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HOLY BIBLE
THE FIELD IS THE WORLD
MAY 1878
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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.

DIVINE PROVIDENCE.

WILLIAM BRICKEY,
(Kimball, Minn.)

Out from the depths of our sorrow, to-day,
Remember the blessings that fall in our way,
That God has been graciously leading us in
The way we should go;
Although we may oft have obscured it by sin
And sorrow and woe.

No sorrow can rankle so deep in our soul
But heaven can heal.
The tempest falls under our Master's control;
Is silent, and even the earthquake must cease,
Then why not the turbulent soul hear in peace
The voice of the Lord?

I'll trust in His promise, whatever betide,
If when in deep sorrow His face seems to hide,
The dark clouds might cover the face of the sun,
And so, though in sorrow my pathway may run,
Still, Jesus is mine.

A PRESENT HELP IN EVERY TIME OF TROUBLE.

MRS. E. G. WHITE.

IN the world there are false theories which deny the existence of Satan, or make him so hideous as to encourage doubt of his existence. The world has no just conception of Satan. He is not thought of as the prince of the world, the general of a vast rebellion, a being logical and philosophical, possessing a powerful intellect. But thus it is. The adversary of God and leader in the great controversy waged against the world's Redeemer, his deceptive powers have been sharpened by constant practice; and in the final crisis he will deceive to their own ruin those who do not now seek to understand his methods of working.

Satan resolved to bend all his energies to defeat the plan of redemption. When the Redeemer came to this world, His path from the manger to the cross was marked with pain and sorrow. At every step He encountered the enemy, who sought in every way to turn Him from His purpose of love. And Satan works against Christians to-day as he worked against their Leader. He who in Eden used Eve to tempt Adam, uses men in this age to tempt their fellow men.

The great master of evil conceals himself, working behind the scenes. He lays his plans with wonderful ingenuity, so arranging matters that men will not have time to think of the things of eternity. As his instruments do the work assigned them, he directs and controls. He gives all who will serve him plenty to do. He can keep mind and hand employed. He fills those under his guidance with ambitious hopes for worldly greatness.

Thus Satan is playing the game of life for the souls of men, and he is succeeding in a way surprising even to himself. Men are straining every nerve to gain earthly treasure, but when eternal riches are offered them, they turn carelessly away. Very easily the enemy persuades them to renounce their supreme good. Satan hides Christ and heaven from their view, because they choose to have it so. Led by him, they worship the world and the things of the world. Too late they will find that they must stand before God without a fit preparation, to hear the words, "Depart from me," and to be forever banished from the divine presence.

In his work Satan pretends to be very religious. He finds this the most effective way of carrying on the work he began in heaven. Under his guidance the Christian world has made void the law of God by tearing down the seventh-day Sabbath, and exalting in its stead a common working day. As men depart further and further from God, Satan is permitted to have power over the children of disobedience. He hurls destruction among men. There is calamity by land and sea. Property and life are destroyed by fire and flood. Satan resolves to charge this upon those who refuse to bow to the idol which he has set up. His agents point to Seventh-day Adventists as the cause of the trouble. "These people stand out in defiance of law," they say. "They desecrate Sunday. Were they compelled to obey the law for Sunday observance, there would be a cessation of these terrible judgments."

The civil power is called to the aid of the Church in persecuting those who keep holy the seventh day. The Church and the world are united in trampling upon God's commandments, and those who obey these commandments they threaten with death. John declares, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The decree goes forth that no man shall be allowed to buy or sell save he that has the mark or the number of the Beast.

As God's people approach the final crisis, they

must with increasing power proclaim the message He has given them. The warning must be given to the churches. God's requirements must be laid before those who are transgressing His law. They must be made to understand that this is a life and death question. God's remnant people are to fill the earth with the cry of the third angel.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." These are they who are repairing the breach in the law of God. In the face of bitter opposition, they take their stand under the banner of Prince Immanuel, proclaiming, bravely and fearlessly, the message He has given them.

God watches over these faithful witnesses, and abundantly rewards their confidence. The way to His throne is always open to them. He sees and supplies their wants. They find their safety in looking to Him. When Jehovah gives them His protection, and says of them, Ye are laborers together with me, they are safe in the midst of the greatest danger. Satan tries to deceive them, but God lifts up for them a standard against the enemy. Those who work righteousness have an ever-present help in time of trouble. In every time of need He is near. When they are tempted, He stands as their defense, saying, "I will guide thee with mine eye." I will deliver thee from perplexity, and be a covert for thee against the strife of tongues.

The cause is the Lord's. He is on board the ship as commander-in-chief. He will guide us safely into port. He can command the winds and the waves, and they will obey Him. If we follow His directions, we have no need to be anxious or troubled. In Him we may trust. He bestows His richest endowments upon those who love Him and keep His commandments. He will never forsake those who work in His lines.

Satan will strive to retain every soul in his strong power. He will not willingly relinquish his dominion over men. Therefore the work of advancing the gospel will meet with great opposition from his synagogue. His last effort will be a desperate one, but his overthrow will be complete.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." John saw the remnant people of God when they had gained the victory over the Beast, and over his Image, and over his mark, and over the number of his name. Redeemed and glorified, they stood on the sea of glass, having the harps of God. And he says, "They sing the song of Moses the servant of God, and the song of the Lamb." As they surround the throne of God, they see their Saviour bearing upon His glorified body the marks of the crucifixion, and from myriads of voices peals forth the chorus of praise, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

THE CHURCH.

Numerical Representation and Committees.

ELDER J. N. LOUGHBOROUGH.

"FOR I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality." 2 Cor. 8: 13, 14.

The thought here expressed by the apostle for raising means for the needy, and for the support of the gospel work, contains a grand principle on which the Church could act. That is the principle of equality. That equality is not exact quantity from each individual, rich or poor, or exact number from each company, whether few or many; but in proportion to circumstances, or number. Greenfield, in his Greek Lexicon, defines the Greek word *isotes*, rendered *equality* in this text, "*equal proportion*," and he gives 2 Cor. 8: 13, 14, as an illustration of this meaning. The same term occurring in Col. 4: 1, he renders "*fairness, equity, what is equitable*."

Seventh-day Adventists, when deciding upon the point of order relating to delegate representation in our General and State Conferences, sought to follow this principle of "equality," or *proportionate* representation, so that all the doings should be with *fairness* to every company, whether great or small.

In the month of September, 1862, the Michigan Conference held its first annual session in Monterey. Here for the first time was presented the idea of churches being received by vote into Conferences, as members are voted into churches. Seventeen churches in the State had already been organized, and these were by vote taken into the Conference; and all members of those churches who were present were accepted, by vote, as delegates.

At the same Conference, the plan was adopted of paying ministers a certain sum per week for services rendered. The ministers, on their part, were required to report the time spent in labor in the Conference, with their receipts and expenses; and the Conference receiving such report was to make proper settlement. An auditing committee was selected, who settled with the Michigan ministers for the year then closed.

May 20, 1863, a General Conference was held in Battle Creek, Mich. It was the first session of that body in which the delegates bore credentials from their respective States. The representation was not, however, on the ground of numerical basis. The States represented on this occasion were Michigan, Wisconsin, Iowa, Minnesota, New York, and Ohio.

On looking over this delegation to this Conference, it was apparent to all that there was no "equality" in accepting all the delegates that any church should be pleased to send, or for the State where the General Conference might be held to accept as delegates all their members present at the meeting. In this gathering, Michigan had more members present than all the rest of the States, and the Battle Creek church, and two or three adjoining churches, had more members present than all the rest of the churches in the State.

May 21 a General Conference constitution was adopted, and on the same day a State constitution was recommended to the State Conferences, and adopted in a session of the Michigan Conference. These constitutions provided a numerical basis for delegate representation in the Conferences and in the General Conference. There was not a dissenting voice to such a plan for selecting delegates, and the sweet blessing of God, sensibly present, seemed to indorse the movement made.

Thus step by step, the message advanced, and

each move in bringing in system and order tended to strengthen and consolidate what had already been undertaken. With a continual increase of membership, there was also a steady and continued growth in the finances. The report of the publishing association, made May 16 of that year, showed that in the two years of its existence the property at the Office had increased from five thousand to twenty thousand dollars, and that one fourth of this was actual earnings of the Review and Herald publishing work; as fifteen thousand dollars was all that had ever been furnished by our people, either as stock or donations.

The plan first adopted in selecting Conference officers was the same as that recommended in organizing a church. The minister organizing, was to select a committee of two or three consecrated brethren of ability and good judgment, and unitedly they were to look over the membership list, seeking wisdom from God as to who were best qualified to fill the offices of the church. The names were then put in nomination before the church, who were to consider them, and elect these, or others, if, in their judgment, there were others better qualified. The same plan was pursued in selecting Conference officers, save that the president named a committee to act aside from himself. As the work enlarged, and numbers increased, the nominating committees were usually five in number, instead of three.

The first public objection to this plan known to the writer occurred Feb. 15, 16, 1872, in Bloomfield, Cal., at the organization of the California State Conference. There three professed Sabbath-keepers publicly raised objections to the chairman of the meeting—who had been chosen by delegates present—appointing the committee on nominations, credentials, and resolutions. In a stormy manner, and with a bitter spirit, these men claimed that such naming of committees, and in fact, the naming of men for office, should be left open to the whole church, for them to name candidates, as was done in political meetings; then let all have a chance to speak, and ballot to see who would get the highest number of votes, etc.

These men in a turbulent manner pressed their views, hardly giving opportunity for either Brother or Sister White, who were both present, to say anything. In their remarks these men often said they "did not believe in one-man power." Finally Brother White obtained the floor, and calmly said to the leading one of the three, "I see you do not believe in one-man power, unless you can be that one man." Brother and Sister White openly condemned the course these men proposed in the matter of nominating and electing officers, and indorsed the plan our people were then pursuing.

To show how the Lord regarded the opposition of these men to the system of church order established among this people, we quote the following from a message sent to the leading one: "You will one day realize what you have lost by placing yourself in a defiant position, warring in spirit against the servants of God. Your bitterness of feeling toward Elder H is astonishing. He has endured, and sacrificed, and toiled on this coast to do the work of God. But in your blindness, while unconsecrated in heart and life, you have ventured, in connection with I and J, to handle the servant of God in a cruel manner. . . ."

"Satan has been using you as his agent to insinuate doubts, and to reiterate insinuations and misrepresentations which have originated in an unsanctified heart, which God would have cleansed from its pollution. But you refused to be instructed, refused correction, rejected reproof, and followed your own will and way."—*Testimonies for the Church*, Vol. IV, page 229.

This testimony clearly indorses the position of

the Lord's servants in the Conference at Bloomfield, and as clearly condemns the course of the three men who there set themselves in battle array against it.

The point involved in this part of the "system" of order, is in having committees to nominate officers, etc. The mode of selecting such committees has varied from time to time. The plan which has seemed to give the best satisfaction, both in the General Conference and in the State Conferences, has been for the whole Conference committee to select a list of the various committees to be announced by the chairman.

In one or two instances where the "one-man power" was feared, the Conferences have adopted the laborious plan of having all the delegates ballot for a committee who should select and announce the nominating committee. During the past year the writer learned of one church which had been well equipped with good officers; but some of its members were pressing the sentiment of no nominating committees, choosing rather to "let the Lord guide without man's judgment or reasoning in the matter. To do this, it would not do to even ballot for the officers." They decided that the name of each and every member of the church must be written on separate cards. After the cards were all placed in a hat, while praying, one brother should take from the hat the first card touched. The Lord left them to learn the folly of "leaving to Him what He had left to them." Why would He give us the qualifications of officers, if He would choose them independently of our thought? This church wanted five officers, including the officers for the Sabbath-school and the missionary society. Out of five drawings from the hat, four times the name of a little girl was drawn, who had not the ability for filling even one of the offices.

That church learned a lesson, and decided best to have the old plan carried out, and called for a minister to come and set them in order. This was done in the usual way. The last report from that company was, "All harmonious and prospering now."

"HOW MANY LOAVES HAVE YE?"

T. E. BOWEN.

THUS Christ questions His disciples at the close of the day, with a large multitude about them, ready to depart to their homes, hungry and tired. We might ask, Why did they not look ahead and provide themselves food? They probably had plenty at home; but for some reason here they are, and this is the situation.

We believe this was permitted to teach both the disciples and us a most important lesson. Notwithstanding Jesus knew that the disciples had not food for this great multitude, yet just before He asked them the question, "How many loaves have ye?" He had astonished them by saying, "Give ye them to eat." Could they feed so many? How was it possible for them to give this great multitude food sufficient? Really, Christ here commanded them to do what to them was an impossibility. But to whom had they given themselves? Who was it with whom they were associated? and for whom were they laboring?—Oh, it was the living Christ! It was He who had commanded the light to shine out of darkness; it was He who had spread out the heavens, and clothed the earth in living green, causing it to bud and to bring forth. And this same One was by their side, with them as their Lord and Master. This command, then, was simply a call for them to exercise living faith in the power of the mighty One among them to provide the food. But their hearts were hardened. They were striving to see who should be the greatest; and now was the occasion of occasions when they hoped to crown

Jesus temporal king, and so they lost the force of the lesson.

But was not this written for our learning? Is not this same Jesus our Lord and Master? and is there anything too hard for Him now to do? He that multiplied the loaves and fishes *they had*, to feed the multitude *then*, cannot He multiply the means in the hands of His people now, to carry His work to completion among the nations of the earth?

Speaking of the Jewish nation, illustrated by the rich man in the parable, we read in "Christ's Object Lessons," on page 269, these words: "If they had responded to the divine call, their future would have been wholly different. They would have shown true spiritual discernment. *They had means which God would have increased*, making it sufficient to bless and enlighten the whole world." Here is presented the same lesson again. God was willing to take the talents of intellect and means of the Jewish nation, and with these few loaves and fishes continue to bless and break and distribute through them until the whole world would be enlightened and blessed. But they *would not*.

Has the Lord changed? Is there not sufficient means in the hands of God's professed people to-day to accomplish the same result? God is not dependent upon the world for money. Not that He will not use, when put into His treasury, that which is now in the hands of worldly people; but He *needs* only that which His people *have*, and He can so bless and multiply this, as He did the five loaves and two fishes brought Him by the seaside, that it will be ample and sufficient in warning the world.

Ought not the greatness and vastness of the work to drive us to Jesus, in our helplessness, for His blessing upon the mere pittance, as it were, in our hands, for accomplishing the work? Must He not bless and increase it in order that the work shall be done?

The disciples were sent to sea. That night was a rough one for them; for the winds were contrary. They were discouraged and defeated in their cherished hope of making Jesus king. But Jesus had His eye upon them. In the night He came unto them, walking upon the water. Here is their infinite Lord again. He had multiplied the bread before their eyes. He had commanded them to cross the sea, and was He not able to sustain them? But the record says of them after the storm was all over, and they upon the land: "And they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves: for their heart was hardened." Had they *considered* the miracle of the loaves, they would not have had such a hard night of doubt and unbelief.

Would it not be well for us at this time, also to *consider the miracle* of the loaves? Our Captain is infinite in resources. He can save by few or by many. Let us not limit the Holy One of Israel, but with humble, childlike faith and confidence come to Him for all our supplies; and with His blessing upon the loaves and fishes in our hands, a mighty work can be done in and for our world.

"MOTHERS who have wisely reared their children feel the burden of responsibility, not only for their own children, but for their neighbors' children. A true mother's heart of sympathy goes out for all with whom she comes in contact. With a determined effort she seeks to turn wayward souls to Christ. In His strength she is enabled to do much. And those who have no children have responsibilities to bear. In most cases they may receive to their homes children who are orphaned and homeless. These they may train for Christ's sake to practice those virtues so much needed in our world."

THE SAINTS' REWARD.

W. L. ILES.

I WILL, said Christ, a place prepare
Where all my saints may with me share,—
The city wall, of jasper fair;
Its twelve foundations, jewels rare.
Its gates of pearl swing open wide,
And show life's tree, life's stream beside.
We'll walk the shining streets of gold,
In glory which has ne'er been told;
A joyous, happy, ransomed host,
We then regain what Adam lost.
One thousand years of heaven's good cheer
For the small ills we suffer here!
The New Jerusalem, our home,
From heaven to earth at last will come.
All tears will then be wiped away,
'Twill be a glorious, happy day.
No sickness, sorrow, pain, or death—
All creatures praise Him that have breath.
The saints of God will houses build,
And vineyards plant, the land be tilled.
Blind eyes shall then wide opened be,
The works of God all flesh shall see;
And ears long deaf shall hear His word,
And dumb tongues praise their blessed Lord,
The lame man leap with joyful spring,
With "harps of God" the arches ring.
From month to month, from week to week,
We'll worship at our Saviour's feet,
And eat the fruit of life's blest tree,
From all our pain and sorrow free.
Roll on, O time! speed, speed away,
And bring the happy, golden day!

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

ELDER D. T. BOURDEAU.

(Continued.)

RELATION OF INTERESTING CASES.

THE relation of a few cases in fulfillment of these scriptures may not be out of place:—

In one of the Western States of the American Union, a brother had become so worldly minded that he ignored the financial claims the Lord had upon him, and devoted scarcely any time to reading the Bible and attending to private and family devotions. In his extra exertions to perform his work and make money, he became nervous, and did not take time to notice what was happening around him. One day he was riding on a reaper which buzzed in passing through the grain, and the scythe cut off the leg of a young horse worth three hundred dollars. The next Sabbath he confessed in tears, and turned a new leaf.

There was a brother in one of the north-western States who was faithful in paying his dues to God, and lived a consistent Christian life. The grasshopper plague ruined the crops of all his neighbors who were established around him. Their farms were adjoining his, and no natural object intervened between those farms and his to obstruct the passage of grasshoppers, yet these insects went around his farm and crops, causing devastation in every direction. This wonderful circumstance was published far and near.

About one century ago, Pastor Oberlin, of the French National or Presbyterian persuasion, was doing a good work in evangelizing the inhabitants of Le Ban-De-Laroche, Alsace, France (now Germany). He discerned and taught that the tithing system should be regarded, and some of his converts adopted it. Twenty-six years ago I was laboring among the French in Illinois, and two Frenchmen, who descended from converts of Father Oberlin, were among my hearers, and were soundly converted by present truth. Retaining the convictions they had received through the instruction of their parents and others, they began to pay their tithes, returning to the Lord an exact tenth of all their income. At that time both of these brethren

were heavily in debt. Four years after their conversion, I visited them at the time of corn-picking. One of them took me to his cornfield, and said, with tears of gratitude: "See those tall corn-stalks, making one think of hemlock trees! See the big ears they bear! My corn brings me seventy-five bushels to the acre. That of my neighbor's, on the other side of the fence, has grown on as good black soil as mine, has received as good attention as mine has, but it brings only twenty-five bushels to the acre. He has not paid his tithes. I have given every tenth bushel to the Lord. I am out of debt, and have money ahead." The other brother, who also faithfully paid tithes, had as interesting a narrative to relate. He had been greatly blessed in temporal things, and had freely contributed of his means for the support of the cause in his own Conference, in France, etc. Such cases might be greatly multiplied.

WHAT THE TITHING SYSTEM ASKS; ITS ANTIQUITY AND POSSIBILITIES.

The tithing system requires that we give to the Lord a tenth part of our increase—of all that God gives us. Jacob understood this when he said to the Lord, "Of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28:22. And the amount he was to give was not decided upon accidentally in a haphazard way. No; he had learned God's plan through his father, Isaac, who had been taught it by his father, Abraham. And Abraham did not invent it. Nor did it originate in his day. In paying his tithes to Melchisedec, the true type and representative of Christ, Abraham did not carry out a new order from the Lord. Nothing of the kind is stated, or even intimated, by the inspired record.

Moses is very explicit in showing that circumcision was instituted at a certain epoch in the days of Abraham. Not so of the tithing system, whose origin antedates the practice of Abraham in paying tithes. The word of God informs us of the fact that the gospel was preached to and received by Abraham; but it does not state that it originated in the days of Abraham. We all know it did not. The same is true of the tithing system, which was needed and existed for the support of gospel ministers before Abraham's day, as it has been needed and has existed for the same purpose since Abraham was a pilgrim on the earth.

Therefore, the following words, written by an author of several eminently practical religious works, are most truthful:—

"The tithing system did not originate with the Hebrews. *From the earliest times* the Lord claimed a tithe as His, and this claim was recognized and honored. Abraham paid tithes to Melchisedec, the priest of the most high God. Jacob, when at Bethel, an exile and wanderer, promised the Lord, 'Of all that thou shalt give me I will surely give the tenth unto thee.' As the Israelites were about to be established as a nation, the law of tithing was reaffirmed, as one of the divinely ordained statutes upon obedience to which their prosperity depended." See article of Mrs. E. G. White, in REVIEW AND HERALD of Sept. 10, 1889.

God ordained the paying of tithes for the support of the ministry, and for nothing else. Anciently those who had appropriated their tithes for another purpose were required of God to "add thereunto the fifth part thereof,"—twenty per cent,—thus returning to the Lord His own, with interest sufficiently high to serve as a safeguard against robbing God and His ministers. In harmony with the principles couched in this requirement of the Lord, the writer of the words quoted above says: "The Lord has not left the disposal of the tithe to you, to be given or withheld as your inclination may dictate."—*Review and Herald*, Dec. 17, 1889. It is not right to use the tithe even for

defraying the incidental expenses of the church. In a "Special Testimony," written in August, 1896, the same writer, speaking on this point, says:—

"I was shown that it is wrong to use the tithe for defraying the incidental expenses of the church. In this there has been a departure from correct methods. It would be far better to dress less expensively, cut down your indulgences, practice self-denial, and meet these outgoings. By so doing you will have a clear conscience. But you are robbing God every time you put your hand into the treasury for funds to meet the running expenses of the church. Ministers who could do a most precious work are out of the field because there is no money to sustain them. Those who dare to reduce the means to be used for supporting the ministry, may see the sure result in the warnings given by Malachi."

(To be continued.)

CHRISTIAN WOMANHOOD.

[DEAR EDITOR: I send the following lengthy extract from a book entitled "Christian Womanhood," by Rev. W. C. Black, D. D., of the Mississippi M. E. Conference; published in New York, by John B. Alden, in 1890. It is the best and most convincing argument I have ever read on the subject, and deserves more than a passing notice.

MRS. H. W. PIERCE.

Though somewhat lengthy, we give the article entire, as we think the reader will be so interested in it as to wish it all in one number.—EDITOR.]

We have seen that Joel's prophecy, as interpreted by Peter, declares that in the Christian dispensation this gift shall be more widely diffused among women. . . . Now, is Peter's interpretation vindicated by history? Does the New Testament furnish any instances of women officiating as religious teachers? No one who is familiar with the Holy Oracles will hesitate for an answer. The New Testament furnishes several instances of women who were religious teachers. Some of these receive the official designation "prophets," others do not. To the latter class belongs Priscilla. She and her husband Aquilla are always mentioned together, and "her name is more than once mentioned before his, as if to indicate a certain conceded and beautiful leadership in her person and spirit."

They were Hebrews, natives of Pontus, and were dwelling at Rome when Claudius issued his edict banishing all Jews from the city. They took up their abode at Corinth, and there Paul found them on his first visit to that city. They were tent-makers. . . . Paul makes affectionate and honorable mention of them in three of his epistles, written at considerable intervals of time. 1 Cor. 16: 19; Rom. 16: 3-5; 2 Tim. 4: 19. Wheresoever they took up their abode, whether at Rome, Corinth, or Ephesus, there was "a church in their house." On some occasion, we know not when, and in some way, we know not how, they endangered their own lives in his behalf; and the fame of this heroism was spread far and wide among the churches. Rom. 16: 3, 4. Priscilla is nowhere called a prophet, but it is certain that she exercised her gifts as a teacher in a manner that was eminently honorable to her, and vastly profitable to the Church. Among the women of the New Testament she enjoys the unique distinction of having taught theology to a distinguished teacher of theology. The most eloquent divine of the age, whom Paul mentions frequently in affectionate terms, Apollos, sat at her feet in her Ephesian home, and received those instructions in the theology of heaven which prepared him to become a worthy co-laborer of the great apostle to the Gentiles.

Priscilla's case is only one out of many. Thirty years after Pentecost we find four female prophets in one family—that of Philip the evangelist. Acts 21: 9. Now if there were no other scriptures bearing on the subject, we should have a right to suppose that these four Heaven-favored virgins were not the only inheritors of the Old Testament promise. The New Testament does not profess to give an exhaustive catalogue of the Christian workers of the apostolic age. Thousands served the Church in various capacities, of whom no mention is made. Hundreds of families besides Philip's [may be] contained prophesying daughters. Conclusive evidence on this point is furnished by Paul in 1 Cor. 11: 4, 5: "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." Commenting on this passage, Dr. Adam Clarke says: "Whatever may be the meaning of praying and prophesying in respect to the man, they have precisely the same meaning in respect to the woman. So that some women at least, as well as some men, might speak to others 'to edification, and exhortation, and comfort.'" Wriggle and squirm as they may, the opposers of female prophesying can never get rid of the force of this passage. It establishes beyond question the fact that in Paul's day it was a custom in the Christian Church for women to pray in public, and also to officiate as public religious teachers. Not only is this the case, but it is also evident that Paul approves this custom.

Let it be asked, "What were the reasons underlying Paul's directions as to how these female prophets should be appareled when they appeared before an audience?" In reply we quote from Spence and Excell: "For a woman to appear before a public assembly with her head uncovered was against the national custom of all ancient communities, and might lead to the gravest misconceptions. As a rule, modest women covered their heads with the *peplum*, or veil, when they worshiped or were in public. It would have been reprehensible boldness to adopt a custom identified with the character of immodest women." How it would shock a modern audience for a woman to appear on the rostrum barefooted! Almost as much out of place did it seem in Paul's day for a woman to come before an audience bareheaded. It seems that some of the sisters of Paul's day, being a little inflated by the large liberty which the gospel had conferred upon them, were disposed to defy public opinion, and appear in public with their heads uncovered. Now, in admonishing them against this practice, Paul manifests a desire not to put an end to their prophetic labors, but to give increased efficiency thereto. The spirit of his counsel is about this: Make the best possible use of your gifts. Let not your good be evil spoken of. Even in little matters, such as those which pertain to dress, so conduct yourselves as not to array against you the prejudices of any class of your hearers. Be wise as serpents, and harmless as doves."

But it may be asked: "Does not Paul command the women to keep silent in the churches?"—Yes; in 1 Cor. 14: 34, 35, he says: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." Now, how can this scripture be reconciled with the teachings of the scripture already adduced?

Let it be remembered that the obligation to explain the discrepancy rests upon the opposers of female prophesyings no less than upon its advocates. The following facts cannot be denied: During the antemessianic period women

did prophesy. Peter declares that the Christian dispensation is to be characterized by a wider diffusion of this gift among women. Luke specifies several women who exercised this gift. Paul recognized it as a custom in his day for women to prophesy, and gives directions designed to promote the efficiency of their labors. These facts cover a period of fifteen hundred years, and evince the plans of Jehovah in both the Jewish and the Christian dispensation.

These facts stubbornly refuse to adjust themselves to any theory of the woman silencers. If, therefore, we had no explanation to offer of this seeming discrepancy, we would still be better off than our opposers, for we would simply leave an isolated passage unexplained, while they, building their creed upon an isolated passage, run counter to the general trend of Scripture. But we are not reduced to this extremity. The discrepancy can be satisfactorily explained.

It will be admitted by all who are competent to form an opinion on the subject that it is at least an *open* question whether Paul in this "keep-silence" commandment has reference to prophesying. Suppose we grant for the sake of argument that he does. We can do this, and still maintain our position. This we do on the ground that this command was to have only a local and temporary application. It cannot be denied that the Pauline epistles and also the book of Acts contain sundry injunctions of this character. For instance, there is an injunction against eating "meats offered to idols." . . . There were those in the Church who, having been trained to a punctilious observance of all the minutiae of the Jewish ceremonial law, looked upon the eating of such flesh as a participation in idolatry. Thus the "eating of meats offered to idols" became a "bone of contention" in the Church. Paul therefore counsels those who had no scruples about the matter to abstain from such meats out of regard for the consciences of their weaker brethren. It was a question of expediency, not of right. Paul admits, in 1 Corinthians 8, that such flesh eating is not sinful *per se*. "An idol is nothing in the world. . . . Neither, if we eat, are we the better; neither if we eat not, are we the worse." Paul discarded circumcision as a rite binding upon Christians, and resisted with great spirit those Judaizing teachers who sought to incorporate it into the Church as one of its permanent institutions. And yet, at least on one occasion, Paul practiced circumcision out of regard for the conscientious scruples of weak brethren. Other illustrations might be given, but these are sufficient for our purpose. . . .

Now we hold that Paul's command about women's keeping silence in the churches, if it be applied to public teaching, belongs to the category of local rules that have their foundation in expediency. Christianity is obliged to adapt itself in some measure to national and even provincial conventionalities. For instance, the free and easy intercourse which exists between a Christian pastor and the female members of his flock in this "land of the free," would not be tolerated in China and other countries. A missionary in a pagan land might therefore at the present day very properly promulgate a rule of conduct for his female converts which he would not think of enjoining upon the Christian womanhood of America. We respectfully submit that it is a very strange procedure to regard such an injunction as this as being the permanent law of the Church, in the face of the fact that women had prophesied in Old Testament times, and that Joel and Peter declare that they shall do so more extensively under the new dispensation, and also in the face of the fact that both Luke and Paul himself recognize it as a custom for them to do so. The permanent law of the Church is given by Joel, "Your daughters shall prophesy." Paul's "keep silence" was only a temporary injunction grounded in expedi-

ency. All this is on the supposition that Paul in this command had reference to prophesying. This, however, we do not concede as a matter of fact. We think it can be established to the satisfaction of every unbiased mind that he had reference to something altogether different. To this task we now address ourselves.

In seeking to interpret the words of Scripture, we should always have due regard to the context. Now Paul's general aim in this chapter, 1 Corinthians 14, is apparent. A good heading for the chapter would be, "Concerning order in public worship." Practices had crept into the Church which produced great confusion during public service. Persons who possessed the gift of tongues took great delight in exercising this gift without any regard to the edification of others. This practice Paul rebuked. "In the church, I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." . . . He admonishes those who have this gift to refrain from exercising it unless they themselves, or some other person present, shall act as an interpreter. "If there be no interpreter, let him keep silence in the church." Everything, he tells them, must contribute to the "edifying of the Church." Having discussed this point at considerable length, he notices another practice which created much confusion. There were at that time "diversities of gifts," prophecy, tongues, interpretation of tongues, etc. Now, when they met for worship, those who possessed these extraordinary gifts all sought to make themselves heard, and thus many were speaking at the same time. This also Paul condemns: "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation. . . . Let all things be done unto edifying." "Prophecy one by one that all may learn."

He next touches upon the subject of inter-lutions between the speaker and the hearers. This practice was common in the Jewish synagogues. Auditors interrogated the speaker, objected to his doctrines, and variously criticised his utterances. This practice very naturally found its way into the Christian assemblies. Hearers were not content to be hearers only. They catechised the speaker, and pronounced judgment on his teachings. In the Corinthian church women as well as men had begun to exercise this privilege. Now, since we have already shown the utter lack of facilities for female education, it is hardly necessary to say that the average woman of Paul's day, especially among the Gentiles, was exceedingly ignorant. Unseemly things were therefore likely to occur. A lot of female ignoramuses, tonguey, conceited, catechising each speaker, disputing with him, and ventilating each her crude notions, would not contribute very much "to the edifying of the Church." Now, precisely this state of things Paul had in his mind when he penned the injunction, "Let your women keep silence in the churches." He is still treating of order in worship. He prefaces this very command about women, by saying, "God is not the author of confusion, but of peace." "Let all things be done decently and in order" is the keynote of this whole chapter.

The question whether God sometimes confers the gift of prophecy upon woman was not in his mind at all. In this very church at Corinth there were women who possessed the gift of prophecy. In referring to them in chapter 11, as we have already seen, he not only does not command them to keep silence, but gives them counsels that look to an increased efficiency in their labors. He had already in this very same epistle recognized female prophesying as a part of the divine plan for the Church. Can any sane man believe that Paul changed his mind before he finished this letter? Did he contradict himself? He certainly did if he meant his com-

mand, "Let your women keep silence in the churches," to apply to those women who possessed the gift of prophecy. To all except those who have a pet theory to support, the apostle's meaning is as clear as a sunbeam. This keep-silence command applied not to those who possessed the gift of prophecy, but to those on whom no such influence rested; in other words, to the rank and file of the womanhood of the Church. These he admonishes to refrain from unseemly colloquies in the house of God. . . . This interpretation makes Paul consistent with himself, while the opposing theory makes him sanction female prophesying in one place and forbid it in another in the very same epistle.

We are glad to be able to cite so reputable an authority as Dr. Adam Clarke on this point: "According to the prediction of Joel, the Spirit of God was to be poured out on the women as well as on the men, that they might prophesy,—that is, teach,—and that they did prophesy, or teach, is evident from what the apostle says in chapter 11:5. But does not what the apostle says here contradict that statement, and show that the words in chapter 11 should be understood in another sense? Both places seem perfectly consistent. It is evident from the context that the apostle refers here to asking questions, to object, to altercation, attempt to resemble. It was permitted to any man to ask questions, to object, to altercation, attempt to refute, and so forth, in the synagogue, but this liberty was not accorded to any woman. Paul confirms this in reference to the Christian Church; he orders them to keep silence; and if they wish to learn anything, let them ask their husbands at home; because it was perfectly indecorous for women to be contending with men, in public assemblies, on points of doctrine, cases of conscience, etc. But this by no means intimated that when a woman received any particular influence from God to enable her to teach, she was not to obey that influence; on the contrary, she was to obey it, and the apostle lays down directions in chapter 11 regulating her personal appearance when thus employed. All that the apostle opposes is their questioning, finding fault, and so forth, in the Christian church, as the Jewish men were permitted to do in the synagogue, together with the attempt to usurp any authority over the men by setting up their judgment in opposition." . . .

Let it be remembered, however, as we have already stated, that the gift of prophecy did not imply any ruling functions. In New Testament times there was a very wide distinction between teaching and rulership. Woman was not represented in the apostolate, nor is a single instance given in which woman received ordination to the office of elder in the Church. They were not "to usurp authority" over men. Says Dr. Adam Clarke: "Christian women, as well as men, labored in the ministry of the word. Many have spent much useless labor in endeavoring to prove that these women did not preach. That there were some prophetesses as well as prophets in the Church we learn; and that a woman might pray or prophesy, provided she had her head covered, we know; and that whoever prophesied spoke unto others to edification, exhortation, and comfort, St. Paul declares in 1 Cor. 14:3. And that no preacher can do more, every person must acknowledge, because to edify, exhort, and comfort are the prime ends of the gospel ministry. If women thus prophesied, then women preached. There is, however, much more than this implied in the gospel ministry, of which men only, and men called of God, are capable."

"NINETY-THREE per cent of the inmates of the New York House of Industry were sent there for crimes resulting from the use of intoxicating drinks."

THE PRINCIPAL THING.

E. K. SLADE.

(Ann Arbor, Mich.)

ONE who sees and knows all things, One whose understanding is perfect, and who beholds the good and the evil in all the universe and in all time and eternity, is highly qualified to appeal to man and point out to him the best thing for him to have. This, the Giver of all good gifts, has done in saying, "Wisdom is the principal thing." And because it is the principal thing, the all-essential thing for the child of God, He invites us to "get wisdom: and with all thy getting get understanding."

We are living in a time of great knowledge, and, at the same time, great misunderstanding. While this seems to be a contradictory statement, its truthfulness will be more evident when we carefully consider the conditions of our time.

"Knowledge shall increase," is the word of the prophet concerning this time. But knowledge in this instance does not mean a knowledge of truth and of God. The word "knowledge" in this scripture is translated from the same word, and has the same meaning, as the word "knowledge" in Gen. 2:17, where reference is made to the tree of knowledge, and means cunning or subtlety, rather than a knowledge allied to wisdom.

The word "knowledge" in the promise, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea," is translated from another word, and signifies true knowledge, or knowledge of truth, which is a knowledge of God. The same knowledge is referred to in the words, "They shall all know me, from the least of them unto the greatest of them." This kind of knowledge prepares men for the kingdom of God, where all will know the Lord. It is not the kind of knowledge that will prevail upon the earth in the time when it is true that not any "pleadeth for truth: they trust in vanity, and speak lies." All who know God will be commandment-keepers, and have eternal life. John 17:3; 1 John 2:4. This is not the knowledge referred to in Dan. 12:4.

"Through faith we understand." Without faith there can be but little true understanding, and in the last days there will be but little faith upon the earth. There will be a great many things known, and of course a great deal of truth taught, but it will all be permeated with misunderstanding. The only correct understanding of anything is to know it as God teaches it, and all His children will be taught of Him. "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." The wisdom of this world does not come from above, and consequently is not "pure." Pure wisdom and a true understanding can come by faith only; and without faith, misunderstanding will increase as knowledge increases. This kind of wisdom, though thought by the world to be the highest and best, in fact, the "principal thing," is called foolishness by the Lord.

"Through faith we understand that the worlds were framed by the word of God." Almost daily we meet that form of knowledge which leads men away from God as a teacher, and away from His word as the truth. By incorrect premises and false reasoning, it is concluded that all things are self-existent and self-created; that there is no God outside of the creature. Creation is said to be a process of development from a lower to a higher stage of existence, called evolution. Thus the creature is worshiped more than the Creator, until, ultimately, the Creator is believed not to exist at all. Through this reasoning they come to a misunderstanding of God and of truth,—a misunderstanding that is eternal in its results, even eternal nothingness and eternal know-nothing-

ness. Yes; "the fool hath said in his heart, There is no God;" and "fools die for want of wisdom."

"But the excellency of knowledge is, that wisdom giveth life to them that have it." "The wise shall inherit glory; but shame shall be the promotion of fools." "Shame and everlasting contempt" is their only reward, and they shall be "ashamed before Him at His coming." "And they that be wise shall shine as the brightness of the firmament."

Truly, "wisdom is the principal thing," and "happy is the man that findeth wisdom, and the man that getteth understanding."

"BE NOT CONFORMED TO THIS WORLD."

A. CARTER,
(St. Helena, Cal.)

IN "The Desire of Ages," page 84, we read this statement: "As the condition of the people began to open to His mind, He [Jesus] saw that the requirements of society and the requirements of God were in constant collision."

Any Christian, if faithful, will most assuredly find that to be as true in these days as when Jesus was on earth. Unless we can say, in the language of Paul, "The world is crucified unto me, and I unto the world," we shall be constantly yielding to "the requirements of society" in such ways as to injure our spiritual life.

We are commanded to "love not the world, neither the things that are in the world" (1 John 2:15); yet we cannot shut our eyes to the truth that many church-members appear to love some of the things Christ warns us against. This is seen in dress, in the furnishing of houses, in eating, in the style of weddings, funerals, etc.

Those living in country districts are less exposed to the danger of being influenced by prevailing fashions than are those in cities. In the city a Christian realizes that simplicity of life in its various phases, means daily self-denial and cross-lifting. Man is naturally an imitative creature, and dislikes being thought odd or eccentric; but if we think more of our neighbor's opinion than of pleasing our Saviour, we are not yet dead to the world, and a work of grace has still to be done in us.

The invitation continues to sound: "Take my yoke upon you, and learn of me." The yoke of fashion never chafed His neck. Can we imagine Him dressed in extravagant clothing, or adorned with jewelry, or having a cigar in His mouth? Of course such a picture shocks us. How much more must He be grieved when He sees men act in that manner,—men who should represent Him on earth. May God anoint our eyes that we may see our sinfulness, and may realize the full meaning of being "crucified to the world."

"In the time of John the Baptist, greed for riches, and the love of luxury and display, had become widespread. Sensuous pleasures, feasting and drinking, were causing physical disease and degeneracy, benumbing the spiritual perceptions, and lessening the sensibility to sin. John was to stand as a reformer. By his abstemious life and plain dress he was to rebuke the excesses of his time. In preparing the way for Christ's first advent, he was a representative of those who are to prepare a people for our Lord's second coming."—"The Desire of Ages," pages 100, 101.

These are most impressive thoughts, and we shall have to give account for the way we use this light. Let us pray for grace to set a good example to the young around us, and not be to them a cause of stumbling. Read Matthew 18.

"THE Lord would have all His sons and daughters happy, peaceful, and obedient."

MY MOTHER'S BIBLE.

MRS. ALICE M. AVERY-HARPER.

A PRECIOUS relic oft I clasp within my hands, and hold
The Bible, with its written page, and edges bound in gold.

It was my mother's treasure dear, a blessed gift to me.
With joy I read this precious word, God's promises so free.

I read about the crystal sea, and song by seraphs sung,
And I long to praise my Saviour, with an immortal tongue.

As all the joys of paradise are pictured to my view,
I long to join the heavenly choir, and bid this earth adieu.

I love this book, this charming book, 'tis stored with heavenly lore,
I read its holy teachings and its precepts o'er and o'er.

When wearied with the cares of life, I take the treasured book,
And often as I study it, the pages fairer look.

To me 'tis sweetest comfort, and I prize it for its worth;
And often when I'm weary with the vexing cares of earth,

Then I go and take my Bible, and pray with all my heart;
And often as I do it, lo, the cares of earth depart.

I love this book, this grand old book; sweet peace it doth afford.

I'll hold it fondly to my heart, and strive to seek the Lord,
And pray its blessed truths may be a lamp unto my feet;

For here, from every billowy tide I find a blest retreat;
Through every bitter trial then, through tempests dark and drear,

With all its charming poetry, this book I most revere.

Then may I never read this book, this wondrous book, in vain,

But ever from its sacred page new truths and light obtain.

"THE TEMPEST MAY BREAK TO-MORROW."

A. SMITH,
(Grandville, Mich.)

"THE great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly." Zeph. 1:14.

Why will not men and women be forewarned, and do some of the weeping now before it is too late? The Bible appeals to the people to "lament like a virgin girded with sackcloth for the husband of her youth." Joel 1:8. God commands the watchman, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Chapter 2:1. That solemn alarm is now being sounded throughout the world. It comes in earnest appeals from the word of God. Jesus said: "As the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37. For one hundred and twenty years Noah proclaimed to the people of that generation that a flood of waters would come upon the earth to drown that wicked race. With solemn mien and tones of entreaty he pointed to the slowly building ark as the only hope of salvation from a watery grave.

"Many at first appeared to receive the warning; yet they did not turn to God with true repentance. They were unwilling to renounce their sins. During the time that elapsed before the coming of the flood, their faith was tested, and they failed to endure the trial."—"Patriarchs and Prophets," page 95.

As it was then, so it is now. Many at first confess the truth of the last solemn warning, and some, perhaps for years, become identified

with the faithful few; and then, because of the prevailing wickedness of the last days, their love grows cold, their light becomes dim, and before they know it, the most solemn appeals from the Bible, and the most vivid assurances from the moral, social, and political conditions of the world concerning the proximity of that awful day, cannot awaken them to but little more than a half-aroused confession of the fact, to be followed by slumber still more profound. "This death stupor is from Satan."

Where are the people of the land, even among God's remnant few, who tremble in view of their danger? The alarm that should seize upon the people of the Lord now, is a vivid apprehension that their robes of character may not be spotless before God. It is well expressed by Paul: "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." Heb. 4:1. Not those who run well for a time, but "he that endureth to the end shall be saved." Matt. 10:22.

Day and night we should plead with God to keep us from falling into the deceptive snares of Satan. If the sinless Jesus needed to pray most earnestly and frequently, how much more do we!

There came a time when the antediluvians awoke to their condition. On the eighth day after Noah entered into the ark, the heavens became overcast with clouds, the deep roar of the thunder shook the earth, and the long-predicted rain began to fall. Then the hopelessly lost race pleaded with agony for one more opportunity to hear the entreating voice of Noah. Oh, how quickly they would accept salvation! But it was too late. So, when the final day of mercy will have passed, and multitudes awake to the fact that they are lost, the strong man, unaccustomed to tears, will cry bitterly. How much more those who did not have the courage to confess and obey the truth when convinced of their duty; and especially those who turned from the truth to the world, or, though still identified in name with God's people, failed in obtaining the needed preparation.

"Come into the Ark of safety,
Come in and be saved to-day;
The tempest may break to-morrow,
Come into the Ark to-day."

CRITICISING.

ELDER EUGENE LELAND.

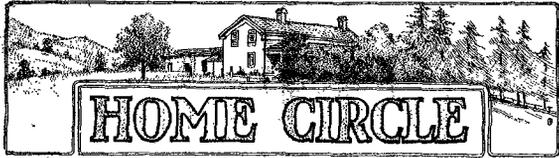
It seems to be much easier for some persons to criticise a speaker than it is for them to grasp what he says. Perhaps that is the reason why they criticise him.

We often hear one of these critics make a remark concerning a sermon or a lecture, something like this: "I think he thrashed over a great deal of straw for a very little wheat."

Many times it depends on the way one looks at what he hears as to whether it is straw or wheat. "As he thinketh in his heart, so is he," is the old-time proverb. If he thinks that what he hears is straw and chaff, to him it will be straw and chaff. And as a man partakes of the character of that upon which he feeds, he will become straw and chaff. But the Scripture says that in the gathering time the wheat will be gathered into the Lord's garner, but the chaff will be burned with fire unquenchable. Brethren and friends, don't criticise.

It matters not how insignificant your work may appear to you, how menial your service, you may summon to your side and to your assistance the most glorious company in the universe. Do you ask, How? Engage in nothing but that which is lawful, then invite Christ, who will come to your aid.

S. O. JAMES.



LONGINGS FOR DAY.

J. M. HOPKINS.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

Transgression brings its sure reward
Of grief and sorrow, pain and woe,
Both to ourselves and friends around:
We always reap just what we sow.

Look o'er the earth to-day, and see
In every phase of human life,
In every clime, on land and sea,
The world with misery is rife.

Six thousand years the tale has told
Of what transgression brings to men,
Until the earth, by sin grown old,
Sighs for the reign of peace again.

Then hasten on, O glorious day,
When sin and death shall be no more,
When God's blest law all worlds shall show
From pole to pole, from shore to shore.

CARE OF THE HAIR.

MRS. LUELLA B. PRIDDY.
(Berlin, Wis.)

THE Lord takes such particular care of His children that even the hairs of their head are all numbered. Matt. 10:30. He has told us this to show us how highly we are valued in His sight. He has also given us the promise, "But there shall not an hair of your head perish." Luke 21:18.

If the Lord is so particular and careful to regard even the hair of our heads, it is worth while for us to give it a little attention.

Many otherwise neat people give their hair so little care that it becomes a rank, sour-smelling mass, offensive to all who come near. The owner, being accustomed to it, may not notice the odor which is so noticeable to others. Such a mass of filth is certainly not conducive to health.

It is folly to let a child's hair go uncombed from one week's end to another, until the dirt accumulates on the head in scales, and the hair becomes stiff and harsh, and expect the child to have a glossy head of hair when grown. In this matter, as well as in everything else, the sooner we begin right, the better.

The hair needs to be thoroughly combed and brushed, as a great deal of dirt is removed in this way, and the friction serves to keep the pores open, and the skin of the head in a healthy condition. Combing and brushing bring out the oil, which adds greatly to the appearance of the hair.

Every intelligent horse-owner knows that he cannot have a healthy, fine-looking horse unless the animal is carefully brushed and curried, to keep the skin in proper condition.

The skin that is covered with hair cannot be washed as often as other parts of the body; and to a certain extent, the combing and brushing take the place of washing; but the head should be washed at frequent intervals. If the hair is long, this can be more easily done if it is parted down the back, having one side braided or pinned up while the other side is being washed. It will not tangle in this way, and the woman can easily wash it herself. Always use a good quality of soap, and soft water. Rinse thoroughly enough to remove all traces of soap, and wipe as dry as possible with a soft towel. Let the hair hang loosely until dry. Combing frequently to let the air through it, will cause it to dry quickly. If the hair seems sticky or tangles easily, it needs washing.

The fact that a shampoo causes one's thoughts to be clearer, and often relieves a headache, is evidence that the condition of the hair has more to do with our health than we are apt to imagine. We should be especially careful not to be exposed to cold while the hair is wet. Wet the hair but lightly when combing it. Hair kept continually wet is apt to be sour.

The hair needs particular attention after fevers and contagious diseases, as it furnishes a convenient harbor for germs.

At the beginning of an illness, if the hair is parted down the back, and braided in two braids, it can be more easily cared for, and often a fine head of hair can thus be saved. The hair should be combed every day if possible, and if carefully done, will prove refreshing.

The patient may lie on the back while her hair is combed, one side at a time. After unbraiding the hair, the attendant should begin at the ends, and comb carefully, at the same time grasping the hair between the comb and the head in such a way that, if tangled, it will not pull from the roots. It is well to remember that the hair should never be pulled from the roots, even in health, as it loosens the roots, and breaks off the hair, making it uneven.

If the hair has been neglected, and allowed to become matted, and there is much fever or congestion in the head, it may hasten recovery to have it cut off. Under such circumstances it is likely to come out. But with proper care from the beginning, the hair may often be saved.

We are a busy people in a busy age, and these little things take time, but our bodies are the temple of the Holy Ghost. We would not like to ask our Heavenly Father to dwell in an unclean place.

We have been told that the body does not receive the care that it ought to have. The engineer daily cleans, polishes, and oils his engine, because he knows that if it is neglected, it will soon clog up, run harder, and wear out faster than it would if properly cared for. Our bodies are a most complicated piece of machinery, and no part can be neglected without damage.

One should make a presentable toilet before beginning other duties. With most persons the morning is a busy time, and often the toilet has to be a hasty one. But just before retiring the hair may be taken down, thoroughly combed, and loosely braided; then it will be more easily combed in the morning.

Do not put onto the hair every nostrum recommended by misguided friends. The hair does not need to be oiled. Nature attends to that if the pores are kept open, and the skin clean and healthy.

Sharp, pointed hairpins cut the hair; blunt ones are better. The hair should not be braided or coiled tightly enough to strain on the roots.

"If a woman have long hair, it is a glory to her: for her hair is given her for a covering." 1 Cor. 11:15.

TO-DAY I read the letter from one of our dear sisters, asking if any of us missed the Home department. I feel sad to think that while there are so many of us, neither time nor talent is devoted to writing for this department. I am almost forty-nine years old, and have never written an article for publication.

I dearly love the REVIEW, and look forward with pleasure from week to week for its coming. I greatly appreciate the article on the first page, and also the other good things the paper contains. If I am sad or discouraged, when I pick up the REVIEW, it gives me new courage and strength to press on.

Dear sisters, let us do our duty in all things, casting our care on the Lord Jesus, trusting Him at all times and under all circumstances. Then when the dear Lord comes, we shall have a home with the redeemed. I long for a home

where neither sickness, sorrow, pain, nor death can ever come, and where parting with loved ones will be no more.

MRS. E. J. DAVIDSON.

PARENTAL LOVE AND PARENTAL SELFISHNESS.

MRS. A. C. AMES.

FOR some time a matter which I think should come before our women has been weighing upon my mind. I am an "adopted" mother, and the remarks made by thoughtless or careless mothers often cut me to the heart, and I presume there are many other foster mothers in this same position.

I love my children as dearly as ever a mother could love her own I am sure; and yet because I insist upon invariable obedience, mothers say to me: "Yes, that is all right, and is far the best for the child; but if the children were your own, you would feel differently about it. You would have such love and tenderness for them that you would let them 'get the upper hand' of you."

Now, be honest, sisters, is that real love that prompts a mother to allow her child to do anything which she knows is not best for it? Perhaps I am wrong, but I call it sentimentalism. What mother, seeing her child in danger of being seriously injured physically, would not insist upon putting it where it would be safe? and yet these same mothers will cry "lack of love and tender feeling" because I try to rescue the souls of my children from spiritual danger, by always insisting upon obedience. I have had to fight this "feeling of tenderness" (?) a great deal; for I would naturally rather give in myself than to see my children do it; but I will give you a bit of my own experience before I saw my true situation.

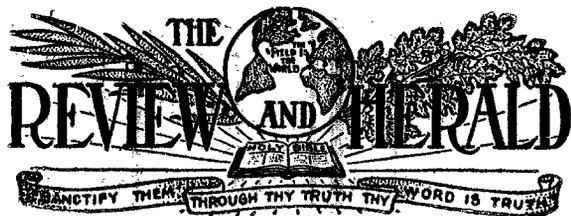
A dear sister said to me: "You are doing wrong to yield to your children; and it is not love, as you suppose, but selfishness, that prompts you to do it. It hurts you to punish your child for disobedience, and so you yield to it. God will hold you responsible if you do not insist upon obedience; for if your children do not obey you, they will not regard His commands either." It set me to thinking as I never did before, and as I studied my Bible and asked more earnestly for God's guidance, I saw that unless I did do differently, they would be lost, and I would have to answer for it.

That was a year ago, and what a change there has been since then! At first it was a severe struggle to make myself yield to what I was sure was right, and, worse yet, to be obliged to punish my children so often before they would yield to my wishes at once; but now I seldom have to punish them. I never scold them, but pleasantly tell them what I want, and they usually obey without question. Consequently, we all are much happier.

They are naturally active, mischievous, and fun-loving, and both have, or did have, very violent tempers. But since we "turned over a new leaf," they have nearly lost their ugly tempers, because, as they say, "Jesus doesn't like to have His little girl and boy be naughty; He wants them to be good and mind their mama."

The Word tells us to "train up a child in the way he should go," not, Train up a child in the way he wants to go. Now, I do not ask others to do as I do in training their children; but, dear sisters, do think and pray more before you accuse us "adopted" mothers of "lack of tenderness" toward our children. You do not think it is that in an own mother who insists upon obedience; you just think she is a model mother, instead.

Let us hear more from the mothers on the training of children; not theoretical training, but practical, tried methods.



BATTLE CREEK, MICH., JULY 16, 1901.

URIAH SMITH

EDITOR

THE PRIVILEGE OF FORGETTING.

THE privilege of forgetting is a real privilege. There are few of us who live lives so perfect that we are not prepared to appreciate this fact.

This privilege is pre-eminently a Christian privilege; it is the Christian who will profit by it most.

"Forgetting those things which are behind, and reaching forth unto those things which are before," said the apostle Paul, "I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

This was written for our instruction and our encouragement. It is our privilege to forget "those things"—the sins, mistakes, failures—which are behind, and turn our minds to the brighter things that are before.

The eternal purpose of God—His purpose for eternity—is that the sins of His people shall be blotted out, and forgotten. "I will forgive their iniquity, and I will remember their sin no more." Jer. 31:34. "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

The sins of the righteous are not merely to be passed over—set aside—like a pardoned crime; they will be forgotten. God says He will forget them, and this means that the righteous will not themselves be able to remember their own sins; for no man, nor angel, can remember a thing which God has forgotten.

"In the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment, and have been blotted out; and they cannot bring them to remembrance."—*Great Controversy*, page 620.

And thus will the redeemed saints be able to feel, as they enter the gates of the heavenly city, that they have a right to be there. They have a "right to the tree of life." To the sinner, heaven, with all its beauty and glory, would be a place of torment. The remembrance of even one sin in heaven, amid the spotless purity of those who have never sinned, and in the presence of the infinite God, would be a source of torment. To know in heaven that God and angels were conscious of the sins we had committed on the earth, would mar all its attractiveness and spoil our happiness. Conscious of sin, we could not look upon the face of God.

In the wisdom and love of God, this is not to be. No one who enters the New Jerusalem will be able to call one of his transgressions to remembrance, nor will any other being in heaven be able to do so. The redeemed saint will be there as one who had never sinned, both in his own sight, in the sight of angels, and of God himself. For he has, in fact, been created new, and without sin, in Christ.

And toward this blessed goal the Christian's face is now turned; and "forgetting those things which are behind, and reaching forth unto those things that are before," he presses forward with rejoicing to the mark and prize of his high calling of God in Christ Jesus.

THE PREPARATION DAY.

"AND that day was the preparation, and the Sabbath drew on."

Is Friday your preparation day? or is it your rush day, the busiest of the whole week?

Do you prepare for the Sabbath by hurrying all day Friday to get through with the greatest possible amount of work, and especially Friday afternoon? Do you find it necessary to consult your calendar, that you may know just the exact minute when you must stop work, in order not to encroach upon the Sabbath? To spend the preparation day thus is to make a very doubtful sort of preparation for the arrival of the Sabbath.

To keep the Sabbath properly requires a right use of the mind as well as of the body. As the sacred day approaches, the mind should turn toward sacred themes, and to this end the work performed upon the preparation day should be less absorbing of the mental faculties, rather than more and more so, as the Sabbath day draws near.

The presence of the Sabbath day brings to us the presence of the Lord of the Sabbath. The preparation day is for a preparation to meet with Him. Let us not rush into His presence in a manner we would be ashamed of if the occasion were one of meeting with some earthly friend.

WILL SLAVERY BE AGAIN?

STEP by step, the Southern negro is being forced back to the level upon which he stood before the war. The latest evidence of this is the abolition of all grades above the lowest grammar grades in the negro schools of New Orleans, by order of the school board. Only a few months ago, in that city a mob burned the fine public school building for negroes which had been erected through the benefaction of a wealthy negro; and the school has not been rebuilt.

In several Southern States the negro has been practically disfranchised, by provisions which operate against the illiterate negro, but not against the illiterate white. Curtailing the school privileges of the negroes makes them illiterate, and then, being illiterate, it is decided they are not fit to vote. So disfranchisement is a logical step following the restriction of negro education.

Disfranchised and reduced to illiteracy, the negro is back again in the position he occupied before the war, save that he is not held as the property of another man. And yet, under such circumstances, he is in the power of his Anglo-Saxon neighbors almost as fully as before his emancipation. And already, in Anderson County, South Carolina, the full re-establishment of negro slavery has been boldly attempted.

The negro children in New Orleans number about twenty thousand, which is almost half the child population of the city. Of these twenty thousand negro children, less than half were in school last year. Left to roam about the streets and gain a street education in the susceptible years of childhood, they must naturally become criminals, and grow up a menace to the welfare of society around them. And to remedy this, it will be thought necessary to re-establish slavery. The negro slave was not dangerous to society. The South is rapidly approaching a time when it can be plausibly maintained that a return to the conditions of negro slavery is an actual necessity of the situation. And those words will yet come true which were written long ago of the time when probation would end and God's children be delivered from their enemies: "I saw the pious slave rise in victory and triumph, and shake off the chains that bound him, while his wicked master was in confusion, and knew not what to do."—*Early Writings*, page 146. There will be negro slaves when probation ends, and some of them will be numbered with those whom God accepts.

This backward movement, it is said by some, is

not a national one; but the reason it is not seen in the North is that the negroes are not in the North, but in the South. The principle of government by consent of the governed has been as fully repudiated in the one section as in the other.

WHAT WE KNOW JESUS WOULD DO.

THOSE only are Christians who follow in the footsteps of Jesus. To be a Christian is to be a Christ-one, a Christ-man—one who does as Jesus would do, under every circumstance. Therefore, it is most proper for the Christian to continually ask himself, "What would Jesus do?" The Word exhorts us to be "imitators of God," and contains the promise that "righteousness . . . shall set us in the way of His steps." The concluding words of Jesus to the rich young man were: "Come, follow me." Again, to him who was worrying about the faults of another, He said: "What is that to thee? Follow thou me." And again Jesus says: "If any man serve me, let him follow me." "If any man would come after me, let him deny himself and take up his cross daily and follow me." And still again the Scriptures say: "He that saith he abideth in Him ought himself also to walk even as He walked." Finally, Peter's exhortation to the elect (1 Peter 2:21) is: "Hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow His steps." This is sufficient to show that the Christian should seek, in his every act, to do just as Jesus would do were He in his place.

The question about what Jesus would do here upon earth nowadays, has been well ventilated, both in England and in the United States, by means of a book written by the Rev. Charles M. Sheldon, and entitled, "In His Steps: What Would Jesus Do?" So great was the demand for this publication that over three million copies of the book were sold in this country and in England alone. It was also translated into almost all of the modern languages. We cite these facts merely to show that this question of what Jesus would do is very close to the human heart. And it is right that this should be the case. However, notwithstanding the great amount of good that this book has unquestionably done, in bringing forcibly to the minds of the people the great and important question, "What would Jesus do?" much harm has also been accomplished, owing to the fact that Mr. Sheldon has represented Christ as willing to do, were He upon earth these days, many things that Christ would surely never do.

Now, the only way of ascertaining what Jesus would do in any given case, is to consult the record of what He actually DID do when here upon earth. The Christian must interpret life as Jesus interpreted it; he must live as Jesus actually lived; he must, as Peter expresses it, "follow His steps." If he does not follow the steps of Jesus, he is not a true Christian, but a hypocrite. But Mr. Sheldon evidently does not believe that it is necessary for the follower of Christ to follow the *exact* pattern set before the world by the Master; for, in an article submitted by him to the leading monthly journal of the United States (having a circulation each month of about eight hundred thousand copies), he plainly said: "The question is not what would Jesus have done in Palestine two thousand years ago? But what would He do here and now in my place?" Being desirous to know what Mr. Sheldon really meant by the sub-title of his book, we wrote him, asking him why he had represented the Christians (in his book) as persons keeping Sunday instead of the seventh-day Sabbath, which Jesus kept, and why he further represented them as engaging actively in politics,—mixing politics and religion,—when Christ, the example for all Christians, had plainly refrained from having anything whatever to do with any political faction, saying (John 18:36), "My kingdom is not of this world . . . now is my kingdom not from hence." His

reply to our letter was identical with the statement found in this article, just quoted.

This attempt to draw a distinction between what Jesus did, or would have done, "in Palestine two thousand years ago," and what He would do "here and now in my place," is evidence sufficient that Mr. Sheldon has not grasped his subject. Had he given the matter sufficient study, he would have found that no such distinction could possibly exist between Christ's actions at one time and at another. Here is the simple proof: Speaking of Jesus Christ, it is said in the Word (Heb. 13:8) that He is "the SAME yesterday, and to-day, and forever." And why are His actions the same yesterday, and to-day, and forever?—Simply because He, like His Father, is no respecter of persons; as it is written (Rom. 2:11), "For there is no respect of persons with God." The only possible difference between the Palestine of two thousand years ago and the United States or the England of to-day, being in the habits, customs, and relations of the persons concerned in each case, it is evident that Jesus would act precisely the same to-day were He upon the earth in human form, in England, in the United States, in France, Germany, China, or Japan, as He did in Palestine two thousand years ago. He would be governed by the same great principles of the Law of Ten Commandments, which He then obeyed, and by those of the golden rule, which He himself enunciated. He is the SAME yesterday, and to-day, and forever.*

Among some of the things which we know that Jesus DID—things that the Christian of all ages must do in order to be true to his calling—are the following:—

1. He had no other gods before the Lord.
2. He made no graven image unto himself, nor did He bow down to any.
3. He took not the name of the Lord in vain.
4. He remembered the Sabbath day to keep it holy. He labored six days, but kept the seventh, according to the Fourth Commandment of the Decalogue. For, said He (Matt. 5:17): "Think not that I am come to destroy the law, or the prophets: I am come not to destroy, but to fulfill." And to assert that this fulfilling of the law by Christ annulled the Decalogue, would be as foolish as it would be to assert that the keeping, or fulfilling, by any law-abiding citizen, of the laws of California, for instance, annuls said California laws.
5. He honored His father and His mother.
6. He did not kill.
7. He committed no adultery.
8. He did not steal.
9. He bore no false witness against His neighbor.
10. He did not covet.
11. He "went about doing good."
12. He did not attempt to reform the corrupt society of his day by getting His disciples and followers to go with Him to the polls. He kept entirely out of politics, not because it was impossible for Him to have entered them, and with success. The constant fear of the Roman power that He would go into politics and become a king of this world, proves that He would have had plenty of backing, so far as this world is concerned, as do also the various attempts, on the part of the people, to make Him king. His only reply to such propositions was: "My kingdom is not of this world. . . . Now is my kingdom not from hence," indicating plainly that the time would come when His outward kingdom would be "from hence," in this very world. Although He was the poor man's philosopher, and the friend of the people, we never read of His having used, in any temporal way, His influence over the people. He sided with no political party—not even with the prohibitionists of His day. He opposed the saloon, not by the use of the ballot, but by talking and living Christianity before the people.

No! the good, old-fashioned Christianity of Jesus Christ is not dead! It is not in need of being yoked up with politics in order to save the world, as Mr. Sheldon would have us believe. Let us take Christianity as Christ left it, pure and simple, and not that pseudo-Christianity which is dependent upon "the powers that be" for its energy and life. Of those who finally overcome all that is evil in this world, it is said (Rev. 14:4): "These are they which follow the Lamb whithersoever He goeth." The elect who will stand with the Lamb on Mount Zion, in the heavenly city, are those, and only those, who follow Jesus "whithersoever He goeth." And remember that Christ never changes. In the expression "whithersoever He goeth," the verb is in the present tense. Yesterday, to-day, to-morrow, and eternity are all one to Jesus. He is ever the SAME. His actions are ever the SAME. And though it is recorded (John 21:25) that "there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written," we may be sure that each one of those unrecorded acts of the Master was, in principle, the SAME as those that are recorded.

Knowing, therefore, what Jesus actually DID when here in person upon earth, the Christian may easily know, by referring to the Word, just what Jesus would NOW DO, were He here in your place, in my place. Do you know what Jesus did? If so, you know what your duty is at all times, under all circumstances.

A. J. B.

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.]

816.—THE JEWISH YEAR.

IN "Daniel and the Revelation," page 142, I read: "The ordinary Jewish year, which must be used as the basis of reckoning, contained three hundred and sixty days." Other authorities say three hundred and fifty-four days. What is meant by "the ordinary Jewish year"? Was there any year consisting of three hundred and sixty days?

P. R., Erie, Pa.

ANSWER.—By "ordinary Jewish year" we mean a year of time as designated and determined by the language of the Scriptures. This consisted of twelve months, with thirty days to the month, making three hundred and sixty days in all. The length of a Scripture month is shown by the account of the flood. Thus, the waters of the flood prevailed one hundred and fifty days. Gen. 7:24. In the second month, and the seventeenth day of the month, of the six hundredth year of Noah's life, the fountains of the great deep were broken up, the windows of heaven were opened, and the flood began. The waters prevailed one hundred and fifty days. What was the day and month when the flood ended? "And after the end of the one hundred and fifty days the waters were abated" (Gen. 8:3), and the ark grounded fast on the top of Mt. Ararat. The length of time was five months (Gen. 8:4); the number of days one hundred and fifty. This gives thirty days for each month. That which is meant by "making this the basis of calculation" is in reference to the computation of the prophetic periods. In prophecy one day represents a year; a prophetic "time," a prophetic year. In Dan. 7:25 there are brought to view "a time," one year, and "times," plural,—two years, the least that would make it plural,—and "the dividing of time"—half a time (Rev. 12:14), half a year. This gives three years and a half for the whole period; and this being prophetic time, how shall we reduce it to literal time?—By taking twelve months for a year, and thirty days for a month. This gives three hundred and sixty prophetic days, or three hundred and sixty literal years, for a prophetic "time." In our calendar the months are given thirty and thirty-

one to twenty-eight and twenty-nine days. In the table of the Jewish calendar, six of the months are given as having thirty days each, and six of them as having twenty-nine days each. This makes a total for the year of three hundred and fifty-four days. But whether this year is taken, or the three-hundred-and-sixty-day year, the time falls far short of the actual days in the year as measured by the sun, the chief of the orbs connected with our solar system. To remedy this deficiency, the Jews every third year intercalated a thirteenth month, called Ve-Adar, or the second Adar. In this thirteenth month there was inserted just as much time as was needed to bring the vernal equinox to the right point in the year. With the first new moon after the vernal equinox, the first month of a new year opened, and the count went on again till the end of the third year, when another readjustment was necessary. Of course it would be impractical to take any of the variable years, or the actual days allotted to the year, by which to calculate the prophetic periods. So the Scriptural allotment of twelve months to the year and thirty days to the month is the appropriate and necessary standard to adopt. But the years of a prophetic period, as for instance the twenty-three hundred years, or the twelve hundred and sixty years, etc., are not years of three hundred and sixty days each, but actual years of 365 days, 5 hours, 48 minutes, and 46 seconds.

817.—THE SEVENTH YEAR OF ARTAXERXES.

What direct authorities can be given to show that the seventh of Artaxerxes Longimanus, from which the twenty-three hundred years are to be reckoned, was 457 B. C.? The Britannica places the beginning of his reign in 465 B. C., which would make his seventh year 458 B. C.?

T. H. J., Modale, Iowa.

Ans.—Sylvester Bliss, in 1850, made a thorough study of sacred chronology, and published a small work on that subject. In preparing his work he consulted the leading chronologists accessible, such as Prideaux, Hales, Usher, Clarke, Jackson, Blair, etc. A few years ago a new edition of this work, with notes and an appendix, was issued from this Office. Whatever date Mr. Bliss decided upon for any prophetic event, we should accept with all confidence as correct. Under Xerxes, he says:—

"He was succeeded by his son Artaxerxes Longimanus, the long-handed, who, . . . according to Ptolemy's Canon, reigned forty-one years, from B. C. 464-423. According to these dates his seventh year, to which Ezra refers, would be 457 B. C."

818.—WORDS FOR "LIVING SOUL" AND "NEVER DIE."

Please give me the Greek in English letters of "living soul," as found in I Cor. 15:45, also the same for "shall never die," as in John 11:26. From what Greek word does "grave" come, as in Matt. 27:53 and Luke 11:44? and what is the difference between that word and "hades," as in I Cor. 15:55?

H. F., Carrier, O. T.

Ans.—"Living soul," in I Cor. 15:45, is from "*psuchen zosan*." The expression "shall never die," in John 11:26, is "*ou me apothane, eis ton aiona*" (literally, "not die forever"). "Grave," in Matt. 27:53 and Luke 11:44, is from "*mnem-ion*," which is defined by Robinson, as "a tomb, a sepulcher." "The sepulchers of the Hebrews were often caverns (Gen. 23:9), or were hewn out by art, in rocks, or on the sides of hills, in various forms and sizes, sometimes with several compartments. They were closed by a door or layer of stone, and were often decorated with ornaments, and whitewashed." This word seems to be used exclusively to describe simply the place of burial; while *hades* is given a broader meaning, and signifies, according to Robinson, "the abode of the dead." The Hebrew *sheol* signified, in like manner, the under world, and was held to be a vast subterranean place, full of thickest darkness, where dwelt the shades (*psuchai*) of the dead. For the Hebrew *sheol* the Septuagint has almost everywhere put *hades*."

* We wrote Mr. Sheldon a second letter, embodying these texts and principles, and received from him the answer that "it would take too long" for him to reply to the questions asked in our communication.

Editorial Notes.

Don't try to frighten the devil by telling what you are going to do. All he cares about is what you are doing.

SOME people are so short of time in this world that they are going to be short of eternity in the next.

IN every sin you agree to an eternal separation from everything that is good. You bid an eternal farewell to all those you love.

SOME professedly Christian people seem to count it much less a sacrifice to throw money away on some useless indulgence than to invest it in the bank of heaven.

DON'T run after a lie about yourself; it can out-run you every time. It is your daily life that tells what you are; and if that is right, you need not worry about what any one says to the contrary.

WHEN you would excuse yourself from the performance of religious duty, stop and picture in your mind how that excuse will sound at the bar of God. Remember that it must pass muster with Him, as well as with yourself.

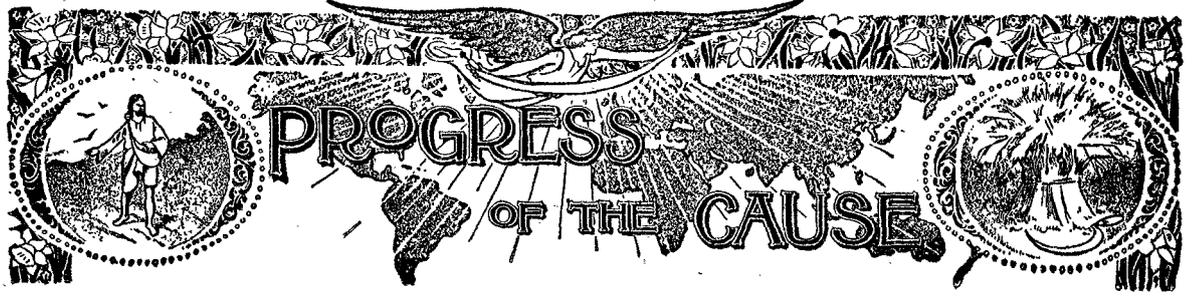
IT is impossible to put a stop to evil in this world by legislation. Laws are the levees along the banks of the stream of evil, to confine it within bounds; and every time men try to dam up the stream, the result is disastrous. The only remedy is the gospel, which dries up the stream at its fountain head.

A RECENT injunction issued by a Milwaukee judge to the Vilter manufacturing company of that city against the International Association of Machinists, which is now conducting a strike throughout the country, enjoins the strikers "from gathering about the plant, from posting pickets, from combining with the tradesmen in order to boycott the Vilter company," and from doing anything else that would "in any way operate to damage the Vilter company or its employees." And just the other day two courts in Chicago gave decisions declaring that "blacklisting," by which corporations boycott individual workers against whom one of them has a grievance, is perfectly legal. So we have the courts of this country declaring that it is illegal for workmen to boycott a company, but legal for a company to boycott workmen. Such an attitude of the courts will certainly not be without results, and when times are less prosperous, if not before, the results will be clearly seen.

As they investigate more, geologists are getting less certain about those tremendous eons of time which we have all heard must have elapsed since life began on the earth. Writing in the *Sunday School Times*, Prof. G. Frederick Wright, author of "The Ice Age in North America," and "Man and the Glacial Period," says:—

"It seems now certain that geological time is much shorter than it was once supposed to be. Instead of the hundreds of millions of years which used to be flung in here and there by the geologists as 'mere trifles' in geological time, the geologists are now struggling hard to retain possession of as much as one hundred million years for the entire development of organic life in the world; while it is strenuously maintained by the highest authorities, both in physics and geology, that twenty-five million is all that can be allowed them. This shortening of the age of the earth compels us to face the fact that many geological changes have been relatively rapid, and that some of the greatest of these are of very recent occurrence."

Keep on, geological friends; you are doing well. From one hundred million years down to twenty-five million years is a long step in the right direction. Another step only about a third of this length will put you into full harmony with the Bible.

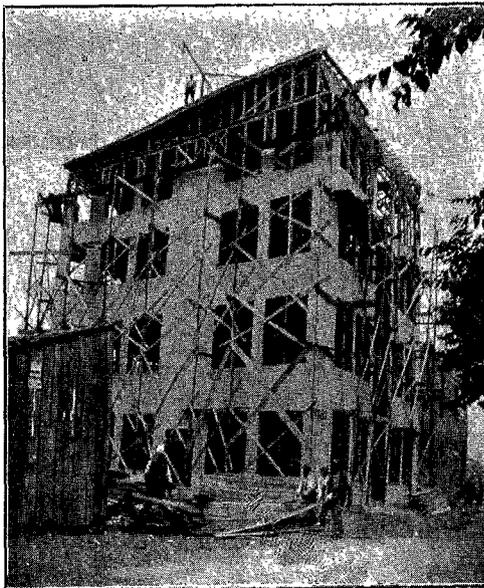


WE PAY AS WE GO!

THIS was the principle adopted when the work of building for the publishing work at Nashville was begun a few weeks ago. Our instructions had been plain, "You must move by faith, work by faith, and plan by faith," and "in no case run into debt. Do your work on a sure basis."

We therefore began the work of building when we had little money in sight, but we had faith that the Lord would in His own good time supply the means to carry the work to completion. Determining not to run into debt on this building, we decided that we would trust the Lord to supply the means to carry forward the work, but we would not run into debt, and then ask Him to pay our debts. It was therefore fully decided that whenever the money provided for the work of building should be exhausted, the work would stop, and would not be resumed until the treasury should be replenished.

To this end, all bills have been paid each week, and we are glad to state that sufficient money was received to carry forward the building until it was inclosed, substantially roofed with tin, and part of the floors laid, and so the work now done is protected from the elements. But at this point the money in hand is exhausted, and the stream has nearly ceased to flow. Most of the workmen have



NEW BUILDING FOR THE PUBLISHING WORK, NOW BEING ERRECTED AT NASHVILLE, TENN.

therefore been dismissed, and the work of finishing is practically at a standstill. The building is little of it in condition to be occupied, as the windows are closed with nothing but cloth, which is very unsubstantial, lets in no air, and is liable to be blown away in any gust of wind.

Only a little more than two thousand dollars has been expended on the building so far, and it will require at least one thousand to complete it for proper occupation. This will be done as fast as the money is received for the work. Brethren, shall this much-needed building be completed so that the publishing work in the South can go forward?

But there is more than this. When the building is finished and the presses installed, it will take quite a sum for equipment and material with which to make the books for this field. Our instruction is definite as to the kind of books to be made, and we hope that means will be supplied so that this office will be able to follow these instructions, and bring out such a line of books and leaflets as this special field requires. Will you join us in this most important work? Will you send of your means so that this building can be finished at once? Will you supply us with the money necessary to buy the paper and other material for publishing these books? We hope for immediate responses so that the work will not be hindered.*

* See coupon on last page of this paper.

INCORPORATION AND STOCK.

May 16, 1901, the Southern Publishing Association was incorporated upon the same general plan as the Review and Herald and Pacific Press associations. Shares of stock were placed at five dollars each, and every one contributing to the building up of this association will receive a certificate of stock at the rate of one share for each five dollars contributed. Certificates are now being issued to those who have already subscribed. These certificates of stock pay no dividends, but entitle the holder to a voice in the management of this association.

SOUTHERN PUBLISHING ASSOCIATION.

LUXOR, EGYPT.

[THIS word from the land of Egypt comes to the Mission Board:—]

We have been especially benefited these last days by the blessing of the Lord. I recently made a visit to a native minister who had invited me to spend a week or two with him. After the first week, the interest of the people was such that it seemed best to stay and work among them. So we have rented rooms in his house, and will remain for a time.

Another minister and also a teacher have become interested through the influence of this man. The minister acknowledged that we are right on the subject of baptism, and said that he was also nearly convinced of the truth concerning the Sabbath and the nature of man. He has resigned his position as pastor. Of course this has made a stir, but we trust in the Lord to take care of all that, and rejoice to see this man accept the truth. He is also much interested in the medical and temperance work, and pleads for a good Christian doctor to come here, especially one who can treat eyes, and operate upon them in necessary cases. In a short time, I believe, a doctor could be not only self-supporting, but could support several other workers besides. I desire to make a strong plea for Egypt; for I am sure a good and great work could be done here by a doctor. Medical and educational work are much needed in Egypt. The greater the darkness, the more need there is of light-bearers. We would make the Macedonian plea, "Come over, . . . and help us."

LOUIS PASSEBOIS.

COLORADO.

CRIPPLE CREEK.—June 23, 1901, we held our Sabbath-school an hour earlier than usual, and at 10:25 about forty of us left the church, and drove to the place chosen for the ordinance of baptism. We sang the old yet ever-beautiful hymn, Shall We Gather at the River? then Elder Henry Payton read from Matthew 3 and Acts 8:28-40, after which we had a season of prayer. Three of the six candidates were adults who had previously received baptism, but felt the need of coming closer to the Lord.

Brethren Hills, Larson, and Sparks are here at present, looking for a location to hold tent-meetings. We are enjoying some grand sermons from them. They expect to hold their first tent-meeting, Sunday evening, at Victor, Colo.

MRS. TILLIE VANATA, Clerk.

ILLINOIS.

MT. ERIE.—We have now been at this place nearly four weeks. There is a good interest, and our tent is filled nearly every evening with intelligent and attentive listeners. Some evenings the tent is full to overflowing. Twenty-eight services have been held, a great deal of reading-matter has been placed in the hands of the people, and \$9.27 received in donations. The people are kind, and are providing for our temporal needs. We have many invitations to visit, hence we have plenty to occupy our time and minds.

We are of good courage, and praise the Lord; for some are accepting the truths of the Third

Angel's Message, and others are almost persuaded. We are sure that we and the work here are remembered at the throne of grace.

M. G. HUFFMAN,
CHAS. THOMPSON.

INDIANA.

I HAVE been very busy, and have been blessed in my work. Since the special State Conference meeting of Indiana, I have been shaping my work to leave, in a good spiritual condition, those who have been uncertain upon some points, by reason of the error taught before the special Conference meeting. And as several had been waiting for the removal of error, they felt somewhat free to act, and three fully united with the church in Indianapolis. I have baptized four, one of whom came into the church some time ago, but until the action of our recent State Conference meeting did not feel free to go further, and was not baptized.

I recently visited the company in Logansport. We celebrated the ordinances, the brethren were of good courage in the message, and the Spirit of the Lord was recognized as present.

I intended to go from Logansport direct to Elkhart, my new field of labor; but by a special Providential hindrance I had to return to Indianapolis, where I found two sisters who were anxious to be buried with the Lord in baptism. So I administered the ordinance on the evening of July 3, at half-past ten o'clock, by moonlight. The scene was inspiring, and will long be remembered with pleasure. While waiting for the moon to rise higher, that the light of her full face might shine upon the clear, running stream, we sat upon the grassy bank, and sang sweet hymns of praise to Him who established the ordinance by the baptism of His own Son, by His appointed servant and prophet, John the Baptist, in the River Jordan. One of these sisters had been a member of the Catholic Church, but in the readings my wife had given her, she heard the sweet story of redemption. As she went down into the water and came up again, she was indeed happy as she realized that she had been translated from the power of darkness into this marvelous light.

My wife and I are of good courage in the Lord, and "know that all things work together for good to them that love God." She is to remain here a little longer, while I go at once to open up the work in Elkhart. My address will be Elkhart, Ind., General Delivery. O. S. HADLEY.

INDIANAPOLIS.—I have been called by the Lord, through the Indiana Conference, to serve as pastor of this church, and to do aggressive work in this vicinity. The church is composed of about two hundred members. We have begun a series of meetings in West Indianapolis, preaching every night, in a large and commodious store room. We have had an encouraging attendance and interest. Brother Vince is rendering valuable assistance in this work. Desiring greatly to present the message to the twenty-five thousand colored persons of this city, we have obtained, through a sister here, an invitation by one of the leading colored preachers to speak in his church, on condition that we will not say anything about the seventh day. I am glad that I can preach the Sabbath just as powerfully by preaching the Lord of the Sabbath, as I could by directly naming the day. Therefore we will preach the Sabbath to our colored brethren by preaching Christ, and by manifesting Christ in our lives. Only those who have the imparted righteousness of Christ, and who wear that wedding robe all the time, are keepers of the Sabbath. I am of good courage. ARTHUR W. BARTLETT.

CONNERSVILLE.—Thursday, June 6, we began breaking ground for the erection of our new church, which is thirty by forty-four feet, with vestibule, vestry, and basement. We desire so to establish the work here that Connersville will be a center of influence where State meetings and other large gatherings can be held. The three city newspapers have each printed quite lengthy articles in regard to Seventh-day Adventists and the early history of their work. These articles in the newspapers [mentioned in a late Review] have placed us and our glorious message in a better light before the people throughout the city and Fayette County. We are of good courage. R. H. SPARKS,
EMMA SPARKS.

HAGERSTOWN.—Elders Shrock and Miller are holding meetings in this place. Some of the best people of the town are attending their meetings, which have received favorable notice in the local papers. Elder Shrock occupied the pulpit of the

Christian Church one Sunday, and the outlook is favorable. Tracts are being sold from house to house.

MIDDLETOWN.—Last Sabbath, June 15, I spent at this place, where I was glad to meet a number of brethren and sisters from Mechanicsburg and Olivet Chapel. We had an afternoon service. I also visited the church in Terre Haute, June 22, and the one at Farmersburg, the 29th. I find a few earnest, faithful members in the churches I am visiting, but there are others who are making the work of God a secondary matter. I. J. HANKINS.

KENNARD.—I visited the brethren at Kennard, June 8. Brother Hamilton was elected and ordained as elder of the church. There was a good attendance on the Sabbath. Sunday evening the Wesleyan church, at Greensboro, opened its doors to us, and I spoke to a full house, on the closing work of the gospel. I. J. H.

The address of the Indiana Conference of Seventh-day Adventists its 1311 Central Ave., Indianapolis.

AUBURN.—Elder F. M. Roberts has gone to Auburn with a tent to hold a series of meetings. Brother B. H. Welch, who has been canvassing in that neighborhood, has been instrumental in arousing an interest in the truth. He believes that the harvest is ripe, and that souls will take their stand for the truth during this series of meetings.

A canvassers' institute will begin on the Greenfield camp-ground, August 4.

The Indiana canvassers reporting their work are as follows: B. H. Welch, Waterloo; H. C. Carmichael, Jeffersonville; T. F. Keener, Belleville; Mrs. Mollie Keener, Belleville; T. J. Clarke, Winchester; Mrs. Maggie Clarke, Winchester; H. W. Johnson, Elwood; H. S. Browning, Brightwood.

MANITOBA.

MORDEN.—The local camp-meeting was held at Morden, which accommodated the German portion of our people. From the beginning, there was a good spirit in the meeting. As another meeting was to be held for the English-speaking members of our churches, there were only about fifty of our English brethren in attendance at this meeting. The German department numbered from one hundred to one hundred and twenty-five. The German meetings were well attended by the public.

In both the German and the English, every branch of the work was considered. The canvassing work, the Sabbath-school interests, the tithing system, foreign and home missionary work, temperance and health, and the educational work were made prominent. There was a lively interest manifested for each branch, and some promised to engage in the canvassing work. We praise the Lord for omens of good.

We held youth's meetings each day, and one brother said that as he was nearing the tent one evening, a holy fear came over him. On coming still nearer, he found several mothers outside the tent, praying for their children, while the young people were called forward to yield to the Lord and His service. He could not understand the prayers of the mothers nor the appeals of the ministers, as these were in German, but he could feel the power of the Spirit of God.

The last Sabbath twelve persons were baptized. Nine of these were German, and three were of the English-speaking brethren. Others said they wish to be baptized as soon as Brother Dirksen can visit them. At five o'clock the ordinances of the Lord's house were celebrated. The whole camp came together in the large tent, and after the ordinances a social meeting was conducted, in which the Lord was praised, both in the English and in the German language. Nearly all took part in the social meeting.

Immediately after the evening meeting on Sunday, the brethren needed to take down the tents. While they were taking down the large tent, a little shower came up, so they threw it into the shed to shield it from getting wet. The director then came over to the German tent, and the brethren went into their tents; just then a policeman came to see about taking down the tent. If it had not been for the shower, he would have caught the brethren folding the tent together, and would have arrested them, and so hindered the camp-meeting that was to follow. We could but praise the Lord for that shower of rain. It was evident that some one had notified the policeman as soon as the brethren began

to pull down the tent; but before he reached us, the Lord had arranged to shield His servants.

There is a spirit of unity among the brethren and the laborers, which is encouraging. Brother Boynton, of Nebraska, who is on his way to labor in Alberta, rendered valuable help in the English language. He, with Brother Nelson, the director, and Brethren Buhalts and Gravelle, did most of the preaching in English, while Brethren Dirksen and Wentland and the writer did most of the preaching in German; but we also changed about, and the blessing of the Lord attended this mingling together. F. H. WESTPHAL.

THE CALIFORNIA CONFERENCE AND CAMP-MEETING.

THE California State camp-meeting and Conference was held in Oakland, June 4-16, on grounds convenient to the center of the city, and was well attended by representatives from our churches, and by the citizens of Oakland, being one of the largest meetings ever held by us in this State. From the first, the interest was encouraging. Some of the fruits of the meeting were seen in the seventy or eighty candidates who presented themselves for baptism. The work of the ministry was of a character that would tend to carry forward and deepen the work begun at our last General Conference. The meeting was favored with the labors of Sister White, Elders W. C. White, J. N. Loughborough, A. T. Jones, and H. Shultz, in addition to the ministers of the Conference.

In the Conference meetings much interest was manifested by the people in the questions brought before them. Among other important resolutions adopted was one to divide the Conference, creating a new Conference in southern California. This action seemed necessary on account of the great length of the State, and the growing interests in the southern portion, which demand more attention than can be given by those who have in charge the work for the entire Conference. Another important measure favorably considered was the separation of the Conference sessions from the camp-meetings. It was voted hereafter to hold the Conference about the first of the year.

The various reports submitted showed that progress is being made in most departments of the work. From her abundance, California decided to send help to some of the needy fields. Elder G. A. Snyder left during the meeting for Australia. In a few days Elders Watson and Dart will start for Alaska, and Brethren Ernest and Bond will make Arizona their future field of labor. The brethren were not only generous in giving their laborers, but also in devoting a portion of their funds to sustain the work beyond their borders, and in liberally contributing to Australia, the South, to mission fields in general, and to the Relief of the Schools fund. Three thousand eight hundred dollars in cash and pledges was given.

The following officers were chosen for the coming year: President, A. T. Jones; Secretary, M. H. Brown; Tract and Missionary Secretary, W. B. Sample; Corresponding Secretary, Evelyn Riley; Treasurer, Pacific Press. Executive Committee: A. T. Jones, M. H. Brown, J. O. Corliss, M. C. Wilcox, W. C. White, C. N. Martin, H. G. Thurston, M. E. Cady, I. H. Evans.

The last Sabbath afternoon of the meeting the following brethren were ordained to the gospel ministry; T. H. Watson, Alvin Kellogg, A. M. Dart, A. Brorson, G. Rauleder, and W. S. Sadler.

The Conference was followed by a profitable workers' meeting, lasting a week. The workers all went to their fields of labor with courage and the expectation of a prosperous year. W. T. KNOX.

At the recent camp-meeting the interests of the canvassing work were looked after by Brother C. A. Pedicord; of the young people's meetings by T. S. Whitelock, M. D.; of the intermediate division by Misses Jessie and Marie Barber; of the primary division by Mrs. Runnels and Mrs. Thorn; of the kindergarten by Katherine B. Hale.

IOWA.

MISSSES MARY BUHALTS and Tillie and Katie Earle will join the tent company at Waterloo.

Elder C. A. Hansen, having expressed his willingness to enter some needy field outside of Iowa, has been appointed by the General Conference to go to Newfoundland. He will be supported by the Iowa Conference, and, with his wife and little daughter, will probably leave for his new field this month.

MEETINGS IN THE EASTERN UNION CONFERENCE.

THE general meeting for the Maritime Mission field was held, according to appointment, June 6-13, in St. John, N. B. The attendance of our people was not as large as we had hoped it would be, but the services were well attended by the people of the city. Elder Watt's labor was highly appreciated. All the workers from the mission field were in attendance, and assisted in the public services, giving evidence that the Lord had given them a message to bear to the people. The interest in the word preached increased till the close of the meeting. There were five persons baptized and added to the church. There is perfect harmony among the workers, which is an omen of true Christianity. This mission field should soon be organized into a Conference. Elder Langdon has the work in local charge under the Lord, and is giving it his best attention. The New England Conference has sent a laborer, Elder W. R. Andrews, to this field, and will pay all expenses, which will greatly encourage the brethren in those provinces.

QUEBEC CONFERENCE.

This Conference held its camp-meeting and business session at Coaticook, June 13-23. The weather was not the most favorable for a large meeting, the evenings being uncomfortably cool. However, the Spirit of the Lord was present to witness to the word spoken. The meeting was a spiritual success. Elder G. E. Langdon was present to assist in the services, and was given much freedom in presenting the message of truth. Elder S. A. Farnsworth, whom the late General Conference assigned president of that field, is getting a good understanding of the needs of the work in its different branches.

Quite a large number of "Christ's Object Lessons" was sold in a business meeting. The Conference voted to take its proportion of the book,—six to the member,—and to bear its proportion of the Material Fund expense, about one half of which was raised at the same meeting. Steps were taken to revive the canvassing work, and several persons volunteered to enter the regular canvassing work at least a portion of the time during the summer. The questions of sanitarium and church-school work were considered, and the outlook is favorable for both. The prospect is encouraging for this Conference, and all are of good courage.

H. W. COTTRELL.

WISCONSIN CONFERENCE AND CAMP-MEETING.

THE thirty-first annual session of the Wisconsin Conference convened at Grand Rapids, June 12-23, 1901, with the president, Elder W. S. Shreve, in the chair. The attendance of Sabbath-keepers was larger than that of any other camp-meeting in the State for years. Elders Daniells and Prescott, Dr. Paulson, and others were present, and labored to make the meeting profitable to all. Sabbath, June 15, after listening to a stirring discourse on the "Hour of God's Judgment Is Come," by Elder Prescott, nearly the whole encampment made a movement indicative of a desire to take advance steps in the service of God. This spirit continued throughout the meetings, and on Sabbath, June 22, about forty were baptized in the Wisconsin River.

The annual reports did not show as great an amount of aggressive work done the past year as has been reported on some former occasions, yet the blessing of the Lord on the work was evidenced in the mention of considerable permanent advancement. Ten tents were in the field the last tent season, and from all of them, with one exception, fruit was manifest, adding to the numbers of the Conference. At Oneida, where Brother Matthew Hill, the Indian brother, has labored the past year, a company of twenty-five or thirty are ready for organization, and would have been organized and presented to the Conference had an ordained minister in the Oneida tongue been accessible. Brother Hill was ordained at this meeting, and will doubtless perfect the organization of the company of his people. Elder Reed will assist in labor in that field this season, as occasion may require. But one church was organized this year, although there are other companies which might have been organized had not sickness, and labor in other directions, made it impossible to reach them. These will receive attention at once.

In order to effect the thorough reorganization suggested by the last General Conference, it was necessary to hold ten business sessions of the Conference, and one each of the tract society and the Sabbath-school Association. These two organizations were discontinued as such, and their work be-

came departments of the Conference. The executive board of the Conference was enlarged from five to seven members, composed of the following persons: Wm. Covert, President, F. F. Petersen, A. G. Westphal, H. W. Reed, N. P. Nielsen, S. D. Hartwell, and J. H. Bramhall. Other officers are as follows: Secretary and Treasurer of the Conference, R. T. Dowsett; Secretary and Treasurer of the Sabbath-school Department, Lottie Farrell; Secretary and Treasurer of the Tract Department, S. D. Hartwell. M. N. Campbell was selected as State Canvassing Agent. A school board of seven members was elected, and provision made for the annual election of three members, each to serve two years, with a business manager to be elected annually.

It was voted to pay to the General Conference a "second tithe" to assist in the mission work of that body. It was also voted to pay the expenses of a laborer to go into some field outside of the United States, and to pay the wages of the same for a year. Sister Anna Nelson, of Pine River, was selected to go to the Society Islands with Elder Cady; and at a subsequent meeting, Sister Ida Thompson was asked for, to go to Brazil, and the brethren and sisters present voted that the Conference bear the expense and pay her salary while there.

Sixteen persons were granted ministerial credentials, ten were granted ministerial license, and forty-four were given missionary credentials. A number of the latter are church school teachers and medical missionaries. The canvassing work received attention from all the laborers from abroad, and several meetings were held in which instruction in this branch was given by Brethren Reavis, Moody, and Campbell. About twenty-five canvassers were enlisted in the work, and will devote their time to it in the future. A recommendation was passed asking the Lake Union Conference to hold a canvassers' institute at Milwaukee, at such time as the executive board of the Union Conference should think advisable, and it was voted to encourage all who can attend to do so.

The meetings were fairly well attended by people from the city, and an interest was manifested on the part of several to learn more concerning the way of salvation. One laborer was left to look after the interest there.

A good spirit prevailed, and hopes are entertained for the advancement of the work.

W. S. SHREVE, Pres.,

S. D. HARTWELL, Sec.

LABORERS FOR THE SOUTHERN FIELD.

AN educational meeting of nearly all the workers in the Southern field was held at Graysville, Tenn., during the past three weeks. Professors Sutherland and Magan were present for a few days at the beginning, and Elder Daniells during the last two days.

The time was devoted almost exclusively to a study of the various phases of the educational work, and the blessing of God attended the consideration of this important branch, in a wonderful degree. There was such a unanimity of purpose, study, and conclusions as could be brought about only through the direct agency of the Great Teacher.

The educational work in the South will advance as never before. Many calls are being made for mission and church school teachers, and by a recent action of the Southern Union Conference Committee, such teachers receive the same recognition as any other Conference laborers, except as to salary. This will do much to give stability to these schools.

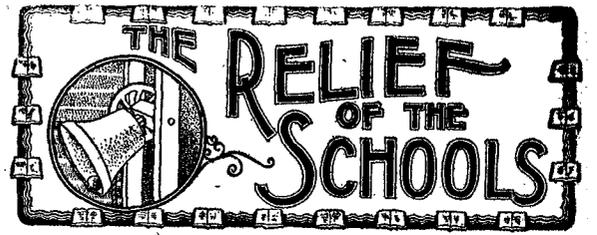
An educational sub-committee for the Southern field has in charge the systematizing of the work, and it is expected within the present year to bring about a uniformity in all our schools, which will do much to advance them both in efficiency and in permanency.

The urgent calls for laborers in all parts of the South have made apparent the necessity of more effective means of giving a speedy and thorough training on the ground where the work is to be done. The Southern Training School has so arranged its studies and so planned its work as to accomplish more than ever before in the training of workers. A complete course of study for teachers, canvassers, Bible workers, ministers, stenographers, and bookkeepers has been provided, and it is expected that before the opening of the fall term, we shall be able to announce a complete nurses' course. The school is already provided with treatment rooms, and its medical missionary department is in charge of one who is eminently fitted to impart all necessary instruction.

No training secured in any other part of the country will prepare workers for this field. The South has conditions peculiar to itself, and none are prepared to meet them without the special

preparation which is obtainable only on the ground where these conditions are to be found. There should be scores of young men and women all over the country who are willing to come to this much-neglected field to gain the preparation necessary to do valiant service for God.

The announcement of the Southern Training School has just come from the press, and will be sent, on application, to any address. It is beautifully illustrated, and filled with practical information. Address Southern Training School, Graysville, Tenn.
J. E. TENNEY.



ROLL OF JUBILEE SINGERS.

NAME.	AMOUNT.		
M. Shanks.....	\$ 10.00	L. A. Ganiard.....	1.00
Mattie Peach.....	1.00	Mrs. Ada C. Brig- bee.....	1.00
Mrs. S. Rice.....	1.00	May Wakeham.....	1.00
Mrs. M. A. Spofford..	1.00	Mrs. Laura Harkins..	1.00
Wm. Showers.....	1.00	A friend.....	1.00
Lucy Showers.....	1.00	A friend.....	1.00
Elder H. E. Floyd, & J. E. Gardner & wife.....	4.00	Jennettie Page.....	5.00
J. W. Eldridge.....	1.00	Rose Sheets.....	1.00
W. S. Bonton.....	1.00	Mrs. H. W. Lee....	1.00
Mrs. T. C. Harlan..	1.00	Robt. Beard.....	5.00
Mrs. Rachel Elwell..	1.00	Mrs. Mary Eaton... .	.50
G. W. Amadon.....	1.00	Miss Ella Mc Entyre.	10.00
F. E. Bean.....	1.00	Mrs. Mary Ober....	1.00
Mrs. E. Carpenter..	1.00	Mrs. Fannie Thomas.	1.00
Lydia S. Lane.....	1.00	Mrs. Mary McEntyre.	1.00
S. L. Canaday.....	1.00	Miss Elsie Weldon..	1.00
O. P. Nelson.....	5.00	Mrs. Mary Thomason	1.00
C. E. Williams.....	1.00	S. A. Snyder.....	1.00
J. Q. Adams.....	1.00	Mrs. Ida M. Tower..	4.00
Joseph Rubens.....	10.00	Robt. Beard.....	3.00
Mr. & Mrs. E. Cleve- land.....	2.00	John E. Freeman....	1.00
Jiles A. Tillet.....	2.00	Mrs. S. M. Maddock	1.00
Simon Mosser.....	1.00	Mary Puckett.....	1.00
Mrs. N. I. Bolinger..	1.00	Z. M. Fingman.....	10.00
Mrs. J. A. Howell..	1.00	A. D. West & family	5.00
Mrs. H. L. Horn....	2.00	A friend.....	1.00
B. F. & M. S. Rob- erts.....	1.00	Mrs. L. A. Huffaker.	1.00
H. W. Anderson....	.10	Mrs. C. H. Van Gor- den.....	1.00
Lenna Iselin.....	1.00	Alice E. Carman....	.50
Mrs. Albert Berry..	1.00	Mrs. Linda Egan....	1.00
Mrs. Mary Coyar... .	.30	E. D. Ferris.....	1.00
Mrs. Emma Buzzell..	.25	Mrs. M. H. Robinson	1.00
Mary Dyke.....	5.00	M. S. Whitney.....	1.00
Mrs. S. A. Mason....	10.00	Mrs. E. O. Burgess..	1.00
Mrs. S. A. Furbish..	5.00	Mrs. M. A. Barber... .	.50
C. D. Miller & wife..	2.55	Mr. & Mrs. J. H. Lowry.....	5.00
M. N. Ellis.....	1.00	James Dunkin.....	15.00
Mrs. R. P. Hill.....	10.00	Andrew Johnson... .	1.00
Mrs. M. E. Huston..	.50	Solomon Anderson..	4.00
Mrs. P. W. Street... .	1.00	C. Wind.....	1.00
Mrs. M. J. Neeley... .	1.00	Charlotte Hollenbeck	1.00
Olive J. King.....	1.00	Mrs. O. J. Gillette..	1.00
C. L. Reers.....	1.00	J. & C. Peterson... .	2.50
Jennie Hittuhing... .	1.00	S. R. Olmstead.....	1.00
Jennie Spengenberg.	1.00	F. H. Shaffer.....	2.00
Mrs. G. W. Ely.....	1.00	E. J. Westphal, for his mother.....	10.00
Mary L. Brown.....	1.00	M. T. Young.....	1.00
Rachel Spencer.....	1.00	Simon J. Pines, moth- er & father.....	3.00
Deroy Eaton.....	5.00	A. Clay.....	1.00
Helen F. Seal.....	1.00	John Jacks... .	4.25
P. A. Hittle.....	1.00	Frank Rollins.....	2.00
Mrs. Bebbly Tucker..	1.00	Mrs. John Mitchell..	10.00
J. W. Parlin (\$20 for Scandinavian fund.....	25.00	W. A. Smith.....	1.00
Daniel Glunt.....	1.00	Mr. C. R. (a friend).	1.00
Nancy Shopshire... .	1.00	Mrs. Oscar Rogers..	1.00
C. F. Stiles.....	1.00	A friend.....	2.00
N. P. Rasmussen... .	1.00	J. C. Melvain.....	5.00
T. T. Stevenson....	1.00	Mrs. A. M. Corbit... .	1.00
B. A. Whitcomb....	1.00	Alice C. Lawson... .	1.00
Alice Sherwood....	1.00	J. C. Sanders.....	1.00
A friend (O. G. B.).	1.00	Mrs. F. M. Brown... .	1.00
Mrs. S. H. Ilgen- fritz.....	1.00	Mrs. N. J. Stepps... .	5.00
Sadie & G. Cook & others.....	1.50	Mrs. K. F. Dazey... .	2.00
Ethel Richards....	.25	Mrs. Celia Parsons..	1.00
Wilbur Cook.....	.25	Miss Ludie Bayliss..	1.00
Mrs. John O. Farli..	1.50	Miss Birdie Cruzen..	1.00
Mrs. H. B. Hay- ward.....	1.00	Mrs. R. J. Logan... .	.50
Mr. and Mrs. A. E. Adams & family..	5.00	Mrs. Ada Hunt.....	.50
A friend.....	30.00	Mrs. Blanche Heard	.50
A friend.....	1.00	Mrs. Charley Wilson	.25
S. H. Norton.....	5.00	Mrs. Celia Prince... .	.25
Miss Margaret Beck.	1.00	Miss Celia Hill.....	.25
M. J. Griffith.....	1.00	Mrs. M. V. Metcalf..	.25
Mr. & Mrs. R. B.		A. T. Hilton.....	5.00
		C. W. Clarke.....	10.00
		Mrs. M. E. Darling..	5.00
		A. W. Maynard....	100.00
		Jas. H. Howard....	1.00
		Mrs. W. H. Prehall..	1.00
		Mrs. Frank Cosman..	1.00
		Mrs. J. E. Churchill..	1.00

Mrs. Flora Lovely...	5.00	Esther Hoodenpyl...	2.50
Mrs. Flora Lovely Scandinavian fund).....	5.00	Esther Hoodenpyl, Scandinavian fund,	2.50
Mrs. M. Greenman...	1.00	Mike J. Alkire.....	3.00
Annie M. Newcomer	2.00	H. A. Scantlin.....	1.00
Jas. and M. E. Boggs	2.00	Sarah Burnap.....	5.00
Isabella Bunch.....	1.00	Mrs. J. W. Roberts, Scandinavian fund	1.00
Mrs. S. A. Condon...	1.00	Mrs. J. W. Roberts...	1.00
Enrietta Le Blanc...	5.00	C. P. Hayes.....	1.00
John Dickson.....	3.00	Chas. T. Kirk.....	3.00
Mrs. V. L. Shaver...	1.00	I. N. Williams.....	1.00
R. D. Burnham.....	5.00	A friend.....	5.25
Mrs. M. A. Danks...	1.00	Mrs. Lovina Howe...	1.00
Mrs. F. M. Hobart...	1.00	Mary M. Lloyd.....	1.00
Libbie McGee.....	.10	Mary M. Lloyd, Scan- dinavian fund.....	1.00
Mrs. Dr. Banta.....	5.00	Mrs. Elizabeth Ma- thieson.....	1.00
Mrs. Rosa Partridge.	1.00	Alzina N. Gilbert...	1.00
Mrs. Mary J. Clarke	1.00	John Dunbar.....	5.00
Mrs. Luke Waite...	1.00	P. J. Smith.....	1.00
Mrs. Eliza Keeney...	1.00	G. V. Wood.....	1.00
M. A. Montgomery...	1.00	J. A. Ware.....	1.00
J. C. Loomis.....	1.00	Mrs. J. C. Graves...	1.00
Mrs. Alice Graham...	6.00	Ruth Selleck.....	2.00
Walter Owen & others.....	2.50	Miss Elizabeth Thompson.....	5.00
A friend, Scandina- vian fund.....	.50	Mahala Hodge.....	1.00
Mrs. H. N. Loyd...	1.00	F. E. Cowin.....	1.00
Fannie Bowley.....	1.00		



— Mr. Kruger announces that he has abandoned his intended trip to America.

— Storms have entirely destroyed the banana and corn crops of southern Hayti.

— More than one third of the population of the United States live in towns and cities.

— In Japan there are 3,638 miles of railway, 832 of which are owned by the government.

— During 1900 twelve nations spent over \$10,000,000 each for American farm products.

— Chinese troops have just been sent to Chichou "to occupy the country surrounding Peking."

— The Havana customs receipts for June, 1901, were \$235,000 less than for the same month, 1900.

— Amid great pomp the funeral of ex-Governor Hazen S. Pingree occurred at Detroit, Mich., the 6th inst.

— The Khedive of Egypt visited, the 6th inst., the Sultan of Turkey, at the Yildiz palace, Constantinople.

— From the time of its opening until the 8th inst. the attendance at the Buffalo Exposition was 1,779,868.

— It is reported that the railroads are unable to furnish enough cars for the transportation of the Kansas wheat crop.

— Owing to the withdrawal of the obnoxious government bill for refunding the public debt, order has been restored in Argentina.

— The British are erecting blockhouses along the railroad from Pretoria to Pietersburg, "to protect the line from Boer raiders."

— Because of the illness of Lord Lansdowne, the British Foreign Office is not ready to consider the new Nicaragua Canal treaty.

— The British House of Lords has begun its debate on the proposal to change the king's oath of accession in order not to offend Catholics.

— The twentieth international convention of the Christian Endeavor Society began in Cincinnati, Ohio, the 6th inst., with "the largest attendance on record."

— The United States Secretary of War has issued an order "authorizing Governor General Wood, of Cuba, to go to Washington, for consultation on Cuban affairs."

— The attorney-general of Ontario has ruled that "Sunday steamboat excursions in Canada are illegal," and "the practice will at once stop throughout the Dominion."

— Japan will send a number of war-ships to the unveiling, the 14th inst., at Kurihama, of the monument commemorating the landing there of Commodore Perry, July 14, 1853.

— There are 27,000 Chinese in Hawaii.

— The United States will provide a prison ship for its navy.

— The output of gold in the Black Hills is greater than ever before.

— Newcastle, Pa., has refused Mr. Carnegie's offer of \$40,000 for a free library.

— On account of illness, General Wood may be obliged, to give up his position in Cuba.

— Russia and France are said to be negotiating for "another loan of 125,000,000 rubles."

— During the five years ending March, 1901, nearly 600,000 persons died of the plague in India.

— The number of Cuban schools has increased from 312 in 1899 to 3,567 at the present time.

— The Supreme Court of Tennessee has decided that a woman cannot practice law in that State.

— An embassy from the Llama of Thibet is traveling to St. Petersburg, to have an audience with the Czar.

— President McKinley has approved of Governor Taft's Philippine Cabinet, the majority of which are Americans.

— Andrew Carnegie will erect in Pittsburg (near the Carnegie Institute) a monument to his friend James G. Blaine.

— The Paris *Temps* states that France will brook no interference on the part of other nations, with her plans in Morocco.

— A trust has been organized for the purpose of controlling the lead fields of southern Missouri. Capitalization, \$20,000,000.

— Newspapers state that press dispatches from the South African war are "distorted and padded by censors, for political reasons."

— Prof. John Fiske, of Cambridge, Mass., lecturer and historian, died at East Gloucester, Mass., the 15th inst., as a result of the heat.

— King Edward's coronation will occur in Westminster Abbey next June. Such is his recent proclamation through the *Official Gazette*.

— Speaker Henderson, of the United States House of Representatives, was recently received by King Edward VII, at the Marlborough House, London.

— Secretary Long, of the Navy Department, has written to the Carnegie company, urging "its co-operation in hurrying work on armor for war-ships."

— New York, says the *Union Signal*, is the fourth State to give tax-paying women the right to vote upon questions of taxation. Iowa, Louisiana, and Montana are the other States.

— In an address before the teachers' convention at Detroit, G. Stanley Hall, president of Clark University, declared that the higher education unfits women for wifehood and motherhood. He does not favor co-educational schools.

— R. G. Dun and Company report that there were 5,804 commercial failures in the United States during the first half of 1901, with liabilities amounting to \$71,644,244; the first half of last year there were 5,362 failures, with liabilities amounting to \$100,570,134.

— It has been decided, by Mr. Tracewell, Comptroller of the United States Treasury, that "the Secretary of the Treasury is not authorized to refund the duties which the Supreme Court held were illegally collected in Porto Rico," and that "an act of Congress must authorize their return."

— It is claimed by the *Baptist Standard* that the majority of the population of Ireland is not now Catholic, but Protestant. We are inclined to doubt this statement, but it would not be surprising if the emigration from that country were rapidly diminishing the preponderance of Catholics over Protestants; for doubtless it is in the Catholic districts that emigration seems most desirable to the inhabitants.

— A dispatch from Washington, dated the 10th inst., states that the Sultan of Turkey has "at last paid his indebtedness to Uncle Sam, amounting to \$95,000." Said sum was paid to J. G. A. Leishman, United States minister at Constantinople. Thus are settled the claims of the United States for "destruction of the property of American missionaries at Harput and Marash, together with a number of individual claims, including that filed by the family of Frank Lentz, of Pittsburg, Pa., the bicyclist who was murdered by Turkish soldiers, when on a tour through Armenia." Until this claim was settled, the United States *chargé d'affaires* called on the Sultan regularly each week, as a gentle reminder.

— Kidnapping in Illinois is now punishable by death.

— A curfew law is to be enacted in Winnipeg, Manitoba.

— The manufacturers of strawboard are planning to consolidate.

— Dispatches state that Socialists threaten a revolution in Belgium.

— Nebraska alone will this year produce more than 260,000,000 bushels of corn.

— About 700 Porto Ricans have sailed for Honolulu, to work on the plantations of Hawaii.

— The population of St. Petersburg, the capital of Russia, is approximately 1,500,000 persons.

— The steamer "Dolphin" has arrived at Seattle, Wash., with \$800,000 in gold from the Klondike.

— The Standard Oil Company is backing a consolidation to control the salt product of the world.

— A Chicago lawyer estimates that Dowie will clear \$15,000,000 through his land deals at Zion City.

— Japan, though a rich and prosperous nation, is at present suffering from "a great scarcity of ready money."

— One ton of frogs' legs is consumed every day in New York City, the season lasting from April 1 to October 1.

— There has appeared among horses "a new disease similar to the grip," fully 10,000 horses being afflicted therewith.

— The China Merchants' Company has presented a claim of 400,000 *taels* against the United States, for looting at Tientsin.

— Since the introduction of total abstinence in the French army, the soldiers are said to be forty per cent more effective.

— An 800-mile railroad will be constructed through the Alaskan gold fields, the first surveys having already been made.

— The Hessian fly is ravaging the Michigan wheat crop. Rye and oats are doing well, and early potatoes are in fine condition.

— About 40,000 glass workers of the country are at present enjoying their regular summer vacation of one month. Thus nearly every glass factory in the United States is closed.

— President David Starr Jordan, of Stanford University, California, suggests that Hawaii be annexed to California, as a congressional district, "to settle the political difficulties of the islands."

— Protestantism is still making good progress in France. The trouble with many Frenchmen is that they confound Christianity with Romanism, and think that Protestantism is "synonymous with rationalism and the negation of Christianity."

— French papers report such a poor wheat crop in that country that "the importation of American wheat will be enormous, orders having already been placed in the United States for double the amount imported in 1900, the value of which was \$2,600,000."

— According to the *Christian Herald* (Detroit), "the Central Federated Union, New York, is to co-operate with the Actors' Church Alliance in having Sunday work done away with in the theaters." Among the leaders in this movement are Bishop Potter, Father Ducey, and Rabbi Silverman.

— This country formerly shipped large quantities of cotton and manufactured goods to Madagascar; but the seizure of the island by France lost that market to the United States. The only nation permitting this country to trade with her dependencies on equal terms with herself, is Great Britain.

— The imperial policy of the United States is one that exactly suits the brewing companies, for reasons which the representative of one of them states thus: "It has opened up a new and excellent field for us, and we have not been slow to take advantage of it. The natives of the Philippines, Cuba, and Porto Rico, as well as the Chinese, have taken very kindly to American beer, which is an entirely new beverage to them. Our company is shipping hundreds of thousands of casks of bottled beer to Manila right along. Last week we filled an order for 10,000 casks, and we have had single orders as high as 20,000 casks. I do not believe that a great deal of this is consumed by the soldiers or other Americans in the islands, for I am informed that it is nearly all used by the natives. Our shipments to Cuba and Porto Rico are also very large, and are constantly increasing, but they are not as good markets as the Philippines. We are not kicking at all about expansion."



SPECIAL NOTICES

THERE will be a meeting of the Ohio Conference Association of the Seventh-day Adventist Church, Monday, Aug. 19, 1901, at 10 A. M., at Canton, Ohio, to transact business and elect officers for the ensuing year.
R. R. KENNEDY, *Pres.*

I HEREBY announce a meeting of the Mt. Vernon Academy at Canton, Ohio, Tuesday, Aug. 20, 1901, at 10 A. M.
R. R. KENNEDY,
President of the Board of Trustees.

THE Michigan Tract Society will hold its annual meeting, Aug. 15-25, 1901, at Lansing, in connection with the Michigan State Conference. The first session of the society will be held Aug. 16, 1901, at 9 A. M.
J. D. GOWELL, *Pres.*

THE next session of the Michigan Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Lansing, Mich., Aug. 15-25, 1901. We expect to call the Conference at nine o'clock, Thursday morning, August 15. Let all the delegates be present at the first meeting.
J. D. GOWELL, *Pres.*

THE Michigan Conference Association of Seventh-day Adventists, a legally organized corporation, will meet at Lansing, Aug. 15, 1901, for the purpose of electing officers for the ensuing year, and for the transaction of such other business as may come before the body. The first meeting will be held Aug. 15, 1901, at 5 P. M.
J. D. GOWELL, *Chairman.*

MISSOURI CONFERENCE AND CAMP-MEETING AT BOONVILLE.

As this is to be an important gathering of our people in Missouri, and a strong force of excellent instructors in all departments of our work has been secured, we hope that our people will put forth an earnest effort to be present. If you can possibly attend, do not miss doing so. This may be the last time you will be privileged to attend such a gathering of the remnant people.

Do not be afraid to trust your farm, your stock, your all, to the Lord, even in a drought. The Lord says, "I will guide thee continually, and satisfy thy soul in time of drought, and thou shalt be even like a watered garden." The Lord watches over all while we are with that which He trusts to our care, and we are sure He will have the same care in our absence. Then come, brethren. Let the children encourage the parents, and parents the children, to attend this annual feast. Beginning now, there is ample time to get ready.

I here quote an important Testimony which should settle the matter as to our attendance at our camp-meeting this year:—

"It is important that the members of our churches should attend our camp-meetings. The enemies of truth are many; and because our members are few, we should present as strong a front as possible. Individually you need the benefits of the meeting, and God calls upon you to number one in the ranks of truth.

"Some will say, It is expensive to travel, and it will be better for us to save the money, and give it for the advancement of the work where it is so much needed. Do not reason in this way; God calls upon you to take your place among the rank and file of His people. Strengthen the meeting all you possibly can by being present with your families. Put forth extra exertions to attend the gathering of God's people.

"Brethren and sisters, it would be far better for you to let your business suffer than to neglect the opportunity of hearing the message God has for you. Make no excuse that will keep you from gaining every spiritual advantage possible. You need every ray of light. You need to become qualified to give a reason of the hope that is in you, with meekness and fear. You cannot afford to lose one such privilege. Eternal interests are at stake." The field is already ripe for the harvest.
Date of meeting, August 1-12. J. M. Rees.

TO MEMBERS OF THE COLLEGE VIEW CHURCH.

LAST November we placed a notice in the REVIEW asking all absent members to write us, as there were so many whose addresses we had no means of knowing. This brought comparatively few responses. We have spent much time and many stamps in writing letters, also with comparatively small results.

Some, however, have written letters expressive of gratitude, but with this censure, "Yours is the first letter I have received from the College View church in all the years that I have been gone." They little dream that the same letter we sent cost us several hours of valuable time in finding an address, perhaps was returned to us once or twice, and sent out again and again.

The College View church is stationary—its address always the same. A letter addressed to the Clerk or to the Elder of the College View Church, College View, Neb., will reach us, no matter who the clerk or the elder may be; and one half-hour thus spent each quarter by our absent members would keep the channel of communication open, and we could always reach them with our letters of encouragement.

We have postponed our quarterly business meeting until July 28, hoping all members who see this notice will promptly reply. A quarterly report from absent members is essential to good and regular standing in the Seventh-day Adventist Church.

The sanitarium and college give to our membership a transient nature that is hard to control unless every one is prompt. We feel that we ourselves have been very remiss in this matter, and we earnestly ask you to assist us in making our books a true record of our membership.

M. I. REEDER, *Clerk.*

SPECIAL TABERNACLE SERVICES.

SABBATH, July 20, there will be special services at the Battle Creek Tabernacle, both morning and afternoon, in the interests of Christian education, with special reference to Cedar Lake Industrial Academy. All interested in any way should be present. Elder S. M. Butler, Michigan Conference Superintendent of Education, and J. G. Lamson, principal of the academy, will be in attendance.

J. G. LAMSON.

GEORGIA CAMP-MEETING.

THE Georgia camp-meeting will be held at Austell, about twenty miles from Atlanta, in the Lithia Springs Park. The dummy line runs from the railroad station past the grove, and all who come on the train should take the dummy for the camp.

It is expected that the State will be organized into a Conference at this meeting, therefore we hope to have as large an attendance as possible. Remember the date, August 9-19.

C. A. HALL, *Director.*

MIDSUMMER GOOD HEALTH NOW READY.

By the time the REVIEW of this week reaches its readers, the Midsummer Number of *Good Health* will be ready for delivery. The contents are as follows: Why Do Invalids Travel? by J. H. Kellogg, M. D.; Is Disease a Struggle for Life? by D. Paulson, M. D.; an Ideal Outdoor Gymnasium, illustrated; Cholera Infantum; Food and Strength; Diseases in Food Animals; the Curiosities of Common Water; How, What, and When to Drink; Ideal Dress, illustrated; a Cooling Diet; Summer Dishes, etc.

It is an exceedingly interesting number, and those who have not already ordered a quantity should do so at once. Price, five cents a copy in lots of ten or more. Please send in your order at once. Address Good Health Pub. Co., Battle Creek, Mich.

BUSINESS NOTICES.

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

FOR SALE.—A printing office, almost new, doing good business in town of 18,000. Owner will sell very reasonable, as he desires to enter the work. For terms address E. J. Westphal, 764 N. Division St., Appleton, Wis.

FOR SALE.—At great sacrifice, a farm of 40 acres, 3 miles from Battle Creek P. O.: 5 acres of timber, an orchard of apple, peach, pear, and cherry trees, good house and out buildings. Land suitable for fruit and truck gardening. For price and terms, address Barton Huff, care of Sanitas Nut Food Co., Battle Creek, Mich.

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

FOR SALE.—Lots, ¼ acre to 70 acres. One 40-acre piece for sale cheap. Located on electric road between Battle Creek and Kalamazoo, 1½ mi. from corporation of Battle Creek. Address L. N. Miller, 46 Washington Ave., N., Battle Creek, Mich.

WANTED.—Position as engineer among Seventh-day Adventists. Capable of running electric light, and other machinery. Address Engineer, 554 Van Buren St., Battle Creek, Mich.

ADDRESSES.

MINNIE PRICE PEACH, Island City, Ore., desires the address of G. S. Rogers.

The address of Elder W. A. Westworth will be 1728 Fourteenth St., N. W., Washington, D. C., until further notice.

Mrs. Clara Krueger, Box 378, Alexandria, Minn., wishes the address of G. W. Tripp, formerly of West Union, Minn.

CAMP-MEETINGS FOR 1901.

EASTERN UNION CONFERENCE.		
Virginia,	Aug.	8-18
Vermont, Barre,	Aug. 22 to Sept.	2
New York, Oswego,	Aug. 29 to Sept.	8
Maine,	Aug. 29 to Sept.	9

SOUTHERN UNION CONFERENCE.		
Louisiana, Crowley,	July	12-22
Louisiana, Grand Cane,	Aug.	11-
Mississippi, Hatley, via Amory,	July 26 to Aug.	4
Georgia, Austell,	Aug.	9-19
North and South Carolina, Hickory, N. C.,	Aug. 23 to Sept.	1
Tennessee River,	Sept.	9-
Alabama,	Sept.	20-
Florida,	Nov.	1-

LAKE UNION CONFERENCE.		
Michigan, Lansing,	Aug.	15-25
Illinois, Kankakee,	Aug. 22 to Sept.	1
Indiana, Greenfield,	Aug. 21 to Sept.	1
Ohio, Canton,	Aug.	15-26

NORTHWESTERN UNION CONFERENCE.		
S. Dakota, Custer (local),	July	16-23
Nebraska, Cambridge (local),	Aug.	13-20
Nebraska, Lincoln (State),	Sept.	3-16

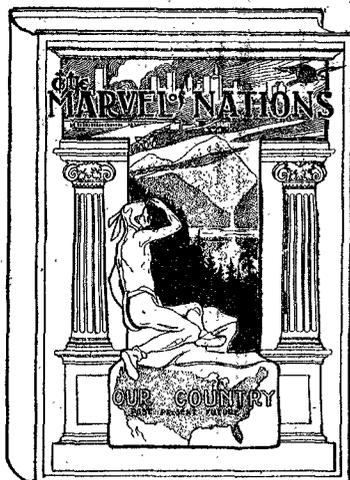
SOUTHWESTERN UNION CONFERENCE.		
Arkansas, Rogers,	July	18-29
Kansas, Burlington,	July 25 to Aug.	5
Missouri, Boonville,	Aug.	1-12
Texas, Cleburne,	Aug.	8-19
Utah,	Aug.	8-15
Oklahoma, Enid,	Aug.	15-28
Colorado, Denver,	Aug. 28 to Sept.	9

PACIFIC UNION CONFERENCE.		
California, Southern, Los Angeles,	Aug.	1-11
California, Humboldt Co., Eureka,	Aug.	1-11
California, Northern, Red Bluff,	Oct.	3-13
California, Sonoma Co., Santa Rosa,	Sept.	12-22
Montana, Twin Bridges,	Aug.	15-21
Montana, Missoula,	Aug. 23 to Sept.	1
North Pacific, Coos Co, Ore.,	Aug.	8-15
North Pacific, Seattle, Wash.,	Sept.	5-15
Upper Columbia, Weiser, Idaho,	Sept.	19-29

GENERAL EUROPEAN CONFERENCE.		
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.



Marvel of Nations

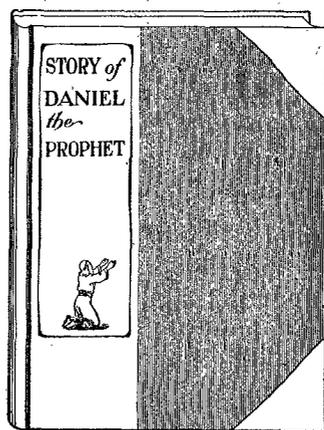
Our Country; Its Past, Present, and Future, and Its Place in Prophecy

By ELDER URIAH SMITH

The work of which this is a republication and revision was first issued twenty-five years ago. Taking up the story of American progress since the nation's birth, all those elements which have entered into the life of our country to make it at the close of the nineteenth century a world power are considered. The manner of its rise and its nature politically are taken as evidences of its importance in prophecy, while the marvelous development of natural resources and the advance in the arts and sciences declare the character of the time in which we live.

A large force of agents is needed to sell this book. Ready for delivery about Sept. 1. Prospectus ready about Aug. 1. For terms,—

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... DANIEL ... THE PROPHET

BY PASTOR S. N. HASKEL.

Introduction by Elder Uriah Smith.

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

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

One of the many good features of this book is that the numerous texts of Scripture referred to are printed at the side of the subject matter. The entire book of Daniel is printed in italics in the margin, and the other passages referring to the same book are printed in Roman type.

Neatly bound in half cloth, 75 cents.

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

Power for Witnessing

BY ELDER A. F. BALLENGER

In this work are pointed out the means by which the life may be filled with those elements of divine power that will make each follower of Christ a true representative on earth of His kingdom. The treatment of the following subjects is especially helpful to those who would have a closer connection with God: "Personal Experience in Receiving Repentance and Forgiveness of Sin;" "Righteousness, Then Power;" "Secret of Rejoicing in Tribulation;" and "How to Find Faith."

Number of chapters, 44; 201 pages.

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BY MRS. E. G. WHITE

A beautiful version of our Saviour's sermon delivered from the mountain side to a multitude hungry for the gems of truth as they fell from the Master's lips. Though fresh beauty may be found in each reading of the Bible story, yet this volume, written in a pure, simple style, reveals to the searcher for truth and new expressions of God's mercy, gems radiant with light from heaven.

218 pages; 27 original half-tone illustrations. Price, 75 cents.

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MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 9, 1901.

EAST	8	12	6	10	14	4	36
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Pn.-Am. Special.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00	pm 6.00	pm 11.30
Michigan City.	11.25		8.49	pm 12.08	4.42	7.28	am 1.20
Niles.....	am 12.40		10.15	1.00	5.42	8.21	2.50
Kalamazoo.....	2.40	am 7.30	pm 12.10	2.08	6.55	9.25	4.10
Battle Creek.....	3.40	8.10	2.42	7.23	7.23	9.57	5.04
Marshall.....	8.23	8.38	1.30	3.09	7.51		5.30
Albion.....	3.55	9.00	1.50	3.30	8.11		5.52
Jackson.....	4.45	10.05	2.35	4.05	8.50	11.10	6.40
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43	11.59	7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45	am 1.00	9.15
Falls View.....					6.00	7.45	6.05
Susp. Bridge.....					6.15	7.55	6.32
Niagara Falls.....					6.15	7.55	6.40
Buffalo.....				am 12.20	7.05	8.45	6.30
Rochester.....				3.13	10.00		8.40
Syracuse.....				5.15	pm 12.15		10.45
Albany.....				9.35	4.50		am 2.50
New York.....				pm 1.30	8.45		7.00
Springfield.....				12.15	6.15		7.40
Boston.....				8.00	9.00		10.34

WEST	7	17-21	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*Pn.-Am. Special.	*West'n Express.	†Kalam. Accom.	*Pacific Express.
Boston.....					pm 3.30		pm 6.00
New York.....					am 6.00		am 3.15
Syracuse.....					am 2.00		am 10.20
Rochester.....					4.05		pm 12.10
Buffalo.....				pm 8.30	5.20		pm 3.50
Niagara Falls.....				9.12	6.02		4.32
Susp. Bridge.....				9.31			
Falls View.....				9.39	6.31		6.07
Detroit.....	pm 8.20	8.25	am 7.15	am 2.10	pm 12.40	am 4.35	11.15
Ann Arbor.....	9.48	9.23	8.40	3.03	1.38	5.45	am 12.20
Jackson.....	11.15	10.20	11.05	4.02	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	5.04	3.50	9.05	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.36	4.23	10.00	3.40
Niles.....	3.25	1.22	3.25	7.04	6.05		5.08
Michigan City.....	4.47	2.20	4.45	7.58	7.05		6.06
Chicago.....	6.55	4.00	6.40	9.30	8.55		7.50

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MRS. E. G. WHITE

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No. 5, International Express.....	2.17 A. M.
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BATTLE CREEK, MICH., JULY 16, 1901.

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Sunday evening, July 7, Brother W. C. Sisley, who has for several years been known to the readers of the REVIEW as the manager of the Seventh-day Adventist Publishing Association, took his departure for London, England, to connect with the work there, according to the action of the late General Conference. He was accompanied by his wife and eldest daughter. The two remaining daughters continue in this country for a time, teaching in the South Lancaster (Mass.) Academy. While his presence and efforts here will be greatly missed, we trust his labors in England will be a blessing to the cause in his native land.

Der Deutsche Arbeiter is the title of an eight-page publication, just begun in the German language, and issued from this Office. It will occupy the same place in the German field, filled by so many similar sheets among the English. It is tastefully gotten up, and skillfully arranged as to matter, and contains a wonderful amount of appropriate reading for so small a sheet. The price is only twenty-five cents a year. Let it have a wide and rapid circulation. Address this Office.

DON'T overlook the coupon printed on this page, for use in making a donation toward the erection of the much needed publishing house for the Southern field. See illustration in Progress department. The brethren there are proceeding on the commendable plan of "pay as you go." We believe this is a good one to be followed in the work of the Lord. We cannot see that placing the Lord in debt is ever necessary to the prosperity of His cause.

AN interesting report of the Ontario camp-meeting is omitted from this issue, for lack of space.

ARCHBISHOP NOZALED, the head of the papal hierarchy in the Philippines, is quoted in Catholic papers as having said, in a recent interview, that "any insistence of the American government for spoliation of the religious orders [in the Philippines] would be quite useless, and, besides other reasons on this account, that the goods of the corporations are

already alienated. They are no longer in the hands of the religious, because they have been sold to companies, to financial syndicates." As to the pope's decision regarding the Philippine friars, he said that Leo would "certainly not despoil the religious orders of their means of support."

THE August number of the Missionary Magazine will be ready for the mail in about ten days. No Seventh-day Adventist family should be without this journal. Subscriptions may soon be received to begin with the July issue.

A NEW Boxer movement is being started, according to Chinese intelligence from Sian-Foo. Prince Tuan is at the head of the new movement, with headquarters on the borders of Mongolia. He has the tacit approval of the Empress Dowager.

"THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. The progress of this "gospel of the kingdom" in the earth is the most striking and important of all the signs of the times. Are you keeping watch of this sign? Do you take the REVIEW and read the "Progress of the Cause," so that you are in a position to note how this sign is being fulfilled? We shall spare no pains to give in this department a complete report of the progress of the Third Angel's Message.

There are to be some who say, "My Lord delayeth His coming." Has the delay in the fulfillment of the prophecy caused your faith to weaken? We are all in great danger on this point. "Because Christ's coming has been long foretold, they conclude that there is some mistake in regard to it. But . . . it will not tarry past the time that the message is borne to all nations, tongues, and peoples."—Review, first page, June 18, 1901.

The world will not herald to you the progress of this last message. You must get this knowledge from the organ of the people who are doing this work. Do not, we say again, lose sight of the "progress of the cause." Do not lose track of this most important of all signs of the times.

MR. ELMER L. CARPENTER, of Sharon, Mass., who was struck by lightning and literally "electrocuted" at his home on July 2, telling his experience in the Chicago American, says: "I was as dead as I ever expect to be, for half an hour; but I have no message to bring back from the spirit land. All I saw or felt was before I lost my senses and after I came to."

Mr. Carpenter was revived only by medical stimulants pumped into him, which set his heart in motion after it had stopped beating. During the time his heart was motionless, which was half an hour, he knew exactly as much as any dead person knows; and, as he says, he knew nothing. These "messages from the spirit land" are frauds. "The dead know not anything." Eccl. 9:5.

THE Rev. J. P. Jones, of India, speaking at the Cincinnati Christian Endeavor Convention, on the prevalence of drunkenness in India, said that before the coming of the Anglo-Saxon, India was a sober country, and that "if England should evacuate India to-day, the greatest evidence of her occupancy would be the number of empty whisky bottles." This only shows that the heathen need a work done for them not by a "Christian nation," but by Christianity; not by "civilization," but by the gospel.

As a sign of the times, we note this item in the Kansas City World, which prints it under the heading, "Will Learn How to Kill:"—

"Rev. H. A. King, pastor of the Oakley Methodist Episcopal church, has organized thirty youth of his congregation into a 'boys' brigade.' The youngsters are to be provided with guns and other weapons of civilization, and taught how to shoot their fellow men. J. L. Housekeeper, an ex-sergeant in a company of the Fifth Missouri Regiment, will be drill master. The child-soldiers will go into camp later on. Rev. Mr. King has appointed himself commander-in-chief."

The distinction between Christian warfare and carnal warfare seems to be fast fading out of the orthodox conception. The "Church militant" is training its forces to win the victory not by the blood of Christ, but by the blood of their enemies; not by conquering themselves, but by conquering the forces of the world with sword and gun. But, says the apostle, "This is the victory that overcometh the world, even our faith." 1 John 5:4.

WAR is losing its glory; it presents few opportunities to-day for personal exploits. Battles are no longer won by a brilliant bayonet or cavalry charge. The sword never gets near enough to the enemy to do any damage. This is the result of the substitution of modern long-range rapid-firing guns for those used up to very recent times.

Lord Roberts, says a London dispatch, has abolished sword, lance, and bayonet exercises in the British army; and a board of expert cavalry officers "has pronounced the sword to be practically useless in warfare, although a sword of different pattern will remain a part of the cavalryman's equipment."

But war is still "hell," as it used to be.

Notice!

THERE is one more opportunity for students to enter the summer school at Berrien Springs. The educational conference is now in session. Class work of the summer school will begin July 20. Remember this is the only opportunity of the season for students to receive training for church schools. If you have ability to teach, this school is for you. Full particulars concerning the way to reach Berrien Springs appeared in the REVIEW of July 2. Write at once for accommodations. Address E. A. Sutherland, Berrien Springs, Mich.

Conversion of the Jews.

MUCH light and many exhortations have been given us respecting labor for the Jews. We are instructed that a great work must yet be done for that people. Something has already been done (no thanks, however, to our efforts), enough to give encouragement to labor, and a hope of success. Statistics show that during the nineteenth century, 204,540 Jews were baptized, 72,240 being into evangelical churches, and 131,800 into the twice dead and plucked-up formalism of the Greek and Roman Catholic organizations. But if so many can be moved out of the rut of Judaism by these travesties of religion, what might not be accomplished by the truth as it is in Jesus, presented in the Holy Spirit sent down with power?

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