

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

"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.

SATISFIED.

"They thirsted not when He led them."—Isa. 48:21.

As Israel never thirsted
 While the Lord alone did lead,
 So thousands have borne witness
 That His fullness met their need.
 They thirsted not for pardon
 When He led them to His blood,
 They knew they were forgiven
 When He showed the crimson flood.

They thirsted not for pleasure
 When He whispered, "Ye are mine
 A fount of joy sprang upward
 As they answered, "We are thine;
 They thirsted not for feeling,
 When He would lead by faith;
 No sign or prop upholding,
 But the trusty staff, "He saith.

They thirsted not for knowledge
 While sitting at His feet,
 For all their hardest questions
 He could silence or could meet.
 They thirsted not for honor,
 Hidden low behind their Lord,
 To hear Him say, "My servant,"
 Gave them rank, and full reward.

They thirsted not for friendship
 In a solitary way,
 For oft His steps showed clearer
 Where none other passed that day.
 They thirsted not for quiet
 If He led them through the crowd;
 His well-known voice could reach them
 Amid confusion loud.

They thirsted not for money,
 Their heritage was sure,—
 Here daily bread, hereafter
 All treasures that endure.
 They thirsted for no blessing
 That His hand did not outpour,
 But longed for hearts made larger
 To take His boundless store.

—The Parish Visitor.

IN THE WORLD, BUT NOT OF THE WORLD.

MRS. E. G. WHITE.

MANY argue that those who have received the truth should remain where they are in the world, and be as those of the world, joining in worldly amusements and festivities, and following worldly fashions. They say that thus an influence can be gained over the people of the world, who will in this way be brought up to the Christian's level.

But this cannot be. It is not right for those who claim to be children of God to retain their worldly habits and practices, to cling to the worldly pleasures so congenial to natural inclination. Let them not think that thus they can convert the world. There are unsurmountable obstacles to the success of such witness-bearing.

The Scriptures bear decided testimony against Christians maintaining a world-loving attitude. "Ye cannot serve God and mammon." "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." "If any man love the world, the love of the Father is not in him."

We cannot follow Jesus and retain the friendship of the world. There must be on the part of the Christian an entire surrender, a forsaking of the things of this earth. True Christians will take Christ as their pattern in all things, loving Him with the whole heart, and serving Him with the whole being. He says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." The child of God must not be guided nor governed by human wisdom; for this always leads away from the path of self-denial and cross-bearing cast up for the ransom of the Lord.

At this time there comes to us a most solemn message, "Come out from among them, and be ye separate, . . . and touch not the unclean thing." God calls for faithful men and women to be in the world, but not of the world. The believing people of God, those who are worthy to claim kinship with Him, will demonstrate the genuineness of their relationship by being true witnesses for the truth. By their modesty in apparel, by their Christlike words and actions, they will show that they are sons and daughters of the heavenly King. They will wear the pilgrim's dress and manifest the pilgrim's spirit, witnessing a good confession.

We are not to shut ourselves away from the world to escape from it. Christ's prayer to His Father was, "Not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." We have a work to do in the world, the work of seeking for lost souls. The law of God is made void. God calls upon us to stand in defense of this law. As Christ was the light of the world, so we are to be lights in the world. Christ lived in the world, but He was not of the world. Men did not understand Him. His self-sacrifice was to them a mystery. He lived a life apart from them. "He

was in the world, and the world was made by Him, and the world knew Him not." They hated Him because He would not be one with them. Had He united with them in eager pursuit for applause, for riches, for worldly honor, they would not have hated Him; for He would have been of them. And because the world knew not the Saviour, it knows not His followers.

Christ said of His followers, "As thou hast sent me into the world, even so have I also sent them into the world." Many think that worldly appearance is necessary in our work, in order that the right impression may be made. But this is an error. Appearance has something, yes, much, to do with the impression made upon minds, but the appearance must be after a godly sort. Let it be seen that the workers are bound up with God and heaven. There should be no striving for recognition from the world in order to gain character and influence for the truth. Consistency is a jewel. Our faith, our dress, our deportment, must be in harmony with the character of our work,—the presentation of the most solemn message ever given to the world. Our effort should be to win men to the truth by preaching the word and by living godly lives. We should strive earnestly to show the consistency of our faith, to show that the great truths we are handling are a reality to us. The Lord will impress minds if we will work with earnestness.

The Lord sees not as man sees. Those whom He most loves and honors are often the objects of the scorn and derision of the enemy. He desires us to learn the lesson that we shall not gain true success in His work by trying to meet the criterion of the world. Hypocrisy and pretense can find no favor in His sight. The victories gained by the soul are not measured by outside appearance or by the praise of men, but by the goodness which shines forth in the life, by the firm adherence to God's holy law.

All the thoughts of the mind, all the aspirations of the soul, are read by Him with whom we have to do. In every line of His work let our principles, purposes, words, and deeds be pure and unselfish. Let us manifest truth and goodness to all men. Regard not pretense and show as a mark of greatness, but reveal the sanctified ambition which Christ revealed in His life, an ambition to make the world better by having lived in it.

In God's great work there is need of conscientious, godly men,—men who have been wrestlers in their life-work, who have maintained a good fight against evil, who have sought not for the applause of the people, but for the favor of God. Men are needed through whom God can work,—men who will wrestle with the Lord in prayer, and then go forth into the work with the inspiration He alone can give. Workers are needed who will pray, and then act their prayers, remembering that they are a spectacle to the world, to angels, and to men.

When we read the word of God for the purpose of understanding it and responding to its claims, we shall not desire to be esteemed and

honored by the world. We have no claim nor right to greatness only as Christ gives value to our influence. The estimate He places upon our work is alone of value. All true greatness comes through Him. The esteem of those who are not guided by God, who are not living in obedience to the laws of His kingdom, is valueless. It cannot add to nor detract from true worth of character. The wisdom of the world, with all its show and pretense, will come to nothingness; for in the sight of God it is foolishness.

Christ laid aside His royal robe and kingly crown, gave up His position as Commander in the heavenly courts, and clothed His divinity with humanity, that humanity might touch humanity, and divinity lay hold upon the throne of the Eternal. He became a partaker of humanity that He might bear the infirmities of humanity. "Verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted."

The God of heaven gave His Son up to a life of shame, humiliation, and reproach, in order that man might have a probation in which to mold his character after the divine model, that it might be said of him, "Ye are complete in Him." "The grace of God that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Old and young, rich and poor, have only one road to travel, one Saviour to serve, honor, and obey. With Christ God has given us all privileges, all opportunities, and the very richest promises. This He has done that we may serve Him with the undivided affections. We are violating the conditions of His covenant with us when we keep our eyes fixed upon the world, its customs, ideas, and practices. Self is the god we worship when we do this. Self interposes between the soul and its highest interests. Those who choose to be Christians after a worldly style, in a way that suits themselves, may be satisfied with this kind of service; but in God's eyes it is of no value. Solid worth of character, the ornament of a meek and quiet spirit,—it is this that is in the sight of God of great price.

The choice of God's people is to represent Christ in all their works, their practices, and their teaching. They are to be untouched by the perverse principles prevailing in the world. Those who have any connection with the service of God are to be entirely separate from corrupting influences. They are to be guided by the principles which Christ gave while leading the children of Israel through the wilderness. It was God's design to establish the Israelites in Canaan as His chosen nation, to be an example to all nations that should live on the earth. They were to be a kingdom of priests, living only for His service. But they became filled with a desire to be like the nations round them, to have an earthly ruler. Through His prophet God told them what the result of their choice would be, and His word was verified. They obtained a king, but with him came trouble and distress. To-day many professing Christians are making a similar choice. They are patterning after the world for the sake of gain. Christ has uttered a warning against this. Lifting up His voice, He cried, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

By the great cleaver of truth, God's people have been cut away from the world, and brought into the workshop of the Lord. In this workshop the ax, the hammer, and the chisel are to be used to prepare the rough, misshapen stones for the process of polishing, that each may fill its exact place in the building of the Lord. Thus the temple is to grow to completion. Each stone is to be a living stone, emitting light to the world. So the children of God are to show that they are preparing for a home in the kingdom of God.

God requires from His blood-bought heritage the homage of the entire life. Every part of the being belongs to Him. He is our Creator and Redeemer, and therefore our Owner. He calls upon us to serve Him, not to bow at the altars of the world. Let us hide self in Christ, conforming the life to His life. Then we can claim the promise, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." God desires us to use our physical, mental, and moral powers in the enlargement and final triumph of His Church. But He cannot work with those who are continually seeking for worldly recognition. When those who labor for Him are humble and sincere, He will send His angels to work with them. This will give character to their work.

John presents the advantages gained by accepting Christ. "Beloved," he says, "now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." No pen can describe the honor that this relationship is to us. And yet many act as if it were a great humiliation to accept Christ as their Saviour.

In comparison with the honor which comes with Christ, all earthly honor sinks into insignificance. If our names are even mentioned by the great men of this earth, we think it a matter of sufficient importance to cherish, and tell again and again, that others may see how we have been honored. But the lips that uttered our names are but mortal. Dust they are, and to dust they must return. Our names may be uttered with joy by the Son of God. Honor has been promised us by Him who is King of kings. If we are faithful, the eternal God will claim us as His sons and daughters. Neither cherub nor seraph will be slow to recognize and welcome God's redeemed ones. Is not this honor worth striving for?

When we think righteously and sensibly, we shall be ashamed of our ideas as to what constitutes elevation of character. True elevation is ours only as we reveal the attributes of the Christ-life. Our will must be placed in harmony with the divine will. We must accept Christ as a personal Saviour. Then the Sin-bearer takes away our sin and imputes to us His righteousness. We are cleansed in the blood of the Lamb.

This is the only true elevation. This is the highest standard to which we can reach. We are perfected by beholding Christ. Changed into the same likeness, from character to character, we are made complete in Him. His life is the standard of excellence. There is no exaltation for any of us only as it comes through Him. Our highest good is found in following Him. We meet with many failures because we do not strive lawfully. If we lift the cross cheerfully, and press forward bravely in the path of self-sacrifice, God will guide us by His Spirit, and afterward receive us into glory.

THE Church was built to disturb the peace of man; but often it does not perform its duty, for fear of disturbing the peace of the Church. What kind of artillery practice would that be which declined to fire for fear of kicking over the gun carriages, or waking up the sentinels asleep at their posts?—*H. W. Beecher.*

A STRANGE CLAIM.

CHAS. P. WHITFORD.
(Rutland, Vt.)

God's servants, upon whom has been placed the burden and responsibility of proclaiming the solemn message of Rev. 14:9-12, not infrequently meet with new and oftentimes strange opinions. Brother L. H. Crisler and myself recently came in contact with one of these strange positions, and a desire to warn others of its danger prompts me to repeat it, with the hope that some self-deceived soul may be benefited thereby.

We had been holding public meetings all winter in the city of ——. The message, "If any man worship the Beast and his Image, and receive his mark, . . . the same shall drink of the wine of the wrath of God" (Rev. 14:9-12), had been faithfully and earnestly proclaimed, and it had been clearly shown that he who disregards this warning will meet with the disapproval of God. Not only does the language of the message itself show this, but it had been shown by numerous other scriptures. In short, it had been made clear that the "wine of the wrath of God" is nothing more nor less than the seven last plagues; for of these plagues it is said, "For in them is filled up the wrath of God." Rev. 15:1. "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the Beast, and upon them which worshipped his Image." Rev. 16:1, 2. These scriptures show conclusively that every individual who persists in doing what the Lord, through the proclamation of the Third Angel's Message, tells him not to do—namely, not to "worship the Beast and his Image, and receive his mark"—will be visited by the seven last plagues.

At the close of our last service, a lady who had attended our meetings sought an opportunity to bid us "good by," but before doing so, stated, in a confidential manner, the reason why it was not at all necessary for her to obey the Third Angel's Message. In substance, this is what she said: "I have enjoyed your meetings, and appreciate the lectures very much indeed, but I want you to know why I cannot go with you any further. Twelve years ago I was saved by the blood of Christ. I am still trusting in the blood."

The position of this woman seemed to us very strange. She did not question that we had been sent of God to proclaim a message which develops a people of whom it is said, "Here are they that keep the commandments of God." Rev. 14:12. She did not deny that the voice of God commands the observance of the Sabbath, and even more, that the Lord's Sabbath is the seventh day of the week, but, strange to say, she did deny that it was necessary for her to obey God, since she was saved twelve years ago, by trusting in the blood.

This woman is blessed with a good degree of intelligence, and she may have enjoyed a genuine religious experience up to the time of which we are speaking. Her position has given rise to the following reflections: Since this woman claims she was saved twelve years ago, my first query is, From what was she saved? Was she saved from disobedience to God? Since she claims that it is not necessary for her to obey God now, the query arises, Has she been obeying God the past twelve years? If it is not necessary for her to obey God now because of being saved, why should it have been necessary to obey God during the past twelve years, since, according to her position, it is not necessary to obey God after being saved.

The mission of Christ to this world was to

save from sin; for of Jesus it is written, "He shall save *His* people from their sins." Matt. 1:21. Notice, the record does not say that Jesus will save "His people" *in* their sins, but *from* their sins. From this we conclude that wherever we find people who are being saved *from* sin, there we find "His people." Since "sin is the transgression of the law" (1 John 3:4), and since the law says, "The seventh day is the Sabbath" (Ex. 20:10), whenever and wherever it is made clear and plain to one of "His people" that he has not been obeying God in keeping the Sabbath, he will immediately obey this command of God, as well as all others, and thus it is proved that he is indeed one of "His people," because he is being saved from sin.

It is perfectly proper to trust in the blood of Christ for salvation, but does the blood of Christ avail to cleanse one from sin who intelligently and knowingly refuses to obey the solemn message of warning of Rev. 14:9-12? The Lord says: "If any man worship the Beast and his Image and receive his mark, . . . the same [man] shall drink of the wine of the wrath of God." "Any man" would include this woman; for the word "man" is used in its generic sense, and means any individual of the human family. But this woman says, "Not so; I shall not drink of the wine of the wrath of God, because I was saved twelve years ago." She is laboring under a most terrible deception of Satan.

How shall the delusive spell be broken that causes not only this woman but tens of thousands of others to believe that they are saved while refusing to walk in the advancing light of God's truth? They seem to think that when saved, they do not need to obey the law, for "by the works of the law shall no flesh be justified." "But," the apostle says, "if, while we seek to be justified [made righteous] by Christ, we ourselves also are found sinners [or transgressors of the law], is therefore Christ the minister of sin?" Gal. 2:17. In other words, will Christ live in us, and cause us to commit sin? "God forbid," says Paul; and so says every right-minded individual. On the other hand, Christ will do the same works in us and through us that He did for us when in this world eighteen hundred years ago. He obeyed God. He kept His commandments, and so shall we when saved from sin; for it is written, "Sin shall not have dominion over you." Rom. 6:14.

In conclusion, let us notice the following text, which clearly shows for whom the blood of Christ avails: "But if we walk in the light, . . . the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. Brother, are you walking in all the light God has shown you? If so, and you are trusting in "the blood," that will avail in cleansing you from "all sin;" but if you think that because the blood cleansed you from "all sin" twelve years ago, it is not necessary for you to "walk in the light" now, you are cherishing a vain hope. To be cleansed from "all sin" means to be free from sin (Rom. 6:18-23), not free to commit sin. The blood of Christ will not cover up known sins. You must stop sinning. It is a sin to disobey God. Do not be deceived. The "wine of the wrath of God" will surely be experienced by those who worship the Beast and his Image and receive his mark. "God is not a man that He should lie." Be wise, heed the message of warning, keep the commandments of God, and you will find a refuge, safe and sure, from the plagues that will fall upon the shelterless heads of those who worship the Beast and receive his mark.

CAN we, at the close of each day, review the record made, and remember the subject of our thoughts, the themes talked upon, the acts performed, and then understand the nature of the motive that prompted each movement?

S. O. JAMES.

I AM NEVER ALONE.

MRS. L. D. AVERY-STUTTLE.

I AM never alone, by day or night,
Or whether the sky be dark or bright,
Or whether the stars in the heavens shine,
Or whether a darksome path be mine;
Though His ways I may not understand,
Yet my faith takes hold of the Father's hand.

As the young man stood by the prophet's side,
When his blinded eyes were opened wide,
He looked and saw, and ceased to fear;
For the heavenly horsemen gathered near.
And so, to-day, though I may not see,
I know that the angels walk with me.

I am never alone; O the blessed calm
That the sweet thought brings, like a healing balm!
When my heart is weary and sick and sore,
And the joys of life's springtime are mine no more,
Still standing ever anear my side
Is the blessed form of the Crucified.

I am never alone; when I bow the knee
By the grave of my loved ones gone from me,
When in grief I murmur a silent prayer,
I lift my eyes, and my Lord is there!
Yes, He who wept by the young man's grave
Is there to comfort, and bless, and save.

What though I stand, like the faithful three,
In the midst of the burning, fiery sea,
The form of the Fourth will be there, I know,
Though e'en through the valley of death I go.
And so I banish each doubt and fear;
I am never alone; for my Lord is near.

THE CHURCH.

Caution to the Church.

ELDER J. N. LOUGHBOROUGH.

"BUT I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3.

Greenfield, in his Lexicon, says that the Greek word *aplotetos*, here rendered *simplicity*, means sincerity and purity. It is used in Rom. 12:8 with reference to *giving* to aid the needy, and for the support of the cause. In 2 Cor. 1:12 the same term applies to *conversation*, which word *anâstrophe* is defined "mode of life, conduct, deportment."

The Lord marked out the "mode of life" for Adam and Eve, but Satan objected to that, and beguiled Eve with what he claimed to be a better plan. In Paul's time Satan still sought slyly to introduce his ways in opposition to those given by the Saviour. He came out more boldly when using Elymas, the sorcerer, whom the apostle rebuked in these words: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts 13:10.

The scheming of Satan is just the same now as in olden time. He is watching for his opportunity to pervert the Lord's work, and make confusion in the Church. The Lord warned His people of this as early as 1853, in these words: "In these last days, while God is bringing His children into the unity of the faith, there is more real need of order than ever before; for, as God unites His children, Satan and his evil angels are very busy to prevent this unity and destroy it."

In 1868 it was said, "Never, never, will these heavenly messengers place their indorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan's efforts to weaken our forces, to destroy courage, and prevent successful action."—"Testimonies for the Church," Vol. I, page 650.

In 1882 this message was given: "Union is strength. . . Satan well understands this. Never was he more determined than now to make of none effect the truth of God, by causing bitterness and dissension among the Lord's people. . . . If

there was ever a time when the people of God should *press together*, it is now."—*Id.*, No. 31, page 232.

In "Testimonies for the Church," Vol. I, page 210, it is stated: "Order must be observed, and there must be union in maintaining order, or Satan will take the advantage."

In 1889 this instruction was given: "One point will have to be guarded, and that is *individual independence*. As soldiers in Christ's army, there should be concert of action in the various departments of the work."—*Id.*, No. 33, page 62.

In "Christian Education" (1894) we read: "I am sure that the Lord has wrought in the organization that has been *perfected*, and the fact that there are discouraging features in the work should not be thought a sufficient reason for disorganization."—Pages 134-136.

Again in the same book we read: "Evil does not result because of organization, but because of making organization everything, and vital godliness of little moment."

This mode of Satan's scheming was seen anciently. When the Lord had given the people sacrifices to keep fresh in their minds the offering of Christ that was to be made for them, Satan led them to "trust in the sacrifices and ordinances themselves, instead of resting upon Him to whom they pointed." We read in "Christian Education," page 134, "When form and machinery take the pre-eminence, and a laborious task is made of carrying on the work that should be done with simplicity, evil will result, and little will be accomplished in proportion to the effort put forth. The object of organization is just the reverse of this; and should we disorganize, it would be like tearing down that which we have built up. Evil results have been seen, both in the Sabbath-school work and in the missionary society, because of making much of machinery, while vital experience was lost sight of."

Once more we quote from "Christian Education": "O, how Satan would rejoice to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not endorsed by the word of God! We want to hold the lines evenly, that there shall be no *breaking down* of the *system* of regulation and order. . . . We are living in a time when order, system, and unity of action are most essential."

Not a line is found in the Testimonies objecting to the *plan* and *system* of order and organization that God has established among Seventh-day Adventists; but we have found it plainly stated that "God has led" in the establishment of the *system*. In 1894 it was spoken of as "a *plan* that has been *perfected*." One that "is to stand, strengthened and established."

In view of these plain statements, we inquire, What has led individuals to the conclusion that the present mode of working, so well established, was now to be relaxed? We answer, It must be a misunderstanding of the *cautions* given to this people. The following was given in 1881, in "Testimonies for the Church," Vol. IV, page 535:—

"The steady progress of our work, and our increased facilities, are filling the hearts and minds of many of our people with satisfaction and *pride*, which we fear will take the place of the love of God in the soul. Busy activity in the mechanical part of the work of God may so occupy the mind that prayer will be neglected, and self-importance and self-sufficiency, so ready to urge their way, will take the place of true goodness, meekness, and lowliness of heart. The zealous cry may be heard, 'The temple of the Lord, the temple of the Lord, are these!' 'Come with me and see my zeal for the Lord.' But where are the burden bearers? Where are the fathers and mothers in Israel? Where are those

who carry upon the heart the burden for souls, and who come in close sympathy with their fellow men, ready to place themselves in any position to save them from eternal ruin?"

Not long after this caution was given, one who has since left our ranks, in giving instruction to young ministers, told them they should get before the people an idea of our great institutions and the magnitude of our work, as a means of creating an interest in their minds. May the Lord forgive us who may have followed that instruction.

In the volume of Testimonies from which the last quotation was taken, we read of another danger: "Our brethren should be guarded, lest they become stereotyped in their plans and labors. They may spend time and money in preparing an exact channel, that the *work* must be done in just such a way or it is not done right. There is danger of being too particular. . . .

"There is a great work to be done in the day of God's preparation, in devising and executing plans for the advancement of His cause. Our publications should have a wide circulation; for they are doing a great work. There is much missionary work to be done. But I have been shown that there is danger of having this work too mechanical, so intricate and complicated that less will be accomplished than if it were more simple, direct, plain, and decided. We have neither time nor means to keep all parts of this machinery in harmonious action. . . .

"By obtaining a most thorough education in all the minutiae, and leaving vital principles out of the question, we become dry and formal workers. The hearts that God has made willing by the operations of His grace, are fitted for the work. . . .

"Less dwelling upon set forms, less of the mechanical, and more of the power of godliness, are essential in this solemn, fearful day of responsibilities." — Pages 600, 601.

In the REVIEW of Aug. 7, 1894, we read: "The people of God have lost much by not maintaining the *simplicity* of the truth as it is in Jesus. This simplicity has been crowded out, and forms and ceremonies and a round of busy activities in mechanical work have taken its place. Pride and lukewarmness have made the professed people of God an offense in His sight."

Some of the foregoing statements refer especially to *rules* adopted by the tract and missionary societies, which had made the *work* of the society "a laborious task." Especially was this the case with the devoted, earnest souls who did effective work, but had not the ability to make the required reports, or perchance had obtained their tracts without following all the round specified in the *rules* of the society. The writer has seen persons plead with tears for tracts for some soul who was anxious to read, but the careful librarian refused them because they failed to keep an exact account of the number of pages they gave away, and did not report as specified in the mechanical rule.

In an unpublished Testimony of 1894 attention is again called to these things, but to avoid the difficulty the missionary society is not to be abolished, neither is *order* to be abandoned, as is seen by what follows: —

"I learn that it is proposed by some of our brethren to do away with the organization of some at least of the branches of our work. No doubt what has led them to propose this step is that in some of our organizations the machinery has been made so complicated as really to hinder the work. This, however, is not an argument against organization, but against the perversion of it."

MORALITY is morality; but when the Most High shall lay down His standard upon that of earth, the latter will be crushed to atoms.

S. O. JAMES.

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

ELDER D. T. BOURDEAU:

(Continued.)

It is safe to say that hundreds of thousands of missionaries could be sustained in heathen lands if all professed Christians were faithful in paying their tithes. This could be done without depriving home missionaries of what they need to meet their reasonable temporal wants. And would not this be far better than for so-called Christian nations to expend annually billions of dollars on spirituous liquors, tobacco, and other needless and injurious articles, and to pay out so much to meet war expenses? If these nations had really had the true missionary spirit, and given God His just dues, war to-day would be unknown, and there would be but little, if any, heathenism in our world.

"Testimonies for the Church," Vol. III, page 395, has these significant words: "If all who profess the truth will come up to the claims of God in giving the tenth, which God says is His, the treasury will be abundantly supplied with means to carry forward the great work for the salvation of man." The work carried on by the ministry is here intended. The truthfulness of this statement would be confirmed by making a general estimate of the income of our people. If, therefore, an honest tithe from our people would suffice to sustain our ministers, why call for donations for this purpose in addition to the tithes received? The answer is: Because not all those who profess present truth pay an honest tithe. Donations must come in to make up for the lack. And those who make voluntary offerings, or donations, for this purpose, will have the reward and wear the crown of those who fail to do their duty, unless the latter repent and reform. And what if all were to lay upon the ministers not only the preaching of the gospel, but also the support of themselves and the missionary work? In that case, all but the ministers would lose their crowns and their glorious, everlasting reward. This is not God's plan.

GOD'S PLAN IS FOR ALL.

God would have all take part in the work of giving, that all may receive the rich blessings in store for so doing, the ministers not excepted. Anciently the Levites, as well as others, paid tithes. See Neh. 10:38. And why should the ministers of Christ under this dispensation be deprived of the privilege of fulfilling this duty? Why should they not set an example to the lay members in so important a matter? On this point we will add the following words, from a reliable source, which appeared in the REVIEW AND HERALD of Dec. 17, 1889: "*The ministers themselves* should be strict to carry out to the letter the injunctions of God's word."

Even little children who have come to the years of accountability, should be encouraged to pay tithes and offerings. Encouraging them to do this is a potent means of leading them to take an interest in the work of salvation, to early give their hearts to the Lord, and to lead useful lives. The first tithes I saw offered to preachers by Seventh-day Adventists were chiefly the avails of children's industry. The children met twice a week, and spent two hours in braiding palm-leaf hats. Each time they earned at least two dollars, which they joyfully put into the treasury as their tithes. This was over forty years ago. I have watched these children, have seen them all grow up into Christian manhood and womanhood.

"Testimonies for the Church," Vol. III, pages 411-413, bears the following pointed words under this head: —

"Each member of the different families in

our churches, who believes the truth, may act a part in its advancement by cheerfully adopting systematic benevolence [an expression used to mean or embrace the tithing system when these words were written]. 'Let every one of you lay by him in store [margin, by himself at home], . . . that there be no gatherings when I come.' . . . The responsibility should rest upon every individual who enjoys the belief of the truth. 'Let every one of you lay by him in store as God hath prospered him.' Every member of the family, from the oldest down to the youngest, may take part in this work of benevolence.

"The offerings of little children may be acceptable and pleasing to God. In accordance with the spirit that prompts the gifts will be the value of the offering. The poor, by following the rule of the apostle and laying by a small sum every week [and "the first day of the week"], help to swell the treasury, and their gifts are wholly acceptable to God; for they make just as great sacrifices as their more wealthy brethren, and even greater. The plan of systematic benevolence will prove a safeguard to every family against temptations to spend means for needless things; and especially will it prove a blessing to the rich by guarding them from indulging in extravagances. . . .

"The apostle suggests the first day of the week as a proper time to review the course of Providence and the prosperity experienced, and, in the fear of God, with true gratitude of heart for the blessings He has bestowed, to decide how much, according to His own devised plan, shall be rendered back to Him."

The poor, and those in debt, should not excuse themselves from paying their dues to God. If poverty and debts are a substantial excuse in this matter, then Christ need not have made himself poor to save us, and that we might have the riches of His grace and finally inherit the everlasting riches of the world to come. Then we should not love God supremely and our neighbors as ourselves. Then we may forget Jesus' words of commendation with regard to the poor widow who dropped only two mites into the treasury — all that she had for her living. Mark 12:42-44. Then might men ever harbor selfishness, and keep in debt that they might never pay their dues to the Lord!

The following reply of a servant of Jesus Christ, whose writings have been and still are extensively circulated, to a person who asked her, "Do you think my father should pay tithes? He has met with great loss recently, and he says that as soon as he cancels his debt, he will pay tithes," is to the point: —

"How do you regard our obligations to God, who gives us life and breath, and all the blessings we enjoy? Would you have our indebtedness to God continually increasing? Would you rob Him of the portion He has never given us to use for any other purpose than to advance His work, to sustain His servants in the ministry? For the answer to your question, the prophet Malachi asks, 'Will a man rob God? . . . But ye say, Wherein have we robbed thee?' — as though there was a willingness to misunderstand this subject. The answer comes: 'In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation.' After such a statement, would I dare say to you, You need not pay tithes as long as you are in debt? Shall I tell you to be sure to pay all you owe any man, although you rob God to do so?" — *Special Testimony, entitled "Will a Man Rob God?"*

(To be continued.)

IN escaping from a burning building, creep or crawl out of the room with your face close to the floor. You will thus avoid suffocation by the smoke and flames.

GONE TO PREPARE A PLACE.

ELDER G. B. THOMPSON.

To cheer the disciples, who were sad and desponding because Jesus was going to a place to which they could not go, the Saviour said: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. . . . And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 1-3.

How consoling are these words! How many weary pilgrims have been cheered by them on the field of battle! Now God's children are strangers and pilgrims. This is not their home. There was no place for the Master when He was here, and there is no place for His children. Unknown by the world, they have wandered here below, forsaken and lonely. In deserts, in mountains, in dens, and in the caves of the earth they have been hidden because there was no place for them in this land of sin. They have been mocked, tempted, scourged, imprisoned, stoned, and sawn asunder, have wandered in sheepskins and goatskins, destitute, afflicted, and tormented, counted as the filth and offscouring of all things. But in the midst of all these persecutions they have been encouraged to endure unto the end because of the precious promise that the Saviour was preparing a place for them, and in a little while would return to take them home.

It will be a grand and glorious place. Eye hath not seen, nor ear heard, neither hath the human heart conceived the glories and matchless splendor of that eternal dwelling place. It will be a renewed and beautified earth, on which will be situated the capital city, the New Jerusalem. Here will be the abode of the Father and the Son. On the very spot where stood the cross, and where the life-blood of the Lamb of God ran down upon the earth, will stand forever the throne of the Eternal.

Oh, what a God is our God! His domain is eternal and unlimited. All space is filled with shining suns and worlds, filled with happy, un-fallen beings. One writer tells us that to the center of the milky way it is thirty-four million times as distant as from the earth to the sun. Yet could we transport ourselves there, and then gaze on beyond, we could behold other worlds as remote as our own. All these the Lord created to be inhabited, otherwise it would have been a vain creation. Isa. 45: 18. Each mansion is the place prepared for its inhabitants. So with this earth. Sin has marred it, and unfitted it for a dwelling place. But the Lord will prepare it for His people, and give it to them for their eternal home, and no sin will ever again intrude itself to spoil the happiness of the redeemed. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21: 4.

But how different with the wicked! Now they spread themselves like a green bay tree, but in the eternal ages there will be no place for them. "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Ps. 37: 10. Why is there no place?—Because "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Verse 11. The Jewish translation reads: "For yet but for a little while, and the wicked shall be no more: yea, thou shalt look carefully at his place, and he shall not be there." Ps. 37: 10. This earth is his place now, but beyond the purging, cleansing fires of the last day, you can scan the utmost corners of the purified earth, but no sinner will be found; "he shall not be there." An additional thought is suggested

by Spurrel's translation: "Surely yet a little while, and the wicked one shall not be." And thou shalt diligently search for his abode, but he is not." Satan, that "wicked one," shall be cast into the lake of fire and brimstone, and destroyed. He is the root of sin, and with all the wicked and fallen angels will cease to exist. Mal. 4: 1, 3. The entire universe will be cleansed from evil; and iniquity shall not rise up a second time. How precious the thought! And shall we not live in such a way that we may inherit the place the Redeemer has gone to prepare?

CHRIST IN MY LIFE.

JOHN M. HOPKINS.
(Westport, Minn.)

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

Christ in my life, this is my need,
Christ in my life, for this I plead,
That every word and act of mine
Shall magnify His grace divine.

Christ in my life. I long to be
Henceforth from every evil free;
That Christ may all my powers control,
In all my life, in all my soul.

Christ in my life. O let me hear
Thy loving voice to guide and cheer!
The way of duty make me know,
And lead thou me where'er I go.

Christ in my life. Lord, I would live
Just where thy providence may give
My life a place, while here I stay;
Only abide with me, I pray.

Christ in my life. 'Twere blessed, Lord,
To feed upon thy holy word;
To speak thy grace and sing thy praise,
With joyful heart, in joyful lays.

Christ in my life, both here and there
Where praise shall take the place of prayer;
Here, that I may thy servant be,
And there, to praise eternally.

UNDER THE LAW.

M. E. KELLOGG.

It is not uncommon for the religious press to throw out expressions deprecating the study of the day of the Sabbath as something long ago settled, and therefore not worth discussing. But every little while articles upon this subject appear in the same papers, which show that, in spite of all efforts to the contrary, the question of the day of the Sabbath will not down, and the editors are fain frequently to publish something to sustain the practice of worshiping upon the "venerable day of the sun" of Constantine's decree. Two long articles appeared some time ago in the *Christian Advocate* in support of Dr. Aker's theory that Sunday is the original seventh day from creation. It will probably only be a question of time before some other writer will in the same paper prove (?) that we cannot tell when the seventh day, or any other day comes, as is very commonly taught in many pulpits and papers.

Recently a lady writer appeared in the *Advocate* as a defender of the observance of the first day of the week. The following are the first two paragraphs of her article:—

"About fourteen years ago a little tract was put into my hands, entitled 'One Hundred Reasons Why Christians Should Keep the Seventh Day.' It contained one hundred Scripture passages on the Sabbath, and not a word besides. It confused me, hurt me, stunned me. Holding it in my hand, I prayed that if the Adventists were right, God would open the way for me to worship on Saturday. Then I laid it aside and forgot all about it. Afterward, when the truth

had been made clear to me, I found the tract and put it in the fire.

"Recently my heart has been pained by the knowledge that some of God's dear people are in sorrowful darkness because of erroneous teaching on this line. A long, pitiful letter received recently has stirred me to prepare this article. The writer, after telling of her struggles and beseeching help, says, 'I went to my pastor for advice, but he could give me no satisfactory proof—in fact, seemed very uneasy.'"

The reader will notice that there was nothing in the tract which she received except Scripture texts, yet the writer confesses to having been "confused," "hurt," and "stunned" by them!

Why should the reading of plain Scripture texts with no word of comment have such an extraordinary effect upon a Christian? We can think of no reason except that the texts cited presented evidence that the reader was not living in accordance with their teaching. Afterward, when she had convinced herself that Sunday was the Sabbath after all, she committed to the flames those references to the Scripture, and so, in her own mind, destroyed the evidences that had so confused her! She evidently thought that references to Scripture texts were very dangerous things to have around. An ancient king of Israel once pursued a similar course to ease his conscience. See Jer. 36: 20-23.

We will now consider some points in this article: The very title of it is a confession: "Which? Sabbath or Sunday? Seventh Day or First Day?" Here is an admission that Sunday is not the Sabbath, that the first day is not the seventh day. In the article we read, "Our first day is not the Sabbath day changed, but a new day."

By this must be meant a new institution. Of course this new Sunday institution cannot depend for its authority upon the bases of the Sabbath. The sanctification of the seventh day at creation and the Fourth Commandment of the Decalogue furnish no support to it. Contrary to all Methodist doctrines upon this point as set forth by the standard authors of that denomination and taught in the "Discipline," this writer abolishes the law to get rid of the Sabbath which it ordains! Here is a specimen of the argument:—

"We are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid! Rom. 6: 14, 15. Because we are not obliged to keep the seventh day, which pertained to the old creation, to Sinai and to law, shall we be careless about the first day, which pertains to the new creation, to the Church, and to grace?"

Was there ever before such an argument, and such a conclusion following it, as the foregoing? Paul's grand appeal to the Christians not to abuse the free pardon offered them through Christ by again relapsing into sin, or transgressing the law again, is dwindled down into, Being no longer obligated to keep the Sabbath, shall we be careless about Sunday! Why, bless the good sister; Paul was not writing nor thinking about Sunday at all. He was as innocent of the whole Sunday muddle as an unborn babe.

Let us look at this point again: The law of Ten Commandments is supposed to be abolished; it has passed away. Now we will try this new logic on some other one of the obsolete Ten Commandments and see how it will sound: Because we are not obligated to honor our parents any longer, which obligation pertained to the old creation, to Sinai and to law, shall we be careless about honoring the parents of other people? This is a very good parallel. One is no more absurd than the other.

Again we quote: "If we were under the law, the Seventh-day Adventists would be right, and we must keep the Sabbath, the seventh day, or disobey God." The writer evidently holds that the expression "under the law" means under

obligation to keep it. Not under it, then, must mean not under obligation to keep it. No obligation to keep it means permission to ignore and disregard it,—not one commandment only, but every one. Apply this theory of interpretation to the law, and what do we have?—Freedom to break the law—freedom to do just what it forbids—actually freedom to sin!

There is a better, a more sensible and reasonable explanation of the meaning of the words "under the law," and that is that they mean under its condemnation. Through Christ we who believe are pardoned of all our sins, and are no longer *under* the condemnation of the law. We are no longer under law, but under grace, or favor. But should we sin,—and the transgression of that same law is sin,—we are no longer under grace, but under the law. By our own transgressions of the law we have put ourselves back there under condemnation again. And those who have not repented, and obtained grace, are not out from under the law; the law still holds them under its condemnation.

These quotations will give to the reader some idea of the quality of the matter that the leading Methodist Episcopal paper in the United States is placing before its readers upon the subject of the Sabbath and the law. In its treatment of the law as a whole, it contradicts the historic writers of the denomination. But this is not so bad as it is to contradict the Bible.

WALKING WITH GOD.

ELDER O. S. FERREN.
(Laramie City, Wyo.)

"CAN two walk together, except they be agreed?" Amos 3:3. This is a question of great importance. We must agree with God, in order to walk with Him. There will be no forced walk; God will not pull us along against our will. "Draw nigh to God, and He will draw nigh to you." James 4:8. There is one thing sure: we are either walking with God or walking with Satan. God and Satan never walk together. They are far apart, one going one way, the other going another way. Let us see that we agree with God.

God says, "The end of all things is at hand." 1 Peter 4:7. He tells us to walk honestly (Rom. 13:13), "and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:7.

The Lord says we should "love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." Do we agree with God?

He says, "The love of money is the root of all evil," and the apostle says, "Having food and raiment, let us be therewith content." Are we truly walking with God?

As the signs are fulfilling around us, showing that the end of all things is at hand,—this earth groaning under the weight of sin; Satan marshaling his forces; the storm cloud spreading over the nations of earth,—are we consecrating ourselves and all that we have to the service of our Leader? Do we agree with God? If so, we are walking with Him.

I saw a man walking toward the jail with an officer of the law. They were walking together, but it was a forced walk: there was neither faith nor obedience. The man was moving along because he was forced that way by the law: there was no agreement. God does not force nor push us along. We must agree with Him to walk with Him.

It seems strange that two vessels, sailing in opposite directions, may be driven by the same wind, until we learn that it all depends upon the way the sails are set. My brother, how are your sails set? Are they set so that you are sailing straight for the haven of rest? God says that it

is good for you to draw near to Him, and the "Lord is with you, while ye be with Him." By seeking, we shall find. But if we forsake Him, we all know the result.

Do we agree with God when He calls for *our*—no, not *our*, but His—money with which He has intrusted us? Do we step forward to do, even in times of trouble, the work which we have neglected to do in times of peace? Shall we heed the calls that are being made for help in the Lord's work? Have you noticed the call for the Southern field? And there are other equally needy fields, such as the mission work in the great cities. "We brought nothing into this world, and it is certain that we can take nothing out."

Do we agree with God when He says that the end of all things is at hand? Let each ask himself the question, Am I truly walking with God?

TWO LESSONS.

MRS. J. S. OLIVE.

WHILE reading the "Desire of Ages," the past week, I have been deeply impressed by the fact that the twelve chosen disciples of the Saviour were erring and faulty, even after they had been three years under the Saviour's special instruction.

Did not Jesus answer them, "Because of your unbelief," when asked the reason of their inability to cast out the evil spirit? Did He not say, "O ye of little faith!" when He arose and in their behalf rebuked the wind and the sea? Did they not forbid the mothers to bring their little ones to the Saviour? Did not James and John desire to call down fire from heaven to destroy the Samaritans when they refused to receive their Master? Did not Peter begin to sink through unbelief after he had by faith walked out on the water? Did they not again and again fail to understand the plain words of the Lord, just because they did not want things to be as He said they would be? Did they not forbid one whom they found casting out devils in the name of Christ, "because he followeth not with us;" was not Peter so full of presumption that he rebuked even the Saviour, saying, "Lord: this shall not be unto thee?" and Christ was constrained to answer, "Get thee behind me, Satan!" On their last journey to Jerusalem with their Master how they missed the needed help He longed to give them, because they were disputing among themselves who should be greatest. Oh, the utter worthlessness of poor human nature.

These things are not recalled to blame the disciples, but to help us. They loved the Saviour then, but were not wholly devoted to Him. Afterward they were fully converted and filled with the Spirit, and many of them sealed their testimony with their blood. So we see that proud, self-seeking, heady, and high-minded as they were, full of unbelief, afraid of men, ready to forsake the Saviour ("they all forsook Him and fled") in His utmost need, discouraged and dismayed at His unexpected death, slow to believe in His resurrection, they did in time overcome by the blood of the Lamb and the word of their testimony, and loved not their lives unto the death.

The first lesson in this seems to be that we are not to be discouraged when we find grievous sins in our own hearts. If *they* overcame, so may *we*. If we find that we are not kind; if we find envy and ill-will in our hearts; if we vaunt ourselves, are puffed up, and behave ourselves unseemly; are tempted, when assailed by harsh words or false accusations, to speak words that are wrong, we are apt to feel like giving up in despair. But let us take courage and hope to the end. We can overcome, even as they, through faith in His name.

The second lesson is this: We need not be discouraged about others, even if we see great inconsistencies and sins in them. We should be slow to believe that they are not Christ's, and should cherish the hope that some day they may be purified and made white.

Sometimes the conviction is forced upon us that some one is anxious to be first even in the Church—will rule, will be first or be nothing. He slight the poor, and courts the rich. Well, what are we to do? Even at the last supper, were not the disciples still so full of ambition that they were in an unfit state of mind to receive the instructions of the Lord? When we see a brother manifest even this self-seeking spirit, shall we denounce him, and say that we cannot worship God where that man is?—Oh, no. If we cannot help him by kindness, we cannot by coldness. "Till the very last the Saviour gave even Judas opportunity to repent, and did not expose him till he took the last fatal step."

If we see even ministers full of the love of the world, taking part with worldly men in worldly things we know are wrong, shall we say, "We do not want to hear that man," and so absent ourselves from the place where Jesus promised to meet His servants?—Oh, no; Jesus does not say, If every one who meets to pray or worship is perfect, I will be there; but, "where two or three are gathered together in my name, there am I." Let us always remember that by dwelling on another's faults, we may become more guilty than he. He may yet see his sin and put it away; then God says He will remember it no more. Let us see to it that not one harsh word or look is given him.

Suppose some of our sisters seem utterly to ignore the teaching against costly array and despite the fact that we are taught to lighten our heavy burdens by plain cooking and plainness of dress, suppose they waste their strength in needless display in dressing and eating. Let us still hope that they will see their error and reform; and let us search carefully to see if we are not injuring our own bodies, which are temples of the Holy Ghost.

"When we suppose one to be in error and sin, we are not to divorce ourselves from him. By no careless separation are we to leave him a prey to temptation or drive him upon Satan's battle ground. This is not Christ's method. It was when the disciples were erring and faulty that He washed their feet; and all but one were brought to repentance. Christ's example forbids exclusiveness at the Lord's Supper. Open sin excludes the guilty, but beyond this none are to pass judgment. Unworthy ones may come, they should not be forbidden." "None should exclude themselves because unworthy ones may be there; if they do, they will suffer loss. All the disciples had serious faults—even John was not naturally meek and yielding. He and his brother were called 'the sons of thunder.' Evil temper, revenge, and the spirit of criticism,—all in the beloved disciple! John was proud, and ambitious to be first in the kingdom of God. But day by day as he beheld the tenderness of Jesus, and heard His lessons, he opened his heart to the divine influence, and became not only a hearer but a doer of the Saviour's words."

So let us hope unto the end, both for ourselves and for all who love the Lord.

J. R. MILLER says: "Every one of us casts a shadow. There hangs about us a sort of penumbra—a strange, indefinable something—which we call personal influence, which has its effect on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we will, as we lay aside a garment. It is something that always pours out from our life, like light from a lamp, like heat from flame, like perfume from a flower."



TO MOTHERS.

MRS. P. ALDERMAN.

FOND mother, dost thou understand
There is committed to thy hand
A work of more essential worth
Than all the jewels of the earth?
Or have you learned, and do you know,
How destinies of mortals grow?
The character that's shaped by thee,
Honored of God himself may be.
Thy influence, a thing sublime,
Is bounded not by years of time.

He tells us we may wisdom ask
For every labor, every task.
Who, as a mother, needs to come
For wisdom to the Holy One,
To mold a little mortal mind,
That it may Christ and heaven find?
Then count thy child a sacred trust.
God make thee faithful, wise, and just.
Give loving precept, line on line—
There is no greater work than thine.

THE EDUCATION OF OUR CHILDREN.

MRS. M. C. W.
(Fair Haven, Conn.)

JUNE 20, 1901, it was my privilege to attend a Congregational Sunday-school in one of the Eastern States. As the subject of the lesson was the New Earth, I was much interested. While listening to a class of little ones talking about overcoming, my attention was attracted by a voice, explaining the glories of the new earth. "Now, children, the Lord gave John, who was one of Jesus' disciples, a vision of our home in heaven. He tells us we are to have beautiful houses, studded with precious stones, and the streets are to be of gold. How beautiful it will be! John also tells us that the new earth will be a land flowing with milk and honey.

"Now, children, it doesn't mean that the streets are to be really made of gold, they are to be beautiful, but that was just as near as John could describe it so we could understand it. Then again, it doesn't mean that the land will be flowing with milk and honey, because there are so many people who do not like honey. But we can be sure of one thing,—that the Lord will give us just what we like, the food will be nice, and the houses and streets beautiful."

My attention was then called to the little ones discussing the question, Will there be any sun on the new earth? No one seemed to know. At last the teacher turned to a little boy, and asked him what he thought about it. He said there would be no need of the sun, for Jesus would shine brighter than the sun. The answer of the child proved to me that he was a Seventh-day Adventist.

The bell tapped, thereby calling the school to order. After a few remarks, the children were dismissed. As they filed out, my heart ached for them. To think that their faith in a "Thus saith the Lord" was being destroyed by one who should feed the lambs!

The Lord says to us, "We are under solemn, sacred covenant to God to bring up our children for Him, and not for the world; to teach them not to put their hands into the hands of the world, but to love and fear God and keep His commandments."

Our children should be guarded with a jealous care in these perilous times. Let us as parents take up our God-given work and do it faithfully, not leaving the education of our little ones for some one else to look after.

WHAT TO DO WITH OUR FLOWERS.

MRS. LULA JOSEPH RITCHIE.

THERE is a department in the W. C. T. U. known as the Flower Mission, which is used with much effect to remove prejudice, and to gain entrance into the homes of the people in the interest of temperance work.

Doubtless many of our sisters have flowers this summer. Could not these flowers be used in the interest of the message we love so much?

Care should be taken not to arrange cut flowers too stiffly. It is better, generally, to leave the flowers just as they come into the hand from the shears. They look more natural, consequently more restful.

Place among the flowers a card on which is written or printed some precious Scripture text. The first part of Isaiah 35 is very comforting. If for a sick person who is able to read, send something from the *Apples of Gold Library*—something short and comforting.

When a baby is a week or so old, send it a bunch of dainty flowers, with a card on which is written the baby's name, or the words, "To the Baby," together with some appropriate Scripture text. Follow up your gift by other kindnesses.

Send the mother a health journal, a copy of the *Signs of the Times*, or of the *Little Friend* if there are other children. Lead the mother to think of her responsibility to train the little mind for God.

When an entrance is thus gained, do not forget it. Keep opening the door a little wider week by week, until the whole truth has been presented. Much is lost by not continuing to follow, quietly and patiently, an opening.

Do not be in too much haste to flood your subject with literature. Give one thing at a time, and when that is read, replace with something else, giving our larger books just as soon as they will be acceptable. There is danger of wearying people by giving them too long a course of tract reading. Some persons would rather read a book than a tract. Study your subject, and remember that "continual dropping will wear away the stone," while the same amount of water in a flood might make no perceptible change.

Keep your eye on an infant to whom you have sent flowers, as long as you are where he is. Even if you lose the parents, it may be that you will gain the child.

If there is a hospital near you, send flowers there, always accompanying them with Scripture texts. A little thought will suggest many variations of the flower-mission work.

The cultivation of flowers is healthful work for children, and has a refining influence upon the soul.

APPRECIATES THE HOME DEPARTMENT.

AUNT ROSE.
(Kerby, Ore.)

I WOULD be more than pleased to see our Home department again filled with good things; for I think our REVIEW one of the best papers in the world. There was always much valuable information to be found in the Home page. It always seemed to me like a large harmonious family talking together.

I notice that many of our writers are wives and mothers. I, too, have three girls, and I like to hear from older and more experienced mothers.

I often think, dear home-keepers, that we should not allow ourselves to become discouraged about our work. It takes much patience and perseverance to learn, after maturity, what should have been learned in childhood. Some of us, unfortunately, are slow; but my advice is, Do not go at your work as hard as you can—slopping, slashing, and overturning things generally. I have seen housekeepers do this when in a hurry,

but they never get ahead any faster for it. Just take things easily and steadily, as they come, without flying from one thing to another. Be careful about the extra steps. Keep your mind on the task in hand, and look for the short cuts. There are many such that give as good satisfaction as the longer, harder ways.

It will take practice and self-control to do this, but no effort in this direction is wasted. We are beset with trials and temptations here on earth; for there is no sweet without the bitter, no rose without its thorn. Therefore, let us pray for strength to bear our burdens, to make home pleasant, to make at least one soul happy, and at all times do our duty.

I wonder if any of our sisters have tried a few drops of ammonia in a quart of water for their house plants. The plants will bloom profusely, and the leaves will be darker under this treatment. I am a farmer's wife, and dearly love to work among my flowers.

MIXING BRAINS WITH THE SOIL.

BOOKER T. WASHINGTON says that the colored graduates of Tuskegee have raised over two hundred and fifty bushels of sweet potatoes from an acre of ground in the same locality where the uneducated colored man raises less than fifty bushels to the acre.

Mr. Washington attributes the great difference in the crops to the knowledge of the chemistry of the soil which the educated negro has acquired. He says that the white farmers in the neighborhood respect the colored graduates, because of their superior knowledge and skill, and that they come to them for progressive ideas in regard to farming, building, and all sorts of things.

This seems to be pretty strong evidence that the kind of education given at Tuskegee comes nearer to solving the negro question than anything else that has been suggested.—*Selected.*

OIL YOURSELF A LITTLE.

ONCE upon a time there lived an old gentleman in a large house. He had servants and everything he wanted, and yet he was not happy; and when things did not go as he wished, he was very cross. At last his servants left him. Quite out of temper, he went to a neighbor with the story of his distresses.

"It seems to me," said the neighbor, sagaciously, "'twould be well for you to 'oil yourself a little.'"

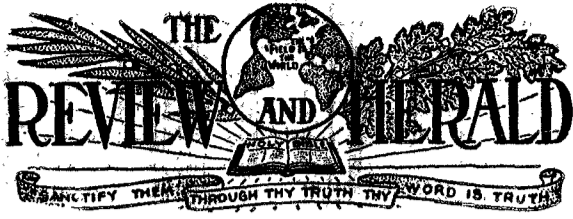
"To oil myself?"
"Yes, and I will explain. Some time ago one of the doors in my house creaked. Nobody, therefore, liked to go in or out of it. One day I oiled its hinges, and it has been constantly used by everybody ever since."

"Then you think I am like a creaking door," cried the old gentleman. "How do you want me to oil myself?"

"That's an easy matter," said the neighbor. "Go home and engage a servant, and when he does right, praise him. If, on the contrary, he does something amiss, do not be cross; oil your voice and your words with the oil of love."

The old gentleman went home, and no harsh or ugly words were ever heard in the house afterward. Everybody should have a supply of this precious oil; for every family is liable to have a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault-finding spirit.—*Selected.*

IN the REVIEW of July 2, middle column, second paragraph of page 7, it reads, "Tack a half-breadth of print over the ends of the ticks." It should read, "tacks, or any quilts that can not be conveniently washed."



BATTLE CREEK, MICH., JULY 23, 1901.

URIAH SMITH EDITOR

DO NOT LOSE YOUR BEARINGS.

THESE words are written with reference to an article which has appeared on vegetarianism; and the caution is thrown out for those who are disposed to make so much of it as to bear them away from all their moorings on other principles which are still more important and sacred. Why is it that some cannot touch what they esteem a reform without running it to such an extreme as to destroy all confidence in their position? D. Mackay, M. D., has an article on this subject in the *Chicago Vegetarian*, expressing views which will not strike any true Christian with much favor. He says:—

"CHICAGO VEGETARIAN: Your journal is full of very valuable reading, with a live go-ahead spirit. . . . Please let me say that the question of human dietetics is a purely secular one, and ought not to be tarnished by any religious views. Religion has ever been accompanied by the sacrificial blood of the innocent and helpless. The more I think upon this subject, the more I am convinced that religion is an *insanity* primarily possessing the human brain from the toxic influences of a *flesh diet*, to vanish like a *hideous nightmare* when man returns to his natural foods—fruits and farinacea. Then, and not till then, will he become sane, sound, and healthy; seeing things as they really are, in his own sensorium, and never outside of that, where only darkness and blank chaos reign."

Our readers will want the clearest evidence by which to be able to trace to their source the utterance of such sentiments as these: We will therefore say that the *Chicago Vegetarian* advertises itself as the "official organ of the Chicago Vegetarian Society, circulates everywhere, published monthly." The date of the number from which the foregoing quotation is taken, is January, 1899. We might think this was simply a spasmodic utterance from some vegetarian who has conceived an aversion to all sacred things, and so dismiss it in silence, had we not seen similar statements at other times in publications claiming to be vegetarian. This particular instance has but recently come under our notice, and it is so rank, and hostile to the whole scheme of redemption as revealed in the Bible, that we deem it time to raise a note of protest against coupling vegetarianism with any such sentiments.

We hope it is not the tendency of the vegetarian system to generate and foster such feelings in the human heart. And of those who are inclined to that way, it might now well be asked, How does it strike you to be taught that a flesh diet is the great promoter of *religion*, and that a return to a diet of fruits and farinacea is the surest way to get rid of the "hideous nightmare" and insanity of believing in sacrifices, and of accepting the provision of the atonement, and other views which are so exceedingly precious to every follower of Christ? We can hardly believe that a veal diet (Gen. 18: 7) had such an effect upon Abraham as Mr. Mackay, M. D., attributes to the use of flesh; or a fish diet (John 21: 10-12) upon the disciples of Christ, on that occasion, after His resurrection, when He was instructing them in reference to the principles of the kingdom of God. Acts 1: 3; Rom. 14: 17. Better diet on the whole menagerie that Peter was instructed to kill and eat (Acts 10: 11-13), rather than give up the great cardinal truths of revelation, which are designed for the salvation of the soul.

So we repeat the words with which these lines

are headed: "Do Not Lose Your Bearings." Do not lose sight of your obligation to the principles of religion and revelation. Do not, in these days of commotion and delusion, become so stimulated with the idea that you are a reformer as to become confused in regard to the basic principles on which the faith of the people of God is founded.

HOW MAY WE KNOW?

How may we distinguish a religious impostor from a true disciple of Christ? This question is one that has long been asked, and as long been answered; yet it was never more pertinent to any time than to the present. For it appears that, in spite of the boasted progress and enlightenment of this age, never did religious impostors find readier dupes than they find to-day.

These impostors usually justify themselves by pointing to their works. If they have a measure of success in their undertakings, they point to it as evidence of the prospering hand of God. But the ability to accomplish even "wonderful works" is not a real test of discipleship. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7: 22, 23. The Lord will not deny that these persons have done many wonderful works in His name, but they were not His followers, nevertheless. All the evidence afforded by their "wonderful works" was simply a delusion, which confirmed them in their course of transgression of the divine law.

Again: "If any man have not the spirit of Christ, he is none of His." Rom. 8: 9. There is a man in Chicago who stands at the head of an extensive religious movement which purports, as one of its prominent features, to exemplify the Bible doctrine of healing by prayer. This man claims to be Elijah the prophet, and has thousands of followers, not only in Chicago, but in many other cities and towns. The wall back of the pulpit in his Chicago tabernacle is covered with crutches and almost every other kind of implement used by cripples and infirm people, which have been discarded by those whom he has "healed." These are some of the "wonderful works" which demonstrate that he is sent of God, and there are others which the writer has heard him cite as evidence that he is acting by divine authority. But while he is pointing to these evidences of his commission from the Lord, he exhibits, frequently, a spirit anything but Christlike. The striking characteristic of his preaching is the vituperation and abuse which he heaps upon all who do not agree with his pretensions. Yet his followers listen to him and give their approval, seemingly utterly blind to the fact that the manifestation of such a spirit is incompatible with claims to godliness.

Not long ago we saw a man who claimed to be a prophet of the Lord, and undertook to *force* Seventh-day Adventists to accept him as such. He would calmly appropriate any Seventh-day Adventist pulpit at any time, as if it were his property, and occupy it until put out by force. He would appropriate the pulpit which had been built and the audience which had been brought together at the expense of others, and the time of the people, none of which things belonged to him, thus in three ways violating the commandment, "Thou shalt not steal," and exhibiting a spirit as foreign to Christianity as could well be imagined. Yet he found adherents, and probably is still finding them to-day.

He who is sent of God will have the spirit of Christ and teach the doctrine of Christ. The devil's work shows neither of these characteristics, but the devil has power, and can perform signs and wonders. Of such evidences therefore we must beware, for we are assured that in the last days many false prophets shall arise and show great signs and wonders, which if it were possible should deceive

even the very elect. And this is but to say that the only sure way to escape deception is to be among the elect; for the elect will not be deceived.

We must be among those who have accustomed themselves to hear and heed the voice of God. The sheep who are of the fold of Christ know the voice of the Good Shepherd; "and a stranger will they not follow, but will flee from him: for they know not the voice of strangers." John 10: 4, 5. Their safety is in knowing the voice of the true Shepherd. And how do they know His voice?—Simply as any person learns to know the voice of another with whom he is closely associated. If we closely associate ourselves with Christ, we shall learn to know His voice beyond any possibility of mistake.

The more love we have for our Lord, the closer will be our acquaintance with Him, and the more sure will be our safeguard against the false Christs and false prophets which are now gone out into the world.

L. A. S.

"FAITH CURE" AND FAITH.

A GREAT many people have the idea that faith cure is a peculiar kind of cure which is suddenly and miraculously accomplished upon the sick in answer to prayer. They think that faith in God as the healer of disease requires that nothing should be done for the sick except to pray for them, and that if the sick are not healed by this method, in every case, it is because of a lack of faith.

This idea does not come from faith at all. It has some truth in it, but it is one of those counterfeits by which the enemy of gospel truth is seeking to confuse the minds of the people and deceive them in regard to the nature of faith in God.

In the first place, the healing of disease in answer to prayer is not a different kind of cure from any other healing of disease. This is so for the simple reason that there is only one power exercised in the healing of disease, and only one Being who has that power; in other words, it is always the power of God that heals disease. The devil can simulate this power, but it is God who heals in every genuine case.

It is God who heals, and not the doctor. What, then, can the doctor do?—He can at best only assist "nature" to repair the injuries caused by disease. He can create conditions, or instruct the patient to create them, under which "nature" can succeed in restoring what the disease has destroyed. But such assistance is most important, for without it, the vital forces of the body would often fail in the combat, and death would ensue.

But it is God who works in nature. "There is no power but of God," and nature manifests no other power. The laws of nature are God's laws. The Creator has established laws which control affairs in the physical world, and man must conform his physical life to these laws. When he is violating these laws, and from such violation suffers in health, he cannot reasonably expect the Lord to remove the consequences until he himself removes that which brought on the consequences. He cannot reasonably ask God to reverse His own laws, which are the laws of health. The violator of the law must reverse himself; he cannot ask God to reverse himself. Neither can he reasonably ask God to do for him that which he is able to do for himself.

"It is God which worketh in you both to will and to do of His good pleasure." Phil. 2: 13. Therefore man is to work out his own salvation, to the extent of his ability. No man creates his own power; he only exercises the power given him of God. And the power that man has is given him in order that he may exercise it. That God has given man power to do a thing, is clear evidence that God wishes man to do that thing when it needs to be done. At the same time it is God working in him that makes it possible for him to do it. When man refuses to do what he can do for himself, and tries to have it performed by prayer, he simply presumes to dictate to the Lord how or through what agencies He shall work. This is not faith.

It is God's plan that man shall co-operate with

Him. It is for this that God gives man the power to act. God rained manna down from heaven, but not into the mouths nor into the vessels of the Israelites. It fell on the ground, and they had to gather it. Christ miraculously provided loaves and fishes for the five thousand, but He told His disciples to "gather up the fragments." To ask God to do everything for us is not an exhibition of faith, but of foolishness. If a swimmer should swim out into deep water, and then fold his hands and make no effort to keep afloat, but simply ask God to take him to the shore, he would drown, and God would not be to blame, either. He is able to take himself to shore, and the Lord would expect him to do it.

God does for man what man cannot do for himself. This is for the glory of God, but it would not be for His glory to perform what man himself can do, but does not choose to. That would be to reduce the Creator to the position of a servant.

Is it faith that sees God only in the power which suddenly restores the sick to health in answer to prayer? or does true faith take a broader view, and discern God in all His works, and give God the glory for the restoration that is gradual as well as for that which is instantaneous? Is it faith which would dictate to God when and how He shall work? or does true faith leave the Lord to work in that way and at that time that He may choose?

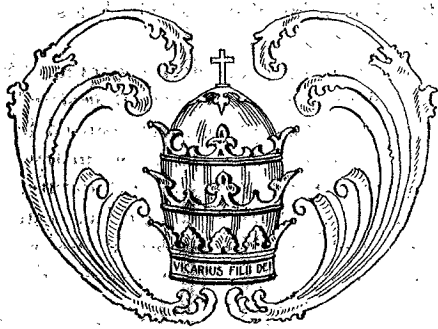
The "faith" of the "faith-cure" doctrine is altogether too narrow and short-sighted for true faith. And a faith that is too narrow is not faith at all, but fanaticism.

It is not "faith cure" that the people need to-day, but faith. L. A. S.

In the Question Chair.

[Designed for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here may be answered by mail.]

816.—MOTTO ON THE POPE'S TIARA.



What authority have we for the statement that the pope sometimes wears, or has worn, on his miter the words, "Vicarius Filii Dei"? It is disputed by some.

O. H., College Place, Wash.

Ans.—We have for it the statement quoted in the work on "Daniel and the Revelation," page 580, commenting on Rev. 13:18. The statement purports to be from a work entitled "The Reformation," bearing date of 1832. The declaration is that a gentleman visiting Rome, on the occasion of a Romish ceremony, witnessed the passing of the pope in the procession, with the motto fixed upon the front of his miter in dazzling letters of burnished gold, "Vicarius Filii Dei," *Vicegerent of the Son of God*. Some of these letters stand for numbers in the Roman enumeration, the sum of which makes the number 666, the very number called for in the prophecy: Thus, *v*, 5; *i*, 1; *C*, 100; *i*, 1; *u*, written anciently the same as *v*, and having the same numerical value, 5; *i*, 1; *l*, 50; *i*, 1; *i*, 1; *d*, 500; *i*, 1: total, 666. We have no reason to doubt the accuracy of the statement here given, that this motto appeared on the miter of the pope, on the occasion here mentioned. This, of course, might refer to a particular pope, only on a particular occasion. Other popes may not have worn the title thus emblazoned on the miter; and as it is disputed that any of them ever did, let us consider how that would affect the question. No one can dispute that the popes all claim and assume

the title, "Vicarius of Christ." See Standard Dictionary under "vicar;" also the Century Dictionary, under the same word. This book says: "Vicarius of Jesus Christ, a title assumed by the pope, with reference to his claim to stand in the place of Jesus Christ, and possess His authority in the Church." And what is the meaning of "vicar," as used by the pope?—The same as "Vicegerent,"—Latin, *Vicarius*,—and the words "of Christ," the same as "of the Son of God," expressed by the Latin words *filius Dei*. So we have, according to all authorities, the title of the popes containing the exact equivalent of the words given above, *Vicarius Filii Dei*, the numerical value of which is 666. So, however much it may be denied that the popes wear the title above referred to, in that exact language, it cannot be denied that the common title which they do assume is its exact equivalent.

820.—THE R. R. PROPHECY.

Will you please tell me where in the Bible is found the prophecy of a modern locomotive and a train of cars. C. C. M., Fields, Lorain Co., Ohio.

Ans.—In Nahum 2:3-5 is a prophecy supposed to point out modern developments in railroading; such as the chariots *raging*, or justling together, in the broad ways; seeming like *torches*, as an engine does, pouring out its smoke in the daytime, and flame and sparks by night; and running "*like the lightnings*." Many trains are named "lightning" trains. Of course those who glory in the name of "higher critics" (Jude 13), whose business seems to be to criticise, question, and deny everything, oppose the application of this scripture to the railroad cars as we behold them to-day. But while it would not be consistent, perhaps, to attempt to apply everything as minutely as some do, there are some leading points so strikingly consistent and forcible as pointing out the cars that it seems hardly possible to apply them otherwise.

821.—MORE ABOUT MELCHISEDEC.

Did Melchisedec ever officiate in the heavenly sanctuary? If so, at what time? Mrs. A. P. H., Sedalia, Mo.

Ans.—Melchisedec, being only a man and living and dying like other men, if he ever was connected with the heavenly sanctuary, must have been taken at some time to heaven, of which we have no specific account. He was not Enoch nor Elijah, who were translated (Gen. 5:24; 2 Kings 2:11), nor Moses, who was raised from the dead. Matt. 17:3, 4; Jude 9. If, therefore, he was ever taken to heaven, he must have been one of those who were raised at the crucifixion and resurrection of Christ (Matt. 27:51-53), and one of the "multitude of captives" whom Christ led with Him to heaven, at His ascension (Eph. 4:8, margin), and who is now one of the four and twenty elders, and one who helps compose one of the "living creatures," who have been redeemed from the earth (Rev. 5:9), and who are the assistants of Christ in His present sanctuary work. Rev. 5:10. It would seem very consistent and appropriate that he should be one of these; but here we cannot speak with certainty; for the names or former positions of these people are not given.

822.—PHYSICAL CONDITION OF THE SANCTUARY.

IN studying the Sabbath-school lessons, and always in reading about the ceremonial law, the query has arisen in my mind how the premises in the vicinity of the tabernacle could be kept in a tidy condition when there was so much shedding of blood, and sprinkling of blood on the floor and on the various instruments and furniture of the tabernacle, such as the ark, altar of incense, altar of burnt offering, etc. Also at the dedication of Solomon's temple, when such a vast number of offerings were made, how was the blood disposed of? In addition to all this, the continued burning of the lamps must have had a tendency to soil the walls of the holy place. How could the premises, under these circumstances, be kept in such a condition as would become the house of God? We have no record in the Bible of any time of special cleansing of these parts. Do the Testimonies anywhere speak of it?

E. R. H., South Kirtland, Ohio.

Answer.—We do not write the word "Answer," with the expectation of being able to clear up fully the query; for, as our correspondent said, the Bible contains no record of such general clearing up time, and we are not aware that the Testimonies speak of it; but when we consider that the services of the tabernacle, after it was permanently located in Palestine, were practiced in the same place for scores and even hundreds of years, it is evident that some process of physical cleanliness must have been resorted to, to keep them in a usable condition. We have often thought of the immense number of oxen and sheep offered at the dedication of Solomon's temple,—"twenty-two thousand oxen, and an hundred and twenty thousand sheep" (1 Kings 8:63),—which must have given the temple court the appearance of a great slaughter house, and wondered how the debris was disposed of. Perhaps what we saw in Jerusalem may afford a partial explanation. Standing in the outer court of the Mosque of Omar, which covers the ancient site of the temple of Solomon, we were shown channels worn, or cut, in the rock, which here comes to the surface, leading to openings communicating with underground chambers, as shown by the hollow sound made by striking upon the places, and were told that the rock below was honey-combed with subterranean chambers to receive the blood in times of sacrifice. But even this would, by years of constant use, become unsalutary, and offensive and need cleansing. How much was enjoined upon those who had charge of the vessels of the sanctuary, as they bore them from place to place, to keep them free from physical impurities, we do not know. In the tabernacle service, blood was, of course, a familiar object, designed to keep constantly before the mind that without the shedding of blood there is no remission. Heb. 9:22. And it is evident that there must have been some provision by which to keep all the utensils scrupulously clean, when we consider that the service was part of a system in which a vessel even ceremonially unclean was broken in pieces and cast away. Lev. 15:12.

Editorial Notes.

THE devil is satisfied if he can administer error in homeopathic doses.

HE who has most of the fear of God, will be the least afraid of His fellow men.

BETTER be called a pessimist with your eyes open than be an optimist with your eyes shut.

THE arrival of the age of gold has evidently done nothing to hasten the coming of the golden age.

MAN'S way of getting to heaven is by a tower of babel; God's way, and the only true one, is by Jacob's Ladder.

THE law of God is not the measure of our ability to do right, but the measure of God's ability to make us righteous.

IF you fail of the blessing that you need, it is because you are not as willing to receive it as God is to bestow it.

IN fulfilling the injunction to love our neighbor as ourselves, it may frequently be found helpful to lower our estimate of ourselves.

FOR weakness of character there is nothing better than to drink daily of the "spiritual Rock," as did ancient Israel in the wilderness.

"IF you would be discouraged, look within; if you would be distracted, look around; but if you would be strengthened, look up."

IT is very hard work to be half a Christian, because "no man can serve two masters;" but it is twice as easy to be a whole Christian as half a Christian.

HE who will learn the things which God has revealed, will have neither time nor inclination to pry into things that God has concealed.

If you do not know that Jesus Christ lives because He lives at your house, do you really know that He lives at all? Is your evidence on the point anything more than "hearsay" evidence, which would not be accepted in any court of law?

"He do nothing; he very holy man," were the words in which an Arab dragonman described to a traveler the virtues of a Moslem saint. The belief in this sort of negative "holiness" is altogether too common throughout the world.

THE progress of Mormonism in the United States is indicated by the fact that the president and the secretary of a Christian Endeavor Society in New York City recently became Mormon converts, and the erection of a Mormon temple in that city is being seriously considered. Mormons say it is no longer the policy of their Church to concentrate converts in Utah.

"THE progress made in this country during the last year in the direction of federating churches and Christian interests is remarkable," says the *Congregationalist and Christian World*. "It is noteworthy," says this journal, "that the idea is appealing to prominent and forceful ministers and laymen." There are numerous State federations, and there is also a "national organization which serves as a bond between different State and city organizations." The rise and progress of this Church federation movement, as a substitute for Scriptural Christian unity, is one of the signs of the times.

THE librarian of the national library in Buenos Ayres, Argentine, Señor Garansac, says of the colonial policy of the United States, as viewed by the South American republics, that it constitutes an attack "upon our political beliefs, and an attack delivered by the very people who had impressed them upon us, by both precept and example. We find ourselves bewildered," he says, "like a scholar in presence of the apostasy of his teacher." And "having lost all faith in the apostle, we are in danger of losing faith in his gospel." He declares that "the historian will not regard it as the smallest of the crimes of American imperialism that it gave this profound shock to the souls of us South Americans."

THERE are many kinds of salvation in the world, which are sought after by many people; but only one kind is of lasting worth; only one kind is sure to the earnest seeker.

Some are seeking salvation from poverty; others, salvation of their name and reputation; others, salvation from disease. The Jews sought salvation from the Romans, and rejected Christ. The papers to-day are full of talk about the salvation of the nation. The nations of Europe are each seeking its own salvation, and crushing the life out of individuals in the process.

For what salvation are you seeking? For what are you putting forth your most earnest efforts? Are you seeking the salvation that alone is promised in the word of God? The only promise of salvation is, "And thou shalt call His name Jesus; for He shall save His people from their sins." Matt. 1:21.

Of little avail will every other kind of salvation be, without this salvation. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" But having this salvation, every other salvation must follow in due time.

Again we ask, What kind of salvation are you making the *first* object of your efforts? L. A. S.



THE GOSPEL CHARIOT.

ELDER JOHN MCCARTHY.

DRIVE on the gospel chariot
In haste; waste not thy time.
Drive on; the Saviour's coming
Announce in every clime.
That great event is nearing,
Life's race will soon be run.
Drive on apace, my brother,
Ere sets the gospel sun.

Drive on the good old chariot
That brings good will to men;
Tell of redeeming grace, that Christ
Can cleanse from every stain.
Drive on; the night approacheth;
The day will soon be past.
Drive on apace, my brother,
Probation closes fast.

Drive on the gospel chariot,
Ere it may be too late:
The King is on the threshold;
Drive on, no longer wait.
Proclaim the joyful tidings
In loving accents sweet,
And bring the wandering sinner
To thy Redeemer's feet.

THE EDUCATIONAL CONFERENCE.

TEACHERS in every part of the country have been looking forward to the Conference. Many are now experiencing the pleasures of that meeting.

The Conference was at first called to meet at Gull Lake, but at the last hour this appointment was withdrawn in favor of Berrien Springs, owing to the fact that the locating committee, who had been in search of a site for the new college, reported favorably concerning the country in southwestern Michigan.

Like the spies who went up from Kadesh-Barnea and brought back the fruit of Palestine, those who have seen this place say: "We came unto the land whither thou sentest us, and surely it floweth with milk and honey."

The camp is in a grove of oaks, on the bank of the St. Joseph River. As one looks upon the tents, sheltered by those towering trees, he cannot but think that it is one of God's own temples. It must be something like the grove at Shechem, where Abraham and his family pitched their tents and erected their altars. As Jehovah met His servant there, so will He meet with us to-day in our camp. It is a fitting place for a school.

The first meeting was a praise service, held on the evening of the 10th. Those who heard the voice of prayer and song knew that it was good to be there. Among the first on the grounds were Prof. E. S. Ballenger, from California; F. W. Field, Jerry Clymer, and W. H. Wakeham, from Mt. Vernon; Elders Hanghey and Lindsey, and other members of the General Conference Committee, from Ohio. Elder Hankins, with Brethren Lloyd and McCuaig, and Mrs. Miller, from Indiana; Elder Covert and company of fifteen, from Wisconsin; Joel C. Rogers and wife; W. D. Curtis and wife; Elder Gowell, Brother Edwards, Brother Amadon and daughter, and others. Elders Daniells and Jones and others came a little later.

This Conference is a departure from the regular meetings of Seventh-day Adventists. Ten years ago the teachers of the denomination met in institute at Harbor Springs, but they were concerned wholly with the work of the colleges and academies. To-day ministers and teachers are studying the still more important problem, How shall the children of the denomination be trained for the service of God?

The first day of the Conference was devoted to a consideration of home schools: How can the denomination substantially maintain schools for the children and youth? scope of work for these schools, and kindred topics.

Ministers and teachers are equally interested in these questions, and a wave of enthusiasm should sweep the Church as a result of this Conference.

The work of the summer school proper began July 20. Those who have not come because of the change of location will never know the extent of their loss. This is a God-given opportunity, and it would seem that our Father is blessing the effort in every way. If you cannot be present, pray for the success of the work. M. BESSIE DEGRAW.

STREET MEETINGS IN DENVER, COLO.

WHY not use the idle Sunday streets of our cities to give the truth wings? How can we scatter the printed page or the spoken word faster or cheaper than by an appeal direct to the unchurched masses there?

The writer has taught in this way, and has found it a blessed success. Sales of tracts and papers have run from ninety cents to five dollars each Sunday. Thousands of people thus hear or read something of saving truth, at no expense to the Conference. A colporteur's wagon, covered with Bible texts, is used. A chair and table, or two chairs, answer well. Our periodicals, tracts, etc., are readily taken by the people. I could use many more if I had them. "We are not doing a thousandth part of what should be done." LOYD J. CALDWELL.

Arvada, Colo.

IOWA.

MILLERSBURG.—We held meetings in the country about one mile and a half from this place, from June 17 to July 7, preaching nineteen sermons, selling about eight dollars' worth of books, taking five subscriptions for the *Signs of the Times* and one for *Good Health*. About nine years ago a tent-meeting was held here, and a small church organized. Apostasies, deaths, and removals had left very few, but these few have been an honor to the cause of truth.

A strong effort was made by the resident minister to tear down the truth, even to discrediting the Authorized Version and introducing the Septuagint Bible.

In spite of the busy season and excessive heat, our attendance was good. One took a firm stand, another was reclaimed, and still others are at the point of decision. A number of earnest young men manifest a deep interest. H. NICOLA,
P. P. ADAMS.

THE NEW ENGLAND CONFERENCE.

THE thirty-first annual session of the New England Conference was held in connection with the camp-meeting at Springfield, Mass., June 20-30, at which time the following-named officers were elected, and resolutions passed:—

President, A. E. Place; Vice-President, M. D. Mattson; other members of the Executive Committee, D. B. Parmelee, D. M. Hull, K. C. Russell; Secretary and Treasurer, H. B. Tucker; Corresponding Secretary, Mrs. E. T. Palmer; Auditor, G. W. Palmer; Canvassing Agent, H. C. Wilcox; Secretary and Treasurer of the Sabbath-school Department, Miss Fannie Dickerson, with Mrs. F. C. Gilbert as assistant.

RESOLUTIONS.

1. *Resolved*; That in harmony with the instruction given by the Spirit of Prophecy, we pay the South Lancaster Academy from the tithe a sum of money equal to the salary of the principal.

2. That we encourage the spirit which is coming among us of returning to the old-time missionary methods of selling, loaning, and giving away tracts, pamphlets, periodicals, and books, and especially the selling of "Christ's Object Lessons."

3. That each church be requested to enlist one or more of its members to enter the regular canvassing field, under the direction of the State Agent and Conference Committee, and that the church stand back of its workers with its prayers, and so far as practicable, with substantial aid.

4. That we continue our support of the endowed bed at the New England Sanitarium, and that, to meet this expense, two hundred and fifty dollars be raised by contributions at this meeting.

5. That our Conference and church workers make special effort to see that the REVIEW AND HERALD, Signs of the Times, Good Health, Missionary Magazine, Berean Library, and New England Gleaner are placed in the home of every Seventh-day Adventist family in this Conference.

6. That it is the sense of this body that the Sabbath-school Association hereafter be a department of the Conference.

7. That we request our ministers and workers, when visiting our churches, to hold, if consistent, at least one service for the children.

8. That we furnish a Bible worker to assist in New York City, under pay of this Conference.

9. That this Conference obligate itself by vote to become responsible for the sale of its quota of "Christ's Object Lessons," at an average of six books to the entire church-membership, and that it see to the securing of its proportion of the Material Fund, which is seventeen cents per book for the number brought into the Conference.

10. That we continue to hold Sabbath-school conventions, under the direction of the secretary of the department and Conference Committee.

11. That we still urge upon our churches the necessity of establishing church schools wherever practicable, under the counsel of the Conference Committee.

12. That in accordance with the action of the recent General Conference to pay a second tithe for mission purposes, we pay this tithe to the foreign mission treasury.

13. That in harmony with the wish of the General Conference, we send one laborer to the Maritime Provinces, under pay of this Conference, and under the direction of the Eastern Union Conference.

14. That we recommend the holding of missionary, or gospel workers', conventions, something after the order of Sabbath-school conventions held in this Conference during the past few years.

Credentials were granted to A. E. Place, M. D. Mattson, G. B. Wheeler, J. M. Eriksson, A. H. Clark, C. H. Edwards, F. C. Gilbert, K. C. Russell, E. E. Miles, and F. W. Mace; ministerial licenses to D. B. Parmelee, F. Griggs, W. R. Andrews, H. N. Sisco, and S. A. Whittier; missionary licenses to C. E. Palmer, Mrs. M. A. Scribner, Miss Jennie Bates, Mrs. E. M. Wilber, and A. J. Clark.

Cash and pledges were taken at the meeting as follows: Tent and Camp-meeting Fund, \$190.50; work in New York City, \$227; work in Boston, \$134.16; endowed bed, \$149.

A. E. PLACE, *Pres.*,

H. B. TUCKER, *Sec.*

NORTH DAKOTA CAMP-MEETING.

THIS meeting was held at Jamestown, June 28 to July 7. Services were conducted in the German, Scandinavian, and English languages. Many of the brethren came with teams; and the attendance was good, considering the rains; which rendered the roads somewhat difficult of travel. The heavy rains during the meeting made the camp quite uncomfortable, yet no complaints were heard, all vying with one another to make the meeting pleasant and profitable.

The Conference laborers were present, and we were also favored with the labors of Elders C. W. Flaiz and F. H. Westphal and Prof. C. C. Lewis. The services of these brethren were much appreciated.

Each branch of the message received such attention as the circumstances of the meeting would permit. Much interest was taken in the educational features of our work. Church schools, canvassers' schools, and Union College each received consideration; yet the most encouraging feature of the meeting was the earnest seeking of God for a deeper personal experience in the divine life, keeping before our minds the fact that the Saviour is soon coming, and a people must be prepared for translation at His appearing.

Frequent revival services prepared the hearts of the campers for a refreshing on the Sabbath. On Friday afternoon a solemn baptismal service was held, in which a number of willing souls received the administration of this sacred rite. Sabbath afternoon was an occasion long to be remembered. The ordinances of the Lord's house were celebrated, the different nationalities freely mingling together in the services. The scene must have been pleasing to God, as His Spirit was present in a large measure. A short talk was given on the object and importance of the ordinances of humility and the Lord's Supper, which was translated into the German language for the benefit of the German brethren, as they composed a large part of the congrega-

tion. This service was followed by an intensely interesting social meeting. The hearts of God's children were drawn closely together, and brotherly love greatly increased. It was good to be there. Some previous planning made this service not a difficult matter on the camp-ground, and in this instance proved a great blessing.

The meeting closed the following Sunday night, and the brethren returned to their homes with faith and confidence increased in the power of God, both to pardon and to keep from sin.

The donation on Sabbath, July 6, was liberal, considering the close financial condition of the brethren in this State on account of the short crop of last season, occasioned by a prolonged drought. North Dakota seems to be a good field for labor, and our workers go out with courage.

In connection with Elders Westphal and Reiswig, I am laboring among the German churches of North Dakota. We ask the prayers of those interested in this work, that God may bless our labors to the good of His cause in this part of the harvest field.

N. W. ALLEE.

THE SWEDISH CONFERENCE

WE left Christiania the evening of June 16, for Orebro, Sweden, where the annual meeting of that Conference was to be held, June 20-27. As there was sufficient time to allow it, we visited our school farm at Nyhyttan, Sweden, June 17. Four years ago this industrial school was purchased for about six thousand dollars. The property contains over six hundred acres, seventy-five of which are under cultivation. The remainder of the land is wooded, and for three years we have realized quite a little money from the sale of charcoal burnt on it. The farm is in much better condition now than when it was bought, owing to improvements we have made, and live stock we have purchased and raised. Our manner of conducting the work gives to the surrounding region an object-lesson of what thrift and perseverance will do. The school is in the midst of a large mining country, so there is a good home market for whatever we may offer for sale; and yet the place is so retired and quiet that it seems admirably adapted to our needs. The teachers are struggling with very meager facilities, however; and when we went into the schoolrooms and saw how few things they have, we could but contrast the situation here with that existing in some of our other institutions. As a sort of apology, one of the brethren said to us, "We believe in keeping our expenses within our income." During the winter twenty-one students were in attendance, but there are only ten students taking the summer course, and they are largely earning their own way. One of these is a Laplander, who has manifested extraordinary eagerness to obtain an education. During the year five of the students have been converted. We believe the future of the school will be useful to the cause of God in Sweden.

Returning to Orebro, we met with the auditing committee, which got its work all out of the way before the beginning of the Conference proper. The tithes for the year amounted to \$3,535.81; and after paying the laborers, there was a small sum to apply on the Conference indebtedness. The canvassing work has done well. The annual sales of the Book Mission were \$25,110, and, after deducting the loss on the Swedish papers, there was a net gain of about \$1,600.

The business of the Conference passed off pleasantly and harmoniously. Although some perplexing questions came up for consideration, yet we believe they were disposed of in a satisfactory manner. Elder O. A. Johnson, of Norway, and Elder John Hoffman, of Finland, rendered help that was appreciated by all.

The meeting proved a spiritual blessing to those who were present, and opened their hearts to the reception of the Holy Spirit. Sabbath, June 22, was an exceptionally good day. At an early morning hour we repaired to the riverside, where eight were buried with their Lord in baptism, and rose again to walk in newness of life. Later on, two more were baptized. An interesting Sabbath-school, which was attended by one hundred and sixty-eight persons, was followed by the preaching service. After the sermon, opportunity was given for the unconverted, the backslidden, or any who desired a closer walk with God, to arise: about one third of the congregation arose. In the season of prayer which followed, God came sensibly near, and the work of grace was deepened in many hearts. According to the custom of our Swedish brethren, the ordinances of the Lord's house are celebrated at every annual meeting; and Sabbath afternoon we participated in this service, to the upbuilding of all.

But the closing day was the best of all. During the meeting in the evening, while the report of the committee on ordination and credentials was under consideration, it became evident that Brother A. J.

Settergren should be set apart to the gospel ministry. After a few introductory remarks on the importance and sacredness of the work of the ambassador of Christ, the ordination took place, and the occasion was solemnized by the marked presence of God. Following this was a spirited social meeting, to close the Conference.

The outlook for the future in Sweden is encouraging. They begin the coming year under the presidency of Elder O. A. Johnson, with fourteen ministerial workers and about forty canvassers. We believe an abundant success may be theirs so long as they continue to seek God.

O. A. OLSEN,
L. R. CONRADI.

THE ONTARIO CAMP-MEETING.

THE camp-meeting of the Ontario Conference was held in Toronto, June 20 to July 1. The camp was pitched in a cluster of trees about three miles from the city. The electric street railway running from Toronto to Toronto Junction passed the grounds, making the camp convenient of access. About forty tents were pitched, and the neatness and order with which camp arrangements were carried out made a favorable impression upon those who attended.

The newspaper press of Toronto was especially helpful, every leading paper of the city sending its representative to the grounds. All descriptions of the meetings and reports were of the friendliest character, and by this means our work in Ontario was made known to many thousands.

While the attendance of the general public was not large, there was a fair interest from without, and on both Sundays of the meeting we were all thankful for good congregations of people who were evidently thoroughly interested. The attendance of our own people at the meeting was about two hundred, perhaps somewhat more than this toward the close. I believe all came seeking a blessing, and the Lord did not disappoint any. Personally, I never had a better time in any given ten days, and I think this will be the testimony of all who were present during the meeting.

The constitution of the Conference was amended, making all members of the church present at a Conference meeting; delegates to the Conference in session. Simple as such action may be, it made all present feel that they were decidedly a part of the business proceedings, and responsible for all that was done. None were spectators, but all were sharers in the responsibilities and the blessings. And in truth it was a blessing to have a part in the business meetings, which were held every morning during the Conference. The business sessions were as thoroughly spiritual as any of the meetings, and were every day the best possible preparation for the afternoon services, which were especially given to Bible study and instruction.

The brethren are planning as vigorous a campaign for the summer as the finances and the working force will permit, and all the people were of one accord in pledging themselves to stand by with their prayers and means. Ontario is a splendid province, and its people are of the sturdy British colonial stock. All felt that the camp-meeting was giving a new impetus to the work, and both laborers and people expect greater things from God, and will attempt greater things for Him in the year to come.

Elder Daniells was present the first three days of the meeting, and Brethren D. W. Reavis and W. H. Edwards were with us during most of the closing week. Elder J. W. Collie was elected president of the Conference, and receives the heartiest co-operation of his fellow workers and of all the people, as he takes up his duties. Associated with him on the Conference Committee are Brethren Dryer, Watson, Robinson, and McCormick. The ministerial workers in the field are Elders Collie, Starr, Ballenger, Dryer, Howe, Simpson, and Spear, with a number of Bible workers and other helpers. This is a small force for so large and important a field, but all expect to see the numbers increase.

It seemed best to close the public effort with the camp-meeting, but the brethren plan to hold a tent-meeting nearer the heart of the city as soon as a tent for the purpose can be obtained from the manufacturers. When this effort is begun, there is every indication that many who became interested during the camp-meeting will attend. The last Sunday afternoon and evening the Sabbath question was presented, and when Brother Collie called for the Sunday evening congregation to express itself as to a continuation of the meeting at a later time, there was a most hearty vote for more meetings.

The people desire to hear the truth, and it is evident that a good work will yet be done in Toronto itself. I think all of us who were merely visitors at the meeting felt some regret at having

to leave so good a field. That is the grand thing about this world we live in; wherever we go, we find the people so ready to be helped that we would like to stop in every place. As in a simple way all studied together concerning the wondrous grace of God which is in Christ Jesus the Lord, all were made to rejoice in the saving power of His love. Burdens rolled away, and courage filled every heart.

Tuesday afternoon almost the whole congregation, as one person, moved forward in the consecration service. Parents laid off the burden of common every-day sinning, and little children, almost to babyhood, asked that they might be prayed for. It was the same work that we hear of in all the camp-meetings, and is simply another indication of the fact that everywhere the Lord is moving this people onto higher ground.

W. A. SPICER.

DAKOTA CONFERENCE.

THE Dakota Conference met on Seney Island, Sioux Falls, June 12-24. Considering that we had rainy weather during the greater part of the meeting, the attendance was good. The president's address was hopeful and encouraging. He said that the Dakotas are an ever-broadening field, the country as a whole being new. The frontier, and the sparsely settled regions bordering thereon, are receiving from the East and from almost every country in the world many immigrants. The population of the Dakotas increased fully one third during the last three years. Therefore in Dakota we have the opportunity of preaching the Third Angel's Message to persons of almost every nation.

Our finances are in good condition. The tithe for the past year was much more than for the year before, notwithstanding the crop failure in North Dakota. That our Conference is keeping pace with the onward moves that belong to the Third Angel's Message is evidenced by the reorganization of the Conference in all its branches. The Tract and Missionary Society and the Sabbath-school Association were made departments of the Conference. The Sabbath-school work, the church school work, and the young people's work were grouped into one department—the Sabbath- and Church-school Department.

The business of the Conference was brought before the delegations by an advisory committee of nineteen members. Fourteen of these were selected by the Conference from the floor, the other five were the Conference Committee. This Advisory Committee created six sub-committees. Forty-three recommendations and resolutions were brought in, all of which, except one, received favorable action by the Conference. Ten recommendations were made for the Missionary Department, covering tract work, the circulating of health literature, canvassers and their work, the sale of "Christ's Object Lessons," etc. Nine recommendations were made for the Sabbath-school, Church School, and Young People's Department, covering their organization, selection of Sabbath-school teachers, Sabbath-school Institutes, etc. One man, a field secretary, was placed in charge of the department, as a Conference laborer, and asked to spend his whole time working for the same. Twenty-three recommendations were made for the Conference, covering reorganization, work for the churches, raising of funds for more extensive work on old lines, and the opening of new lines of work. The support of L. M. Crowther in Trinidad was continued. Four new churches were received,—three in North Dakota, and one in South Dakota.

We have in the Conference fifty-two churches,—thirty-three in South Dakota, and nineteen in North Dakota,—one thousand, eight hundred and twenty-four members, counting isolated Sabbath-keepers.

We begin the year with twenty-nine laborers,—ten ministers, seven licentiates, and twelve who have missionary license. Elder W. T. Millman, who has been our Conference president for three years, goes to his old home in Missouri. Elder N. W. Allee, of Tennessee, takes his place as president here. Two others of our laborers were called to labor in other fields—Elders H. R. Johnson and August Anderson. Their places are taken by O. P. Norderhus and A. E. Christian. Two of our brethren, Lars Nielson and August Anderson, were ordained to the gospel ministry by prayer and the laying on of hands.

We were favored with the following-named laborers and visitors from without our Conference: Luther Warren, N. P. Nelson and wife and his son, Dr. Nelson, from Europe, who is at present visiting with his parents; Drs. David Paulson and A. N. Loper; Elders C. W. Flaiz; Profs. M. W. Newton and C. C. Lewis; H. Shultz; O. E. Cummings, Canvassing Agent of the Northwestern Union Conference. We were glad to have with us Elder N. P. Nelson and his wife. Brother Nelson is president of the Nebraska Conference. He was president of

the Dakota Conference for six years, from 1892-1898. These esteemed laborers hold no small place in the hearts of the brethren of the Dakota Conference.

Dr. Paulson made special and effective efforts among the young people. Professor Newton, with his stereopticon views, showed us through Union College, and many places of interest in our work in Europe. O. E. Cummings made special effort in behalf of the sale of books and literature on health questions. This effort was supported by an immediate canvass of the audience for the midsummer number of *Good Health*, 4,250 copies of which were sold, more than a score taking one hundred copies or more each.

Luther Warren's meeting with those who were brought into the truth under his labors in the Dakota Conference will long be remembered for its soul-inspiring influence, a veritable feast, a family reunion.

The future is bright for the Dakotas.



—A \$100,000 fire occurred at Enid, O. T., the 14th inst.

—In New York City the number of deaths from heat alone, from June 29 to July 6, was 989.

—Heat and drought in the southwestern part of the United States are destroying fruit and other crops.

—The democrats of Ohio have nominated Col. James Kilbourne for governor. Their platform repudiates Bryanism.

—The steamer "Erik" left North Sydney, Nova Scotia, the 17th inst., to search for Perry, the American polar explorer.

—From St. John's, Newfoundland, comes the news of the "sinking of the Gloucester fishing vessel 'Winona,' off the Grand Banks, and the loss of eighteen of her crew."

—The Chinese government has filed a claim for \$500,000 indemnity against the United States, "on account of alleged outrageous treatment of Chinese at Butte, Montana, in 1886."

—As the result of the collision of an Alton passenger train from Chicago, and a live-stock train, near Norton, Mo., the 10th inst., seventeen persons were killed, and over forty injured.

—It is reported from Washington that the War Department recently received an official copy of the constitution of "the republic of Cuba." It might be asked, in this connection, What is a republic, anyway?

—Lord Curzon, Viceroy of India, informs London, by telegram, that "the rainfall in Bombay, the Deccan, the Central Provinces, Eastern Bengal, Burma, and Assam, has been generally sufficient for agricultural purposes."

—Chinese dispatches state that "Pu Chun, the heir apparent, and other members of Prince Tuan's family have gone to join the prince on the borders of Mongolia, where reports indicate that he is preparing a new movement against the foreigners."

—On the 12th inst., M. Santos-Dumont, the Brazilian aeronaut, "successfully sailed his steering balloon, operated by a motor, from Saint Cloud across Paris, around the Eiffel Tower, and back to Saint Cloud, at an average speed of forty kilometers an hour."

—In a recent speech in the Spanish Senate, the Duke of Tetuan, ex-Minister of Foreign Affairs, declared that "the Liberals were responsible for the war with the United States and the recall of Weyler at a critical time, and that the present government could not be considered a guarantee for the integrity of the country."

—Railroad statistics for the year ending June 30, 1900, show that there were at that time, in the United States, 193,345.78 miles of single-track railway, and "that 1,017,653 persons were employed by the railways, that 576,865,230 passengers were carried by them during the year, that the aggregate number of persons killed in consequence of railroad accidents was 7,865, and the number injured 50,320; 2,550 of those killed and 39,643 of the injured were employees of the roads."

—Governor Allen, of Porto Rico, sailed from San Juan, for New York, the 13th inst. He has no intention of returning, so he says.

—Great damage has been done to crops in the Western States, by the hot wave. It is said that "the Kansas corn crop is virtually destroyed."

—The farmers of northwestern Ohio report that they have harvested "the heaviest crops of hay and wheat ever raised in that section of the State."

—Prince Chun, younger brother of Emperor Kwang-Su, is on his way to Berlin to "formally apologize for the murder of Baron von Ketteler."

—The American Anti-Cigarette League, with a membership of nearly 300,000, began its first international convention in Buffalo, N. Y., the 11th inst.

—Of the German soldiers returning home from China, it is said that scores are being returned "as military prisoners, either for crime or for cowardice."

—Dispatches state that "the drought in Kansas, Missouri, Wisconsin, Minnesota, and Iowa has damaged crops to the extent of hundreds of millions of dollars."

—C. D. Graham made a successful trip through the Whirlpool Rapids, Niagara Falls, the 14th inst., "in a barrel of his own construction." This is said to be his fifth trip.

—Dispatches state that the Russian civil administration at Niu Chuang, China, has just "issued a proclamation declaring that the port had been annexed by Russia."

—South African dispatches state that the British have captured, near Lindley, Piet Steyn, brother of ex-president Steyn, and twenty-eight other Boers. The ex-president himself barely escaped.

—Statistics show that "there are in Great Britain, connected with Wesleyan Methodism, 19,956 lay preachers, as against 2,152 ministers," many of whom are said to be "very poor, so far as this world's goods are concerned."

—The servant girls of Chicago organized, the 11th inst., a union to be called the Working-Women's Protective Association of America. It is the first union of its kind in the country, and is "backed by the organized labor of the city."

—July 14 was celebrated throughout France, it being the anniversary of the capture of the Bastille. Personal observation leads us to believe that the average Frenchman, in his celebration of the 14th of July, is more patriotic and enthusiastic than is the American in his celebration of the Fourth.

—"The extent to which gambling is indulged in England," says the *Northwestern Christian Advocate*, "is shown by the statement that \$100,000,000 a year is spent on this vice, of which \$50,000,000 comes from the pockets of the working classes. This fascinating vice seems to be spreading everywhere. In the United States it is growing rapidly, and numbers among its victims many women."

—An exchange states that on the night of July 10 "more than a hundred followers of John Alexander Dowie went to Evanston [Ill.] to extol Dowieism and 'Zion' through street-preaching. All attempts on the part of Evanston city officials to dissuade them from their purpose were unavailing, and all requests that they should leave town were disregarded, even after mob tendencies developed in the street. Disorder became so rampant that, as a last resort, in order to clear the streets and maintain order, the fire company was ordered out, and the hose turned on Dowieites and mob alike. The crowd scattered, and many of the drenched elders and deaconesses of the Dowie party were arrested, and taken to the police station for safe-keeping. Dr. Dowie, before promulgating his Zion propaganda in Chicago in the early nineties, was a resident of Evanston."

—One of our exchanges, the *Northwestern Christian Advocate*, says that "the enormous consolidation of capital in the United States Steel corporation, known familiarly as the 'billion-dollar steel trust,' seems about to be paralleled by an equally significant labor move, President Shaffer, of the Amalgamated Association, having ordered a strike in all the United States Steel Corporation mills, the strike to go into effect this week. This order was issued after a week spent by representatives of the union workmen and of the corporation, in attempts to arbitrate differences. The final break in amicable relationships came, not on refusal on the part of the corporation to pay the union wage-scale, but on the corporation's refusal to employ only union men. If the strike becomes effective throughout the steel corporation's factories and industrial concerns, it will doubtless be the greatest strike known in American history."

—The Chicago post-office receipts for the past year were nearly \$8,000,000.

—The American Cereal Company will increase its capital stock from \$3,400,000 to \$10,000,000.

—By the first of September a trust will doubtless have been formed, to control the output of bituminous coal.

—The United States revenue war tax collections from June 13, 1898, to May 31, 1901, amounted to \$310,053,363.

—The Italian government has informed the State Department of the United States that it pays no export bounty on sugar.

—According to the British Blue Book on India, 18,390,000 pounds sterling were expended in relief of famine in that land during the years 1899, 1900.

—An exchange says that "the Seventh-day Adventists have decided to take their children out of the public schools and establish parochial schools."

—Andrew Carnegie is now Doctor of Laws, by virtue of a degree recently received from Glasgow University, Scotland, in connection with the celebration of its 450th anniversary.

—The white union salmon fishermen on the Fraser River, British Columbia, recently captured sixteen Japanese fishermen, and "marooned" them on "an island whose location they will not reveal."

—The present population of Scotland is 4,471,957, an increase of 446,310 inhabitants since the census taken ten years ago. This is the first time that Scotland's population has exceeded that of Ireland.

—Recently a notice was posted in a church in West Kensington, London, advertising the sale of five pews, which possessed certain "advantages," one of which was that "the contribution box is not passed to them."

—Berlin dispatches state that the German government has adopted "the single tariff system in respect to all commercial treaties," its decision to that effect having been communicated to Great Britain and this country.

—Mr. Wilson, United States Secretary of Agriculture, predicts that within ten years the United States will produce all of its own sugar, and that "any one of the States of Illinois, Indiana, Iowa, or Nebraska could produce from beets all the sugar needed in the United States."

—The New York *Observer* observes that "four hundred human lives, \$75,000,000, and 200 ships have been lost in fruitless efforts to find the north pole. And yet there are people who criticise the spending by the Christian churches of a few millions in missionary exploration or world-wide evangelization."

—According to reports from London, many English publishers will open branch houses in the United States. Some will even transfer their headquarters to this country, leaving but a branch office in England. All this simply because many English books published in London find in the United States their best market.

—The report of the United States Bureau of Navigation shows that "during the eleven months preceding June 1, 1,024 steam and sail vessels of 359,789 gross tons, were built in the United States. Of this number, 640 were constructed on the Atlantic and the Gulf, 135 on the Pacific, 93 on the Great Lakes, and 156 on the Western rivers. The gross tonnage of the period mentioned is thirty per cent more than for the same period of last year."

—There has been organized, at Lewiston, Me., what is called the Co-operative Association of America, or "a trust for the people." This organization "proposes to furnish employment to members of the association, who are termed 'co-workers.' A deposit of \$300 constitutes co-worksanship." Among the things provided for are a market, grocery and general wholesale business, etc. Of course, we do not vouch for the association, not knowing anything further about it.

—Allowing a period of forty-three years for the payment of the Chinese indemnity, the total sum to be paid by China (interest included) would thus amount to 890,000,000 *taels*, or \$639,020,000. The payment of the principal is to begin the fourth year. It is the desire of the Chinese, however, to complete the payment of the indemnity in a shorter time than the forty-three years decided upon by the foreign ministers at Peking. Through an error on the part of those making up the claims, China, in her hasty acceptance of the figures, has agreed to pay 35,000,000 *taels*, or \$24,500,000, more than the total indemnity demanded by the Powers.

—A petition has been sent to the French Chamber of Deputies, "calling attention to the American Steel Trust, which threatens disorganization of the French metal industry, and calling for reprisals."

—It is proposed to take a census of the Philippine Islands "as soon as quiet is restored." The new census will doubtless reveal a much smaller population than that which existed under Spanish rule, as this country has been more successful in exterminating the natives.

—According to the Maryland Bureau of Statistics, there were packed in that State, in the year 1900, 33,600,000 cans of tomatoes, of an average of three pounds each; 11,400,000 cans of corn, of two pounds each; 11,200,000 cans of peas, of two pounds each; and 19,200,000 cans of peaches, of three pounds each. The value of total pack of fruit and vegetables for the year amounted to about \$15,000,000.



UTAH CAMP-MEETING.

THE Utah camp-meeting will be held at Bountiful. The nearest railroad station is Woods Cross. W. A. ALWAY.

NEBRASKA CAMP-MEETING.

It has been decided to hold the Nebraska State camp-meeting in Lincoln, instead of Seward, as the interest in Lincoln seems to demand that the meeting be held there this year. So please notice the change in the camp-meeting appointment. N. P. NELSON.

ILLINOIS CONFERENCE ASSOCIATION.

THE Illinois Conference Association of Seventh-day Adventists will hold its annual meeting in connection with the camp-meeting at Kankakee, Ill., August 23 to Sept. 2. First meeting of the Association will be called at 9 A. M., August 26. N. W. KAUBLE, Pres.

ADDRESS.

THE permanent address of Elder J. H. Rogers is changed from Beresford, S. D., to 300 Fourth and Cedar Sts., Yankton, S. D.

BUSINESS NOTICES.

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

WANTED.—Small family, with team and tools, to farm on shares (60 acres). Address Mrs. Libbie Johnson, Colon, Mich.

WANTED.—A first-class practical electrician to work in connection with one of our sanitariums. Address Medical Missionary Board, 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.—Any one wishing to buy property in College View, or to exchange Battle Creek or Des Moines property for a fine fruit farm of 100 acres in southeastern Nebraska, write to John M. Morrison, College View, Neb.

WANTED.—A competent man to cook in Gospel Help Mission, Philadelphia. Preferably unmarried, and having a burden for rescue mission work. Write to Dr. W. L. Winner, 115 South Sixteenth St., Philadelphia, Pa.

WANTED.—Young woman of good reputation, Seventh-day Adventist or otherwise, with healthy physique, to live in family indefinitely. Housework not hard; family of four. Correspond with Mrs. Geo. B. Murphy, 81 Kirby St., Battle Creek, Mich.

PUBLICATIONS WANTED.

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

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

Mrs. M. L. Wissner, Alvin, Tex.

H. W. Reed, Oneida Mission, Wis.

Mr. W. O. Fuller, Millersburg, Ky.

Mrs. J. F. Woods, 322 S. Detroit St., Warsaw, Ind.

J. G. Wilson, Sault Ste. Marie, Mich., large supply regularly.

M. N. Sanders, 547 Niagara St., Eau Claire, Wis., Signs, REVIEW, Youth's Instructor, health journals, and tracts.

Sarah M. Lowell, Hunter, N. D., invalid, and isolated in radius of thirty miles, one dozen copies publications regularly.

Mrs. K. A. Guerrier, Monticello, Me., REVIEW, Signs, Sentinel, Little Friend, tracts on Sabbath question.

THE OFFERING OF JULY 6.

WE are pleased to report that our brethren and sisters throughout the field took a lively interest in the collection which was taken July 6 for the aid of the Christiania publishing house. Most of the churches, it is supposed, have sent their donation direct to the State treasurer of the tract society, while some churches and quite a number of individuals have sent theirs direct to Brother H. M. Mitchell, Battle Creek, Mich., Treasurer of the General Conference and Foreign Mission Board. The amount received up to date, July 18, since July 6, is a little more than \$2,400. This includes the donation of the Battle Creek church, and what has been sent in by near-by churches and through the mails, and a little more than \$600 received from Minnesota. One good brother and his aged father, living in New Hampshire, sent \$55. An old, tried friend of the cause in Illinois sent \$100, and smaller amounts are constantly coming in. We trust that by this time every church in the land has sent its contribution either to the headquarters at Battle Creek or to the treasurer of the State tract society. If so, doubtless the State tract societies will soon remit to Brother Mitchell. We hope so, as the money raised is needed. We are glad that a spirit of liberality is coming in among our people, so much so that every solicitation meets with a response from some tried and true friend of the Third Angel's Message. The opportunity to give is still open.

Calls come often, and we are glad to report that as money comes in, our debts are being diminished. The debts on our colleges and academies are growing less. Our publishing houses and sanitariums are also canceling debt. The debt of the denomination held by the General Conference Association is not increasing, and if the sale of "Christ's Object Lessons" is pressed everywhere, the money received through these sales will materially lessen the great school debt.

Freewill offerings and money received through wills, also donations from the sale of real estate, are materially lessening our debts, and we believe that the time will come when the denomination will be entirely out of debt; but before we can see this day, we must sacrifice and give our means as the Lord may direct. Should any feel, at any time, a spirit to make a freewill offering, the money will be gladly received, and appropriated to that branch of the work which the giver may designate. A strict account of everything received is kept, and the money is applied to the object for which the donor gave it.

We shall be glad to hear from any who may wish to make freewill offerings, or who may be willing to loan the General Conference Association, without interest, which indeed would be a great help. The foreign fields always require money, and the time is here when money is needed very much to build up the work in the Southern field; and especially at the present time money is needed for the work in the British Isles, for but little has been done in that field compared with its importance. We trust the spirit of liberality which has been manifested, will continue until it shall wax exceeding great. The liberal soul shall be made fat. We trust the blessing of the Lord will attend the work more abundantly in the future than it has in the past. S. H. LANE.

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, 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, Franklin, Ky.,	Sept.	5-15
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.		
Nebraska, Cambridge (local),	Aug.	13-20
Nebraska, Lincoln (State),	Sept.	3-16
SOUTHWESTERN UNION CONFERENCE.		
Kansas, Burlington,	July 25 to Aug.	5
Missouri, Boonville, postponed.		
Texas, Cleburne,	Aug.	8-19
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
Utah,	Aug.	8-15
Montana, Bozeman,	Aug.	13-19
Montana, Missoula,	Aug. 23 to Sept.	1
Montana, Twin Bridges,	Sept.	5-11
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.		
British, London,	Aug.	2-12

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

GENERAL CONFERENCE COMMITTEE.

Obituaries

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

HARE.—Died at College View, Neb., June 28, 1901, Warren Eldon, infant son of Thomas E. and Barbara Hare, aged 1 year, 2 months, 13 days. Services were conducted by the writer.

J. H. MORRISON.

TOWNE.—Died June 26, 1901, our dear son, Fred G. Towne, aged 27 years. He was accidentally shot while in the woods with a party of young men. Fred was a bright young man, kind to his parents, and beloved by all his associates.

G. H. AND M. D. TOWNE.

REMINGTON.—Died at the home of her father, at Cedar Run, Mich., June 12, 1901, of consumption, Effie May Remington, aged 17 years and 10 months. She gave herself to the Lord about two years ago. Her greatest desire was to receive a training for the Master's service, but her Heavenly Father chose that she should rest. Funeral services were conducted by the writer, using John 11:25.

SAM'L. MIDGLEY.

CHANNING.—Died in Seattle, Wash., May 28, 1901, of peritonitis, Frank L. Channing, aged 15 years, 7 months, 21 days. He was always an obedient, cheerful boy, and he bore his severe illness patiently. About a year ago at the Anoka (Minn.) camp-meeting he was baptized and joined the Pilgrimage church. His ambition was to qualify himself to enter the medical missionary work. We laid him away to await the resurrection morning.

CHARLES S. AND ELLA J. CHANNING.

MIKKELSEN.—Niels C. Mikkelsen was born in Denmark, Jan. 14, 1817, and died June 14, 1901. He came to America in 1853, and settled in Pennsylvania, afterward moving to Wisconsin, where he accepted the views held by Seventh-day Adventists. Funeral services were conducted by the writer.

F. STEBBEDS.

ATKINSON.—Richard Atkinson was born in Yorkshire, England, in 1817. He died July 5, 1901, at his home in Sand Prairie, Wis. He had been a member of the Adventist Church since 1844. He remained faithful unto death. The funeral took place July 6, the writer speaking from 1 Thess. 4:13.

F. STEBBEDS.

FRY.—Born in York Co., Pa., June 10, 1836; died of bilious fever, Nov. 25, 1900, in Sanford, Fla., Mrs. B. A. Fry. She leaves a husband and six children to mourn their loss. She was a faithful member of the Seventh-day Adventist Church. Words of comfort were spoken by Elder L. H. Crisler.

Z. FRY.

CURTIS.—Mrs. Leonia Curtis was born May 11, 1877, and died June 24, 1901. She was the widowed daughter of Brother and Sister Alfred Cloake, of Welsh, La., with whom she lived at the time of her death. Her life was spent in the service of the Master. Until the very end, she expressed confidence in her Saviour's presence. Words of comfort were spoken by the writer in the Methodist church at Welsh; text, Job 14:14.

C. A. WATKINS.

VARNEY.—Died in China, Me., June 26, 1901, Brother G. W. Varney, aged 69 years and 6 months. Brother Varney accepted present truth about thirty-five years ago. He had suffered for a long time with bronchial trouble, and dropsy set in a few weeks before his death. He bore his sufferings with patience, and spoke of his hope in the Saviour. He leaves a wife, one son, and two sisters to mourn their loss. Sermon was preached by the writer, from Rev. 21:4.

P. B. OSBORNE.

HOLMES.—Died at his home in Monroe, Wis., June 17, 1901, Brother Harmon W. Holmes, aged 77 years, 4 months, 4 days. He was born at Westford, Vt. Several years ago he accepted present truth, living it out for some time, but finally gave it up. During his last illness he fully repented, and desired rebaptism. There are left to mourn a wife, one son, and three daughters, who sorrow not without hope, waiting for the glad resurrection morning. Words were spoken by the writer, from Job 14:12.

C. W. OLDS.

BALL.—Died at her home in Ellicottville, N. Y., June 25, 1901, of measles, Martha, wife of Elder Dexter A. Ball, aged 49 years. Sister Ball was converted while attending the Seventh-day Baptist university at Alfred, N. Y. She was married to Brother Ball about twenty-five years ago, and soon after became a Seventh-day Adventist. She was a faithful follower of Christ, and accompanied her husband a great deal in his labors in New York and Pennsylvania, and was of inestimable assistance to him in his work of proclaiming the great gospel message for this generation. She leaves a husband, one daughter, and a child they had taken to bring up. The funeral was held in the Seventh-day Adventist church in Ellicottville, conducted by the writer, assisted by Elders F. Peabody, of West Valley, N. Y., and F. H. Hicks, of Salamanca, N. Y. Texts, Job 14:14 and 1 Cor. 15:35.

J. B. STOW.

ILES.—Died June 29, 1901, at his home, near Chesterville, Ohio, after a brief illness, Elder J. S. Iles, aged 60 years, 5 months, 29 days. He was married to Miss Sarah Ellen Conklin, June 16, 1861, who proved to be a faithful and devoted wife and mother, until summoned to her final rest, April 15, 1897. To this union were born nine children, six of whom survive, and were present at the funeral service. Elder Wm. Lovell Iles, one of the sons, died in Arizona, June 7, 1898. The deceased was again married June 1, 1898, to Mrs. Martha Peters, who survives him. In 1885 he was invited by the Ohio Conference to use his gift in public speaking, and in 1887 he was ordained to the work of the ministry. He was a diligent student of the Bible, one of his favorite subjects being that of the sanctuary. The last two years of his life, however, were spent at his home in the country, near Chesterville. A large concourse of sympathizing friends and neighbors gathered at his late residence, July 2, to pay a closing tribute of respect to his memory. The funeral services were conducted by Elders D. E. Lindsey, A. G. Haughey, and H. H. Burkholder, and Prof. W. H. Wakeham. Elder Lindsey delivered the address, selecting Isa. 25:6-9 as a text. The music was furnished by a male quartet from the Mt. Vernon Academy.

H. H. BURKHOLDER.

CORWIN.—Died at her home in Keene, Tex., July 6, 1901, of aortic insufficiency, Mrs. O. J. Corwin. In 1892, she, with her family, joined the Seventh-day Adventist church at Springside, Kan. She has lived a devoted Christian life, and was firm in the truth until the last. She was a true wife and a faithful mother. She leaves a husband and three children to feel their loss, but with the firm hope that she will soon be raised to share in the final triumph. Words of comfort were spoken by the writer, from 1 Thess. 4:13-18.

J. B. BLOSSER.

FORBES.—Died at Fernwood, N. Y., July 3, 1901, Rebecca M. Forbes, aged 77 years, 8 months, 3 days. Sister Forbes was in the great Advent movement under William Miller in 1844, and had ever since rejoiced in the coming of the Lord. About twenty-four years ago she, with her husband, began the observance of the Sabbath, and has since been a faithful member of the Pulaski church. The writer presented the hope of the righteous to a number of friends who gathered at the home of Brother and Sister Raymond. Text, Prov. 14:32.

G. B. THOMPSON.

KELSEY.—Died at South Lancaster, Mass., June 21, 1901, of consumption of the blood, Edgar Kelsey, aged 45 years. Brother Kelsey was born in Brooklyn, N. Y. He had been connected with the Seventh-day Adventist Church for about eighteen years. For several years he had been editor and printer of the *Gleaner*. The quality of his work was always commendable. He was kind-hearted, conscientious, and best of all, a consistent Christian. The funeral was held in the South Lancaster church, June 23. Words of comfort were spoken by Elder M. D. Mattson.

H. W. COTTRELL.

WYATT.—Thomas Wyatt was born Dec. 16, 1824, in South Bovey, Devonshire, England, and died on the morning of May 30, 1901, at his home in Eastmanville, Mich., aged 76 years, 5 months, 14 days. In his early manhood he chose a seafaring life, and for seven years or more was before the mast. He visited nearly all the great ports of the world. In 1853 he came to America, and made his home at Oswego, N. Y., still continuing his sailor life on the Great Lakes. Thirty-two years ago he espoused the Adventist faith, under the instruction of Elder I. D. Van Horn. Those who knew him best most appreciate his noble qualities.

EUGENE LELAND.

PLUMB.—Died at Shelton, Neb., Nov. 30, 1900, of consumption, Brother Lorenzo Plumb, aged 53 years. Brother Plumb was converted in 1892, and united with the Seventh-day Adventist church at Shelton, where he remained a faithful member till his death. The last two years of his life he seemed to take hold of the truth more earnestly than ever before, and to realize the shortness of time and the great work to be done. Although a man of moderate circumstances, he gave freely of his means to the cause he loved. He leaves a wife and three children. The funeral services were conducted by Prof. B. G. Wilkinson, of Union College.

Mrs. L. C. KITHCART.

SCHELL.—Charles M. Schell died June 21, 1901. Many readers of the *REVIEW AND HERALD* in the western part of Michigan will recall the name of Charles M. Schell, who was an advocate of the teachings of the Third Angel's Message. Brother Schell was born April 19, 1870, and lived the greater part of his life in the village of Sodus, Mich. Early in life he united with the Disciple Church, of which he remained a consistent member until about nine years ago, when increased light from the pages of Holy Writ dawned upon his pathway; and as it found him with an honest heart, he stepped forward, and ever kept pace with the great message of truth for this time. His peculiar traits of character as manifested in his daily life endeared him to many who were not in sympathy with his teachings. Brother Schell was a barber, and unlike the ordinary barber-shop, where all kinds of impure reading is found, he allowed only that which was well calculated to elevate the mind. The reading of the Bible and of religious papers of various kinds, and the discussion of sacred subjects, were encouraged. Brother Schell was one of those consistent Christians who carried a burden for souls. Evenings and other spare time were given to holding Bible readings, and the memory of his untiring efforts for the salvation of souls will long linger in the minds of those who are left behind. The high regard in which Brother Schell was held was indicated by the immense audience which assembled in the Disciple church on the funeral occasion. He leaves a wife and three children to mourn their loss. We laid him to rest June 22. Remarks were made by the writer, from 1 Cor. 15:49.

H. M. LAWSON.

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Kalamazoo	2:10	am 7:30	12:10	2:08	6:55	9:25	4:10
Battle Creek	3:00	8:10	1:00	2:42	7:23	9:57	5:04
Marshall	3:25	8:38	1:30	3:09	7:51		5:30
Aubion	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
Anr Arbor	5:55	11:10	3:47	4:58	9:43	11:59	7:45
Detroit	7:16	pm 12:25	5:30	6:00	10:45	am 1:00	9:15
Falls View					am 5:44	7:19	pm 5:09
Susp. Bridge					6:00	7:40	5:32
Niagara Falls					6:35	7:55	5:40
Buffalo				am 12:20	7:05	8:45	6:30
Rochester				9:13	10:00		8:40
Syracuse				9:15	pm 12:15		10:45
Albany				9:05	4:50		am 2:50
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Rochester		11:30			4:05		pm 12:10
Buffalo		am 1:30			5:20		pm 3:50
Niagara Falls		3:20		pm 8:30	6:02		4:32
Susp. Bridge				9:12			
Falls View				9:31			
Detroit	pm 8:20	8:25	am 7:15	am 2:10	pm 12:40	pm 4:35	5:07
Anr Arbor	9:48	9:28	8:40	3:09	1:38	5:45	11:15
Jackson	11:15	10:20	11:05	4:02	2:10	7:30	am 12:20
Battle Creek	am 12:40	11:34	pm 12:25	5:04	3:50	9:08	3:00
Kalamazoo	1:40	pm 12:10	1:20	5:38	4:28	10:00	3:40
Niles	3:25	1:22	3:25	7:04	6:05		6:08
Michigan City	4:47	2:20	4:45	7:58	7:05		6:06
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ANOTHER laborer fallen—Elder J. S. Hes. See obituary on page 480.

THOSE desiring tents for the Lansing camp-meeting, address at once R. E. Taylor, 271 Champion St., Battle Creek, Mich. J. D. GOWELL.

ELDER A. J. BREED, president of the Northwestern Union Conference, writes us that he has been having a good rest, and his wife's health is improving. His address is now College Place, Wash.

BROTHER F. I. RICHARDSON sends us word from Jamaica that there were four hundred and seventy-three baptized and added to the number of believers in the West Indian Mission Field since the General Conference session of 1899, instead of only one hundred and nine, as reported in the *Conference Bulletin* last April. We are glad to make this correction.

As showing one way in which China has been made poorer by her conflict with the Powers, it may be mentioned that the magnificent Chinese library at Peking, consisting of several million manuscripts, was totally destroyed by fire, while the Chinese library at Mukden, the old Manchu capital, was carried away by the Russians to St. Petersburg. This library filled two railroad vans to their utmost capacity.

REV. FRANCIS E. CLARK, president of the Christian Endeavor Society, declares that what this country and the world needs is "a new century church trust," a combination which will serve as "a religious clearing house." "Why will not Francis E. Clark," inquires the *Independent*, "make himself a missionary of this cause?" It would not be surprising if the energies of the Christian Endeavor movement were to be largely turned in this direction.

"The Story of Daniel the Prophet."

THIS book, by Elder S. N. Haskell, is now ready. It is printed on good paper, with large clear type, and is handsomely bound in half cloth. It contains 295 pages, with side texts in margin, to which there is an index, besides a full general index of nineteen two-column pages. It makes an exceedingly handsome book, with pleasing and attractive page. It will be productive of much good. Every reader will be toned up by it to stand fast in Daniel's integrity and steadfastness, and encouraged to trust in that Providence that presides over the sparrow's fall at the same time that it controls and decides the progress and destiny of nations. Price, 75 cents. Order of State Tract Society; Review and Herald Pub. Co., Battle Creek, Mich.; or Pacific Press Pub. Co., Oakland, Cal.

The Summer School at Berrien Springs.

FOR ten days, beginning July 10, we have had a most profitable time at the Berrien Springs Educational Conference. From an early hour in the morning until late at night, we have been deeply absorbed in the study of the principles and methods underlying the successful management of evangelical and educational work. Besides a large number of teachers, there were present about twenty-five representatives from the various States of the Lake Union Conference. Our councils were pleasant, harmonious, and profitable. A full report of the Lake Union Conference proceedings will appear in next week's REVIEW.

During the conference it was made very apparent to all present that the church and conference school work has only begun. It is developing rapidly. Earnest calls are coming from all directions for teachers. This department of our work is soon to become one of the largest and most important departments of the cause. A great, broad system of Christian education and school management must be developed. Educational conferences and summer schools are especially designed to assist in developing such a system.

The ten-days' conference has closed, but the summer school has just begun, and will continue until September 3. Now if there are either church- or public-school teachers among our people who have not gone to the school at Berrien Springs, and who can go, I earnestly advise such to take advantage of the present opportunities to obtain a better preparation for this grand work. Remember that tuition and tent rent are free. Board, \$1.75 a week. Announcements giving full information can be obtained by writing to Prof. E. A. Sutherland, Berrien Springs, Mich. A. G. DANIELLS.

Rates to Michigan Camp-meeting.

WORD has just been received from James Houston, Secretary of the Michigan Passenger Association, stating that for the benefit of those attending the Lansing (Mich.) camp-meeting (August 7-25) there will be "a rate of one fare for the round trip, from points in the lower peninsula of Michigan; tickets to be sold August 7, 14, 15, 21, and 22, limited to return to and including Aug. 27, 1901." The different lines embraced by the Michigan Passenger Association are as follows: Ann Arbor; Detroit and Mackinac; Grand Rapids and Indiana; Grand Trunk Railway System; Lake Shore and Michigan Southern; Manistee and Northeastern; Michigan Central; Pere Marquette; Pontiac, Oxford, and Northern.

VERY few people in this country who have for their love of truth renounced the Church in which they were brought up, know what it is to stand against such opposition as that now faced by the Russian Count Tolstoi for his love of the truth. The edict of excommunication against him sent out by the orthodox Russian Church declares that he has "insolently rebelled against God and His

Christ and all his inheritance, and has openly before the whole world forsworn the orthodox Church his mother, which nurtured him and brought him up," etc. To this Count Tolstoi replies: "That I have abjured the Church which terms itself orthodox is quite true, but this I did, not because I rebelled against God, but on the contrary, because I wished to serve Him with all the powers of my soul."

Since the fact of his excommunication became known, abusive and threatening letters have been pouring in upon the Count, from members of the orthodox company from which he has parted. One of these, a comparatively mild one, reads (in part): "Now you have been anathematized, and will after death go to eternal torment, and die like a dog. May you be anathema, you old devil! May you be damned!" Another loyal member of the State Church writes to him: "If the government will not get rid of you, we will ourselves force you to be silent." "I can find means," writes another, "to exterminate you, you blackguard!" Count Tolstoi's offense consists in his renunciation of the superstition and idolatry of the Greek Church worship, and especially in his having denounced war as incompatible with Christianity.

From this we may gather some slight idea of what it means to stand up for the truth in Russia. Yet nowhere is the message of present truth spreading faster than in that country.

Missouri Camp-Meeting Postponed.

IN traveling over the State we see for ourselves the great distress which has come to the people on account of the drought that now almost covers our State. In many places pastures are burned up, hay and oat crops destroyed, streams drying up, and springs giving out, so that it is difficult to find feed and water for the stock. The heat also is so great that people are in danger if exposed to the sun's rays. Further, on account of the drought, provisions are scarce, and consequently very high.

As these difficulties will keep most of our people at home, your Conference Committee, after meeting and counseling, have fully decided to postpone the Boonville camp-meeting to a later date in the autumn. We are sorry this seems to be necessary, but after much thought and prayer the Conference and camp-meeting which was to be held at Boonville, August 1-12, is hereby postponed to a date which will be given later.

While this condition of things necessitates the withdrawal of the camp-meeting appointment, it gives increased opportunity to carry the message to the people in their homes by canvassers, Bible workers, and ministers.

J. M. REES,
R. C. PORTER,
A. P. HEACOCK,
Committee.

There Are Four Tuesdays

in August, 1901; and we find, by examining our REVIEW mailing list, that subscriptions will expire on every Tuesday of the month. Here are the names of four subscribers (taken at random from the list) whose subscriptions expire on the 6th, 13th, 20th, and 27th of August, respectively:—

Geo A Benton	6th
H M Kirkland	13th
W B Goodale	20th
J W Fenton	27th

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

REVIEW AND HERALD.