

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

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General Articles.

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

SATISFIED.

PART II.

And were they never thirsty,
That happy pilgrim band?
Did their journey never bring them
To a dry and weary land?
Alas! they knew full sadly
The pangs of thirst indeed,
But only when they wandered
Where Jesus did not lead.

When any earthly longing
Came between their souls and Him,
When love had lost its fervor,
Or faith and hope grown dim,
One draft at other fountain
Taught them the lesson plain,
"Who drinketh of this water
Shall surely thirst again."

They tried earth's broken cisterns,
But they failed them one by one,
Till they fainted in the desert
Beneath life's scorching sun.
The Lord they had forsaken
Still followed as their Rock.
His very soul was troubled
For the anguish of His flock.

He called them back as kindly
As He had called at first,
Then from himself, the Fountain,
Gave water for their thirst.
With life and strength returning,
They followed their loved Guide,
And all the desert places
Of their hearts were satisfied.

PART III.

Will you not try the comfort
Of the Shepherd's staff and rod?
He'll keep you from all thirsting,
Save for the living God.
Will you fear no path He showeth,
But in the desert sing,
That others may be longing
To find your precious spring?

Will you glorify the Master,
By keeping at His side,
By walking and not fainting,
By being satisfied?

Till He take us to the kingdom
Where there never can be drought,
For "the Lamb leads by the waters,"
And the flock "go no more out."
—The Parish Visitor.

CO-WORKERS WITH CHRIST.

MRS. E. G. WHITE.

AMONG our workers are some who feel that a great object would be gained if their feet could tread the soil of old Jerusalem. But God's cause and work will never be advanced by His workers wandering about to find where Jesus traveled and wrought His miracles. Would you trace the footsteps of Christ, behold Him in that hovel, ministering to the poor; see Him at that sick bed, comforting the suffering, and speaking hope and courage to the desponding. Those who walk in the footsteps of Jesus will do as He did. "Whosoever will come after me," He said, "let him deny himself, and take up his cross, and follow me."

The city of Jerusalem is no longer a sacred place. The curse of God is upon it because of the rejection and crucifixion of Christ. A dark blot of guilt rests upon it, and never again will it be a sacred place until it has been cleansed by the purifying fires of heaven. At the time when this sin-cursed earth is purified from every stain of sin, Christ will again stand upon the Mount of Olives. As His feet rest upon it, it will part asunder, and become a great plain, prepared for the city of God.

There is a work to do for God all around us. There is a world to save, and God calls upon us to be co-workers with Him. He calls upon us to work with earnestness and zeal for the unconverted.

We are engaged in an exalted, sacred work. Those who are called to teach the truth should be bodies of light, living near to God, where they can be all light in Him. Ministers need daily conversion to the Lord. They should show an unselfish interest in His cause and work. God calls for self-abasement, for a putting away of all evil-surmising, envy, malice, and unbelief. He calls for a transformation of the entire being.

Many are in danger, after having preached to others, of themselves becoming castaways; for they do not see the importance of self-knowledge; they do not watch and pray lest they enter into temptation. By watchfulness and prayer they might become acquainted with those points in their character where they are most easily overcome by the enemy; by resistance of every attack, their weak points might become their strong points. Every follower of Christ should daily examine himself, and by constant prayer arm himself for conflict.

There are many who neglect self-examination. This neglect is positively dangerous. The example of those who receive the words of God to give to the people has a powerful influence. Unless they are sanctified by the truth they profess to believe, they will raise their converts no higher than their own low standard. It is sel-

dom that a people rise higher than the minister. His ways, his words, his faith, his piety, are looked upon as a sample of what the people's should be. If the people follow the example of the one who has taught them the truth, they think they are doing their duty. Let the minister make the actions of each day a subject of careful thought, that he may know himself. By a close scrutiny of his daily life, let him seek to understand his motives and the principles underlying them. This review of the words and actions is necessary to all who wish to reach perfection of Christian character.

The Lord does not desire any minister to work in ignorance and rudeness. Neither is human elegance or learning to take the place of prayer and a study of the Word. Education alone will never make a successful shepherd of the flock. The preaching of the Word is not alone to give information. Hearts must be touched. Men and women must be directed to the path that leads to heaven. The teaching that fails of this is of no value.

Love for God and the truth, combined with perseverance and determined effort, will accomplish much. If some who are rough and uncourteous have blundered into the ministry, let them look to Jesus and follow His example. Let them daily be fitting themselves for the great work of God. Those who would excel must be toilers. They must work out their own salvation with fear and trembling. Their work must be mingled with earnest prayer and meditation. Then they will receive from Heaven grace to enable them to enlighten other minds.

The minister of God needs the Holy Spirit every moment; he needs to be imbued with the spirit of prayer, that the word he presents to the people may have force and power. His language should be such as can be understood by the most simple, and yet be refreshing to the most learned. He should become acquainted with those for whom he works, and be to them a savor of life unto life. He must participate alike in the joys and sorrows of the rich and the poor, the high and the low; for there is no respect of persons with God.

Many who profess to follow Christ have not genuine religion. They do not reveal in their lives the fruit of true conversion. They are controlled by the same habits, the same spirit of fault-finding and selfishness, which controlled them before they accepted Christ.

No one can enter the city of God who has not a knowledge of genuine conversion. In true conversion the soul is born again. A new spirit takes possession of the temple of the soul. A new life begins. Christ is revealed in the character. The spirit of a new life works within. Faith passes into knowledge, and the word of God is understood. The branch becomes a living part of the Vine.

Truth must stand as a counselor by the side of every worker. Charity must control the life,—that charity which "seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all

things, endureth all things." Self must be hid in Christ.

We are altogether too indifferent in regard to the Holy Spirit, which is to take possession of heart and character. Those who are unenlightened by the Spirit of God can see only the things which are of the greatest importance in their human estimation. They mistake phantoms for realities, and realities for phantoms, calling a world an atom, and an atom a world. They need the Holy Spirit to control heart and mind, and to mold the character after the divine similitude. No one is safe in attempting to work without the Holy Spirit. The most powerful sermons may be preached, but the word spoken will be valueless unless it is accompanied by the Holy Spirit.

We cannot rightly estimate the value of the gift of the Holy Spirit. Those who yield themselves to the control of this Spirit are made pure and holy. Efficiency in God's work comes not by wading through an immense amount of study, but by a willingness to be guided and controlled by the Spirit. God only can give true success. Yoked up with Christ, men will become more precious than gold, even than the golden wedge of Ophir.

God's workers need faith in God. He is not unmindful of their labors. He values their work. Divine agencies are appointed to co-operate with those who are laborers together with God. When we think that God will not do as He has said, and that He has no time to notice His workers, we dishonor our Maker. We are to make God our trust. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

The true ministers of God are those who represent Christ. Men stand or fall, not by their own judgment, not by the opinions of their fellow men, but by the unchangeable law of God. We are to keep self in subordination, and work out our own salvation with fear and trembling, knowing nothing but Christ, and Him crucified. Separation from the world, obedience to the word of God, is the sure evidence of love to God. Christ declared, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

A distinct work is assigned to every Christian. When a soul is converted and exercises faith in Christ, when prayer is offered and obedience rendered in accordance with the prayer, the active working of the Holy Spirit is revealed. Spiritual quickening from above enters the life. "I know whom I have believed," is the testimony borne as the newborn souls work out the divine purpose.

The God-fearing worker is storing up a treasure in heaven. Earthly riches are not enduring: they are swept away in a moment; but the love of Christ in the heart, expressed in deeds of mercy, love, and benevolence, will endure through the eternal ages.

"If you would be strong when men's hearts are failing them for fear; if you would be cheerful and light-hearted in the midst of losses and afflictions and disappointments, satisfy the thirst of your soul day by day from the river of God's pleasures."

"I CANNOT get on without three hours a day of prayer now," said Martin Luther in the thick of his great fight with the man of sin. Are you stronger than Luther?"

THE CHURCH.

Timely Advice to the Church

ELDER J. N. LOUGHBOROUGH.

"CURSED be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. 17: 5-8.

In a Testimony dated Sept. 19, 1895, the following remarks are found, based on the foregoing scripture: "Let no plans or methods be brought into any of our institutions that will place mind or talent under the control of human judgment, for this is not in God's order. God has given to man talents of influence, which belong to him alone, and no greater dishonor can be done to God than for one finite agent to purchase from men their God-given talent, or the product of such talent, to be absolutely under his control, even though the benefit of the same be used to the advantage of the cause. In such arrangements, one man's mind is ruled by another man's mind, and the human agent is separated from God, and exposed to temptations. Satan's methods tend to one end,—to make men the slaves of men. And when this is done, confusion and distrust, jealousies and evil surmises, are the result. Such a course destroys man's faith in God, and in the principles which are to control His work, to purge from guilt and from every species of selfishness and hypocrisy."

What was contemplated in the plan of organization adopted by the Seventh-day Adventists was that those placed in responsible positions should act as counselors to the flock, being themselves, in all things, an example of the instructions they gave. Thus by mutual counsel, with the guidance of the Holy Spirit, the work would move on harmoniously. We subjoin a few quotations, illustrating the statement that it is a "perversion of organization," and not organization itself, that is responsible for the state of things which the Lord condemns.

In the REVIEW of Feb. 28, 1893, is the following: "Those who have the oversight of the churches should select members who have ability, and place them under responsibilities, at the same time giving them instruction as to how they may best serve and bless others. . . .

"Let those who are just gaining an experience be invited to meet with more experienced workers, and as did the disciples after their first missionary effort, let them tell what they have done, and what have been their failures or successes. In this way opportunity will be given to reprove or encourage, as the case may demand, and teach them how to work in the best manner. . . .

"If in accepting responsibility, in seeking to impart light to others, they tremble under the cross, they will be led to, the Saviour to find strength and grace and power. Through this experience they will learn to rely, not on their ministers, but on the Lord himself."

This thought is again brought out in the REVIEW of March 6, 1893: "Well organized work must be done in the Church, that its members may understand the manner in which they may impart light to others, and thus strengthen their own faith and increase their knowledge. . . . Why do not the overseers of the Church have councils to devise ways whereby young

men and women may be trained to put to use their intrusted talents?"

While these instructions pointed out the course that should be taken, Satan was busy in perverting the work, as set forth in the REVIEW of Aug. 7, 1894: "The people of God have educated themselves in such a way that they have come to look to those in positions of trust as guardians of truth, and have placed men where God should be. When perplexities have come upon them, instead of seeking God, they have gone to human sources for help, and have received only such help as man can give. . . . It is a mistake to make men believe that the workers for Christ should make no move save that which has first been brought before some responsible man. Men must not be educated to look to men as to God. While it is necessary that there be counseling together and a unity of action among the laborers, one man's mind and one man's judgment must not be the controlling power.

"Every true follower of Christ has some work to do for Him, for which he is responsible to his own Master; and that work he is expected to do with fidelity, waiting for command and direction from his leader. . . . The president of the Conference is not to do the thinking for all the people. He has not an immortal brain, but has capabilities and powers like any other man. And to every man God has given his work."

In the REVIEW of Aug. 14, 1894, the same topic is continued, in these words: "The education that should be given to all is that they should exercise faith, that they should go to God in earnest prayer, and learn to think for themselves. To meet difficulties and plow through them by the help of God is a lesson of the highest value. If men and women do this, they realize that their help has not come from a human source, but from the living God, and that, having sought wisdom of God, they have not sought in vain. It is the privilege of every soul to go to God for himself, and to have a personal connection with the source of all power. Then the lips can speak forth the praises, not of men, but of God."

This instruction is in harmony with the plan adopted in the early times of our organized Conferences. In the public meeting the requests for labor, and the openings for the same, were presented freely and fully, after which all the ministers were requested to seek God, to learn for themselves where the Lord would have them labor. In a later session experiences were related of how the Lord was leading and impressing their minds. So when the respective field of labor was finally assigned to the minister, it was evident to the entire assembly that the Lord was leading. The after-results showed that the Lord had a work prepared for these laborers in the field to which He led them. It was after seeking the Lord for ten days, in 1868, that the decision was made to send the laborers to California.

The benefit to accrue from a personal seeking of the Lord in reference to duty is again set before us in the REVIEW of July 16, 1895: "We need to leave more room for the working of the Holy Spirit, in order that laborers may be bound together and may move forward in the strength of a united body of soldiers. Let all remember that we are 'a spectacle unto the world, and to angels, and to men.' Therefore each one should inquire, with meekness and fear, What is my path of duty? . . .

"The work of God is retarded by criminal unbelief in His power to use the common people to carry forward His work successfully. . . . Every individual is to become an instrument in His hands to work for the salvation of souls. Not one who desires to labor for the Master is to be refused a place if he is a true follower of

Christ. Every one has *his* responsibilities to bear in the cause of Christ. The efficiency of the Spirit of God will make effectual the labors of all who are willing to submit to His guidance."

"Special Testimony," No. 3, Aug. 3, 1894, contains the following: "A hard, unjust, critical spirit has been indulged among those who have held positions of trust in the work of the Lord. Unless those who have indulged this spirit are converted, they will be relieved of the responsibility of acting a part in committees of counsel even in the transaction of business. Unless they are converted, their voice must not be heard in the council; for the aggregate result is more injurious than beneficial."—*Pages 10, 11.*

"The Lord must be believed and served as the great 'I AM,' and we must trust implicitly in Him. Let not men prescribe laws to take the place of God's law. Never educate men to trust in men; for man's wisdom is not sufficient to decide as to their right to engage in the Lord's work. When God lays a work upon individuals, men are not to reject His sanction. God must not be impeded in the working out of His plans by man's interference, but this has been done again and again. . . . If men will not meddle with God's plan, and will let Him work upon mind and character, building them up according to His plan, a work will be accomplished that will stand through the severest trial."—*Id., page 40.*

In a testimony, dated May 26, 1896, we read: "Organizations, institutions, unless kept by the power of God, will work under Satan's direction to bring men under the control of men; and fraud and guile will bear the semblance of zeal for truth, and for the advancement of the kingdom of God. Whatever in our practice is not as open as the day, belongs to the methods of the prince of evil.

"The spirit of domination is extending to the presidents of our Conferences. But if a man is sanguine of his own power, and seeks to exercise dominion over his brethren, feeling that he is invested with authority to make his will the ruling power, the best and only safe course is to remove him, lest great harm be done, and he lose his own soul, and imperil the soul of others.

"This lording it over God's heritage will create such a disgust of man's jurisdiction that a state of insubordination will result. The people are learning that men in high positions of authority cannot be trusted to mold and fashion other men's minds and characters. The result will be a loss of confidence even in the management of faithful men. But the Lord will raise up laborers who realize their own nothingness apart from Him."

From these quotations it is clearly seen that it is not the *system* of organization that is at fault, but a *perversion* of it.

"FINALLY, brethren, 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." . . . This is the only place in the New Testament in which this word "lovely" is to be found. It literally signifies what is *dear* to any one. It is that quality in the Christian character that engages the affections of all who come into its presence. The phrase "things of good report" also occurs in this passage alone. It means that which excites admiration and wins approbation. The two expressions together signify, in plain English, "*be lovable; let your life win the hearts of all around you.*"—*Theodore L. Cuyler.*

NOTHING should deter us from the daily and hourly discharge of duty.

CONTRITION.

THE contrite heart,—this in God eyes
Is the most welcome sacrifice;
With this no other can compare;
None is so costly, none so fair,
All other gifts it far outvies.
No sweeter songs than those sad sighs
That from a broken spirit rise,
When penitence reveals in prayer
The contrite heart.

God loves these low impassioned cries;
He hears them in His paradise;
It matters not when breath'd, or where,
With angels' songs His ear they share,
For in their pleading He descends
The contrite heart.
—Charles D. Bell, D. D.

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

ELDER D. T. BOURDEAU.

(Continued.)

GIVING SHOULD BE VOLUNTARY.

Urging, pressing, forcing persons to give, whether by ecclesiastical or legal measures, is not according to God's plan, and should not be resorted to in any case. God's gift of His divine Son was voluntary, and so should our gifts to show our appreciation of this gift be voluntary. All in the plan of salvation leaves the will of man free, untrammelled, to decide, choose, or refuse, as the persons concerned shall see fit, God reserving the prerogative of reckoning and dealing with man at last according to the just and merciful principles and requirements of that Word by which all mankind shall be judged.

Forcing the will and coercing conscience in religious matters originated with the arch-rebel in heaven, who tried to force his views on the loyal angels, and even on the Eternal and on His divine Son, by whom were "all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions or principalities, or powers" (Col. 1:16), and is a sure sign of sin and apostasy, whether seen in the church or in the civil government. When forcing the will and conscience in things pertaining to religion is done by human beings, you can truthfully say, Here are persons who exalt themselves above God; for God never does such a thing. And in the doing of this evil thing through ecclesiastical and civil measures, there is surely a sanctioning of the union of Church and State, from which have resulted the greatest persecutions and atrocities of past ages. Therefore no human being nor set of human beings should urge, press, or force persons to give for any religious object. And no one should give "grudgingly, or of necessity ["nor by constraint," French Translation]: for God loveth a cheerful giver." 2 Cor. 9:7.

In perfect harmony with this Bible doctrine are the following words from a source deserving our confidence:—

"The burden of urging and pressing individuals to give of their means [for religious objects, understood] was not designed to be the work of God's ministers. The responsibility should rest upon every individual who enjoys the belief of the truth." Again: "God designs that the exercise of benevolence shall be purely voluntary, not having recourse even to eloquent appeals to excite sympathy. 'The Lord loveth a cheerful giver.' He is not pleased to have His treasury replenished with forced supplies. The loyal hearts of His people, rejoicing in the saving truth for this time, will, through love and gratitude to Him for this precious light, be earnest and anxious to aid with their means in sending the truth to others. The very best manner in which to give expres-

sion to our love for our Redeemer, is to make offerings to bring souls to the knowledge of the truth. The plan of redemption was entirely voluntary on the part of our Redeemer, and it is the purpose of Christ that all our benevolence should be freewill offerings."—*"Testimonies for the Church," Vol. III, pages 411-413.*

The manner of giving that God approves may be seen in the furnishing of the material for the sanctuary, by the Israelites in the wilderness. God invited them to give "willingly," "with a willing heart," and they did so, until they were told to give no more; for there was more material than was needed. Ex. 25:1, 2; 35:4, 5; 36:5-7.

And a similar example may be found in the manner in which David and his brethren furnished material for the temple. At that time "the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy. Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our Father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." 1 Chron. 29:9-14.

With willingness and promptness should we give to advance the last gospel work in all its branches.

SIN OFFERINGS, PEACE, OR THANK OFFERINGS.

Anciently those who had sinned offered unto the Lord a sin offering. And who of the human race has not sinned? Are any, therefore, excused from giving something unto the Lord, out of that which is His own, heartily repenting and exercising faith in Christ for mercy and pardon, saying, as did David when he had sinned in numbering Israel, "Neither will I offer burnt offerings [in our case donations] unto the Lord my God of that which doth cost me nothing"? 2 Sam. 24:24.

Among the offerings that were made by God's ancient people, were peace or thank offerings. And is it not both reasonable and highly becoming that, under the present dispensation and in this age of great light and special blessings and privileges, we should render unto God, in gifts and donations, tributes of thanks and gratitude for the peace "which passeth all understanding," that comes to us through God's gift of His Son, and for temporal and spiritual blessings surpassingly rich and without number? Phil. 4:7; Eph. 2:14, 15; James 1:17; Acts 17:25, 28.

SHALL WE BE BEHIND HEATHEN NATIONS?

It was customary for these to pay tithes for their gods and for the support of their idolatrous worship. In his Concordance to the Holy Scriptures, Cruden says: "The most barbarous nations, and the heathen Greeks and Romans, out of a principle of religion common to all men, have often dedicated their tithes to their gods. Some have made it a standing obligation; others have done it on particular occasions and by the impulse of a transient devotion. Laurentius says that when Pisistratus, tyrant of Athens, wrote to Solon to persuade him to return to Athens, he tells him that every one pays his tithe of his goods for the offering of sacrifices to the gods. Laert., lib. I. Pliny says that the

Arabian merchants who traded in spices, durst not sell anything till they had paid the tithe to their god Labis. And Plutarch in more places than one, mentions a custom of the Romans of offering to Hercules the tithe of what they took from their enemies."

Of course Satan, though an enemy of God, and though opposed to true worship and true religion, did not fail to discern the reasonableness of the tithing system; and to make his system of religion and worship more palatable and more according to the sense of justice, he blended with it the duty of paying tithes. Shall we be behind Satan and heathen nations of antiquity in our discernment of the reasonable duty of paying tithes?

(Concluded next week.)

THE GREAT DELUSION FOR THE LAST DAYS.

ELDER H. W. REED.

IN the time of the prophet Elijah, Satan was successful in decoying a large number of people to violate the First Commandment. A description of this is found in 1 Kings 18:17-21.

There was a contest over the First Commandment. The followers of Baal did not dispute the obligation for observing that commandment. They said, "That commandment is all right—no other gods; but who is God?" And they continued to worship Baal until the Lord, by a miracle, showed who was the only true God. "And when all the people saw it, they fell on their faces: and they said, The Lord, He is the God; the Lord, He is the God." 1 Kings 18:39.

Thus Satan seduced the people of God to break the First Commandment, and they made its violation a part of their religion. Neither were they convinced of their sin until the Lord answered by fire, and thus showed who the true God was. The Baalites miserably failed in their efforts to bring down fire from heaven and consume their sacrifices. It was by this that they intended to show that the sun-god was the true God. They made frantic efforts from morning until evening to bring down fire from heaven to consume their sacrifice. But their god was not allowed to answer in that way at that time. The true God chose to answer Elijah by fire, however, and it settled that dispute then.

But again that test will come, and it will come soon and unexpectedly to many. It will be in regard to the obedience of the Fourth Commandment—as to which day is the Sabbath, the seventh day or the first day. But the most delusive thing possible in this test is that the followers of Baal will be the ones allowed to bring down fire from heaven to justify themselves in the violation of the Fourth Commandment as it reads. This might well be called the crowning effort forever to fasten the false Sabbath upon the masses. That which in the days of Elijah was a sign to distinguish the true people of God from the apostate, the worshipers of Baal, will in these last days be used by the apostate people of God, the worshipers of the Beast, as a sign that they are the true people of God. The student of prophecy can see all this in the thirteenth and fourteenth chapters of Revelation. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." In the days of Elijah, this miracle of bringing fire down from heaven was to save the people from breaking the First Commandment; but the case spoken of in Rev. 13:13 is to confirm the people in breaking the Fourth Commandment, that they may perish, because their hearts are evil.

May God help us who know that this delusion is sure to overtake all those who will not obey

God by keeping all His commandments, faithfully to warn the people of this generation, so that their blood will not be found upon our garments.

IN THE HIGHWAYS.

WILLIAM BRICKEY.
(Kimball, Minn.)

ONCE I sought my blessed Saviour in the haunts of selfish pride,
But I could not find His presence, though I sought Him far and wide;
In the crowded church I sought Him, as I walked the quiet street,
In the gilded halls of fashion, longed to worship at His feet;
In the lonely woods I sought Him, and at night upon my bed,
But the earth seemed iron beneath me, heaven was brass above my head.
Anxious for my own salvation, scarce a thought had I bestowed
On my blinded, helpless neighbor, struggling 'neath his heavy load.

In my selfishness so centered, it was hard for me to see
That although my blessed Saviour gave His precious life for me,
He, likewise, in loving kindness, gave His life for all mankind,—
All, of every race and kindred, poor and maimed, and halt and blind;
And that He is Elder Brother to the fallen human race.
Little difference what the color of the skin upon the face,
'Tis no matter what surroundings and no matter what his speech,
He belongs to Christ by purchase, and salvation's in his reach.

But in seeking for my duty, as I cast one searching look,
Lo, I read it plainly written on the pages of His Book:—
"I have set thee for a watchman on the walls of Zion's mount;
Thou shalt watch for souls as they who to their Master must account.
Go out quickly to the byways, to the dens and haunts of shame,
Many trophies, precious, costly, may be gathered for my name.
In the highways, in the hedges, I have many jewels there;
Go and gather up the lost ones, bright and shining, rich and rare."

Then I sought among the lowly for the purchase of His blood,—
Sought that I might give them comfort of the blessed word of God.
In the prisons and the almshouse, down amid the dirt and grime,
In the slums, and in the rum-holes, in the dens of vice and crime,
'Mid the sick and the afflicted, homesick, heart-sick, too, within,
Naked, destitute, discouraged, branded with the doom of sin;
But amid their wretched hovels as I ministered the word
To the lowest, most degraded, lo! I found my blessed Lord.

UNION OF PROTESTANTISM AND CATHOLICISM.

A. SMITH.
(Grandville, Mich.)

SOME time ago the writer attended a Sunday-school convention at Grandville, Mich., at which Rev. R. Smith, a Presbyterian minister of Grand Rapids, Mich., made the following statement:—

"The different denominations are drawing together with a closeness never before known; and there is an agreement among them that where one occupies a given field, another will not enter unless invited to do so."

It will doubtless soon, if it has not already, become a disreputable thing for any one, almost anywhere, to introduce doctrines or customs

not held in common by the so-called orthodox denominations. Delay therefore on our part immediately to enter the field will make it, everywhere, harder to work.

The following editorial, under the heading, "Religious Unity," is taken from the Grand Rapids *Evening Press*:—

"The fact that the use of the Catholic chapel recently erected in New York for funeral services for strangers dying at city hotels has been offered to Protestants has caused some comment, and Justice Brewer, of the United States Supreme Court, looking ahead into the next century [the twentieth], prognosticates that it will be marked by a wonderful unity among the denominations. The Protestant denominations are now practically one in many branches of work, though maintaining separate church organizations; and Justice Brewer also thinks that 'the ancient enemies, Catholicism and Protestantism, are drawing closer together. The prelates and members of the two churches do not hesitate to affiliate in a thousand forms of labor.'

"The amalgamation of the several denominations is still a long way from being accomplished, and fundamental differences of belief relative to the authority and functions of the Church forbid such a consummation between the Catholic and Protestant divisions, but fraternization, as Justice Brewer intimates, seems to be drawing nearer. It is now recognized that all the churches are working for the same end. It is also beginning to be realized that every Church contains something of good, and that creeds are for the most part the creation of human minds only. Non-essentials are being pushed aside, and most of the churches now agree upon the main points of doctrine.

"In the growing harmony between Catholics and Protestants, the Protestants appear to display the broader spirit of toleration, as is but natural, owing to the liberty of personal opinion their church organizations have permitted. The Catholic Church being the older and the original organization, it is natural that it should be less willing to forget and forgive, and it is, moreover, tenacious of the doctrinal positions it held long before Protestantism was born, and which have remained unchanged while Protestant doctrine has been modified in many particulars. A great change was effected, however, in the attitude of the churches when each admitted that there might be something of good in the other; and as such movements tend to gain headway, Justice Brewer may be justified in his anticipations."

Justice Brewer, of the Supreme Court, is the official who uttered the celebrated dictum that the United States is a Christian nation, basing his decision upon evidence drawn from Roman Catholic sources. Yes, no doubt, this is a *Roman Catholic* Christian nation.

The following prediction was published in 1885, and is evidently now on the eve of complete fulfillment:—

"Protestantism will yet stretch her hand across the gulf to grasp the hand of Spiritualism; she will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, our country will follow in the steps of Rome in trampling on the rights of conscience."—*"Spirit of Prophecy," Vol. IV, page 405.*

DR. WASHINGTON GLADDEN says: "To watch for hurts that we can heal, for halting steps that we can steady, for burdens of infirmity or trouble that we can help to carry, for ways in which we can give our thought, our care, our love, ourselves, serving them with humblest fidelity, and leading with words of sympathy and brotherhood in the ways of righteousness and peace,—this is the high calling of God in Christ Jesus."



AT EVENTIDE.

When the golden sun is setting,
And a glow is in the west,
When the evening shades are falling,
And all nature sinks to rest,

Then my soul, itself reviewing,
Turns to look at that within,
Asking what the deeds and motives
Of the vanished day have been.

Did I feel the love of Jesus
When I gave that passing smile?
Or did love of self, uprising,
Half its purity defile?

Did the Saviour's benediction
Rest upon that trifling word?
When I spoke in hasty accents,
Did I think that angels heard?

O my Saviour! stoop to hear me,
For the day has run its race;
Pardon grant for past transgression,
For the future give me grace.

Help me fix my heart on heaven,
May my love be wholly thine;
May my thoughts and acts be molded
By an influence divine.

—Mrs. E. H. Hafford.

THE WORSHIP HOUR.

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

It is easy for religious services to degenerate into a mere form, that must be hurried through somehow, because they are a duty that we do not dare neglect: instead, they should be seasons of joyful refreshing, as God meant them to be. This is especially true of family worship, probably because we neglect to think, plan, and pray for the occasion as we ought. It is easier just to read a chapter in an aimless way, and to offer a formal prayer, than to make the mental effort necessary to keep up the interest.

In Matt. 18:20 we have the promise, "Where two or three are gathered together in my name, there am I in the midst of them." Hence we have a right to expect the blessing of God, just as surely as in any larger gathering.

All of the family should be present at worship. Neither reading nor prayers should be long enough to be wearisome, and the worship should be adapted to the particular needs of the family. What would be of interest to a company of adults, might not be at all suitable to the needs of young children. If we could only realize that God calls every one of us to be missionaries and workers in the highest sense, what a change it would work in the simplest details of our lives!

While conducting our worship, or performing any other duty that may come to us, let us consider the needs of the flock committed to our care. While working to help them, our own souls will be blessed also.

At this time when standing on the borders of eternity, the missionary spirit should pervade everything we do. By leading the members of our own household into the kingdom, we obtain an experience that will enable us to carry the truth to our neighbors.

It is not how many scripture verses we may read, but how much we remember and understand, and how much we take into our daily lives, that does us good.

The child should be taught how to tell his own needs to the Lord in his own language. Some who in childhood learned to repeat a written

prayer, in later years find it difficult to get out of the habit. It is hard for them to come to the Lord in an unembarrassed way, and tell Him just how they feel. While we are to serve God "with reverence and godly fear," we are to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

In our private devotions we do not expect any one but God to hear, and we may speak in as low a tone as we please, or even inaudibly. But family worship is for the family. And we should speak loud enough to be heard by all, that all may enter into the prayer with us.

Let us make the occasion so interesting that the members of the household will look forward to it with joy; and while we "remember the Sabbath day, to keep it holy," let us make the worship hour of that day the best of all.

In "Testimonies for the Church," Vol. VI, pages 356 and 357, we read the following: "Before the setting of the sun, let the members of the family assemble to read God's word, to sing and pray. There is need of reform here, for many have been remiss. We need to confess to God and to one another. We should begin anew to make special arrangements that every member of the family may be prepared to honor the day which God has blessed and sanctified."

"At family worship, let the children take part. Let all bring their Bibles, and each read a verse or two. Then let some familiar hymn be sung, followed by prayer. For this, Christ has given a model. The Lord's prayer was not intended to be repeated merely as a form, but it is an illustration of what our prayers should be, simple, earnest, and comprehensive. In a simple petition tell the Lord your needs, and express gratitude for His mercies. Thus you invite Jesus as a welcome guest into your home and heart. In the family, long prayers, concerning remote objects, are not in place. They make the hour of prayer a weariness, when it should be regarded as a privilege and blessing. Make the season one of interest and joy."

And on page 359, we read: "As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours and invite God's presence through the cares of the week of labor."

THE WAY TO WASH.

MRS. CORA OLSON.
(Morrison, O. T.)

SOME time ago there appeared in the columns of the REVIEW a request from a sister for helpful suggestions on lightening the work of the family washing. Having had a long experience in doing much work with little strength, perhaps my way of managing may add some to what has already been said.

As soon as baby's soiled napkins are taken off, I immediately wash them in clear water. This enables me to use many of them the second time without going through all the handling of the regular wash; and when wash-day comes, they are ready to go in with the other washing. I have a "preparation day" for wash-day, in which I prepare by cooking, house cleaning, and doing whatever else can be done on the day before.

On wash-day forenoon I tidy up the house, get dinner, and wash the dinner dishes before beginning to wash. Everything is then in order; and three fourths of the "dread" is removed; and when my strength gives out, or baby needs care, I can sit or lie down in comparative ease, even if the wash tub is in the kitchen.

To make the dirt remove easily I pour hot suds over the white clothes, and allow them to stand for a few minutes or an hour. Hot suds

will not set the dirt, but clear hot water will.

I have used seven kinds of washing machines, but have found none that is of any help to me except when some one uses it for me. All of them require a swift motion to do good work, and most women who are weak in body cannot stand the motion of the body required to run a washing machine satisfactorily.

My wash bench is high enough to allow me to stand nearly straight when my fingers touch the bottom of the tub. I use a wringer, and thus my washing is done almost wholly with arm movements. It is not the amount of weight borne on the board that cleans, but the quick, steady forcing of the water through the garment. This is easily understood when you consider how clothing is cleaned by simply rushing the water through the clothes in most washing machines.

Any one following the plan of afternoon washing will, unless her experience is different from mine, meet with much ridicule and sneering. But no one need feel bad or give up for that. It is our solemn duty to do our own work the best with the least expenditure of strength.

To use for clothing only such material as is easily washed, will greatly lighten the work. I use outing or tennis flannel mostly for both under garments and dresses. It is very easily washed, and if care is used in hanging to dry, does nicely without ironing. For those who can afford it, dress linen makes both durable and easily washed under garments, and will bleach white in a short time.

"SHORT CUTS."

MINERVA T. BASCOM.
(North Branch, Iowa.)

HAVING noticed a mention of "short cuts" in housework in the REVIEW, I thought the following suggestions might be helpful to some of the younger housekeepers:—

Have your salt and sugar near your flour and kneading table. Keep some salt near the cook stove.

Keep dish towels, kitchen aprons, and all cloths used about the kitchen, in the kitchen. Likewise keep tablecloths and napkins near the dining table.

Keep the children's clothes in the room in which you usually dress them.

Keep brooms, mops, etc., near the place where the most cleaning has to be done.

All utensils used about the cook stove should be put as near the stove as possible.

Everything used in sewing should be kept together.

In fact, everything about the house should be kept as near as possible to the place where it is most used. This saves both time and strength.

It is a saving of time and fuel to have the water for washing the dishes heating while the meal is cooking.

In the summer prepare your vegetables out of doors, and thus gain some fresh air for your lungs.

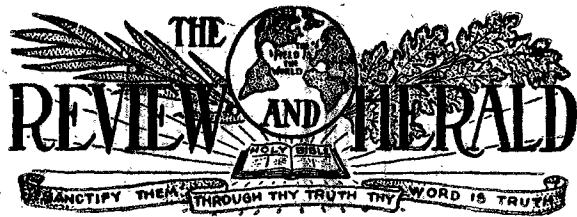
When you bake bread, use the heat of the top of the stove for cooking grains and vegetables, or for ironing.

When your wash boiler is on top of the stove, bake something in the oven.

A stove is easiest cleaned when the fire is started, before it is very hot, and yet when it is not cold.

When you make every-day clothing for yourself or the children, use something that will wear well.

"No snare is so subtle, constant, and perilous to the follower of Christ as conformity to the world. Nothing sooner saps his spirituality."



BATTLE CREEK, MICH., JULY 30, 1901.

URIAH SMITH

EDITOR

A TREMENDOUS CONCLUSION FROM INVISIBLE PREMISES.

THE conclusion claimed is that Paul taught in the third chapter of Second Corinthians that the moral law is done away, and that the seventh-day Sabbath is no longer binding. The invisible premises from which this conclusion is drawn are that the apostle, in 2 Cor. 3:7, speaks of the Sabbath, and that what he refers to as being written and engraven on stones is the moral law, and that this has given place to something better, and is no longer binding.

Second Corinthians 3 is the stronghold of certain expositors, for a certain purpose. When a man is in the condition described in Rom. 8:7, and feels that he must in some way show that the seventh-day Sabbath is no longer in force, but has been abolished and is done away, he flies to 2 Cor. 3:7 as his first defense and stronghold for that position. Let us, then, look at the statements of that chapter which are claimed to support these conclusions. Paul writes: "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away."

There! says the antinomian, you see the law was a "ministration of death," and that has been "done away," or, according to verse 13, "is abolished," or, as stated in verse 14, "is done away in Christ."

But hold a moment! What was done away?

Why, the old Jewish Sabbath.

But we do not find the Sabbath mentioned in the text nor in the context. The word "Sabbath" does not occur in the whole chapter from beginning to end. Think again. What was "done away"?

The old law, which has given way to something more glorious.

But hold! We do not find that it says "law" once in the whole passage, nor that anything that is said, is said of the law.

But it was what was "written and engraven in stones," and that was the law, was it not?

The passage does not say that the law was written and engraven in stones; and besides, it does not say that that which was written and engraven in stones was done away. These anti-Sabbath conclusions find no premises to stand on yet.

Well, if the Sabbath was not written and engraven on stones, and is not done away, pray what was it?

Read Paul's words again: "But if the *ministration of death*, written and engraven in stones, was glorious," etc. *

Now what is a "ministration"?—A service of a minister; the acts performed in carrying out a service, or the application of a law.

But there was no "ministration" engraven in stones. Therefore that expression "ministration of death, written and engraven in stones," taken by itself, does not mean the Ten Commandments. It only means the service of Moses in bringing them down to the people and establishing that dispensation of which the Ten Commandment law was the germ and the center.

As there was no ministration engraven in stones, the sentence is evidently elliptical; and doubtless Bloomfield has the meaning of the expression when he interprets it as the ministration of *that which* was written and engraven in stones. He says: "If the ministry or office of promulgating a covenant,

which, in the letter (*when* written on tables of stone), brought nothing but death with it, was glorious," etc.

All that is said of that ministration is that it "was glorious." It was so glorious that Moses, through the part he acted in it was so imbued with the divine presence that the skin of his face shone as he went down to minister before the people; and they were not able to look upon him (Ex. 34:29-35); and Paul says that that "glory was to be done away;" and that is all that was done away, so far as Paul's record goes. As time passed, the light that shone from Moses's face gradually waned away, indicating that the system which he established would finally give away to something better. To this end the children of Israel could not look; that is, to the giving place of this system to the more glorious ministration of the Spirit. So the veil which Moses put over his face temporarily, they threw over their hearts permanently, and blinded their eyes to Christ and His higher work. But if they would once accept Christ, as He is revealed to them and the world, they would see the relative glory of the two ministrations which Paul is here contrasting—the ministration of death, and the ministration of the Spirit. Then the veil would be done away in Christ; for there would be no room for any doubt and obscurity that might have hovered over the situation, while they lived under types and shadows and ceremonies. They would see that the ministration of the Spirit, that which remains, excels in glory, and the other has no glory by reason of this; as the glory of the moon and stars disappears before the rising sun.

That which is called, in verse 7, "the ministration of death," is called, in verse 9, "ministration of condemnation." That tells the whole story between the old and the new. "He that despised Moses's law died without mercy under two or three witnesses." Heb. 10:28. The priests acted as judges, and the witnesses and the people inflicted the penalty. Deut. 17:2-7. One accidentally killing another, had to flee to a city of refuge to save his life. Deut. 19:5. This was the letter that killeth, "the ministration of condemnation," "the ministration of death." The death penalty as it existed under the theocracy, now, under the ministration of the Spirit, is taken from the hands of human judges, and held in abeyance till the judgment. What does Christ say?—"If a man hear my words, and believe not, I judge him not." John 12:47. And to the woman taken in the very act of adultery, he said, "Neither do I condemn thee;" that is, to death by stoning, which was still the theocratic law of the land. And the Lord disposes of all cases in this dispensation by saying, "Vengeance is mine; I will repay, saith the Lord." Rom. 12:19. But men take advantage of this mercy, and abuse it; as Solomon says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

The ministration of death, as we have seen, is also called "the ministration of condemnation," so the ministration of the Spirit has an additional, explanatory name; that is, "The ministration of righteousness." 2 Cor. 3:9. "The Spirit giveth life;" and Paul says, in verse 17, that "the Lord is that Spirit." The ministration of the Spirit is therefore the ministration of the Lord; and the Lord gives righteousness, which is life. The ministration of the Spirit is the offering of life through Christ to all who will accept of Him. This the apostle says was His business. Mark how he speaks: "Who hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life." Verse 6. Then the New Testament has a letter that kills, as well as the Old. What is this letter?—That which kills the sinner. When will it be executed?—In the judgment at the last day. Men tell us that the penalty of the law has been done away; and therefore that shows that the law is no longer binding.

But that is a wrong statement, and a wrong conclusion. The penalty has *not* been done away. Its execution is not now left with men, but is delayed to the Lord's own time. It is there, and is to come.

It is that "vengeance" which the Lord says is His, and declares that He will repay. Rom. 12:19. "The soul that sinneth, it shall die" (Eze. 18:20), is a sentence that has not been relaxed in the least; and "the wages of sin is death" (Rom. 6:23), is still in force; and when the settlement is made, the demands of the law and the Sabbath will be met. No; the penalty is *not* abolished; and it is the death penalty, as at first. The ministration of the Spirit, which we are now under, makes the difference. Under this ministration, provision is made whereby righteousness can be imputed to a man, and sentence against an evil work be not executed speedily. Life is offered under the new covenant.

These covenants occupy distinct divisions of time. The new covenant was promised in the days of Jeremiah. Jer. 31:31-34. Paul quotes that prophecy, and says: "In that he saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. 8:13. So the first has passed away; and the new is molded and governed by the ministration of the Spirit.

The things which govern our relation to God are ministered differently now, from what they were before. The warp and woof of our experience are not now condemnation and death, but assurances from the new covenant which offer us righteousness and life. Were we living under the old covenant, "every transgression and disobedience" would receive, here and now, "a just recompense of reward." Heb. 2:2. But now "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." 2 Cor. 3:18. So much more glorious is the ministration of the Spirit than the ministration of death. But this is digressing.

What was done away? In considering what Paul has taught in 2 Corinthians 3, one should keep in mind what he has taught elsewhere on the same subject. If it is said that in the passage mentioned, he teaches the abolition of the Sabbath or the doing away of the law, it is well to keep in mind what he has said in other places on these points; for we must not involve him in self-contradiction. This is a question of vital importance; for it involves the question of obedience to, or violation of, the moral law, and so affects our eternal destiny. Of the law Paul says: "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12. He says, "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. This agrees with his words in Rom. 5:13: "Sin is not imputed when there is no law," and in chapter 4:15: "For where no law is, there is no transgression;" and he rivets the whole subject by saying, "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. So long as sin and transgression exist in the world, so long the law exists to detect and condemn them.

Now after the apostle had taught the Romans in this way, dare any one charge him with turning around and teaching the Corinthians, the same year, the very opposite doctrine; namely, that the law has been abolished, set aside, and done away in Christ?

Peter speaks of some who wrest the words of Paul to their own destruction. 2 Peter 3:16. Those who accuse him of teaching that the law has been abolished and taken out of the way, certainly wrest his words. And note the result. Suppose, on the strength of that, they turn against the law, and transgress it, and then find at last that the law has always been binding, and will judge us in the last day (James 2:12), and that they themselves are sinners, condemned beyond rescue; what will be the result? Peter says they wrest the words of Paul to their own destruction. They must receive the wages of sin; and that is death.

Beware, then, lest you trifle with the words of the sacred writers, and make them contradict themselves. Remember that Paul does not speak of the law in 2 Cor. 3:7, only incidentally, and that the

only thing he says is done away is the *glory* of the former dispensation. The law is not entrenched upon, nor its sacredness questioned; and the glory that is done away is done away only because the glory of the dispensation of the Spirit is so much greater. Its more ample provisions exceed in glory, and before its brightness all lesser lights of consequence disappear.

THE IOWA CAMP-MEETING.

THE Iowa camp-meeting and annual Conference for 1901, was held in Des Moines, May 30 to June 8. The camp-ground was located on Governor's Square, a grassy, shady park but a few blocks from Iowa's fine capitol building. One of the electric street-car lines passes the park, making it easy of access to the public. Des Moines is centrally located for all our brethren throughout the State. And yet, with all these points in its favor, I cannot believe that the Iowa camp-meetings should continue to be held in Des Moines. One great purpose of the camp-meeting is to enlighten the men and women who do not know the beauty and value of the truths we hold. In order for this important point to be gained, the people must attend the meetings. But the Iowa camp-meetings have been held in Des Moines so many years that they have lost all attractions to the public. Our Lord's instruction, is that if the people will not hear us in one city, we should go to another. The time has certainly come for the Iowa camp-meetings to be held in cities that have not had such privileges. Personal convenience and Conference expense are of small account compared with the privilege of placing the truths God has given us before hundreds of people for a period of ten days. This is the point that should weigh most in the location of our camp-meetings.

The attendance of our people was not as large as on some former occasions in this State; but, all things considered, it was fairly good. Nearly all the Conference laborers were present. The general laborers from abroad were Professor Prescott, Elder Hoopes, Dr. Paulson, Professor Magan, Elder Lewis Johnson, and the writer.

From the beginning of the meeting there appeared to be an earnest desire on the part of all, especially the brethren bearing Conference responsibilities, to be right with God, and to arrange every detail of the work in Iowa so that the Lord's special blessing could rest upon the cause in that State. The light, love, and harmony that came into the meeting from day to day were evidences that the Lord set His seal of approval upon the course pursued.

The business of the Conference was considerable, and it received as prayerful, manly consideration as I have ever seen given to such matters. The arrangements that were made were for the development of the work, regardless of personal considerations. The Sabbath-school Association was dropped, and its interests were made a department of the Conference, thus completing the work, begun several years ago in the State, of simplifying the organization. As it now stands, the tract society and Sabbath-school branches are simply departments of the Iowa Conference.

The theme that received the greatest attention during the meeting was the question of giving the Advent message to the world in this generation. This subject touched a responsive chord in the hearts of our brethren. The speakers enjoyed much freedom in presenting the evidences of the soon coming of Jesus, and the need of earnest efforts on our part to arouse the whole world to a realization of the time in which we live. As we dwelt upon these soul-stirring truths, hearts that had been cold were made to glow with new warmth; the spirit of consecrating life and means to the work of God came upon the congregation. This was manifested in a number of very practical ways. It was unanimously voted to support the ten-cent-a-week plan in behalf of the mission work in the regions beyond. It was also unanimously voted to pay a second tithe of the Conference to the General Conference

for mission work. Besides this, the Conference heartily voted to support laborers in needy fields outside of its own boundaries.

One of the most remarkable meetings I ever attended grew out of a resolution to support laborers in foreign fields. This resolution opened the valve for the escape of the missionary spirit that was pent up in the hearts of the brethren. The entire camp was so anxious to express approval of this measure that the session was turned into a stirring testimony meeting, which lasted more than two hours. Scores of brethren and sisters earnestly testified that they were so anxious to have the message given to the people in darkness that they were willing to have the ministers devote the most of their time to places in the State where the truth had not been fully presented. They were also more than willing to part with any of the laborers whom the Lord might call to foreign lands, and to have the means now used for their support in the State go with them. Many testified that they had proved that there is power in this message to sustain its followers. They said that they had learned from the Bible how to find the Lord, and how to grow in grace and in the knowledge of the truth from day to day. Others testified that they had learned from the same word how to settle difficulties without calling ministers from the field for this purpose. While the people expressed themselves on this wise, the ministers testified of their longing to go to people in darkness, and give them the light. Young men offered themselves for service in any part of the great harvest-field where they are most needed, and for any kind of work in which they can render the best service. It was truly good and refreshing to be there.

That meeting resulted in raising several thousand dollars for the cause, and changing the field and work of several ministers. Elder C. A. Hansen and wife have since gone to Newfoundland; Elder Willis M. Adams and wife have gone to Manitoba; Elder T. H. Jeys has cheerfully taken the State agency for the canvassing work; Elder F. L. Moody has removed to Michigan to take charge of the canvassing work in the Lake Union Conference. Other laborers have volunteered to go abroad, and are holding themselves in readiness for a call at any time.

This is the true spirit of this message. When the latter rain falls upon this people, as it surely will, no man will count his life, nor the things that he possesses, his own. All will be laid at the feet of King Jesus, with the earnest prayer that He will use *all now* for His glory.

On the afternoon of the last Sabbath, eight young men were set apart by ordination to the work of the gospel ministry. At the close of the ordination service, there followed one of the most soul-stirring praise meetings it has ever been my privilege to attend. Hundreds of short, crisp testimonies were borne, expressing undoubted confidence in the final triumph of this message, and the determination to triumph with it. The blessing of God that rested upon the entire congregation was to the young men a token of the Lord's approval of their ordination.

Altogether, about ten thousand dollars was raised in pledges and cash for the work outside of Iowa. This was distributed to all parts of the world, for nearly every phase of the work. Two brethren gave one hundred dollars each for India; two others gave the same amount for France. Several hundred dollars was given for Australia. About one thousand dollars was pledged in the way of missionary farming for the medical work. Some was given to the work in the South; some to Tahiti; and several thousand dollars was raised for the Relief of the Schools Fund; and, praise the Lord, all this came from cheerful givers, whom the Lord declares He loves.

It was especially refreshing and encouraging to me to attend this meeting. Iowa is my native State. The last camp-meeting I had attended in that State was held on the same ground in 1886. At that meeting Elder Haskell related his stirring experiences in Australia and New Zealand, whence he

had just returned. While telling us how God had wrought for him and his brethren in those far-away lands, my heart was greatly stirred. It was then that I received the first intimation, both from the Lord and the brethren, that I might be called to that country. While Elder Haskell was telling of his experiences, Elder Butler, by whose side I was sitting, turned to me and asked if I did not want to go to New Zealand. It was not long after this meeting until the suggestion took serious, practical form, and I was off.

To meet my dear brethren of Iowa after fifteen years of blessed experience at the front, was a great pleasure. I was glad to find so many still rejoicing in the truth, and I was glad to be able to tell them that my confidence in this message and in the certainty of its speedy triumph had grown with the years of toil and blessed experience abroad.

Brethren, this is God's work, and He is waiting to bring our hopes regarding its future to a glorious consummation. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." And of the proclamation of this gospel to all the world, the Lord declares that "there shall be delay no longer." Blessed assurance!

A. G. DANIELLS.

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.)

823.—IN A HURRY. DISAPPOINTED.

A CORRESPONDENT writes that as soon as the Question Chair was opened, he sent a query to be answered in the REVIEW; but though several weeks have elapsed, and he has watched every paper, nothing has yet appeared in response to his question, and he is quite disappointed that it has not yet been noticed. This gives occasion for a remark or two.

When one has a question pressing upon his mind, to which he desires an answer, and has sent in a request for the same, it is very natural to desire to receive returns by the first mail. All this is taken into account; but there are some counter-considerations:—

1. It is not always convenient to answer a question on the spur of the moment. More thought and study upon it may be needed.

2. The immediate time may be demanded for other matters.

3. The Question Chair does not guarantee an answer to every question that may be sent in. Some, according to the old adage, would "puzzle a Philadelphia lawyer;" and some cannot be answered at all, as they lie beyond the range of human wisdom.

4. Some are so comprehensive that they would require an exposition of half the Bible to dispose of them.

5. So many questions are often asked at one time that it would take too much time to look up testimony, and too much space in the department to answer them all at one time.

6. A question is sometimes asked, on the answer to which the questioner is at the same time well satisfied, and thinks there is good evidence to sustain his position. Then it is our turn to ask a question. In such a case, why propound a question to the REVIEW? If a person is well satisfied on any question, that is sufficient so far as we are concerned. We would not disturb one on any such question, unless it involved moral principle and the development of character.

7. When the question department was resumed, it was expressly stated that it was not designed to raise puzzles nor to gratify curiosity, but to consider questions on which a desire really existed for further light, for the purpose of instruction and profit. It is the design of the department to answer all consistent or possible queries, and in as short a time as possible.

With these remarks we venture a further word of exhortation:—

1. Ask questions with a legitimate purpose and design.

2. Be brief and to the point.

3. Do not multiply queries in the same communication.

4. If you have, on any stirring, important subject, what you deem new and instructive evidence, which will be for the good of the people, give it to us, not in the form of a query to draw others out, but as a short, spicy article for the benefit of all the readers of the paper.



THANKSGIVING AND PRAISE.

MRS. MELISSA SOLLARS.
(Spokane, Wash.)

BLESS me also, O my Father, even me,
And some glimpses of thy glory let me see,—
Not thy glory dazzling bright,
Lest it blind my earthly sight,—
Yet still nearer, O my Saviour! let me be.

Now acquaint me with thy ways, wondrous ways;
Teach me better how to praise, sing and praise;—
How to tell the story old,
And the mighty power unfold,
Of thy greatness and thy glory, all my days.

Now direct me to thy way, narrow way,
Choose in all for me this day—all the day.
In myself there is no might;
Take my hand; thou'lt lead me right;
From thy word, my Saviour, let me never stray.

EMMANUEL MISSIONARY COLLEGE.

THE General Conference Educational Institute at Berrien Springs, Mich., is now a thing of the past. That it marks an era in our educational work, and that future years will show it to be one of the great landmarks of the message, none of those who have been present can for a moment doubt. God has been present, and has ruled in all its sessions. And chief among the things which through His grace have been accomplished, has been the laying of the foundation stones for the new missionary college which is to take the place of the old Battle Creek College.

Many meetings were held by the college board of trustees, by the General Conference laborers, and by the presidents and committeemen of the Lake Union Conferences, in regard to the planting of this new school. After much discussion and earnest prayer, it was finally decided to purchase a beautiful site on the banks of the St. Joseph River. The college estate will include, all told, about two hundred and sixty acres. One hundred and six acres of this land is already in a high state of cultivation, and this tract has sixty-five acres of the most beautiful pear and peach orchard, together with a ten-acre vineyard, which is famous the country over. There are also one hundred and twelve acres of unimproved land, which is capable of being made valuable. The remainder of the farm is made up of woods, which will serve admirably for timber and for fuel. Here also a beautiful park for assembly and camp-meeting purposes can be developed. A creek runs through the property, which will furnish abundant water for the use of the school, and even for irrigating a part of the land. There are several beautiful springs upon the estate which give forth an abundance of pure water for drinking purposes.

The meeting at which the decision was finally made was a most solemn one, and one long to be remembered by those present. Counsel had been sought from the Spirit of God, but no word had been received. After the meeting was all over, a letter came from Sister White, urging us by all means to buy the very place which we had decided to purchase. This helped to give heart and hope to the whole enterprise.

It is the design of the board of trustees to secure title to the land immediately, and to lay the plans for the buildings just as rapidly as possible. Brother Howard Parsons, representing the firm of architects of W. H. Parsons & Son, of Des Moines, Iowa, has kindly offered their services to the board of trustees to make all the drawings for the buildings, and in some degree to superintend the work of construction. Brother Parsons has already been here and looked the ground over, and will return in a few weeks to study the situation further. In a future article I will give full details concerning the plans for the building, and also the plans for the conducting of the school farm.

The board of trustees has decided to christen the

new institution "Emmanuel Missionary College" by which name it will henceforth be known. This is the first school among us having a distinctive Biblical name, and it is the earnest prayer and wish of all concerned that the thought and the spirit of this blessed title may be the life experience of the school.

The people of Berrien Springs have been exceedingly kind, and have taken great interest and pride in the location of the school in their midst. In fact, nothing could exceed the kindness and interest which they have shown. The prayers of all the people of God are asked, that God may bless in the founding of this new institution, concerning which He has said so much.

P. T. MAGAN,
Sec. Educational Dept. Gen. Conf.

NEW JERSEY.

TRENTON.—I pitched my large tent, 60 x 80 ft., in this city, and held my first meeting, Sunday evening, July 7. The audience was not large at first, owing to the heavy rain-storms, but has steadily increased until it is so large that we cannot seat all of the people. There seems to be a genuine interest on the part of those who attend. After each lecture an opportunity is given for questions from the audience, and these questions show their interest in the subjects presented.

This city is the capital of New Jersey, and we hope a large church will be raised up here to the glory of God. We could use hundreds of tracts and late numbers of our papers for free distribution.

Pray for this work. E. E. FRANKE.

A MIDNIGHT GLORY.

THIS was the expression used by Elder Daniells during the progress of a most interesting session of the Educational Conference, Sunday evening, July 14.

From the opening of the Conference on the 10th, the interest and attendance gradually increased. Every day, as the topics for discussion were considered, it seemed that a clearer view was obtained of those great underlying evils which have been sapping the vitality from the denomination in the past. The discussion of the subject, "Schools for Our Children and Youth," made plain the fact that God's blessing in its fullness can be experienced only when, as a denomination, we take up a long-neglected duty and educate our children for the kingdom.

It was found that the memory period of childhood, those years when the child has strong faith, is the divinely appointed time for the teaching of the word of God.

Elder A. T. Jones gave excellent studies on the value of the word of God in the development of faith, and Sabbath was a day long to be remembered. The morning sermon was by Elder Jones. He spoke upon the thought found in 1 Peter 2:9: "Ye are . . . a royal priesthood." He dwelt upon the change of garments necessary in order to become priests (Ex. 29:29); the anointing, which was the next step, signifying the baptism of the Spirit, which follows the removal of our garments of unrighteousness (Zechariah 3; John 1:16; Psalm 133); and the service which priesthood enjoins. Every man who is a priest will, according to the Lord's definition, have "his hands filled with the service of the Lord." This is consecration.

The talk was a quiet one, and the Spirit of God brooded upon the congregation. The hearts of fathers in the congregation turned instantly to their sons, young men who had known the truth, but who are wandering in the ways of the world. One by one the young people asked special prayer for brothers and sisters who were wandering, and for other young people who ought to have the training this summer for school work in the fall. With tears and earnest supplication the mercy of God was sought. It was felt by all that the time had come for action. The work continued in the afternoon.

Sunday the financial side of the school work was discussed. The need of consecrating the last cent

and of making definite plans for the permanent support of the schools was urged.

It had been suggested during the day that there were many church school teachers absent from the Conference because they lacked means to meet the expense. Should ministers have their expenses met by the Conferences, while the teachers pay their own way? Many had taught for the lowest wages, and in some cases had not received all their pay; should they be expected to pay their own transportation? These and kindred questions agitated the minds of the ministers.

Elders Spicer, Jones, and Daniells, and others, spoke in behalf of the teachers and the need of means to carry forward the work to-day. The foreign fields are dying for laborers, but the foreign fields cannot be supplied until the training in the home field is what it should be. Christ cannot come until the world is warned. The warning of the world depends upon the education of workers in our schools. How can we hesitate?

The meeting grew more intense. Elder Covert announced that he knew of a fund from which to meet the expenses of those Wisconsin teachers who should be at the Conference. On motion of Elder Spicer, a collection in cash and pledges was at once taken to help defray traveling expenses. One hundred dollars was raised in a few minutes. This was the beginning. A committee was appointed to formulate plans for the substantial support and permanent organization of the church schools. It was this meeting which Elder Daniells described as a "Midnight Glory," for it bespoke the beginning of better times. Further reports of plans will appear later.

A large number of letters have been mailed to those who have been teaching church schools and who were unable to attend the summer school, telling them of the opening of the way before them. Some who have taught, or who have ability to teach after a brief training, may be overlooked in this correspondence. It is the wish of the Lake Union Conference and of the Educational Department of the General Conference that all should be reached at once. If this applies to you, do not delay to write for particulars.

M. BESSIE DEGRAW.

Berrien Springs, Mich.

NEW YORK.

THE work in this conference is moving onward encouragingly. Six tents are in the field, all in new territory. The laborers are of good courage. It has already been reported that some have accepted the Sabbath.

In company with the State agent, I have been holding meetings in different parts of the State, in the interest of the canvassing work, and we are glad to see new recruits stepping into the ranks. Where we do not see all accomplished that we would desire, we are thankful for the omens of a return of the old-time spirit in this important branch of the Lord's work. We have been seeking to impress our brethren and sisters with the need of circulating books, tracts, pamphlets, and papers on the plan, somewhat, of selling "Christ's Object Lessons;" that is, for all men, women, and children who believe that Jesus is coming, to go to work among their neighbors and friends. Many are doing this, and the Lord is blessing them.

There is a liberal spirit throughout the Conference in reference to the foreign work. All took hold willingly to lift on the debt of the Christiania publishing house, and a good donation will be secured.

Our camp-meeting will be held this year at Oswego, August 29 to September 8, and we hope to see a good attendance of our people. The city has granted us the use of a park centrally located, one block from the street-car line, and only five from the depots. It is a beautiful place, well lighted with electricity. We believe that the Lord has directed us to this place with this important meeting. The best help possible will be secured. Let us plan now to come to the feast which the Lord will spread.

G. B. THOMPSON.

JAMESTOWN.—The quarterly meeting at Jamestown was blessed of the Lord. Some were present from Sinclairville, Brocton, Randolph, and Blockville. Unity and love prevail in the church, and they are seeking to be faithful and win the prize.

G. B. THOMPSON.

BLOCKVILLE.—Death, and that which is far worse—apostasy—have reduced the numbers here, yet I found a few who have weathered the gale, and, guided by the compass of truth, are steering for the haven of rest. While here, I had an opportunity to view the practical working which results from a rejection of the Spirit of Prophecy. The picture is a dismal one. It is spiritual darkness, gloom, di-

vision, ruin. My prayer is that the Lord will save us from the inevitable disaster which comes from rejecting the light the Lord gives us through this means. I preached one evening in the church here, and the following day held a business meeting. Brother Sweet was elected leader, and Sister Mattson secretary and treasurer. We planned also for the election of trustees to hold the church property, and expect to make arrangements by which the church building will be kept in repair.

G. B. T.

SARANAC LAKE AND TUPPER LAKE.—While canvassing at Tupper Lake, Tuesday, where there are several large mills and a few small ones, the men struck at one of the small mills. From there they went to the next, compelling the men to stop work there, and so on from one to another, dragging out those who refused to quit, choking and kicking them, etc. As the result, every mill was closed before noon, and a hooting, howling mob of four or five hundred men, led on by Satan at his will, entered the streets. Truly, what we have failed to do in times of peace will have to be done under the most distressing circumstances. But my courage is better than ever in the Lord.

G. B. STEVENS.

GORHAM.—At the quarterly meeting in Gorham, last Sabbath, one more precious soul was admitted to church fellowship—a sister whose home is in Middlesex, where our tent was pitched a part of last summer. She believes others will soon join the Gorham church.

LULU WIGHTMAN.

STEAMBURG.—Our quarterly meeting occurred last Sabbath. There were about fifty of our people present, some from Bowen and Randolph. The Lord was with us in all the services. Opportunity was given for baptism, and seven commandment-keepers were buried with the Lord and raised for a new life in Christ Jesus. Two united with this church, and the rest will join the Randolph church.

F. H. HICKS.

WALLACE.—June 29 I met with the Wallace church in quarterly meeting services. I spoke in the morning, in the afternoon, and also in the evening to the public. The Lord came near in these services. Four persons were received as members of the church. One of these was an especially talented young man, who will doubtless enter the work in some capacity before long. There is no disaffection here. All are in perfect unity and at peace with one another. Not a particle of strife or trouble has entered into this company since its organization. While there, I had the opportunity of reviewing a Sabbath-question discourse by the M. E. minister, who had poured forth a tirade of epithets and abuse against our people, with the mistaken idea that this was warrantable proof for the sacredness of the Sunday sabbath. Souls lingering in the valley of decision listened attentively.

LULU WIGHTMAN.

CANANDAIGUA.—In Canandaigua our meetings are being attended by people who are much interested. Since the lectures began, on the 11th ult., two persons have heard the truth, been converted, and accepted the message. This makes seven in all who have accepted the truth in Canandaigua. I am confidently expecting others. A traveling man who is working this county, comes in for miles, paying car fare and hotel bills, that he may be able to hear the last message of mercy. His interest is great. He is bright and capable. Remember him in your prayers.

L. W.

ROUSE POINT.—This is a town of about eighteen hundred inhabitants, and located in the very north-east corner of the State. We secured a site for our tent quite centrally located, and held our first service Sunday evening, the 23d ult., with a good-sized audience. Then came on the school exercises for the close of the term, for several evenings, and a social entertainment in the interest of the band; all of which largely detracted from our attendance till Friday evening, when the attendance was larger. We are not discouraged, and are bound to do what we can. Pray for us.

J. W. RAYMOND,
F. H. DEVINNEY.

WARSAW.—Our meetings here have been in progress nearly three weeks. The attendance has not been large, except for two or three services. From the first, it seemed to be the studied effort of the pastors to have something going on to draw the attention of the people. This, with the closing exercises of the schools, and the band concerts two or three times a week, did not give much chance for attendance upon our meetings, where unpopular truth is preached. But when the people found that our appointments were like the laws of the Medes

and Persians, and that the subjects advertised would be presented whether they came or not, they began to come. Occasionally they would watch, near by, until we began to sing for opening services, only a few being present; and yet the meeting would close with an attendance of thirty. The last three services have been devoted to the investigation of the Sabbath question. A few are deeply interested, and we hope for results. To this end we ask our brethren and sisters to continue their prayers.

WM. J. BOYNTON,
J. B. STOW.

Bath and treatment rooms have been opened by Brother C. M. Crumb, at Conewango Valley.

Elders Whitney and Ball are engaged in a tent effort at Fayetteville.

Brother Hicks has been instrumental in starting a mission among the Indians on the reservation near Salamanca.

At the recent New England camp-meeting it was voted to contribute two hundred and fifty dollars for the work in New York City. It was also voted to send a Bible worker to that city, and to pay the expense. The brethren also voted to send a minister to the Maritime Provinces, and to pay his expenses for an unlimited time.

The following persons are engaged in canvassing for "The Coming King" in this State: Harold B. Fisher, at Minetto; Walter A. Erb, at Canandaigua; George H. Scott and Judson Scott at Minetto; and R. L. McKenzie, at Keene.

Brother A. E. Holst is canvassing in Jamestown, for "Daniel and the Revelation." G. B. Stevens is canvassing for the same work, at Saranac Lake.

G. F. Evans is canvassing for "The Desire of Ages," at Wellsville; and Mr. and Mrs. B. B. Noffsger are canvassing Albany for "Bible Readings."

CHICAGO.

THE work in Chicago is steadily moving forward, not by any spasmodic effort, but by persevering personal work. Sixty-five have accepted the truth within the past year. The great lack, which we all deplore, is the lack of laborers. Judicious effort is sure to bring good returns. But where are the laborers?

In our Conference, medical, and religious liberty work, there is a cordial harmony and co-operation. Three tents are now running in the city, and the attendance is good. Here in the storm center, where are false Christs, false Elijahs, and spurious John the Baptists, the Lord still has a people that desire to know His will.

The services in our several churches are well attended, but in reaching for the outside, Bible readings seem to be the most successful. Other interests claim the attention of the masses, prominent among which are the drought and the strikes. Still there is a continuous gain, and we are of good courage. Eight are to be baptized at our South Side church, next Sabbath. God has said, "My word . . . shall not return to me void," and He is fulfilling His promise. Our missions are active, and some are coming to the Lord through their agency.

The branch sanitarium is a busy place. It is to be regretted that Dr. Paulson has to be away so much, attending camp-meetings. This work was never more promising than it is at present, and there is a harvest that could be reaped if he could only put in all his time in considering its interests. I do not say this to disparage the rest. The faculty are able and faithful, but the absence of the chief is felt in the institution.

I am glad that harmony exists in our different departments. Each of us feels under obligations to the rest, for favors received. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:23.

L. D. SANTEE.

CALIFORNIA.

SINCE last reporting, it was my privilege to attend the late General Conference in Battle Creek, Mich. Although many important changes were effected in the reorganization of the work, not a dissenting voice was heard throughout the entire session. To the Lord be the praise.

Since returning to California, I have attended

the harmonious State Conference, and the annual meetings of the legal corporations of the State. The same spirit of union experienced at the General Conference prevailed during these important gatherings.

Since the Conference I have visited the Napa church, where the work was started in 1873. Few of the first members are there now, but others have united with them, so there is still a force to "hold the fort." While on that trip, I spoke once in the tent-meeting at Vallejo, where Brethren C. N. Martin and Henry Scott and other workers are engaged. In 1874 I held a tent-meeting in Vallejo. Most of those who then accepted the Sabbath truth have died, or moved from the place. There is a fair prospect of there being additional members to the company there through the present effort.

Sabbath and First-day, July 13 and 14, I was with the company in Petaluma. This is the place where our first series of meetings was held on the Pacific Coast, from Aug. 13 to Oct. 18, 1868. Not one of those who first accepted the truth in Petaluma remains there. Some of the children of the pioneers, however, and others who have accepted the truth, constitute a firm company. We had a pleasant and interesting time with them in meetings in their new meeting-house, which they own *free from debt*. I expect to go soon to San José, and then in a few days attend the camp-meetings in Utah, Montana, Washington, and Idaho.

In the night of June 29, after prayer concerning the health reform work, the Lord gave me an impressive dream. In my dream I was walking toward the Sanitarium in Battle Creek, Mich. I was on Manchester Street, near the northwest corner of the college campus. As I looked up, I saw a glorious silvery light over the Hospital, Sanitarium, and the College. At the base of this silvery light was intermingled all the beautiful colors of the rainbow, more vividly bright, however, than displayed in a rainbow. While entranced with the sight, and thrilled with awe at the heavenly scene, a solemn voice spoke from heaven, which said: "That is my institution, and is destined with its branches to accomplish a vast amount of good in the world. What is needful to insure its success in the work is a constant, living connection of the workers with heaven. If they have this, they will not fail of success."

At that point there was a break in the dream, and a change in the scene, and I was in a gathering of our people where I was relating the dream. Dr. Kellogg was present, and as I closed with the testimony respecting a "connection with heaven," he arose, the tears coursing down his cheeks, as he said, in a touching manner, "Brother Loughborough, that is what we workers at the Sanitarium are doing. For three or four days we have been seeking such a consecration of ourselves to the Lord as was never made before in our lives." Our hearts were thrilled with the presence of the Lord as this testimony was borne, and with that thrill of joy I awoke, and with the sentiment uppermost in mind: "With all our needs for the success of the work, the greatest need of all is a living connection with heaven."

J. N. LOUGHBOROUGH.

CROWS LANDING.—Most of my work was in the country on the west side of the San Joaquin River. It necessitated much traveling to meet with few people, but the blessing of God accompanied every step of the way. About fifty copies of "Christ's Object Lessons" were disposed of. I carried a supply of tracts and health journals, which I left with those who did not order the book. Many opportunities were presented to talk with the people in regard to the truth. I met with two ladies whose cases are especially interesting. After spending some time in talking with one of them, and leaving a good supply of tracts to answer her various questions, she remarked that she would like to spend a few days talking on those subjects, and that she had received information which she had long desired. The other lady became interested through the work of Brother Linderwood while he was canvassing last fall, and when I called to deliver the book she had ordered. I had a very interesting time studying the Bible with her. When I left, she had decided to attend the State camp-meeting. The one who goes from house to house with the printed page has a grand opportunity to sound the warning of the third angel.

SALIDA.—Have disposed of one hundred and fifty copies of "Christ's Object Lessons" in this district. Have also held two Sabbath-school conventions, and success has attended our feeble efforts.

W. F. HILLIS.

J. A. L. Derby, formerly connected with Walla Walla (Wash.) College, will connect with Healdsburg College the coming year, taking charge of the department of history.

KENTUCKY.

APRIL 15, 1901, I left Graysville, Tenn., for what are called in this State the mountain counties of Kentucky, in which I spent about eight months last year. During this time, the blessing of the Lord accompanied my work, and I secured twenty-five hundred dollars' worth of orders for Bibles, "Bible Readings," and "Gospel Primers," and delivered a large per cent of them. This year I have canvassed forty-five days, and have a list of eight hundred dollars' worth of orders, most of which I have delivered.

I was greatly surprised to find that so many homes were without a Bible. I have met with no prejudice. Very few of these people know anything about Seventh-day Adventists, and most of them have never heard of the name. And this is within a few hundred miles of the very center of our work. Surely, this field has been neglected. As one climbs these mountains, going from hut to cabin, he views the frightful chasms and winding valleys, with their wooded mountain-sides or perpendicular lime-walls, some of which are hundreds of feet high and curiously wrought.

These mountains are inhabited by a people unique in their civilization and character. After the Indian wars and the Revolutionary struggle, the ancestors of the present inhabitants crossed the Blue Ridge and the Alleghanies to battle with the natives, who still inhabited this territory. A number of places have been pointed out to me where notable pioneer events took place. There is, perhaps, no other people who at present represent so well American civilization of a century ago, as do these people, shut in by mountains, which have to a large extent closed them to the outer world. They are quite antique in their modes of farming and domestic life. If it were not for the use of tobacco, which is almost universal among both sexes, and the use of intoxicants, for here is the home of the moonshiner, a better class of people would be hard to find. They are impulsive, yet very hospitable, kind, and willing to learn. They need instructors imbued with the love of the truth and wisdom from on high.

It gives joy at the close of a weary day to be in these family circles, with parents and children eagerly listening and asking questions, as a few precious truths are presented. Our Saviour is soon coming; and in that grand and awful day, some of these dear souls will be among the one hundred and forty-four thousand; for the harvest is sure. I often leave from one to four books in a home, and one family took ten books of me. This is good territory.

So far as I know, Brother A. K. Baker and myself are the only workers in all this vast mountain region of Kentucky. Do not these very mountains hold up their hands, as it were, and cry for help? Can we turn a deaf ear? Come, brother, come, sister, and live the life of Christ among these people.

WM. LENKER.

THE ONTARIO CONFERENCE AND CAMP-MEETING.

THE second annual Conference of the Seventh-day Adventists of Ontario was held in connection with the annual camp-meeting, at Toronto, June 20-30, 1901. The laborers present were Elders Daniells and Spicer, and D. W. Reavis of the Review and Herald Publishing Company, besides all the Conference laborers. The meetings were characterized with a spirit of unity and good will. Many of the business sessions took the turn of good social meetings, and were really seasons of spiritual blessing. There was a good representation from the churches in the province, and all enjoyed their short sojourn in the camp, which was conveniently situated in a beautiful grove. There was a good attendance from the outside, especially during the Sundays that the meetings were held.

The reports from various branches of the work showed that progress is being made in the different departments. Three churches have been organized since the last Conference, and the tithe has increased by one third.

The Committee on Plans submitted several recommendations, and plenty of time was given to their consideration. It was resolved that we have in this Conference a legal corporation for the purpose of holding property, receiving legacies and such bequests as shall be made for the benefit of the Ontario Conference. The Sabbath-school Association and the tract society were discontinued as such, and placed under the management and control of the Ontario Conference. The ten-cent-a-week plan was indorsed, and a more urgent request made that all be faithful in the payment of tithes. The work of church and industrial schools was indorsed, and

it was recommended that a strong effort be put forth to start an industrial school at as early a date as consistent; the medical missionary work was also indorsed, and it was recommended that the Medical Missionary Board be asked to consider the needs of this important field, and establish at an early date treatment rooms in our large cities. The necessity for a Conference paper for communication with the churches in the province has become apparent, and it was recommended that such a paper be started, with the understanding that this paper shall not in any way compete with, or take the place of, the leading denominational paper. During the year the canvassing work made some progress; and it was recommended to encourage this work by placing it on a higher plane by increasing the staff of workers, and that careful judgment be used in the selection of such persons.

The officers for the ensuing year are as follows: President, Elder J. W. Collie; Secretary and Treasurer, Helen McKinnon. Executive Committee: J. W. Collie, E. J. Dryer, T. H. Robinson, J. H. Watson, Robt. McCormick.

HELEN MCKINNON, Sec.

MICHIGAN.

LANSING.—The Lord's work in Lansing is prospering gloriously, and to our Heavenly Father be all the praise. During the last year, twenty-three have been added to the church by baptism, and thirteen by letter. We have now a membership of one hundred and ten. Our meetings are well attended, and the interest is increasing. The Bible workers, Sister Minnie Lay and Sister Mina Pierce, have all they can well attend to. Another worker could be profitably employed. The church school, under the direction of Sister May Sandborn, has just closed a profitable term. It is expected that the school will open again in September. Quite a large per cent of our brethren and sisters are faithful in the payment of tithe, and we hope soon to reach the point of faithfulness in all God's appointments. How any one can neglect this happy privilege of being a co-worker with God, is a mystery to me. He has said, in unmistakable terms, that He will open the windows of heaven in blessing upon the faithful ones. We need Heaven's blessing; let us be true and faithful in all things.

In all the time I have labored here, I never found so many who are willing to talk about "the present truth" as I find at the present. The people are friendly, and gladly take our papers as I go among them in house visitation. The influence of the workers in the office of the Michigan Tract Society and the "Advent Store," as it is called, has been and still is a powerful factor for good in this city. Frequently people tell about buying some food preparation at the "Advent Store," and say, "Well, there is one thing that I like about your people: they believe in keeping clean and in eating pure food." The influence of that institution will be sadly missed should it be closed. From it many of the better class are becoming acquainted with the principles we advocate through these "health foods."

We are especially gratified to know that the camp-meeting is to be held here, and are praying that God will make a season of spiritual profit to the church and to the people of this city and vicinity. As I visit the people, I am convinced that God has many who are anxious and willing to know the truth as it is in Jesus. Dear brethren and sisters of Michigan, shall we not pray that God will make this convocation one of great power in the baptism of His people with the Spirit of God? Union and brotherly love prevail in all our borders, and we have nothing but courage in our hearts; for He that is for us is more than he that is against us. We ask an interest in the prayers of God's people.

L. G. MOORE.

SOUTHWESTERN UNION CONFERENCE.

AFTER the close of the General Conference and the committee meetings that followed, I returned to Oklahoma, and spent some time in closing up the work that I had in hand there. We had a good meeting at Okeene, where we dedicated a large church building. It was paid for, and the Lord accepted the offering that His people presented to Him. That is one of the strongest German churches in Oklahoma. The Lord has blessed them much in temporal affairs as well as spiritually.

From there I went to a joint meeting of representatives of the Southwestern and the Northwestern Union Conferences, held at College View, in connection with the board meeting of the college. This was a very interesting meeting. Matters that concern the two Conferences conjointly were satisfactorily arranged. The same liberal spirit that was in the General Conference meetings prevailed throughout these meetings. Sister White and W. C.

White were there a few days, and the presence of the Spirit of the Lord was manifested in a marked manner. This was especially so when the interests of the work in the South were presented.

From this place I went to Keene, Tex., to hold a few meetings and counsel the students as to their work after the close of the academy year. A large class of intelligent students was to be graduated, and I was forcibly impressed that it was our duty to look after these. The annual meeting of the academy board was to be held at the close of the school. The Lord blessed much in the meetings held. The first Sabbath of the meeting was a time that will remain in the memories of hundreds of God's children. A general move began among the children, and little ones from seven to ten years of age went throughout the audience, inviting their playmates, and others much older, to come to the altar of prayer. This work began without any suggestion on the part of any one, and it resulted in over sixty coming forward to seek the Lord. The work was continued during a part of the following week in public meetings, in which Elder Rupert took part, and daily in private work by some of the faithful teachers, who had a burden for the souls of the young people and children. Very careful work was done, giving instruction as to how to come to the Lord. The meetings were resumed the following Sabbath evening and during the Sabbath day, Elder Matthew Larson assisting in the preaching, and in the revival work also. Sabbath and Sunday there were three baptismal services, when twenty-two were immersed. Thus closed the best year that Keene Academy has ever enjoyed. Twenty-eight graduates went out from the school to engage in various pursuits, most of them to be connected in some way with the work of the Third Angel's Message,—some in the canvassing work, and some in the ministry. Three of the class are placed on the academy faculty for the coming year. May the Lord continue to bless the work of Keene Academy in raising up many to go forth to the ends of the earth with the message of His truth. The baccalaureate sermon, which was delivered by Prof. H. E. Giddings, was one of unusual interest and effect.

C. McREYNOLDS.

FROM NEBRASKA TO ALBERTA, NORTHWEST TERRITORY.

IN response to the recommendation of the late General Conference, I left Nebraska, June 10, in company with Elder Andrew Nelson and family, for Alberta, my new field of labor. By previous arrangements, I attended the camp-meetings at Morden and Carberry, Manitoba. The attendance at these meetings was small, only about one hundred being at each place, but the interest was good. At Morden some gave themselves to the Lord while watching the baptism, and were baptized.

At Carberry, for a few days it seemed hard to realize the need of God's presence; but later on, light came in, and precious souls gained the victory. Several began to keep the Sabbath for the first time, and others are under deep conviction. On Sunday nine were buried in baptism, and we trust they will walk in newness of life henceforth. On Saturday night a severe wind and rain storm visited Manitoba, wrecking houses, barns, windmills, and damaging the crops in the vicinity of Carberry; but aside from blowing over a few tents and wetting everybody, no damage was done in camp. Brethren Nelson and Buhalts and several helpers remain with a tent, to develop the interest there.

I reached Calgary, Alberta, last Wednesday, and have thus far found one man and three women who keep the Sabbath. I shall go north this week to visit the isolated ones I have heard of, and seek for a location for my family, who will follow me in a few weeks. This is a large field with a scattered population, and will require much hard work to bring forth any fruit, but we know the Source of strength is just as near in the "north quarters" as in more favored lands; so we are of good courage to go forward and possess the land. Brethren, pray for us, that the word of the Lord may have free course, and be glorified in us and in the people here.

J. W. BOYNTON.

CANVASSING IN ALASKA.

I AM now canvassing at Skaguay, Alaska. God gives success. My wife and I left Seattle, June 23, for Juneau, Alaska, where we arrived the 26th, about 10 p. m. It was daylight still; in fact, the last rays of the sun still clung to the snowy mountain peaks. It was after eleven o'clock when we retired at the hotel, but still the light of day hung on. We began work next day; could do but little. There seemed a barrier between us and the people. Carelessness, indifference, objections, varied ex-

cuses, etc., prevailed. We knew our only hope was in God. We sought Him in earnest prayer, with fasting. The Lord regarded our pleas, and wrought for us. The tide was turned. One day was favored with sixteen orders; another day with twenty-eight orders for books, etc., or sixty-three dollars' worth; another day eighteen orders, or over forty dollars' worth. Here the orders have ranged from one to twelve each day. The first orders mentioned were taken at Juneau and Douglas city, on Douglas Island, Alaska, about two miles across from Juneau.

The excuses, the rambling, shifting nature of the people here, made it trying at first to do much. But leaning on the Arm of infinite power brings victory. All the honor and praise is the Lord's. In more ways than one, the enemy would have blocked our way here. One was a prohibitory license against all canvassers, agents, etc., of one hundred and twenty-five dollars. But God gave us favor, and overruled it for us. The first day at Juneau, my wife had no success save in the selling of one copy of "Steps to Christ." Next day, in two and one half or three hours, she sold two "Desire of Ages," \$3.50 each, and one French "Great Controversy." The "Desire of Ages" was a new book to her, having never handled it before. One day last week she was granted success by our dear Heavenly Father in taking three orders for "Desire of Ages" in two hours. She is not strong, and can canvass but a few hours in addition to housekeeping.

WALTER HARPER.

KANSAS.

CLIFTON.—I arrived at Clifton, May 22, and was joined by Elder I. A. Crane and Brother B. W. Brown on the 23d. Owing to rain, we were not able to begin meetings until the 26th, when we began with a fair congregation. Brother Brown left us in a few days, to join Brother Sutton at Webber.

Elder Crane and myself remained until July 7, taking the tent down the 8th. From the first we had a very small attendance, but it was fairly regular, which encouraged us to proclaim the present truth. The message seemed to strike home to the hearts of some of the people. Six have announced their intention to walk in the truth for this time, and there are others for whom we feel hopeful. We do not expect to drop the work at Clifton for some time, for we are sure the Lord has some others in that place; and those whom He has given us must be built up and established. Pray for the work at Clifton.

E. H. CURTIS.

A WORD OF WARNING.

We are an aggressive people, and God wants that kind of people; but He wants the aggressiveness used in regular and orderly ways, that confusion may not result. Circumstances with which we have come in contact recently have suggested that it would be well to say a word in regard to the matter of our schools.

Church schools, intermediate Conference schools, and our academies and colleges are all to work as one united whole for the education of our children and youth, to fit them to go out as workers in the Master's vineyard. But here is a church that says, We have but a small school, and we are able to build a home, employ two or more teachers, and have students come in from other places, and thus make this a large school, for this part of the Conference. We will teach the grades as high as it is necessary for those who come.

Another church school publishes in the REVIEW that we are going to add two important features to our course of study for next year. We will teach phonography and offer a nurses' training course, to be taught by a sanitarian nurse; and others rise up and offer this and that, till it is true that in the various church schools, many of which have very limited facilities, one can get, or at least is offered, almost all that he can get at Keene Academy or Union College.

Now it is a fact that the General Conference created an Advisory Educational Committee, and the General Conference also recommended that at least one man be appointed in each Conference to take special oversight, in an advisory way, of the church and other schools in the Conference; but some of these churches, and even some of the teachers, failed to notice that any such arrangement was recommended. It was also recommended that the students be graded, and that the studies and work offered in the church and intermediate schools be graded, so that they will not undertake to do the work that requires greater facilities than they are likely to have, and the students who should be in our colleges and academies be drawn to these schools.

If we are to have all the higher work done in our church schools and in the intermediate schools, then we would better close our colleges and academies, sell out the property, and pay the debts that way. Now we are sure that no one would advise such a thing, and we believe all this confusion has arisen from a failure to consider the result that would follow if all the church schools were to offer what ours does. Let us take counsel of those who are appointed to that work, and order, instead of confusion, will result. Prof. C. C. Lewis is elected Educational Secretary for the Northwestern and Southwestern Union Conferences, and he will be in touch with the educational committee appointed by the General Conference.

C. McREYNOLDS, Pres. S. W. U. Conf.

IOWA.

DAVIS CITY.—July 5-7 I was at Davis City. We had a precious time together. The ordinances were celebrated, and one sister was converted and baptized. This was a great encouragement to the church. Those who accepted the message there last spring are of good courage, and are advancing in the truth. One brother paid eighteen dollars tithe. This is the second quarterly meeting he has attended.

F. L. MOODY.

WELDON.—July 8 I met those who accepted the truth at Weldon last summer. They are of good courage. Four young men expect to attend Union College this fall, to prepare themselves to help carry "the Advent message to the world in this generation."

F. L. M.

NEW HAMPTON.—After visiting the German church at Dumfries two Sabbaths, and after making short stops at Waterloo and Oelwein, I arrived at New Hampton, in company with Brother J. H. Wierst, July 1. For several days we canvassed the town for a suitable place to pitch our large tent, finally securing a nice lot from a bank cashier. July 9 Elder Kunkle arrived, and the next day we proceeded to pitch our large tent. As in other places, the neighbors on both sides raised objections, and the owner kindly asked us not to pitch there, and procured for us a fine location elsewhere. But, in order to get it, we had to rent a house that stood on one side of it. Sunday evening, the 14th inst., we opened our meeting with a fairly good attendance. The next night there was a still larger attendance. We believe the Lord will help us to arouse an interest among the German people in this place. The people are kind to us as we visit them at their homes.

J. H. KRAFT.

UDELL.—We began meetings at this place, June 21. The people have been friendly, and assisted us in many ways in the preparation for the meetings. From the first the attendance has been good. With the exception of two or three evenings, there have been on an average about forty present at each meeting during the week, while on Sabbath and Sunday evenings the attendance is much larger. We have devoted considerable time to the prophecies and the signs of the times. July 7 we considered the movements of the great nations of to-day and their meaning in the light of prophecy. The subject had been advertised, and a large company was present. The tent was crowded, and as many more sat on the ground on the outside, while the street was filled with teams. Fully four hundred persons heard the message. We are now presenting the sanctuary question. Remember us often at the throne of grace.

CHAS. E. GRAHAM.

The tent company at Panora are located on the public school grounds, in the center of the town. A good outside interest is reported.

During the week ending the 20th inst., the Iowa Conference was able to send two thousand dollars more to Union College, that amount being the proceeds of the sale of "Christ's Object Lessons." This makes a total of six thousand dollars from Iowa.

Our sanitarium at Des Moines is prospering nicely.

The first local camp-meeting in Iowa has been appointed for Sioux Rapids, August 20-25.

WEST VIRGINIA.

SAINT MARYS.—The work at this place has been greatly hindered on account of the severe storms that have swept this part of the country. After meetings had been held for about ten days, with a fair interest and attendance, the large tent was blown down. Brethren Foggin and Rule put it up

again, securing new center poles, and the meetings were resumed. Another cyclone snapped the new poles and tore the tent to shreds. Arriving there, I found that they had laced two strips of wall together, thirty-five feet long, attached each end to an apple tree, and raised the center about ten feet high, then set up the wall poles, so as to attach the edges of the wall to them. They thus had a place of meeting again, 16x25 ft., capable of seating one hundred persons. I was with them one Sunday night, and spoke to a good congregation.

S. M. COBB.

CHARLESTON.—The tent at Charleston has been moved across the Elk River to another part of the city. Existing prejudice and "dumb dogs that cannot bark," kept the people from coming to the tent. Meetings were opened in the new field the 10th inst. I am now in Elkins again, and will remain with the tent until some time next month.

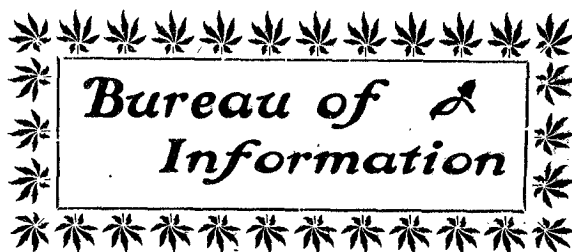
S. M. C.

KANAWHA AND WALKER.—I was called to attend the quarterly meetings at these churches, July 6, 7. The attendance at both places was fair, and the interest good. The ordinances were celebrated Sabbath forenoon at Kanawha, and in the afternoon at Walker.

P. W. PROVINCE.

HAGERSTOWN.—The quarterly meeting was held here Sabbath, July 13. Owing to the absence of the first elder, Brother J. A. Stuart, of Harpers Ferry, Brother James Righter, second elder, conducted the services. All present felt that the Lord was indeed with us. We are also glad to report another admission to the church. Truly, the Lord is blessing the work here, and we are all of good courage.

EMMA S. NEWCOMER.



Two families have settled at Rolyat, Tex., and we have already twelve or thirteen children for a church school. It would be a good place for any one wanting to get to a church school. Good land can be bought on time, one-fourth to one-third down, at from three dollars to five dollars an acre. Lumber can be bought at from \$6.50 to \$12.50 per thousand.

C. P. BODWELL.

In harmony with the recommendations of the late General Conference that I should change my field of labor from Georgia to Michigan, and in harmony with the advice of the president of the Michigan Conference, I have located in the upper peninsula, in Menominee, at 606 Baker Ave., only a few steps west of the Northwestern passenger depot. Any of our brethren passing through who can stop off, will have a cordial welcome, as Adventists are scarce in this part of the State.

M. W. LEWIS.

For the benefit of missionaries and others settling in a new country, I wish to give the result of some years of experience. Where the dwelling is near land first plowed or a swamp or marsh, a vapor of malaria arises, supposed to be carbonic oxide, a slow poison, which vitiates the blood and produces fevers. If sunflower seeds are planted in a belt around the dwelling, or a tree called Eucalyptus, both plants being gross feeders on carbonic oxide, the air will be left more pure for use; and in this way the dwellers, both old and young, will be protected.

J. E. RANKIN.

Elk Rapids, Mich.

MISSISSIPPI AS A POOR MAN'S COUNTRY.

I HAVE often wondered why more people do not move to Mississippi. As I think of its beauty, its delightful climate, and its natural advantages in the production of those things necessary to a livelihood; it certainly does seem to me to be an ideal poor man's country. What I mean by this is that a poor man, one who has little or no money, if he can get here, can live afterward.

In the first place, all over these great piney woods of central and southern Mississippi there is almost no end of fuel. Everywhere, strewn over the ground, are pine knots and limbs. And so, if a man,

even a man with a family, and that of small children, was landed here, he could keep comfortably warmed almost anywhere by the blazing fires he could build with the free and unlimited fuel. This does not mean that the land is all overgrown with underbrush and thickets. It is not. The trees are tall, large, and stately, with wide distances between them, which are open, clear, and inviting. A man can have a house here for shelter in a very little time. Of easy access and free are groves of younger pines, from which can be cut poles or small logs easily handled and suitable, from which a durable little house may be erected. Clay can be had in abundance to make a chimney, and with a house of poles, roofed with split shingles, provided with a clay chimney in which is a large open fireplace filled with blazing pine knots and logs, a man has no mean place to shelter a wife and children while he goes out to work for wages, or to "put in" a piece of new ground. Water from the near "branch," or clear cool spring, saves digging a well, and so the ball of humble prosperity can be set rolling.

"Well, I see," says one; "but whose land would I make all these improvements on?"—Your own, of course. In half a mile from where I now (April, 1901) sit writing, there are nine "forties" of government land to be had for the homesteading. Or if you buy, you can do as I did two or three weeks ago—get land for three dollars an acre. I bought a comfortable little house and ten acres of good land for thirty-five dollars. Or if you do not have the fourteen dollars to homestead a one-hundred-and-sixty-acre tract, or seven dollars for an eighty-acre tract, you can build almost anywhere and cultivate, for nothing, on other people's land until you can get a start; for the land is owned in lots consisting of hundreds of acres each, by people who never cultivate or expect to cultivate a hundredth part of what they own.

To summarize: so far fuel and good water costs nothing, a house and building spot costs next to nothing, except the work of building.

Then arises the question, What can I do to make a living from the start? Well, all over here is labor of some sort at living wages,—turpentine woods to work, lumber woods to work, teaming to do, saw milling, within distance, some farming, labor and trades to be followed in towns, etc. The wife and children, if any, can put in the gardens. A cow can run at large, and get fat. And altogether it is a country where a poor man, if he can get here, can make a living, and in a little while he will not have to suffer that dependence on the monied classes that the writer knows by experience one does in the Northern and Eastern States.

But, friends and brethren, let us not entertain the idea that this is a land of gifts, a land of indolence, where funds can be found lying on the ground, or any such foolish and impracticable idea. This is a country not yet filled up. There are room and natural resources right at hand not yet monopolized. You can get standing room, and a chance to work. And with that, any one with a reasonable amount of work in him can in a little space of time have himself a little home and enough to eat.

Come south, brethren. Come with a heart contented to be humble and poor; do not look for enormous estates or great incomes. Here you can have "whatsoever is right."

Here you can live the truth in the sight of many who never before have heard of it, but who will listen with open ears.

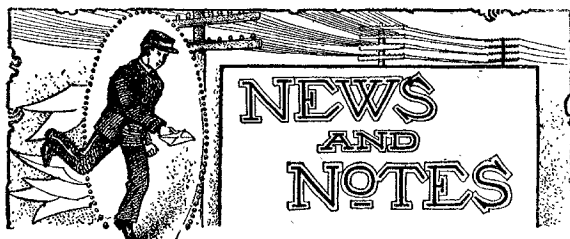
It is decidedly a poor man's country. The climate is healthful. The summers are not hot; they are kept cool by daily breezes and abundant shade. The winters are open and mild generally. The soil is light and easily worked, and will produce a light crop unfertilized, and if fertilized, an abundant crop. Chickens do well; also stock of all kinds—cattle, sheep, goats, etc.—and get their own living.

For further information address Thomas H. Gansett, Chinquapin, Pearl River Co., Miss.

—Oil has been discovered near Granite, O. T., "at the depth of 107 feet." Much excitement, of course, prevails.

—Statistics show that since 1850 the population of France has increased but 3,600,000; while "in the same time Germany has added to its population 21,000,000, England 14,000,000, Austria 15,000,000, and Italy 9,000,000." Something is evidently the matter with France.

—Free bathing-beaches for the poor people of Chicago are to be provided by that city. "Dressing-rooms are to be erected at three different points on the lake shore. With more than twenty miles of lake front, Chicago people heretofore have had practically no lake-bathing privileges."



—It is reported that Crispi, ex-premier of Italy, is dying.

—The Sultan has refused to permit the Greek squadron to visit Turkish ports.

—Tolstoi, who has been seriously ill, is pronounced out of danger by his physicians.

—A \$30,000,000 steel trust is to be formed, to compete with the United States Steel Corporation.

—At Mattoon, Ill., incendiary fires destroyed \$2,400,000 worth of property during the past few days.

—It is claimed that a plot has been discovered to make Prince Louis Napoleon emperor of France.

—The Transvaal League, of Chicago, has "offered to relieve the British government of the care of Boer prisoners."

—It is thought that the sun's rays, concentrated by plate glass windows, started the recent \$80,000 fire at Sioux City, Iowa.

—Secretary of War Root has authorized a full flow in the Chicago drainage canal between the hours of 4 p. m. and midnight.

—The Universal Peace Congress closed its session in Buffalo, N. Y., the 17th inst., Alfred H. Love being re-elected president.

—In a recent battle between Mexicans and negroes, near Liberty, N. M., fifteen of the latter were killed. Mexican casualties unknown.

—The Catholic authorities in Manila, Philippine Islands, state that "they have no intention of withdrawing the friars from the Philippines."

—It is reported from China that "lawlessness has greatly increased in Peking since the policing of the city was restored to the Chinese authorities."

—About 50,000 garment makers of New York have struck "to compel employers to do away with the sweat-shop system, and to furnish sanitary shops for their employees."

—A wireless telephone was recently made to work across the Mississippi River, at Minneapolis. The distance was 1,000 feet, and the words were distinctly understood.

—On the 21st inst. the great packing plant of Jacob Dold and Sons, Wichita, Kan., was destroyed by fire, together with about 7,000,000 pounds of meat. Loss, \$1,000,000.

—Horatio J. Sprague, United States Consul at Gibraltar since 1848, and "the oldest consul in the American service," died at that place the 18th inst. He was born Aug. 12, 1823.

—Lord Russell pleaded guilty to bigamy, before the British House of Lords, and has been sentenced to three-months' imprisonment. His jail quarters are said to be very comfortable, however.

—In his paper read before the International Tuberculosis Congress at London, the 23d inst., Professor Koch, of Berlin, "claims to have demonstrated that consumption is not communicable from animals, or animal products, to man."

—The war still continues in the Philippines. Gbarro, an insurgent general, has surrendered at Legaspi, Albay Province, with seventy men; and "an American force captured and partly burned Calapan, Mindoro, killing twenty natives."

—The installation, in London, on the 17th inst., of the Duke of Connaught as Grand Master of British Masons, was attended by 11,000 English Free Masons. Edward VII was formerly Grand Master himself, but resigned upon becoming King.

—Rain brought relief from the long dry spell, in various parts of Kansas, Missouri, and Illinois, the 15th inst. Dispatches state that "at Wichita, Kan., the occasion was celebrated with an impromptu procession, headed by a brass band. At the end of the march a thanksgiving service was held."

—It is now announced, by the Philippine Civil Commission, that "three-months' trial of a provincial form of government in the islands of Cebu and Bohol and the Province of Batangas, Luzon, has proved these communities underserving of civil administration, and they are again placed under military control."

—It is said that "the Europeans in Tientsin distrust China's pledges, and fear another outbreak."

—The Danish ministry, formed April 27, 1900, has resigned. King Christian will form a new cabinet at once.

—Owing to the scarcity of water in Manchester, England, the supply is cut off from consumers several hours each day.

—Mrs. Kruger, wife of former President Kruger of the South African Republic, died at Pretoria, from pneumonia, the 21st inst., aged sixty-seven.

—A British column recently captured Commandant Scheeper's laager, at Cambedoo, South Africa, taking thirty-one prisoners and much ammunition.

—A recent eruption of the volcano Kloeet, in northern Java, "killed 700 natives and a number of Europeans, and laid waste the land for miles around."

—British scientists declare that the conclusions of Dr. Koch on tuberculosis are incorrect, and a government investigation has been demanded, to settle the question.

—The "Deutschland" recently made a new speed record from New York to Plymouth, England. That long course was covered in five days, eleven hours, and five minutes.

—Captain Blackburn, who sailed from Gloucester, Mass., in a twenty-five-foot sailboat, recently arrived at Lisbon, Portugal, the voyage having been made in thirty-eight days.

—The London *Times* reports that General Baden-Powell is "suffering from overwork and fever, and his medical advisers in South Africa have ordered him to take complete rest and proceed to England."

—A French submarine boat recently succeeded in attaching a torpedo to a gunboat at Havre, after an eight-mile trip under water. These submarine boats will have to be reckoned with in the next great wars.

—The British under Major Pine-Coffin, recently surprised a Boer commando at Honingspruit, South Africa, "capturing Commandant Hattling and twenty-six others, and killing and wounding seven-teen."

—Dispatches state that "as a result of the encounters between Roman Catholics and Free Thinkers in Saragossa, most of the clergy have left the city; the convents and many churches are closed and barricaded."

—John Alexander Dowie took out his first naturalization papers at Waukegan, Ill., the 15th inst., renouncing his allegiance to the king of Great Britain and Ireland, and swearing to support the Constitution of the United States.

—According to information received by the State Department, from Commissioner Rockhill, "the formal surrender of Peking to the Chinese authorities is expected to take place August 14, the anniversary of the relief of the legations."

—A dispatch from Tientsin, China, states that "the strength of the British troops in that city will be increased by 1,000 men;" and also that "the foreign ministers in Peking admit a deadlock in the settlement of the Chinese question."

—Speaking of the efforts of Russia and Japan to secure the most advantageous position in Korea, the *Christian Advocate* says that "both countries are acting with great caution, and are watching each other with the utmost vigilance. The Japanese are constantly increasing in number throughout the peninsula, and at the present time about one nineteenth of the shipping of Korea is in their hands. Russia, conscious of Japan's growing power, is said to be acting with 'studied conciliation.' Nevertheless, in the minds of many careful students of the political situation in the East, a conflict between Japan and Russia seems to be inevitable, and may be precipitated at any moment."

—Russia is now showing her hand in the far East, by "slowly pushing her way toward Peking." Dispatches from St. Petersburg state that "she has taken possession of Mongolia, having fortified a garrison with infantry and Cossacks at Urga, a Chinese frontier station on the road to Peking, about two hundred miles south of Miakhta. Surveying parties, under the escort of Russian troops, have penetrated as far as the edge of the Great Desert. They are laying out a direct route for a railroad across the desert, to the point of junction with the Mid-Siberian Railway extension now being constructed around the south end of Lake Baikal." With the many resources at her command, Russia easily leads the other Powers in the East, by securing the lion's share of the spoils.



SOUTH LANCASTER ACADEMY'S INDUSTRIAL FUND.

Our people in the Eastern Union Conference will be pleased to know how we are progressing in the matter of our industrial fund for the academy. So far about one hundred dollars has been received. This money has not come in large amounts, but it appears that our people are uniting to assist in this matter. We shall purchase our stock of broom corn about the last of September or the first of October, and several hundred dollars will be needed to do this.

Among the first remittances which we received on this fund was five dollars from a poor laboring girl, who is not only supporting herself but is also assisting her parents. She had attended the academy, and was deeply interested in the proposed plan. The first ten dollars was from another lady who supports herself by her work. This spirit can but encourage all who are interested in this matter.

FREDERICK GRIGGS.

TRAINING-SCHOOL FOR MISSIONARY MOTHERS.

PROBABLY the best opportunity afforded anywhere for acquiring a practical knowledge of child training is the Missionary Mothers' Course at the Haskell Home, Battle Creek, Mich. This course includes instruction in all phases of child culture,—in the feeding and dressing of children, their physical care in health and diseases, mental and moral training, what to do in emergencies and in simple diseases, lessons in hydrotherapy, hygienic dress-making, physical culture, healthful cookery, temperance, missionary work for children in cities, kitchen garden, and a practical experience in the direct control and management of children, which is invaluable.

The plan of the home is unique. The children are not herded together, as in many institutions for children; but are divided into family groups, each of which is cared for by a "mother," who sustains the same relation to the children that the natural mother does in her own family. Pupils may be received into the mothers' course at any time. The present is a particularly desirable opportunity for entering this excellent course. Those who desire any further information should correspond with the chairman of the Visiting Committee, Mrs. E. H. Whitney, Battle Creek, Mich.

J. H. KELLOGG, M. D.

MICHIGAN, ATTENTION!

ALL persons desiring tents for the State Conference and camp-meeting to be held at Lansing, August 15-25, will please order in time so that we may have them all pitched and ready when the meeting begins. Please order from R. E. Taylor, 271 Champion St., Battle Creek, Mich.

J. D. GOWELL.

ALABAMA CAMP-MEETING.

THE time for another camp-meeting is almost here. Shall we plan to attend? or shall we allow our business to keep us away? The Lord has told us that these meetings are of great importance to us. Indeed, we cannot afford to miss them. We have a good, healthful location in north Anniston. The street cars run just in front of the grounds. Those wishing tents are requested to send in application to the undersigned, at Avondale, Ala., as soon as possible.

I hope that all will feel it a duty as well as a privilege to come. A boarding tent will be on the ground.

W. L. MCNEELY, Director.

VIRGINIA CAMP-MEETING.

ACCORDING to arrangements made at our late State meeting, we will hold a local camp-meeting at Culpeper, Va., August 15-25. We invite all who can to attend this meeting, as it may be that we shall not be able to hold another local meeting in the State this year. Tents will be rented at a low rate to all who apply for them.

Perhaps we cannot get rates to the meeting, as there will not be a sufficient number coming by rail to justify the railroad company in giving reduced rates.

Culpeper is on the Southern Railroad between Washington and Charlottesville. No business of the Conference will be transacted at this meeting, as the regular session of the Conference will be held in Richmond the first of November. Any one wishing further information can address the writer at Newmarket, or F. L. Whitehead, at Arlington.

R. D. HOTTEL.

NO ROOM FOR PUPILS.

ONE of our self-supporting workers—the founder of Peace Haven Industrial School for Colored Youth, at Blackville, S. C., writes to a sister in Battle Creek, as follows:—

"Your letter just at hand. I wrote telling you of the death of my boy, but I presume you had not received my letter. I will try to answer your questions regarding our school. Last term we had seventy-five pupils enrolled. This fall we should have about two hundred and fifty if we had the teachers.

"Our present building is 20 x 30 ft. We already have the framing lumber, a part of the weather boarding, and shingles to erect another building, 28 x 40 ft. To finish this so we can use it will take about two hundred dollars. We have no brick for flues, no doors, windows, ceiling, or money to pay carpenters.

"We hope to begin school the first of September. The people are very anxious for you to come. Make haste to come; but I cannot raise the railroad fare yet. I am owing the doctor's and undertaker's bills, which must be paid as soon as I possibly can. Our building must be ready, with the dear Lord's help, in time for school. You don't know how busy it keeps me to keep things moving. It is write, write, until I am brain weary. We must build and enlarge and continue doing so until we can successfully carry on the work God has given into our hands. Last Sunday I spoke to about seven hundred at the Baptist association, on school work; and already many from a distance are coming to enter their children. Could you not get some to promise a certain amount each month toward running expenses? Push the matter all you can, raise every dollar you can, and get the school and its needs before our people. I do hope you will soon be on the ground. The need is great. Yours in the hope of the coming King.

"J. H. POMEROY."

Our brother, J. H. Pomeroy, was in this city during the late General Conference.

The writer is glad to say to all who are interested in the work for the South, that she has succeeded in securing the services of two consecrated self-supporting helpers. It is needless to add any words of mine to this urgent and pathetic appeal from Brother Pomeroy—other than to quote the following extract, clipped from a periodical while I was working in southern California five or six years ago, which kindled a "fire in my bones," and started me to the needy fields of the South:—

"God makes no distinction between the North and the South. He requires far more of His people than they have given Him in missionary work among the people of the South of all classes, and especially among the colored race. Are we not under even greater obligation to labor for the colored people than for those who have been highly favored? . . . After so great a wrong has been done them, should not an earnest effort be made to lift them up?

"The truth must be carried to them. They have souls to be saved as well as we. Sin rests upon us as a Church because we have not made greater efforts for the salvation of souls among the colored people. Every effort should be made to wipe out the terrible wrong which has been done them. Let us do what we can to send to this class laborers who will work in Christ's name, who will not fail nor be discouraged. . . . We should recognize talent where it exists among that people, and those who have ability should be placed where they may receive an education. . . . We must do more unselfish missionary work than we have done in the Southern States."

I can only pray that the spirit of Him who gave all there was to give, to rescue a race of fallen rebels, may move upon your heart, dear reader, to respond now to this call and send help to build a shelter for our pupils and the workers, so we may confidently say *Come*, to such as wish to come. The place must be prepared for the souls who are moved upon by the Spirit of the loud cry. This is a part of our great message for to-day. What will you do now? Please send all donations to J. H. Pomeroy, Blackville, S. C.

I. A. VAN ERIN.

THE CASE OF H. T. NELSON.

At the time of the late General Conference held in this city there came up for consideration, at a special meeting composed of the General Conference brethren and of Sister White, the case of H. T. Nelson, who claims to have succeeded Sister White in her work among this people, and who repeatedly tried to monopolize the meetings of the General Conference delegates, against their entire vote. H. T. Nelson was present at this meeting, and was given the opportunity to make a few remarks. From a verbatim report of this meeting the following extracts have just been handed us for publication, by W. A. Spicer, in behalf of the General Conference Committee:—

EXTRACTS FROM H. T. NELSON'S REMARKS.

Sister White has stood in the place where Moses stood in the typical history of God's people. I am to stand where Joshua stood. That is what I have to tell you this morning. I have endeavored time and time again to get an audience among my own people, my own brethren and sisters in my native State. They have mistreated me in the way the Saviour declared they would do, when He declared, "Which of the prophets have not your fathers persecuted?" I say, with Stephen, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye."

My message, in brief, is, "Receive ye the Holy Ghost." I think it is about ten years ago since the Lord told us through His servant, Sister White, that we were living in the time of the latter rain.

I have never for a single moment thought that Sister White was not a true prophet. I accepted her work nine years ago, when I was baptized. The word of prophecy was brought before me, and I accepted it without quibbling over it. In the early years of my life I studied the Bible, and I knew that there were to be prophets in these last days. The first time I read any of Sister White's writings, I believed that she was inspired, and I have believed it ever since.

A good many false prophets have arisen among our people, and at the first glance at their writings I knew that they were false.

I will further say that at ———, Mich., six years ago, the Lord gave us what He said was a dropping of the latter rain. He told us we were living right in that time. When the leading men of our Conference heard of this, they made light of it, asking if the Lord would pour out His Spirit on "ignorant coal-diggers"?

Brother Barret placed his hand on my head, and said, "Brother H. T. Nelson, the Lord wants to work with you." He did not make this statement concerning any of the rest. He merely pointed to them, saying, "The Lord has a work for you." I understood from that time that the Lord desired to use me as a prophet, but I did not have any suspicion that it meant for me to take the leadership of this people. . . .

As I have said, I have been abused and mistreated since the Lord gave me this burden. I have been made to suffer because I loved my brethren too well to allow them to continue in sin. The first one to whom I presented the message was N. W. Kauble; and instead of allowing me to speak, as I requested, he caused me to be put in jail. He said that I was insane, and wanted to have me put in the insane asylum.

I had a vision the last night I spent in jail in Lancaster, Neb. N. W. Kauble was placed before me, and I had a conversation with him. I asked him if he did not know he was doing wrong in abusing me, and keeping this light from the people. He nodded his head. From time to time the Lord has opened up cases to me, which I shall not have time to state this morning. But I am under obligation to state this: When I came to Battle Creek last year, I met the president of the General Conference. The Lord revealed his case to me. He showed me that that man had committed the unpardonable sin, and that he is lost. This was also presented to me regarding A. J. Breed and A. T. Jones. There are a great many of our leaders in the same condition, but none except those I have mentioned have been specially pointed out.

I am responsible for the light I have received. I would like to state before I sit down that I must have an audience in this Conference; because the word to me is, Give the message.

Mrs. E. G. White's Reply to H. T. Nelson.

When Brother Nelson came to my home in California with his message, I gave him all the time I could. I think he spoke for an hour face to face with me. I listened to what he had to say, but I told him that God has not given him his message.

He brought the message that God had appointed me to act as Moses, and that he was to connect with me in the work as Joshua. But if God had made this appointment, I should have known something about it. God himself would have given me instruction.

God has not given Brother Nelson the work of acting as Joshua in connection with His people. From the light that I have had, this could not be. It is an impossibility.

Brother Nelson bore me the message also that I had not treated my workers well; that I had been hard with them. But this is the last thing any one who knows me would say against me. This message is false, every word of it. The position I occupy in regard to my workers is a position of tenderness and care. My family know that Brother Nelson's testimony regarding my treatment of them is entirely false. I am willing that they should bear their testimony concerning this. Sometimes I have to call them up at five o'clock in the morning to prepare matter to be sent out in the mail. They take hold cheerfully and willingly, and then when the mail has gone, I say to them, "You have been hurried with this work. You may spend the rest of the day as you please." I believe in guarding the health of my workers. Those in my household will bear witness that I watch them as a careful guardian. That I have been hard upon my workers I utterly deny. It is true that at times the work has been hard upon them as they have helped me in getting the light before the people.

When the Lord gives a man a message, He gives with it something whereby His people may know that the message is from Him. God does not ask His people to believe every one who comes to them with a message.

The Lord sends warnings to His people, not to destroy them, but to correct their errors. I have never been given the testimony to bear to any one, "You have committed the unpardonable sin." God never told any one to say to a fellow being, "You have committed the unpardonable sin." He has not given Brother Nelson this message to bear to Elder Breed, Elder Irwin, or Elder A. T. Jones.

I know that God never gave mortal man such a message as that which Brother Nelson has borne concerning his brethren. It is not like our God. After the disappointment of 1844 there were those who would say to others, "You are lost; you have gone too far to be saved." Then I was brought to my feet to bid them in the name of the Lord to cease their condemnation. God has never empowered one mortal to say to another mortal, "You are lost." We are all human beings. We are on this earth to form characters which will fit us to inherit eternal life. If we heed the word of the Lord, He will correct us and guide us.

Since I have been here, I have had messages to bear to different persons, but words like those uttered by Mr. Nelson have never escaped my lips. Brethren, we are to hold together. The satanic agencies are working to destroy, and God calls upon His servants to stand together, and to be meek and lowly in heart. We are to be kind and gentle in our treatment of one another.

We are living in perilous times. From the light I have, I know that Satan is trying to bring in that which will make people think they have a wonderful work to do. But when God gives a man a message, that man, by his meekness and lowliness, will give evidence that God is working through him. God lives and reigns, and He desires us to walk before Him in humility. He does not wish this man Nelson to force himself before a congregation. He does not want this element to come into our meetings to create disturbance. God has not given Brother Nelson this work to do. It is the means whereby the enemy is trying to divert the minds of the people from the work which God has said must be done.

Mistakes have been made. There must be reorganization. God desires to carry forward the work of perfecting a people who will shine in the kingdom of glory. He is opening doors which His people can enter to work for the salvation of souls. It is that we may co-operate with Him in His work that we are here. We are not going to be interrupted in meeting after meeting by those who claim they have a message to deliver. He who presses himself forward into a place where he is not wanted is not doing the work of God. We are to work like soldiers in an army. We are not to step out of the ranks, and begin to work on our own account.

We have a very solemn, important work to do in this Conference, and we need to pray and search our hearts. We are to work in perfect harmony and order. As we obey the commands of Christ, moving forward in unity, we shall see the salvation of God.

We have come here at great expense to set things in order. There are those who have been working

in one place for too long a time. They should have a change. They must go where they can see what God is doing outside of Battle Creek. We do not say to them, because they have made mistakes, "You have committed the unpardonable sin." We say, "Brethren, let us take hold together. Let us counsel together. Let us stand in our lot and in our place, and work for the whole field."

We love our brother. We want him to be saved, but we cannot allow him to take the time of this Conference. It is not his time. God has given us a work to do, and we intend to do it, under His supervision, that souls may be brought to a knowledge of present truth.

CAMP-MEETING FOR THE CAROLINAS.

THE camp-meeting for North and South Carolina will be held at Hickory, N. C., from Aug. 23 to Sept. 1. We expect to organize into a Conference at this meeting, and have planned to hold a two-days' business meeting, beginning Wednesday, August 21. As all the brethren and sisters present at this meeting will be regarded as delegates, we hope all will be present the 21st, and take part in the organization of the Conference. See *Southern Review*. J. O. JOHNSTON, Director.

CHURCH SCHOOLS IN THE EASTERN UNION CONFERENCE.

It is high time that our churches were planning for church schools this next year. Boards should be elected, and provision made financially by which the work can be carried forward successfully. During this past year we had twenty-four church schools, with two hundred and seventy-two pupils in attendance. This is certainly a good beginning, but this next year the work should be carried much further. Many more schools should be established, and those already existing should be put on a more secure basis.

The General Conference Summer School, which is being held in Michigan this year, will be productive of much good, and our people in the Union Conference will wish to take hold of the work in earnest. This means that some one in each church will have to take a responsibility, and in faith press on in this work. God will bless all who do.

I shall be glad to receive applications for teachers from all our churches, and provide for schools at an early date, so that we may have this work arranged satisfactorily. FREDERICK GRIGGS.

ADDRESSES.

THE present address of Elder B. G. Wilkinson is Rue Dangeau 5, Auteuil, Paris, France.

Until further notice, the address of Elder A. O. Burrill will be 429 Williams St., Buffalo, N. Y.

The post-office address of C. L. Taylor is St. Helena, Cal., care Sanitarium, to which place he goes to occupy the position of chaplain.

BUSINESS NOTICES.

WANTED.—Good man and woman to work on farm, who are Sabbath-keepers. Good wages to right party. Address Mrs. G. Smeeman, Bangor, Mich.

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

WANTED.—To apprentice a boy of 15 to a Sabbath-keeping blacksmith or plumber. No pay expected the first six months. Address Jessie Davis, St. Helena, Cal.

FOR SALE.—At a sacrifice, a good-paying business. Store closed Saturdays. Going out of business. Apply at once. H. E. Sanders, 37 Washington Ave., N., Battle Creek, Mich.

CAMP-MEETINGS FOR 1901.

EASTERN UNION CONFERENCE.

Virginia, Culpeper (local), Aug. 15-25
Vermont, Barre, Aug. 22 to Sept. 2
New York, Oswego, Aug. 29 to Sept. 8
Maine, Waterville, 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. 29 to Sept. 8
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. 8-18
California, Humboldt Co., Eureka, Aug. 1-11
California, Northern, Red Bluff, Oct. 3-13
California, Sonoma Co., Santa Rosa, Sept. 12-22
Utah, Bountiful, 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. 8-18
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.

Sabbath Sunset Calendar

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

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

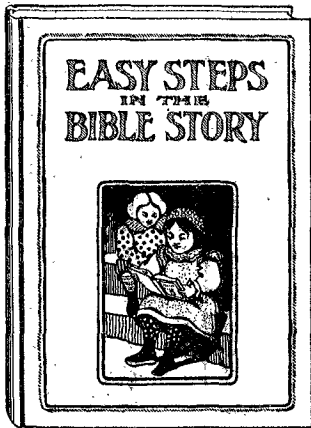
The Sun Sets

| | Day of Month | BOSTON New England, Michigan, N. Y., State, Wisconsin, N. and S. Dakota, Washington, and Oregon. | N. Y. CITY Connecticut, Pennsylvania, Ohio, Indiana, Illinois, Nebraska, Iowa, and Northern California. | WASHINGTON Virginia, Kentucky, Missouri, Kansas, Colorado, Utah, Nevada, and Central California. | CHARLESTON Georgia, Alabama, Texas, Mississippi, Louisiana, New Mexico, Arizona, and Southern California. |
|------|--------------|--|---|---|---|
| FRI. | 2 | 7.20 | 7.16 | 7.11 | 6.58 |
| SAB. | 3 | 7.19 | 7.15 | 7.10 | 6.57 |
| FRI. | 9 | 7.11 | 7.07 | 7.04 | 6.52 |
| SAB. | 10 | 7.10 | 7.06 | 7.02 | 6.51 |
| FRI. | 16 | 7.01 | 6.57 | 6.53 | 6.44 |
| SAB. | 17 | 6.59 | 6.55 | 6.52 | 6.43 |
| FRI. | 23 | 6.49 | 6.46 | 6.44 | 6.36 |
| SAB. | 24 | 6.48 | 6.45 | 6.42 | 6.35 |
| FRI. | 30 | 6.38 | 6.36 | 6.34 | 6.28 |
| SAB. | 31 | 6.37 | 6.34 | 6.32 | 6.26 |

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Easy Steps in the Bible Story.

By ADELAIDE BEE COOPER.



The minds of children turn as naturally to the stories of the Bible as a lily to the sun. They never tire of hearing of the wonders of Creation Week, of the incidents of the Flood, and the building of the Tower of Babel, and of the lives of Abraham, Isaac, and Jacob. And Joseph—what mother does not hear again and again from childish lips the request, "Tell me 'bout Joseph"?

"Easy Steps in the Bible Story" gives all these and other narratives reaching from Creation down to the time when the Law was spoken on Mount Sinai. The stories are told in simple words that the children can understand, and the pictures help make the meaning still more plain.

Do your children have this book? If not, make them happy by giving them a copy. If they do, encourage them to present it to some little friend. In these days when the market is flooded with children's Bible stories that are filled with teaching that

strikes at the very foundations of Christian belief, the placing of this book in the hands of the little ones may be the means of forming in some childish mind an idea of the events of Creation Week that neither time nor later teaching can wholly efface.

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Testimony No. 34.

VOLUME 6.



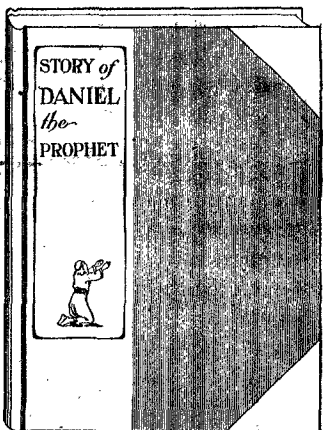
HIS volume is full of timely matter for every Seventh-day Adventist. Special instruction is necessary for the work of proclaiming the message at this particular stage of its progress, and the contents of this book should be thoroughly studied by all, in order that the foundation principles governing this work may be familiar household topics of study and conversation. When this results, a fresh impetus will be given to our efforts. The contents of the seven sections into which the book is divided cover the entire range of our work, and are entitled as follows: "The Outlook," "Evangelistic Work," "Education," "Medical Missionary Work," "Canvassing," "Cautions and Counsels," and "Calls to Service."

The REVIEW AND HERALD reports having sold over one thousand copies since its appearance about the middle of June, and it is hoped that this may be but the beginning of an effort on the part of every individual to become thoroughly versed in the principles underlying our work for these last days.

Proceeds of sales go to the relief of the Christiania Publishing House.

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Introduction by Elder Uriah Smith.

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Testimonial.

The fullness of the latter rain will be preceded by a message which turns the hearts of parents to their children, and of children to their parents. One means of bringing all into the unity of the faith is now in my hands. I refer to the "Story of Daniel the Prophet," by Elder S. N. Haskell. It would seem that every doctrinal point is explained somewhere in its pages. No one can read this treatise on the prophecies of Daniel without having a clear understanding of healthful living and the principles of true education. It is also a book for the home, as the story is so simply told that even the children will be delighted with it. By studying it together, parents and children will find their hearts beating in unison. The author has the happy faculty of treating his subject in the same excellent manner that characterizes his Bible teaching. — PROF. E. A. SUTHERLAND.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 9, 1901.

| EAST | 8 | 12 | 6 | 10 | 14 | 4 | 36 |
|--------------------|-----------------|-----------------|------------------|--------------------|-------------------|------------------|-------------------|
| | *Night Express. | *Detroit Accom. | *Mail & Express. | *N. Y. & Bos. Spl. | *Eastern Express. | *Pn-Am. Special. | *At-ntle Express. |
| Chicago..... | pm 9.35 | | am 6.45 | am 10.30 | pm 8.00 | pm 6.01 | pm 11.30 |
| Michigan City..... | 11.25 | | 8.48 | pm 12.06 | 4.42 | 7.28 | am 1.20 |
| Niles..... | am 12.40 | | 10.15 | 1.00 | 5.42 | 8.21 | am 2.30 |
| Kalamazoo..... | 2.10 | am 7.30 | pm 12.10 | 2.05 | 6.55 | 9.25 | 4.10 |
| Battle Creek..... | 3.00 | 8.10 | 1.00 | 2.42 | 7.28 | 9.57 | 5.04 |
| Marshall..... | 3.25 | 8.38 | 1.30 | 3.09 | 7.51 | | 5.30 |
| Albion..... | 3.55 | 9.00 | 1.50 | 3.30 | 8.11 | | 5.52 |
| Jackson..... | 4.45 | 10.05 | 2.35 | 4.05 | 8.50 | 11.10 | 6.40 |
| Ann Arbor..... | 5.55 | 11.10 | 3.47 | 4.58 | 9.43 | 11.59 | 7.45 |
| Detroit..... | 7.15 | pm 12.25 | 5.30 | 6.00 | 10.45 | am 1.00 | 9.15 |
| Falls View..... | | | | | am 5.44 | 7.19 | pm 5.09 |
| Susp. Bridge..... | | | | | 6.00 | 7.40 | 5.32 |
| Niagara Falls..... | | | | | 6.15 | 7.55 | 5.40 |
| Buffalo..... | | | | am 12.20 | 7.05 | 8.45 | 6.30 |
| Rochester..... | | | | 8.13 | 10.00 | | 8.40 |
| Syracuse..... | | | | 5.15 | pm 12.15 | | 10.45 |
| Albany..... | | | | 9.05 | 4.50 | | am 2.50 |
| New York..... | | | | pm 1.30 | 8.45 | | 7.00 |
| Springfield..... | | | | 12.15 | 6.15 | | 7.40 |
| Boston..... | | | | 3.00 | 9.00 | | 10.34 |

| WEST | 7 | 11-21 | 3 | 5 | 23 | 13 | 37 |
|--------------------|-----------------|-----------------------|------------------|------------------|-------------------|----------------|-------------------|
| | *Night Express. | *N.Y. Bos. & Chi. Sp. | *Mail & Express. | *Pn-Am. Special. | *Western Express. | *Kalam. Accom. | *Pacific Express. |
| Boston..... | | pm 2.00 | | | pm 3.30 | | pm 6.00 |
| New York..... | | 4.00 | | | 6.00 | | am 3.15 |
| Syracuse..... | | 11.30 | | | am 2.00 | | am 10.20 |
| Rochester..... | | am 1.20 | | | 4.10 | | pm 12.10 |
| Buffalo..... | | 3.20 | | pm 8.30 | 5.20 | | pm 8.50 |
| Niagara Falls..... | | | | 9.12 | 6.02 | | 4.32 |
| Susp. Bridge..... | | | | 9.31 | | | |
| Falls View..... | | | | 9.39 | 6.31 | | 5.07 |
| Detroit..... | pm 8.20 | 8.25 | am 7.15 | am 2.10 | pm 12.40 | pm 4.35 | 11.15 |
| Ann Arbor..... | 9.48 | 9.23 | 8.40 | 3.03 | 1.38 | 5.45 | am 12.20 |
| Jackson..... | 11.15 | 10.20 | 11.05 | 4.02 | 2.40 | 7.30 | 1.35 |
| Battle Creek..... | am 12.40 | 11.34 | pm 12.25 | 5.04 | 3.50 | 9.08 | 3.00 |
| Kalamazoo..... | 1.40 | pm 12.10 | 1.20 | 6.38 | 4.28 | 10.00 | 3.40 |
| Niles..... | 3.25 | 1.22 | 3.25 | 7.04 | 5.05 | | 5.08 |
| Michigan City..... | 4.47 | 2.20 | 4.45 | 7.68 | 5.45 | | 6.06 |
| Chicago..... | 6.55 | 4.00 | 6.40 | 9.30 | 8.55 | | 7.50 |

*Daily. †Daily except Sunday.

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

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West-Bound.

| | |
|---|-------------|
| No. 9, Mail and Express, to Chicago..... | 12.15 P. M. |
| No. 7, Limited Express, to Chicago..... | 7.00 A. M. |
| No. 1, Chicago Express, to Chicago..... | 9.23 A. M. |
| No. 3, Lehigh Valley Express, to Chicago..... | 3.50 P. M. |
| No. 5, International Express..... | 2.17 A. M. |
| No. 75, Mixed, to South Bend..... | 7.30 A. M. |
| Nos. 9 and 75, daily, except Sunday. | |
| Nos. 1, 3, 5, and 7, daily. | |

East-Bound.

| | |
|---|------------|
| No. 10, Mail and Express, East and Detroit..... | 8.45 P. M. |
| No. 8, Limited Express, East and Detroit..... | 4.50 P. M. |
| No. 4, Lehigh Express, East and Canada..... | 8.22 P. M. |
| No. 6, Atlantic Express, East and Detroit..... | 2.10 A. M. |
| No. 2, Express, East and Detroit..... | 7.00 A. M. |
| No. 74, Mixed (starts from Nichols yard)..... | 7.15 A. M. |
| Nos. 10 and 74, daily, except Sunday. | |
| Nos. 4, 6, 8, and 2, daily. | |

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BATTLE CREEK, MICH., JULY 30, 1901.

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Editorial Notes.

We are informed that the total amount received on the Relief of the Schools to the present time is \$29,137.90.

MRS. LAURA GINLEY WHITGROVE recently sailed from New York City for England, where she will engage in Bible work.

DURING the past eighteen months one hundred and twelve were added to the Battle Creek church by baptism. Sabbath, the 27th inst., the number baptized was thirteen.

THE regular annual session of the Illinois Sabbath-school Association will be held in connection with the State camp-meeting, at Kankakee, Ill., from Aug. 22 to Sept. 1, 1901.

HATTIE E. KAUBLE, *Pres. Ill. S. S. Ass'n.*

For the benefit of those who desire to rent tents for the Michigan camp-meeting, we would state that the rental of tents 12 x 16 ft. will be \$2.50; and of tents 14 x 22 ft., \$3.00. Address R. E. Taylor, 271 Champion St., Battle Creek, Mich.

IN this issue the Educational Secretary, P. T. Magan, describes the steps taken in connection with the founding of "Emmanuel Missionary College" at Berrien Springs, Mich., an event which he truly says "marks an era in our educational work." The old institution so long known to our readers, and so much cherished by many of them,—Battle Creek College,—is removed to this new site and given a new and more expressive title. We shall soon be able to publish a diagram of the college grounds.

Two Sabbath services in the Tabernacle, July 20 and 27, have been occasions of great interest. Brother J. G. Lamson, on the first date, spoke on the subject of schools, showing the necessity of denom-

inational or church schools, on account of the errors that are permeating the secular teachings of the present day. Last Sabbath Elder S. H. Lane spoke of the message of Luke 14:13, 14. The importance of that work was set forth, and the services rendered in this direction by the Y. M. C. A., the W. C. T. U., and the Salvation Army were duly acknowledged.

HAVE you seen the July *Missionary Magazine*? The *Medical Missionary* and the *Missionary Magazine* are combined in this number, and both are now furnished for fifty cents a year. Reports and items of interest appear from more than twenty-five fields. Almost every phase of the work at home and abroad is mentioned. Besides the Field Studies, studies in the Gospel Message begin with this issue. Now is the time to subscribe if you want your subscription to begin with the July number.

The Religious Liberty Association.

IN the process of reorganization begun at the late General Conference, the Religious Liberty work, instead of being conducted longer by a separate organization, was made a part of the General Conference organization, to be conducted by a sub-committee connected with the General Conference Committee.

In some unaccountable way, a good many people have received the impression that the Religious Liberty work was to be abandoned. This is altogether a mistake. Some of the machinery and a good deal of expense is to be abandoned. But instead of the Religious Liberty work being abandoned, it is intended and expected that more of it shall be done, if possible, than was done before. It is therefore expected and desired that memberships, annual dues, and donations shall not only continue, but shall be increased. Through the mistake of thinking that the work was to be abandoned, memberships, annual dues, and donations have dropped off considerably. But brethren who love religious liberty and its spread among the people; please change this order. Please send in your renewals and donations.

The National Reform element is not slacking its work, though its work is not done openly as much as at first. This is a live issue now just as really as ever: though the phase of it has changed, as has been the case two or three times before. Yet under whatever phase the evil thing may appear, it is always the same subtle evil thing; and it will continue its evil work unto the end, and until then it will have to be watched, and will have to be opposed and exposed by the living principles of the gospel—the only true liberty.

So to all who have thought that the Religious Liberty work was to be abandoned, and to all who have been inclined to let it be abandoned, we would repeat the words that on a historic occasion brought a great victory and the overwhelming recovery of an abandoned field: "Turn, boys; turn. We are going back!" Come along.

Send in your fees and donations. H. E. Osborne is still secretary of the Religious Liberty work, although his address is now Battle Creek, instead of Chicago.

ALONZO T. JONES.

A Good Word from Australia.

SINCE we had the season of prayer for Dr. D. H. Kress, about three weeks ago, he has been gaining considerably. At the time I sent the cable, he was in bed, and told me that, judging from his symptoms, he could not live a week. A few days after the season of prayer, he was up and walking around, and has been gradually gaining ever since. He has ridden over to Morrisett, once or twice, and to other places as well. I understand that the alarming symptoms which were so prominent when the season of prayer was held for him, have disappeared. We now have every hope that he will recover.

We are grateful indeed to God for this manifestation of His kindness and love to us. It has been a great blessing to the Cooranbong church, as they participated in the prayer season very heartily and earnestly, and it has drawn their hearts much nearer together.

The retreat is now nearly filled with patients, and more are coming. I think we shall soon have more than we can care for. At the new sanitarium the work is going on as well as we can reasonably expect. Some progress is being made all the time. The masons are plastering some of the rooms now. About one third of the building is nearly ready for plastering. The other end is not yet under roof. The great problem before us now is to get sufficient money to pay for the land, so we can secure our deed. When that is accomplished, I shall feel safe.

Brother and Sister Irwin came on the last boat. They have been with us several days. It seems good to see them. I think we shall have a large attendance at the Conference. We have reasonably good reports from all parts of the field. I should judge that the week of prayer was a success. I presume the annual offerings will not be quite as large as last year.

E. W. FARNSWORTH.

Thirteen-Thousand-Dollar Coupon.

DURING my travels the past few weeks, I have met a number of people who have stated that they had a dollar to give on the coupon plan in the REVIEW, for the Relief of the Schools; but as the coupons had ceased to appear, for some reason they had held their money. Our brethren and sisters will be pleased to know that up to date this coupon plan has brought in, in actual cash, somewhere in the neighborhood of thirteen thousand dollars, besides a large amount in pledges. And now we publish the coupon once more, with the prayer that God will move upon the hearts of many to follow the example of all who have sent in money on this plan in days gone by.

Take your money, five dollars, ten dollars, fifteen dollars, or even one dollar, whatever you may have, buy a bank draft or post-office money-order, fill out the coupon, cut it out, and inclose the draft or money-order in it, and send the whole to Prof. P. T. Magan, Berrien Springs, Mich. Remember the change of address from Battle Creek to Berrien Springs, as the office of the Relief of the Schools Secretary will be at this place in the future.

P. T. MAGAN.

WHAT does the yellow address label on your paper indicate? If it shows that your subscription expires in August, 1901, then the "Subscription Order" blank inclosed in last week's paper should be filled out by you now, and mailed to us at once.

REVIEW AND HERALD.

Aug., 1901.

P. T. Magan,

Berrien Springs, Mich.

Dear Brother:

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(Signed) _____,