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

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General Articles.

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

NO NIGHT IN HEAVEN.

THERE is no night in heaven, no night there,
 Of weary hours, of ceaseless, brooding care;
 No fearful waste, no ashes of despair:
 No night is there.

There is no night in heaven, no, no night
 Of sorrow there, no tearful, with'ring blight;
 There is no gloom in heaven's holy light:
 No night is there.

No night is there, but one immortal day,
 Where Sun of Righteousness imparts each ray;
 All earthly tears shall there be wiped away:
 No night is there.

—E. S. Roberts, in *Ram's Horn*.

A MESSAGE FOR TO-DAY.

MRS. E. G. WHITE.

THE time has come when everything that can be shaken will be shaken. We are in the shaking time. Be assured that only those who live the prayer of Christ for unity among His disciples, working it out in practical life, will stand the test.

The enemy will make most determined efforts to ensnare those who should be co-workers with Christ. All who seek to qualify themselves for the Lord's work are the objects of Satan's attacks. But the unity and love for which Christ prayed is an impregnable barrier against the enemy. When there is dissension, when each one seeks the highest place, the prayer of Christ is not answered. The enemy finds easy access, and there is weakness instead of strength in the Church. Those who exalt self place themselves in Satan's power, and are prepared to receive his deceptions as truth.

The will of God in regard to His people is plainly expressed in the sixth, thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. The divine antidote for the sin of the whole world is contained in the gospel of John. "Whoso eateth my flesh, and drinketh my blood," Christ declared, "hath eternal life; and I will raise him up at the last day." He

may die, as Christ died, but the life of the Saviour is in him. His life is hid with Christ in God. "I am come that they might have life," Jesus said, "and that they might have it more abundantly." He carries on the great process by which believers are made one with Him in this present life, to be one with Him throughout all eternity.

There are those to-day who will present falsehoods as testing truths, even as the Jews presented the maxims of men as the bread of heaven. Sayings of no value are given to the people of God as their portion of meat, while souls are starving for the bread of life. Fables have been devised, and men are trying to weave these fables into the web. Those who do this will one day see their work as it is viewed by the heavenly intelligences. They choose to bring to the foundation wood, hay, and stubble, when they have at their command the word of God, with all its richness and power, from which they can gather precious treasures of truth.

The food that is being prepared for the flock of God will cause spiritual consumption, decline, and death. When those who profess to believe present truth come to their senses, when they accept the word of God just as it reads, when they do not try to wrest the Scriptures, they will bring from the treasure-house of the heart things new and old, to strengthen themselves and those for whom they labor.

There are those who say not only in their hearts, but in all their works, "My Lord delayeth His coming." Because Christ's coming has been long foretold, they conclude that there is some mistake in regard to it. But the Lord says, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come." It will not tarry past the time that the message is borne to all nations, tongues, and peoples. Shall we who claim to be students of prophecy forget that God's forbearance to the wicked is a part of the vast and merciful plan by which He is seeking to compass the salvation of souls? Shall we be found among the number who, having ceased to co-operate with God, are found saying, "My Lord delayeth His coming"?

Christ's true followers will represent Him in character. They will turn aside from worldly policy, and every day will train themselves for service in God's cause. In active service they find peace and hope, efficiency and power. They breathe the atmosphere of heaven, the only atmosphere in which the soul can truly live. By obedience they are made partakers of the divine nature. The doing of the living principles of God's law makes them one with Christ; and because He lives, they will live also. At the last day He will raise them as a part of himself. He declares, "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." "This is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." Christ became one with us in order that we might become one with Him in divinity.

The Lord is soon to come in the clouds of

heaven, with power and great glory. Is there not enough in the truths which cluster around this event and in the preparation essential for it, to make us think solemnly of our duty? "The Son of man shall come in His glory; . . . and before Him shall be gathered all nations." This subject should be kept before the people as a means to an end,—that end the judgment, with its eternal punishments and rewards. Then God will render to every man according to his work. Enoch prophesied of these things, saying, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." And Solomon, the preacher of righteousness, when making his declaration and appeal, presented the judgment to come. "Let us hear the conclusion of the whole matter," he said; "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

We have an abundance of weighty, solemn truths to proclaim without spending time in devising fanciful theories to present as testing truth. What is the chaff to the wheat? The final judgment is a most solemn event, which must take place before the assembled universe. When God honors His commandment-keeping people, not one of the enemies of truth and righteousness will be absent. And when transgressors receive their condemnation, all the righteous will see the result of sin. God will be honored, and His government vindicated; and that in the presence of the inhabitants of the universe. Oh, what a change will then take place in the minds of men! All will then see the value of eternal life.

To His Son the Father has committed all judgment. Christ will declare the reward of loyalty. "The Father judgeth no man, but hath committed all judgment unto the Son . . . and hath given Him authority to execute judgment also, because He is the Son of man." Christ accepted humanity, and lived on this earth a pure, sanctified life. For this reason He has received the appointment of judge. He who occupies the position of judge is God manifest in the flesh. What a joy it will be to recognize in Him our Teacher and Redeemer, bearing still the marks of the crucifixion, from which shine beams of glory, giving additional value to the crowns which the redeemed receive from His hands, the very hands outstretched in blessing over His disciples as He ascended. The very voice which said, "Lo, I am with you always, even unto the end of the world," bids His ransomed ones welcome to His presence. The very One who gave His precious life for them, who by His grace moved their hearts to repentance, who awakened them to their need of repentance, receives them now into His joy. Oh, how they love Him! The realization of their hope is infinitely greater than their expectation. Their joy is complete, and they take their glittering crowns and cast them at their Redeemer's feet.

When sinners are compelled to look upon Him who clothed His divinity with humanity, and who still wears this garb, their confusion is indescribable. The scales fall from their eyes, and they see that which before they would not

see. They realize what they might have been had they received Christ, and improved the opportunities granted them. They see the law which they have spurned, exalted even as God's throne is exalted. They see God himself giving reverence to His law.

What a scene that will be! No pen can describe it! The accumulated guilt of the world will be laid bare, and the voice of the Judge will be heard saying to the wicked, "Depart from me, ye that work iniquity." Then those who pierced Christ will remember how they slighted His love and abused His compassion; how they chose in His stead Barabbas, a robber and murderer; how they crowned the Saviour with thorns, and caused Him to be scourged and crucified; how, in the agony of His death on the cross, they taunted Him, saying, "Let Him now come down from the cross, and we will believe Him." "He saved others; himself He cannot save." They will seem to hear again His voice of entreaty. Every tone of solicitude will vibrate as distinctly in their ears as when the Saviour spoke to them. Every act of insult and mockery done to Christ will be as fresh in their memory as when the satanic deeds were done.

They will call on the rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne and from the wrath of the Lamb. "The wrath of the Lamb,"—One who ever showed himself full of tenderness, patience, and long-suffering, who, having given himself up as the sacrificial offering, was led as a lamb to the slaughter, to save sinners from the doom now falling upon them because they would not allow Him to take away their guilt.

The judgment will be conducted in accordance with the rules God has laid down. By the law which men are now called upon to obey, but which many refuse to accept, all will be judged. As by it character is tested, every man will find his proper place in one of two classes. He will either be holy to the Lord through obedience to His law, or be stained with sin through transgression. He will either have done good, co-operating in faith with Jesus to restore the moral image of God in man, or he will have done evil, denying the Saviour by an ungodly life. Christ will separate them from one another, as a shepherd divides the sheep from the goats. He will place the sheep on His right hand, and the goats on His left. Then men and women will see that their course of action has decided their destiny. They will be rewarded or punished according as they have obeyed or violated the law of God.

Are not these subjects of sufficient moment to present to the people? Should we not call upon the members of our churches to take their Bibles and study them, realizing that their eternal interest is at stake?

Let us remember that there will be no second probation. Some flatter themselves with the thought that the Lord will give them another opportunity. Fatal delusion! Just now, day by day and hour by hour, we are building for the judgment. We are trading on our Lord's goods, and at His coming He will reckon with us. He will expect results from every one. Let us arise and shine, because the glory of the Lord has risen upon us. Our reward will be proportionate to the work we have done. "My reward is with me," Christ declares, "to give every man according as his work shall be." Let all who can, go forth to work with wisdom and in the love of Christ for those nigh and afar off. The Master calls upon us to do according to our ability the work He has intrusted to us.

"It was easy for Caleb to exercise faith while he was picking Eschol's grapes and feasting on the fresh figs; but to keep up his faith amid an army of poltroons, and to hold out for nigh forty years in the desert, demanded and developed the most resolute pluck and principle."

MODERN REVIVALS.

D. A. BALL.

WE are living in an age of revivals, but many of them are sham revivals; for while there is no lack in efforts to produce revivals, some are not of the right nature to be lasting. They are looked for in a wrong direction. Many try to get them up, but revivals do not come that way. True revivals *come down*, and are not got up.

A revival which is "got up," only whitewashes people, while one that comes down will wash them white. One is the effect of trying to work the Spirit; while the other is the result of allowing the Spirit to work us.

Our modern revivals have been described by the prophet Hosea, in the following language: "They shall go with their flocks and with their herds to seek the Lord; but they shall not find Him; He hath withdrawn himself from them. They have dealt treacherously against the Lord; for they have begotten strange children: now shall a month devour them with their portions." Hosea 5:6, 7.

To watch the results of these modern revivals, is to read impressive comments on the scripture already quoted. The reason for this is clearly stated in Hosea 4:6: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."

The words of another are very forcible at this time: "Where the law is not preached, true conversion is not known." Jeremiah once said, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Who would not join with this holy prophet and cry to God to spare His people who are asleep to their true condition? Truly, this is a solemn time, and the latter rain is to be poured upon the waiting Church, upon those who are sighing and crying for the abominations that are done in the land, and are looking for Christ's return. The effects of such a faith are described in 1 John 3:3, and the promised results are found in Heb. 9:28. Shall we be among that number?

THE EFFECT OF SIN.

C. A. WATKINS.
(Menominee, Mich.)

WHEN man was first created, he was innocent and upright. While in that condition, he could bask in the light of God's presence, and live; he could flourish under the counsels of divine instruction; for the Lord visited him daily in the garden, and talked with him face to face.

And how sad that such relation should ever be severed! Why did not God continue to appear among men and instruct them? Would not the voice of the Almighty, and the glorious countenance of Jehovah, be more persuasive than written commandments? Take a simple illustration from nature: When a tender plant is bitten by frost, it is sure destruction to place it where the sunlight can touch it; it cannot endure the warmth and brightness of that which but yesterday was its source of life and vitality; it must be nourished with care, and sometimes, by the use of proper remedies, the frost can be eradicated, and then, when restored to a living condition, the plant can once more meet the rays of light, and live.

Just so with man; sin has blighted the lovely flower of his creation; and just as soon as this was done, God knew that man would not dare again to appear in the Lord's presence until some means of restoration had been provided. Yesterday the light and glory of His majesty were a source of vitality, but now the only

natural result would be utter destruction. So the Lord separated man from His glory and presence, from a scene of necessity, until the remedy be applied, the blight be removed, the curse of sin eradicated, and man brought back to a condition where he can endure the glory, and live. For this purpose the gospel is sent.

Even Jesus when He came to the earth, did not dare to come in His glory. Had He done so, instead of bringing salvation, His presence would have been a consuming fire.

Man must be kept separate from the glory of heavenly beings until healed from the curse of sin; Christ came to bring the remedy; but He came covered in humanity, that we might not be destroyed by His presence. The time is coming when He will appear again, but this time He will come in His glory, and then those who have rejected the remedy, and are not made whole by His gospel, will perish at the brightness of His coming.

So we see that it is the love of God and a necessary means of salvation; that the Lord does not appear to us personally, or come near to us in His glory. But as we are healed from sin, and restored to our original manhood, the Lord can give us rays of light from His sanctuary; and at His glorious coming we shall be able to stand in His presence, and that light, which, through all the centuries of sin would be a source of sure destruction, will then once more be life, and strength, and everlasting vitality. God help us to believe the power of our Saviour, to appreciate the love of our Creator, to accept the remedy for our healing.

THE INVISIBLE GOD.

* * *

"Now unto the King eternal, immortal, INVISIBLE, the only wise God, be honor and glory forever and ever." It is only to ourselves, cursed by sin, and degraded by its practice, that God is the *invisible God*; we have no evidence that He is invisible to the sinless inhabitants of other worlds.

God's invisibility to us is the result of our sin and its consequent weakness. The God who was plainly perceptible to innocent Adam, could not be seen by fallen Adam; but praise His name, He will again be visible to redeemed Adam, when "his servants . . . shall see His face; and His name [His sinless character] shall be in their foreheads."

I believe that God has been sorrowful for six thousand years, or ever since the man whom He created for His pleasure, foolishly and ungratefully cut himself off from the divine companionship, by distrust, unbelief, and disobedience. It is not an arbitrary decree that makes Him an unseen God, but it is a logical sequence, running in parallel lines with the entire incompatibility of sin and righteousness.

His eternal purpose is to wipe out the thing that has led men to misunderstand Him. He longs for the companionship in Eden once more, but till every trace of sin, of distrust, and of disobedience is removed, He must, against His will, remain the *invisible God*. He is more anxious to make himself visible to us, than we are to see Him, but He dares not, He can not, for He is *love*; and if He should reveal himself to us, in our sins, we should be destroyed "by the brightness of His coming."

If you cannot form a man of the dust of the earth, and breathe into his nostrils the breath of life, why should you attempt the more difficult task—that of creating a perfect man from something more vile and worthless than the dust of earth? See Isa. 40:15-17. Yet many are vainly—though not conscious of it—attempting this very thing.

S. O. JAMES.

"BORN OF WATER AND OF THE SPIRIT."

W. S. CHAPMAN.

NICODEMUS, a member of the Sanhedrim and ruler in the synagogue, came secretly to Jesus, at night, for instruction in righteousness.

As Jesus presented the spiritual character of the terms of salvation, this learned man, lost in amazement at the marvelous simplicity yet absolute perfection of the requirements, so foreign to his teachings and preconceptions, exclaimed, "How can these things be?"

What things were in his mind?—Why, the fact that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5), or, as the literal Greek is, "born of water and of Spirit."

How true it is that the natural heart receiveth not the things of God. 1 Cor. 2:14. Jesus had presented a simple statement, from a spiritual standpoint; and this teacher in Israel, learned in all the lore and the traditions of the priests and scribes, a supposedly well-versed student and teacher of the Scriptures, was utterly unable to grasp the meaning of this fundamental principle of justification, sanctification, and redemption. How is it with us to-day? Do we know the meaning of the Saviour's words?

Man comes into the world in thralldom to the powers of darkness, conceived in iniquity, born in sin (Ps. 51:5), a servant to sin (Eph. 2:2; John 8:34; Rom. 6:16), and lives naturally without hope or God in the world (Eph. 2:12), passing all the days of his life in fear and torment because of death and the judgment to come. Heb. 2:14, 15.

To such a creature God offers the cup of salvation. He tastes the water of life, and it brings to him spiritual sight, enabling him to see sin—himself—(Rom. 8:7), and to realize his forlorn condition. Rom. 7:24. The glory of God, His goodness, overshadows the sinner, and the love of God melts the sin-hardened heart, causing the tears of repentance to flow. Rom. 2:4. The sinner stands convicted of sin, convinced of righteousness (John 16:7-10), and the enlightening power of God, surrounding and overshadowing him, guides him into the path of salvation. Phil. 2:13. He renounces his allegiance to Satan (Rom. 6:6, 7, 14), and becomes a servant of God (1 Cor. 3:9), a new creature, or creation, in Christ Jesus. 2 Cor. 5:17. He is born again ("from above," John 3:3, margin), for "the new birth consists in having new motives, new tastes, new tendencies."

Jesus told the Jews that if they would accept and exemplify in their lives the teachings He presented, they would be able to comprehend what truth is, and that that knowledge would free them from the bondage of sin (John 8:31, 32; Heb. 2:14, 15); because an intelligent acceptance of truth brings unity with God and Christ (John 17:17, 19, 21), the author of truth. John 17:17; 14:6.

Jesus says that He is "truth" and is "light." Truth, then, is light; and so a knowledge of truth is necessary to repentance; for one cannot know sin, to repent of it, unless he comprehends truth, or righteousness. The light (righteousness) shining on sin, makes the darkness (sin) apparent, and this is the only way that sin can be made manifest. John 1:4.

"God is the fountain of life, and we can have life only as we are in communion with Him." "The words of inspiration, pondered in the heart, will be as streams flowing from the fountain of life." "Fill the whole heart with the words of God. They are the living water, quenching your burning thirst."

"TRULY the religion of Jesus abaseth the proud and exalteth the lowly. Kings and beggars must go down into the dust alike, where the blood of the atoning Lamb is streaming."

WHEN THE LORD COMES.

ELDER L. D. SANTEE.

HEARTS will be lighter
When the Lord comes,
Skies will be brighter,
In heaven our home.
We'll see the old loved faces,
Clothed with angelic graces,
And sorrow leaves no traces,
When the Lord comes.

Friends without number,
When the Lord comes,
Rise from their slumber,
To heaven their home,—
Bright eyes and shining tresses,
Lips, rich with love's caresses,
Fair hands, that our hand presses;
When the Lord comes.

Joys will be sweeter
When the Lord comes,
Rapture completer,
In heaven our home.
Bright skies of heaven are glowing,
And life's pure water's flowing,
Fruitage on life's tree growing,
When the Lord comes.

"THE PRECIOUS THINGS OF EGYPT."

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

"THE precious things of Egypt" are spoken of in Dan. 11:43 as coming into the possession of the king of the north in "the time of the end."

Egypt has long been the basest of kingdoms in fulfillment of Bible prophecy. Poor in natural resources, and inferior in its products, yet, like desolate Palestine and the ruins of Babylon, it has treasures of a rare sort. The value of Egypt's monumental remains to Biblical and historical research, is due to the discovery of the inscribed slab of black stone incidentally dug up on the Rosetta branch of the Nile, in August, 1799, the next year after the "time of the end" began. It furnished the key to the ancient languages of Egypt, and is called the Rosetta stone.

The time had come for these old stone books, so long held in Egypt's dead hand, to be opened. The Master had need of them. Infidelity was spreading from France into all the world. Many were led into doubt about Moses, and the Bible accounts of God's "wondrous works in the land of Ham, and terrible things by the Red Sea." Ps. 106:22. It was known that in this land the fragments of temples and tombs, half buried in sand, were covered with strange writing, the meaning of which, now lost, men could never expect to discover; and it was a wonderful coincidence of Providence when men were led to stumble onto the key to all this, just at that time—the time foreseen by the prophet. And it is because of the light which is reflected upon the Bible by these remains, from the times of Abraham, Joseph, and Moses, that they are counted "the precious things of Egypt."

Various societies in Christian lands have since labored earnestly in bringing to light these treasures, and placing them in the principal museums of Europe, England, and America; but so far the work has always been attended with much difficulty, as the Turkish government controls everything. After their work is done under circumstances of great inconvenience, the excavators cannot bring away with them much that is most valuable, because the government officials representing the interests of the museums at Constantinople and Cairo will, as a rule, part with only what they do not particularly care for.

Soon after this fact was related to me by a curate of an Eastern university, which has succeeded in securing one of the best collections in this country, the force of it suddenly flashed upon me while speaking, as I thought of Dan.

11:43. "He shall have power over the treasures of gold and of silver, and over all the precious things of Egypt." It seems to me that this is an unquestionable evidence that the "king of the north" here mentioned is the Turkish power.

A recent writer says that "the vast halls of the museum at Cairo have been filled to overflowing with the treasures of the past."

I CORINTHIANS 15: 23-28.

ELDER O. A. JOHNSON.

I HAVE found many who are greatly perplexed over this Scripture, and many times have questions been asked on these verses. Perhaps the readers of the REVIEW would be interested in a complete exposition of the passage. And as the late Elder J. H. Waggoner has expounded these verses fully in his "Refutation of the Age to Come," pages 122-135, I therefore offer his thoughts upon the subject. He first states the objection held by some on 1 Cor. 15:23-28, and gives a complete and unanswerable refutation to such interpretation. The following is the objection, concisely stated, and Elder Waggoner's answer:—

"OBJECTION 8.—1 Cor. 15:23-28. Christ will reign until He subdues His enemies, or puts them under His feet. In Revelation 20 this reign is declared to be one thousand years in duration, from which it is evident that His enemies will not be put under His feet until, or near, the close of the one thousand years; and of course are not destroyed at His coming.

"ANSWER.—The substance of this objection has been considered the stronghold of the age to come; and yet, when carefully examined, 1 Cor. 15:23-28 proves itself the means of the certain and entire overthrow of that theory. Rev. 20:4-6 is invariably used in connection with 1 Corinthians 15, as stated in this objection; and it is of the utmost importance to their views that the events of 1 Cor. 15:23-28 be located in the thousand years of Revelation 20. But their connection is merely taken for granted—it has not been, and cannot be, shown. This method of throwing texts together for effect without proving a connection, is quite common with the advocates of that doctrine. As an instance, a lecturer once quoted Rev 20:6 and 5:10 in such a manner that some of his hearers supposed that he had read from the Bible, thus: 'They shall be priests of God and of Christ, and shall reign with Him a thousand years on the earth.'

"We have never denied the reign of Christ and His saints on the earth. On the contrary, we contend for an everlasting reign on the earth when it is fitted for the inheritance of the saints; for their inheritance is incorruptible and undefiled. And when it is considered that the promise of the inheritance does not embrace the old earth, but the earth renewed, and that the saints shall possess it and dwell therein forever, the very fact that a period of one thousand years is given as preceding the eternal possession of the earth, raises the presumption that the reign of one thousand years is not where the eternal reign is; to wit, on the earth.

"Mr. Marsh, in his pamphlet on the Age to Come, pages 31, 32, quoted 1 Cor. 15: 23-28, and remarked: The particular points in these passages to which we would now call especial attention, are the beginning, close, and character of the reign of Christ.

"1. His reign beginning at His coming.
"2. It will continue until His enemies are subdued, or destroyed, the last of which is death.

"3. One grand object of that reign is to subdue, or destroy, his enemies.

"These points are clear, and most conclusively proved by the evidence in the case,

The number of years between the beginning and the close of this reign, Paul does not tell, but John does. He gives us to understand that it will be a thousand years. Revelation 20.

“Verse 7. And when the thousand years are expired, Satan shall be loosed—of whom it is said, in the second and third verses, that he was bound a thousand years, that he should not deceive the nations for that length of time; and verse fourteen gives us to understand that when the thousand years close, death, the last enemy, will be destroyed. For death and hell are then “cast into the lake of fire,” which is “the second death.”

“The fair conclusion from the testimony of Paul and John, is that the reign of Christ, when His enemies will be subdued, will be a thousand years; and as this reign begins at the coming of Christ, and as the “times of restitution,” or “dispensation of the fullness of times” also begin then, it is certain that those times, or that dispensation, will be of a thousand years’ duration. This will be “the times of refreshing”—“the times of restitution”—“His times”—“the dispensation of the fullness of times”—“the reign of Christ a thousand years,” or His millennial reign on the earth.

“Here we might rest the case without offering any further evidence, feeling assured that we have fully proved our position.”

“J. M. Stephenson, in his work entitled, ‘The Atonement,’ closely followed Mr. Marsh in his comment on this text. On pages 83 and 84, he says:—

“With this view we may learn how long a period will be occupied by Jesus Christ in removing all obstacles out of the way of man’s salvation, and bringing back this revolted province into allegiance to the throne of His Father. Read I Cor. 15:23-28: “But every man in his own order: Christ the first fruits; afterward they that are Christ’s at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death.”

“Here His reign begins with “His coming” and the resurrection of them that are His, and terminates, as independent king, with the destruction of “the last enemy”—death. By Rev. 20:5, 6, we learn that “the rest of the dead lived not again until the thousand years were finished;” that then “the second death” is to have power over them, and they will be devoured. Verse 9. Then the Son, having reigned until He has put all enemies under His feet, “delivered up the kingdom to God, even the Father,” and becomes subject himself, that the Father “may be all in all;” that is, that the Father may be supreme, and the Son subordinate king under Him. These are “the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.”

“There is no ‘unity of faith’ among the advocates of the age to come; each has a theory of his own. On the last point stated in the objection, they are not agreed among themselves. Some admit that those who have developed their characters as enemies of Christ, will be destroyed at His coming; but they also assert that they will be comparatively few in number. Others deny entirely that His enemies will be destroyed at that time. No objection can be so framed as to meet the minds of all of them while there is so great diversity of views among them.

“Against the views presented in the extracts from Messrs. Marsh and Stephenson, I have several objections to offer, based upon the literal reading of the Scripture in question, and upon others explanatory of it and harmonizing with it. As Elder Marsh draws an argument from it of sufficient weight, in his opinion, to

prove his whole theory, and settle the whole question, the reader will bear with us in giving it a careful and thorough examination, even though it be of some length. In noticing the unscriptural positions taken by them, I show that,—

“1. ‘The end’ is an expression used in the New Testament to denote the termination of the day of salvation, or the time of Christ’s coming. In every instance, with only one exception, when it is used without a direct qualification, the context shows that it refers to the end of this age. In the exceptional instance, John 13:1, the context clearly shows the sense of its use. If the reader wishes to test our assertion, he will please examine Matt. 10:22; 24:3, 6, 13, 14; 13:39, (compare 24:30, 31); 28:20; 2 Cor. 1:13, 14 (compare 1 Thess. 2:19); Rev. 2:26. The text in question is so clear in its reference as to leave no room for doubt. ‘Christ the first fruits; afterward they that are Christ’s at His coming. THEN COMETH THE END.’ Here is brought to view the coming of Christ, but not one word about the thousand years, nor any other subsequent period. If it does not refer to the coming of Christ, there is nothing in all the context to which it can refer. We are not inclined to grant what is asserted—that it refers to the termination of the one thousand years, as *that is the very point in dispute*, and if it be true, let them prove it, and not longer rest it on their bare assertion. And this brings us to notice,—

“2. ‘The end’ is not synchronous with the delivering up of the kingdom. The text reads, ‘Then cometh the end, WHEN HE SHALL HAVE DELIVERED up the kingdom to God.’ By this it appears that the kingdom will be delivered up *before the end*; and, of course, *the end* cannot refer to ‘the close of the reign,’ as Mr. Marsh has it. Mr. Stephenson makes it the close of an ‘independent reign,’ which is no better; for it may be the close in one sense as well as another, so far as the question of time is concerned. But it is not the close of the reign in any sense: they are separate events. And he makes the delivering up necessary ‘that the Father may be supreme.’ But when we consider the relation the two thrones sustain to each other, and that Christ receives His own throne by the gift of the Father, the idea is truly absurd that Christ must deliver up to the Father the throne of David, that the Father may be supreme! as it implies that by the gift of the throne of David to Christ, the Father’s throne—the throne of all the universe—lost its supremacy.

“This idea of an ‘independent reign’ is evidently thrown in to obviate a difficulty into which many have rushed by limiting the reign of Christ on His own throne. Thus, it does not look consistent in Mr. Marsh to talk of ‘the close’ of a reign of which the Scriptures say ‘there shall be no end.’ But the difficulty is not, and cannot be, obviated. Both of those writers agree that He will reign *till* a certain work shall be accomplished, and that it will be accomplished in one thousand years subsequent to the advent; and as He reigns till a certain point, and then delivers up the kingdom, if their view of the reign be correct, it must also be correct to call it *the end of the reign*. But the prophet said, ‘Of the increase of His government and peace THERE SHALL BE NO END, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice henceforth *even forever*.’ Isa. 9:7. And the angel said: ‘The Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob *forever*; and of His kingdom *there shall be no end*.’ Luke 1:32, 33. Paul, quoting the words of the psalmist, says, ‘Unto the Son He saith, Thy throne, O God, is forever and ever.’

“To evade the force of this testimony, it has

been said that the term ‘forever’ applies to limited duration. That it is sometimes so used, we admit, but not in these passages. All must admit that it is sometimes applied to unlimited duration, denoting eternity. And when it is used in a limited sense, there must be something in the connection to show in what sense it is used, otherwise it would be ambiguous or indefinite, and should not then be offered to prove anything. We are warranted in saying it is used in its fullest sense, or unlimited, when referring to that of which it is said, ‘There shall be no end.’ If ‘the end’ and ‘no end’ are used to signify the same thing, the result must be only confusion. It seems very evident that the reign and kingdom which continues *till* a certain time, and is then *delivered up*, cannot be that one which does not pass away, is forever, and has no end.”

(Concluded next week.)

LACK OF KNOWLEDGE.

OSCAR SAMPSON,
(Kansas City, Kan.)

“My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee.” These are solemn words. As we trace the history of God’s people, we can realize to some extent their import. When the Saviour beheld Jerusalem, He wept over it, and said: “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.” Because they did not have a knowledge of these things, they were destroyed. Christ reproved the Pharisees, saying, “O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?” God had given signs whereby they might know the time of their visitation. It was a lack of the knowledge of these signs that brought destruction upon them.

We are living in a time when a lack of a knowledge of the signs God has given us will bring destruction to us. Have we a knowledge of the great deception Satan is practicing in the world, and the greater ones he is going to practice, and that soon? Christ, our example, met Satan’s temptations with a “Thus saith the Lord.” If we have a knowledge of these deceptions, we can meet him likewise. Remember that Satan, through his agents, is going to “show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect.” God says, in Joshua 1:8: “This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayst observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.” “Thou shalt meditate therein.” Meditation brings knowledge. Knowledge is power. “The word of God is quick and powerful, and sharper than any two-edged sword.” A knowledge of the word of God is power against the great deceptions of Satan.

“This know also, that in the last days perilous times shall come. For men shall be . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away.” Here is a class who, Paul says, deny the power of God, because they love the pleasures of this world so much that they let them absorb their time instead of meditating upon God’s word. Again Paul says, “Thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”

We should seek God, and meditate upon His word, that we may be able to escape the deceptions that are multiplying around us.

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.”

"HE KNOWETH THE WAY THAT I TAKE."

MRS. A. W. HEALD.
(Windham, N. H.)

IN every hour of trial, temptation, or discouragement, there is truest comfort in the knowledge that our Saviour understands. He has been tempted as we are; He knows the infirmities and the weaknesses of sinful flesh. "Like as a Father pitieth his children, so the Lord pitieth them that fear Him. For he knoweth our frame; He remembereth that we are dust." Ps. 103: 13, 14.

Is the child, in its eagerness to help father or mother, carrying a load too great for its little strength? How quickly does the loving parent grasp the burden with his strong arm, and carry it all the way, allowing the little one to retain a hold, and to think he is helping.

How much more, then, does our Lord hasten to help us bear the burdens of life! He knows every trial and every grief; for has He not trodden the thorny way before us?

To every weary, heavy-laden soul the Saviour says: "Come unto me, . . . and I will give you rest. Take my yoke upon you, and learn of me." The yoke is generally regarded as a mark of bondage, yet it is a device to lighten the burden by sharing it with another.

We all have burdens; to every one comes the merciful invitation to accept the yoke of the loving Saviour in meekness and lowliness of heart. He will then, as a pitying father, carry the load for us. He will bear the heavy end of the yoke, and leave to us only that which is suited to our feeble frame. "And ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

"PERILOUS TIMES" FOR YOU.

A. SMITH.
(Grandville, Mich.)

OUR Saviour has warned us, even *us* who are recognized as His remnant people, that "as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 38, 39.

This admonition is written because God's people, on account of the prevailing wickedness, are in danger of committing the very same sins here specified. The acts of marrying and giving in marriage are honorable and right in themselves, but the spirit of courtship is sometimes carried to such an excess as seriously to endanger morality and to harm the cause of God.

Paul testifies that in the last days "perilous times shall come," and then proceeds to specify certain sins which will be practiced by professors of religion. See 2 Tim. 3: 1-5. When we read this scripture, we are too apt to apply it wholly to other churches or other people, and do not feel alarmed lest this very condition of things should exist among ourselves. Some of God's people seem paralyzed or stupefied by the prevailing evil customs of our times. There is sometimes lack of strict integrity in business transactions, and promises or engagements are not always kept with a sense of honor. Circumstances of more or less importance are regarded as sufficient excuses, while the parties affected by such breach of faith are not informed of the delay, nor asked to accept the conditions. Such disregard of one's word constitutes true breaking. A person who would use a ticket on a railroad or other public conveyance the second time, if he has opportunity, is dishonest; and in business transactions a person receiving by mistake excess of what is his due in money or merchandise, is *dishonest* if he does not, when he discovers the mistake, make restitution. And for

obvious reasons such dishonesty, when practiced by a Seventh-day Adventist, is more wicked than when practiced by anybody else. There is no excuse for a child of God to depart in the least from strict integrity in business; for he has the promise of One who loves us as a father, and who has the wealth of the universe at His command, and who will not suffer us to lack anything needful if we walk uprightly.

"If we will move in harmony with Heaven, ministering angels will work with us, and crown our efforts with success."—"Testimony for the Church," No. 32, page 176. Shall we heed the Saviour's warning?

FINISHED.

THORO HARRIS.
(Budd's Creek, Mo.)

JOHN 19: 30; Rev. 16: 7.

From the cross of agony,
Hanging 'twixt the earth and sky,
Hear Judea's King proclaim,
"It is finished!"

Writ in mockery and shame,
Read the Sufferer's glorious name;
Hear Judea's King proclaim,
"It is finished."

Now the work of love is done,
Now the kingdom has been won
By the everlasting Son:
It is finished.

On his head our sins were laid:
He "an end of sins" has made,
And for man the ransom paid;
It is finished.

Soon through earth and vaulted sky
Shall again resound that cry:
God shall speak, in majesty,
"It is finished."

It is finished, it is done:
All the sands of time are run,
And eternity's begun:
It is finished.

Lord, protect me in that day
When the heavens shall roll away,
And thy awful voice shall say,
"It is finished."

JUDGE NOT.

J. S. MILLER.
(Sanitarium.)

"JUDGE not, that ye be not judged" (Matt. 7: 1), are the words of our divine Master, spoken unto us. This is a loving command. It is loving because it requires us to refrain from either holding evil sentiments or speaking unkind words to or of any person. If I tell Brother A that Brother B does not live as he should; that he is vain, etc., I am not speaking kind words of Brother B. Love does not prompt me to utter those words; enmity does. I virtually say that if Brother B lived as I live, he would be all right. Hence Christ is not made the standard, but self. Even if Christ were taken as the standard, which He is, I, an imperfect and an unrighteous judge, am not capable of giving a righteous decision.

But why not judge others? God has given the reason—"that ye be not judged; for with what judgment ye judge, ye shall be judged." Then should we not be careful how we judge others?

The Spirit of God is a Spirit of mercy. Let us have that Spirit, that we may be merciful, and that we may obtain mercy. Matt. 5: 7. How natural for us to find fault with, or criticise, our brethren! It is a spirit that comes from that same heart "which is enmity against God." The renewed, unselfish heart is too full of love to God and our fellow men to contain envy, hatred, evil speakings, criticisms, and the remainder of

the apostle's category found in 2 Tim. 3: 1-5.

We are to be loved as we love; to be treated as we treat others. "He that killeth with the sword must be killed with the sword." Rev. 13: 10. It is, then, an act of love and mercy that God has commanded us to judge not. This command, as all others which He ever gave, is given in love; for He is love, and all His works are righteous. We are living in perilous times, times when Satan is making every effort to deceive. He is working with "all power and signs and lying wonders," and will deceive, if possible, the very elect of God.

At this particular time when God is preparing many missionaries to go out in the broad field to labor for Him, we may rest assured that Satan will employ agents to criticise, judge, and find fault with those who are leading out in the work of preparing missionaries for God. Dear brethren, we know that this is the Lord's work; so let us not enlist on the side of the devil by doing his work; that is, by becoming "accusers of the brethren." By casting all at the feet of Jesus, and submitting our wills to His will, we may be led straight over these rough and thorny places without fear of the otherwise overpowering forces of the evil one. May God have mercy on us, and strengthen us for this time! Let us pray always for this work of preparing missionaries, for the leaders whom God has chosen, and for all engaged in His work. The Lord tells us that "the prayers of a righteous man availeth much." We then may be in such a condition that our prayers will be heard and answered.

PUT ME IN REMEMBRANCE.

W. B. WHITE.
(Missoula, Mont.)

WHILE Nehemiah was a captive in the kingdom of Persia, and cupbearer to King Artaxerxes, the Lord laid a burden upon his heart in connection with the cause of God, a burden which he in nowise sought to lay aside or evade. It was that he should return to Jerusalem and fully accomplish the restoration of the city, which Ezra previously had been hindered from doing.

But how could Nehemiah do this? He was a slave, a captive, and from the human standpoint, he belonged to another, even the king, being one of his personal attendants. But in a higher sense, he belonged to God, whose child he was; and as God had laid the burden of this work on the heart of His servant, this was an assurance that no earthly obstacle would, or could, hinder its accomplishment; for when God gives men a work to do, He pledges himself to assist them in making it a success. But while this is so, He desires us to seek Him for wisdom for the work, that no mistakes be made, and that we may move according to His will.

How earnestly Nehemiah did this! Feeling that he must have help from the Lord, he "wept, and mourned certain days, and fasted, and prayed before the God of heaven." Chap. 1: 1-4. This was an excellent preparation for the work the Lord had given him to do, and reminds us of an exhortation in "Testimony," No. 31, that "our work should be accompanied with deep humiliation, fasting, and prayer." In this first chapter we read of Nehemiah's prayer to God, how he laid before the Lord the condition of his people, and pleaded that He would pardon and forgive all their sins.

But now comes quite an interesting point. About a thousand years before this time, God had told Israel that if they would not obey Him, nor keep His law, they would be scattered among the nations of the earth. They *did* transgress, and He fulfilled His word. But at the same time He promised (Deut. 30: 1-10) that even then if they would turn to God, confess their sins, and keep His commandments, He would bring them back to their own land, whence they had been

driven out. That promise was still good, though one thousand years old; and Nehemiah knew and believed it. Notice how, in Neh. 1:8, 9, he puts God in remembrance of that promise, in these words: "Remember, I beseech thee, the word that thou commandest thy servant Moses, saying," etc. That promise was as sure that day as when He made it to Moses; and when Nehemiah and his people fulfilled its conditions, God fulfilled the promise to them. Do we not have the same privilege as did this servant of God, to put the Lord in remembrance of His promises? In Isa. 43:25, 26, the Lord tells us to do this, in these words: "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified."

But has God forgotten His promises, that we should put Him in remembrance of them?—No, He does not forget; but *we do* many times, and slight His most precious assurances, and He desires that we show our faith in them by coming and putting Him in remembrance of them. May we learn better how to use the promises of God. They are as fresh to-day and as reliable as when first given; for the Lord says: "The grass withereth, the flower fadeth: but the word of our God shall stand forever."

THOU HAST LACKED NOTHING.

F. W. SPIES.

(Rio de Janeiro, Brazil.)

ONE of the most precious truths in the Holy Scriptures is that stated in Rom. 15:4, that "whatsoever things were written aforetime were written for our learning;" and indeed the whole Scripture is designed to teach us God and His wonderful ways. And as we learn to know God, through His dealings with His people of old, we obtain the hope which gives us patience and comfort even in trial and tribulation.

So the Lord spoke to His people of old: "The Lord thy God hath blessed thee in all the works of thy hand: He knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing." Deut. 2:7. When we study the record of rebellious Israel; when we see their constant unbelief and hardness of heart, their murmurings and complainings, and this, in the face of the wonderful miracles the Lord wrought daily to supply their needs; when we consider that this continued for forty years, how wonderful the long-suffering and patience of the Lord. And yet He says, "The Lord thy God hath blessed thee. . . . Thou hast lacked nothing." Does it not seem strange that a people who had their every want supplied, should be constantly murmuring, and in dread lest they should come to want? But the Word says their history was "written for our learning." While the Lord has abundantly blessed His people, so that they have never known want, how many, like ancient Israel, are fearful of trusting the Lord, lest they come to want? Perhaps this fear of trusting the Lord and coming to want leads some even to rob Him, in withholding tithes and offerings. Their fear that they may really see want, causes them to close their ears and hearts to the many and urgent appeals for men and money to enter the fields already white for the harvest, where precious souls must perish if help is delayed.

Oh, what littleness of faith we often exhibit, while the precious word of God is so full of evidence of His care for us! We, too, like ancient Israel, are on our way to the land of promise, the heavenly Canaan; we, too, are in the wilderness of temptation, surrounded with wickedness and trials, suffering and sin. But are not we, like Israel of old, daily seeing God's wonderful provisions for us? Are not we daily beholding His love and care for us? How ungrateful and

unthankful is this unbelief! But what was the result of this unbelief of old? In Heb. 3:11 we read, "They shall not enter into my rest." What a sad result—a sad end! "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you [us] should seem to come short of it." But on the other hand, while we faithfully journey on, looking only to the Author and Finisher of our faith, even though the road be rough and thorny, even though many trials beset us, and at times the enemy presses us sore, seemingly so hard that we almost despair of overcoming, then let us cheer ourselves with the promise in Deut. 2:7: "He knoweth thy walking through this great wilderness," and trust our Captain, who is going before us; for soon, with all the redeemed, in the earth made new, the heavenly Canaan, we shall enter into that eternal rest of which the rest from sin and the works of evil, given us here through faith in Jesus, is the pledge and surety.

THE SECRET PLACE OF PRAYER.

J. M. HOPKINS.
(Westport, Minn.)

"WHEN thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

"In the secret place of prayer, where no eye but God's can see, no ear but His can hear, we may pour out our most hidden desires and longings to the Father of infinite pity; and in the hush and silence of the soul, that voice which never fails to answer to the cry of human need, will speak to our hearts.

"It is our privilege to keep our wants, our joys, our sorrows, our cares, and our fears, before God. We cannot burden Him; we cannot weary Him. He who numbers the hairs of our head is not indifferent to the wants of His children."—*"Mount of Blessing," page 117.*

In the secret place of prayer
When no one but God is near,
When no ear but His can hear our humble plea,
We may take our every care
To our Father waiting there,
Who will never from His children turn away.

We may tell Him all our grief,
We may ask Him for relief;
And His tender heart of pity and of love
Will respond to every woe,
And a healing balm bestow,
And a joy and comfort send us from above.

Are there trials hard to meet?
Do the burdens wound your feet?
Are the burdens you must carry hard to bear?
Jesus trod the way before,
Met those conflicts o'er and o'er;
He will strengthen in the secret place of prayer.

Have you some besetting sin,
From without or from within,
Which no one but you and God should ever know?
In the secret place of prayer
You may tell your Father there,
Of His grace to overcome He will bestow.

Whatso'er your lot may be,
Whether bondman, whether free,
Whether joy and comfort, whether pain or care,
Surely God will grace impart
For the need of every heart,
If you seek Him in the secret place of prayer.

THE apostle Paul endured as much, perhaps, as any man the Lord ever called; and when writing to the Corinthians, he was inspired to say something concerning affliction, a thing which some of us regard as being very *heavy*. Well, what did he say?—Oh, he just used the right words in the right place to express a grand truth in which you and I may rejoice. He said: "For our *light* affliction, which is *but for a moment*, worketh for us"—what? Get the dear old Book and see, friend. S. O. JAMES.

SABBATH-KEEPERS IN ENGLAND.

Editor of the Advent Review.

DEAR SIR: Believing that you and your readers are glad to learn of any Sabbath work, especially in a distant country, I inclose a report of a Sabbath Conference just held here under the support of Seventh-day Adventists, Seventh-day Baptists, and Church of God, but on undenominational lines. The Conference has proved encouraging, and has set many earnest persons thinking about the Sabbath.

THOS. W. RICHARDSON.

"CHRISTIAN SABBATH-KEEPERS' CONFERENCE AT
EXETER HALL, LONDON.

"On Thursday, May 23, the second annual Conference 'of Christians, irrespective of denomination, who observe the Sabbath of the Fourth Commandment, commonly called Saturday,' was held at Exeter Hall.

"The Conference began at three o'clock in the afternoon, with the annual general meeting of the Christian Sabbath-keepers' Union' for the election of officers, and general business.

"At half-past three the Conference proper was held. This consisted of the reading of papers and letters, with questions and discussion. A little after five the Conference adjourned for tea. As no official arrangements had been made, the members and friends grouped themselves into parties, quite a large party assembling at St. Martin's Lane vegetarian restaurant.

"Returning to the hall at 6:45, the president, treasurer, secretary, and committeemen, to carry out next year's Conference, were elected, and then after a short pause, which was occupied with instrumental and vocal music, the public meeting began at half-past seven.

"Major Richardson, the president of the Conference, was supported by Lady Blount and Messrs. S. M. Brown, W. Mills, and J. Nicholls, by whom the papers and speeches were given. The papers were entitled, 'How to Spread the Sabbath Truth,' 'Gather,' and 'Preach the Word.' After each paper and each speech, time was allowed for questions and discussion, and this added considerably to the interest of the meeting.

"A beautiful hymn, entitled 'The True Lord's Day,' the words and music of which were composed by Lady Blount, was sung by Mr. W. Gadd, with organ and stringed instrument accompaniment. This of course was not a Sunday, but a Sabbath, hymn.

"The object of the meeting was to inculcate a greater reverence for the Sabbath of the Lord, and to devise the best means to that end. It was contended that Sunday observance can only destroy reverence for God's law, being an act of disobedience, a substitution for which no divine sanction can be found; that if Christians really desire the fullness of divine grace, they must return to the seventh-day Sabbath (Saturday) according to the commandment; for it is of this day that Jesus claims to be the Lord.

"The Conference was entirely undenominational, all matters of a denominational character being carefully excluded; for the 'Sabbath of the Lord,' the seventh-day, or Saturday, was 'made for man,' and belongs as much to the members of the Episcopal Church as it does to the Sabbatarians or Seventh-day Baptists; to the Wesleyans and Congregationalists as much as it does to the Seventh-day Adventists or that other body of Christian Sabbath-keepers who style themselves the 'Church of God.' 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.'"

PAUL said, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake."



HOUSEWIFERY.

LET us speak with scorning never
Of the housewife's patient round,
While our dearest memories ever
In the scenes of home are found;
And to-day, where'er we stray,
Peace no otherwhère abides
Than about our own firesides.

Word of sweetest derivation
From its normal meaning wrenched;
Yet, in foreign installation,
Holding of its warmth unquenched—
Bearing trace, amid disgrace,
Of a something not uncoinely,
Since it still is only *homely*.

Homely though each home-ly duty,
From no others spring so free,
Peace, content, and ease, and beauty,
And such true felicity;
Sleeping, waking, or fast breaking,
Or the noontide board beside,
Nearing home when shadows glide;

Of all social joys partaking,
Resting in affection sure,
Festal feasts for friendship making,
Or in household ease secure.
And when'er we sadly fare,
Whither is it that we flee
To renew our bravery?

If the world no homes were holding,
Kept by women's loving hands,
Unto joy and rest enfolding,
What were life but barren sands?
So we frown the scorner down,
Who defames the housewife's art,
Bringing joy to every heart.

But if more of skill and beauty
Be the plea for art so high,
And that e'en the simplest duty
May be done most gracefully,
Welcome to the message new,
Long-time errors boldly sweeping,
That demean this sweet housekeeping.

Bring ye here your skill artistic,
Bring ye here invention's stride;
Weave with beauty rare and mystic,
Many a homely task beside.
But beware, no scorning dare,
While, albeit ye rest or roam—
Home is *heaven*, and heaven is *home!*
—*Good Housekeeping.*

A WORD TO SEVENTH-DAY ADVENTIST WOMEN.

MRS. M. C. DU BOIS.
(Grand Ledge, Mich.)

I WONDER how many of our dear sisters miss the Home department from the REVIEW AND HERALD. I know some do, and really desire to see that page restored.

Do you realize that we, the women of the Seventh-day Adventist Church, are responsible for the removal of the Home page from our paper? In a conversation with Brother Jones upon this subject, during the recent Conference session, he told me that that page would be restored just as soon as the Seventh-day Adventist women would furnish original matter

to fill it. He also said that for a year that department was ably filled from our ranks, and was equal, if not better, than that of any other paper. When contributions decreased, the editors kindly appealed to us, asking for original contributions; but we soon grew weary, and laid down our pens.

Now, dear sisters, are you satisfied to see the REVIEW go abroad without an interesting and instructive Home page? I, for one, wish that department restored, and am willing to aid what little I can. Who will do likewise? Every week as I turn the leaves of the REVIEW, I feel that something is missing. Are there not many who feel the same? As I looked over that large body of women at the General Conference, I thought, Is it possible these women are not capable of filling this page with wholesome reading-matter? I cannot believe they are not. What then is the matter? Some will say, "I cannot write for publication." How do you know until you try? Your experience may be just what some wife or mother needs. I was frequently encouraged and comforted by reading the experiences and thoughts of others, in that department; and I do not believe that I am the only one who was thus helped. Do the best you can. That is all our editors ask. They told us that if there was only one line of real value, that *one* line would be used, and that one line may be just the help some tempted souls need to lead them to Christ.

Perhaps some may say, "I have not time to read, to say nothing about writing for those who have plenty of time to read and write." I know there are many busy, hard-working women in our ranks, and this is especially true of those living on the farm, where "woman's work is never done;" but to such I say, If God would have you write, you can find the time by leaving some unnecessary work undone. I believe there are mothers in our ranks who could write helpful, hopeful, cheering articles for the Home department if they would but use the talent God has lent them.

Who will be first to aid in restoring the Home page to the REVIEW AND HERALD? Talk with the Lord about it, dear sisters, and if He wishes you to aid in this work, put it off no longer. True, we may not do much, but let us be willing to do what little we can to encourage others.

HOW TO OPEN A BOOK.

THE Funk and Wagnalls Company give the following instruction, as to how to open a new book: "In order to open a new book so that its back will not be broken, the following instructions will be of value: The book should be held with its back on a smooth table, then the front board cover should be let down, the leaves being held in one hand. Next, the other board cover should be let down. Following this operation, a few leaves should be opened at the back, then a few at the front, and so on, alternately opening back and front, gently pressing open the sections till the center of the volume is reached. The best results will be obtained if this is done two or three times.

"If the book is violently or carelessly opened in any place, the back will very likely be broken."

WASHING DISHES.

MRS. S. N. HASKELL.

PERHAPS there is no work that becomes more monotonous than dish washing. Over and over again the same dishes are taken from the shelves, soiled, washed, and returned. Several times a day for three hundred and sixty-five days in a year the work is repeated.

The Saviour knows the daily lives of His people; and that the busy housewife in her daily routine of dish washing might not forget Him as she washes her dishes, He has bound that every-day work inseparably with the truths of His written word. He designs that while the hands are engaged in work, the mind shall revert to sublime truth.

The dishes of the earthly sanctuary were made after a heavenly design; for after giving the directions to make them, the Lord adds: "Look that thou make them after their pattern, which was showed thee in the mount." God recognizes them as essential articles.

Jael, whom the Lord said was blessed above women, served food to her guest in a "lordly dish." The dish itself was such as to attract attention, showing that when food is served, the dishes in which it is served, as well as the food, should receive attention. This does not necessitate that they be expensive. The Saviour gives the key to this in His words to the scribes and Pharisees, the last time He visited the temple: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also."

The washing of dishes is a test of Christian character. If the dishes are poorly washed, with food left adhering to the inside, they represent a hypocritical character; while on the other hand, if the inside of the cups and platters are thoroughly washed, the outside will be clean also. Dishes properly washed represent true Christians. If the heart is pure, the words and actions will correspond; "for out of the abundance of the heart the mouth speaketh."

The Saviour noticed even the washing of dishes, and the manner in which they were washed. He is "the same yesterday, and to-day, and forever." He is with us always, and is by our side as we wash our dishes. We to-day can learn lessons from the words He spoke to them of old time.

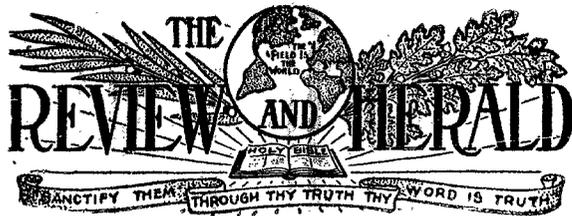
The Lord thus illustrates the thorough and complete destruction that will come upon the wicked: "I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down." 2 Kings 21:13. This represents good dish washing, "wiping it, and turning it upside down," so that no dust can lodge in it.

God is willing to remove the sin and save the sinner; He will cleanse us and place us where we shall not fall under temptation. As the dish is turned upside down to keep it free from dirt, so we shall be kept in time of trial if we give ourselves wholly into the Master's hands.

Instruct your children in the spiritual truths while you are teaching them practical lessons in dish washing. Teach them that untidy work in even as common work as dish washing does not escape the eye of the Saviour, and that He is pleased with work that is done in such a manner as to represent the light of the Christian.

Let your light shine in your homes, in your dish washing. Remember that grimy, half-washed dishes represent the hypocrite; while clear glass and bright, shining dishes represent the true-hearted Christian.

"I DELIGHT to do thy will, O my God."



BATTLE CREEK, MICH., JUNE 18, 1901.

URIAH SMITH EDITOR

NO CONFIDENCE IN HIM.

How often we hear this expression uttered by some brother in reference to another: I have no use for him, I have not a particle of confidence in him. Well, what if you haven't? How does that affect the case? Does that change the feelings of God toward the individual? Do your feelings change the feelings of God? Does it make Him lose confidence in the individual because you have no confidence in him? Have you been appointed to gauge by your opinions and feelings the character and standing of another? But what is the reason you do not have confidence in the one of whom you speak?—Oh, perhaps he has indulged in some actions which to you do not seem just right, or holds some opinions which to you do not seem correct?

But perhaps others will or do think of your actions and views just as you think of and regard those of the other. What would be your feelings to have others, on that account, say that they have no confidence in you? And what would they mean to express by saying that they have no confidence in you?—Just what you mean in regard to others by saying that you have no confidence in them. You mean that you have formed your opinion of them, and you desire to influence the opinions of others in the same direction. You do not wish others to think any better of them than you do. You do not wish others to have any confidence in them because you do not. It is a matter of supreme selfishness on your part. You are trying to bring others down to your level in regard to them, so that they will have as poor an opinion of them as you entertain. In other words, you wish others to take you as the correct standard, and regard others as you regard them. This is not trying to help those toward whom you express such an opinion, but tends to pull them down. Is this treating your brother according to Rom 12: 10? Is it treating him according to 1 Peter 4: 8? And if your program was carried out, what would be the result?—The brother would lose his standing with his brethren, would become crushed and discouraged, and if the attitude of the one losing confidence in another could affect or control the decisions of higher powers, it would lead to the separation of the brother from the truth, and to the shipwreck of his faith.

Now is it not clear that whoever does this, has set himself for a judge, and judges his brethren? But what does the Saviour say on this point? "Judge not that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete [or measure] it shall be measured to you again." Matt. 7: 1, 2. Think of that, servants of the Lord, and ponder the question how it will at last affect your cases.

AN OVERSIGHT

SOMETIME in March, the REVIEW, in commenting upon an article, in the *Examiner*, had occasion to speak of Christian Sabbath-keepers, or Christians who are observers of the seventh day, and made the assertion that "the Seventh-day Baptists and the Seventh-day Adventists are the only Christian denominations that are keeping the seventh-day Sabbath." But there is another body of Christians, having an organized existence in the United States, who, as far as we know, are as zealous Sabbath-keepers as ourselves. They take the name "Church of God," have maintained a separate existence for

many years, and publish a paper, the *Bible Advocate*, which circulates in about thirty-eight States of the Union, and has exerted no little influence in behalf of the seventh day. The center of their present operations is Stanberry, Mo.

The one who wrote the item referred to is now absent in a distant part of the country; and we venture to presume that the failure to mention the Church of God as included among Christian Sabbath-keepers was an oversight of hasty manuscript; or it may be that the people named were considered an offshoot of Seventh-day Adventists and so nearly allied to them that a separate mention of them would hardly be necessary. But however that may have been, we can assure our "Church of God" brethren that the REVIEW has no disposition to judge them or to ignore them as Christians, or throw an obstacle in the way of their making known their views as far as they are willing to sacrifice time and money to extend them, or can find those who wish to hear them. True, the Church of God have departed from some views which we hold to be the molding truths for the present day, and which we esteem to be very precious; such as, the three messages of Revelation 14, and the sanctuary question, which is the center and citadel of most important truths for this time. They also reject the Spirit of Prophecy, and entertain some views of the future regarding the return of the Jews and the age to come which seem to us misleading and deceptive. But they have as much right to their views as we have to ours. We shall all be tested at last by a higher standard than our creeds or opinions of one another. "Who art thou that judgest another man's servant? to his own master he standeth or falleth." Rom. 14: 4. Why should any feelings exist other than those of the most kind and friendly nature between those who are trying to keep the law of God, or between those who in any place "call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor. 7: 2), with a desire to know Him and walk in His ways? We hold that there should not be.

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.]

806.—ALTAR OF INCENSE.

How do you harmonize the Old Testament record and the statement of Paul in regard to the location of the articles of furniture in the sanctuary? In Ex. 30: 1-6 the altar of incense was located in the first apartment before the veil that divided between the first and second apartments, or the holy and the most holy place. But Paul in Heb. 9: 2-4 states that the censer (which held the incense) was after the *second* veil.

Mrs. W. H. McK., *Grand Rapids, Mich.*

Answer.—The golden censer was a comparatively small instrument, which could easily be moved from place to place by hand, and so be used in whatever apartment the service was to be carried on. Whereas, the altar of incense was a larger production, furnished with rings and staves "to bear it withal" (Ex. 30: 4), showing that this was not designed to be moved about readily from place to place, and would require more than the high priest alone to manipulate it in such circumstances. This difference in these two articles of furniture would seem to remove all idea of conflict in the two statements. The censer was doubtless used almost exclusively in the second apartment, and so was spoken of by Paul as belonging there, inasmuch as all incense offered in the first apartment would be placed on the stationary altar of incense.

807.—THE NUMBER FORTY IN THE BIBLE.

We understand that the number seven in the Bible denotes fullness, or completion. But what about the number forty, used so often? as Moses's forty years in Egypt and in Midian; Israel's forty years in the wilderness, Moses's forty days on Sinai, Christ's fast of forty days, etc. Is there

anything more than an ordinary occurrence about these numerous instances of the use of forty?

O. B., *Bowen, N. Y.*

Ans.—We think not. We know of no rule showing why the number seven should come to be regarded as it is. But by a sort of unquestioned acquiescence it has reached the numerical importance it has attained. But in regard to the number forty, it is perhaps a matter of some curiosity to find times and seasons so often measured by that number, but we know of no significance or importance that attaches thereto.

808.—THE MINISTRATION WRITTEN AND ENGRAVED IN STONES. 2 Cor. 3: 7.

Did Paul, in 2 Cor. 3: 1-13, speaking of the law written and engraved in stones, refer to the Ten Commandment law, or the law written on the stones of the altar, referred to in Deut. 27: 6-8; and Joshua 8: 31?

J. F. S.

Ans.—Moses does not say "law" in this connection. He speaks of a ministration, written and engraved in stones. What was written and engraved in stones?—The only thing we have any account of which was so treated was the decalogue in its ten precepts. We may be sure it was not the law referred to in Deut. 27: 6-8 or in Joshua 8: 30-32; for this was not written *and engraved*, mark the expression, *in* stones. The most that could be said of the law of Moses on that occasion, was that it was written *on* the stones, or on the plaster with which the stones were covered. Deut. 27: 2, 4. But if it was the precepts of the decalogue that was engraved on the stones (2 Cor. 3: 7), was it not done away?—No, for the record says, "which *glory*" was done away; and he is speaking about "ministration." The sentence is, according to the grammatical construction, elliptical. Expressed in full it would be, But if the ministration of that which was engraved in stones, was glorious, etc., which glory was to be done away, or obscured, by the greater glory of the ministration of the Spirit, spoken of in the following verses. And what is a ministration?—It is the service by which the thing spoken of is put in practice, or carried out. The ministration, in this case, was the whole system of services and ordinances introduced and established by Moses. This was "glorious;" but its glory was eclipsed by the greater glory of the ministration of the Spirit, introduced and maintained by Christ and the apostles.

809.—ONE DAY ABOVE ANOTHER.

In Rom. 14: 5, where Paul speaks of some who esteem one day above another, and some every day alike, and says, "Let every man be fully persuaded in his own mind," does he include the Sabbath among those days?

J. F. S.

Ans.—He does not; because the Sabbath is set apart by itself and dedicated to the Lord. It is His day, and has been given us only to be used for Him. In Exodus 16 we have the account of the giving of the manna. None fell on the Sabbath. A man could not get it on that day. Yet they were told to go out and gather a certain portion *every day*. The Sabbath was not included. But suppose Paul does refer to the Sabbath and its keeping, and says, "Let every man be persuaded in his own mind." How would you be persuaded that you ought to keep it? Would it not be to keep it just as the Lord has told us in other places that we ought to do?

ANOTHER BRIEF REVIEW OF "PASSING EVENTS."

THE following article from the pen of Brother A. T. Jones, was published in the REVIEW of March, 19, 1901. There has been such a call for the paper containing the articles, that we are happy to give it again to our readers this week. It describes a dastardly revolution now in progress in our government; the article will not be out of date till the spirit of repudiation and apostasy now preying upon the vitals of our nation has accomplished its work.

All who have been readers of the REVIEW for the past three years know that we have constantly called attention to the fact of a national apostasy from republican principle, which has been going on in these United States. It is true that a few have thought that this was "too much politics;" but we knew that it was not politics at all, but principle of divine truth, and of prophecy. The prophecy had declared long ago, and shortly ago, that such would be; that there would be, in this nation, an apostasy from the truth, a repudiation of republican as well as Protestant principle of government.

In the REVIEW of Aug. 30, 1898, under the general heading of "Passing Events," we called attention to "A Quiet Revolution" that was even then going on in the United States. We cited some facts that had occurred the week before in a great convention at Saratoga, N. Y., in which the lines were drawn between the maintenance and the repudiation of the principles of the Declaration of Independence; the force of the *argument* resting in favor of the Declaration, but the weight of sentiment being overwhelmingly against it. We then said: "This occurrence is only an illustration of the situation all over the country. And by this it is perfectly plain that there is a great and most dangerous revolution going on before the very eyes of the American people; and they are even helping it on, while they do not discern it.

"Under the false impression that revolutions can be accomplished only by violence and visible upheaval, the American people are even now passing through a revolution, and are in danger of finding themselves in the clutches of a new and strange power before they realize that any such thing is going on at all.

"We have already shown the course of the Roman Republic, and how the American Republic is going over the same ground precisely. And just now it should not be forgotten by any member of the American Republic, that the Roman Republic passed through the despotism of two triumvirates, the second far worse than the first, each ending in the despotism of one man, and then passed into the 'furious and crushing despotism' of the Roman monarchy, *all in the name of the republic*. All this occurred inside of forty years, before the eyes of all the people, while they were pleasing themselves with the fancy and the *name* that they were still a republic.

"Even when Augustus had become emperor, this fiction was played by him before the eyes of the people; and the people were pleased with it. For, as Gibbon most pointedly remarks: 'Augustus was sensible that mankind is governed by names; nor was he deceived in his expectation that the senate and people would submit to slavery, provided they were respectfully assured that they still enjoyed their ancient freedom.' Upon this safe assumption, he accordingly deceived 'the people by an image of civil liberty, and the armies by an image of civil government.' He was eminently successful, and both people and armies congratulated themselves upon the greatness, and the new and wonderful career, of the Roman Republic!"

From that day, Aug. 30, 1898, to this day, March 19, 1901, the progress of this revolution has been as steady as has been the ticking of the clock. And this revolution is now so fully accomplished that, *in principle*, there is nothing more to be done: all that remains is the *practice* of the principles which have been officially adopted and promulgated by the government of the United States.

In the United States Senate, Wednesday, Feb. 27, 1901, and in the House of Representatives, Thursday, Feb. 28, 1901, there was enacted as law, for the governing of the Philippine Islands, the following:—

"All military, civil, and judicial powers necessary to govern the Philippine Islands acquired from Spain by the treaties concluded at Paris on the 10th day of December, 1898, and at Washington on the 7th day of November, 1900, shall, until otherwise provided by Congress, be vested in such person and persons, and shall be exercised in such manner, as

the President of the United States shall direct for the establishment of civil government and for maintaining and protecting the inhabitants of such islands in the free enjoyment of their liberty, property, and religion: *Provided*, That all franchises granted under the authority hereof shall contain a reservation of the right to alter, amend, or repeal the same."

First of all it is to be noticed that this is a distinct abandonment of the Constitution, and a distinct abdication of its powers by the Congress of the United States. For Section I of Article I of the Constitution of the United States says:—

"All legislative powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives."

Secondly, Section I of Article III of the Constitution says:—

"The judicial power of the United States shall be vested in one supreme court, and in such inferior courts as the Congress may from time to time ordain and establish."

Now, when the Constitution definitely confines to Congress all legislative powers granted, and to a supreme court, and such inferior courts as may from time to time be provided, all judicial powers; and then Congress passes over to, and vests in, "such person and persons . . . as the President of the United States shall direct," all civil and judicial powers necessary to govern territory of the United States, that is nothing less than for Congress so far to abdicate its own power, and so far to take away from the courts their powers. It is also a clear abandonment of the Constitution of the United States, so far as the Philippine Islands are concerned, and, in principle, so far as any place is concerned.

Nor is this abandonment of the Constitution merely tacit, by the wording of the law relating to the government of the Philippine Islands. It is explicit, and was repeatedly confirmed.

For an amendment was proposed, to the Philippine section of the bill, as follows:—

"SEC.—That the Constitution of the United States is hereby extended over, and declared to be in force in, the Philippine Islands so far as the same or any provision thereof may be applicable."

This was *rejected*, by a vote of thirty-nine to twenty-three: not voting, twenty-six.

Afterward there was offered the following amendment:—

"*And provided further*, That no judgment, order, nor act by any of said officials so appointed shall conflict with the Constitution and laws of the United States."

That amendment was *rejected* by a vote of forty-five to twenty-five: not voting, eighteen.

After this an amendment was offered requiring that—

"Every person in whom authority is vested under this grant of power shall take an oath to support the Constitution of the United States."

This was also *rejected*, by a vote of forty-one to twenty-five: not voting, twenty-two.

After this there was offered the following amendment:—

"All persons shall be bailable unless for capital offenses where the proof shall be evident or the presumption great. All fines shall be moderate, and no cruel or unusual punishment shall be inflicted. No man shall be deprived of his life, liberty, or property, but by the judgment of his peers and the law of the land. If the public exigencies make it necessary for the common preservation, to take the property of any person, or to demand his particular services, full compensation shall be made for the same. No *ex post facto* law or law impairing the obligation of contracts shall be made. No law shall be made which shall lay any person under restraint, burden, or disability on account of his religious opinions, professions, or mode of worship, in all of which he shall be free to maintain his own, and not burdened for those of another."

This, too, was *rejected*, by a vote of forty-one to twenty-three: not voting, twenty-four.

When, thus, it had been voted, over and over again, to bestow unlimited power upon such persons as the President shall name to govern the Philippine

Islands, then attempt was made to limit the *time* of the *exercise* of this power. Accordingly, an amendment was offered, limiting this time to March 4, 1903. But this was *rejected* by a vote of forty-three to twenty-six: not voting, nineteen.

When it had been so positively decided that unlimited power should be given to these men,—and for unlimited time,—an attempt was made to give the Philipinos a part in the government of themselves. Accordingly, an amendment was offered, as follows:—

"And secure to them such participation in the affairs of the civil government so to be established as shall be consistent with the safety of the government."

But this was *rejected* by a vote of thirty-nine to twenty-three: not voting, twenty-six.

When it had thus been explicitly and confirmedly settled that the powers of such men as the President shall appoint to govern the Philippines, shall be unlimited, shall be unlimited for all time, and shall be absolute over the people of the islands, attempt was made to save at least a vestige of Constitutional liberty, as follows:—

"*Mr. Hoar*: Mr. President, there is one principle of Constitutional liberty not yet slain, and I desire to give it a little chance for its life. I move the amendment which I send to the desk, to be inserted at the end of the bill.

"*The Presiding Officer*: The Senator from Massachusetts submits an amendment which will be stated.

"*The Secretary*: It is proposed to add as a new section the following:—

"In the government of the Philippine Islands no person vested with legislative powers shall ever exercise the executive or judicial powers, or either of them; no person vested with executive powers shall ever exercise the legislative or judicial powers, or either of them; no person vested with judicial powers shall ever exercise the legislative or executive powers, or either of them; to the end that it may be a government of laws and not of men."

"*The Presiding Officer*: The question is on the amendment of the Senator from Massachusetts [Mr. Hoar] to the amendment of the committee.

"Mr. Jones, of Arkansas, and Mr. Pettus called for the yeas and nays."

"The yeas and nays were ordered and the Secretary proceeded to call the roll."

And even this last principle of Constitutional liberty was slain. It was *rejected*, by a vote of forty-three to twenty-six: not voting, nineteen.

See the whole account in *Congressional Record* dated Wednesday, Feb. 27, 1901.

As already stated, the next day the House of Representatives passed this legislation, as it came from the Senate, without any change whatever. And since it was all done at the demand of the President, of course it was all approved by him when it came before him to be signed. And thus the government of the United States has, in principle,—and for the Philippines in practice,—deliberately and expressly repudiated every principle of its Constitution as a republican government. Not a single item, nor even an iota, of the principle of republican or Constitutional government remains.

"The Nation's Promise Broken."

As the foregoing article was being put in type for this paper, we received the June 13 issue of the *New York Independent*, which, under the heading here given, speaks of the course of this nation in the Cuban matter. The *Independent* has been heretofore a staunch defender of the foreign policy of our government in reference to Cuba, but now it gives up its defense, and speaks of the latest action in this matter as follows, which is in exact accord with the ideas set forth above:—

When we consider the present attitude of the government at Washington toward Cuba, how far away in the dim past seem to be those resolutions, now only three years old, by which the American Congress solemnly declared:—

"The United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction, or control over said island, except for the pacification

thereof, and asserts its determination, when that is accomplished, to leave the government and control of the island to its people."

The island having been completely pacified, and municipal elections having been held in all its provinces, without the slightest disorder, its people were directed to make a constitution, and to provide for setting up a government on the foundation thus created. They were also directed to provide, in connection with this constitution, for "relations with the United States;" which they proceeded to do, supposing that these relations were to be such as should exist between two independent and friendly republics. Suddenly and without warning, also without the politeness of civilized diplomacy, they were informed, at what they believed to be the end of their task of making a constitution, that this vague phrase in the order included a long list of conditions and concessions which they must approve—the list soon thereafter set forth in the memorable Platt amendment.

They were surprised and offended. Some of the conditions they were willing to accept; others they regarded with distrust and aversion. After much debate, their convention sent to Washington a delegation to ascertain our interpretation of the conditions imposed, and to suggest some modification of them. The visitors learned that the text of the amendment could be changed only by Congress; but the several conditions were interpreted and explained to them, so far as this could be done by executive officers not exercising the powers of the Supreme Court.

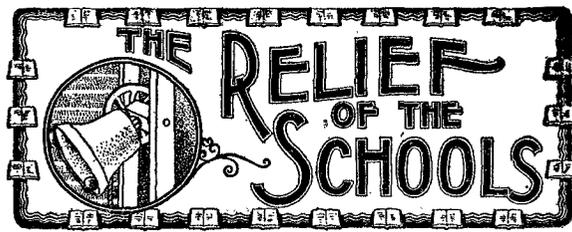
Their report concerning these interpretations and explanations was sufficiently reassuring to induce a bare majority of the convention to vote for the acceptance of the entire list of conditions, almost exactly in the language of the amendment, although, it should be remembered, a statement of the conditions "substantially" in agreement with the amendment would have been compliance with the act of Congress. But, to remove distrust, and to gain needed votes that were hanging in the balance, and to defend their own course before the people, the supporters of the amendment attached to some of its clauses statements of the interpretations and explanations given to the commission in Washington. They also added a letter of explanation written by Senator Platt, who merely said that acceptance of the amendment would not establish a protectorate over Cuba nor compromise the sovereignty of the Cuban people, "its well-defined purpose" being "to secure and safeguard Cuban independence."

These added explanations, which may not have been reported with perfect accuracy by Cubans not familiar with the English language, do not bind our government to the interpretations which they set forth. An authoritative interpretation of the several clauses can be made only by our Supreme Court, as the Cuban delegates probably know. If there was an agreement, however, that neither the explanation nor the letter should be made public, either in connection with the constitution or otherwise, the Cuban delegates have violated that code of honor to which they profess to be intensely loyal. Still we cannot see why their use of the explanations or of the Platt letter—the publication of which the Senator cannot reasonably deplore—should cause our government to reject their acceptance of the amendment.

This is what the government at Washington has done. It has said to the Cuban Convention and the Cuban people, as we are informed, that they must accept the amendment *verbatim*, without attempted interpretation by appendix or footnote, before the United States will permit them to proceed with their plans for setting up a government of their own. It has said to them that their acceptance is not a compliance with the law of Congress, although they have not taken advantage of the word "substantially" in the law, but have consented to append to their constitution every one of those conditions and requirements, including the clauses about intervention and concerning those three or four naval stations that are to be used for the maintenance of Cuban inde-

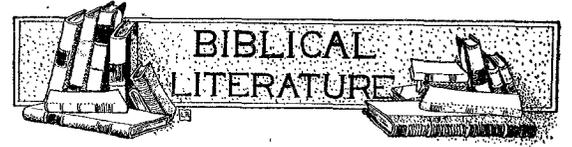
pendence. It has also said to them that until they shall have complied with this ultimatum, the American troops shall not be withdrawn from the island. And to any expression of hope that the new Congress may soften the conditions of the law, there is the response, made unofficially but with distinctness, that failure to obey the mandate now will cause the imposition of even more severe conditions by Congress at the coming session. All this—with the persuasive eloquence of the highwayman.

And so the resolutions of 1898 seem very far away in the dim past, although they are only three years old. The solemn promise given in them has been broken, and the cynics of the Old World jeer at us when they talk or write about it. The breaking of it was begun when a weary Congress, to avoid an extra session, gave to the President in the Platt amendment the instructions suggested by himself. It would not have been completed if our government had accepted from the Cuban Convention what was substantially a full compliance with the conditions imposed, although the action of the consenting majority was not wholly free from indications of duress. But the promise was repudiated when our government said: "You shall have no government of your own until you have undertaken to give us these naval stations, and the right to intervene, in the exact words of our demand, without adding an appendix or footnote containing any statement of our own as to the unselfish and benevolent character of our designs." Probably the Cubans will yield under such coercion, but the stain upon the honor of the United States cannot be effaced by their unwilling submission. It can be wiped out only by the repeal of the Platt amendment, followed by an expression of the purpose of the United States to take from the Cuban people only such privileges or concessions as they will freely grant, either without compensation or in honorable exchange for something which they desire.



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

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Mrs. Cal Demint...	1.00	J. O. Culver.....	1.00
Mrs. H. J. Foster...	1.00	Antoine Wery.....	1.00
Mrs. C. B. Porter...	5.00	J. F. Mattison.....	1.00
Mrs. Martha Chipman	1.00	G. H. Boyd.....	1.00
Miss Minnie Rice...	1.00	M. G. Glass.....	1.00
T. B. Cowgill.....	5.00	Mr. and Mrs. D.	
M. H. Johnston.....	1.00	Akins.....	1.50
J. J. Davenport....	1.00	Mrs. N. A. Johnson	1.00
Mrs. Mary V. Luther	1.00	Mrs. Ella Chaffee...	1.00
J. Garrison.....	1.00	Eliza Parish.....	1.00
Emery Southworth..	1.00	Martha M. Norton..	1.00
L. R. Flint.....	5.00	A sister.....	1.00
Mrs. B. M. Cochwane	1.00	A friend.....	.50
Mrs. Ida E. Lawson.	5.00	Sarah Parrott.....	5.00
C. H. Wolcott.....	1.00	E. Warren Fraits...	3.00
Gust Larson.....	10.00	A friend.....	1.00
Emily Shirley.....	1.00	W. H. and L. M.	
		Gassett.....	2.00



METHODS OF HIGHER CRITICISM.

IN studying the book of Genesis, the "higher critics" claim to have discovered three sources from which the book has been compiled. Their manner of looking at it is like this: In one verse, for instance, the author, in speaking of God, uses the Hebrew word "Jahweh;" a little way from this, perhaps, God will be designated by the Hebrew word "El Shaddai;" and farther on, He is called by the Hebrew title "Elohim," as in Gen. 17:1-3: "And when Abram was ninety years old and nine, Jahweh appeared to Abram, and said unto him, I am El Shaddai; walk before me, and be thou perfect. . . . And Abram fell on his face: and Elohim talked with him, saying."

Now the critics have decided that one writer did not call God by three different names, but that three men must have written three accounts of this event, and afterward three accounts were all placed together by a fourth person, to make the complete narrative. But this is but an example of their view of the entire book of Genesis.

Those portions of Genesis which contain the word "Jaweh" they claim were written by one whom, for want of a better name, they call the Jahwist; those portions containing the word "Elohim" were written by the Elohist; and those containing the word "El Shaddai" were written by the priest.

Besides the names of the Supreme Being, there are, they say, other finger-marks of these three different writers; but this one basis of division is sufficient, and the one upon which nearly all of them are in agreement.

But such a principle of criticism will not stay within bounds. Some may say, "It matters not who wrote it; so long as it is the truth, it is from God." But a principle either of truth or error is sure, like a seed, to develop, and as it does so, it shows its true quality and tendency.

Having criticised those parts of the Bible which are called historical, they attack even the signed epistles of the apostle Paul himself; in fact, say they, not more than four of these epistles were written by him. "The writer of Hebrews was not only not St. Paul, but not even a disciple of St. Paul." Even the genuineness of the Epistle of Paul to the Galatians has been attacked by some of the most radical of the higher critics, and here is an example of some of their logic: "The inviting of attention to the large letters in which Paul writes [Gal. 6:11] is a manifest attempt to palm off the epistle as Pauline." Even the milder of the critics are in some doubt as to whether Paul wrote the book of Ephesians. They compare one part of the epistle with another, and then affirm that the last part could not have been written by the author of the first part, because the words, style, and theme are different. "So the Epistle to the Ephesians could not have been written by the author of the one to the Romans, because the character of Christ is treated with a more majestic sweetness in Ephesians than in Romans."

As to the quality of this sort of criticism, I quote the good words of Bishop Warren: "I wish to emphatically declare that the methods of this so-called higher criticism, applied to any writings, would discredit their genuineness. . . . The same treatment, applied to a letter from a husband, would show that no one person ever wrote it all."

"Notice how clear the demonstration is. The first part is terse, businesslike, deals with railroads, times of departure and arrival, questions of health, sleep, etc. You therein see the man's turn of mind. He is practical, solid, exact, unemotional.

"But the last of the letter is by some one else, and altogether different. It is affectionate, poetic, outrageously exaggerative; talks like a lover, of an impossible number of kisses; says he cannot bear to

be away, when evidently he does bear it, or else how would he live to write it?

"You see clearly that two men wrote the letter: one a lover, and the other only a husband. Ah, some women know it is possible to have a husband and a lover in one man. But to critics every man is wooden; in great variety it is true; some of heart wood and some of sap wood; some of pine, easy to flash into flame; some of oak; some of mahogany, and some of upas. But they never mix woods.

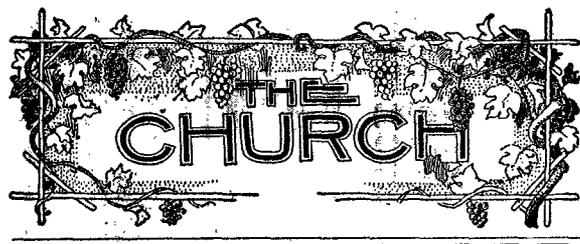
"That is not our idea of man. He is complex,—a lover and a mathematician in one; a poet and a man of business like Tennyson; a warrior and a statesman, like Washington; a hard fighter and deeply religious, like Stonewall Jackson; nay, a little, a great deal, of all in every ideal man.

"Then, too, these critics allow no man to have a different purpose at different times. We think at one time a man might expound the law to the Romans, and four years after might expound grace to the Ephesians. They allow no room for a man to grow in the knowledge and love of God. The stupendous views of Christ, and of the possible glory of man, highest in language or thought, may have come to Paul in the interval after Romans was written. Christians believe in growth as rapid and a revelation as lofty as that in one who goes on from grace to grace and glory to glory."

And so higher criticism runs itself into absurdities. And this is our third and last argument against the higher criticism, so called.

And so the faithful hearer of the word of God must reject higher criticism; first, because it attempts to weaken the authority of the one only standard of truth by striking a blow at its divine origin; second, it exalts human judgment to be the only standard of belief, and thus in these two steps dethrones the standard of truth and exalts human judgment in its place; but third, its methods when fairly tried, in any line of investigation, lead to such matter-of-fact absurdities as to forfeit for it all warrant of acceptance.

L. A. REED.



SUPPORT OF THE MINISTRY.

"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.

As already stated, the action taken by our people in 1853 to send forth only approved ministers resulted in *unity* among the believers. With this unity came also increased zeal to bear the truth to others. At the same time there was, on the part of the people, an increased desire to hear the truth. In the summer of 1854 Seventh-day Adventists first began to use large tents in which to hold meetings. It was a rare thing in those days to see tents used for such purposes, consequently crowds of people came to the tent-meetings.

This increased interest in the message called for ministers who could devote their whole time to the gospel work. This they could not do without some means of support besides their own hand labor. No system of finance had yet been established, so no salaries were then held out for their encouragement. In 1851 the following Testimony respecting laborers was given: "They will have to go out by faith, trusting in Him who has called them to His work, and He will open the way before them, as far as it will be for their good and His glory. Jesus, the great teacher and pattern, had not where to lay His head. His life was one of toil, sorrow, and suffering; He then gave himself for us. Those

who, in Christ's stead, beseech souls to be reconciled to God, and who hope to reign with Christ in glory, must expect to be partakers of His sufferings here."—*Experience and Views*, page 54.

At this time ways were suggested how the believers might financially aid in the Lord's cause: "All those who are indulging self by using the filthy weed tobacco, should lay it aside, and put their means to a better use. Those make a sacrifice who deprive themselves of some gratification, and take the means they formerly used to gratify the appetite, and put it into the treasury of the Lord. . . . If all would study to be more economical in their articles of dress, depriving themselves of some things which are not actually necessary, and should lay aside such needless and injurious things as tea and coffee, giving to the cause what these cost, they would receive more blessing here, and a reward in heaven."—*Id.*, page 35.

This instruction, for a time, led to quite liberal contributions of money; but some of the self-sent laborers abused these liberalities. The Testimony said of this class: "A bad example has been set by some in accepting large donations, and not giving the least caution to those who had means not to use it too freely and carelessly. . . . Those who had means were thrown into great perplexity. . . . Others have been affected by these things, and have not felt the need of economy, of denying themselves, and putting into the treasury of the Lord."—*Testimony of June 2, 1853*.

In the same communication we read that "friends of the cause of present truth have been raised up, who have watched for opportunity to do good with their means. Some have handed out too freely, to the injury of the receiver. For about two years I have been shown more relative to a careless and too free use of the Lord's money, than a lack of it."

As *order* was established in the ministry, separating from the body those who had abused the liberalities of the brethren, confidence in the work was fully restored. When calls were made for money to purchase tents, for tent-meetings and laborers' expenses, for a power press and engine, for a book fund, etc., there were liberal responses. The work advanced so rapidly that at the close of 1857 the number of Seventh-day Adventists had doubled, and the office property of the Review and Herald had increased from seven hundred to five thousand dollars.

This in kind seemed like the zeal and enthusiasm of Israel in the wilderness, at the time of the building of the tabernacle, when their gifts which they brought "was sufficient for all the work to make it, and too much." Ex. 36: 7. When this structure was erected, there would be a continual expense for the general offerings of the tabernacle, and for the support of those who gave themselves entirely to the service; so the Lord introduced to them His *plan* for securing means for this purpose.

Satan was displeased to see the cause flourish as order was being established, so he called a council of his angels to devise a plan to hinder the work. In "Spiritual Gifts," Vol. I, 1858, we find the following: "I saw that Satan bade his angels lay their snares especially for those who are looking for Christ's second appearing, and keeping all the commandments of God. . . . Said he, 'The sect of Sabbath-keepers we hate; they are continually working against us, and taking from us our subjects to keep the hated law of God. Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have strength. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may idolize it. We must keep in our ranks all the means of which we can gain control. The more means the followers of Christ devote to His service, the more will they injure our kingdom by getting our subjects. . . . Present every plausible

excuse to those who have means, lest they hand it out. Control the money matters if you can, and drive their ministers to want and distress. This will weaken their courage and zeal. Battle every inch of ground. Make covetousness the leading trait in their character.'"

This testimony explained to us some things that hitherto seemed strange. Why the zeal and liberality of our people from 1853 to 1855 should drop to such a low ebb in 1856 and 1857 that even many in the ministry were being driven to hand labor for their own support was a question hard to solve.

A Testimony in Vol. I shows the outward working of Satan's plan, where it says of some professed Sabbath-keepers: "They make self and self-interest first, and then they do for the cause what they think they can as well as not. Such a sacrifice, I saw, is lame, and not accepted of God. All should be interested to do their utmost to advance the cause. I saw that those who have no property, but have strength of body, are accountable to God for their strength. They should be diligent in business and fervent in spirit; they should not leave those that have possessions to do all the sacrificing. I saw that they can sacrifice, and that it is their duty to do so, as well as those who have property. But often those that have no possessions do not realize that they can deny themselves in many ways, can lay out less upon their bodies, and to gratify their tastes and appetites, and find much to spare for the cause, and thus lay up a treasure in heaven.

"Selfishness and covetousness can be overcome . . . by laying all their possessions upon the altar of God. And when they see where means are needed to advance the cause of truth and to help the widow, the fatherless, and afflicted, they should give cheerfully, and thus lay up treasure in heaven."—*Pages 115, 142*.

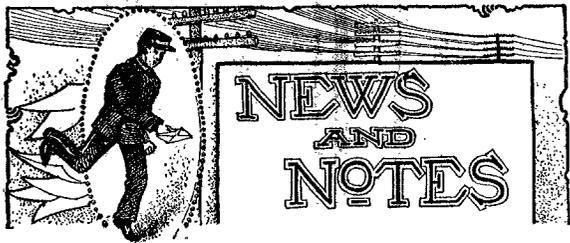
This lack of liberality on the part of our people went to a low ebb in the winter of 1857-58. At this time the following Testimony was given, directing us to search the Scriptures, for therein a plan is given for the support of the work,—a *plan* which our people should adopt: "The least that has been required of Christians in past days, is to possess a spirit of liberality, and to consecrate to the Lord a portion of all their increase. Every true Christian has considered this a privilege, but some who have borne the name only, have considered this a task; the grace and love of God had never wrought in them the good work, or they would gladly have advanced the cause of their Redeemer. But Christians who are living in the last days, and who are waiting for their Lord, are required to do even more than this. God requires them to sacrifice.

"I was pointed back to the days of the apostles, and saw that God laid the plan by the descent of His Holy Spirit, and that by the gift of prophecy He counseled His people in regard to a system of benevolence. All were to share in this work of imparting of their carnal things to those who ministered unto them in spiritual things."—*Id.*, pages 170, 190.

In the month of April, 1858, a Bible class was conducted by Elder J. N. Andrews, in Battle Creek, Mich. Its object was to learn what the Scriptures teach concerning the support of the gospel ministry, and resulted in developing the "plan of systematic benevolence, on the tithing principle."

The next year the Testimony on this subject was as follows: "God is well pleased with the efforts of His people in trying to move with system and order in His work on earth. . . . God is leading His people in the *plan* of systematic benevolence, and this is one of the very points to which God is bringing up His people which will cut the closest with some. With them this cuts off the right arm, and plucks out the right eye, while to others it is a great relief. To noble, generous souls the demands upon them seem very small, and they cannot be content to do so little."—*Id.*, page 191.

J. N. LOUGHBOROUGH.



— Viscount Katsura has organized a new Japanese Cabinet.

— Parliamentary elections are now in progress in Holland.

— A cadet at the Naval Academy, Annapolis, Md., was recently dismissed for hazing.

— The Portland gold mine, Cripple Creek, Colo., has been sold to a London firm for \$21,000,000.

— The commonwealth of Australia is seriously contemplating the undertaking of its own coinage.

— Over thirty miners of Port Royal, Pa., are confined in a burning mine at that place. They cannot be rescued.

— During the past eleven months 40,000 names have been added to the pension rolls of the United States government.

— The number of bubonic plague cases at Cape Town, South Africa, averages ten a day, and many Europeans are leaving the place.

— Captain Blackburn started the 9th inst., on his transatlantic trip, from Gloucester, Mass., in his twenty-five-foot sloop "The Great Republic."

— A Belfast, Ireland, mob recently hooted a Corpus Christi procession of 8,000 persons, in that city. Many persons were injured in the riot.

— It is rumored that Mr. Cortelyou, secretary to President McKinley, will succeed Charles Emory Smith as postmaster-general of the United States.

— Queen Wilhelmina, of Holland, recently made an appeal to Emperor William, of Germany, for him to make use of his influence, to end the war in South Africa.

— The steamship "Assyrian," of the Leyland Line, ran ashore off Cape Race, Newfoundland, the 6th inst., and in all probability will be a total loss. No lives were lost.

— The United States has asked the Powers to "submit the present issues at Peking [China] over the indemnity propositions, to the arbitration of The Hague tribunal."

— The discussion of the Algerian question in the French Chamber of Deputies, on the 14th inst., led to a riot. Troops were obliged to come in and eject members of the opposition, for denouncing the government.

— According to London papers, "Christian science is all the vogue among people of wealth and fashion in England, particularly in the metropolis and the two ancient university towns" of Cambridge and Oxford.

— Now that the Turkish government has just paid to the French embassy 20,000 pounds, "the balance of the compensation demanded for French losses during Armenian massacres," the United States is making another strenuous effort to obtain its indemnity.

— There are 3,828 millionaires in the United States. These men own \$16,000,000,000 of the \$81,750,000,000 at which the entire property of the United States is valued. In short, one person out of every 20,000 controls about one fifth of the wealth of this nation.

— Sir Walter Besant, the noted author, died at London, the 9th inst., at noon. His death was caused by internal gout, aggravated by spasmodic attacks of asthma. He was born Aug. 14, 1836, at Portsmouth, England, the birthplace of Charles Dickens. He was a friend of the poor.

— Chinese dispatches, based upon an imperial edict, state that "owing to the hot weather and the advanced age of the empress dowager, the return of the court to Peking has been postponed to September 1, which astrologers announce to be a lucky day on which to begin a journey."

— Judge Tuthill, of the Chicago juvenile court, has "decided to commit to public institutions for medical treatment in cases of serious illness, children whose parents place them under faith-cure treatment. He distinguishes between children and adults, holding that while adults are at liberty to choose their own modes of cure, children are entitled to the kind of medical service which they need, according to generally accepted notions."

— The Filipinos still keep up the fight against the Americans.

— Anarchist uprisings are rife at Barcelona and other Spanish cities.

— It takes \$300,000,000 per annum to support the churches of the United States.

— Germany and Holland will together lay a new cable to the Dutch East Indies.

— Cyclones, wind, and electric storms are sweeping over the land and doing great damage.

— Edward VII has decreed that all divorced women must be excluded from court functions.

— China is preparing bonds for the payment of the great indemnity demanded of her by the Powers.

— Five French fishing boats in Iceland waters are given up as lost. Number of men in the various crews, 117.

— During the month of May there died among the British troops in South Africa twenty-five officers and 709 men.

— Dispatches from Peking state that fifteen Roman Catholic priests have been recently massacred in southern Mongolia. That means more trouble for poor China.

— Robert Buchanan, author, poet, and dramatist, died at London, the 10th inst., in the morning. He was born Aug. 18, 1841, in Scotland. He was a severe chastiser of immoral literature.

— New York dispatches state that the rector of St. Andrew's Roman Catholic church, of that city, has begun "a series of services for newspaper men, which are held at 2:30 in the morning. At one service 700 men were present, including telegraph operators and post-office employees, as well as journalists."

— The National Cash Register Company, Dayton, Ohio, has re-opened its plant, the molders' union having yielded and given up their strike, which was based upon "the refusal of the company to reinstate five molders who had been discharged because there was nothing for them to do." Over 2,000 persons are employed in that model factory.

— It was certainly a great compliment to the troops of the United States in China, when 5,600 residents of Peking petitioned General Chaffee to keep his troops in that city. In the words of the *Episcopal Recorder*, "That the people of a country, entirely loyal to that country, should petition an invading army to remain in it, is something new in history."

— John Wanamaker recently bid \$2,500,000 for the street railway franchises of Philadelphia. This he did simply to show the folly of the contemplated gift of these valuable privileges to private concerns, on the part of the city council. Mr. Wanamaker does not want the franchise, but he says it is worth much more than the \$2,500,000 he offers, in order to open the eyes of the people.

— Fear of annexation to the United States led the Cubans to accept, on the 12th inst., the Platt amendment "just as it stands." It has therefore been added to the Cuban Constitution, by the Cuban Constitutional Convention, the vote being sixteen to eleven. The dispatches state that "many Spaniards, Cubans, and Americans hoped that the amendment would be rejected, and thus, perhaps, annexation would come about. This thought weighed powerfully with the convention." But suppose annexation comes anyway?

— Governor Odell, of New York, reviewed the Brooklyn Sunday-school parade on the 6th inst., 20,000 children being in the ranks, in twenty divisions. No Roman Catholic children were in the parade, while the Hebrew children were represented by a delegation. Commenting upon the event, the *Springfield Republican* says: "The propriety of the official presence of the governor on such an occasion, must rest on the future citizenship of the children, and is a recognition of the value of religious teaching in that citizenship." It further characterizes the function as "a rather curious link between Church and State."

— The police of Paris, France, have just delivered from an incarceration of twenty-five years in the house of her mother, Mlle. Blanche Monnier. The girl fell in love with a poor lawyer, twenty-five years ago, and for that reason was confined by her mother to her room. When discovered by the police, she was "shut up in a room, in darkness, lying on a mattress, stark naked, and so emaciated that she appeared to be a living skeleton. The room was covered with filth, bones, refuse, food, worms, rats, and all kinds of vermin." The unfortunate woman had partially lost her reason, but is now improving. The wretched mother died in her cell, immediately after her arrest.

— A recent fire destroyed 652 houses in Brest, Poland.

— Disease is killing more British soldiers in South Africa than are the Boers.

— According to the recent British census, the rate of Irish emigration is less than one half that of 1883.

— William H. Newman, president of the Lake Shore Railroad, was recently elected president of the New York Central.

— The next thing in order for the Cubans is the enactment of an electoral law, and the election of a president and a congress.

— Great Britain will hereafter send her Boer prisoners to Bermuda, the governor of that island having been notified that 900 of them would arrive about July 3.

— Italian dispatches state that "peasants in the provinces of Messina, Catania, and Syracuse, are in revolt, and strikes are extending everywhere in southern Italy."

— A Chicago association has been formed for the purpose of erecting "a \$100,000 temple to the memory of Robert G. Ingersoll," and to "perpetuate his teachings."

— The new United States battle-ship "Illinois" proves itself the swiftest war-ship in the navy, its average sustained speed on its trial trip being 17.31 nautical miles an hour.

— The Philippine Commission has decided that "native jurists are unsatisfactory," and that "places on the bench shall be filled by appointment from the United States." The Manila lawyers protest against this action.

— The Turkish sultan has once more promised to pay the American claims. It is difficult to keep track of the number of times the United States has endeavored to collect its indemnity from "the unutterable Turk."

— The United States will not send its minister to Venezuela "until there is a change in the attitude of the government of that country." A *chargé d'affaires* will, in the meantime, look after the interests of this country there.

— The mayor of Madrid, Spain, has issued an order that "all inebriates arrested for drunkenness on the second offense shall have their hair and beards cut off once every four weeks, as a mark of disgrace and punishment."

— And now it is the turn of the Swiss people to be afraid of J. Pierpont Morgan, the American millionaire; for it is reported that he contemplates the formation in the United States of "a watch trust to stop the importation of Swiss watches and materials."

— Mrs. Florence Maybrick, the rich American prisoner in London, England, who has tried so long to be released from the alleged charge of murdering her husband, is still in prison. It is hard to get out of the clutches of British justice (or possibly in this case, injustice).

— As the result of British machinations, "the proposed Russian loan of from 15,000,000 to 20,000,000 rubles to Persia, has fallen through, because the shah would not give the required security and grant the privileges requested in south Persia." But Russia will get Persia, in spite of this seeming balk.

— Count Romanones, the Spanish minister of education, has "asserted the freedom of scientific research, and condemned the doctrine of the obscurantist syllabus of Pope Pius IX, that liberalism is sin." He holds that such ideas "darken the glory of science by the shadow of fanatic zeal," and declares that, so long as he holds his present office, "scholarship shall be independent and research free."

— President McKinley declines a third presidential term, in the following words sent from the White House the 10th inst.: "I regret that the suggestion of a third term has been made. I doubt whether I am called upon to give it notice. But there are now questions of the gravest importance before the administration and the country, and their just consideration should not be prejudiced in the public mind by even the suspicion of the thought of a third term. In view, therefore, of the reiteration of the suggestion of it, I will say now, once for all, expressing a long-settled conviction, that I not only am not and will not be a candidate for a third term, but would not accept a nomination for it if it were tendered me. My only ambition is to serve through my second term to the acceptance of my countrymen, whose generous confidence I so deeply appreciate, and then, with them, to do my duty in the ranks of private citizenship." But other American pledges, even those of Congress, are easily broken nowadays.



**CONFEDERATE VETERANS' REUNION
AT MEMPHIS.**

THE following is the report from the Confederate Reunion at Memphis, promised last week:—

In harmony with the action of the General Conference that we make an effort to place our literature in the hands of those attending the Confederate Veterans' Reunion at Memphis, Tenn., May 28-30, we did what we could with the limited means and time at our command. There seemed to be a misunderstanding as to who would be responsible for the means to carry forward the work, and by the time the matter was settled, it was too late to carry out our first plan; but when we learned that literature had been sent there by the I. R. L. A. and our publishing houses, for distribution at this time, we at once made arrangements for its circulation, by sending Brother Burrow to take charge of the work. I take the liberty to send for publication the letter he has since written to me, as it will be of interest to those who contributed for this special work. W. J. STONE.

Here follows the letter:—

DEAR BROTHER STONE: The Reunion of the Confederate Veterans is past, and I will write you a few lines regarding our work of distributing literature.

At first there was some confusion, as the literature had been sent to different persons, and by different conveyances, but we finally succeeded in getting it all together at our church on Johnson Avenue, and called a meeting to plan the work. We secured several thousand large envelopes, and had printed on them in large type the following: "The Last Great Reunion. A Word of Consolation to Confederate Veterans. Carry Home. Read and Preserve." We placed our literature in these envelopes, and began work. Every one seemed to catch the idea, and many would say, "I want to be there;" "God bless you, my brother," etc. The handing out of this literature was a rich experience to me. Never before had I seen people so eager to get the gospel. The literature was distributed largely among the officers and soldiers. Many of them folded the envelope and put it in their pocket; others carried it in their hands for hours. Although the ground was covered with advertisements, I saw only two packages of our literature on the ground, and they were picked up.

I was asked a number of times to what church I belonged, and on being informed, only in one case did it seem to make any difference.

It was indeed an opportune time to place our literature in the homes of thousands of people, and eternity alone can tell the good that will be accomplished. The Memphis brethren and sisters; Brother Callicott, of Lane; and Brother Thweatt, of Columbia, helped us nobly in the work, and the blessing received from the experience seemed to repay all for the effort put forth. We were glad that we could have a part in this work.

W. R. BURROW.

**WORK AT THE CONFEDERATE REUNION
AT MEMPHIS.**

As all the readers of the REVIEW know, plans were laid at the late General Conference for an extensive work on the occasion of the Reunion of Confederate Veterans at Memphis, May 28-30.

Circumstances made it necessary to change the original plan somewhat, and at one time it seemed that nothing whatever could be done. But a few days before the reunion, the committee in Nashville arranged with the Tennessee River Conference to have Brother W. R. Burrow go to Memphis to take charge of the work of distributing literature provided by the Review and Herald, the Religious Liberty Association, and the Southern Publishing Company. The Pacific Press would have sent literature also, had there been time.

Brother Burrow writes thus of the work done:—
"On each paper and tract we stamped the ad-

dress of the Nashville office, with the words, 'Correspondence solicited.'

"I do not think I ever saw literature taken so eagerly by any people as was this by these old soldiers. We handed out three thousand packages, each of which was accompanied with a personal request that the matter be read; and we were met many times with a friendly tap on the shoulder, and a greeting something like this: 'God bless you. Go ahead, you are in a good work.'

"Many, as they read the words, 'The last great reunion,' would smile and say, 'I am going to be there.' All seemed to catch the idea at once.

"Out of the three thousand packages, I saw only two thrown away, and these were immediately picked up by soldiers. This literature went into many homes all over the South, and eternity alone can tell the results.

"This was a rich experience for the church and for myself. The Memphis brethren and sisters helped most nobly. Brother Callicott, from Lane, also assisted, and seemed thankful for the privilege."

I am sure that this good report will cheer many hearts, and that many prayers will go up to our Heavenly Father that His blessing may attend the reading of the literature, as it certainly did its distribution. It is God who must give the increase.

C. P. BOLLMAN.

HUNGRY FOR THE TRUTH.

We left Mendon, Mich., for Render, Ky., Sunday evening, May 26, arriving here the 27th inst., at 10 P. M. The next evening we held a meeting in the Baptist church, and had an attentive congregation. The next evening we held a meeting in the schoolhouse, as another man was to have the church. To our surprise, all the people came to our meeting, and the man who was to speak in the church came over to our service, also.

We pitched our tent, seated it, and the first night it was filled; and it is just so every night. Sunday night, June 2, the tent would not hold all who came, and many stood on the outside. Truly, this people are hungry for the truth. My prayer is that the Lord will fill me and them with His Holy Spirit. A man and his wife who live nearly eight miles from here are staying with friends at this place, so they can learn the truth. They say they are convinced. At the close of our meeting last night, a woman pleaded for us to come with our tent to the town where she lives, about twelve miles away. She said she wanted to learn the truth. I gave her some reading-matter and promised to call on her. We are receiving more calls than we can fill.

If many of the brethren in Michigan would come and live out the truth in this needy field, God would bless them. The time has fully come for God's people to proclaim this message, thus hastening the coming of the Lord. Brethren, do you believe the message? if so, why not go to work and prepare to hear the "Well done" said unto you? We know the Lord's hand was in our coming to this place, and we ask you to remember this needy field with your prayers.

B. HAGLE.

A MEMORABLE OCCASION.

AFTER I sent my first report to the REVIEW, one of my married sisters decided to obey the Lord, and the next Sabbath I had the blessed privilege of baptizing her. The wife of one of the brethren who had kept the Sabbath for some time was also taken into full membership. The next Monday I said Good by to the folks at home, and came to South Russell, N. Y., where Mrs. Town's people live. Thursday I received a letter from my sister who was baptized, asking me to return, as her husband had decided to follow the Lord, and wished to be baptized. After my arrival there, on Friday, another man and his wife, who had been under conviction, decided to yield, and on Sabbath these two and my brother-in-law were buried with their Lord in baptism. My only brother, who had been baptized by the Methodists, also took his stand with us, and united with the church. I was indeed grateful for the privilege of going down into the water

three Sabbaths in succession with these dear souls who had died to the world, and desired to be buried with our Lord in baptism. Six, in all, were baptized, and eleven united with the church, seven of whom belong to my father's family.

The evening before I left, we celebrated the ordinances of the Lord's house. It was a blessed season. Every member present took part. The social meeting which followed was one of the best I ever attended. Like the apostle Paul, we continued our meeting until midnight, ready to depart on the morrow; and at break of day, we took our final leave. Thus ended the pleasantest and most profitable visit home that I ever made. May the Lord keep these dear souls faithful to Him until we meet in that land where we shall never say Good by.
N. Z. TOWN.

THE UPPER COLUMBIA CAMP-MEETING

was but a continuation of the good work, the good spirit, and blessing that began in General Conference, and continued in the Indianapolis meeting shortly following. The blessing of the Lord and the light of His truth were made manifest from the first. The laborers present from outside the Conference were Sister E. G. White, Elders W. C. White and W. T. Knox, and Brother H. H. Hall, and the writer. Brother and Sister White left for the North Pacific camp-meeting, on the Thursday before the meeting closed. The others remained to the end, Sunday evening, May 26.

The first Sabbath, in the afternoon, at the close of a sermon by Sister White, when a call was made for those who would give themselves wholly to the service of the Lord, the whole congregation moved like a tide. Since it was manifestly impossible to have them come forward, the ministers went into the congregation and helped all who needed help or instruction in the way of the Lord. It was a blessed day altogether.

Sunday was again a good day. There were many of the people of the town and community present, and they took a deep interest in the services and in the truths presented. Good impressions were made, which continued throughout the meeting.

In conducting the business of the Conference, a whole day was devoted to some particular branch of the great work of the Third Angel's Message.

Monday was devoted to the medical missionary work. It began in the early morning meeting, and was continued through the meetings of the whole forenoon, Sister White speaking on the subject at 3 P. M., and the writer in the evening. Tuesday was devoted to the educational work; Wednesday and Thursday to the Conference work, as such; and Friday to Conference and the publishing work.

In this way the business meetings were full of blessing, and were just as spiritual and devotional as definite devotional meetings usually are. Indeed, no distinction could be discerned between the business meetings and the devotional meetings, or even the meetings on the Sabbath: all were spiritual and devotional, instructive and blessed.

Thus also, from the beginning, there was a steady growth and deepening of interest and blessedness, which culminated in a triumphant day the last Sabbath of the meeting.

The business of the Conference, in every meeting, was done by the people themselves. They were glad to know that they themselves are the Conference; that each one, so far as he is concerned, each in his place, is the cause; that in whatsoever comes to him to do, he is a worker in the cause; he is working to support the cause, and to make it a success. All went to their homes with this purpose at heart; and as surely as it is followed up, the cause will be prosperous not only in the home field, but in other parts of the earth. There will be abundance of money to supply all home demands, and also to send to supply the needs in desolate fields. This work was well begun in the Conference, in its deciding unanimously to support, for the coming Conference year, two workers in Natal, South Africa.

At the close of the last Sabbath of the meeting, Brother A. Schlotthauer was ordained to the gospel ministry. This will be a great help to the work among the Germans in this field.

The names of the brethren who were chosen to conduct the affairs of the Conference the coming year are as follows: President, A. J. Breed; Secretary, J. L. Kay; Treasurer, U. C. Tract Society. Executive Committee: A. J. Breed, E. L. Stewart, W. F. Martin, J. A. Holbrook, J. R. Leadworth, S. A. Anderson, A. Schlotthauer; State Canvassing Agent, M. F. Hill; Secretary of Tract and Missionary Society, J. A. L. Derby; Corresponding Secretary, Claude Conard; Secretary of Conference Sabbath-school Department, Daisy Afton. Sabbath-school Departmental Committee: W. F. Martin, I. C. Colcord, H. E. Hoyt, C. F. Knott, Daisy Afton.
ALONZO T. JONES.

HOW STUDENTS OF UNION COLLEGE GAVE THEMSELVES TO FOREIGN MISSIONS.

It was my privilege, some time ago, to place before the readers of the REVIEW an account of what the young people of Union College had accomplished through a tract and missionary society. But home missionary work faithfully performed must always lead to foreign missionary work. So now it will be my privilege to relate what a noble spirit was recently manifested by a public consecration of many students to foreign mission fields.

The tract and missionary society of the students had produced many satisfactory results. Letters had been received from persons who had accepted the truth by means of the reading sent out; we had heard from many persons, from the most eminent to the lowest, who had become interested through this means; and there was every reason to believe that there was being exerted a great, silent influence, whose results could not be definitely measured. And when the college year closed, though the reading-matter sent out had incurred a heavy expense, the expense had been paid, every cent being paid by the students.

But the noble spirit of missionary work and sacrifice thus enkindled was not to stop there. It was to lead the young people to consecrate their lives to wider fields. At the recent General Conference, one of the divisions into which the European field was separated was the Latin field. This division embraces those countries over which Catholicism so long held sway,—France, Spain, Italy, Belgium, and French Switzerland. The leading languages of this field are three: French, Spanish, and Italian. When I decided to respond to the invitation of the General Conference to labor in that field, immediately there arose an earnest desire to see some of these faithful young people co-laborers in that work. And why should it not be so? What fields having the truth established in them can exercise an influence more powerful than the European nations? How well can these home countries exercise an influence upon their great colonies now grown to nations! Here is France, containing forty-five million inhabitants, and leading behind her about one hundred and fifty millions of French-speaking people throughout the world. Spain has given her language to the great colonial nations of South America and to other lands. Here are excellent territories for which the young people while students can begin their preparations.

So on Thursday morning I requested all the student of the college and the school are determined any society, and all who were interested in these fields, to meet during a period of one hour in one of the lesser college chapels. They came, and the chapel was filled. The time was occupied by a talk upon foreign mission work, with special reference to the French and Spanish fields, and what the Spirit of Prophecy had to say concerning those fields. Then this call was made: "How many of those present, if God should open the way, would be willing to go to French and Spanish fields, and would show their willingness by studying French and Spanish in the college the coming year?" No response to the question was then called for; but a meeting was appointed for the following Sabbath, at six o'clock in the morning. In the meantime the young people were requested to think seriously over the matter, and to make it a subject of deliberate prayer. Then at the Sabbath morning meeting a response to the question would be called for.

An early morning meeting was unknown to the memory of the college or the villagers. But when the six o'clock hour of that beautiful Sabbath morning came, nearly the whole former assembly was again present. From the first, the Spirit of God was manifestly there. A short talk was given upon what the Lord had spoken concerning the French field, after which it was left with the students to speak out what was in their hearts. Then followed dedication to foreign missionary work. We have seen tender meetings among the students, but this was the deepest of all. Amid the tender feelings produced by the willingness to forego the ties of home and country, some spoke out their purpose to give themselves to foreign fields; many expressed their deep convictions over definite fields, and not a few said that since the last meeting their minds had been definitely led to the French and Spanish fields. Now the call was made. How many would show, by studying French and Spanish the coming year, their willingness and purpose to give themselves to those fields? How many do you think responded? Five?—No. Ten?—No. Twenty?—No. But fifty or sixty. And when we recognized among that number some of the brightest, the most prudent, and deeply consecrated students of the college, we praised God for the result.

We believe that this meeting was not one of transient enthusiasm. We know too well the soil

and its previous preparation. Moreover, the president of the college and the school are determined that, so far as they are concerned, these vows and this spirit shall be kept. A definite result must surely be expected. We shall see young people definitely preparing for these fields. Now will the brethren everywhere do what they can to have those fields entered? The needs of these fields were presented at the Minnesota camp-meeting, and in response a contribution of forty-two dollars was given. Also the Iowa camp-meeting responded by giving two hundred dollars to the French field. If the work is aggressively carried on in the Catholic-taught countries, money will be needed to sustain it. All others who may feel called to contribute to those fields are requested to send their gifts to the Foreign Mission treasurer at Battle Creek, Mich., to be placed at the credit of these fields.

B. G. WILKINSON.

UNION COLLEGE. Closing of a Prosperous Year.

THE tenth year, which was one of the most prosperous years in the history of Union College, closed with pleasant and appropriate exercises, May 27. Diplomas were awarded to thirty earnest young men and women who had completed courses of study from the English, German, and Scandinavian departments. This was the largest class ever graduated from the college.

While the exercises were simple in nature, they were made impressive by the earnest addresses that were given by those on the program, and because of the good spirit pervading the entire student body.

Although a few of our students made no profession of religion, or were not of our faith, yet during the entire twelve years of my connection with our educational work, I have not seen our young people do more earnest work, nor have I seen them filled with a greater desire to fit themselves for some place of usefulness in the cause of the Master.

ENROLLMENT.

During the first year four hundred and twenty-five students matriculated, and about one hundred others received instruction at the college, though they were not enrolled as had been the custom in the past, and as is now being planned for the future, thus making the total number receiving instruction in the college five hundred and twenty-five; or about the same as the entire enrollment for last year. The entire dormitory room of the college was occupied, and nearly one hundred students not living in College View were permitted to secure private boarding places. Arrangements have now been made with the sanitarium managers for rooms for about one hundred students in the building commonly known as North Hall, and next year all unmarried students will be required, as formerly, to room and board in the college dormitories.

FINANCIAL STATEMENT.

The financial condition of the school depends largely upon the number of students in attendance, especially is this so in regard to the running expenses, as these are practically all met from the tuition. For several years when the attendance was low, it was necessary to keep the expenses down to the lowest mark possible. This was done by making no improvements or repairs, adding nothing to equipments, and even withholding portions of the salaries. The large increase in the attendance during the last two years has greatly relieved the situation. All back salaries have been paid, some improvements have been made, and a number of needed repairs have been looked after. This has been a great help to the institution, and has given those in connection with it much courage for the future.

During the last year the old indebtedness has been reduced, through the sale of "Christ's Object Lessons," about seventeen thousand dollars.

INDUSTRIALS.

Some work is carried on in connection with the college. This is largely done by the students, for which they are paid from five to eight cents an hour, depending upon the character of the work done.

The college farm consists of about one hundred and fifty acres of good land. Besides this, about as much more is rented, and all under cultivation. The various grains and vegetables are raised, and readily marketed. During the last three years the proceeds from the farm have paid for all machinery, a large stock barn, ten horses, and a dairy herd of more than twenty cows. Profitable work is also carried on in the broom factory, printing office, college bakery, and sewing department.

CHARACTER OF COLLEGE WORK.

In all departments of the college it has been the aim to do thorough work. The courses of study

have been carefully outlined, and students have been kept busy at profitable work. High ideals have been kept before them, and they have been encouraged to plan their work with some definite object in view. This has greatly encouraged the young people, and they have been anxious to fit themselves for greater responsibilities in the Lord's work. It was a noticeable fact that a large number of the delegates to the late General Conference were former Union College students, and that one fourth of the foreign appointments was from the same number.

The college is generally recognized throughout the West as doing a high grade of work. This, combined with the religious instruction and the missionary spirit pervading all departments, tends to fit the students both intellectually and spiritually for the work of life. The last year has been marked in a special manner by a spirit of earnestness and fixed purpose on the part of the students, with a deeper interest than usual in social meetings, missionary societies, and Sabbath-school work.

IN CONCLUSION.

In severing my connection with the college, I take this opportunity to express my appreciation to the patrons of the school and to the students of the past, for the encouragement and assistance rendered. While the school is now enjoying a good degree of prosperity, there seems no reason why, under careful management, it should not continue to make advancement.

Elder L. A. Hoopes, former General Conference secretary, has been elected president of the college for the coming year, and all letters pertaining to the school should in the future be directed to him, at College View, Neb.

W. T. BLAND.



CAMP-MEETINGS FOR 1901.

EASTERN UNION CONFERENCE.

Quebec, Coaticook,	June	13-23
New England, Springfield, Mass.,	June	20-30
Vermont, Barre,	Aug. 22 to Sept.	2

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,	Aug.	23--
Tennessee River,	Sept.	9--
Alabama,	Sept.	20--
Florida,	Nov.	1--

LAKE UNION CONFERENCE.

Wisconsin, Grand Rapids,	June	12-23
Michigan, Alpena (local),	June	13-23
Michigan (State),	Aug.	15-25
Ontario, Toronto,	June 20 to July	1
Illinois, Kankakee,	Aug. 24 to Sept.	1
Indiana, Tipton,	Aug. 21 to Sept.	1

NORTHWESTERN UNION CONFERENCE.

Dakota, Sioux Falls, S. D.,	June	18-24
Manitoba, Morden,	June	21-30
Manitoba, Carberry,	July	5-14
S. Dakota, Custer (local),	July	16-23
Nebraska, Cambridge (local),	Aug.	13-20
Nebraska, Seward (State),	Sept.	3-16

SOUTHWESTERN UNION CONFERENCE.

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

GENERAL EUROPEAN CONFERENCE.

Sweden, Orebro,	June	20-30
Switzerland,	July	4-14
Germany, Friedensau,	July	18-28
British, London,	Aug.	2-12

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

GENERAL CONFERENCE COMMITTEE.

DEDICATION.

THE new church building at Ellsworth, Kan., will be dedicated Sunday, June 23, at 3 P. M. Service will begin Friday evening, and continue over the Sabbath and Sunday. A. R. OGDEN.

ONTARIO CAMP-MEETING.

THOSE coming to the Toronto camp-meeting, June 20 to July 1, should take Yonge Street cars from the depot to the corner of Yonge and Queen streets; get transfer tickets to the Dundas Street car-line, passing directly by the camp-ground, which is located in a beautiful grove near the corner of Dundas and Bloor streets. The ground near the Church Street car-line was given up for a valid reason. F. D. STARR.

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 thousand 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.

MT. VERNON (OHIO) ACADEMY CATALOGUE.

THE Calendar of Mt. Vernon (Ohio) Academy is now issued, and may be had by addressing Mt. Vernon Academy, Mt. Vernon, Ohio.

GENERAL MEETING AT CHARLOTTE, MICH.

A GENERAL meeting of the Charlotte and all surrounding churches will be held at Charlotte, July 6 and 7. The meeting will be held on the fair grounds, and we trust that the churches at Lansing, Potterville, Eaton Rapids, Grand Ledge, Ainger, Brookfield, and Convis will make a special effort to be represented. The reading prepared for the day, Sabbath, July 6, will be read, and a contribution will be taken for the Christiania publishing house.

The officers of the fair grounds have kindly granted us the use of the grounds, grand stand, and sheds, free of charge, so we trust all will come, bringing ample provision, and spend the 6th and 7th of July in drawing near to the Lord. The first meeting will be held at half-past ten o'clock, Sabbath morning, July 6. Meetings will be held during the day, and also on Sunday. There will be no night services on the grounds, but if desired, night services will be held in the Seventh-day Adventist church in Charlotte. We hope to see a general rally from all these churches and others who may desire to be present. S. H. LANE.

UNION COLLEGE SUMMER SCHOOL.

IN harmony with an action of the Union College Board of Managers, arrangements have been made to conduct a summer school at College View, Neb., in connection with the college and the sanitarium. There are three important phases of our educational work to be considered at this school, which will open about July 23, and close the middle of September.

School of Health.—Special instruction will be given to this question, after which a practical illustration will be given by conducting such a school for those not of our faith, in the city of Lincoln.

Church School Work.—Much more study must be given the question of church schools in our various churches. There are many perplexing questions to be solved. Much time will be given to the consideration of this subject. Many churches desiring church schools, could have such schools if they could get properly trained teachers, and could have some instruction concerning how to proceed. To this end, we ask for a hearty co-operation of all who have taught in our church schools, and all who contemplate teaching, and of all the churches

who desire to have a teacher provided for them. It may be that you already have a State superintendent who looks after this work. That will be so much the better. You can render us valuable assistance.

Time will be given to the consideration of the industrial features of our educational work. The cultivation of the soil,—gardening, the growing of small fruits and fruit trees; and general mechanical industries, and how these can be made a part of our educational system, both in small and in large schools, will be thoroughly studied.

All these various lines of study will be conducted under thoroughly competent instructors, with good facilities.

All contemplating taking a course at this school should correspond with me at as early a date as possible, so that arrangements can be made in due time. L. A. HOOPES, Pres. Union College.

BUSINESS NOTICES.

FOR SALE, or trade for property in College View, Neb., a three-room house and two good lots in Eldorado Springs, Mo. For particulars, address D. Glunt, College View, Neb.

FOR SALE.—Good six-room house, newly built; also lot containing strawberry patch. A part of proceeds to be devoted to Relief of Schools' fund. Address P. S. Messer; Graysville, Tenn.

WANTED.—Steam-fitters' apprentice,—a young man between eighteen and twenty-two years of age. Applicant should possess good health, and not be afraid of work. Applications should be accompanied by letters of reference as to character. For information, address the Sanitarium, Battle Creek, Mich.

GRAND TRUNK R'Y SYSTEM.

Taking Effect June 2, 1901.

TRAINS LEAVE BATTLE CREEK.

West-Bound.

Table with 2 columns: Train Name and Time. Includes No. 9, Mail and Express, to Chicago; No. 7, Limited Express, to Chicago; No. 1, Chicago Express, to Chicago; No. 3, Lehigh Valley Express, to Chicago; No. 5, International Express; No. 75, Mixed, to South Bend.

Nos. 9 and 75, daily, except Sunday. Nos. 1, 3, 5, and 7, daily.

East-Bound.

Table with 2 columns: Train Name and Time. Includes No. 10, Mail and Express, East and Detroit; No. 8, Limited Express, East and Detroit; No. 4, Lehigh Express, East and Canada; No. 6, Atlantic Express, East and Detroit; No. 2, Express, East and Detroit; No. 74, Mixed (starts from Nichols yard).

Nos. 10 and 74, daily, except Sunday. Nos. 4, 6, 8, and 2, daily.

W. C. CUNLIFFE, Agent, BATTLE CREEK.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 9, 1901.

Large table with columns for EAST and WEST, and sub-columns for various train types (Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, Pn-Am Special, Ad'ntis Express, NY, Bos. & Chi. Sp., Mail & Express, Pn-Am Special, West'n Express, Pn-Am Accom., Pacific Express). Rows list cities like Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Marshall, Albion, Jackson, Ann Arbor, Detroit, Falls View, Niagara Falls, Buffalo, Rochester, Syracuse, Albany, New York, Springfield, Boston.

*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.

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Editorial Notes.

"America, the Highest Grade of Everything."

The latest papers bring news that "Mr. Whitney wins the Derby." This calls for a remark; not that we care a leather sixpence who wins, or who doesn't win, the great horse-racing stakes, known as "The Derby," but the comments it calls forth are interesting. Mr. Wm. C. Whitney is the ex-secretary of the United States Navy, and a magnate in street-railway and whisky-trust affairs; hence American papers indulge in considerable exultation over the fact of America's triumph in winning the Derby. Thus the New York Journal finds much to be thankful for in the victory. It says:—

"The latest American victory on the English turf, lacks only one thing to make it complete: The winner was handled by an American trainer, ridden by an American jockey, and raced under American colors; but the horse was English. . . . But in one sense, this may be considered a triumph after all. This country has grown great by disregarding the accident of birth, and taking the best of all lands: Alexander Hamilton was a West Indian; Paul Jones, a Scotchman; Albert Gallatin, a Genevan; Andrew Carnegie, a Scotchman; and Nicola Tesla, a Montenegrin, but both [the latter] were created to be Americans; and therefore they are Americans.

"Volodyovsky [the winning horse] deserves to be an American horse; and therefore Mr. Whitney's money has made him one, just as Mr. Morgan's money has made the Leyland fleet an American line! And this sort of Americanizing is one of the things that are spreading terror through Europe. It is a case of sifting out the fittest. The best of everything, wherever it originates, becomes American; the worst is allowed to remain foreign. At this rate, America will soon cease to be a geographical expression—it will be simply a term . . . for the highest grade of everything."

Still Going.

As we go to press, the following parties are preparing to sail: N. Z. Town and wife, John Mass and wife, Rhoda Thayer, and Arthur Fulton for Argentina; and Jacob Wibbens and wife for Holland, June 19; J. T. Boettcher and family for Germany, and B. G. Wilkinson for the mission field of Latin Europe, June 20; A. F. Ballenger and family for England, and Miss Thekla Black and Dr. M. A. Mortenson for Skodsborg, Denmark, June 26, all from New York. Mrs. F. J. Hutchins returned early in June to Colombia, South America, having spent a few weeks visiting with her mother in Battle Creek, after the General Conference.

Compel Them to Come In.

This was the charge the servants received, as they were sent forth to the highways and hedges to gather in guests to the last gospel supper. Luke 14: 16-23: "And the Lord said unto His servant, Go out into the highways and hedges, and compel them to come in that my house may be filled." Brethren are now holding meetings in Lincoln, Neb., and have sent us a copy of some of the circulars they are using to call the attention of the people to the meetings, and the important subjects which will there be presented. In reading those circulars, we are reminded of the call to the supper given in the scripture just referred to. It seems to us that the Lord is giving His servants earnest and right words to set before the people the truth and the present situation, which cannot fail to make an impression upon their minds. "Compel them to come in." Truly, those who fail to respond will be without excuse. Brother Luther Warren is conducting the meetings.

Nothing like It.

REPORTS from the Iowa and Minnesota camp-meetings, which we expect will come in by due course of mail, have not yet been received. But we cannot forbear to lay before the reader a few words from Brother L. A. Hoopes, who has just returned from those gatherings. In a short call at this Office he described the meetings as of exceeding interest, the most encouraging and hopeful he has attended. Indeed, he said that he had seen *nothing like it* in all his experience with this people. The union of spirit and harmony of action were marvelous to behold, and calculated to beget hope and courage in the hearts of the brethren. This is not designed to forestall any items in a fuller report, or reports, which we expect will come in before another paper goes to press.

To Church Elders.

THE Special Appeal to be read in the churches Sabbath, July 6, has been sent to all elders. Contribution envelopes for distribution to every family were also sent. These should reach you about the time that this issue of the REVIEW is received. If by any failure you do not receive a copy of the Appeal in behalf of the Christiania publishing house within two or three days after receiving this REVIEW, please send a post-card at once to the S. D. A. Mission Board, 267 West Main St., Battle Creek, Mich., and a copy will be sent you. In California, Minnesota, Maine, and West Virginia, the churches will be supplied from their respective State tract society offices, so that in these States the appeal will doubtless not reach the elders quite as soon as we have indicated. Not a church in all the land can afford to miss the blessing which is promised as the angels help us to roll away this burden. Please make sure that you have the appeal in hand for use on the appointed day, and let the announcement of the meeting be made early, so that all may be present. For the love of Jesus and the souls for whom He died, who are waiting for us out in the darkness, let us roll these burdens aside, and thus quickly be able to devote our entire strength to sounding this solemn message through every land.

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

Elder L. A. Hoopes occupied the Tabernacle pulpit, Sabbath, June 15, with an interesting talk on John's vision of Rev. 14: 1. We as well as John can see the vision, for some who will be among the one hundred and forty-four thousand are now living among us.

Attention.

ALL who are planning to attend the Educational Conference and the Summer School, which open at Gull Lake (near Battle Creek, Mich.), should send word to that effect at once. The Announcement is now ready. Send for a copy.

The meeting will be large, and tent accommodations can be secured only by personal application. Address E. A. Sutherland, Battle Creek College, Battle Creek, Mich.

Another Pioneer Fallen.

ELDER O. F. GUILFORD departed this life at four o'clock, Tuesday morning, May 21, 1901, after an illness of six months. He was laboring in Springfield when his health failed, but was removed to his home in Clyde about the middle of March, where he remained until his death.

Elder Guilford was born near White Hall, N. Y., Nov. 11, 1830, and was therefore aged seventy years, six months, and ten days. He was the youngest of a family of sixteen, three of whom died in infancy. Only three brothers survive him; namely, Hiram S. aged seventy-two years; W. W., aged seventy-five years; and R. M., aged eighty years.

The deceased was a nephew of William Miller, whose first sermon was preached in the home of Silas Guilford, near White Hall. The father, mother, and nearly all the family accepted the First Angel's Message, and one brother, who was a Baptist minister, preached this message. Two members of the family, the deceased and his brother Hiram, have been ministers in the Third Angel's Message. Elder Guilford began his work in Ohio about thirty years ago, in company with this brother, and has since proved himself a faithful and valuable laborer not alone in this State, but also in Maryland and Virginia. For the past fifteen years, however, he has aided in the supervision of the Seventh-day Adventist work throughout Ohio. It is stated that Elder Guilford has organized more Adventist churches in this State than any other laborer in the Conference; and there are more people of the State who have accepted the truth under his labors than under any other worker. For many years he served as a member of the executive committee of the Conference, and was always a faithful servant and a wise counselor.

The funeral services were held in the Seventh-day Adventist church at Clyde, Thursday morning, May 23, under the auspices of the Ohio Conference. Elder H. H. Burkholder gave the Scripture reading. Elder A. G. Haughey offered the prayer. The discourse was delivered by Elder D. E. Lindsey, who spoke from 1 Thess. 4: 13 and 1 Cor. 15: 51.

Very soon the voice of the Life-giver will break the bonds of death, and call him forth to immortal bloom. And the words which comfort us at this time are these: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

There Are Five Tuesdays

in July, 1901; and we find, by examining our REVIEW mailing list, that subscriptions will expire on every Tuesday of the month. Here are the names of five subscribers (taken at random from the list) whose subscriptions expire on the 2d, 9th, 16th, 23d, and 30th of July, respectively:—

- Elder G F Watson 2日
- T H Branch 9日
- C B Shaw 16日
- John H ndlo 23日
- G G Bledsoo 30日

If your subscription to the REVIEW expires in July, 1901, you will find a renewal blank inclosed in this REVIEW. While renewing your own subscription, will you not also send us at least a two-months' subscription for that friend of yours? REVIEW AND HERALD.