

The Advent Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

H. M. Aldrich
346 Champion St.

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

VOL. 78, No. 27.

BATTLE CREEK, MICH., TUESDAY, JULY 2, 1901.

WHOLE No., 2435.

The Review and Herald

Established 1850.

ISSUED EACH TUESDAY BY THE
Seventh-day Adventist Publishing Association
BATTLE CREEK, MICHIGAN

Terms in Advance

One Year.....	\$1.50	Four Months.....	\$.50
Eight Months.....	1.00	Three Months.....	.40
Six Months.....	.75	Two Months.....	.25

Address all communications and make all Drafts and Money Orders payable to—

REVIEW AND HERALD, Battle Creek, Mich.

[ENTERED AT THE POST OFFICE AT BATTLE CREEK]

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.

PROSPECTIVE.

SOMETIMES I catch a glimpse of all God's plans,
I see the earth as it comes forth
A glorious thing, out from His hands,
As fair as in Edenic days,
The curse all gone.
All sin, all suffering, and all of death
Are gone, thank God, forever gone;
No more of wrong can blast this fair new earth,
Temptations are not here, instead
We have a crown.

And then methinks we'll see how all God's plans
For us while here were just and good,
That though sometimes the clouds hung dark, His hands
Were stretched toward us in tenderest love,
Knowing the while
That sunshine was not good for us always,
It took the cloud which shaded us
Awhile, so that we might long for the day
In which the clouds might break apart
And show His face.

What loud hosannas will go up to God
When we put off mortality,
And greet our own who lie beneath the sod,
And know that nevermore for us
Will be the grave.
And when we see Him face to face, we'll praise
Him who so wisely led us on,
And all the ages through we still will raise
A song to Him who was but fitting us
For all this joy.

— Selected.

WORKING IN CHRIST'S LINES.

MRS. E. G. WHITE.

THE very first lesson for the Christian to learn is that God has given to every man his work, even a part to act in His great plan for the uplifting of humanity. Each one has his appointed post of duty. Not one has been left out.

Christ has linked together the human and the divine. On this earth, in the garb of humanity, He lived the life He desires His children to live, — a life of unselfish service. He is our pattern. He says to us, "Learn of me; for I am meek and lowly in heart."

Some work in the ministry, some in various trades; but all, whatever their work, may do service for God. He who gives himself unreservedly to the Saviour serves Him with a devotion which calls for the energies of the whole being. He realizes that Christ is his owner, and this knowledge makes Him kind, gentle, and courteous. His every act is an act of consecration. "Holiness to the Lord" is his motto. Christ is training him for the courts above.

In His wonderful prayer for His disciples the Saviour said, "Sanctify them through thy truth: thy word is truth." The word of God is the great medium of sanctification. By studying and practicing this Word we receive power to glorify God. But the Word cannot strengthen those who do not receive it by faith. As we daily partake of food that we may be strong physically, so, if we would be strong spiritually, we must eat the Word, making it a part of ourselves.

"For their sakes I sanctify myself," Christ continued, "that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." If those who claim to be the children of God would make determined efforts to answer this prayer, they would be one with Christ and with their brethren. Then Christianity would be a power in the world, convicting and converting sinners. Then men would be given unmistakable evidence of the power of the gospel.

God's people should draw together in even cords; for in their unity lies their strength. They are weak when they love themselves more than Christ and their brethren. When they work unselfishly, each striving to help the other, and to build up the work in the great harvest field, they will lead men to believe that God has indeed sent His Son into the world.

"Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This is the message we are to proclaim. False religions must be exposed, that the truth may triumph. In this work the contest is unceasing. Earnest and untiring efforts must be made if those who are fighting against God lay down their arms and acknowledge the truth as it is in Jesus.

Truth is to be presented in clear, straight lines, and those to whom the light has come are to help in this work. Obligations are mutual. If God has done such a great work in our behalf, should we not be willing to make sacrifices to help Him in the work?

God's work has an eternal significance. Eternity is bound up with the ever-present now. Everywhere, every moment, let the worker for God link the seen with the unseen, that his faith may be complete.

The Lord says, Time is mine; the minutes, the hours, are my property; and those in my

service should work faithfully and willingly, bringing love into all their service. As they labor to the best of their ability, I will labor with them. The world is dead in trespasses and sins. Prepare the way for the warning message to be proclaimed. Call for laborers. I will enable them to work for me with definite results.

Only those who are fully consecrated, who realize the sacredness of God's work, can labor successfully for Him. Not all who claim to be Christ's disciples are disciples indeed. The Saviour is grieved when men work against His plans. His work calls for entire consecration. He can co-operate with those only who have a right understanding of the work He wishes to accomplish, and who submit willingly to His control.

The way for Christ's coming is to be prepared. In this sacred work no worldly schemes or practices are to be adopted. Those who work for the Lord should labor diligently and self-sacrificingly. Christ gave himself for us, and He calls for workers who will share in His self-denial. Let us remember that we are working for the Master above, not for ourselves, and that we can make the way easy for Him to accomplish His work in the world. He foresees all the possibilities before those who work unselfishly. He, the divine Worker, calls His followers together, and makes a covenant with them, promising that they shall be abundantly blessed if they work as He worked to make His cause a success in the world.

We know not when the Master will come to settle the accounts of His servants. Let us be always prepared to meet Him in peace. The probation of any one of us may cease in a moment. Death by accident may suddenly and unexpectedly close our earthly history. How stands our life-record to-day?

THE CHURCH.

State Conferences.

ELDER J. N. LOUGHBOROUGH.

"If a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden." Gal. 6:3-5.

In "Testimony for the Church," No. 31, page 243, is the following comment on this text: "The apostle adds a caution to the independent and self-confident: . . . He who considers himself superior in judgment and experience to his brethren, and despises their counsel and admonition, evinces that he is in a dangerous delusion."

From the earliest period of what we denominate the Third Angel's Message, the Testimonies have presented to this people the importance of unity in the work, and the counseling of the laborers together in order that this unity might be secured, as the following quotation from "Experience and Views" (1851) will show: "I saw that the shepherds should consult those in

whom they have reason to have confidence, those who have been in all the messages, and are firm in all the present truth, before they advocate new points of importance, which they may think the Bible sustains. Then the shepherds will be perfectly united, and the union of the shepherds will be felt by the Church."—Page 52.

In 1855 the following Testimony was given: "There is too much of an independence of spirit indulged in among the messengers. This must be laid aside, and there must be a drawing together of the servants of God. There has been too much of a spirit to ask, 'Am I my brother's keeper?' Said the angel, 'Yea, thou art thy brother's keeper. Thou shouldst have a watchful care for thy brother, be interested for his welfare, and cherish a kind, loving spirit toward him. Press together, press together.'"—*Testimonies for the Church*, Vol. I, pages 113, 114.

Again: "Much evil will be avoided if the ministers of Christ will be of one mind, united in their plans of action, and united in effort."—*Id.*, pages 212, 213.

The following was published in 1858: "God is leading out a people, not a few separate individuals here and there, one believing this thing, another that. Angels of God are doing the work committed to their trust. The third angel is leading out and purifying a people, and they should move with him unitedly. Some run ahead of the angels that are leading this people; but they have to retrace every step, and meekly follow no faster than the angels lead. . . . But some restless spirits do not more than half do up their work. As the angel leads them, they get in haste for something new, and rush on without divine guidance, and thus bring confusion and discord into the ranks. They do not speak nor act in harmony with the body."—*Id.*, page 207.

In 1860 the following was published: "As we near the close of time, Satan comes down with great power, knowing that his time is short. Especially will his power be exercised upon the remnant. He will war against them, and seek to divide and scatter them, that they may grow weak and be overthrown. The people of God should move understandingly, and should be united in their efforts. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will tell forcibly in the upbuilding of the cause of present truth. Order must be observed, and there must be union in maintaining order, or Satan will take the advantage."—*Id.*, page 210.

The force of these quotations will be more clearly seen when the reader gets before his mind a view of the situation. Until the year 1861 there was no organized Conference of Seventh-day Adventists. The Testimonies, all along, had been speaking of "plans, counseling together" to secure unity in the work, and to save confusion. There was no system by which the labor of a minister could be regulated, or laborers be appointed for a specified field. Sometimes three ministers would be with one small company at a time, neither knowing that the others were to be there; and that in a place where there was no special need of even one minister. The labors of a minister were often scattered from place to place with no concentrated effort. Thus it was becoming more and more evident to our people that something was wanting to remedy this growing difficulty.

In the REVIEW of July 21, 1859, is an article from Elder James White, in which was first suggested the plan that each State hold a yearly meeting, in which the brethren could plan for the work in their respective States, that in place of the confusion which too frequently existed, order might be observed.

Nothing is said in this article concerning delegates, but it was supposed the meeting would

be composed of all our people who might come together. It was in a meeting of this character, held in Battle Creek, Mich., in the fall of 1860, that the matter of legal organization was decided upon.

As a result of this suggestion of Elder White's, compared with instruction given in the Testimonies, the different States where the message was established, beginning with 1860, held, in their respective fields, their yearly meetings for counsel, and to plan for the work of their ministers. The adoption of this mode of procedure we will denominate point number four in church order.

The practical utility of such councils, meeting together prayerfully to plan for the work, and the comparing of ideas and methods, must commend itself to all. Clearer and clearer have been the Testimonies borne to us respecting the harmony that should exist among the laborers, as shown in the following quotations:—

"As the Lord's workmen, you are to open your plans to one another. These plans must be carefully and prayerfully considered, because those who do not this the Lord will leave to stumble in their own supposed wisdom and superior greatness."—*Unpublished Testimony*, 1898.

"Many want to do things after their own style; they object to consultation, and are impatient under leadership. Well-matured plans are needful in the service of God. Common sense is an excellent thing in the worship of the Lord. The thinking powers should be consecrated to Christ, and ways and means should be devised to serve Him best."—*Testimonies for the Church*, Vol. IV, page 71.

"The peril which threatens our usefulness, and which will prove our ruin if not seen and overcome, is selfishness,—placing a higher estimate upon our plans, our opinions, and our labors, and moving independently of our brethren. 'Counsel together' have been the words repeated by the angels again and again.

"Satan may move through one man's mind to warp things out of their proper channel; he may succeed with two who view things in a similar light; but with several minds enlisted, there is greater safety against his wiles. Every plan will be more liable to be viewed from all sides, every advance will be more carefully studied, so that no enterprise will be so likely to be entered upon which will bring confusion and perplexity, and defeat the work in which we are engaged. In union there is strength; in division there is weakness and defeat."—*Special Testimony*, No. 5, page 3.

"It is your duty to counsel with your brethren. This may touch your pride, but the humility of a mind taught by the Holy Spirit will listen to counsel, and will banish all self-confidence. When counsel is given that conflicts with your personal wishes, you are not to think that your own wisdom is sufficient for you to give counsel to others, or that you can afford to neglect the counsel given. . . .

"Let your plans be closely investigated; and with earnest prayer commit your case to Him who knoweth all things. Counsel together. Let not the whisperings of your own mind, or of other minds, close the door of your heart against the counsel of the Lord's servants."—*Id.*, No. 7, pages 48, 49.

"Companies should be gathered together to call upon God for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work."—*Id.*, No. 2, page 19.

"Committees of councils, as far as possible, should let the people understand their plans, that the judgment of the Church may sustain their efforts. Many of the church-members are prudent, and have many other excellent qualities of mind. It is proper that their wisdom should be exercised, that others may become aroused in

reference to the great question to be considered. Many may be awakened to the fact that they should have deeper insight into the work of God."—*Id.*, No. 3, pages 49, 50.

"As a people we should study God's plan for conducting His work. Wherever He has given directions in regard to any point, we should carefully consider how He regards His expressed will. This work should have special attention."—*Id.*, No. 8, pages 28, 29.

"Never allow any one's ideas to unsettle your faith in regard to the order and harmony which should exist in the Church. Many of you do not see all things clearly. . . . The God of heaven is a God of order, and He requires all His followers to have rules and regulations, and to preserve order."—*Testimony for the Church*, No. 32, page 30. "There is order in heaven; and there should be system and order upon the earth, that the work may move forward without confusion and fanaticism. Our brethren have been working to this end; but while some of our ministers continually bear the burden of souls, and ever seek to bring the people up in spiritual attainments, those who are not so conscientious, and who have not carried the cross of Christ nor felt the value of souls as reflected from Calvary, will, in teaching and educating others in the mechanical working, become formal and powerless themselves, and bring no Saviour to the people."—*Testimonies for the Church*, Vol. IV, pages 601, 602.

While these Testimonies teach the necessity of order and organization in the advancement of the cause, they as distinctly show that these forms, separated from a body of living members of Christ, avail nothing.

THE CHARACTER OF THE REMNANT.

GEORGE F. BROWN.

(Oak River, Manitoba.)

"I AM crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

Let us read a few scriptures and see what the character of the Lord's people will have to be as the plan of God is being finished: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:2, 3.

Shall we be like Him when He appears? How many are purifying themselves as pure as He is, in order to be like Him? Another text reads: "In their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:5. Still another text says, Without holiness "no man shall see the Lord." Heb. 12:14. So if we are without fault, pure and holy, like Christ, we shall see Him. If we do not reach that standard, then what?—We shall not see Him in peace.

Some will say: "Why, that is living without sin, which is presumptuous; no man can live without sin." Of course the man cannot do it. Read again the text at the beginning of this article: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." If Christ is in us, living: His righteous life in us, is it we that should glory? Read Rom. 3:22: "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." It is the righteousness of Christ and not our own, "where is boasting then? It is excluded." Verse 27.

The character of the last, or seventh, Church is shown in Rev. 3:14-21: they are lukewarm—in such a condition that the Lord will spew them out of His mouth; they have not reached that high standard that is required of them, although they think they have. Verse 17 says, "I am rich, and increased with goods, and have need of nothing." They are blind, cannot see their imperfections. That is the state of the Church now, according to the Word. Is there not danger of our continuing in that condition till probation is closed? Let us be in earnest, then, and seek the Lord for a revelation of our true condition, that Christ may live His perfect life in us before it is too late.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." "Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him." "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. . . . Whosoever is born of God doth not commit sin, for His seed remaineth in him: and he cannot sin, because he is born of God." In verses 2 and 3 we see that those who hope to see Him when He comes will have to be "pure, even as He is pure."

A little further on in this same chapter, one great sin that is hindering us is brought to view: "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, *neither he that loveth not his brother*. For this is the message that we heard from the beginning, that we should love one another." Has every grudge and every particle of envy been removed from our hearts?—If not, we are still the servants of sin. Can we know when the Christ-life has entered us?—Yes. Verse 14 says: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." What is it that hinders the Spirit of God? Is it not the lack of love for one another? As the roll is now being called, let us not resist the Holy Spirit when it convinces of sin; for if we throw the door of our hearts wide open, God's Holy Spirit will bring to our view every sin in its hideousness, that we may put it away.

"Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door." James 5:9. We are in danger of being condemned in the great court above, if we hold any grudge against one another. "The Lord will not look upon sin with the least degree of allowance." "We are living right on the borders of the eternal world." "We have, as it were, but a moment of time in which to work." Examine yourself in the light of God's word. Does your heart lack love for others? Do you hold any grudges? "Behold, the Judge standeth before the door."

The Lord is soon coming, we have only a short time in which to improve our talents. It is not the present life which is at stake, but eternal life. It will require constant watchfulness and prayer on our part, not forgetting the love of God and the great atonement, even for a moment. "Watch and pray, that ye enter not into temptation." "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter 4:18. Let us all have the "grace of humility;" and, dear brethren, if we find the Lord using us in bringing souls to Him, let us not allow self-exaltation to enter our hearts, knowing that it is not we but Christ working in us "to will and to do of His good pleasure."

If we have any doubt about such scriptures as 1 John 2:6; 3:6-9; Col. 1:22, 28; Eph. 1:4; 5:27, we doubt the power of God to keep us from falling. He is "able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."

OPPRESSION.

ELDER L. D. SANTEE.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Ye have heaped treasure together for the last days. Behold, the hire of the laborers, . . . which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." James 5:1-4.

By the pen that was prophet-guided
Was the ominous truth foretold,
That the rich, from the poor divided,
Would be drunk with their greed of gold,
And forgetting the claims of neighbor,
Would be covetous, proud, and cold,
Would urge on the poor to labor,
But the laborer's hire withhold.

The pen that was prophet-guided
Tells of the poor and their cry,
But a shelter has God provided;
For the coming of Christ draws nigh.
They present their plaint to the Highest,
They trust in Him more and more,
It is then that their Lord is nighest,
And "the Judge stands at the door."

The rich may revel in pleasure,
But "the hand on the wall" is there,
And fearful will be their measure
When Oppression begets Despair.
Though the high of earth have been lauded,
They will see a fiery path
When the toiler, so long defrauded,
Shall arise in his desperate wrath.

There are judgments surely coming
That shall thrill through the hearts of men
When the high of earth, and the haughty,
Shall "call for the rocks" in vain.
Mid the earthquake and the thunder
Will the vials of wrath be poured,
And the fetters shall fall asunder
At the coming of the Lord.

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

ELDER D. T. BOURDEAU.

(Continued)

TITHES AND OFFERINGS.

TITHES and offerings were used in supporting the ministry before Christ, and God designs that they shall be used for the same purpose under this dispensation. Paul, speaking on the maintenance of gospel ministers, says, "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? EVEN so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:13, 14.

"The things of the temple" here spoken of, and of which those ministering about holy things used to live, must embrace the tithes. These were to be brought to the temple. Deut. 12:5, 6, 10, 11; Neh. 13:10-14, etc. At the altar various offerings were made, of which those that waited at the altar were partakers. The words "even so," mean "in like manner." As ministers under former dispensations depended on tithes and offerings for their support, so ministers under this dispensation are to depend on tithes and offerings for their support. It is thus that those who preach the gospel are to live of the gospel. Not that bloody beasts are to be offered on Christian altars in Christian temples; but as Christian ministers wait at altars in Christian temples, and set forth the Lord of glory, the bleeding Lamb of God, as crucified before the eyes of their hearers, they are to expect from those for whom they labor tithes and contributions as a mark

of appreciation of the great sacrifice that was made to save them, and as heavenly appointed means of supporting messengers of the cross and of advancing the work of salvation in the earth.

Therefore it is a fact that there is not in Holy Writ the least intimation that the tithing system was done away by a change of dispensations. There is not a valid reason for the abrogation of this system; on the contrary, there are many good reasons for believing that divine wisdom did not limit it to the Jewish dispensation:—

1. As already seen, Paul, the apostle to the Gentiles, taught that it exists and should be utilized under this dispensation.

2. Christ, as mediator and great divine teacher of the new covenant, sanctioned it. Proof: "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. 23:23.

3. The Bible nowhere intimates that it was abolished; therefore it still exists. That being the case, it is a divine truth to-day that the tithe is the Lord's, and should be given unto Him for the support of His ministers; and such words as the following are as applicable now as when traced by the pen of Inspiration: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27:30.

4. The tithe being the Lord's, and the tithing system resting on God's right and claim of ownership, knowingly to deprive Him of it must necessarily be a trespass against God, of the same character as was that of our first parents in taking and partaking of the fruit that the Creator had reserved to draw out their love and gratitude toward their Maker. And how does it compare with using the seventh day for secular purposes? Are not both "holy unto the Lord"? Lev. 27:30; Ex. 16:23, 25; 20:8-11.

5. The tithing system was known and recognized by Jacob before the Jewish nation existed. The words "Jewish" and "Jew" come from "Judah;" but Jacob had a knowledge of the tithing system, and promised the Lord to pay tithe unto Him when on his way to Padan-Aram; and before having a child, he awoke from the wonderful dream of the ladder, whose base stood on the earth, and whose top reached to heaven. "And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28:22.

6. Abraham, Jacob's grandfather, upon his return from a successful campaign against the four kings who had taken Lot and his family captives, gave his tithes to Melchisedec, a true representative of Christ, of whom Inspiration says that He is a priest "after the order of Melchisedec." Heb. 7:11, 17. On that occasion Melchisedec blessed Abraham, and said: "Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Gen. 14:19, 20. Is there not here more than a hint that Christ has a claim on our tithes for the maintenance of His ministers and the furtherance of the work of salvation?

7. Under the former dispensation the tithes were given to the Levites and priests, because they served in spiritual things, teaching the people the way of salvation. Num. 18:24, etc. In the sixty-sixth chapter of Isaiah we are brought down to the time when the Lord is about to appear to the joy of His people, and when those who hate the people of God "shall be ashamed;" when the Lord is about to "come with fire, and with His chariots like a whirlwind,"

to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Verses 5, 15, 16. Surely this brings us to our time, and all must admit that this prophecy relates to events that are to take place under the present dispensation. According to this prophecy, "a sign" was to be set among the nations. Verse 19. By comparing this prophetic statement with Luke 2:34, it will be seen that this sign is Christ. Then the Lord was to send men "unto the nations to Tarshish, Pul, and Lud, to them that draw the bow [which means war], to Tubal, and Javan, to the isles afar off [and the Lord adds:], that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." Surely, gospel work among the Gentiles is here intended. And of these very Gentiles the Lord says, "And I will also take of them for priests and for Levites, saith the Lord." Isa. 66:21. Are not the temporal wants of these as great as were those of the priests and Levites under the former dispensation? Are they not justly entitled to the tithes?

8. To regard the tithing system is to regard the golden rule, to do unto others as we would that others should do unto us. Matt. 7:12. Not less than the tithes is required to sustain the messengers of the cross. Should we, if placed in their situation, like to come short of an income needful to sustain us while doing the work that God has assigned us? Let us do unto others what we should like to have them do unto us.

9. True to the sacredness and significance of the number ten, the tithing system is a tribute of respect to the divine law of Ten Commandments. It is based on the precepts of supreme love to God and equal love to our fellow beings, and has, in connection with, and through the aid and sanction of, other agencies and other means of grace, for ultimate object the salvation of men from their sins, or transgressions of the divine law (1 John 3:4), and the bringing of them into a state of holiness, or conformity to God's law. Ex. 19:5, 6. And the tithes being the Lord's, is it not a breach of the law of God, even of its precept, "Thou shalt not steal," to deprive the Lord of them, and apply them as we do that which is our own?

10. The Lord thus speaks on the subject of tithes and offerings, for our benefit as well as for that of the Jewish nation in the days of the prophet Malachi, and thence forward till near the first advent of the Messiah: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. . . . But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed." Mal. 3:6-12.

This interesting portion of Scripture is found in a prophecy, several traits of which have a twofold application. This is also true of prophecies concerning Babylon, Idumea, Jerusalem, etc. See Isaiah 34; Matthew 24, etc. The passage under consideration may truthfully be said to have a double application, from the fact that as the Hebrew nation had for a long time

neglected to pay tithes and offerings, even so most Christians have for a considerable lapse of time done the same thing. And as the paying of tithes and offerings is now a duty, there is as urgent need for the generality of Christians to reform on this point as there ever was with the Jewish people.

Nor does the fact that the "sons of Jacob" are here addressed invalidate this position. Why may we not, if we exercise the faith that Jacob and Abraham exercised, be as justly entitled to the appellation of "sons of Jacob" as to that of children of Abraham, or that of "Abraham's seed"? Gal. 3:7, 24, 26, 29. On this principle the Lord himself applies the expression "Jacob thy father" to those who engage in the final Sabbath reform just before the second coming of Christ (see Isa. 58:12-14; 56:1-7; 25:8, 9), and the expression "the time of Jacob's trouble" to the time of trouble that all the saints shall pass through in the great day of the Lord, which is indeed very near, and in which God's people shall be saved. Jer. 30:7; Dan. 12:1, etc.

Through such expressions in ancient prophecies, God often speaks to His people in the last days, addressing them under titles primarily applied to His ancient people, thus making His ancient Church typical of the remnant of the Christian Church, and, as it were, the telephonic mouthpiece by which He speaks to that remnant near the very close of probationary time. And the connection of the passage before us shows that it is especially to Christians in our day that God is speaking on the subject of tithes and offerings. The passage in question is preceded by these words: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem [terms not infrequently meaning the Christian Church in the last days, as in Isa. 2:1, etc.] be pleasant unto the Lord, as in the days of old, and as in former years." Mal. 3:1-4. Then the Lord threatens to come near "to judgment" to those whom He addresses, to be a "swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." Verse 5. Alas! that very much of this evil work is done by not a few in our day!

Even to admit that the text under consideration contemplates and embraces the coming and work of John the Baptist, the forerunner of Christ; the coming of Messiah to His temple at Jerusalem; and the work of moral cleansing connected with it, etc., would not militate against the position that the duty of paying tithes and offerings was to be perpetuated beyond the first advent. Why preface what God here says on tithes and offerings with the first advent and a work and events connected with it, if the tithing system and the duty of paying offerings, or making donations to the Lord, were to cease at the first advent?

But this Scriptural prophetic preface, or introduction, has a broader application. In many respects the first and second advents are parallel events. Both these events were to be preceded by a preparatory work: the first by that of John the Baptist, answering to that of

Elijah; the second by that of persons properly represented by Elijah and John the Baptist. Again, as the sudden coming of Christ to His temple at Jerusalem was to be followed by a spiritual cleansing of those who would accept and improve upon His ministration, so His sudden coming to the most holy place of the heavenly sanctuary—the temple of God in heaven (Rev. 11:19)—at the termination of the two thousand three hundred days in 1844, was to be followed by a spiritual cleansing of those who would accept and improve upon His closing ministration as great High Priest, shortly before His return to our earth.

(To be continued.)

TRUTH.

A. R. OGDEN.
(Ellsworth, Kan.)

"WHAT is truth?" The same question that Pilate asked still comes rolling down to us. Of all questions, this should ever be of first interest, and paramount importance.

The Saviour answers this question in John 17:17: "Sanctify them through thy truth: thy word is truth." Then we may know whether or not we have the truth of any matter. That which is in harmony with the Word is truth; and that which is out of harmony with the Word is untruth, and should be cast aside.

Why is it better to believe and live in accordance with truth than with error? "Hereby know we the Spirit of truth, and the spirit of error." Truth, like its Author, is eternal; it cannot be destroyed. You might as well think of banishing God from His throne as to think of destroying one of His truths. "The truth of the Lord endureth forever." Ps. 117:2. And one has beautifully said, "Truth crushed to earth shall rise again: the eternal years of God are hers." Truth may be trampled under foot of man, lost sight of for ages, unappreciated by the human mind, yet it is truth all the time; and sometime, by some one, in God's own wisdom and providence, that truth will be brought to light. And oh, how beautiful and sweet will it be to him who finds it!

But in order to be appreciated, the truth must be received into the heart and life. The very ground upon which you and I are walking may contain the most precious metals. We may be trampling upon a gem of rare beauty and value. But some day, perchance, I see a glistening object. I pick it up, I examine it closely, and to my surprise it is a valuable pearl. What would I do? Would I begin reasoning, "Well, my foreparents lived here upon this land; they didn't see this pearl, and as they did not, I will not"? Would I reason so foolishly? Would I say: "Well, if this is really valuable, why didn't they find it? And because they didn't, I, too, will leave it in the earth"?—Oh, no; I would not reason thus, but would eagerly grasp the new-found treasure.

The Sabbath, although lost sight of by the people for a long time, buried beneath the rubbish and traditions of men, is in these last days being found. Have you found it? If so, have you called in your friends and neighbors to rejoice with you?

The Sabbath truth is only one illustration of the fact that "truth crushed to earth shall rise again: the eternal years of God are hers." The Lord has said, "The seventh day is the Sabbath," and so it will ever be. All the theories of man will come to naught. But God's truth will ever stand.

Those who stand on truth will stand eternally; but those who build on error, the "sand,"—man's ideas and opinions,—will certainly go down; for error must and will be destroyed. Let us "build on the Rock." It is firm, and will stand.

TAKE THE RIGHT SIDE, OR DIE.

THE Sunday Temperance Meeting of the John Russell Union at Detroit, was addressed, May 26, by State Chairman Fred E. Britten. A memorial service. Well attended in spite of rainy weather. Deepest interest manifest. Text, Heb. 11:4: "He being dead yet speaketh." Mr. Britten spoke in part as follows:—

Some one has said, "Let us beware how we water our life blood." The choice between the way of Abel and the way of Cain is open to all. You may water your life blood by compromise, or for principle may shed it in sacrifice. I am asked to pay a tribute to the unknown dead, to the common man who died and was buried without a name. "He being dead yet speaketh." When Spanish perfidy blew up the "Maine," and two hundred and fifty-six men perished, you were so enraged that you plunged into war. You could fight Spain for that, but you have scarcely a thought for the two hundred and seventy-five whom the saloon hurls into eternity every single day. Parents let their children go to ruin, churches go to sleep alongside their deadliest foe, Christians go into the political scramble for the loaves and fishes, while the rum fiend despoils whole streets of homes, ruins one boy out of every five families, and brands as a drunkard every eleventh man of our population. I tell you the dram shop is the gate of hell, and I speak to-day not only for the dead who have stained the battle field with their blood, but for the hundred thousand and more who, unknown, unloved, and unlamented, stagger to a despised grave every year through the liquor traffic.

What are these dead saying to us?

1. They call us to patriotism. Patriotism is a principle—love—love of country—self-abnegation for the good of the State. Diogenes carried a lantern in broad daylight looking for an honest man. Get your lanterns and search among the entire outfit of modern politicians and office holders for a patriot. If you find one, tell the world his name; for he shall be immortal. Patriotism demands two things, the recognition of God, and loyalty to moral standards. Mirabeau well said, "God is as necessary as freedom to the welfare of a popular government." When this nation forgets God, or fails to recognize His moral law in the conduct of the affairs of State, the clouds of doom are already gathered for the nation's judgment day.

Nationally, we stretch morals to justify monopolies and oppression, stretch morals to foster and protect the dram shop, stretch morals to apologize for polygamy and slavery in our new possessions, permitted by so-called Christian government, stretch morals to license her to ply her trade whose steps lay hold on hell, and to legalize "the deep ditch" in the Philippines, under the guise of regulation and protection for a lecherous soldiery. I am no ranter, no calamity howler, but I submit that the nation that so defies God and sets at naught His standard, must soon repent or perish. In the name of the unknown dead, I appeal to you to arise and assert your manhood. Lift up the moral standards in your nation, which have fallen down.

2. The unknown dead are calling us to heroism. My tribute to-day shall be to the heroes of common life. The need of this hour is men,—men who will stand in their place, and from the heights of conscience do right though the heavens fall,—men too clean to compromise, too strong to waver, too true to dodge,—men who will not water their life blood, nor that of the Church, nor that of the nation.

3. The unknown dead call us to take sides. A mighty struggle is on, and it is time that seventeen million professors of religion took sides

against the dram-shop and gin-mill politics. Take sides before the nation is engulfed in the quagmire of saloonism, drunkenness, and corruption. Take sides before your sons and daughters are caught in the awful maelstrom of alcoholism. Take sides while you have voice and pen and influence and ballot to arrest the despoliation of the nation, the Church, and the home. Take sides. Will you let the Church go to ruin and America to hell for the lack of a little heroism in yourself? Take sides. You cannot water the life blood of the Church or of the State and save your own. Take sides, or die.

ALL PLAIN AT LAST.

MRS. P. ALDERMAN.

DEAR Master, help us to receive
The strength thy word hath promised.
Help us to trust, to work, believe,
Nor fail, nor be discouraged.
So shall life's race be quickly run,
And grace complete what grace begun.

Quicken us, Lord, to joyful cheer
That other hearts will reach.
We cannot faint if hope appear;
That other hearts will reach.
Uncertain all the things we see,
The unseen endures eternally.

And we shall comprehend at last,
When faith to sight has grown;
When all the clouds and mists are past,
Then God's ways will be known.
Rejoice, for vast eternity
Unharm'd by sin will ever be.

THE SYMPATHY OF JESUS.

T. R. WILLIAMSON.
(Oakland, Cal.)

"JESUS wept." John 11:35.

"God is love, I know, I feel,
Jesus weeps and loves me still."

—Wesley.

"Jesus Christ the same yesterday, and to-day, and forever." Heb. 13:8.

Does the old hymn speak the truth? I know that Jesus loves me; but does His deep interest in me move Him even to tears? I was brought up to believe that there can be no sadness, no grief, no weeping, in the glorious heaven of heavens, where God lives, and where the angels of mercy and love look upon his fatherly face with joy unspeakable.

In such a presence can Jesus be filled with so deep an interest in my case that He should even now shed tears? There are millions of happy worlds, unfallen, where the blight of death or wasting disease has never come, where all the inhabitants do God's will, and enjoy His ceaseless favor. The angels are messengers and visitants to those sinless spheres, and the light and cheer carried by them from heaven is reflected from the faces of those who rejoice in all that is good and pure and true.

And love from those worlds flows in ceaseless streams of majesty and sweetness to the Lord Jesus Christ. The people of unfallen worlds love Jesus, and their affection makes Him happy. And can it be, with the love of the universe of righteous and orderly orbs to gladden His kingly soul, Jesus even weeps for such as I? Ah, to ask such a question with a doubt as to the answer is to liken Jesus' love to our weak human preferences for one another. "He that toucheth you toucheth the apple of His eye." The apple of the eye is sensitive, extremely so. To touch the apple of the eye is to inflict pain. But can God feel pain?—Yes, indeed; or He could not feel for me. That interest which cannot feel the pain of another, sharply, keenly, is not love; it is merely selfishness, and God cannot be selfish. He is all love, and Jesus is named Michael—one who is like God.

"The whole creation groaneth and travaileth in pain together until now." If this be true, that all creation, all the innumerable worlds that spangle the heavens like the lustrous gems of glory,—they are a part of creation,—if they all are in pain, groaning with it, until the warfare caused by sin is over, then we may be sure that God and Jesus and heaven are in entire sympathy and accord with all the created works of God.

"In all their affliction He was afflicted." Affliction, sorrow, and perplexity falling upon God's children awaken responsive thrills of agony even in the bosom of God. The universe feels together. Holy angels weep, so the Testimonies assure us. Jesus wept, and His nature never changes. His love is as tender now as when He groaned in spirit at the home of His dead friend in Bethany.

O distressed Christian! Jesus feels your distress, and sympathizes with you. God the Father feels your hurt as keenly as one feels a rude finger when it strikes his unguarded eye. Holy angels weep in love and pity for you, and your groans of sorrow spread through the universe like ripples circling away from a plunging stone. Oh, we have friends! Love calls for us, and longs for our welfare, and yearns and waits for our companionship, in every world, from the central heaven, even to the most distant star.

"OWE NO MAN ANYTHING."

THE LATE ELDER CHAS. L. BOYD.

EIGHTEEN hundred years ago Jesus sent His angel to tell His people, through His servant John, that His Church on earth, when He comes, will have characters in harmony with His commandments; that they will be actually keeping His commandments, which are declared to be His righteousness. See Ps. 119:172; Deut. 6:25.

In the middle of the nineteenth century a people started for the marriage supper of the coming King. This people were called Adventists. The previous half-century had witnessed the fulfillment of some of the signs that marked His coming near. While He tarried, they learned that they were not keeping His commandment which says, "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God."

Like faithful servants, they reformed, and for half a century they have been leading others to join in this reformation. This class of reformers are called Seventh-day Adventists. Vounteers have been enlisting until now there is quite an army of hopeful guests.

But are all these commandment-keepers? or are some of them without oil in their vessels? As one of the Master's commandments says, "Remember the Sabbath day, to keep it holy," we know that this company are Sabbath-keepers. Another of His commandments says, "Thou shalt not steal;" or, in other words, "Owe no man anything." Then may we not with the same assurance know that this company will have no debts due their fellow men when the Lord comes? Some who are hopeful members of this company do now owe other men. Some owe the merchant for the clothes they are wearing. Others owe for the food they have already eaten. Some owe the publishing company or their tract society for the books they have sold, and for which they have received the money. Some owe for borrowed money, for which they have given no security but their promise.

The solemn question presents itself, Will these be received into the marriage supper of the King while in this condition? If not, what is the way out of this condition? Is there any short cut, or any way out except in paying their just debts? "But," says Brother A, "I cannot

pay my debts and support my family." Brother A, you promised to pay for those goods last fall, and the merchant let you have them on the strength of that promise, supposing there was strength in that promise to insure his pay. Had you taken those goods without his consent, you would have stolen, would you not? Have you not now taken them without his consent? He consented to your taking them only on condition that you pay for them, and you have not done it. Now, what have you done? Have you stolen? Are you a thief? Will the Master say, "You are keeping my commandments," when you are living in violation of this commandment of both the law and the gospel?

We are agreed that the man who breaks the Sabbath is not a commandment-keeper. Is it any less clear that the man who owes debts that are due is not a commandment-keeper? The way for the former to do is to repent and find forgiveness for his past sins, and then, with God's help, do that which he has before left undone. Is not this the only way for the latter class to do?

As this test is applied, will Seventh-day Adventists be sifted as were the first Adventists when the Sabbath truth was applied? My brethren, let us move forward. Let us remember that with this, as with every commandment of God, an assurance is given of strength to do that commandment. Let us each say, "I can do all things through Christ which strengtheneth me," and then do it.

BIBLE READING.

Perfection of Character.

C. P. WHITFORD.

"HOLY," "holiness"—in their primitive meaning these words imply a separation, or setting apart, from secular and profane uses to sacred and divine uses—the comparative freedom from sin which results from the sanctification of the human heart, as in the case of Christians. Heb. 3:1; Col. 3:12.

1. What is the character of God's law?—"Wherefore the law is holy." Rom. 7:12.

2. What is the character of God?—"Be ye holy; for I am holy." 1 Peter 1:16.

3. As God is holy, and His law is holy, then is not the law a transcript of His character?

4. What are we commanded to follow?—"Follow . . . holiness." Heb. 12:14.

5. As God and His law are both alike in character,—both are holy,—can we follow holiness and not follow the law?

6. To be like God and like a law that is holy is to be like them in what?—It is to be like them in character. If two things are alike, to be like one is to be like the other.

7. Is holiness necessary to salvation?—"Without which no man shall see the Lord." Heb. 12:14. Holiness is a Bible doctrine. Angels were cast out of heaven because of sin, or unholiness. Eze. 28:16. Will anything be taken back that is sinful, or unholy?—No. Matt. 5:8; Rev. 21:27.

8. What other attribute is given to the law of God?—"Righteousness." Ps. 119:172.

9. Is God also righteous?—"Gracious is the Lord, and righteous." Ps. 11:7; 116:5. "There is no unrighteousness in Him." Ps. 92:15.

10. Is it necessary for us to have righteousness?—"Seek righteousness: . . . it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3.

11. What other attribute is given to the law?—"The law of the Lord is perfect." Ps. 19:7. Is God perfect? Ps. 18:30; 145:17.

12. Does the Lord expect us to be perfect?—"Be ye therefore perfect." Matt. 5:48.

13. How perfect?—Just as perfect in our sphere as our Father in heaven is in His; just

as perfect as the law of our Father in heaven, which is like Him in character.

14. We have found that the law is holy, and righteous, and perfect. God is also holy, and righteous, and perfect; and we are required to be holy, and righteous, and perfect.

15. Some say they are holy and righteous of themselves. To what does the Lord compare such righteousness?—To filthy rags. Isa. 64:6.

16. According to the standard of the Ten Commandments, are any righteous by nature? Rom. 3:10, 19, 23.

17. Not having any righteousness of our own, whose righteousness do we need?—God's righteousness. Matt. 6:33. What is God's righteousness? Ps. 119:172.

18. Shall we go to the law to obtain His righteousness? Gal. 3:21; Rom. 3:20.

19. If we could obtain righteousness from the law, what would it frustrate?—It would frustrate the favor of God. Gal. 2:21.

20. What is said of those who seek to become righteous through the law?—"Christ is become of no effect unto you, whosoever of you are justified [or seek for justification because of good works] by the law; ye are fallen from grace." Gal. 5:4.

21. Does justification come, then, as a result of our works?—No, indeed (Rom. 3:20); but from a faith which works. Gal. 5:6. Anything called faith which does not work the works of God is not faith. To believe in God is to work the works of God. John 6:28, 29. A righteous man does righteousness. 1 John 3:7. This is not to make himself righteous; for we have learned that no man is made righteous by the law (Gal. 3:11), but he bears the fruit of righteousness because he has been made righteous.

22. To whom, then, are we indebted for our righteousness?—"I have caused thine iniquity to pass from thee." Zech. 3:3-5. See Titus 3:4-7; Rom. 10:1-4.

23. If we could make ourselves righteous, what would be the result? Eph. 2:9, 8; Rom. 11:6.

24. Shall we continue to sin, or continue to transgress the law, because the law will not say to us, You are all right? Gal. 2:17.

25. Whose right-doing does the law represent?—God's.

26. How many think they can do things as nearly right as God can?

27. How great is the difference between our way of doing things and God's way?—The difference is as great as the heavens are higher than the earth. Isa. 55:8, 9.

28. Do we belong to ourselves?—"For ye are bought with a price." 1 Cor. 6:19, 20.

29. Who purchased us?—Christ gave himself for us. Titus 2:13, 14.

30. Did He want us because we were so good? 1 Tim. 1:15; Rom. 5:8.

31. What besides us did He purchase at His death? Gal. 1:3, 4. He "gave himself for our sins"—for our unrighteousness. Shall we deliver over to the Lord that which is His own?

32. Before we can give up sin and ourselves to the One to whom we and our sins belong, what is first necessary?—We must become reconciled to God through the death of His Son. Rom. 5:10.

33. Does the death of His Son save us?—No; it only reconciles us to God so we are willing to give ourselves and our sins to the Lord. Rom. 5:10. But in the giving of ourselves and our sins to the Lord, we are accepting Him; and when we have Him with us, we have all there is in Him. 1 Cor. 1:30; Isa. 54:17. And what is there in Him?—"The Lord is righteous in all His ways, and holy in all His works." Ps. 145:17.

34. Then by what are we saved?—By His life (Rom. 5:10); by His righteousness. Titus 3:4-7.

35. What was His life? John 15:10. From

infancy to the grave He lived a life of perfect obedience to the law of God. Consequently, as the law is holy and righteous and perfect, in Him there is holiness and righteousness and perfection; and having Him, we have all there is in Him, and this is how we are holy and righteous and perfect, even as our Father in heaven is perfect.

36. What will witness to this holiness and righteousness and perfection?—"The law and the prophets." Rom. 3:20, 21.

37. How are they obtained? Vs. 22-28; 4:3-5.

38. To whom will the praise of our salvation wholly belong? Phil. 1:6; 2:13; Heb. 13:20, 21; Judges 24; Zech. 13:1. "Blessed is the man unto whom the Lord imputeth not iniquity." Ps. 32:1, 2.

CHRISTIAN TRUST IN TIMES OF DANGER.

A. SMITH.

(Grandville, Mich.)

THE great cyclones that spread devastation and ruin over large territories, afford a theme of serious contemplation to all, one from which the true Christian may draw lessons of faith and trust in God, which will enable him calmly to face dangers that render many persons frantic with fear.

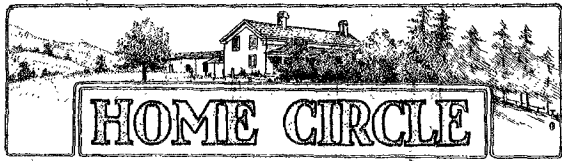
These fearful tornadoes and cyclones, so frequent in our time, are, in the fact of their frequency and violence, precursors of the world's dissolution as foretold in the prophecies; and, in common with many other phenomena, are admonitions to those who willingly give attention, to prepare for that solemn day when a great whirlwind shall be raised up from the coasts of the earth, which will wreck the world.

It is important to know what the attitude of a Christian should be at the approach of such a sudden and awful danger as a cyclone or tornado. It should be settled once for all in the mind of every Christian that he belongs to God: "Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

How is it with you, brother, sister? When a storm approaches, or other imminent danger threatens, can you say, "Lord, I belong to thee. Keep thine own from danger"? Can you say, "God is my refuge and strength, my very present help in this trouble" (see Ps. 46:1); and then, in trustful calmness, await the passing of danger? Can you say, "The Lord hath His way in the whirlwind [cyclone] and in the storm," and therefore His way is the best for me, for I trust in Him, and He knows me"? See Nahum 1:3, 7.

Timid sister, when, at the approach of a storm, you see the dark clouds like heavy billows of the sea madly rushing hither and thither in the fury of the gale, remember that there is One near you who can say to the mad elements, "Peace, be still." If the Saviour be with you in the ship, even though He be sleeping, your vessel never can be lost in the dark waters. When the lightning flashes in the face of the storm, and the booming thunder shakes the very earth, rejoice to know that God, who thus expresses His great power and majesty, is your Father; and that He has no less power to save you than He has to work devastation in the earth as He sees necessary.

"THE wails of a world's sorrow are all around us; its shadow is pressing in upon us, and our minds must be ready for every good word and work, because we know we have the presence of Jesus. The sweet influence of His Holy Spirit is teaching and guiding our thoughts to speak the words that will refresh and cheer and brighten the path of others."



THE TIME TO DO GOOD.

JOHN MCCARTHY.

OUR lives are as the shadow
Which must vanish soon away.
As the floweret, so fragrant,
Which enchants our hearts to-day,
But which must an early victim
Fall to bitter winds, and frost;
So, too, shall we, and quickly,
From life's path fore'er be lost.

How oft we mourn, and sadly,
The loss of friends so dear.
When dead, we from our memories
Their many faults would tear.
We try to think of something good
That they in life have done;
We even on their tomb may place
A cold memorial stone.

'Tis better far our kindly acts
We toward the living show;
Let us upon mankind—in life—
Our loving deeds bestow;
Then even though we pass away
From earth's turmoil and strife,
Others will bless our memory
For what we've done in life.

THE SPARE BED.

MRS. H. W. PIERCE.
(Oxford, Miss.)

I HOPE I may be pardoned for saying a few things that seem needful to be said,—things which one cannot say to the hostess who has entertained her guest with the kindest feelings and most sincere desire for his comfort. It may be the tired canvasser, or possibly the no less weary minister and his wife, who, at a late hour, are shown to their room for the night. A stately bed, well-formed and with square corners, greets the eye. It looks grand: what more can any one wish? But let us investigate. Did it ever occur to you that all do not enjoy the feathers which give such a fine shape to your bed? To a few persons they produce an effect not unlike that of a mild mustard poultice, causing a surface burning of the whole body, and especially of the spinal column, where the nerve-centers are located. So off goes the feather bed; maybe there are two old ones that descended from a loved grandmother, or some ancestor still further back.

What comes next in the construction of the bed? It may be an old hard mattress, uneven and worn out, but surely the thick feather bed will cover its hard, lumpy proportions. Instead of an old mattress, it may be a tick stuffed very full of hard straw that has never been stirred, or it may be a little worn straw—too much worn for any bed that is used every day. There are no springs on the spare bed yet, because they were more needed somewhere else, and the feather bed will make up for their absence.

Put the springs on your own bed, weary housewife, if you have but one set. That is right. But do not depend on the feather bed for the comfort of your guest. Resolve that this very next corn husking you will have a good, sweet bed of the husks, or shucks, as some call them, carefully excluding every one that is too stiff or a little moldy. The children will save a few every day, and you will soon find you have enough to fill your tick. Then make another tick just the size of the bed, fill it evenly with cotton, and tie it, as you would a comforter. Six pounds of cotton will do nicely for this home-made cotton mattress.

Be sure that your tick is thoroughly clean and sweet. The cover for the mattress must be kept clean, too; and the sheets must also receive attention. Do you find it too much work to wash them each time after a guest has occupied the bed? If so, you may put them on the family beds if you feel willing to sleep after your guest; but in any case do not put your friend into a bed that has been soiled by unknown occupants. Let the coverings be light and clean.

You say, "This is more easily said than done." Yes, but a little forethought will help you to keep the bedding clean. Tack a half-breadth of print over the ends of the ticks. This will protect them a long time, and it may be easily removed and washed. Perhaps you cover old quilts or comforters; if so, *never cover dirt*.

Let the fresh air and the sunshine into your spare bedroom, and frequently carry out the bedding into the sunshine and wind. Opening the window a few inches is not sufficient. If the windows are small, take one out entirely; you will be repaid by the sweet smell in place of the dusty, moldy odor of the shut-up room.

Look carefully after scents; if you are not quick to detect them, ask some one whose olfactories are in a normal condition. An unpleasant smell may spoil the restful comfort of the dear ones unto whom you delight to minister. See that the floor and everything in the room are scrupulously neat and clean. Do not ignore little things; not one is of small importance. Nice furnishings are not necessary, but the demand for cleanliness is imperative.

The weary, overburdened mother has our sincere sympathy. To such we would say: Do not try to do all the work yourself; set your girls, or even your boys, at the work of cleaning a room thoroughly every morning. With a light broom and a small mop a child can do the work when not more than ten years old, if he is carefully taught.

You would rather do it yourself? This feeling is quite natural, but do not yield to it. Sit down one morning, and in a kind, encouraging way oversee the work; another morning trust to the honor and ability of the child to do it all alone. The little worker will delight to call you to see how nice everything looks when his work is finished; and you will be surprised to see how fast a genuine good taste is cultivated in the neat arrangement of the room. I found it that way with my own precious daughter, now sleeping, when she was small.

Do not fail nor be discouraged even if you have poor health. For many years I had poor health and could never do the work in all parts of the house the same day. And to make the matter worse, I naturally lacked order. But I never was satisfied with poor housekeeping, and very often prayed that God would make it possible for me to become a good housekeeper; perhaps I should say "home-keeper," for this is surely included in God's plan. I believe He was as well pleased to answer that prayer as any other that I ever offered; for cleanliness and order are pleasing to Him, and He will help us over the hard places in our household duties if we trust in Him.

THE HEALTHY HOME.

THE grace of good-nature is the best tonic for nervous disorders, the surest preservative of home happiness, and the most effective remedy for the divorce disease now unhappily prevalent. He who has learned how to take even the most disagreeable things and grievous disappointments good-naturedly, may never be a millionaire, but he will be what is much better, both happy and a source of happiness, and the atmosphere he carries with him will be like a bit of sunshine in the Mammoth Cave.—*Selected*.

GOOD FOR DAILY USE.

Don't worry.

Don't hurry. "Too swift arrives as tardy as too slow."

"Simplify! Simplify! Simplify!"

Don't overeat. Don't starve. "Let your moderation be known unto all men."

Court the fresh air day and night. "Oh, if you knew what was in the air!"

Sleep and rest abundantly. Sleep is nature's benediction.

Spend less nervous energy each day than you make.

Be cheerful. "A light heart lives long."

Think only healthful thoughts. As a man "thinketh in his heart, so is he."

"Seek peace, and pursue it."

Work like a man; but don't be worked to death.

Avoid passion and excitement. A moment's anger may be fatal.

Associate with healthy people. Health is contagious as well as disease.

Don't carry the whole world on your shoulders, far less the universe. Trust the Eternal.

Never despair. "Lost hope is a fatal disease."—*Good Housekeeping*.

A NEWSBOY'S GRATITUDE.

A WRITER in the New York Recorder tells the story of a newsboy who, months after he had eaten a Christmas supper, insisted on paying the kind journalist who provided it. On Christmas night an old-time newspaper writer stepped into a cheap restaurant in Park Row for a cup of hot coffee. As he took his seat at one of the small tables, a ragged little boy planted himself on the stool opposite. There was a wolfish glare in the boy's eyes as he fumbled a nickel, and said, "A plate of beans."

I sipped my coffee and watched the boy ravenously devour the beans. Whispering to the waiter, I told him to bring a plate of corned beef, some bread and butter, and a bowl of coffee, for the boy.

The little fellow stared for a moment, and began his meal. In a few minutes the beef, bread, and coffee had disappeared, yet the boy's appetite was not satisfied.

"What kind of pie do you like?" I asked.

"Most any kind; they's all good," replied the boy.

"Bring him some mince and pumpkin pie," I said to the waiter.

The boy gazed at the two pieces of pie in wonderment, and then looked up shyly, and pushed his nickel toward me.

"What's that for?" I asked.

"To pay for the spread. It's all I've got."

Taking a quarter from my pocket, I laid it on the boy's coin, and pushed them across the table.

"Is them for me?" said the boy, with his mouth full of pie. "Am I to have all that?"

"Yes, this is Christmas night, you know."

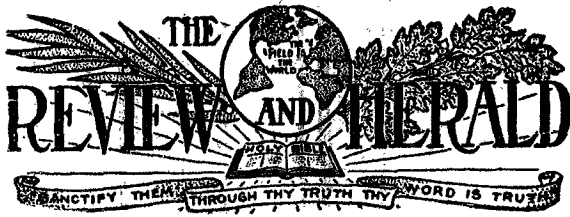
"Yes, I remember; but I had no money for my lodging, so I didn't get any of the dinner down at the newsboys' lodging-house. Thank you, mister; you is good ter me."

Months passed. One day a boy stopped me near Brooklyn Bridge. "Say, mister," he said, "I owe you a quarter. Here it is."

Recognizing my Christmas guest, I gently refused the money, telling him that he had better keep it.

"No, you take it," he persisted. "That supper and the quarter you gave me brought me luck, and I have not been so hungry since. You was so good that night, and I want you to take the quarter now, so that you can give some other boy a Christmas supper."

I took the coin, and many a poor newsboy has had a good dinner with it since.



BATTLE CREEK, MICH., JULY 2, 1901.

URIAH SMITH - - - - - EDITOR

MORE THAN ANSWERED.

THE disciples of the divine teacher, our Lord Jesus Christ, had been seeking instruction from Him concerning the kingdom of God. They had learned that the Father had appointed to Him a kingdom, in which they were to share. Luke 22:29. They understood that His kingdom was to succeed all earthly kingdoms, and be established upon the ruins of such kingdoms. Dan. 2:34, 35, and Ps. 2:8, 9, were familiar pictures in their eyes. They thus learned that when Christ's kingdom should be set up, this earth, so far as its present material condition is concerned, or at least so far as the present organization of its social and political condition is concerned, would come to an end. And they knew that this change would be marked by the appearing of Christ in glory, when the judgment would fix the succeeding condition and destiny of every man. Matt. 16:27.

The disciples naturally became intensely interested in these announcements, and wished to know the time when, and the manner in which, they would occur. They accordingly, on the first convenient opportunity, addressed to the Lord this question: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Thy coming and the end of the world! What themes to engage the attention of men! Christ, in the sense of the expression here used, has not yet come; and the world has not yet ended. These events are still before us. We have as much occasion as had those early disciples still to raise the question, What shall be the sign of thy coming, and of the end of the world? The question has a world-wide and age-lasting application, and should stir our minds to an interest no less intense and absorbing now than that with which it stirred the minds of the disciples then.

But such an event could not be expected to occur unheralded: it would not be expected that Christ would suddenly reveal himself to the world, considering the pomp and circumstance to attend that event, and the all-sweeping and irrevocable results to flow from it, without manifesting some token, or sending forth some precursor, to jog the memory of mankind when the event was drawing nigh. It should therefore cause no surprise to hear the question raised, When shall these things be? and what shall be the sign of thy coming, and of the end of the world? What will lift the veil before the eyes of an astonished world, and show when the solemn event is impending? This must be the significance of the word "sign" in this connection.

But is it not a little singular that, on such a theme, the minds of the disciples should narrow down to such an extent as to lead them to suppose that it reached no wider extent than one question would suffice to cover, or that a single sign would answer all the requirements of the case? for their question seemed to indicate that they had in mind only a single one: "What shall be the sign of thy coming, and of the end of the world?"

But Christ is broader in His answer. He not only does not reprove them for their curiosity and repress their desires to know about these things, but enters into the spirit of their investigation, and gives them a long array of evidences and instruction on points of which they did not before have any con-

ception. Thus He encouraged them in their search for truth, and more than answered the inquiry they offered. But first He throws out a broad caution: "Take heed that no man deceive you." Then He predicts the false prophets and false Christs that would arise and mislead many. That sign will never cease, and it grows more marked as we come nearer to the end. Witness the recent manifestation of Dowieism in Chicago,—a man before multitudes of people, brazenly claiming that he is the prophet Elijah returned to this earth; and witness the foolish crowd, every one of whom is a fit subject for an asylum for imbeciles or for the insane, hailing Dowie's announcement with acclaim, and by a formal vote of about three thousand, with only one dissenter, voting that his preposterous assumption is true. When such moves as this can be carried in this manner, it is enough to confound and daze even the disciples of Enoch, who prophesied of these raging waves of the sea, and said, "Behold, the Lord cometh with ten thousands of His saints." Jude 13, 14.

The Saviour then refers to how the political relations of the people would be strained, resulting in wars and rumors of wars, nation rising against nation, and kingdom against kingdom. This, too, continues to the end, and becomes more and more aggravated as the end approaches, so that John points out, as one of the characteristics of the period when the seventh trumpet begins to sound, that the "nations were angry." Rev. 11:18. What national jealousies, and widespread social, political, industrial, and commercial plottings are this very hour racking the nations of the earth! Nature herself sympathizes with the general condition, and plagues and pestilences break out on every hand. Even the elements feel the shuddering apprehension of coming calamity, and earthquakes in divers places record, with trembling fingers, their increasing presence. Individuals do not escape what permeates whole nations; so the apostle describes in the last days a time of peril on account of the selfishness, covetousness, blasphemy, treacherousness, fierceness, and hate among men. 2 Tim. 3:1-5. Tidal waves assault the land, cyclones seek to level the works of men, and overflowing rivers to sweep men and their dwellings into the sea. The sun and moon have been darkened; the stars have withdrawn their shining, and fallen from heaven, as waymarks on the path to the kingdom. Thus the very powers of heaven—the sun, moon, and stars—are shaken, as if shrinking at the footfalls of approaching Deity. "Take heed that no man deceive you." Evil men and seducers shall wax worse and worse." 2 Tim. 3:13. What is a seducer but a deceiver? Finally, says Christ, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

In this brief paper, we have spoken only of things which are specifically mentioned in the Scriptures as signs of the second coming of Christ, and of only a few of such events; and we have spoken of such things as are in the strong current of present history,—things appealing to our eyes and ears to-day. Have we any sign of Christ's coming? Rather, let us ask, Is there any line of evidence where such a sign does not appear? If we look to the heaven above or to the earth beneath, the signs are there. If we look to the heavenly bodies, they are there. If we look to the movements among men, and inquire if there is any sign there, a bitter cry of distress and perplexity among the nations makes answer. Luke 21:25, 26. Do we look to the political world? Wars and rumors of wars are there, as the prophet said there would be. Do we look to the religious world? The ghostly form of godliness without the power greets our eyes. Do we look to the social world? Pride, extravagance, display, on the one hand, and grinding poverty on the other, checker the scene. Do we look to the industrial and commercial world?

There we see men feverishly heaping treasures together for the last days (James 5:3), oppressing the laborer in his hire, and bringing about that state of things which James says shows that the Judge is standing before the door. Verses 7-9. Do we look to the prophetic world? This gospel of the kingdom has already encircled the earth, and will very soon swell to that volume which will constitute it a witness to all nations; and then the end shall come. The infallible Christ has said it.

"What shall be the sign of thy coming?" timidly asked the disciples. Did they expect such an array as He laid out before them?—Evidently not; but He more than answered their question, and gave them multiplied signs and abundant instruction. Is His coming at hand? Is the end of the world near? "Ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4.

KNOWING THE TRUTH.

If you would have the truth in your head, first be sure that you have it in your heart.

Notwithstanding the boastings that are made to-day in the name of science, the world is full of error. It is the time of which the prophet Isaiah wrote: "Darkness shall cover the earth, and gross darkness the people." In the last days, wrote Paul to Timothy, men will be proud and boastful, "ever learning," but "never able to come to the knowledge of the truth."

Men have put darkness for light, and light for darkness. By its "wisdom" the world knows not God. The world's learned men, in the Church as well as out, hold to theories, and glory in them, which contradict the words of the Omniscient. They hold, for example, to the doctrine that the human race has been evolved from the lower forms of animal life, instead of having, as the Bible asserts, one common ancestor, Adam, who was physically and mentally perfect; they hold that the history of the race has been one of ascent, instead of one of sin and descent.

The Scripture tells us how it was that the world lost the knowledge of the truth. "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind;" that is, as the margin reads, "a mind void of judgment." Rom. 1:21, 22, 28.

This is how it was that men lost the knowledge of the truth, and this is how it is that men are still losing the knowledge of the truth to-day. This is why so many men are "ever learning, and never able to come to the knowledge of the truth."

When the heart is evil, the mind is its servant to do its unrighteous bidding. The heart cherishes an evil, and orders the mind to produce a justification of it; and the mind obediently goes to work and finds something that will answer this purpose. Often it is able to employ logic to a considerable extent in making its justification, and a conclusion that is fortified with logic must surely be right! Thus men reason and demonstrate things to their own satisfaction, and quiet the voice of conscience; but in the final day, if not sooner, they will discover how their eyes were blinded by the god of this world. Ah, the judgment day will reveal to many a person the difference between mere "logic"—human reasoning—and the truth.

How can I know the truth? The answer is, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him." "I am the way, THE TRUTH, and the life." Rev. 3:20; John 14:6.

The world, because they did not desire to retain God in their knowledge, put God out of their hearts,

and then the knowledge of the truth went out of their minds. The heart must be opened, and God must be invited back to His rightful place before the knowledge of the truth that has been lost can be regained.

Trust not your reason if your heart be not right. You will be led astray. There are many who are preparing themselves to receive strong delusion, that they should believe a lie and be damned, because—they are deficient in reasoning power?—Oh, no; but because they do not love the truth. They have "pleasure in unrighteousness." 2 Thess. 2:10-12.

"Ye shall know the truth, and the truth shall make you free." Are you free? Do you know the truth in your heart as well as you think you know it in your head? L. A. S.

"DOUBT may be strong in argument, but it is faith that does the work."

A LIGHTED PATHWAY.

THE pathway of divine truth is a pathway of light. "Thy word is a lamp unto my feet, and a light unto my path," wrote the psalmist. "He that followeth me shall not walk in darkness, but shall have the light of life," is the assurance of Jesus. God has never left His people in darkness. Always there has been the "more sure word of prophecy," which, as "a light that shineth in a dark place," revealed the pathway leading to the heavenly land. And in this latter age of the world, when "darkness shall cover the earth, and gross darkness the people," and there is a confusion of voices crying "Lo, here," and "Lo, there," the true pathway is still brightly illuminated.

In "Early Writings" (page 10) we have this description, showing the source of the light that makes plain the pathway for God's people to-day:—"I turned to look for the Advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path, and gave light for their feet so they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the Advent band, and they shouted, 'Alleluia!' Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path, down into the dark and wicked world below."

Do we justly appreciate this wonderful provision that has been made for us? Do we rejoice in being in a pathway that is lighted up by the clear illumination of the message proclaiming the hour of God's judgment and the proximity of Christ's second coming, so that we are in no uncertainty as to the future of the world and of the Church? Do we realize the difference this merciful provision has put between our position and that of others who have not seen this light, or who have turned from it?

The earth is full of commotion and confusion. Men of the world have become drunken with the pursuit of wealth, knowing not that they are laying up treasure for the last days. The devices by which men's minds are distracted from the themes of divine revelation, and engrossed with business

and pleasure, are being rapidly multiplied. New religious sects—the outcome of church dissensions and efforts to exalt self—have been rapidly springing up during the last half-century. The nominally Christian churches have ceased to advance, and are wandering about in uncertainty. They see no definite outline of the purposes of God before them. They believe time is to go on and on indefinitely, and with this view there has come to them the idea that they have a mission to reform earthly governments. Seeing that the forces of evil are increasing in the earth, they believe that it is necessary to reform and enlist the political powers against these evils if they are to be subdued. And beyond this conquest of the powers that be, the churches see a vision of the setting up of the kingdom of Christ. Since God reigns, they say, it must be that truth and righteousness, as represented in His Church, are to prevail on the earth. Thus the Church is to go forward, not to the evangelization of the earth to prepare the way for Christ's second coming, but to the conquest of the earth for Christ. The kingdom is to come, according to this scheme, not as a stone cut out "without hands," which sweeps away everything before it, but as a kingdom entering the world "through the gateway of politics."

Ah, it was at that very point where the bright light was set up behind the Advent people, that the churches missed the path. Had they received the message which proclaimed the hour of God's judgment and the coming of the Bridegroom, to receive His elect, they would not now be occupied with schemes of earthly conquest. They would not be busy with plans to reform the world and set up the kingdom of Christ through politics, following a mirage which ere long is to vanish, and leave them wandering in the desert.

We can hear the voices of some among these who realize that the Church is not making progress—that something is wrong. Here is one who writes in a late issue of the *Outlook*, expressing himself upon the particular need of the times. A prophet is wanted, he says. He realizes that "the need is for prophetic utterance. A word is wanted that shall come to the churches and to men's hearts, with the authority of the voice of God." "We are waiting," he says, "to hear God speak to the children of Israel that they go forward." Were he but in the right pathway, he would know that prophetic utterance has been fully given, that the word speaking with "the authority of the voice of God," has indeed come; that the forward call has long been sounding to the children of Israel.

And shall not we, who have upon our pathway the bright light of so great a truth, be sanctified by that truth before men, that they may see and know that the message we proclaim is indeed the gospel message for this time, and the light for which they are groping? L. A. S.

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.)

813. CHANGE OF THE SABBATH.

WILL you please explain Eze. 13:5-14? Does this portion of Scripture have reference to the attempt that is made to change the Sabbath, that is, does one denomination build up the wall of the change of the Sabbath? and do those who try to support it, daub it with untempered mortar? Do these verses apply to this work? M. M. L., Battle Creek, Mich.

ANSWER.—We suppose the question really is: Did Inspiration intend, by the prophet, to predict the work of the change of the Sabbath referred to in the query, inasmuch as it might fitly describe it, and apply to it, as it is now attempted in the religious world, and yet not be specifically intended to predict such a work. The general application of

this scripture by our people is such as is indicated above. In fact, the application is so natural and fitting that it automatically applies itself. Thus the wall for the change of the Sabbath is a weak and tottering wall; and the efforts made to strengthen it—that is, all the arguments used to bolster up the idea of a change of the Sabbath—are like untempered mortar,—mortar that has no coherence nor strength, and hence will not make firm and steady the wall or whatever else it may be to which it is applied. Of course the reasoning often resorted to on this scripture is denounced as fanciful by the Sunday advocates, but this does not destroy the aptness of the illustration, which can be truthfully said to apply well to this subject. But whether the prophecy was intended to be so used, and was given for this purpose, is another question, and should be well considered before such a use is made of it. Many prophetic illustrations were doubtless used by the New Testament writers with simply the words, "And to this agree the words of the prophet," or an equivalent expression, when originally the prophecy was not designed for that purpose. So long as no better application can be found for this scripture than the one referred to, it will doubtless continue to be so used.

CALVARY STILL ESSENTIAL.

AND this is from the gracious Dr. Cuyler in his "Brotherly Talk with the Preachers." "I exhort you not to be caught by the current delusion that this 'advanced age' requires entirely new methods and a new style of preaching, and what is absurdly called an up-to-date gospel. This age of ours, with all its mighty mechanical inventions and its increasing mammon-worship, has not advanced one single inch beyond its indispensable need of the atoning blood of Jesus and the converting power of the Holy Spirit. All the telegraphs and the telephones, and all the universities, with their boasted achievements in scholarship, have not yet outlawed Calvary and Pentecost. Human nature has not changed; human sinfulness and sorrows have not changed; the word of God has not changed; the precious promises have not changed, and what fallen man needed to lift him God-ward nineteen centuries ago, he needs to-day. Stick to the old gospel."

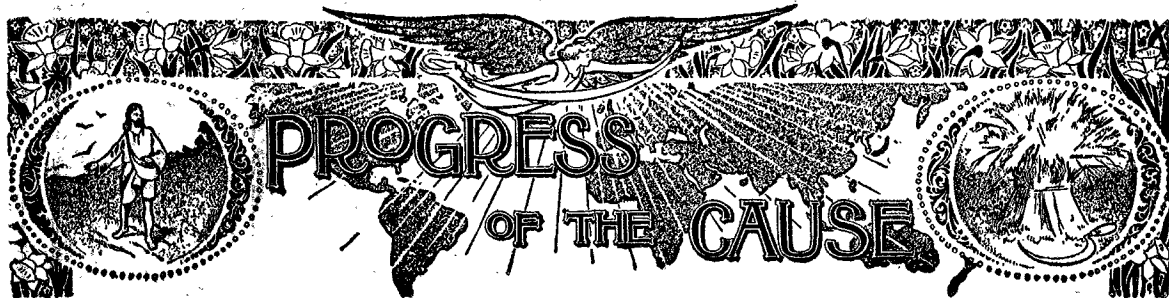
BRAINS VERSUS MUSCLE.

THE following beautiful passage is by the Rev. J. E. Corning. It will be appreciated by all "brain workers." "While I sit at my study table with my pen in my hand, the fingers moving with tardy pace at the beckon of brain, I hear right below my window, in the adjacent field, the monotonous ring of a laborer's hoe upon the corn hills. While he hoes, he whistles hour by hour, until the clock strikes twelve, and then with ravenous appetite repairs to his bountiful yet simple meal, only to resume his task again and pursue it to the setting of the sun. As I stood at the window watching his toil, and turned again to my pen and paper, I asked myself how it happens that the man with the hoe will labor his eight or ten hours a day with less fatigue than the man with his pen will toil his three or four."

"Hugh Miller was a great worker with the shovel and pick—would have made a good hand in a slate quarry, in grading a railroad, or digging a canal. But one night, as you know, he shot himself in a fit of nervous fever. What was the difference between the great geologist and the man with the hoe whistling under my window? Simply this: The former was a worker of brain, and the latter a worker of muscle. Let this man with the hoe lay down his husbandry for a little while, and set himself to studying one of the stalks of corn, or the chemistry of one of those hills of soil, and very likely he would soon learn what it is to lose one's appetite, and hear the clock strike nearly all

the night hours in feverish wakefulness. And thus we get a great organic law of our being; to wit, that brain work subtracts vitality from the fountain, while muscle work makes only draughts upon

one of the ramifying streams of life. It is estimated by scientific observers that a man will use up as much vital force in working his brain two hours as he will in working his muscles eight."



THE LORD'S SUPPER.

MRS. P. ALDERMAN.

O how shall we come to the table of God,—
This board in the wilderness spread,
The banquet most holy, the blood of our Lord
That for us was on Calvary shed?

His body the bread that was broken for me;
O mystery sacred and sweet!
The cup of His shame is the cup of my joy;
Salvation He came to complete.

"As oft as ye come." If only but once,
My heart would have glowed at the grace
That invites a poor sinner to honor so high,
And cheers with the smiles of His face.

My Saviour, I come with repentance and tears,
Bowed down with the weight of thy love;
For here thou so sweetly dost banish my fears
While thy Spirit broods o'er like a dove.
With fervent devotion my heart shall be cheered
Till we meet at thy table above.

BROTHER SADLER writes from San Francisco, Cal.: "We are now well started in our work here in connection with Elder Corliss."

BROTHER A. R. OGDEN writes from Kanapolis, Kan., June 11, 1901: "We are holding tent-meetings now at Kanapolis, four miles east of Ellsworth, with a good interest."

CHILE.

IQUIQUE.—In company with Brother Balada, I came to Iquique, April 1. For seven weeks we held a meeting each night and two on Sabbath. As a result, twenty persons were baptized. Brother Balada has returned to Santiago. I am conducting a Bible school for the benefit of those who desire to know more of God's word. We are studying the book of Daniel. Several children of from ten to fourteen years of age are able to explain Daniel 2. I desire to continue this work for three months yet. May the Lord give grace and strength to His work here, to the end that some native tongue may be consecrated to preach the message in this needy field.

Brother E. W. Thomann is continuing the work in Valparaiso. I have asked Brother Balada to help him with the preaching there.

A letter from my wife tells me that the General Conference has not forgotten this field, for which I thank God, and take courage. G. H. BABER.

ARGENTINE REPUBLIC.

AFTER leaving San Cristobal, we journeyed on to Norte of Santa Fé. There we had the privilege of meeting with the brethren of our three churches. There had been some difficulties among them, which had caused much disunion. We called a general meeting of all the brethren in the Chaco; and in response to our invitation, about fifty met with us for special services. From the first, the Lord came near, and hard feelings gave way in the presence of the loving influence of the Holy Spirit. We held three or four meetings each day, during which time our souls were watered with the rich dews of heaven. Two young men were converted to the Lord, and at the end of our meetings, desired baptism. These brethren were united to the San Antonio church.

Truly, the power of the living God is among

us; otherwise it would be impossible to bring about reconciliations and harmony when to all appearances a fraternal arrangement seems altogether out of the question. May the Lord help us to uproot every hard feeling that may linger in our hearts; so that we may be the recipients of a great measure of God's Spirit.

From the Chaco we came to Escalada, where we had to wait three days before taking a coach for San Javier. At the latter place we had the joy of seeing Sister Lockett, a North American sister who for some time has been keeping the Sabbath. There are also a few brethren here, but owing to the distance dividing them, they have met but few times to study God's word. Before leaving here, however, we shall organize a Sabbath-school, and also put an elder in charge. These brethren have not been visited for two years, yet they love the Lord and His truth, and are firmly battling against antagonistic influences brought to bear upon them.

May we, who have the blessed privilege of constantly hearing the preaching of God's word, appreciate the same; and let us make every effort in our power to send messengers of peace and truth to those in isolated regions; so that we may be participators of their joys, and gather precious sheaves into the heavenly garner, in the day when the Lord comes to gather home His own.

JUAN MCCARTHY.

NEBRASKA.

LINCOLN.—For some time we have been preparing for a course of meetings in this city. Since the Conference, we have started public work. We have held two Sunday night meetings in the largest hall in town. The first night there were one thousand seven hundred present, and the second, two thousand. Already we see evidences that the Spirit of God is working among the people. The talks at the hall are being printed in leaflets, and carried to the homes by our workers, so we feel that we have an audience each week of from ten to twenty thousand people.

Pray that the Lord may teach us how to "compel" this dear people to "come in."

REUBEN KITE,
LUTHER WARREN.

ENCOURAGING REPORT FROM THE TENNESSEE RIVER CONFERENCE.

A LITTLE over a year and a half ago I was requested by the General Conference to take the oversight of the work in the Tennessee River Conference. After arriving on the ground, and learning the condition of the work, I found some things which, from a human standpoint, were not very encouraging; but as I had been earnestly seeking the Lord to direct in my field of labor, I did not feel discouraged, but believed the Lord had a work for me to do, and would bless my efforts put forth in His name. As the financial condition of the Conference seemed the most unfavorable, my special attention was given to that, in order to relieve the situation.

I found the total indebtedness of the Conference and tract society to be something over three thousand dollars. This for a small Conference, whose tithe was less than two thousand dollars a year, seemed to me to be a great load. I visited our churches, talking faith and courage, and placing before them our financial condition. I also told them that if each would do his duty, we could soon be freed from this debt, but asked for no special donations. Many of our brethren and sisters have been doing nobly, and our indebtedness has steadily decreased. Our tithe was increased last year about five hundred dollars, or about twenty per cent, and the prospects are good for quite an increase this year over last. We have also received some assistance outside of

the Conference, for which we are grateful. The Upper Columbia Conference supported Sister Cornwell here in the colored work for about eight months, and the Michigan Conference is supporting one of its best laborers here for a year, also the Ohio Conference is supporting a Bible worker here for one year. The Iowa Conference has also promised us financial aid. Private individuals have assisted us some. This help has been most thankfully received, and words cannot express the gratitude felt by our committee and brethren generally for the assistance rendered in this time of need.

We are glad to state to our brethren that by the great blessing of God, we are now comparatively out of debt. The three-thousand-dollar indebtedness has all been met or provided for, and we feel that we are now on our feet to do much more pioneer work in carrying the special truths for this time to the people. We have not seen our numbers increase as we have desired, although the reports show that about forty or fifty have professed faith in Christ and the message during this time.

When I came, there were but four laborers actively engaged in the work in the field, besides the canvassers. Now we have eight, and our canvassing force is somewhat increased, besides two trained nurses. Two camp-meetings and four tent efforts are planned for the summer, and we are expecting much of the blessing of God upon these efforts. During the past year two new churches have been built, and one bought. We have also built one church schoolhouse, and maintained four church schools, which have given good satisfaction. All these features of the work are most gratifying to those in charge of the work.

In bringing about the results mentioned above, God has blessed far beyond the expectation of those who had the most faith, thus fulfilling His promise "to do exceeding abundantly above all that we ask or think." Therefore we joy and rejoice in Him for this blessing, and gather courage from this experience to press forward in the work with more faith and courage than ever before. To God be all the praise.

The Tennessee River Conference has a population of about two million people. It is a good field for self-supporting missionaries. We solicit correspondence from any interested in this part of the South, and invite consecrated brethren and sisters who have a little money, to engage with us in this work. The Southern publishing house is situated in our midst, so publications are easily obtained, with which to do missionary work. Our brethren throughout the Conference will take special pains to assist in giving any information desired regarding matters here. My address is Jackson, Tenn.

W. J. STONE.

THE NORTH PACIFIC CAMP-MEETING.

THE North Pacific camp-meeting was held from May 23 to June 2, at Sunnyside, near Portland, Ore., in a beautiful grove of magnificent firs. Sister White and Elder W. C. White attended the meeting from the beginning until the close of the first Sunday. Elders Knox and Schultz and I were there Monday morning, May 27, until the end.

The same good Spirit and His cheering and encouraging liberty that was manifested in the General Conference, and was continued in the Indianapolis meeting and in the Upper Columbia meeting, was here also to lead in all the work, all the way. Both ministers and people were ready to receive the instruction of the Lord, and to enter heartily into the work of reorganization, beginning with the individual experience. This meeting therefore, like the others before it, was full of blessing from beginning to end.

The instruction was plain and positive, that each member, so far as he is concerned, is the Conference and the cause wherever he is; and that Christ is indeed the Head of every man. As the people began to practice local self-government, they met some unexpected trials, but they were taught to hold fast the principle, to trust God, and to pray to Him to lead them out, and He did it most triumphantly, causing all to see eye to eye, and to stand together as one. The experience was an invaluable educative experience; and all rejoiced at the victory, and in the better acquaintanceship with God in His gentle power and bountiful working.

The attendance from without was good, of an excellent class of people who manifested a positive interest in the truths which were presented. Indeed, the interest was such that a tent was pitched in Sunnyside to meet it, and, so far as possible, carry it to completion.

The first Sunday, at the afternoon service, in response to an appeal in behalf of the work in the

South, a cash donation of about five hundred dollars was made by the congregation. Later, nearly five hundred dollars was given to other parts of the work. Brother F. S. Bunch was ordained to the gospel ministry.

The following-named persons were chosen to carry the responsibilities of the Conference for the ensuing year:—

President, Elder W. H. Decker. Executive Committee: J. L. Wilson, S. W. Nellis, Dr. W. R. Simmons, H. J. Schnepfer, J. F. Hanson, F. S. Bunch. Trustees of Northern Pacific Church Extension Society, first five members of the Executive Committee; Treasurer, Church Extension Society; Secretary of Conference and Sabbath-schools, Edith Starbuck; Missionary Secretary, T. H. Starbuck; State Canvassing Agent, W. B. Scott; Corresponding Secretary, referred to Conference Committee.

ALONZO T. JONES.

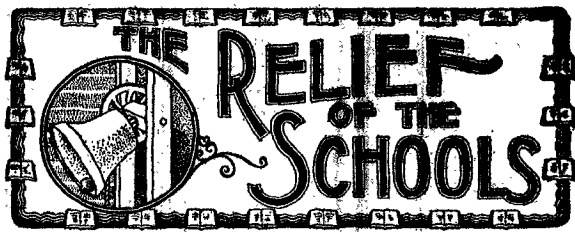
ILLINOIS.

MOUNT ERIE.—Elder Charles Thompson and myself pitched our tents in a beautiful grove near Mount Erie, and began a series of meetings the evening of June 13. Our audience of one hundred and fifty or more listened with marked interest while we showed that all the Scriptures were given by inspiration of God, and that there are no degrees in the inspiration of the Word, but that it was all given for a purpose, hence it is all of equal importance in furnishing the man of God unto all good works.

We have held five meetings, with an increased interest and attendance. We have spared no pains to make the tent and its surroundings attractive and comfortable. The people are kind, and are bringing us food, and inviting us to visit and dine with them.

We are sure that we shall have the prayers of all that we may so present the truth that the honest in heart may be brought to see the message for to-day, and by God's Spirit be impressed to accept the same. We are of good courage in the Lord, and praise Him for His boundless mercies toward us.

M. G. HUFFMAN.



THE IOWA JUBILEE MEETING.

THE Seventh-day Adventists in the State of Iowa have sold a greater number of "Christ's Object Lessons" than have the Seventh-day Adventists of any other Conference in the world. The Iowa Conference is not the largest numerically, nor the strongest financially, among us. But it has sold more books than any other. About seven thousand "Christ's Object Lessons" have been disposed of in Iowa. This is a brilliant record. It is one of which Iowa may well be proud in the Lord. It is a Christian accomplishment, for which we all feel thankful to our God.

One year ago the question of the relief of Union College through the instrumentality of "Christ's Object Lessons" was first laid before the people of Iowa at the annual meeting at Ames. No public call was made for money for the Material Fund, but an effort was made to get everybody to purchase and resell at least six copies of "Christ's Object Lessons." The principle was laid down that the doing of this would result in great spiritual blessings to the individual worker, unity among church-members, and the bringing of many souls to a saving knowledge of precious Bible faith.

Some welcomed the light, grasped the promised blessings, and went out to garner in souls with the Object Lessons of Christ.

In November last a meeting of the workers was called at Des Moines. This was a wonderful, an epoch-making gathering. A determination to get out and do something for the Lord seized many of

the workers. The State was divided into districts, and into each district a corps of workers went.

This was the beginning of a thoroughly organized effort for the circulation of "Christ's Object Lessons." The ministers began to teach and train and help the people to do the work. Not only did they teach and train others, but they did more than this, they sold books themselves. They sold them to the people of the world. One minister, Elder Jeys, sold one hundred and forty books to those not of our faith.

Everywhere the people, gathering faith and courage from the deeds of their ministers, took heart and went to work. Strong farmers, of stammering tongue, perhaps, but honest men who believe that the Lord is coming, went out for the first time, in many cases, to sell a book. It was a new experience, but it was a bright one, and happiness and gladness of soul were the result. The selling of the first book imparted new courage to sell more books. Timid sisters, and even little children, also engaged in the work, and their efforts were crowned with success.

At the Des Moines camp-meeting this summer, a jubilee service was held, at which a large number testified of the rich experiences received while doing this work. The joy of having actually accomplished something definite for the Master was expressed by many. That keen Christian pleasure is the fruit of selling "Christ's Object Lessons" was testified to by scores. And high above all this towered the blessed evidence, rolled forth from many a heart, that this movement had unified the churches, just as the Spirit of God had said it would. Besides this, the movement has given strength and courage to the churches. The doing of actual work in a field of labor so long dreaded and unentered by the laity, has made the churches strong.

In connection with this came a scene long to be remembered, when many of the common people arose and stated that they were willing and anxious for their ministers to go and labor in the regions beyond, and that they would take care of themselves and the fields around their homes. Truly this was a sign of a new awakening and of newly consecrated Christian life. Such a move as this is what the Lord has long been calling for, and we pause for a moment to breathe a prayer that it may mark the beginning of a great exodus, upon the part of our trained workers, to the waiting fields across the seas.

Two calls were made for money, with the result that donations in cash and pledges to the amount of seven thousand dollars were made to the Relief of the Schools Fund and the general work. And for this our hearts go out in gratitude to the One who has said that He loves a cheerful giver.

The Iowa camp-meeting closed triumphantly, a blessed victory for the precious cause which we so dearly love.

P. T. MAGAN.

MATERIAL FUND FOR "CHRIST'S OBJECT LESSONS."

WE are glad that money on the Material Fund is coming in so well. The Lord has certainly blessed in the raising of this fund. The appeal which has been sent out, and that which has been written in the REVIEW, has touched the hearts of our people, and hundreds have responded. Many have not, but we trust they will do so soon. We have all been rejoiced to see the long list of names printed in the REVIEW from time to time. We called for fifty thousand dollars to buy the material for the books. About twenty-seven thousand dollars has already been paid, and several thousand pledged. The fifty thousand dollars will provide material for nearly three hundred thousand volumes, printed in the English, but we are printing in the Swedish, the Danish-Norwegian, and the German. There should be enough raised, aside from the fifty thou-

sand dollars, to pay for the type-setting, the plate-making, and the material used in these languages. We hope every German, Swede, Dane, and Norwegian who loves the truth will send in something to pay for editions in these languages. Sets of plates for these books will be furnished to our German and Scandinavian brethren in Europe, from which books will be printed in the languages I have mentioned, to be sold extensively in Central and Northern Europe, and the proceeds from these books will go to help the schools in those countries.

Many who have been able to give but little have donated toward this fund. Some of the letters that have been received are soul touching. A letter just received, which was signed "A Friend," reads as follows:—

"Dear Brother: I send all I have,—twenty-five cents,—to the Relief of the Schools, and may the Lord bless it, and give me an opportunity to earn more for His cause."

Surely, whoever sent this will be richly blessed; for he sent his *all*.

Reader, have you done that much? If not, have you sent any? If you say "No," will you not send in a donation immediately for the Relief of the Schools? We know the calls are many, but that is only an evidence that the cause is growing, and it will be a sad day when there is no opportunity to help the cause of God in the earth. The books are selling well, and wherever they are sold, people are highly pleased with them. Brother W. C. Sisley, superintendent of the Review and Herald Pub. Co., has sold as many as two hundred books to persons who have come to sell him material for our printing work. These men have carried the books from Boston to Chicago, and even farther west. The following is a copy of a letter received a few days ago from a wholesale man in regard to the "Object Lessons":—

"Our Mr. — bought from you, when last in your city, a nicely written book on the life of Christ. We have given it to a friend, who pronounced it the best thing ever written. Under these circumstances, I would request that you favor us with two more copies, and oblige."

Thus the sale of that one book secured the sale of two others. These books can be sold, and if we all take hold and sell them by the thousand, many of those to whom we sell will give them away, and call for others. It is a book that is highly prized by the poor and appreciated by the wealthy. We have reached the busy time of year, but cannot many even now sell a few copies? If you cannot for lack of time, can you not, through a disposition to work, be saving up money with which to buy from five to one hundred copies, so that when the busy season is over, you can go out and sell them to your friends and neighbors? Let us begin to plan for the fall and winter even now, for we want to see hundreds and thousands of these books placed in the hands of the people.

About thirty thousand dollars has already been paid on the school debts throughout the country. This begins to decrease the amount of interest money, and every dollar paid in is a help. A battle well planned is a battle well begun, so let us begin our warfare by vigorously planning for the future of this work. While times are prosperous, let us roll back the reproach of debt.

S. H. LANE.

JUBILEE SINGERS.

Name.	Amount.	Mr. and Mrs. H. W. Herrell	
Jane Nollingsworth..	1.00	Mrs. James McCreedy	10.00
A friend.....	.50	O. N. and L. P. Whetsel.....	2.00
A. S. Devinney and family, Scandinavian fund.....	2.00	Mrs. G. A. Fenn....	2.50
Ella Rowell.....	2.00	Emma Cram.....	1.00
A. L. Gillis.....	1.00	Rhoda Ormsby.....	1.00
Thos. H. Moore....	1.00	W. A. Tisdale.....	2.00
Mrs. C. E. Patterson	1.00	L. E. Taylor.....	1.00
A friend.....	1.00	Mrs. C. S. Hosford..	2.00
Jens R. Nelson.....	1.00	A friend (A. F. F.)..	1.00
Volney Colgrove....	1.00	C. H. Thompson....	1.00
Mrs. G. C. Westphal	1.00	Wm. Fisher.....	1.00

Ralph M. Wood....	3.00	I. Reid.....	1.00
Jacon Fouts.....	1.00	W. M. Mason.....	1.00
Ann M. Johnson....	3.00	F. P. Marshall.....	2.00
Elizabeth Farewell..	5.00	Albert Haisley.....	.70
Mrs. N. P. Hills....	2.00	Geo. W. Tytherleigh,	
Ada West.....	1.00	Scandinavian fund	1.00
Mrs. N. P. Harrison..	3.00	Mrs. J. D. Clark....	1.00
Mrs. Mary Coleman..	1.00	Addie F. Bigelow...	1.00
Mrs. M. J. Coleman..	1.00	Mrs. A. C. Crandall..	1.00
Mrs. L. A. Dallas....	1.00	Mrs. Eliza Weaver...	.25
T. K. Henry.....	1.00	J. R. Owings.....	1.00
A friend.....	1.00	Mrs. Wallace Newton	5.00
Mrs. J. S. McCreary	10.00	Mrs. Seth Newton...	5.00
W. T. Johnson.....	2.00	Mrs. T. Pratt.....	1.00
Alex Paton.....	5.00	Mrs. M. E. Camp....	5.00
Mrs. E. A. Wood....	1.00	Annie and Lizzie	
Mrs. M. J. Parkhurst	1.00	Whisler.....	2.00
C. D. Terwilligar...	3.50	A friend.....	1.00
A friend.....	1.00	C. C. Christiansen...	1.00
A friend.....	1.00	Mrs. Phebe William-	
J. M. Adams.....	1.00	son.....	.50
Alfred Greenslade...	10.00	John Johnson.....	10.00
Mary Hanson.....	1.00	Mrs. Ella Grover....	1.00
Mrs. M. B. Clinglin..	1.00	Hans Peterson.....	1.00
Mrs. J. M. Eager....	5.00	Miss Edna Bellows..	1.00
Mrs. E. E. Barden...	5.00	W. A. and Hattie	
Mrs. I. M. Melgord		Hayward.....	2.00
& Mrs. W. D.		Laura Davis.....	2.50
Bowen.....	5.00	Joe M. Christiansen.	2.00
S. G. Woods.....	5.00	H. E. Fenn.....	2.00
M. A. Titus.....	1.00	Elma A. Powers....	1.00



—Port Limon, Costa Rica, is partially destroyed by fire.

—The plague epidemic in Hongkong, China, is more violent than ever.

—Horace N. Allen, of Ohio, has been appointed by President McKinley as minister to Korea.

—The foreign ministers in China have denied the request that 3,000 Chinese soldiers be allowed to go to Peking now.

—The British House of Commons has just voted to spend about \$80,000,000 more for horses for the South African war.

—Two Shreveport, La., negroes, accused of murder, were lynched the 19th ult. Another negro was lynched near La Grange, N. C., the same day.

—An explosion of fireworks in a Paterson (N. J.) store the 21st ult. resulted in the death of seventeen persons and the serious injuring of many more.

—The Paris-Lyons Railway, of France, has just received ten American locomotives—a trial order. Each one is guaranteed to run seventy-five miles an hour.

—Striking miners at Matewan, W. Va., recently fired on a posse of United States deputy marshals sent to serve injunction papers on them, and drove the marshals away.

—The British forces have again defeated the forces of the "Mad" Mullah in Somaliland, Africa, killing 100 of his followers, and nearly capturing Mullah himself. In the previous engagement 500 of his men were killed.

—The United States Secretary of War has made public President McKinley's order "establishing civil government in the Philippines on and after July 4." William H. Taft, of the Philippine Commission, is appointed civil governor of the islands.

—A flood swept through the Elkhorn Creek Valley, W. Va., last week (in the Pocahontas coal field). Keystone and other towns were wrecked, from 60 to 200 persons are reported to have been killed, and the property damage is estimated at \$2,000,000.

—The sudden rise in property values in the oil districts of Texas is well illustrated by the fact that J. N. Page, a hard-working man of Georgetown, has just sold for \$665,000 a tract of fifteen acres of land (four miles south of Beaumont), for which he paid less than \$200 in 1899.

—Francis B. Loomis, minister to Venezuela (now recalled on account of recent dispute) has been appointed minister to Portugal. Herbert W. Bowen, minister to Persia, will become minister to Venezuela. Lloyd C. Griscom, of Pennsylvania, will become minister to Persia.

—J. Pierpont Morgan has just given \$1,000,000 to Harvard University.

—General Gomez, of Cuba, recently left Havana, for a visit to this country.

—The survey of Cuban harbors to find places for American stations is nearly completed.

—A great broom trust is being organized at Urbana, Ohio. Capitalization, \$6,000,000.

—Forest Park has been selected as the site for the St. Louis Exposition, to be held in 1903.

—Wu Ting Fang has been re-appointed as Chinese minister to this country for another term.

—An international salt trust is to be formed by American, Canadian, and British manufacturers.

—David Nation, husband of Mrs. Carrie Nation, recently issued a notice of his separation from his wife.

—About 2,000 Christian Scientists recently made a pilgrimage to the home of Mrs. Eddy, Concord, N. H.

—The steamer "Dolphin" has arrived at Seattle, Wash., with Klondike gold on board valued at \$1,350,000.

—The shah of Persia is ill with the gout, and has invited the heir to the throne to take part with him in state affairs.

—It is thought that Secretary Hay's retirement from the United States Cabinet will be hastened by the death of his son.

—Rebellion against England is said to be spreading in Cape Colony, it being reported that 6,000 have just joined the Boers.

—By order of the President, General Chaffee has been appointed military governor of the Philippines, relieving General MacArthur, who returns to this country.

—Four Dowieite elders who attempted to hold a public meeting in Fountain Square, Evanston, Ill., the 26th ult., were egged out of town by a crowd of 700 angry citizens.

—In his Fourth-of-July proclamation, Mayor Harrison, of Chicago, has prohibited "the sale or gift of cannon firecrackers or toy pistols." Good! That will save some lives.

—General Ma, the Chinese insurgent leader, is at Tientsin, "in communication with the foreign commanders concerning the pacification and reconstruction of the country."

—A flow of crude petroleum oil has been discovered on the farm of W. W. Stevens, six miles northwest of Niles, this State. The sinking of an artesian well led to the discovery.

—Last week M. Fournier, one of the contestants in the automobile race from Paris to Berlin, rode the 285 miles between Paris and Aix-la-Chapelle, at the rate of forty-five miles an hour, exclusive of stops.

—The Michigan State Commission of the Pan-American Exposition has decided to close the Michigan building on Sundays, "except for one hour, 12 to 1 P. M., during which time mail will be distributed."

—Adelbert S. Hay, son of the United States Secretary of State, and late consul at Pretoria, South Africa, fell from a hotel window in New Haven, Conn., the 23d ult., and was killed. He was born in 1876.

—It is stated by representatives of the Pan-American Exposition at Buffalo, N. Y., that "unless an average daily attendance of 80,000 is secured from now until the end of the exposition, it will prove a financial failure."

—After three sittings, the 22d ult., the French Senate finally passed the associations bill at one o'clock Sunday morning, by a vote of 173 to 99. This bill is intended to give the government control of the religious orders of the country, and has already been passed by the Chamber of Deputies.

—An exchange states that last week "seventy-five masked men assembled in the vicinity of ex-Judge B. P. Willis's house in Mount Holly, N. J., bent on treating Harry Allen Baxter to a coat of tar and feathers. Entering the large yard, they made an effort to enter the rear door. Then something happened. The judge's ten-year-old son asked them pointedly to retire. At the same time he leveled a shot-gun at the gang, which beat a hasty retreat. 'I'll shoot the first one to enter,' he said, and immediately the enthusiasm of the mob dropped to the freezing point, and it quickly retired. This ten-year-old boy should be appointed sheriff in a Southern State."

—The funeral of Hazen S. Pingree will be held in Detroit the 6th inst.

—The International Vegetarian Congress opened in London, England, the 25th ult.

—An anti-clerical mob recently attacked the Catholic church and the archbishop's residence at Valencia, Spain.

—The receipts of the United States government for the fiscal year ending June 30, exceeded the expenditures by \$77,000,000.

—The Episcopal Church, through a recent report of its joint commission, forbids its clergymen from joining in wedlock divorced persons.

—A Belgian physician claims to cure almost instantly boils, abscesses, and anthrax, by injecting into them oxygen in its natural state.

—Representatives of the Japanese government recently visited Chicago "for the purpose of investigating the American horse, with a view to its introduction in Japan."

—As the result of a fight between striking street laborers and the police, at Rochester, N. Y., eleven policemen and twenty workmen were injured; but the rioters were dispersed.

—Hoshi Toru, former Japanese minister to the United States, and a member of the late Ito Cabinet, was assassinated at a meeting of the City Assembly, in Yokohama, the 21st ult.

—Battle Creek publishes more papers and magazines, with the exception of Detroit, than any other Michigan city. During the month of May 68,000 pounds of second-class matter were mailed at this office.

—In a speech delivered by Emperor William, of Germany, not long ago, he said that he "could but rejoice over every German who goes forth seeking 'new points where we can knock in nails on which to hang our armor.'"

—The Seventh National Bank, of New York City, has been closed by order of the comptroller of the currency. Cause, heavy loans on doubtful security. National Bank Examiner Forrest Raynor has been placed in charge as temporary receiver.

—The claims for damage done to mission property in China are to be settled by the various provinces, and are "separate from the general indemnity demanded by the Powers, and must be paid by the provinces in addition to their share of that." These claims amount to about \$7,000,000, or 10,450,000 Chinese taels.

—An exchange states that in imitation of "the American administration in the Philippines," the Virginia constitutional convention has "voted against incorporating into the oath of office of the delegates a pledge to support the Constitution of the United States," and asserts that "the reason is in each case the same—intention to violate or evade the Constitution."

—The United States battle-ship "Massachusetts" succeeded, last week, in passing through Hell Gate channel into Long Island Sound, being the only war-ship of her class that has ever made the trip. Upon hearing of this, the Secretary of the Navy issued "a stringent order that hereafter no battle-ship shall go through Hell Gate, except under conditions of exceptional emergency."

—Italy evidently has designs upon Turkey; for, in the Italian Parliament, Signor Guicciardini recently stated that "in case of a rising of the Macedonians against the sultan (which is not improbable at any moment), Italy would step in and look after her own interests in Albania." It is also stated that while Russia opposes the extension of Austria's power along the Adriatic, she will not discountenance Italy's movements in that direction.

—One year ago the 20th of June the siege of the legations at Peking, China, was begun. The present situation is thus summed up by an exchange: "The empress dowager has the same strong hold of affairs; her former generalissimo, Jung Lu, is in favor at the court; General Tung Fu Hsiang, who commanded the Chinese troops and ordered them to attack the foreigners, is scot free; Prince Tuan, the chief criminal in the Boxer uprising, has received comparatively light punishment, and his son is still the heir apparent to the throne. The perils of last year, the plotting of the court, the outrages, the edicts ordering the extermination of foreigners, and the pandemonium caused by the Boxer uprising, have been largely forgotten. The savage attacks on the various missions and the massacres of innocent missionaries, are ignored, while commercial schemes are given pre-eminence." The Chinese puzzle is not yet solved.

—Prussia has decided not to exclude American life-insurance companies, as it has heretofore done.

—Great fear is being expressed in the religious press, that the coming St. Louis World's Fair will not be closed on Sunday.

—An electric railway will be built "from Athens to Piræus, in Greece, to be furnished with cars made in the United States."

—Dr. Harris, United States commissioner of education, says that the college courses in this country are too long, by at least one year.

—An anonymous donor has given \$100,000 to Columbia University (New York City) "for the establishment of a chair for the study and teaching of the Chinese language and literature."



THE LAST MENTION.

WE desire once more to call the attention of every reader of the REVIEW to the day of prayer and donation, July 6. The Fourth, or Independence day, will come on Thursday before the 6th. The people of this country will spend thousands, and even millions, of dollars in making a noise and in pleasure-seeking, and will think nothing of the sacrifice of money, for such it will be in every sense of the word. Means will be sacrificed upon the altar of the world which will bring no returns save those of sin and folly. Shall not we, the professed people of God who expect the soon coming of the Saviour, make a sacrifice of means on the altar of "want" for our suffering Christiania publishing house, to redeem it from the thralldom of debt? We are glad so many of our people are becoming interested in the matter, and when we all take hold of the work, thousands of dollars can be raised. We hope to see twenty-five thousand dollars donated on Sabbath, July 6.

The readings for the day are probably already in the hands of each church elder, and we trust none will fail to read the appeal to the people. Then we hope that every one connected with the Church, and even many who are not connected with us, will give liberally. Send all the donations direct to your State secretary and treasurer, who will immediately forward them to the treasurer of the Mission Board, H. M. Mitchell, Battle Creek, Mich. Quite a number have written for appeals, and already money begins to come in.

We have just received an interesting letter from an aged sister in one of our Eastern cities who has sent us a donation of one dollar. It is all she can afford. She says in her letter: "The envelope and contents sent me from Battle Creek by some one in regard to the situation of the publishing house in Christiania is received. The debt seems a heavy one. The Lord has permitted it to be, but with a strong pull, all pulling together, the debt can be rolled away, and God's waiting people be enabled to see the truth in all its beauty, shining forth as bright as the stars in the heavens. Inclosed you will find one dollar to help lift the burden. It is but little, and I would do more if it were possible."

These words have the right ring to them; and if the seventy-five thousand Seventh-day Adventists in the world will all do what they can, it will surely be a strong pull. Be sure to attend the meeting on Sabbath, and take an earnest part in all the exercises. Do not talk discouragement and doubt, say nothing about wrong management, and do not criticize; for if we had been managing, we might not have done so well as our conscientious brethren did. The wall of debt is to be broken down. We are to take up the ark of truth and begin our march, and when we have marched around enough times, courageously in the fear of the Lord, God will influence men and women to be liberal, and the wall of debt will be eternally leveled, never to rise. Let us all take hold and help. Work is abundant, and money is plenty. The world is going wild over speculation. Money is being invested in schemes that are indeed wild; and when those schemes fall, as fall they must sooner or later, the failure will bring sorrow of heart, and in many instances remorse of conscience. But he who gives to the cause of God will quicken his

conscience in the cause of right; and when everything earthly falls, the liberal soul will have a possession in the kingdom of God. We trust all have saved something for the soon-coming day of donation. Pray especially on that day for our work in the regions beyond. Do not lay this paper down without deciding to do something for the Lord and His truth.

S. H. LANE.

DO NOT FORGET.

THE time for the day of prayer and the collection for the Christiania publishing house, Sabbath, July 6, is near at hand. We hope our ministers will send out their appointments, as far as possible, in ample time so that the appointments to meet with the churches may be well known. The Lord wants this day of prayer to be a success from a spiritual standpoint to every one who shall engage in it. Many thousands of dollars should be given to the aid of the Christiania publishing house. The July payment will demand \$11,000, but much more than this should be raised. If every one does his duty, at least \$25,000 will be contributed.

Reader, will you not aid in this work? Begin now to make plans to do so; but what is more important still, let us seek the Lord, and make the day one of special profit to each heart. The Lord was never more willing to help than now. We have reached stirring times, and the Lord wishes every one to do his part nobly and well.

S. H. LANE.

SOUTH LANCASTER ACADEMY.

THE calendars and catalogues of the South Lancaster Academy for the coming year are ready for distribution. This year we have departed from our usual custom of preparing our catalogues, and have prepared a calendar to be hung on the wall, together with our usual catalogue.

We wish this calendar and catalogue to go into every Seventh-day Adventist's home in the Eastern Union Conference. We are taking them to all our camp-meetings. If, however, there are those who do not receive a calendar, we shall be glad to have them write for one. We would appreciate it if the postage to mail the catalogue were inclosed with the request. The postage is three cents on the catalogue and calendar.

I would also call attention to the industrial work in our school. The board has directed me to send out an urgent appeal to our people to assist us in establishing our industrial work on a firm foundation. Accordingly I am sending a large number of letters to our people, trusting for a liberal response. The Lord has said so much with reference to this feature of our school work that the management of the school feel that they must place it upon a substantial basis; and accordingly I take this opportunity of calling the attention of our people in the Eastern Union Conference to this matter.

FREDERICK GRIGGS.

THE PUBLIC SCHOOL TEACHER.

"I HAVE received an education which fits me to teach. I believe I can help the children of the public schools by teaching them. Why should I separate from this work?" Again and again teachers have confronted me with this argument. Many are still acting upon this theory.

Let me ask a question. A young minister hears the call of God, and begins the observance of the Sabbath of the Fourth Commandment. There are many among his former congregation who are honest, and will obey when the truth is brought to them. Is it the duty of this minister to remain in his old charge, and preach the new light incidentally, or shall he separate in order to give his trumpet a certain sound? Rev. 18:4 answers the question, and many a man now actively working for the advancement of the Third Angel's Message is a witness to the answer which conversion forces upon his soul.

The teacher bears the same relation to the children that the minister sustains to the Church. Let every teacher decide honestly before God whether duty calls. In the secular schools you may do good. If not, then you have no right to a teacher's credentials. But where, only, can you as a teacher reach the souls of the children, and teach those things which will bear the test of eternity?

If you have ability to teach, God asks for a complete offering of talent, a whole burnt offering, as the expression would be in the ceremonial law. This you can make only when you follow the methods of Christian education. In other words, God calls you into a Christian school.

HOW TO MAKE THE CHANGE.

I find that when our young people assemble as they do at the camp-meetings, they say that they do not know how to get into the church school work. No matter what your training or previous education, if you are to become a Christian school teacher, you need to study *Christian education*. This is as true as true can be. This fact was recognized by the General Conference when it planned for a central summer school for the training of teachers. The needs of an army of young people were considered when the place was selected, when free tuition and free tents were offered. Everything has been done to make it easy for you to obtain a training. This summer school is an unusual offer to every teacher. Now is your time for action.

As to the matter of a position, as soon as a teacher is prepared for a church school, there will be a position awaiting him. The summer school will put all its students in touch with churches which have children to educate. There are always calls for teachers, and not enough persons to fill the vacancies. This season the calls are more numerous than ever before. Several State Conferences have already begun systematic work among their churches, and demand competent teachers.

Remember the Educational Conference and Summer School, opening July 10. For particulars, address E. A. Sutherland, Battle Creek College, Battle Creek, Mich.

A GOOD OPENING.

JERSEYVILLE, county seat of Jersey County, Illinois, offers a good opening for one or two faithful Seventh-day Adventist men. The church has gone through a very severe trial from the disgraceful conduct of some who claimed to be God's people, but, though the church is scarcely a year old, these faithful souls are standing stiffly for the right. One faithful brother there has more work than he can do. He understands the work of weaving corn baskets, and has orders all the time for more than he can possibly make. He offers to take one or two good men in with him if they will work with him all through the winter. Good wages can be made at the work. The church needs a consecrated man, one who by word and deed can help to build up the church. Let no one else think of going there. Any one interested may learn full particulars by writing to Brother C. M. McCarty, Jerseyville, Ill.

L. A. REED.

CAMP-MEETINGS FOR 1901.

EASTERN UNION CONFERENCE.

Vermont, Barre,	Aug. 22 to Sept.	2
New York, Oswego,	Aug. 29 to Sept.	8

SOUTHERN UNION CONFERENCE.

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

LAKE UNION CONFERENCE.

Michigan, Lansing (State),	Aug.	15-25
Illinois, Kankakee,	Aug. 22 to Sept.	1
Indiana, Greenfield,	Aug. 21 to Sept.	1

NORTHWESTERN UNION CONFERENCE.

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.

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.

Obituaries

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

CARR.—Died at Ogilvie, Minn., Jan. 8, 1901, Sister Lucy Carr, aged 92 years, 6 months. Sister Carr had kept the Sabbath only about six months. Although entirely blind for the last twenty years, she rejoiced much in the new-found truth.

M. B. VAN KIRK.

GARDNER.—Died in Provo, Utah, March 13, 1901, of pneumonia, after an illness of only one week, Merl Gardner, the beloved child of Frank M. and Anna Gardner, aged 1 year, 3 months, 18 days. Funeral services were held from their home.

ALFRED WHITEHEAD.

FILLOON.—Died March 31, 1901, David Filloon, aged 83 years, 3 months, 3 days. He accepted the present truth in 1872. He was a member of the Martinsville, Ill., church of Seventh-day Adventists. The funeral discourse was delivered by Rev. Munsey (United Brethren).

MARTHA FILLOON.

Alsberge.—Died at Elgin, Ill., May 22, 1901, E. Louise Alsberge, aged 33 years. She had been for many years a faithful Bible worker in the Illinois Conference, and a goodly number of persons rejoice in the truth as a result of her labors. The funeral services were conducted by the writer.

E. A. CURTIS.

COREY.—Died at her home in Greenwich, Kan., Feb. 28, 1901, of catarrhal pneumonia, Sister Clara Corey, wife of D. C. Corey, aged 38 years and 21 days. She leaves a husband and nine children to mourn. She was converted, and joined the church at Eldorado, Kan., two years ago. Words of comfort were spoken from John 3:16.

N. P. DIXON.

HARDY.—Died at her home near Edmore, Mich., June 2, 1901, Sister Cora Tichnor Hardy, in the forty-fourth year of her age. Sister Hardy was an earnest Christian worker, endeavoring to live out the truth she loved. She leaves a husband and a large family of children. Words of comfort were spoken by the writer, from Rom. 11:29.

W. R. MATTHEWS.

DAYNS.—Died June 10, 1901, Brother R. G. Dayns, aged 85 years. He was born in London, England; but little is known of his life until about twenty years ago, when he accepted the present truth. Since that time he has been a firm believer and advocate of God's work. He spent about three years in the old people's home in Battle Creek. The funeral was held at West Valley, —, June 12, conducted by the writer.

F. PEABODY.

COGSWELL.—Died at her home near Tuscola, Mich., May 17, 1901, of paralysis, Mary A. Cogswell, aged 65 years, 1 month, 27 days. An aged husband, two daughters, and two sons survive her. Mother accepted the truths of the Third Angel's Message, and lived a kind, consistent, and helpful Christian life. Elder William Ostrander conducted services at the Arbelia Seventh-day Adventist church. Text, John 14:2, 3.

F. W. COGSWELL.

FOLTZ.—Died May 14, 1901, near Stanleyton, Va., Sister Amanda Foltz, wife of Philip Foltz, aged 55 years, 8 months, 4 days. She was a member of the church at Stanleyton, Va., and died in hope of the resurrection of the righteous. Words of comfort were spoken by the writer, from 1 Thess. 4:18, to a large and sympathizing congregation. In her last moments she said, "Children, prepare to meet me in heaven."

B. F. PURDHAM.

DANGLER.—Died at the home of his aunt in Minneapolis, Minn., of diphtheria, Raymond H. Dangler, of Vineland, N. J., aged 5 years, 3 months, 4 days. He was the eldest of four children. His mother reached the city only in time to witness the burial; but she has the grace of God to sustain her. A short service was conducted at the grave by the writer, using Jer. 31:15-17. Little Raymond was a member of the Minneapolis Sabbath-school.

H. F. PHELPS.

McPHERSON.—Died in Woodside, Utah, May 20, 1901, Davie McPherson, the beloved child of James and Victoria McPherson, aged 2 years, 1 month, 23 days. Little Davie, while playing, accidentally fell into a fire in a pit about four feet deep; before help could reach him, he was severely burned and suffered injuries from which he died several hours later. Funeral services were held in the Seventh-day Adventist church of Provo, Utah, and were conducted by Elder W. A. Alway.

ALFRED WHITEHEAD.

CHURCHILL.—Died at his home near Udell, Kan., Brother Lewis C. Churchill, aged 65 years, 1 month, 20 days. A wife and three sons are left to mourn the loss of a kind husband and father. Words of comfort were spoken by the writer.

H. F. KETRING.

WILLIAMS.—Died April 3, 1901, after an illness of three months, my dear husband, Benjamin F. Williams, aged 69 years, 3 months. He became a Seventh-day Adventist in 1881, and was faithful until death. Words of comfort were spoken at the funeral from John 14, by a Baptist brother.

MRS. M. J. WILLIAMS.

LAMSON.—Died June 1, 1901, Avaline Scott Lamson, aged 71 years, 11 months, 15 days. She accepted the Third Angel's Message about twenty-four years ago, and has ever since been a faithful member of the Van Wert (Ohio) church. Her aged companion was buried two weeks before her burial. She died with a bright hope of immortality.

D. E. LINDSAY.

AREHART.—Died at Willow Hill, Ill., June 7, 1901, of paralysis, John Arehart. He accepted the truth about twenty years ago, and united with the Willow Hill church five years ago. His home was always open for the homeless, and his table was a festal board for the hungry. His faithful companion survives him. Remarks at the funeral were made by the writer, from Rom. 15:4.

CHAS. THOMPSON.

LONG.—Died at Atalissa, Iowa, June 14, 1901, of tubercular meningitis, our only son, John Arthur Long, aged 1 year, 5 months, 3 days. The funeral sermon was preached by Elder E. H. Adams, in the Seventh-day Adventist church. We are comforted with the thought that the resurrection morn is near, and if faithful, we shall meet our little son in the country where the inhabitants shall never say, I am sick.

U. P. AND ANNA L. LONG.

POOL.—Died May 31, 1901, at the home of his parents at Harrisonville, Ohio, Samuel Waldron Pool, aged 14 years, 7 months, and 16 days. He was a faithful and dutiful son. In his short but painful illness, he gave evidence of full assurance of the Christian's hope. His last words were, "Glory to God in the highest." When it was evident that he must soon die, he said to the weeping relatives and friends, "Do not weep for me. I am all right." Words of comfort were spoken by the writer to a large congregation of sorrowing friends.

R. R. KENNEDY.

FRANCIS.—Died in Boise, Idaho, April 3, 1901, Brother H. C. Francis, aged 57 years. He had a severe attack of *la grippe* about two years ago, from which he never fully recovered; and was taken seriously ill about six weeks before the end came. He was perfectly resigned, and during his last hours often said, "I don't understand it, but God knows all about it, and it is all right." Brother Francis was converted about twelve years ago, joined the Adventist church in Boise, and acted in the capacity of both elder and deacon, discharging every duty. He leaves his wife and two sons to mourn his death.

S. TURNER.

PALMITER.—Died May 30, 1901, at Portland, Mich., after a long-continued decline, Sister Eliza Palmiter, aged 61 years and 8 months. She was born in Onondaga Co., N. Y. In early life she came west and settled in Ottawa Co., Mich. She was married to Mr. Palmiter in 1862. Her religious experience dates from 1869, when she and her husband accepted present truth. She remained faithful in her Christian life, and was a devoted wife and an affectionate mother. She leaves a husband and eight children to mourn their loss, but not as those who have no hope. Funeral was held in the United Brethren church. Sermon was preached by the writer, using Heb. 4:9.

I. D. VAN HORN.

SHARP.—Died at the home of her daughter, Sister C. E. Rathbun, in Battle Creek, Mich., June 6, 1901, of apoplexy, Sister Mary A. Sharp, aged 86 years, 2 months, and 6 days. She was born in Vermont; moved to Michigan when fourteen years old; married to Benona Potter, April 5, 1832, by whom she had eight children, all living. Her husband died in 1855. She next married Robert Cornell, and was again left a widow. She afterward married Simon Sharp, who died Jan. 1, 1899. Sister Sharp made her first public profession of religion about forty-four years ago, under the labors of Elders Cornell and Lawrence, and united with the Seventh-day Adventist Church, of which she was a faithful and honored member until her death. Funeral was held in her late home. Sermon by the writer; text, Rev. 1:18.

I. D. VAN HORN.

HILL.—Died at College Place, Wash., June 2, 1901, of tuberculosis, Sister Ruie Hill, aged 47 years, 11 months, and 9 days. Her maiden name was Kiger. Sister Hill, with her husband, accepted present truth in 1875. Shortly afterward they both began publicly proclaiming the message, which has ever been dear to their hearts. She died triumphant in the faith, with a bright hope of coming up in the first resurrection. Funeral services were held in the College chapel before a large concourse of friends. Remarks, based upon Phil. 1:21, a text of Sister Hill's own choosing, were made by the writer.

W. W. STEWARD.

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:—

W. L. Bird, Oxanna, Ala.

Henry Irving, Palatka, Fla.

Mrs. Jane Jolly, Custer, S. D.

C. R. Polen, Dorchester, Neb.

Mrs. C. Stafford, Seffner, Fla.

Louise Pike, De Grasse, N. Y.

Melvina Koonce, Clifton, O. T.

Rev. U. Mitchell, Edwards, N. Y.

C. W. Chapman, Pine Castle, Fla.

Mrs. Cora Cobb, Oswegatchie, N. Y.

Mrs. Andrew Cobb, South Russell, N. Y.

Mary E. Grundy, Pansy, Douglas Co., Mo.

Mrs. E. A. Kennedy, Corunna, Mich., periodicals and tracts.

J. G. Wilson, Sault Ste. Marie, Mich., large number of tracts and periodicals.

R. T. Nash, Waynesville, N. C., REVIEW, Signs, Sentinel, Life Boat, Instructor, Little Friend, tracts.

Mrs. E. A. Mitcheltree, Duffield, Mich., REVIEW, Signs, Sentinel, Instructor, Little Friend.

H. C. Winslow, 122 N. Main St., South Bend, Ind., REVIEW, Signs, Sentinel, Instructor, Little Friend.

Mrs. C. O. Summersall, Oak Hill, Fla., has sufficient publications.

ADDRESSES.

The present address of Elder A. O. Burrill is Metamora, Ohio.

The permanent address of Frank C. and Carrie E. Kelley is Tacubaya, D. F., Mexico.

Lloyd J. Caldwell, Arvada, Colo., desires the address of Byron Dannells, formerly of Vineland, Mich.

The present address of W. S. Sadler and his wife, formerly of Chicago, is 971 Howard St., San Francisco, Cal.

BUSINESS NOTICES.

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

WANTED.—At once, three good men to work on truck farm near Battle Creek. Address Mr. Gardner, Review and Herald, Battle Creek, Mich.

WANTED.—A lady and a gentleman nurse, also a hygienic cook. Write, stating experience and other particulars, to the Hygienic Health Retreat, Montrose, Colo.

WANTED.—An active young Adventist, of 18 or 20 years, who is not afraid of long hours nor of small pay, with permanent employment, for work in a retail grocery to deliver goods. Address Gros & Son, Battle Creek, Mich.

WANTED.—At once, a home for a little colored boy four years old. The child was deserted by his mother when six months old, and the sister who has cared for him since has completely broken down in health, and cannot care for him longer. Address correspondence to Relief Department, Medical Missionary, Battle Creek, Mich. Send names of references with the application.

Miraculous Powers

The Scriptural Testimony on the Perpetuity of Spiritual Gifts.

Berean Library No. 9.

This number of the "Library" is a republication of "Miraculous Powers," a pamphlet first published in 1862, which sustained the belief that spiritual gifts still existed in the church. It presents a compilation of extracts from the most prominent authorities in modern religious circles, the burden of whose testimonies is the support of the doctrine that in the church are still to be found powers of a miraculous nature, both as regards the gift of healing physical infirmities and being an instrument in the hands of God for communication with His church.

Among those from whose writings quotations are taken, are Milman, D'Aubigné, Clarke, Bunyan, Milner, Geo. Fox, John Wesley, and numerous others no less prominent.

128 pages. Price, 15 cents.

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

A NEW WORK

THE STORY OF

DANIEL THE PROPHET

BY PASTOR S. N. HASKELL.

Introduction by ELDER URIAH SMITH.

This book is the fruit of many years close Bible study and careful research. It is written in an easy and attractive manner that will interest the old as well as young. A few of the chapters are: "The Most High Ruleth," "Daniel in the Lions' Den," "The Last Years of the Babylonian Kingdom," "Work of the Mystery of Iniquity," and "The Closing Scene."

The proper methods of education are clearly set forth by the author in connection with Daniel's early training.

One of the many good features of this book is that the Scriptures referred to are printed at the side of the subject matter. The texts referring to the book of Daniel are printed in italics and those referring to other books of the Bible are printed in Roman type. The book contains 265 pages.

Neatly bound in half cloth, 75 cents.

Address your orders to your Tract Society; Review and Herald Pub. Co., Battle Creek, Mich., Chicago, Ill., Atlanta, Ga., Toronto, Ont.; or Pacific Press Pub. Co., Oakland, Cal., Kansas City, Mo., New York, N. Y.

The Story of Redemption

BY ELDER WM. COVERT.

The author begins with the incipency of God's great plan to redeem fallen man, and traces the successive features of this scheme down through the ages, until at last the instigator of all evil has perished and the faithful of every generation are gathered home. New truths are told and old ones retold with a beauty which thrills the reader as God's infinite mercy and justice are revealed.

Bound in Fine Cloth, Colored Edge. - \$1.00
Same with Aluminum Title and Gilt Edge, 1.25

Order of Your State Tract Society; Review and Herald Pub. Co., Battle Creek, Mich.; Pacific Press Pub. Co., Oakland, Cal.

Heralds of the Morning

BY ELDER A. O. TAIT.

Taking up the marvelous record of the nineteenth century—the wonderful advances in science and art, and the development of natural resources; the prevalence of crime; the perfection of death-dealing instruments of war, and the pent-up anger of nations; together with the disturbed condition of the elements—and points out to the reader the fact that in this are signs that declare the coming of the Son of Man.

Number of Pages, 280. 109 Illustrations.
Cloth, plain, - - \$1.25.
Cloth, Gilt Edges, - - 1.50.

Order of Your State Tract Society; Review and Herald Pub. Co., Battle Creek, Mich.; or Pacific Press Pub. Co., Oakland, Cal.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 9, 1901.

EAST	8	12	6	10	14	4	36
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N.Y. & Bos. Spl.	*Eastern Express.	*Pa.-Am. Special.	*Atl. & N.Y. Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00	pm 6.00	pm 11.30
Michigan City.....	11.25		8.43	pm 12.08	4.42	7.28	am 1.20
Niles.....	am 12.40		10.15	1.00	5.42	8.21	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
Marshall.....	3.25	8.38	1.30	3.09	7.51		5.30
Albion.....	3.55	9.00	1.50	3.30	8.11		5.52
Jackson.....	4.45	10.05	2.35	4.05	8.50	11.10	6.40
Ann Arbor.....	5.55	11.10	3.47	4.53	9.43	11.59	7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45	am 1.00	9.15
Falls View.....					6.44	7.10	9.59
Susp. Bridge.....					6.00	7.40	9.32
Niagara Falls.....					6.15	7.55	9.40
Buffalo.....					7.05	8.45	9.30
Rochester.....					3.18	10.00	8.40
Syracuse.....					6.15	pm 12.15	10.45
Albany.....					9.05	4.50	am 2.50
New York.....					pm 1.30	8.45	
Springfield.....					12.16	6.15	7.40
Boston.....					3.00	9.00	10.34

WEST	7	17-21	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*Pa.-Am. Special.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....							pm 6.00
New York.....		pm 2.00					am 3.15
Syracuse.....		4.00					am 10.20
Rochester.....		11.30					am 12.10
Buffalo.....		am 1.20					pm 3.50
Niagara Falls.....		3.20					4.32
Susp. Bridge.....							5.07
Falls View.....							11.15
Detroit.....	pm 8.20	8.25	am 7.15	am 2.10	pm 12.40	pm 4.35	am 12.20
Ann Arbor.....	9.43	9.23	8.40	3.03	1.38	5.45	1.35
Jackson.....	11.15	10.20	11.05	4.02	2.40	7.30	3.00
Battle Creek.....	am 12.40	11.34	pm 12.25	5.04	3.50	9.08	3.40
Kalamazoo.....	1.40	pm 12.10	1.20	6.35	4.28	10.00	5.08
Niles.....	3.25	1.22	3.25	7.04	6.09		6.08
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

*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 7.45 a. m. and 4.00 p. m., and arrive at 12.40 p. m. and 6.30 p. m. daily except Sunday.

O. W. RUGGLES,
General Pass. & Ticket Agent, Chicago.

R. N. R. WHEELER,
Ticket Agent, Battle Creek.

Manual for Canvassers

BY MRS. E. G. WHITE.

A selection of extracts from published and unpublished manuscript.

The canvassing work is one of the most potent factors in the dissemination of the third angel's message. It is through the printed page that these truths are to be made known; and as this canvassing work is to be enlarged, it is important that a thorough knowledge of true methods of thus reaching the world should be obtained. No one interested in seeing this great line of work advance should be without this treatise.

Bound in red leather. Price, 25 cents.

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

GRAND TRUNK R'Y SYSTEM.

Taking Effect June 2, 1901.

TRAINS LEAVE BATTLE CREEK.

West-Bound.

No. 9, Mail and Express, to Chicago.....	12.15 P. M.
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.....	7.80 A. M.
Nos. 9 and 75, daily, except Sunday.	
Nos. 1, 3, 5, and 7, daily.	

East-Bound.

No. 10, Mail and Express, East and Detroit.....	3.45 P. M.
No. 8, Limited Express, East and Detroit.....	4.50 P. M.
No. 4, Lehigh Express, East and Canada.....	8.22 P. M.
No. 6, Atlantic Express, East and Detroit.....	2.10 A. M.
No. 2, Express, East and Detroit.....	7.00 A. M.
No. 74, Mixed (starts from Nichols yard).....	7.15 A. M.
Nos. 10 and 74, daily, except Sunday.	
Nos. 4, 6, 8, and 2, daily.	

W. C. CUNLIFFE, Agent,
BATTLE CREEK.

What History Says Concerning the Change of the Sabbath

BY W. A. COLCORD.

A collection of testimonies of eminent historians regarding this subject. Price, 15 cents.

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



BARTON, MICH., JULY 2, 1901.

Contents of This Number.

Poetry.	
Prospective, Selected	419
Oppression, ELDER L. D. SANTER	421
All Plain at Last, MRS. P. ALDERMAN	423
The Time to Do Good, JOHN MCCARTHY	425
The Lord's Supper, MRS. P. ALDERMAN	428
General Articles.	
Working in Christ's Lines, MRS. E. G. WHITE	419
The Church, ELDER J. N. LOUGHBOROUGH	419
The Character of the Remnant, G. F. BROWN	420
The Support of Gospel Ministers According to God's Plan, ELDER D. T. BOURDEAU	421
Truth, A. R. GOUGH	422
Take the Right Side, or Die, F. E. BRITTON	423
The Sympathy of Jesus, T. R. WILLIAMSON	423
"Owe No Man Anything," THE LATE ELDER C. L. BOYD	423
Perfection of Character, C. P. WHITFORD	424
Christian Trust in Times of Danger, A. SMITH	424
Home Circle.	
The Spare Bed, MRS. H. W. PIERCE	425
The Healthy Home, Selected	425
Good for Daily Use, Good Housekeeping	425
A Newsboy's Gratitude, N. Y. Recorder	425
Editorial.	
More Than Answered	426
Knowing the Truth	426
A Lighted Pathway	427
In the Question Chair	427
Calvary Still Essential	427
Brains Versus Muscle	427
Progress of the Cause.	
Chile—Argentine Republic—Nebraska—Encouraging Report from the Tennessee River Conference—The North Pacific Camp-meeting—Illinois	428, 429
Relief of the Schools.	
The Iowa Jubilee Meeting—Material for "Christ's Object Lessons"—Jubilee Singers	429
News and Notes.	
430	
Special Notices.	
The Lancaster Academy—South Lancaster Academy—The Public School Teachers—Good Opening—Camp-meeting for 1901—Publications Wanted—Addresses—Business Notices.	431, 432
Obituaries.	
Carr—Gardner—Filloon—Alsberge—Corey—Hardy—Dayns—Cogswell—Foltz—Dangler—McPherson—Churchill—Williams—Lamson—Archart—Long—Pool—Francis—Palmyter—Sharp—Hill	432
Editorial Notes.	
434	

The poem, "The Lord's Supper," in our Progress department this week, contains timely thoughts for the ordinances, due next Sabbath, July 6.

We are always glad and thankful to see notices of ordinations of new recruits to the work of the gospel ministry. There was an ordination at the North Pacific camp-meeting, and one name is mentioned. But the report indicated that there was at least another name to be added, the space for which, doubtless in the hurry of camp-meeting exercises, was left blank, and we have not succeeded in gaining the desired information. We mention this that the one whose name failed to appear, may not think it was intentionally omitted.

Since penning the reference to Dowie in the editorial, we have had the privilege of an interview with one who was present when Dowie announced himself as Elijah the prophet returned to earth. He appointed his wife as his successor, and asked how many would support her in that office, and the whole audience voted in the affirmative. He then said that if he and his wife both passed away, he appointed his eldest son, now attending the university, to the succession, and asked how many would stand by him; and the whole audience joined in the affirmative again. But for Elijah to die would be a new experience, would it not? Why can Dowie not be his own successor, and re-incarnate as often as necessary? Yet we are in such an age of folly and deception that some will accept his vagaries. And while these things are going on in Chicago, two thousand two hundred and twenty Mormon missionaries are scattered through the country, propagating their equally wild and delusive doctrines among the people. What is the Church of Christ doing

to stem the mighty tide of delusion? The spirit and prayer of the new missionary hymn needs to be fulfilled to the world to-day:—
"Flash forth, O ye fathomless heavens,
That flame on this world may be shed;
Speak out, with a voice of a trumpet,
Thou Spirit, that waketh the dead."

Caution!

THE Auditor General of the State of Michigan wishes us to notify our readers not to pay any money to parties offering to secure for them any moneys due them from the State; but if they know of any sums due them, to communicate with the Auditor General, and the matter will be adjusted; but to pay no money to other parties on any claims of this kind.

Summer School at Union College.

It will be observed in another column that the General Conference Committee has advised that all the summer schools join forces and conduct one general summer school. This will have a tendency to unify the educational work in all our institutions. It is planned to hold an institute in connection with Union College a short time prior to the opening of the school in the fall. At that time we can hold our school of health and industrial institute.

The reduced rates on railroads, the free tuition, and free tent rent, and the combined teaching force of the General Conference, bring the General Conference Summer School within the reach of almost every one, and furnish to those who expect to engage immediately in teaching, just the help they need. Let all the teachers who can, attend.

L. A. HOOPES.

Change of Location of Summer School and Lake Union Conference.

THE summer school and institute which was to have been held at Gull Lake (near Battle Creek, Mich.) will not be held there, as heretofore announced. It will be held at Berrien Springs, Mich., and will begin July 10, as previously announced.

The meeting of the Lake Union Conference, beginning July 10, will also be held at Berrien Springs, instead of at Gull Lake.

HOW TO GET THERE.

Berrien Springs is located on the Milwaukee, Benton Harbor, and Columbus Railway. It is about sixteen miles from Benton Harbor, the great port of the southern part of Lake Michigan. It is about ten miles from Buchanan, a station on the main line of the Michigan Central Railroad. The M. B. H. & C. R. R. connect Berrien Springs with these two places.

Teachers and students from the West would better take steamer at Chicago (Graham and Morton Line) for Benton Harbor. Arrived at Benton Harbor, take train on the M. B. H. & C. R. R., for Berrien Springs, or take the St. Joseph River Boat from Benton Harbor to Berrien Springs.

Boats leave Chicago for Benton Harbor as follows:—

EASTBOUND.	Daily, Sun-days ex.	Daily, Sat. and Sun. ex.	Daily	Sat'day Only	Sunday Only
Leave Chicago	9:30am	12:30 m	11:30pm	2 pm	10 am
Arrive at St. Joseph	1:30 pm	5:30pm	3:30am	6 "	2 pm
Arrive at Benton Harbor	2:30 "	5:30 "	5:30 "	8 "	

Trains leave Benton Harbor on the M. B. H. & C. R. R. as follows:—

Daily Except Sat. & Sun.	Sunday Only	Sat. & Sun. Only	Daily	Daily Except Sunday
2d Class	1st Class	1st Class	1st Class	1st Class
P. M.	A. M.	P. M.	P. M.	A. M.
1:00	8:00	7:30	4:00	7:00

and arrive at Berrien Springs:—

2:00	8:33	8:03	4:39	7:33
The St. Joseph River Boat connects with the				

steamer from Chicago, which arrives at Benton Harbor at 5:30 A. M. The ride up the river is one of the most beautiful and delightful in Michigan.

Trains leave Buchanan on the M. B. H. & C. R. R. as follows:—

A. M.	P. M.	P. M.	A. M.	P. M.
10:00	5:35	9:00	9:30	5:00
and arrive at Berrien Springs at:—				
10:30	6:03	9:27	9:57	5:40

Those coming from Indiana can take the Big Four direct to Benton Harbor.

Teachers desiring missionary rates on the railroads should apply immediately to P. T. Magan, Battle Creek, Mich.

It is the desire and earnest prayer of the General Conference Committee that this institute and summer school mark a new era in our educational work. Many of our best instructors are coming from all over the country. This will be to a large degree a union summer school conducted by the General Conference, our leading colleges and academies, and the Medical Missionary Training School.

When a summer school was planned by the board of Union College, the brethren had not received word that this general summer school was to be held. Elder Hoopes, president of Union College, has conferred with the General Conference Committee, and in harmony with their advice has decided not to hold a summer school at Union College, but to join hands and forces with the school at Berrien Springs. He now urges all the Western church school teachers to attend the Berrien Springs school as far as they conveniently can do so. Later a short institute for the teachers will be held at Union College.

The new Missionary College will probably be established in the vicinity of Berrien Springs. Broad plans for the general educational work must be laid in order that the work be pushed forward with zeal and consecrated energy.

P. T. MAGAN,

Sec. Educational Dept. of the Gen. Conf.

Mammon and Mars.

WEALTH and War, Gold and Greed, or the Worship of Mammon and Mars, will be the general topic of the special issue of the *Signs of the Times* soon to appear. The date will be July 24, but it will be ready about July 15.

There will be sixteen pages filled with pithy articles and good illustrations, all telling a plain story of the present condition of the world and the meaning of the heaping together of treasure by corporations and individuals, and the unwonted preparations for war by all nations. These things are ominous signs that we are in the last days. All who think on these themes, but do not know the scriptures concerning them, are filled with forebodings of what the future will reveal.

The cover will be illustrated with a splendid drawing, in the center of which will be found a masterpiece of poetry, of which the following is one stanza:—

"Majestic, sublime, 'round the great wheel of Time,
The earth through the ages roll on;
From shadow to light, from the star-sprinkled night
To the gold and the roses of dawn;
But the hordes of mankind to the spectacle blind,
With faces bowed down to the dust,
Creep on to their graves as the manacled slaves
Of selfishness, hatred, and lust.
They turn from the dream of the glories that gleam
In the deific light of the stars,
And cease to aspire as they kneel in the mire
At the altars of Mammon and Mars."

The whole picture draws out vividly the sentiments of the poetry, and is regarded as the best illustration for *Signs* cover yet produced. It is striking, interesting, and instructive.

The price of the paper is five cents for a single copy; two dollars a hundred. Address *Signs of the Times*, Oakland, Cal.

At the request of the president of the Illinois Conference and the members of the Pittwood (Ill.) church, I will attend the dedication of the new church house at that place, Sabbath and First-day, July 13 and 14. I hope to see a general attendance on the part of all the surrounding churches.

S. H. LANE,