for in such false coin. The law of life is: "Do the thing, and you shall have the power, or the benefit, or the honor; if you refuse, you shall not have it." And that the reward, or punishment, comes, to a certain degree, in this life, is proved by the record of Cain's crime. Immediately after its occurrence, the Lord said unto Cain: "And *now* art thou cursed from the earth. . . . When thou tillest the ground, it shall not henceforth [from this very time] yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."

The miserly rich man who gloats over his ill-gotten profits should count the cost of his wealth, and remember that the "treasures of wickedness profit nothing" (Prov. 10: 2), and that the rich are not exempt from the consequences implied in the

following warnings of Paul: "Be not deceived; God is not mocked: for *whatsoever* a man soweth, *that* shall he also reap." Gal. 6:7. And he who sows but little, reaps but little; even as it is written: "He which *soweth* sparingly shall *reap* also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6. Those who, by fraud, think to obtain something for nothing, are also sure of their reward; for the prophet Habakkuk pronounces a "woe to him that increaseth *that which is not his*," and also "to him that gaineth an evil gain to his house."

Such a man is ever troubled for want of peace and quietness of mind, and with a guilty conscience. Every work of his accuses him, as it were: he cannot gaze upon earth, sea, or sky without being accused of his crimes. Habakkuk understood this principle of compensation in this life; for, speaking of him who is: "a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people," he says (chapter 2), "Shall not all these take up a parable against him, and a taunting proverb against him? . . . Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? . . . Thou hast . . . sinned against *thy soul*." As he ponders over his evil course, he finds he is unable to escape his accusing conscience, quickened by the sight of every object associated with his evil deeds. For *this* reason the prophet predicts that "the *stone* shall cry out of the wall, and the *beam* out of the timber shall answer it." "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!"

It was Paul who also inveighed strongly against this attempt on the part of so many, to get something for nothing. Writing to the Thessalonians (2 Thess. 3:8-12) he commanded "that if any would not work, neither should he eat," and also said, in regard to his own habit of paying for what he received: "Neither did we eat any man's bread *for naught*; but wrought with labor and travail night and day, that we might not be chargeable [under obligation] to any of you." He then reprimands "some which walk among you disorderly, *working not at all*," and commands and exhorts them "by our Lord Jesus Christ, that with quietness they *work*, and eat *their own bread*." Knowing full well that "the borrower is servant to the lender" (Prov. 22:7), and not wishing to be under debt or obligations to any, Paul made his living from place to place, as a rule, by his tent-making trade; and his example in paying full price for all that he obtained of good in this life, should be emulated by all Christians.

The clerk who flatters himself that he is getting something for nothing by drawing his full pay without rendering to his employer full service therefor, is cheating himself. He is losing day by day what little worth there is left in him: he is withering his faculties of usefulness, allowing his God-given abilities to rust from inactivity; losing by degrees his self-confidence and independent manhood. And, though he realizes it not, he is surely shortening his days of employment. As is eloquently expressed in Hubbard's "Message to Garcia," "in every store and factory there is a constant weeding-out process going on. The employer is constantly sending away 'help' that have shown their incapacity to further the interests of the business, and others are being taken on. No matter how good times are, this sorting continues, only if times are hard, and work is scarce, the sorting is done finer—but out, and forever out, the incompetent and unworthy go. It is the survival of the fittest. Self-interest prompts every employer to keep the best—those who can carry a message to Garcia. . . . When all the world has gone a-slumming, I wish to speak a word of sympathy for the man who succeeds—the man who, against great odds, has directed the efforts of others, and, having succeeded, finds there's nothing in it—nothing but

bare board and clothes. I have carried a dinner-pail and worked for day's wages, and I have also been an employer of labor, and I know there is something to be said on both sides. There is no excellence, *per se*, in poverty; rags are no recommendation; and all employers are not rapacious and high-handed, any more than all poor men are virtuous. My heart goes out to the man who does his work when the 'boss' is away as well as when he is at home. And the man who, when given a letter for Garcia, quietly takes the missive, without asking any idiotic questions, and with no lurking intention of chucking it into the nearest sewer, or of doing aught else but deliver it, never gets 'laid off,' nor has to go on a strike for higher wages. Civilization is one long, anxious search for just such individuals. Anything such a man asks shall be granted; his kind is so rare that no employer can afford to let him go. He is wanted in every city, town, and village,—in every office, shop, store, and factory. The world cries out for such: he is needed, and needed badly."

In his relations to God, however, man is obliged to receive from his Creator *everything* for *nothing*—for the ample reason that all that man is and has, is God-given to him, moment by moment. And though God does give to man, and require of him, in return, a faith that is productive of good works, still man, even were he perfect, would ever be a debtor to Him who gave him life, and showers his pathway with free and countless blessings. Less futile would it be for one to attempt to empty the Atlantic Ocean with a thimble, than to try to repay the Father of all for His gifts. But in his relations to his fellow beings, man is admonished (Rom. 13:8) to "*owe no man anything*, but to love one another." Therefore, it becomes all persons, whether Christians or not, to cheerfully submit to the inevitable work-decree of the Infinite: "In the sweat of thy face shalt thou eat bread." Those alone are happy and contented, in this world, who are willing to cease the vain endeavor to get something for nothing; who are willing to abandon the attempt "to leap to heights that were made to climb," to secure the gain without the getting; who are, in short, willing to pay the full price (though not necessarily in cash) of the benefits they receive from their fellow men. And the more of such people there are in this world, the happier will it be. Those who seek contentment in any other way are engaged in the hopeless task of twisting a rope of sand.

A. J. B.

RUSSIA'S SINEWS OF WAR.

THE rôle played by money, in warfare, is an important one. Vast outlays of means are required for the support of the soldiery, for ammunition, military stores, the mobilization of troops, and their equipment, and countless other war necessities. For this reason it is that one of the greatest war captains of modern times declared that the three essentials to success in modern warfare are: "Money, more money, and, finally, still more money." In order to obtain the necessary war funds, nations are obliged to borrow of their wealthy citizens or friends, paying interest upon the amounts thus secured.

So far as can be ascertained, Russia is the only nation upon the earth to-day that is not obliged to borrow her sinews of war from private individuals or syndicates. Of course, she may do so as a blind; but the fact is, she is not obliged to borrow. In the May issue of the *Arena*, Mr. Malcolm J. Talbot informs us that the Russian government has succeeded in hoarding the enormous sum of four billion dollars [four thousand millions! think of it!] as a "Sacred Fund." It seems that, for the sake of secrecy, "all official reports are silent as to the existence of such a fund, but it is vouched for by an attaché of the late czar, and affirmed by one of the highest church functionaries of St. Petersburg. This fund was founded at the close of the

Napoleonic wars, and has been built up to its present figure by the Russian Church. Every year for almost a century an average amount of fifty million dollars has been added to this fund, which has never been intrenched upon to the extent of a single ruble. Every subject of the czar makes a regular contribution to the Church, and this is one source of increment to the 'Sacred Fund,' while from the product of the gold mines worked by the government, many millions of dollars of which no public record has been made, have been directed in this same channel." It must also be remembered that the government of Russia taxes every trust or corporation that enters its domains, and has many other means of revenue not known to those not in its employ.

This vast amount of hoarded wealth gives Russia an immense advantage in case of war. Secure as she naturally is, owing to her unique position in the north parts, she could devote her entire energies to offensive warfare or to strategy, as the occasion might demand. Again, she would not need to consult any of her subjects, rich or poor, regarding her war policy, as would England, France, or other borrowing nations, who are constrained to advise with the great bankers of Europe before undertaking to fight. In order to form a faint idea of what Russia could do, in case of war, with the vast means at her command, it may be of interest to note merely one of the pranks she might have played upon England during the strained relations between the two countries about twelve weeks ago. Had the annoying incident in China been sufficiently serious to provoke a declaration of war, Russia might have succeeded in conquering her enemy by the process of starvation. To-day England is absolutely dependent upon the outside world for her food supply. Her annual consumption of breadstuffs is about 230,000,000 bushels, of which amount only 50,000,000 bushels are produced at home. She depends upon the United States for about 100,000,000 bushels each year, and receives from Russia and eastern Europe 40,000,000 more, and from her own colonies about 25,000,000 bushels. Having declared war, Russia would, of course, refuse to send any breadstuffs to England. Then, should she be able by means of secret agents on the Chicago Board of Trade, for instance, to buy up all the wheat the United States had to spare, famine prices would at once prevail in England, and the latter country would have not only Russia to fight abroad, but might have to face bread riots at home. One or two shrewd capitalists, such as young Mr. Leiter, or Mr. Phil Armour, have already been able to "corner" the American wheat market. That being so, why should Russia not be able, by the use of a dozen or more secret agents having Russia's "Sacred Fund" of four billion dollars to back them, be able easily to secure all the surplus wheat or other breadstuffs of this country?

Commenting upon this possible situation of affairs, Mr. B. W. Snow, a Chicago journalist, states that "the urban population of England is about 25,000,000, and of this number at least 8,000,000 souls barely manage to exist under present normal conditions of food prices. The middle working class, who live in fair comfort so long as the industries of the country furnish steady employment, constitute about 13,000,000, leaving about 4,000,000 in the well-to-do class, who would not immediately suffer if opportunity for employment were limited, or food prices suddenly advanced to a high range. Any serious change in food prices would at once make the first class of 8,000,000 a public charge to be fed by the nation. A great war with a Continental Power would cut off much of England's trade, and to that extent would withdraw steady employment from a considerable part of the second class, promptly reducing a portion at least to the class of public charges. In 1863 our Civil War, by shutting off one half of England's cotton supply, threw 400,000 starving people upon public charity in Lancashire alone, and, if such conditions should now

arise throughout the industrial communities of the country, it would mean that the government must feed 15,000,000 or 20,000,000 of its people. . . . A deal of this character would cost money, but if the purchases extended even to 200,000,000 bushels, and the price went up fast enough to make it average \$1.50 per bushel, the amount involved would only reach \$300,000,000; and when the war was over, the property would sell for at least half that sum, so that the total loss of the *coup*, which would neutralize England's magnificent navy and win the supremacy of the world by starving her [Russia's] rival, would cost Russia \$150,000,000, a mere *bagatelle*, as modern warfare goes."

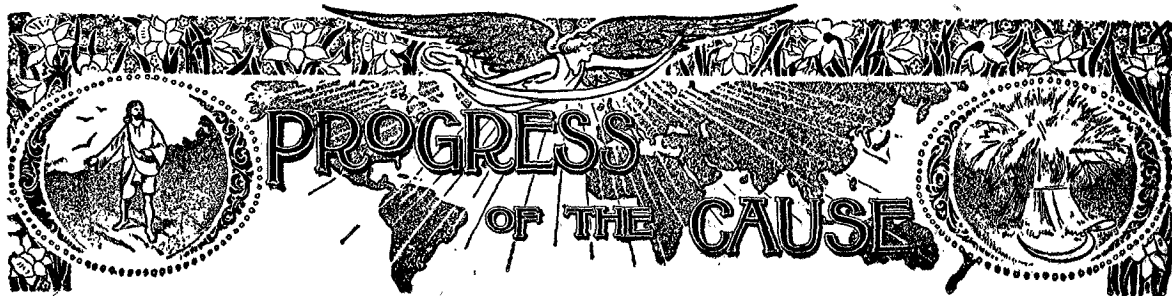
As to the length of time that England would be able to hold out under such circumstances, the same writer asserts that "should such a campaign be inaugurated immediately after harvest, the English crop and stocks available in that country would suffice, with economical use, to feed the country for perhaps six months. If it was begun in April, the similar supply would suffice for perhaps four and one-half months. In any case, with the American surplus bought up, and the Russian supply garnered by that government, the task of feeding, for even a short time, the millions of people who, under no condition, could endure any material advance in the price of their daily loaf, would test to the limit the endurance of the British government. If it is difficult to maintain an efficient commissary department for a highly organized army, the task of organizing, under stress of war pressure, a commissariat to feed one third of the people of the country, may well be regarded as appalling, if not impossible. Certainly no aggressive action would be possible against an enemy of equal power, in the face of starvation, riot, and possible revolution at home."

Of course, these are possibilities, not necessarily probabilities; but possibilities may at any time become probabilities. While it is true that for years the studied policy of the British government has been to maintain a navy equal to "the combined strength of any two possible rival Powers," still a new combination of circumstances, of alliances, might break even *her* command of the sea to such an extent as to jeopardize her daily supply of food. As Mr. Smith says, "a campaign of starvation is not a new one to the Russian. He conquered Napoleon by such a policy, even after he was no longer able to face the French legions in the field. The Russian military bureau, studying English trade returns in foodstuffs, is in a position to repeat the observation of the Russian farrier who exclaimed, upon being shown a shoe from a French cavalry horse, 'No ice points, and winter here. We will win without fighting.'" However that may be, the contemplated movements of Russia, whether possible or probable, will always be of great interest to the student of prophecy and of history. She is already so powerful that one word from her is sufficient to stop most of the Powers, and to check any one of them—the United States included¹—in any moves they may have on foot that do not suit her. The mere fact that her diplomats, spies, or secret emissaries infest every land, sending her detailed information concerning her enemies—accounts minute enough to include even grocery and meat-market bills—this of itself makes her still more to be dreaded. This great Power is mentioned in prophecy, the words "Rosh," "Meshech," and "Tubal" in Ezekiel 38, 39, R. V.—from which are derived the words "Russia," "Moscow," and "Tobolsk"²—having undoubted reference to the land of the czar.

A. J. B.

¹To illustrate: A Chicago editor of note, commenting upon the recent arrest, in Russia, of Mr. Gordon, an American citizen who had lived in Russia for more than twenty years, and was well known and had many friends, says that "the latter were afraid, when he disappeared, to make any inquiries. That he was in the clutches of the government sufficed to make even those nearest to him shut their mouths, eyes, and ears. That is not a matter of such great wonder, however, when our own State Department is affected in the same manner. We are quick enough in demanding apologies and indemnities when it is a little one-horse power that infringes upon the rights of an American citizen, but when it happens to be the czar, we roar as gently as any dove. When it comes to bullying the helpless Turk or Chinaman, Uncle Sam can be heard bellowing louder than the bull of Bashan; but when he wants to address the Muscovite, he speaks in the most gentle of whispers." And that is the truth as regards any of the Powers, great or small.

²See pages 25-28 of "Marshaling of the Nations," a ten-cent illustrated pamphlet for sale at this Office.



IN THE GERMAN CONFERENCE.

THE work in the German field is still progressing. We can see the prospering hand of the Lord in the growth of our membership and in the increase of our means.

During the quarter ending March 31, quite a number were baptized. In Holland, five were baptized at Amsterdam, two at Rotterdam, and two at Leiden; in Germany proper, five were baptized at Berlin, nine were added to the church in Hamburg, eight at Leipsic, six at Magdeburg, five at Stuttgart, two at Hannover, eleven at Göttingen; at Fogaras, Hungaria, three were baptized; and in Rumania, twenty-six were added to the number of believers. Altogether, one hundred and seven new members were received, ninety-four of whom came in by baptism.

The outlook for the present quarter is promising. Elder Lorenz has organized a church of twenty members at Breslau, a city containing four hundred twenty-two thousand inhabitants; Elder Oblander has raised up a company of nine at Worms, so well known because of its prominence during the Reformation; a church has been organized in Rhenish Prussia, where about fifteen have been baptized by Elder Stückrath; Elder Pieper baptized about a dozen in Berlin and Stettin; Elder Frauchiger as many in southern Germany; Elder Wagner about fifteen in eastern Prussia; Elder Klingbeil, who is laboring in Holland, reports additions to our numbers in Amsterdam, Zwolle, and The Hague; while Elder Hüennergardt writes of additions in Hungaria. Thus the good work goes on.

Since returning from America, I have, besides doing a great deal of editorial work, visited Stettin, Berlin, and Friedensau. I found our sanitarium at Friedensau nearing completion, and ere this reaches our readers, we hope to be able to occupy it. At present, our Friedensau school has an attendance of thirty pupils. Of these, five are from Russia, two from Bulgaria, one from Macedonia, one from Hungaria, two from Holland, and the rest are from Germany. This year, as last, we expect to have our annual camp-meeting at Friedensau, July 18-28. At the same time and place the General European, the German Union, and the Scandinavian Union Conferences will be organized.

At present (June 7) Elder Olsen, Brother Dail, and myself are attending the Norway Conference in Christiania. The attendance is much better than last year. The outlook is promising, and all are heartily at work, trying to improve the condition of things here. May we ever remember the great European field in our prayers. L. R. CONRAD.

KANSAS AND MINNESOTA.

FROM the 23d of May to the 2d of June, I attended the camp-meeting at McPherson, Kan. It was a local meeting, and not very large. The attendance of the Germans was from one hundred to one hundred and fifty. The English attendance was still smaller; but from the first, there was a good spirit in the meeting. Each speaker had liberty in speaking, and the Lord gave a message through each discourse.

We spoke of our school work in South America, and a collection amounting to eighty dollars was taken for the Entre Rios school. This meeting was of great importance to me for several reasons: I had the privilege of laboring here in connection with my brother, who will soon go to South America to labor; also, a few brethren had moved from Kansas to South America, to help start the work there, and I met some of their friends and relatives here, who were greatly encouraged because of the results of the work in South America.

A large number of the inhabitants of McPherson and the surrounding country attended the meeting each evening. Many seemed deeply interested. We hope that some precious souls may accept the truth there.

Our German meetings at the Anoka (Minn.) camp-meeting were small as to the number of

those attending. The Lord met with us, however, to the joy of all present. From day to day His sweet presence filled the weary pilgrims with new hope and courage. We spoke to brethren of the work in South America, and a collection was taken up, which amounted to forty-seven dollars. All were glad to see that the work is prospering in South America.

Other enterprises were remembered in other donations. There was a good spirit in the meetings, and the business was done harmoniously. Brethren Prescott, Daniells, and Hoopes, Dr. Paulson, Brother Newton, and others rendered valuable help in the English meetings. Brethren Graf and Kuehl and the writer had the responsibility of leading the German meetings. The Lord be praised for His presence and blessing.

I am now in Manitoba, to attend the camp-meeting at Morden. In this mission field the work is progressing rapidly. We expect a large German representation at this meeting.

F. H. WESTPHAL.

ORGANIZATION AND DEDICATION.

At the request of the president of the Michigan Conference, the writer attended a dedicatory service at Rapson, Huron County, Mich., Sabbath and Sunday, June 8 and 9. The church has been raised up in the country, eight miles from the county seat, Bad Axe. About two years ago, Elder C. W. Weber began labor in Huron County, in a schoolhouse, in the neighborhood of Rapson. The attendance was excellent. After a time prejudice began to arise, and he was denied the use of the schoolhouse, by a few who saw that the word spoken was taking effect. Under those circumstances he did not become discouraged, but labored from house to house. Other laborers assisted, and a good company was brought out, mostly of people who range in ages from twenty to fifty, a good substantial class of farmers. These brethren and sisters have adopted the tithing system, and seem well posted in the faith.

Feeling the necessity of a place of worship, they secured half an acre of land, and erected a meeting-house, twenty-four by thirty-six feet. The later converts to the faith have also taken hold zealously, and at the time of the dedication the church was only two hundred dollars in debt, one hundred of which was raised in money and pledges at that time. Brother Weber and those who labored with him have used good judgment in planning the house, and raising means to erect it. It is well situated. An anteroom is attached to the main building, the windows are of stained glass, and the church presents a neat appearance, especially from the inside.

Brother Weber and Elder Eugene Leland were present at the dedication. After Sabbath-school and a sermon, Sabbath forenoon, we had an intermission; and in the afternoon Elder Leland gave a discourse on the subject of Church Organization, which was followed by most appropriate remarks by Elder Weber, after which we proceeded to organize a church of thirty members. Several others, who were not able to be at that meeting, will soon unite with the church. All those who united on this occasion were twenty years old, or more.

Sunday morning the writer gave the dedicatory discourse, Elder Leland leading in the singing and opening exercises. Brother Chancy Wood offered the opening prayer. After the discourse, Brother Weber offered the dedicatory prayer, praying most earnestly for the church-members, and for those who had listened to the presentation of the truth, but had not obeyed. Many in the congregation were moved to tears. The best of attention was given to the sermon, and we believe that a deep and lasting impression for good was made. The services closed Sunday night, with a stirring discourse by Elder Leland, which was much appreciated.

Brother Weber has been requested to labor in connection with the German Conference in Europe. Many regret to see him leave his field of labor in eastern Michigan, yet they give him up cheerfully, feeling sure that he will do effective work in the German field across the briny deep.

We trust that more labor may be bestowed in Huron County, as the field is an excellent one. A good impression has been made, and some who had been bitterly prejudiced were present at the dedication of the meeting-house, and manifested a real interest in the success of our work. Every effort made by an earnest, consecrated laborer shows that people will yet listen to the truth, and many will accept it if they have the privilege of listening to it. Let us all pray earnestly that God may raise up many laborers to enter the field, which is ready for the gospel sickle.

S. H. LANE.

PENNSYLVANIA CAMP-MEETING.

THE State camp-meeting and Conference of Pennsylvania was held at Erie, June 6-16. The camp-ground was situated in the heart of the city, being only one block from the union depot. I never before saw a camp-meeting held so near the center of a great city, but the location was a success. The campers did not enjoy the luxury of a grove, but the weather was so cool that no inconvenience was experienced.

Some work had been done in the city during the last few years, and an interest existed before the meeting. Erie is a city of fifty-three thousand inhabitants; and a few faithful souls had already accepted the truth and exerted a good influence, and there seemed to be no prejudice apparent. The camp-ground being so conveniently located, the attendance was large, the pavilion being well filled on every pleasant evening and Sunday.

Erie is at the extreme western part of the State, and the attendance of our people was not so large as it would, in all probability, have been had the camp-ground been more centrally located; but on account of the interest existing in the city, it certainly was a wise thing to hold the camp-meeting at that place. From the first, it was evident that the Spirit of the Lord was present to cheer, strengthen, and build up our people, as well as convince and impress favorably all who attended. The camp-meeting effort will be immediately followed by the labor of a company of workers.

The Pennsylvania Conference is certainly prospering. At the session of the annual Conference, the report showed that one hundred and fifty members above all losses had been added to the Conference. Three new churches have been organized, and admitted to the Conference. During the last two years there has been an increase in the tithe of nearly \$4,000,—\$1,700 year before last, and \$2,300 the present year. Two new church houses have been erected, and \$19,000 worth of books have been sold during the last year, through the tract society and the faithful canvassers. Four young men were ordained to the ministry at the camp-meeting one year ago; and on Sabbath, June 15, three earnest young men were set apart to the gospel ministry by prayer and the laying on of hands. The occasion was a solemn one. Many in the congregation responded with tears and hearty amens to the ceremony of the occasion. The brethren ordained were Morris Lukens, C. S. Longacre, and J. H. Schilling. During the revival service on the last Sabbath, about fifty came forward for prayers and consecration. I never saw such an occasion so void of excitement; indeed, no one was asked to come forward. A brother quietly asked that the front seat be vacated, and the first sister who came forward, without a word being said, knelt down on the straw at the edge of the large platform. Others came and knelt beside her and at the front seat, each one praying, and many weeping. Then other seats were vacated and filled, and silent prayers, mingled with tears were offered, perfect silence pervading the tent. This was a scene so impressive that every heart in communion with God felt as if the Spirit of the Lord was present in a wonderful manner. After a few minutes of silent prayer, some arose, while others still remained in prayer. When nearly all had arisen, some one, without an invitation, arose and began to testify. When nearly every one had testified, the meeting closed. Occasionally a verse was sung, mostly unaccompanied by the organ. Several not of our people were present, and some said, "We never saw the like of this, surely the Lord is with this people." Although the music at the camp-ground was good, the occasion seemed so sacred and the consecration so deep and fervent that even music from many instruments would seemingly have been out of place. It was indeed a wonderful movement, and so out of the ordinary that it attracted much attention, and was thoroughly enjoyed not only by our own people, but by those not of our faith who were in attendance.

Elder R. A. Underwood was elected president for another year. The brethren were unanimous in

their choice. He has the confidence of the brethren and sisters; and there is no apparent reason why, with a strong corps of young men fast developing into ministers, and with an earnest corps of officers, the Pennsylvania Conference may not prosper even more abundantly than in the past.

The laborers from outside of the Conference were Elders A. F. Ballenger, G. B. Thompson, and E. J. Hibbard, and the writer. The South Lancaster school interests were represented by Professor Griggs, and the health interests by Dr. Herr, of Cleveland, Brother Lucas, of the Battle Creek Sanitarium, and Sister Bowles, a nurse from Philadelphia; and the canvassing interests were represented by Brother S. N. Curtiss, of New York City, and the State agent, Brother Painter. The children's meetings, the young people's meetings, canvassers' and Sabbath-school meetings, as well as the sessions of the Conference and tract society, were not only interesting, but very profitable.

The Conference voted to pay a second tithe to the General Conference, and seemed determined to help the work at home as well as in fields abroad, as never before; and if all carry out the good resolutions made, the work will be prosperous during the coming year, through the blessing of the Lord.

The Conference has several score of large family tents, the majority of which have flies. Most of these tents have been purchased during the last year, and one seldom finds a Conference better equipped than is Pennsylvania. We trust the coming year may be more prosperous than any preceding year has been.

S. H. LANE.

INTERESTING LETTER FROM JAPAN.

I HAVE been much exercised of late in regard to circulating our literature, and am much pleased that the subject was given so much attention at the recent General Conference.

When we began publishing our Japanese paper, *Owari No Fukun*, there was not sufficient interest to secure its circulation. A few hundred each month were sent out through the mail, but this is an expensive way of scattering them, as we do not have pound rates here, as in America. I urged the native workers to use more of them in their work, but still the papers kept accumulating.

A short time ago a Buddhist festival was held near our place. It was a special gathering of that sect, and thousands of persons from all parts attended. I determined to make an effort to get some of our papers into the hands of these people. I told my plan to the Japanese brethren, and they gladly co-operated. Filling a hand wagon with the back numbers of the paper, we went out on the street near the temple in whose honor the feast was held, and began holding a meeting. By the laws of Japan, preaching in public is forbidden, so we had to do our work under the name of advertising. This was at the suggestion of the police, who did not wish to interfere, but could not allow preaching. We would sing to call the attention of the people, then one of the Japanese brethren would give a short talk, following which we would distribute papers to those who wished to read.

During the two evenings of that feast, we distributed thirty-one hundred papers. Some fruit has already been seen, but eternity alone can tell the whole story. Several have since been coming for special Bible study. A number of letters have been received, a sample of which, if translated, might read something like this:—

"The other night I went to—[a certain temple], and I saw the people crowding, crowding, and I heard the priests mumbling something and making a great noise; but I could not understand. I went out of the gate, discouraged and disgusted; then the sound of singing met my ears. I listened, and was much encouraged. Afterward one of you gave me a paper, which I read with much interest. I shall pray for the success of your work."

Such reports encourage our hearts, and make us feel sure that God has some honest souls here among this people. Our literature should be given a chance, and it will be sure to do a good work. A few days ago an elderly gentleman living a few miles from here, who has been a subscriber to our paper for some time, came to Brother Okohira's house early in the morning. He asked some questions on Bible subjects, which Brother Okohira answered to his satisfaction. He then spoke of the paper, and of how much he enjoyed it, gave a contribution of twenty yen, ten dollars, toward it. He had especially enjoyed the studies on "The Revelation," which has been running through the paper. He said he had never seen anything like that before, and requested the paper sent to some of his friends. He gave us about a dozen names,

and some of these have already sent in their subscriptions.

Another day, while waiting in a bank, my attention was drawn to an elderly man sitting beside me, but I did not know him, and did not know that I should ever see him again. Coming out of the bank, I distributed papers to several jinrikisha-men who were waiting at the door. When I had gone about two blocks, I heard some one calling me. To my surprise, it was the man whom I had noticed in the bank. He asked if I had distributed those papers. On receiving an affirmative answer, he grasped my hand and shook it as if I had been an old friend. Giving his name, he explained that some of our papers had been sent to him, which he had enjoyed much, and was glad to meet me.

This will not be an easy field to work, but God will bless if we faithfully sow the seed. We are praying continually that the Lord will put it into the hearts of some of the people in America to come here and help along in this great work. With the present corps of workers in this field, one worker for about ten million inhabitants, don't you think, brethren, that we need more laborers?

W. D. BURDEN.

Tokio, Japan.

LETTER FROM SCOTLAND.

It is now nearly three years since we came to Scotland, and we can truly say that the Lord has blessed us since leaving America and coming here to help give the message which we love. Our hearts have been stirred with the live messages that have come to us from the General Conference, through the *Bulletin*. As we read that sermon by Brother Jones, urging all who can to leave the United States, we felt thankful that we were here, and we pray that others will soon come. To those who are contemplating such a move, I would say, Come if your hearts are full of love for souls who need to know the truths of the Third Angel's Message.

The larger portion of the religious people are seemingly in a satisfied condition, but there are some who are looking for truth, and are pained with the dead formalism of the churches. Some are zealous in religious work; in fact, the people are preached to death spiritually. In every town there are churches, and street meetings are also held. Evangelistic work of every kind is carried on by the different denominations, as well as by the larger churches; so the people are not without the form of the gospel. Yet, in spite of all this seemingly good work, drunkenness is rampant in every condition of life, especially among the working classes. They are almost entirely ignorant of the first principles of healthful living. The majority eat five or six times a day, and drink a great deal of tea. They need the saving truths of the gospel brought into their lives in a practical way, to lift them above themselves, and place them where they can see the King in His beauty, and be led to realize that only in Him is power to help them live right.

Our aim has been to live out the truths before the people, and help them where we see they need help. I have so far worked in the mines, and visited among the people in the evenings, holding Bible readings. My wife has been doing all she could to extend a knowledge of the principles of healthful living. She has done some nursing, also some work in a public way in the interests of healthful cookery. Her work has had a good influence, being an excellent way of opening the hearts of the people to receive the rest of the message. We are thankful to be able to scatter some literature, especially our good paper, *Present Truth*, which is steadily growing in favor here. God has blessed us; some are taking hold of the truth, others are interested; so we press on, leaving the results with the Lord, praying that we may ever be humble instruments in His hands.

It is easy for coal miners here to keep the Sabbath, as most of the miners work only five days a week, and in this part of the country, Saturday is generally an idle day. Wages have been good for the last two years. Things now seem to be on a turn, but nevertheless there is no time here when people who know how to live right cannot make a living by working in the mines. Wages now average about two dollars a day. A house of one room rents for twenty dollars a year, one of two rooms for thirty-five or forty dollars a year. Most of the working people live in a large kitchen, or a room and a kitchen. The climate is of an even temperature, no extremes. The most disagreeable thing is a superabundance of rain, but people get accustomed to that, and go ahead with their business.

I intend soon to leave the mines, and engage in the canvassing work. There is a large field before us, and we hope God will put it into the hearts of

some to come here to help give the message to this needy people. We had a meeting of our own people, May 4. There were twenty-five present, including children. The Lord blessed us, and all seemed to see as never before the magnitude of the work before us, and the great need of consecration. There are a few engaged in selling *Present Truth*, principally in Glasgow. One brother sells five hundred copies each week. Many more could be engaged in this work, as the people buy the paper readily. In fact, a list of persons who will take the paper every week could be made up. All the other denominations have their following here, and we feel sad to see people accept what we know is error. The message for this time should have been started in Scotland ten years ago.

The most of the country is thickly settled, and, like England, is almost one large city. The towns are only a few miles apart, and it is a rare thing to see a book canvasser, although there are a great many peddlers for nearly everything that is used in a house. All these have to pay a license; but the book canvasser, who takes orders to be delivered some time in the future, has no license to pay, it being regarded a matter of business. One book canvasser is all we have seen since we came to Scotland,—that was a woman canvassing for the "Flying Roll,"—so it cannot be said that the field is overrun with book agents.

There are good roads everywhere. Railway train service is excellent, and fares cheap—less than two cents a mile. A few pence takes one into a populous district. We shall be glad to correspond with any who have a burden to come to Scotland as self-supporting missionaries. We know the Lord's blessing is in this kind of work; for He has blessed us, and we have no desire to return to America, but intend to stay here until the Lord sends us elsewhere. We are sure He wants us here now, and does He not want some of you here also?

R. M. LAMIE.



—Thus far 31,415 Filipinos have been captured, or have surrendered.

—Miguel A. Otero, has been reappointed governor of New Mexico, by President McKinley.

—General Cailles, insurgent leader in the Laguna province, Philippines, is about to surrender, with more than 500 men, to the Americans.

—A statue to Bismarck was recently unveiled in Berlin, the emperor and empress being present, and the chancellor, Count von Bülow, making the address.

—The fourth annual convention of the Federation of American Zionists began the 16th inst., in Philadelphia, Pa., "with a larger attendance than ever before in its history."

—Lord Kitchener reports "a battle with De Wet, near Reitz, June 6, in which the Boers lost 17 killed, 45 prisoners, and 71 loaded wagons; the British loss was 20 killed and 25 wounded."

—A recent fire at the Galleys Island shipyard, St. Petersburg, Russia, destroyed "the cruiser 'Vitjas,' other vessels, government and other buildings, and large quantities of supplies." Twelve lives were lost.

—The Chinese of the leading cities of the United States will petition the government to repeal the law which excludes the Chinese from this country. Wu Ting Fang, Chinese minister at Washington, will assist his countrymen in this movement.

—South African dispatches state that on the 12th inst. "a large force of Boers surprised 250 Victorian Mounted Rifles, in camp at Steenkoolspruit, killing eighteen men, wounding forty-two, and capturing the rest, except fifty-two who escaped to General Beaton's camp."

—Hazen S. Pingree, former governor of Michigan, died in London, England, the 18th inst., at 11:35 P. M., his son being the only member of his family present at the time. His remains will be brought to this country for burial. Mr. Pingree was mayor of Detroit for four successive terms (1889-1897), and governor of this State from 1897-1901.

—The pope is reported to be seriously ill.

—The Southern Industrial Convention was opened, in Philadelphia, the 11th inst.

—Chicago will furnish with free text-books her public-school pupils of the first four grades.

—To the czar and czarina of Russia was born a fourth daughter, the 19th inst. There still lacks a male heir to the throne.

—There are in South America 38,000,000 inhabitants, 21,800 schools, with 1,290,000 pupils, and 131 institutes of higher learning.

—The discovery of oil in Marion County, Fla., a few days ago, caused much excitement, and a rush of prospectors to the locality.

—All the trackmen of the Canadian Pacific Railway, from the Atlantic to the Pacific, are on a strike "for increased pay and shorter hours."

—An explosion in the cartridge factory at Les Moulineaux, France, resulted in the death of fifteen employees and the serious injury of twenty.

—The Jubilee Convention of the Young Men's Christian Association held in Boston, closed the 16th inst., with "a service attended by 7,000 people."

—Marconi announces that he has "installed successfully his system of wireless telegraphy in a steam motor car, and that he is able thereby to communicate with a base while traveling."

—The Fall River (Mass.) mills receive but 2 9-16 cents a yard for their print cloths. The difference between that and the price paid by the people goes to transportation and middlemen.

—The king of Italy is said to have "confided to a conservative deputy his confidence, based upon socialist speeches in parliament, that if the socialists were intrusted with the government, they would do good work for the country."

—Sir David Barbour, financial expert in South Africa, for the British government, recommends the imposition of "a ten-per-cent tax on the profits of the Transvaal mines, to help pay the cost of the war." The aim is to raise \$250,000,000.

—The repeal of a portion of the present war stamp taxes, will go into effect July 1. After that date it will not be necessary to put revenue stamps upon bank checks, telegrams, express receipts, money orders, deeds, conveyances, or bills of lading.

—Signor Prinetti, Italian minister of foreign affairs, recently announced in the Chamber of Deputies, that it was the purpose of the Italian government "to adhere to the Triple Alliance, to open commercial negotiations with the United States and Russia."

—It is now possible to have "almost continuous communication, by wireless telegraphy, with transatlantic steamers while at sea." An experiment on the 15th inst., with the Marconi system, under the management of the New York *Herald*, proved the feasibility of the plan.

—It is ascertained, from Rome, that "the superiors-general of the orders in the Philippines, obeying instructions from the Vatican, have ordered the emigration of the friars in the Philippines to Venezuela and Ecuador." This change may help things in the Philippines, but Venezuela and Ecuador are to be pitied.

—British census reports show that seventy-seven per cent of England's population is to be found in the cities, and twenty-three per cent in the rural districts; also that the "males in England and Wales (exclusive of those serving abroad in the army, navy, and merchant marine) number 15,721,728; females, 16,804,347."

—On the 19th inst. there assembled in Queen's Hall, London, a pro-Boer mass meeting, at which resolutions were adopted "demanding that the government make peace with the Boers by offering them independence." A crowd of 15,000 persons attempted to break up the meeting, but were prevented by the police. There is liberty of speech in England, even when such speech is against the government itself.

—France is making strenuous efforts to annex the New Hebrides. She is likely to succeed in her scheme of "making claims on the ground that French settlers own much of the land;" for it seems that "by the offer of firearms and firewater to the natives, the savage and ignorant chiefs have been induced to put their marks on papers, consenting to part with their titles to land. The 'French New Hebrides Company' has been thus acquiring land on the shores of Epi, until now their 'claims' include nearly the whole west coast of this large island."

—The locomotive trust in this country has a capitalization of \$50,000,000.

—On the 13th inst., seven persons died in Chicago, from the excessive heat.

—A mine explosion at Iron Mountain, Mich., caused the death of eight men by suffocation.

—Another submarine boat, of the Holland type, called the "Fulton," has been launched, at Elizabethport, N. J.

—The Boer commandant Van Rensburg surrendered to the British the 11th inst., at Pietersburg, with 100 men.

—Railroad communication between Munich and Italy has been interrupted by heavy snowfalls in the Bavarian and Tyrolean Alps.

—Emperor Francis Joseph, of Austria-Hungary, recently visited Prague, Bohemia, "in the interest of German-Czech conciliation."

—King Edward, of England, recently presented medals to 3,000 officers and men who had distinguished themselves in the South African war.

—The National Metal Trades' Association has raised \$500,000 "to oppose the machinists' demands," 320 firms being "pledged to resist the union."

—The United States communicated to the Powers, the 10th inst., "the impossibility of joining in a joint guaranty for the payment of the Chinese indemnity."

—Supplies are reaching Jacksonville, Fla., by the car-load, about 6,500 persons being fed daily. Idle negroes have been ordered to either work on the ruins or leave the city.

—The United States Mint building just completed in Philadelphia, cost the country over \$2,000,000. It is said to be "the best equipped structure of its kind in the world."

—The British Parliament has given its sanction to the construction of "an electric express railway between Liverpool and Manchester, on which trains will run at a speed of upward of 100 miles an hour."

—The queen regent of Spain recently opened Parliament for the last time, her regency terminating next year. The young king has celebrated his sixteenth birthday. As he is now of age, he will soon be looking about Europe for a wife.

—Of the Thirty-first Volunteer Regiment, which has just returned to San Francisco, it is said that "in almost two years' service in the Philippines not a shot was fired in battle by any member of the regiment, and it lost only thirty men by death during that time."

—The fourth national conference of the American Society of Religious Education, will convene in Detroit, Mich., July 7, lasting three days. Justice Harlan, of the United States Supreme Court, is president of the conference.

—In view of the acceptance by Cuba of the Platt amendment, the United States Cabinet has decided that "no action by this government is necessary at present." It has certainly done enough acting for a considerable time to come.

—The Pan-American Bible Study Congress will be in session, at Buffalo, N. Y., from July 17 to July 31. Its aims are "a discussion of principles and methods of Bible study, and the exhibition and comparison of the various appliances used for this purpose."

—Suicides have become so epidemic in Emporia, Kan., that orders have been issued by "the mayor and board of health forbidding the publication of details of suicides or attempts, in local papers." This action is based on the theory that "publication spreads the contagion of suicide by psychic suggestion."

—At a meeting of Baptist ministers in Chicago the 17th inst., Dr. Jenkin Lloyd Jones gave an elaborate address to the effect that "trust methods, which have been successful in building up big enterprises, might be equally effective if applied to church work," and that "all creeds can unite upon fundamental truths, and might work together." Said he: "The churches of Chicago will lose their fight unless they co-operate and combine. There is but one standard of truth in the world, and everybody knows what it is. Are we going to let railroads, banks, and manufacturing interests reap all the benefits growing out of this new system of co-operation and combination? Are we going to hold to the system of individualism in spite of the lessons taught by progress?" In the name of liberty, civil and religious, what could be more dangerous than such a call?

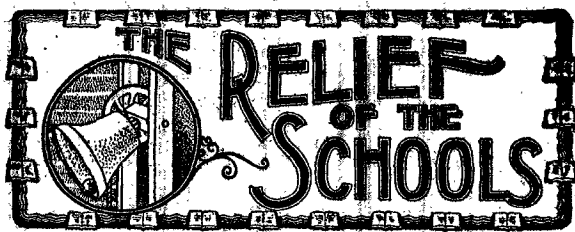
Sabbath Sunset Calendar

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

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

The Sun Sets

		Boston New England, Michigan, N. Y. State, Wisconsin, N. and S. Dakota, Washington, and Oregon.	N. Y. City Connecticut, Pennsylvania, Ohio, Indiana, Illinois, Ne- braska, and Northern Cali- fornia.	WASHINGTON Virginia, Ken- tucky, Mis- souri, Kansas, Colorado, Utah, Nevada, and Central Cali- fornia.	CHARLESTON Georgia, Ala- bama, Texas, Mississippi, Louisiana, New Mexico, Arizo- na, and South- ern California.
FRI.	5	7.38	7.33	7.27	7.11
SAB.	6	7.38	7.33	7.27	7.10
FRI.	12	7.35	7.30	7.25	7.09
SAB.	13	7.35	7.30	7.24	7.08
FRI.	19	7.32	7.27	7.22	7.07
SAB.	20	7.31	7.26	7.21	7.06
FRI.	26	7.28	7.23	7.18	7.03
SAB.	27	7.27	7.22	7.17	7.03



ROLL OF JUBILEE SINGERS.

NAME.	AMOUNT.		
Mrs. Rebecca Ake...	\$ 5.00	Jane Lafave.....	25.00
Mrs. A. D. Alden...	40.00	Mrs. Olive Hanson..	2.00
Mrs. Ellen E. Elliott.	1.00	E. Martin.....	1.00
Mary M. Evans.....	1.00	Mrs. G. C. Westphal	1.00
Mrs. Andrew Johnson	1.00	J. Osborne.....	1.00
Hope L. Spicer.....	1.15	Matthew Sauer.....	1.00
Mrs. Alice Donahue,		W. F. House.....	1.00
Scandinavian fund.	2.00	Mrs. Mary Lewis...	2.00
Mrs. Alice Donahue.	1.00	Margaret Howells..	1.00
Mrs. A. W. Curtis...	2.00	Mrs. Johanna Johnson	5.00
A. C. Best.....	1.00	C. Rasmussen.....	10.00
A friend.....	2.00	Mrs. E. Anderson..	5.00
Mr. and Mrs. F. N.		Mrs. M. W. Cooley.	2.00
Satterlee.....	2.00	Emma Crissey.....	1.00
Sutton (Vt.) church.	1.25	Myrtle A. and L. L.	
Lina Hall.....	3.00	Nelson.....	1.50
Thos. Paton.....	20.00	Andrew Reid.....	5.00
Mary Morris.....	1.00	Mrs. Valeria Hodges	1.00
Wm. and Emmeline		Mrs. H. B. Stevens..	2.00
B. Phillips.....	2.00	Mrs. D. N. Fay....	2.00
A friend.....	20.00	J. N. Watros.....	1.00
John H. Mattern....	.25	Mrs. Emma Carney.	5.00
Geo. Benton.....	1.00	A friend.....	20.00
B. G. Westfall and		Evelyn G. Manter..	5.00
wife.....	1.00	Effie Dock.....	1.00
Mr. and Mrs. C. L.		Mrs. Delia E. Wey-	
Boddy.....	2.00	mouth.....	1.00
Mrs. W. E. Boddy...	1.00	Eunice B. Dixon....	10.00
Ellen Houghtaling..	10.00	Mrs. G. Harvey....	5.00
Mary A. Allyn.....	1.00	Mrs. Elesta Harring-	
Eva N. Davis.....	1.00	ton.....	5.00
Frank Clark and wife	5.00	Mr. and Mrs. F. E.	
S. W. Manning.....	5.00	Endriss.....	3.00
Geo. W. Sumner....	1.00	Paulina S. Marshall.	2.00
Mrs. Mary Niles....	1.00	Isaac Gilbert.....	1.00
Miss Edith Niles...	1.00	Sophia S. Bingham..	2.00
Mrs. M. York.....	5.00	J. Pritchard, Scandi-	
M. J. Horn.....	.50	nian fund.....	25.00
Mamie E. Hanson...	1.00	O. T. and L. P.	
Mrs. Sally J. Calkin.	3.00	Whetsell, Scandi-	
Mrs. A. M. Pilkington	2.00	navian fund.....	2.50
Dota Whitmarsh...	5.00	Mrs. Deal Tingley..	1.00
		Mrs. Ella V. Zeluff..	1.00

Lars Madsen.....	5.00	Lucia Huntington...	.50
T. A. King.....	1.00	G. L. Loop.....	2.00
Mrs. E. C. Millard..	3.00	C. M. Tucker.....	5.00
Mrs. E. C. Millard,		B. V. Finn.....	1.00
Scandinavian fund	2.00	Mrs. Jane Wallace..	1.00
A. S. Stevenson.....	1.00	L. Filer.....	1.00
Mrs. E. Y. Burleigh.	1.00	E. E. Pitch.....	1.00
John Battin.....	5.00	J. W. Sauber.....	5.00
Mrs. M. H. Clase and		H. Alice Fisher.....	1.00
friend.....	2.00	Mrs. E. A. Wallace,	
Sarah Braugh.....	2.00	Eva and Howard	
Aline Channing....	2.00	Faust.....	1.00
Mrs. Wm. M. Dail..	1.50	Mrs. E. J. LaPlant..	1.00
Bery and Elizabeth		Mrs. C. S. Clarke...	2.00
Musgrave.....	10.00	Mrs. F. H. Wendell.	5.00
Mrs. Judith Morrison		Miss Jattie Leslie..	1.00
and daughter....	5.00	Fred H. Pokorny...	1.00
A friend.....	1.00	Mary A. DeGraw...	.75
Mrs. Hill Rowe.....	1.00	Miss Rose Evenisse,	
A. C. Meileke.....	5.00	mother and sister	5.00
M. A. Townsend.....	1.00	Henry Cruckson...	1.00
Mrs. H. S. McFarlane	1.00	Mrs. R. J. Blower,	
T. C. Wilcox.....	2.00	Scandinavian fund	5.00
Geo. F. Reynolds...	1.00	Mrs. Flora H. Ward	5.00
Mrs. M. Flanders...	1.50	Jane Schrocin.....	5.00
Mrs. E. Smith and		Mr. and Mrs. F.	
Jas. R. Smith....	10.00	Yeoman.....	10.00
A sister.....	1.00	Katie Larson.....	2.00
Bertha Roesch.....	1.00	S. E. and B. F. Curtis	2.00
Mrs. J. D. Heacock..	1.00	J. R. and Hattie	
Wm. A. Hall.....	1.00	Bowles.....	2.00
Mrs. J. B. Frost....	1.00	Emma R. Hilborn..	.40
Mrs. J. E. Wilson...	2.50	Joseph S. Fritts...	1.00
Mrs. D. T. Richardson	2.50	A. H. Nicholson...	5.00
W. S. Dailey.....	1.00	L. H. Collins.....	3.00
Mrs. E. Farnsworth..	1.00	Mrs. W. R. Marden..	1.00
David J. Weiss.....	1.00	Mrs. Sidney Watkins	2.00
N. B. England.....	1.00	Ellen S. Law.....	1.50
Frank Hubbard.....	5.00	Jane Slayton.....	1.00
Mrs. L. S. Hopkins..	10.00	Mrs. Mary E. Stimson	1.00
Mrs. Mary Coleman..	2.00	Pamela S. Treat...	5.00
Mrs. J. G. Downs...	1.27	Mrs. S. J. Myers...	5.00
H. M. Hiatt.....	1.00	E. W. Webster and	
Mrs. Fannie Jenner..	2.00	wife.....	2.00
A. H. Blake.....	1.00	Mrs. Leah Campbell.	1.00
May J. Humphrey...	5.00	A. M. Robbins.....	9.50
Mr. and Mrs. Geo. P.		Phebe I. Robinson..	1.00
Griffin.....	2.00	Lillie and Ruth Mc-	
Eliza J. Smith.....	1.00	Fall.....	2.00
Mrs. R. S. Austin...	1.00	Wm. A. and Mattie	
T. Z. Kime.....	1.00	Turner.....	5.00
Edgar Carver.....	5.00	Mrs. J. H. Titus...	1.00
Mrs. F. C. Montgom-		V. J. Burroughs...	6.00
ery.....	1.00	Alvira Evans.....	1.00
Jas. DeVinney.....	1.00	Mary E. Phelps...	1.00
J. Warren Wright...	10.00	Mrs. J. W. Fowler..	1.00
Mr. and Mrs. D. B.		Mr. and Mrs. R. W.	
Welch.....	1.00	Armstrong.....	.30
Mr. and Mrs. H. A.		Wm. Sherman.....	1.00
Washburn.....	2.00	Jim Pegram.....	1.00
T. J. Handley.....	1.00	C. W. Marshall....	2.00
Mrs. E. M. Warren..	1.00	Mrs. Maria Bead...	5.00
Lakeview (Mich.)		C. G. Atterholg...	5.00
church.....	27.00	Delia M. Briggs...	1.00
Mrs. L. Hyatt.....	1.00	L. R. Klumpp.....	4.50
Walter Hyatt.....	1.00	Mrs. Willard.....	2.00
Miss Martha Hyatt..	.50	E. A. Lampman....	1.00
Mrs. M. A. VanDe-		Mrs. C. W. Whitney	1.00
wark.....	5.00	Louise V. Emery...	1.00
Sarah Ingham.....	5.00	H. L. Atkinson....	1.00
Helen Jewell.....	1.00	O. W. Barber, Scan-	
Sarah Siltman.....	10.00	dinavian fund 1/2..	5.00
Mrs. L. B. Godfrey..	1.00	Mrs. R. Thompson..	1.00
Mrs. Nettie Miles...	1.00	W. S. Smith.....	1.00
Mr. G. Johnson, Scan-		Fannie E. Martin...	.25
dinavian fund...	2.00	W. F. Martin.....	1.00
Mrs. Carson.....	1.00	Mrs. Mary Pennie..	1.00
Jno. W. Taylor....	2.00	A. E. Loop.....	1.00
Mrs. M. D. Fountain	1.00	Mattie Henderson..	1.00
Mrs. Dellinger.....	.50	Mrs. Blanche Camp-	
Mrs. Mamie Higley..	.25	bell, Scandinavian	
Miss Jennie Barrows.	.50	fund.....	.50
Mrs. Foster.....	.50	A friend.....	1.00
Mrs. Loop.....	.25	S. F. Barger.....	1.00
Mrs. M. E. Sharp...	1.00	Sherburne Sabbath-	
Mrs. J. H. Duck.....	1.00	school.....	12.70
B. Mattern.....	10.00	W. C. Pruett and fam-	
L. Parrott.....	1.00	ily, Scandinavian	
Mrs. Mary Washing-		fund.....	5.00
ton.....	1.00	Levi Bradshaw....	1.00
Mrs. J. A. Kelly and		Mrs. A. E. Fleming..	1.00
daughter.....	5.00	Hannah Hughes...	1.00
Sophia Britney....	5.00	Mrs. Porterfield...	1.00
R. T. Harrod, M. D.	1.00	Florence Dufur....	1.50
Mrs. Annie R. Mun-		J. W. Stull.....	2.00
son.....	2.00	L. J. King.....	11.00
Mrs. S. L. Dodge...	1.00	M. J. Horn.....	.50
Caroline La Barr...	2.00	A friend.....	2.00
F. P. Oatman.....	1.00	W. J. Shipp, Scandi-	
Eliza Gorr.....	1.00	navian fund.....	5.00
Mrs. Coverdale....	1.00	Oel Train.....	1.50
M. A. Scanlan.....	1.00	D. W. Barr.....	2.00
Mary J. Spencer...	5.00	E. A. Wells.....	25.00
Mary L. B. Sedore..	1.00	Mr. and Mrs. E. H.	
Harriet R. Cameron.	1.00	Little (\$15, Scan-	
Anna H. Bradford		dinavian fund)...	30.00
and others of New		W. R. Balsor.....	25.00
Bedford and Dart-		Hiram Shoemaker..	25.00
mouth churches...	20.50	Mr. and Mrs. J. G.	
Massachusetts...		Weller.....	100.00
Hardy Parrott and		Mr. and Mrs. J. G.	
wife.....	1.00	Weller, Scandina-	
Mrs. H. C. Parrott..	2.00	vian fund.....	100.00
Mrs. L. E. Bowen...	1.00	M. E. and E. C. Bou-	
Mrs. L. E. Bowen,		telle.....	100.00
Scandinavian fund	.50	Lois A. Calkin....	1.00
Mrs. Blanche Camp-		Alvin Covert.....	25.00
bell.....	3.00	Alvin Covert.....	10.00



CAMP-MEETINGS FOR 1901.

EASTERN UNION CONFERENCE.

New England, Spring-	June	20-30
field, Mass.,	Aug. 22 to Sept.	2
Vermont, Barre,	Aug. 29 to Sept.	8
New York, Oswego,		

SOUTHERN UNION CONFERENCE.

Graysville, Tenn. (educa-	June 13 to July	4
tional institute),	July	12-22
Louisiana, Crowley,	Aug.	11-
Louisiana, Grand Cane,	July 26 to Aug.	4
Mississippi, Hatley,	Aug.	9-
Georgia, Austell,	Aug.	23-
North Carolina,	Sept.	9-
Tennessee River,	Sept.	20-
Alabama,	Nov.	1-
Florida,		

LAKE UNION CONFERENCE.

Michigan, Lansing	Aug.	15-25
(State),	June 20 to July	1
Ontario, Toronto,	Aug. 24 to Sept.	1
Illinois, Kankakee,	Aug. 21 to Sept.	1
Indiana, Greenfield,		

NORTHWESTERN UNION CONFERENCE.

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, Boonville,	Aug.	1-12
Texas, Cleburne,	Aug.	8-19
Utah,	Aug.	8-15
Oklahoma, Enid,	Aug.	15-28
Colorado, Denver,	Aug. 28 to Sept.	9

GENERAL EUROPEAN CONFERENCE.

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.

PUBLICATIONS WANTED.

N. B.—Attention has been repeatedly called to the necessity of having papers properly wrapped. Do not roll or wrap too small. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, and others have expressed literature when it would have been cheaper to send by mail, at four ounces for one cent.

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

Milla M. Johnson, Sisseton Agency, S. D., REVIEW, Signs, Instructor, Little Friend.

L. F. Elliott, Rock Lane, Ind., Signs, Instructor, tracts on Sabbath question; send at once and until notice to discontinue.

W. B. Jenkins, Blythwood, S. C., REVIEW, Signs, Good Health, Gospel of Health, Life Boat, Little Friend, tracts, at once.

E. A. Gray, Pawnee, O. T., has sufficient literature.

ADDRESSES.

The address of Elder J. G. Wood will be Portsmouth, Ohio, until further notice.

The address of Mrs. L. McPherson, after June 27, will be Holloway Road, London, England.

The address of Mrs. J. N. Quinn, formerly of Philadelphia, is now 52 Graves Ave., Battle Creek, Mich.

The address of Mrs. J. W. Yost, during the Chautauqua season, is Epworth Cottage, Janes Ave., Chautauqua, N. Y.

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SAMPLE TYPE.

Christ foretelleth the St. MARK

31 And the second is like, namely
this, "Thou shalt love thy neighbour
as thyself. There is none other com-
mandment greater than these."
32 And the scribe said unto him,
Well, Master, thou hast said the
truth: for there is one God; and
there is none other but he:
33 And to love him with all the
heart, and with all the understanding,
and with all the soul, and with all
the strength, and to love his neigh-
bour as himself, is more than all
whole burnt offerings and sacrifices.

A.D. 33.
Lev. 19. 18.
Mat. 22. 39.
Rom. 13. 9.
Gal. 5. 14.
James 2. 8.
Luke 19. 44.
Deut. 4. 39.
Is. 45. 5. 14.
1 Sam. 15.
2.

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No. 7, Limited Express, to Chicago.....	7.00 A. M.
No. 1, Chicago Express, to Chicago.....	9.23 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	3.50 P. M.
No. 5, International Express.....	2.17 A. M.
No. 75, Mixed, to South Bend.....	7.30 A. M.
Nos. 9 and 75, daily, except Sunday.	
Nos. 1, 3, 5, and 7, daily.	

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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.....	7.00 A. M.
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Michigan City.....	11.25		8.45	pm 12.08	4.42	7.28	am 1.20
Niles.....	am 12.40		10.15	1.00	5.42	8.21	am 2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.55	9.25	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	9.57	5.04
Syracuse.....	3.25	8.35	1.50	3.09	7.51		5.30
Marshall.....	3.55	9.00	1.50	3.30	8.11		5.52
Albion.....	4.45	10.05	2.35	4.05	8.50	11.10	6.40
Jackson.....	5.55	11.10	3.47	4.58	9.43	11.59	7.45
Ann Arbor.....	7.15	pm 12.25	5.30	6.00	10.45	am 1.00	9.15
Detroit.....					am 5.44	7.19	pm 5.09
Falls View.....					6.40	7.40	5.32
Susp. Bridge.....					6.15	7.55	5.40
Niagara Falls.....					7.05	8.45	6.30
Buffalo.....					8.13	10.00	8.40
Rochester.....					5.15	pm 12.15	10.45
Syracuse.....					9.05	4.50	am 2.50
Albany.....					pm 1.30	8.45	7.00
New York.....					12.15	6.15	7.40
Springfield.....					3.00	9.00	10.34
Boston.....							
WEST	7	17-21	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*Pn-Am Special.	*Western Express.	*Kalam. Accom.	*Pacific Express.
Boston.....							
New York.....		pm 2.00			pm 3.30		pm 6.00
Syracuse.....		4.00			am 5.00		am 3.15
Rochester.....		11.30			am 2.00		am 10.20
Buffalo.....		am 1.30			4.05		pm 12.10
Niagara Falls.....		3.20			5.20		pm 3.50
Susp. Bridge.....					9.12	6.02	4.32
Falls View.....					9.31		
Detroit.....	pm 8.20	8.25	am 7.15	am 2.10	pm 12.40	pm 4.35	11.15
Ann Arbor.....	9.45	9.25	8.40	3.18	1.38	5.45	am 12.20
Jackson.....	11.15	10.20	11.05	4.02	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	5.04	3.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.38	4.28	10.00	3.40
Niles.....	3.25	1.22	3.25	7.04	6.05		5.08
Michigan City.....	4.47	2.20	4.45	7.58	7.05		6.06
Chicago.....	6.55	4.00	6.40	9.30	8.55		7.50

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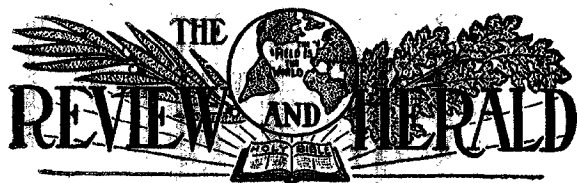
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BATTLE CREEK, MICH., JUNE 25, 1901.

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Editorial Notes.

Tabernacle Pulpit.

ELDER W. W. PRESCOTT spoke in the Tabernacle, Sabbath, June 22, giving the baccalaureate sermon for the graduating class of the American Medical Missionary College. The Tabernacle was well filled. The subject was appropriate and of deep interest.

BROTHER J. D. GOWELL, president of the Michigan Conference, writes: "The contract is signed, and the Michigan camp-meeting will be held at Lansing, Mich., from August 15-25, preceded by a workers' meeting, to begin August 7."

WE trust all the churches located near Charlotte will remember the general meeting to be held on the Fair Grounds, Sabbath and Sunday, July 6 and 7. S. H. LANE.

Sabbath, July 6.

WE are glad for so many indications that our brethren are willing and anxious to take part in the day of prayer, and in contributing for the relief of the Christiania publishing house, on Sabbath, July 6. The writer presented the matter at the camp-meeting of the Pennsylvania Conference at Erie, and all present declared by vote that they would try to make the matter a success in all the churches they represented. They seemed to be deeply interested in the work, and felt that it would be a privilege to redeem a debt-ridden and debt-bound institution. Shall we not raise at least twenty-five thousand dollars in all our churches? This can be done if all will give liberally. Have you yet decided how much you can give? The poor, we trust, will not forget the widow's mite, and we hope that those who are in better circumstances will give very liberally. If this is done, through the blessing of the Lord the day of prayer and contribution will be a success. S. H. LANE.

To our Friends.

WHAT are you doing to increase the circulation of the REVIEW in your immediate vicinity? Show the paper to your neighbors and friends. If you will drop us a postal giving us your address and the number of sample copies you can use to advantage in this good work, we will take pleasure in forwarding to you the number needed. These copies will cost you simply the effort you are willing to put forth in the interests of the paper, and will surely be the means of carrying the truth to many. Try to secure at least one new subscriber. Will you not make the effort? Send your postal to the Editorial Department.

To the Rescue.

SURELY, hearts everywhere are responding to God's call to us to lift the Christiania burden out of the way. Have you ever witnessed a railway wreck or other disaster, where men and women were being held in peril of life by tangled wreckage? If so, you know how the cries of distress nerve the rescuers to feats of unwonted strength as they tear at obstructing girders and broken timbers. The world is wrecked. Men and women are perishing in the darkness. The cry of need goes up to God day and night. Once the Spirit of God causes us to hear that cry, we can never again find rest save in the work of rescue. These burdens of debt are so many obstructions in the way of devoting all our resources to sending this glad message of release speedily through every land. Let us tear every obstruction aside. It can quickly be done, for "human agencies are the hands of heavenly instrumentalities." This is the promise in this very matter of Christiania. All heaven has come to the rescue of the perishing, and we have the blessed privilege of being the hands of heaven to lift every burden and break every yoke. God's strong right hand held back nothing, but has freely given us all. It means much to be one of the hands of heaven, for heaven's pitying love cannot hold back in the hour of need.

W. A. SPICER,

Cor. Sec. Mission Board.

The Foreign Editions of "Christ's Object Lessons."

THE Danish-Norwegian is now ready to be printed. The plates for the German edition are nearly all made, and consequently will soon be on the press. The translating for the Swedish edition is done in Sweden, and the plates for about one fourth of the volume are made. The Office expects to have the Danish and German editions ready by the first of August; but as we are now waiting for the rest of the translation on the Swedish, no definite promise can be made other than that as soon as the copy arrives, the book will be hastened to an early completion. R. AND H. PUB. CO.

The Summer School.

As already noticed, this will convene at Gull Lake, near Battle Creek, Mich., July 10 to Sept. 3, 1901. Subjects of the greatest importance will be considered; such as, Schools for Our Children and Youth, The Bible as a Text-book, Training-schools for the Denomination, Educational Department of General Conference, Financial Problems, Value of Manual Training, Educational Features of Medical Work and of the Publishing Work, Agriculture and Horticulture the Basis of Nature Study. Twenty-three of our leading educators are engaged to conduct the study. Great demand for church school teachers: two thousand churches in America, and not more than one in ten provided with church schools. All who wish to be missionary teachers should attend. All authorized to teach must pass thorough examination. Gull Lake is on the Interurban electric line, Battle Creek and Kalamazoo. Buy tickets to Battle Creek. Baggage will be transferred over Interurban from Battle Creek.

Board at \$1.75 a week, two meals a day. Students supply furniture for their own tents. Chairs, tables, and springs can be rented on the grounds. Your coming should be known as early as possible. Write at once, to E. A. Sutherland, Battle Creek, College, Battle Creek, Mich.

Notice!

THE board of the Minnesota Conference Association of Seventh-day Adventists met at Anoka, following the camp-meeting, and organized itself, to meet the requirements of the law, by electing Elder H. F. Phelps as President, Wm. Asp as Treasurer, and C. M. Everest as Secretary. The writer will be glad to hear from any who wish information in regard to the deeding of church property in trust; or any other gifts to the cause in this State. H. F. PHELPS.

3016 Garfield Ave., Minneapolis, Minn.

Keene Academy Calendar.

THE annual calendar of the Keene Industrial Academy is now ready. It is the best the academy has ever issued. You will want to see the new industrial and canvassers' courses. The outlook for the academy is the best I have ever known. The new board laid excellent plans. There were twenty-eight graduates the past year, representing all our courses. Six of our students go as missionaries to distant lands. School opens November 6, and closes the middle of May. Superb climate and fine weather for study. Students can earn money to carry them through. For calendars, address Keene Academy, Keene, Tex. C. C. LEWIS.

Church School in Springdale, Ark.

FROM the Springdale (Ark.) Reporter we gather a few facts relative to the church school in that place, which may be of general interest. D. E. Huffman has been engaged to teach, the ensuing year, with the prospect that the two rooms of a building provided will both be filled. Arrangements are being made to start a broom factory. Brother Hoffstetter, of Dallas, Tex., will manage that department. Donations are solicited from all interested in the school, to procure machinery to put the factory in operation. "The fall term will begin about September 1-10." It is intended to enlarge the course of study, by a class in stenography, and a class in practical nursing, taught by a Battle Creek graduate. Correspondence should be addressed to C. W. Hardesty, Springdale, Ark.

D. D. McDougal, M. D., Connersville, Ind., sends copies of Connersville papers, in which he has secured the insertion of about six columns of matter giving the leading points in the principles and the history of our people, which will help to make the readers of those papers acquainted with our name and what we are trying to do for our fellow men. Are there not many papers in the land having a friendly disposition toward our work which would be glad to receive similar statements from those with whom they are acquainted, and so open their columns for articles which would be for their own benefit, as well as ours? Our work is not to be done in a corner. The more fully we can make known to the people the times in which we are living, the more fully, we believe, we are complying with the wishes of Him who has made for the world "a great supper," and now, at supper time, has sent forth His servants to say to all "Come; for all things are now ready." Luke 14: 16, 17.

Business Notice.

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