

# The Advent HOLY BIBLE IS THE FIELD OF THE WORLD AND SABBATH **REVIEW AND HERALD**

"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.

### THE ADVENT.

ELDER L. D. SANTEE.

"The coming of the Lord draweth nigh." James 5:8.

Christ's coming, my soul is so filled with,  
I tell to the world's busy throng;  
The sweet hope my spirit is thrilled with,  
'Tis the theme of my song.  
From many a home has been taken  
My friends, when the dear lips were dumb;  
But the trumpet of God shall awaken,  
When Jesus shall come.

He will come as a King in His splendor,  
He will come as a King on His throne,  
While the angels with love, warm and tender,  
Will gather His own,  
And take to the city all golden,  
The glorified ones that arise;  
By the glory of God they're enfolden  
In heaven's bright skies.

Do you wonder I pray? and I dream of  
That city of splendor untold,  
And I'm glad I shall soon catch the gleam of  
The pavements of gold.  
And the love that my heart has no speech for,  
Is the love of my heavenly home,  
That with untold desire I reach for,  
Till Jesus shall come.

While here upon earth, I endeavor  
To hold up the Christ of the cross;  
For the life that endureth forever,  
All earth is but loss.  
I seem as a stranger belated,  
And I wait for the welcome of home,  
My heart with a faith unabated,  
Sings, Jesus will come.

### CO-OPERATION WITH CHRIST.

MRS. E. G. WHITE.

THE Lord has chosen to accomplish nothing in the redemption of the human race without the co-operation of the human agent. Christ took human nature that humanity might uplift humanity by laying hold of divine power. In measurably inferior is the part the human agent sustains in this work; but, linked up with the divinity of Christ, he can accomplish all things.

The life of Christ was a representation of God, an ever-widening, shoreless influence, which bound Him to God and to the whole human family. Through this gift, God has invested man with an influence which makes it impossible for him to live to himself. Individually we are connected with our fellow men, a part of God's great whole, and we stand under mutual obligations. No man can be independent of his fellow men; for the well-being of each affects others. It is God's purpose that we shall stand thus related; for He designs that each individual shall feel himself necessary to the welfare of others, and pledge himself to promote their happiness. Thus our influence, divested of selfishness, would produce a harmony akin to the harmony of heaven.

It is Satan's studied plan to imbue humanity with selfishness, and thus defeat God's purpose. He is working in every possible way to separate interests, and to nourish the spirit of rivalry. He seeks to break up the harmony which should exist between man and his fellow man, and to bring in principles which God hates. This selfishness, if admitted into the heart, will corrupt the experience. Springing up, it defiles the whole man, and through him, many others.

Why is it that self rises up so readily? Why is it that men are offended if others do not think in accordance with their opinions and ideas? The Lord has not in the past, nor will He in the future, lead men to act in this way. "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." When we are partakers of the divine nature, and have the attributes of Christ, we shall not be easily drawn apart in judgment or opinions. Contentions come when the heart is not under Christ's discipline; and the apostle says, "Where envying and strife is, there is confusion and every evil work." When the Lord is regarded as the great center, a close connection will exist between all lines of the work. There will be no divisions, no rivalry, but a feeling of mutual connection and dependence, a feeling which is devoid of all selfishness.

Paul writes for our admonition, "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. . . . Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." We are not to strengthen any evil work. Let those who have used their talents of influence in doing this, do so no longer. Let them not by pen or voice act on Satan's side of the question. In obedience to a "Thus saith the Lord," let unity of action be seen. "Be kindly affectioned one to another with brotherly love; in honor preferring one another."

Christ prayed for His followers: "Sanctify them through thy truth: thy word is truth."

Divine grace is needed to sanctify the human being—body, soul, and spirit. We have no right to manufacture yokes by gathering to ourselves a multitude of burdens and cares; for these will leave us no time for devotion or prayer, and will drive the truth out of the soul temple. Christ is to be enthroned in the heart. Then every talent will be used for the benefit of God's purchased heritage, and every trans-action will bear the test of heaven.

The Saviour desires His Church to be governed by the principles of love and truth. Love for one another reveals that the love of God is abiding in the heart. But many who profess to be followers of Christ are so filled with a sense of their own importance that they have no room in the heart for the sweet peace of Christ. They do not practice His instruction. They do not manifest His forbearance and love. Their hearts, once full of love for God and their brethren, are frozen by selfishness.

Christ presented before John a class who, in their self-satisfaction, say, "I am rich, and increased with goods, and have need of nothing." These know not that they are wretched and miserable and poor and blind and naked. Christ counsels all such: "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Love of self excludes the love of Christ. Those who live for self are ranged under the head of the Laodicean Church. The ardor of their first love has lapsed into a selfish egotism. When the love of Christ abides in the heart, it will be expressed in the actions. If love for Christ is dull, love for those for whom Christ has died will diminish. There may be an appearance of ceremony and zeal, but this is the only fruit of their self-inflated religion. Christ represents them as nauseating to His taste. "I know thy works," He says, "that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

Faith and love are precious treasures, represented by pure gold. These graces are to dwell in our hearts, making our characters complete in Christ. But until these graces possess the soul, how can we understand Paul's words, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon Him the form of a servant; and was made in the likeness of men."

## WHY NOT PRAISE GOD MORE?

F. W. MORSE.

IN Deuteronomy 28 the Lord tells the children of Israel, "If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments, . . . blessed shalt thou be in the city, and blessed shalt thou be in the field." In the sermon on the mount, the Saviour pronounced a blessing upon those who are poor in spirit, upon those who mourn, upon the meek, upon those who hunger and thirst after righteousness, upon the merciful, upon the pure in heart, upon the peacemakers, and upon those who are persecuted for righteousness' sake.

We understand that one meaning of the word "blessed" is happy; Mr. Webster gives this as the first definition of the word. Happy people are those who live for God in every act and in every thought. We may live in the crowded city, or our work may be in the open field of toilsome labor; but, dear fellow travelers, let us show that we are a happy people, in the words we speak, in the tones of our voice, and in the expression of our countenances. "Blessed ["happy"] shalt thou be when thou comest in, and blessed ["happy"] shalt thou be when thou goest out." A lovely companion, indeed! The Lord's people are appointed to be a sunshine of happiness in this world, and they will shine as the sun in the everlasting kingdom. Matt. 13:43. A well-known writer has said:—

"O, do not think that it matters not how you lead this life below,  
It matters much to the heedless throng that you see go to and fro;  
For all that is high, and noble, and good has an influence on the rest;  
And this world is better for every one who is living at his best."

The precious beatitudes given in Deuteronomy 28 continue by declaring, "The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto." He into whose life God puts happiness, dispenses joy and happiness to all around him; and of him can be said, in the words of the good old hymn,—

"How happy is the man who hath chosen wisdom's ways,  
He hath measured off his span to his God in prayer and praise."

Only a few days are now left us in which to offer praise and thanksgiving in the enemy's land, and if we fail here, we shall find our place where "there shall be weeping and gnashing of teeth."

Deut. 28:47 says, "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart;" then follow the woes and sorrows of the unrejoicing, complaining life. Let us take diligent heed to all that the Lord has said to us; for in His tender mercy He has given admonitions bearing upon all the course of life; and every shade, manner, and form of experience in these perilous times is explicitly dwelt upon, with counsel for the right, and warning against the wrong. So shall we be a happy, holy people unto the Lord.

## THE CHURCH.

## Advice to the Church.

ELDER J. N. LOUGHBOROUGH.

(Concluded.)

"THOU sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I re-

buke and chasten: be zealous therefore, and repent." Rev. 3:17-19.

The following remarks upon this scripture are found in "Testimonies for the Church," Vol. III, page 254: "Many inquire, Why are all these reproofs given? Why do the Testimonies continually charge us with backsliding and with grievous sins? We love the truth; we are prospering; we are in no need of these Testimonies of warning and reproof. But let these murmurers see their hearts, and compare their lives with the practical teachings of the Bible, let them humble their souls before God, let the grace of God illuminate the darkness, and the scales will fall from their eyes, and they will realize their true spiritual poverty and wretchedness. They will feel the necessity of buying gold, which is pure faith and love; white raiment, which is spotless character made pure in the blood of their dear Redeemer; and eyesalve, which is the grace of God, and which will give clear discernment of spiritual things, and detect sin. These attainments are more precious than the gold of Ophir."

When considering the magnitude of existing evils, we may realize the need of continued reproofs, and the importance of the counsel of the True Witness in the Laodicean message; hence we quote the following, given Nov. 3, 1890: "Let none of the workers exalt themselves, and seek to carry through their ideas without the sanction and co-operation of the people of God. They will not succeed, for God will not permit it. The foundations of the institutions among us were laid in sacrifice. They belong to the people; and all who have denied self, and made sacrifices, great or small according to their ability, to bring these instrumentalities into existence, should feel that they have a special interest in them. They should not lose their interest, or become despondent in regard to the success of the work. As the perils of the last days thicken about us, they should pray more earnestly that the work may prosper. Those who have lifted burdens when the work went hard, should have a part in important councils; for they acted a part when counseling together was regarded a far more solemn and sacred matter than it is now. No confederacy should be formed with unbelievers, neither shall you call together a certain chosen number who think as you do, and who will say Amen to all that you propose, while others are excluded, who you think will not be in harmony. I was shown that there was great danger of doing this.

"We are not to hear the counsel nor follow the plans suggested by unbelievers. Suggestions made by those who know not the work that God is doing for this time, will be such as to weaken the power of the instrumentalities of God. By accepting such suggestions, the counsel of Christ is set at naught."

We find in the REVIEW of Nov. 14, 1893, the following instruction relative to committee meetings, which, had it been faithfully followed, would have saved many false moves that have been made: "Have it understood that those who come to the committee meetings come with the thought that they are to meet with God, who has given them their work; that it is a sin to waste moments in unimportant conversation; for they are doing the Lord's business, and must do the work in the most businesslike, perfect way. Let all understand that there is to be no trifling. Every one should come to the meetings in a consecrated, devotional frame of mind, because important matters are to be considered in relation to the cause of God. This work is to be done after His own order, and if men have been elected to the grave responsibility of having a voice, and exerting an influence in the accomplishment of this great work, let their actions in every particular show that they recognize their responsibility and accountability to understand the will of the Lord as far as it is possible."

In Special Testimony, No. 1, page 35, pub-

lished in 1892, we are warned, in these words, of a danger liable to arise: "Formality, worldly wisdom, worldly caution, worldly policy, will appear to many to be the very power of God, but when accepted, it stands as an obstacle to prevent God's light in warnings, reproof, and counsel, from coming to the world."

Some of the results of following "worldly policy," showing how it keeps the light from the world, is seen in an article in the REVIEW of July 9, 1895: "There are a few who devise, plan, and work; but the great mass of the people do not lift their hands to do anything, for fear of being repulsed, for fear that others will regard them as out of their place. Many have willing hands and hearts, but they are discouraged from putting their energies into the work. They are criticised if they try to do anything, and finally allow their talents to lie dormant for fear of criticism, when if they were encouraged to use them, the work would be advanced, and workers would be added to the force of missionaries. . . . A few are selected to hold responsible positions, and the work is divided up among these brethren. Many more who ought to have opportunity to develop into efficient workers for the Lord, are left in the shadow."

There appeared in a later number of the REVIEW, in the issue of July 23, 1895, still further light on this question under consideration: "Laws and rules are being made at the centers of the work that will soon be broken into atoms. Men are not to dictate. It is not for those in places of authority to employ all their powers to sustain some, while others are cast down, ignored, forsaken, and left to perish. But it is the duty of the leaders to lend a helping hand to all who are in need. Let each work in the line which God may indicate to him by His Holy Spirit. . . . None are to exercise their human authority to bind the minds and souls of their fellow men. They are not to devise and put in practice methods and plans to bring every individual under their jurisdiction.

"Those who know the truth are to be worked by the Holy Spirit, and not themselves to try to work the Spirit. If the cords are drawn much tighter, if the rules are made much finer, if men continue to bind their fellow laborers closer and closer to the commandments of men, many will be stirred by the Spirit of God to break every shackle, and assert their liberty in Christ Jesus. . . .

"Let man now cease to trust in man. While they should respect God's plan for unity of action [This plan relates to the system of order and organization which the Testimony said God had led in establishing, and which is to stand, strengthened and established.—J. N. L.], let all remember that the Holy Spirit is molding and fashioning the human agent in the divine similitude. The life that is hid with Christ in God is revealed through men. . . . The eye should not be so constantly looking to man, studying the plans which men devise; but rather seeking for a knowledge of the plans which are determined by the Source of all wisdom. Then there will be no danger of having plans for the work contaminated by flowing through impure human channels. Look to God; pray to God; wait and watch and pray to God; work for God. . . . The weak must not now trust in finite men if they would be as David, and David as the angel of the Lord."

The year in which this Testimony was given, some members of the General Conference Committee were studying a scheme by which to bring all the institutions connected with this cause under the controlling head of the General Conference. In a Special Testimony to the Battle Creek church, August, 1896, page 21, this plan is referred to in these words: "The scheme for consolidation is detrimental to the cause of present truth. Battle Creek has all the power she should have. Some in that place have advanced selfish plans, and if any branch of the work promised

a measure of success, they have not exercised the spirit which lets well enough alone, but have made an effort to attach these interests to the great whole. They have striven to embrace altogether too much, and yet they are eager to get more. When they can show that they have made these plans under the guidance of the Holy Spirit, then confidence in them may be restored."

A cheering (conditional) prediction was given in a Testimony of Nov. 3, 1890, which we long to see fulfilled: "When we are united in the unity for which Christ prayed, this long controversy that has been kept up through satanic agency will end, and we shall not see men framing plans after the order of the world because they have not spiritual eyesight to discern spiritual things."

Because of wrong management or unwise movements made in the missionary society and the Sabbath-school work, pointed out in the Testimonies, it is unnecessary to ignore these associations; as some have seemed to do; for "it has been proved in the missionary field, that, whatever may be the preaching talent, if the laboring part is neglected, if the people are not taught how to work, how to conduct meetings, how to act their part in missionary labor, how to reach people successfully, the work will be nearly a failure. There is much to be done in the Sabbath-school work also, in bringing the people to realize their obligation and to act their part. God calls them to work for Him, and the minister should guide their efforts."—"Testimony for the Church," No. 32, page 12.

"Instruction relating to Sabbath-school work, also, should be largely given in the several churches. The labor will thus be more effective, and the improvement more permanent."—"Gospel Workers," page 223.

The following, referring to church work, is found in the REVIEW of Feb. 28, 1893: "The very simplest methods of work should be devised, and set in operation among the churches. If the members will co-operate with such a plan, and perseveringly carry it out, they will reap a rich reward; for their experience will grow brighter, their ability will increase through exercise, and souls will be saved through their efforts."

Perhaps we cannot better close this series of articles than by quoting the following from a Testimony in the REVIEW of Sept. 5, 1893: "Although there are evils existing in the Church, and will be until the end of the world, the Church in these last days is to be the light of the world that is polluted and demoralized by sin. The Church, enfeebled and defective, needing to be reformed, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard."

#### THE JUDGMENT.

WILLIAM BRICKEY.  
(Kimball, Minn.)

I HAD a solemn dream one night, I never shall forget:  
I saw the Judgment-seat of Christ; its terrors haunt me yet.  
Ten thousand times ten thousand angels stood by with folded wings,  
To execute the mandates of the mighty King of kings.  
The ponderous books were opened wide; the faithful angels stood  
And witnessed to each character, the evil and the good.  
Each name, with every word and deed, was on a separate page,  
With motives that had prompted all, from childhood to old age.

I felt myself quite confident. Had I not known the truth,  
And superintended Sabbath-school, and taught a class of youth?  
Had I not always paid my tithe? Did I not love the Lord?  
Had I not much attended church, and ever preached the word?  
But feared for my poor Brother A: his talents always small,

His garb was very humble, and he looked so gaunt and tall,  
I always felt a tinge of shame to meet him in a crowd,  
And call him Brother A at all; I never spoke it loud.

His family was large and poor, and never dressed in style,—  
A laughing-stock for neighbors; e'en the gravest had to smile.  
We thought he had disgraced the cause in every place he went.  
At length, thought I, he'll see his wrong; too late now to repent.  
I thought of Deacon B with pride, broad acres under plow;  
He'd often been a delegate to Conference, and now  
His faith will be rewarded. I expect this very day  
He'll gain a crown of glory, that shall never fade away.

Slowly they turned the pages, and an angel read the name.  
Some gained eternal life, and some gained but contempt and shame.  
They called the name of Brother A. A sweet perfume was shed.  
The breath of prayer had stained the page, but still it could be read.  
A halo of bright glory all around the record shone;  
Loud was the welcome plaudit when the Master said, Well done.  
This gave me added confidence. If such a man as he  
Could win such approbation, then what would be said to me?

They read the name of Deacon B. His record bore no charm;  
"Tis buried," said the angel, "in the rubbish of the farm.  
"Tis trampled so with cattle that it never can be read,  
We know not whether he is with the living or the dead."  
The pages of those records seemed to have a counterpart,  
A very close connection, with our memory and heart:  
And so with all transactions; every word and thought, and look  
Seemed then to be reflected on the pages of the book.

I saw no rainbow o'er my name, nor any sweet perfume.  
The reading of the record cast a shadow and a gloom.  
To every fancy sermon preached, beneath the last amen  
Was written by the angel scribe, "He loved the praise of men."  
And all the good deeds I had done, in childhood, youth, and age:  
"Mere selfishness," was written at the bottom of the page.  
I sank with sickish horror, and I wakened with a scream:  
And oh, how very thankful I that it only was a dream!

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

ELDER D. T. BOURDEAU.

(Concluded.)

HOW SACRED FUNDS ARE GUARDED AND DISTRIBUTED BY SEVENTH-DAY ADVENTISTS.

As for the tithes, each church has its tithe-treasury, of which a God-fearing man has charge as treasurer. This officer sends the tithes of his church to the treasurer of his local Conference, which is composed of churches in a certain territory. Nine tenths of the amount deposited in the central treasury is retained to sustain the worthy ministers in the local Conference, and the remaining tenth is sent to the treasurer of the General Conference, which is composed of the delegates of the different local Conferences and the proper officers chosen by these delegates. The tenth thus sent to the General Conference treasurer is used to support ministers who engage in general work,

and missionaries who are sent to start the work in fields in which no local Conference has yet been organized.

The distribution of the funds thus raised, and of those raised by donations for the support of the ministry, is made by faithful, God-fearing men appointed by the Conferences,—men who have had experience in temporal and spiritual things, have contributed to the raising of sacred funds, and who conscientiously regard the principles of equity and equality, not only as applied in giving, but also in appropriating the means received. Read Neh. 13:12-14; 2 Cor. 8:13, 14.

No large salary is promised to any minister who enters upon his sacred work, nor to any minister of experience when beginning his year's work; but faithful, devoted ministers are looked after, as to their temporal wants between the sessions of the Conference; and at the end of the year they are settled with according to their real needs and according to the funds in the treasury. And similar prudence is used in the appropriations of funds for other religious objects. No one church is expected to support one minister with its funds; for in many cases it would be too heavy a burden for the church, and sometimes the minister and his family would suffer from lack of even a moderate support; while in other cases the church would furnish more means than the minister really needs, and ease, covetousness, and selfishness would be encouraged in him, as is, alas! too often the case. The throwing of all the funds of the churches into a common treasury equalizes matters, and encourages a missionary spirit that is not narrowed down to one locality, but is broad, and reaches "regions beyond."

Such a system must commend itself to every reasonable mind; and many persons of other denominations who, not fully understanding it, were at first prejudiced against it, have become predisposed in its favor; and even entire churches have adopted the tithing plan for the support of their ministers, regarding it as far preferable to such unholy means as the holding of church lotteries, the playing on the love of display and show and worldly pleasure, and on the appetite of sinners as well as of professed followers of Christ, at church festivals. Let us be true to the light God has given us, and let the work of reform go on.

When the religious movement based on the proximity of Christ's second coming and the needful preparation to meet it was started, its friends were few, and knew what it was to sacrifice. Like the early Christians at the time of the first great outpouring of the Holy Spirit, they did immensely more than to pay tithes. They sold their possessions and put the avails in the cause, that God's messengers might not be retarded in their work of proclaiming the judgment and second-advent message.

And we have watched these sacrificing souls, and can certify that none of them ever came to want: on the contrary, they were greatly blessed and prospered, temporally as well as spiritually; and in their experience the truthfulness of these words of the Saviour appeared in bold relief: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men [in this case God and men] give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38.

And when the tithing system was presented to these noble pioneers of the second-advent cause, they wept, desiring to give more. But they were told for their encouragement, "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." Luke 12:33. Let others now come in to participate in the work of giving, that they, too, may



at last realize the fulfillment of these precious prophetic words: "Make to yourselves friends [angels are intended] of [or with] the mammon of unrighteousness [property]; that, when ye fail, they [the angels] may receive you into everlasting habitations [the mansions in the New Jerusalem above]." Luke 16:9-11. "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. . . . [Then the Lord sends angels after His saints. He says to them:] Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50:3-5. See also Matt. 24:30, 31, etc.

As might be expected, through the proclamation of the threefold second-advent message of a world-wide application (Rev. 14:6-14; Joel 2:1, etc.), true believers have been added to the pioneers of this glorious religious movement, who have been willing cheerfully to make a covenant with God by sacrifice, and give of their means to sustain an ever-increasing army of gospel laborers, and to build and operate publishing houses, sanitariums, colleges, church schools, etc.

And may the believers and supporters of this the best of causes under the sun, and the heaven-ordained agencies to advance it, still increase; for the greater the number of believers and agencies for the prosecution of the work, the sooner the gospel of the kingdom shall have answered its purpose, and the sooner the Redeemer shall come to put an end to sickness, pain, sorrow, perplexities, hatred, persecutions, dissensions, murders, war, and wickedness of every kind, and reward the sacrificing saints of every age.

Dear reader, where do you stand as a steward of the talents of means that the Master has intrusted to your care? Are you passing them over to the exchangers, that they may increase by an addition of souls rescued from the dominion and power of sin and Satan and made heirs of the glorious coming kingdom, and that the Lord may receive them with usury at His coming, and say unto you in that great day, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord?" Matt. 25:23. Or do you, when the subject of giving is brought before you, complain and murmur against the Lord, calling Him a "hard master"? Do you cling more tenaciously to your property, be it much or little, and hide in the earth the talents of means the Lord has given you? In the day of final reckoning the Lord will pronounce against such this awful sentence: "Thou wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. . . . And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Verses 26-30.

That day is near and hasteth greatly. The duty of giving is far more urgent now than in ages past, or even at the beginning of the present proclamation. Destruction is coming, and but little time is left in which to dispose of earthly possessions and lay up treasures in heaven. When a devastating and conquering army is passing through a country, wise persons transfer their treasures to another country, where they can be preserved for them, and enjoyed by them thereafter. To what better country can our earthly treasures and means be sent than to the heavenly? There we shall, if faithful, surely find them and enjoy them with an increase that we cannot now estimate by figures, during an eternity of endless and incomparable felicity.

Where will you stand when probation closes? The plagues of God's wrath will then be felt by those who have turned a deaf ear to the calls of mercy, and the wicked will suffer hunger. The saints, having perfect faith, will depend wholly upon God for food to maintain their existence, and God will miraculously supply them with bread and water. Read Rev. 14:9; 15:1; 16; 18:14; Isa. 8:21, 22; 33:13-17, etc. Can you expect to live by faith and be miraculously supplied with food then, as was Elijah, if you cannot trust God enough now to respond to His calls for means to help advance His cause on earth? Who went through from Egypt into the promised land? Those who were constantly murmuring and fearing that they and their children would starve by the way, if they went forward? or those who, like Caleb and Joshua, cultivated faith, hope, and courage, and hastened to advance, ready to meet any and every obstacle by the way, and possess the goodly land?

When the seventh and last plague shall have been reached, and the voice of God shall shake the heavens and the earth, cause hills and mountains, the cities of the nations, and all

human habitations to fall, the islands to be moved out of their places, and the earth's surface to be all marred and broken up, and the wicked shall cast their gold and their silver to the moles and the bats, and shall, in anguish inconceivable, cry to be hidden from the face of the King of glory, where will you stand? Will you then be among those who have devoted all their energies to accumulating wealth, and have refused to put their means into circulation, that they might bless humanity and help advance the cause of salvation? Such shall see all their property and hoarded wealth destroyed and scattered under the heavy strokes and terrible wrath of retributive justice. Or will you then be able to say, I have sent my property ahead, have laid up a treasure on high, and hail with joy my departure from this sin-cursed earth, to be escorted by Christ and His angels to my enduring home and riches in the kingdom of God? Read Rev. 16:17-21; 6:14-17; Isa. 2:19-22; Jer. 4:23-26; 25:30, 31; Joel 3:16; Zeph. 1:14-18; 2:1, etc.; also Heb. 10:32-34; Revelation 21; 22; Isa. 25:9; Matt. 24:31; 1 Thess. 4:13-18; Rev. 19:1; John 14:1-3, etc.



#### THE CHILDREN.

M. D.

Would you give them life's choicest gift,  
Its richest treasure,  
Source of abiding peace,  
Joy without measure?  
Would you give them a talisman,  
Life's ills to ward?  
Yearns your heart from the tempter's snares  
Their feet to guard?  
Teach them "Our Father."

Not in word alone, but in life  
Show them its meaning,  
Tender and strong and true:  
"Being, not seeming."  
All in you let them find  
Best with possessing;  
So shall their young hearts know, —  
Richest of blessing, —  
God is like father.

Let them rest on the rock of your love,  
Trust your forgiving.  
Thus may you interpret God  
In daily living.  
So shall their young feet tread  
Pathways of peace;  
So shall their hearts be led,  
In righteousness,  
To God our Father.

#### A DEAR OLD FRIEND.

ELDER H. A. ST. JOHN.

IT is the REVIEW AND HERALD of which we speak. About forty-four years ago I was first introduced to this excellent periodical. It was at that time that the REVIEW began its weekly visits to my father's house in Ohio, where it was ever received with gladness, and perused with eagerness. During all the long years from that distant day, and home, till the present, it has never failed to make its regular visits, always laden with messages of light, life, love, truth, and courage.

Since those early years when this valuable paper came to the home of my youth, a loved and loving father and mother, a sister, and a brother

have fallen asleep; and its pages, which had so often brought them hope and good cheer, at last bore the final sad testimony, "Departed this life." And in these forty-four years how very many of the REVIEW's cherished readers have finished their course; and eternity alone can tell how much it aided them in overcoming, before it recorded their obituaries.

But the dear old REVIEW still lives. We call it *old*, only with reference to its years. For in very truth it is larger, stronger, and more vigorous now than ever before. Its sphere of usefulness has greatly broadened with every passing year, and still continues to broaden. Its bright, clear, ringing testimony is in evidence that with rolling years its youth is constantly renewed. May it continue to grow younger and stronger, disseminating light and truth, hope and courage, joy and blessing, to all the soldiers of Christ in the remnant of the Church militant until their last conflict with the powers of darkness shall terminate in a final and eternal victory, and all the publishers, editors, writers, and readers of the dear old REVIEW be gathered together in the glorious land of immortal rest.

#### HINTS TO FARMERS' WIVES.

MRS. K. GIBSON.

(Denmark, Mich.)

I SUPPOSE we farmers' wives would all like to reach the ideal life, the "art of living prettily in the country." An old leather-bound Book tells how. We all like to see manly men, gracious women, beautiful children, well-kept gardens, and smooth lawns about a farmhouse; but how to obtain all this is the question. I know of no better aid to the desired end than the words of Jesus: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Early rising has always been a great effort for me, but lately I practice it, and I find that a cool early bath, and an hour's work in the garden before the children are up, give me strength

for the sultry day and the petty cares that follow.

Then I don't forget to keep plenty of hairpins on hand, for though communion with nature and hairpins, may sound like a fall from the sublime to the ridiculous, it is not; for scarcity of the latter commodity means a twist to the hair, and a knob behind the head, instead of the shining, well-dressed "glory of women" which Paul and Solomon had in mind when they wrote their words of inspiration.

How shall I dress the hair? you ask. Every woman must settle that for herself. Find out how your hair looks the best as a frame for your face. See the description of a perfect woman in Cant. 4:3.

Let us take time (five minutes twice a day is enough) to dress the hair becomingly, and note the effect on husband, children, and the whole home life.

### LOVE IN THE HOME.

MRS. MINNIE HOYT PHILPOTT.  
(Dillon, Tenn.)

It has been said that "love has greater power than anything else on earth." If this be true, is there any one place where love should be manifested for one another more than in the home? We think not.

Let us teach our little ones by precept and example the happiness that will come to them from cultivating a spirit of love, not only for those outside our home, but for those who are nearest and dearest to us. How often those who are dear to us are spoken to harshly and unkindly! And is it any wonder that many are desirous of finding a home elsewhere than under the parental roof?

Some time ago, while living in part of a house occupied by a family consisting of a mother, three boys, and a little girl ten years of age, my heart was pained as I often heard harsh, bitter words spoken which were enough almost to crush out the spirit of love entirely. My heart ached to manifest affection and love toward the little girl when she occasionally came into my room; but she had been brought up under such a cold, chilly influence that I could do but little with her. I heard the mother say to her one day, "I have a notion to knock you in the head with a stick of wood," and then between the sobs of the poor child I heard her say, "I don't care, I wish I was dead." What a pity that a mother should speak so harshly to her own dear child whom she should love most tenderly.

Love begets love; and if we would have children be kind and lovable, let us show love to them in kindly words and actions. Even though it may make us a little extra work and take some of our time, let us live with our children, and do all we can to make them happy while they are with us. And in most cases they will be glad to make our hearts happy. Encourage them to assist in the little duties of the home; for if we can keep their busy hands employed in some good way, Satan will not have as much advantage over them.

If we show our appreciation of what they try to do, they will love to be helpful. Even if they make mistakes, which all children will do, let us see if we cannot find something for which we may commend them. Let us make our homes bright and cheerful, not by costly furniture and gorgeous display; but by order, neatness, and little acts of love one for another. These habits cultivated in the children will help them to develop a Christian character; and when they are grown to manhood and womanhood, they will be better qualified to go as missionaries into other homes, and so scatter the seeds of sunshine and loving-kindness which have blossomed out in their own characters.

May God help us as mothers to sense the solemn responsibility that is resting upon us, and so to train up our children that they may be vessels of honor fit for the Master's use, ready at any time to go and labor in His vineyard at His bidding. And when our work is over, and we are laid away to rest, it may be said of us, as has been said of others, "She hath done what she could."

### AN EXPERIENCE.

It was in my life's fair morning  
That the Saviour called to me,  
Just as, long ago, He whispered  
To the fishers by the sea,—  
"Leave the world and all its pleasure,  
Give up all that thou wouldst be;  
Mammon hath no lasting treasure.  
Leave it now and follow me."

But my heart was still unyielding,  
Many days of sin I'd trod,  
Knowing not that He could lead me  
To the blissful light of God.  
Duty's path seemed cold and dreary,  
But that still, small voice called on  
Until I was sad and weary,  
Helpless, hopeless, and undone.

Then it was I grasped the promise  
Which of all we love the best,  
"Come to me, thou tired and lost one,  
Come, and I will give thee rest."  
Then I listened to that pleading  
In such gentle tones and low,  
And I cast my care upon Him  
Just as He had told me to.

Now I rest upon His promise;  
Nothing in the world I see  
That would give the least enjoyment  
Or a bit of rest to me.  
And when He shall come in glory  
With the vast angelic host,  
I'll be ready then to meet Him,  
And of all I'll love Him most.

But and yet I still remember  
Those dark days of sin and woe,  
And the gentle way He led me  
To the light which now I know;  
And I can but love and thank Him  
That a poor, lost child like me  
Could be numbered 'mong His jewels,  
And His Father's mansions see.

Now in early blush of morning  
I am thinking of Him still,  
And at latest dew of evening  
My desire's to do His will.  
Wouldst thou know, O weary worldling,  
What will give to thee most rest?  
My poor language fails to tell it.  
Go to Him; He'll tell thee best.  
—Selected.

### THE PRACTICAL USE OF THE BIBLE.

WHAT does the Bible tell you of yourself that you know to be true?—That you are imperfect and sinful and needy. What does the Bible tell you of God that you at once feel to be true?—That He is holy and merciful and responsive to your need. What does the Bible tell you to do and become that you at once perceive you ought to strive to do and to become?—That you should turn away from all evil-doing, and follow the light that shines in the words and face of Christ, and also in every heart that is open to God, and do good to all men, and live in the Spirit.

Neither these questions nor the answers to them are speculative or theoretical; they are the same to all men; and they disclose the practical use of the sacred Scriptures, as experience demonstrates their practical and pre-eminent value. He who sincerely and persistently makes this use of the Bible will find it disclosing surprising and inexhaustible stores of inspiration, instruction, comfort, and delight. He will not worship the book as an idol, nor cast it aside as a fable; but he will treasure it as the window through

which, dimmed and scarred though it be with human imperfection, streams the blessed, quickening light of God.—Selected.

PLAINNESS of dress does not always consist in the making. So let us ever be careful to avoid showy colors, especially red, also large figured or broad-striped materials. Stripes are especially adapted to stout women, making them appear taller. But let it always be a narrow stripe. Black, white, dark blue, and green, besides different shades of brown and gray, are modest colors. Also a combination of black and white or blue and white is always in favor. The majority of people are not personally acquainted with Adventists, and can judge only from appearances. M. M.

### A WOMAN'S WORK.

MRS. ELLA GROVER.  
(Morse, Kan.)

I WONDER if any of the sisters missed the Home Circle as much as I did. I always read Sister White's article first, and then turn to the Home Circle.

I am an isolated Sabbath-keeper, and for the encouragement of such I will tell how I am helping give the last precious message. I have sold twenty copies of "Christ's Object Lessons;" loaned "The Desire of Ages" twice, "Daniel and the Revelation" twice, and "Great Controversy" three times; and distributed hundreds of pages of tracts. I take five copies of our church paper, which I give away. As the Baptist minister here said, "She has scattered her literature everywhere for miles." I dispose of from twenty-five to fifty copies of the special numbers of the *Signs of the Times*. By baking bread I earned one dollar for the Relief of the Schools, and one dollar for the Southern publishing work. I am indeed thankful that I am permitted to have a part in the grandest work God ever gave to mortals.

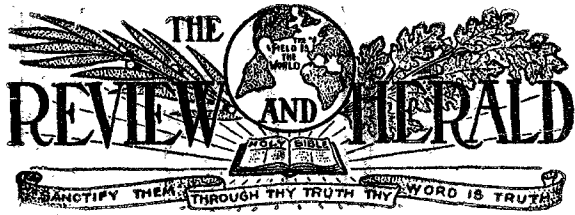
Let us be faithful a little longer. Let us tell our experiences, for the encouragement of one another, through the REVIEW. Jesus is coming, and He will reward even a cup of cold water given in His name.

### THE DEER'S EYES.

A CANADIAN hunter tells this incident of how he once came face to face with his quarry and hadn't the heart to fire: "It wasn't a case of 'buck fever,' such as a novice might experience, for I had been a hunter for many years, and had killed a good many deer. This was a particularly fine buck that I had followed for three days. A strong man can run any deer to earth in time; and at last I had my prey tired out. From the top of a hill I sighted him a few miles away. He had given up the fight, and had stretched himself out on the snow. As I stalked him, he changed his position and took shelter behind a boulder, and, using the same boulder for a shelter, I came suddenly face to face with him. He didn't attempt to run away, but stood there, looking at me with the most pitious pair of eyes I ever saw.

"Shoot? I could have no more shot him than I could have shot a child. Had the chance come from a distance of one hundred yards, I would have shot him down, and carried his antlers home in triumph, but once having looked into those eyes, it would have been nothing less than murder."—*Washington Post*.

IN the feudal or European systems, no man may do anything unless he is permitted. In the democratic or American system, he may do anything unless he is forbidden.—*Edward Everett Hale*.



BATTLE CREEK, MICH., AUGUST 6, 1901.

URIAH SMITH . . . . . EDITOR

### NONE TOO WEAK TO YIELD.

If you are very weak in the service of God, the trouble is not with your weakness, but with your strength.

You are not so weak that you cannot *yield* to the Lord; the trouble is that you have strength enough to resist Him — to bar Him out of your heart, so that He cannot come in.

“Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet . . . Solomon in all his glory was not arrayed like one of these.” The lilies have no strength to toil or to spin; but one thing they do — they *yield* themselves perfectly to God, so that He has full freedom to work in them; they have no strength at all to resist. The result is that the lilies glorify God; they do just that which they were created to do.

You will do just what you were created to do if you will as fully yield to the Lord as do the lilies of the field.

All that you need is to be weak enough to “submit yourself to the Lord;” then you can even “resist the devil, and he will flee from you.”

“My strength is made perfect in weakness.” Do not then plead your weakness as an excuse for the neglect of Christian duty. L. A. S.

### BELIEVING AND HAVING.

THERE is a difference between believing that God's word is true, and receiving the truth into your heart; between believing that God is able to do what He has promised in your behalf, and believing that the thing He has promised has been performed. And this difference is of more importance than we may think.

It is a difference which will account for the failure of very many of us to receive the priceless blessings upon which our welfare for time and eternity depends.

The Lord says: “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” This is the truth. But it is one thing to believe that this is the truth, and quite another thing to believe that our sins have been forgiven.

It is one thing to believe that God is able to save us from sin, and quite another thing to believe that “the law of the Spirit of life in Christ Jesus *hath* made me [us] free from the law of sin and death.” Rom. 8:2.

The point is in appropriating the words of God. We fail because we do not go far enough. It may be illustrated like this: Suppose you are starving, and in this condition you come into a room where there is a table upon which is an abundant supply of nourishing food. You look at it and say, I believe that this is food. You are starving still. You go up to the table, take some of the food in your hand, and say, I believe this food will sustain my life. You are starving still; you are no better off than you were before. You will keep on starving till you eat the food.

You go to the word of God and say, I believe this word is true. You are no better off than before; “the devils also believe, and tremble.” You say, further, I believe God is willing to forgive my sins. Still the blessing of forgiveness is not yours, even though you may have confessed your sins according to the Scripture injunction. Having confessed them, you must then believe not only that God is

willing to forgive them, but that He has done it. And more than this; for it is not enough to provide for the sins of the past. There is the possibility of future sins, and God has provided for this. God has said, “Sin shall not have dominion over you,” and this provision must be appropriated the same as that for past transgressions. Without this, there will be new transgressions, and the Christian life would never get beyond a treadmill round of repentance and confession of sins. Jesus Christ is a Saviour from sin, and salvation from sin means more than the mere forgiveness of sin. It includes salvation from the power of temptation.

So the transgressor must not only say, I believe my sins are forgiven, but also, “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death;” in other words, I believe that God has given me the power to keep from sinning. This is not presumption; it is strictly faith. It is only expressing belief in a complete salvation.

“Thy words were found, and I did *eat* them.” Jer. 15:16. Do not fail to eat the word of God, the bread of life. Do not fail to appropriate the divine promises. “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” Mark 11:24. L. A. S.

### WHY GOD DOESN'T DESTROY THE DEVIL.

THIS is a question that is frequently raised by objectors to the Bible doctrine concerning the existence of Satan, and by some others who cannot reconcile the existence of this great adversary of God and man with the existence of a God who is all-good, all-wise, and all-powerful. In the answer to this question lie some truths worth considering.

It is proper to ask, in the first place, Why should God destroy the devil? That is to say, Why should God now destroy the devil, or why should God have destroyed him at any time in the past? for that God will finally destroy him there is no question if we believe the plain statements of Scripture.

The very fact that God was all-wise and all-powerful, made it unnecessary for Him to destroy the devil to save mankind. To have done this would have been, apparently, a confession on the part of the Creator that He could not carry out His purposes without first getting the devil out of His way.

But the fundamental truth to be borne in mind in considering this question is that the government of God is a free government,—so perfectly free that the consent of all those under it is necessary to all that is done. When Lucifer rebelled in heaven, God did not have the consent of the host of heaven to his destruction. It was necessary for them first to become acquainted with the nature and consequences of sin, before they could intelligently approve of the disposition God would make of the sinner. And this knowledge they did not fully possess until they beheld the Son of God hanging on the cross of Calvary. Then, when the Almighty pronounced sentence that Satan and all who ranged under his banner should be utterly consumed by fire, there was throughout heaven a universal response of “amen.”

But the purpose of God in the creation of the earth had not at that time been fully realized. It remained that some must enter into the rest promised to His people, those first called having failed to enter in because of unbelief. Another day had been limited, or set, within which the people of the earth might hear His voice and heed the gospel invitation. So the gospel message is sounding to-day, and the great controversy between good and evil is not yet finished.

But God is all-wise and all-powerful, and hence the destruction of the devil is not necessary to man's salvation. The devil is permitted to tempt man, but he cannot decree the ruin of a single individual. Each man determines his destiny by his own choice.

There are two ways of dealing with the problem of the devil's menace to human welfare. One would be to destroy the devil, and thus take him away from

man. But another and equally effective way is to take man away from the devil, and just this is done by the work of grace in the heart. Instead of destroying the devil, the Lord destroys the works and the power of the devil, and thus delivers man from the devil just as effectually as would be done by destroying the evil one himself. This the Lord does for every one who comes to Him in faith, and He will do it at any time.

When the soul has been freed from the bondage of sin, it is freed from the power of the devil, and the language of the individual is that of Col. 1:12: “Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son.” The Christian has been crucified with Christ, and God “hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” Eph. 2:6. There is no devil in the heavenly places, and he who sits there has consequently nothing to fear from his power.

Why should God destroy the devil for the benefit of humanity when it is the privilege of every person to sit with Christ in the heavenly places, where the devil cannot come? Why should God destroy the devil to save man from his power when “neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord”?

Thus there is no necessity for the devil's destruction so far as the righteous are concerned, or to open the way for any wicked person to become righteous; and on the other hand, why should God destroy the devil for the sake of those who find the devil good company? The Lord usually lets an individual have what he desires. He allows people to choose their own society.

The devil is finally to be destroyed, but not until every being who will live in the eternal kingdom has considered and approved the sentence. The Almighty will not execute His choice until it has been indicated as the choice of every righteous being. He has appointed a day of judgment in which He “will judge the world in righteousness.” This day of judgment is not for God's benefit, but for the benefit of the people of His kingdom. God might execute judgment upon the wicked without any open investigation of their deeds, since He knows from the beginning all that the investigation will reveal; but He will not proceed without the approval of His people. His government is a “government of the people, by the people;” and not merely so in theory, but perfectly so in fact. It is this in order that there may not be in it the least interference with individual freedom.

Thus the eternal purposes of God are conserved to-day, and have been through past ages, by allowing the devil to exist and exert his power against righteousness and truth; and it would be not only unnecessary, but would defeat these purposes, were the Almighty to perform the work of destruction before the appointed time. L. A. S.

### DISASTROUS DROUGHT.

A LARGE section of the country has suffered from a severe drought. In many places prayers for rain were offered, but the fierce heat still continued. A drought which destroys grain and pasturage is a calamity that is severely felt.

But there is another drought that prevails in the land over as vast an area; not visible in the same way, but no less real. It is the drought that comes from the lack of spiritual moisture—the drought of the soul upon which no spiritual rain has fallen for months, or it may be, years. The consequences of this drought are even more disastrous than those lately experienced in the physical world.

There is great need of prayer for the removal of this spiritual drought. It is a voluntary drought; it need never come upon any person anywhere, and its cause can be removed at any time. Drought in



the natural world is unavoidable, but spiritual drought is so much more disastrous that God will never subject any person to it against his will.

Especially should the Church to which God has committed the great world-message for this time, be aroused to untiring vigilance against such a calamity. A drought in this Church would be a drought in the district upon which depends the food supply of the world, and wholesale spiritual starvation might be the result.

It is not a time of drought; it is a time of rain. Therefore, "ask ye of the Lord rain in the time of the latter rain." This is a prayer for rain that will not fail of an answer.

L. A. S.

### THE SABBATH AND "CHRISTIAN CITIZENSHIP."

SOME Seventh-day Baptists of New Brunswick, N. J., have been trying to carry worldly patriotism along with their Christianity, and, naturally, have got into difficulty. What the trouble is appears from this item, printed in the *New York Sun*:—

"NEW BRUNSWICK, N. J., JULY 24.—The order of Col. Quincy O'M. Gilmore, directing Companies K and L of the Second Regiment, N. J. N. G., to go to the State camp at Sea Girt on Saturday next has stirred one of the State's religious sects. In Company K, which was recently organized in Plainfield, are a number of Seventh-day Baptists, who observe Saturday instead of Sunday as a day of rest. When the order came to the company, the Seventh-day contingent protested. The New Jersey law makes provision for the Seventh-day Baptists as regards transaction of business on Sunday, but makes no mention of exemption from military duty. The Seventh-day observers of Company K intend to make a test case if the order to march to camp on Saturday is enforced."

If Seventh-day Baptists have imagined that conscience would be allowed to cut any figure in dictating conduct to a soldier in the army, they now have a good opportunity to learn their mistake. In the military service, the supreme will is not that of the soldier, nor that of God, but the will of the commanding officer. To him all must yield implicit and unquestioning obedience. When he says, Go out in order of battle, shoot, and kill, he must be obeyed, regardless of the Sixth Commandment. When he gives the order to work or to fight on the Sabbath day, no attention can be paid to what God says in the Fourth Commandment. The military commander stands in the place of God, and any attempt on the soldier's part to treat him as occupying a different position would promptly result in such punishments as are in use in the army to preserve discipline. The individual who is not willing to put a man between himself and God must simply keep out of the army.

Patriotic Seventh-day Baptists may as well make up their minds either to yield the Sabbath or to become patriots in another service from that of an earthly government, even the service of that country in which the Christian has his citizenship.

L. A. S.

THERE is tremendous activity in the establishment of secret orders and lodges throughout the country; due, as one writer states, to the fact that "human vanity craves tinsel and show and high-sounding titles, and in a republic these are easy of attainment in the circles of the endless fraternities." But these fraternities have now been multiplied to such an extent that some are languishing from lack of support, and as illustrating this, it is stated that the "Sons of Temperance," who recently held their fifty-seventh annual session in Prince Edward Island, have fallen away from a membership of five hundred thousand in 1884 to about seventy-five thousand at present. And this is no doubt indicative of a sad decline in the cause of temperance.

THE Lord is not so far from any of us but that He can be touched by the hand that is reached out in faith.

### BE AN OPTIMIST.

THAT individual is a true optimist who looks at the bright side of life, and who believes that eventually everything will turn out for the best. His exact opposite is the person who sees nothing worth living for, whose continual reply is, "What is the use?" or, in other words, the pessimist. The terms "optimist" and "pessimist" are derived from the Latin superlatives *optimus*; meaning "the best," and *pessimus*, meaning "the worst."

The optimist is always hopeful, though he does not ignore the seamy side of life. His eyes are riveted to the true, the honest, the just, the pure, the lovely things in life; to the things of good report. He is the aggressive man, the one who *does* things. He is ever full of hope, courage, and energy. While the pessimist consumes valuable time in trying to prove that a thing cannot possibly be done, or that, if done, it will not be worth the while, the optimist actually *does* that very thing, and glories in having *accomplished* something. The optimist works hard, and smiles. The pessimist does nothing, and scowls. Yet, of the two, the pessimist will die the sooner; for, in the words of George Macdonald, "It is not the cares of to-day, but the cares of to-morrow, that weigh a man down;" and, as Beecher well said: "It is not work that kills men. It is worry." The pessimist is a great worrier. The optimist is a great worker. He has no time to worry; for he is hard at work, with an aim in view.

Every true Christian is an optimist. He is an optimist, not because he believes that everything in this world is perfect, or just, or proper, but he is an optimist *in spite* of all the evils that surround him. The optimist is the salt of the earth. He is that essence which keeps what is about him from corrupting, from losing heart and being undone through lost hope. Jesus was the true optimist. The little children gladly flocked to Him because they found reflected in His face and manners their own spirit of buoyancy and good cheer. Had Jesus not been the optimist that He was, the children would have shunned Him. It was His lovable traits of character that attracted the little ones, and not any physical beauty which He possessed. For, speaking of Christ, the prophet Isaiah (chapter 53) says that He grew "as a root out of dry ground;" that He had no "form nor comeliness;" and that "when we shall see Him, there is no beauty that we should desire Him." And yet how often, during His ministry, "Jesus called a little child unto Him, and set him in the midst of them." No pessimist could thus have won the hearts of the little ones.

Pessimism is darkness, *ennui*, and despair. Optimism is light, activity, and hope. Jesus bids His followers to be children of the light. He says (John 12:46): "I am come a light into the world, that whosoever believeth on me should not abide in darkness." The last words of the farewell sermon of the Master to His disciples are the words of the true optimist: "In the world ye shall have tribulation: BUT BE OF GOOD CHEER; I have overcome the world." Homeless as He was in the world, and persecuted by those who should have been His friends, still He was an optimist: He was a fountain of good cheer to all about Him. Although He was "despised and rejected of men; a man of sorrows, and acquainted with grief," yet His sorrow was not a selfish sorrow because of evil done to Him personally, but a pitiful sorrowing for the sinfulness of those who would not let Him save them.

All the suicides recorded in our dailies may be traced to pessimism. In view of this, there is great need of Christian optimism, when so many are given to exaggerating, in thought, the evils of life. It is a great blessing that cheerfulness is as epidemic as melancholy; that joy is as contagious as this false sorrow that is put on. Imagine, for instance, the happy effect, upon a pessimistic neighborhood, of the extreme cheerfulness of Sydney Smith, who, though quite sick at one time, wrote: "I have

gout, asthma, and seven other maladies, but am otherwise very well."

As an illustration of what Carlyle would call "the wondrous strength of cheerfulness," it is related, by the editor of *Success*, that "a gentleman in Minneapolis owned a business block which was completely gutted by fire. The misfortune produced a melancholy that boded ill for his mind. In vain his friends tried to cheer him. Nothing could dispel the impenetrable gloom. He was almost on the point of suicide. He was away from home when the disaster occurred, and received the following letter from his little seven-year-old daughter:—

"DEAR PAPA: I went down to see your store that was burned, and it looks very pretty all covered with ice. Love and kisses from 'LILLIAN.'"

So successful was this naive little letter from the little optimist, that "the father smiled as he read; and the man who had contemplated jumping from the train, laughed aloud. The spell that had overshadowed him was at last broken by this ray of sunshine." Optimism had won the day, and saved a useful life.

One great truth which may be deduced from the lesson Christ taught concerning the man who is constantly seeking for the mote in his brother's eye, is the fact that this world is pretty much as one looks for it to be. In order to find the bird in the bush, the student of nature must first have the bird in his eye. If one is looking for the dark side of life, he will be sure to find it; while on the other hand, the world will be full of brightness to him who is looking for bright things.

"But," says a would-be Christian, "don't you know that this world is very wicked—so wicked that it will soon be destroyed by fire? Don't you know that the seven last plagues are about to fall? that pestilence is already abroad in the land? that wars and persecutions abound? and that the predicted 'time of trouble' is upon us?" To this we reply: Yes, my Christian brother. That is all true. But of what use is your Christianity if these things cause you to be apprehensive, which should trouble only the wicked? Where is your faith in God's care and protection for His children? Are you not His child? Has He not warned you in time for you to make ample preparations to escape all these evils that are coming to pass? If you do not make Christianity of practical value, of what use can it possibly be to you?

God will certainly destroy this world, even as it is written (2 Peter 3:7) that "the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." But why will God destroy this world?—Simply that He may show His love for His chosen ones by making out of it a *much better* world. It is essential for the Christian to remember God's great LOVE as well as His eternal JUSTICE. God takes no delight in the death of any of His creatures,—not even in the death of the wicked (Eze. 33:11), His only desire being "that the wicked turn from his way and live." The loving Father described in John 3:16, is the same God who lives to-day. He loves His creatures so much that, were it a possible thing for Him to do, He would even open the gates of paradise to every being He has made, good or wicked. He would gladly save, at His coming, many times one hundred and forty-four thousand, were it a thing consistent with His love and justice. If, as the Word says, but few will finally be saved, in proportion to the world's population, it will not be the fault of our Father. The trouble with Christians who allow themselves to lapse into pessimism, is that they have lost their faith in the goodness of God.

There are other reasons, however, why people become pessimists; and to mention the cause is to point out the remedy. A man's mental and moral natures are governed, to a great extent, by his physical condition. Dr. Johnson has well said that "every man is a rascal when he is sick;" and William Mathews states the case correctly when he asserts that "a man of the kindest impulses

has only to feed upon indigestible food for a few days, and forthwith his liver is affected, and then his brain. His sensibilities are blunted; his uneasiness makes him waspish and fretful. He is like a hedgehog with the quills rolled in, and will do and say things from which in health he would have recoiled." Inasmuch as the Word states that our bodies are the "temple of the Holy Ghost," it becomes as much of a religious duty for the Christian to obliterate pessimism from his nature by reforming his diet and physical habits, as for him to read his Bible and to pray with zeal. On the contrary, if he refuses to eliminate his physical hindrances to becoming an optimist, his Bible reading and his prayers will avail nothing.

There is one song which should be sung, at least once a day, and with a loud voice, by every family of pessimists in the United States, in England, and in their colonies. It should then be translated into every language spoken by pessimists. Its title is "Count Your Many Blessings." Besides advising all to count their many blessings, the hymn further exhorts them to "name them one by one;" and the chorus concludes with the words, "Count your many blessings! See what God has done." We advise that not only every pessimist should learn to sing it, but that every optimist should also learn it, that he may sing it to every pessimist he meets.

Think, first, of the greatest of all your blessings—life itself, the gift of God to you each second. Then think of the disguised blessings that come to you in every evil that you escape. Think of the accidents that have never happened to you; of the number of days in which no disastrous storms have visited your neighborhood. Count the number of good crops you have had—the number of times you have not had bad crops! Think of the blessed assurance that "whatsoever a man soweth, that shall he also reap;" or, in other words, that harvest-time is sure to follow seed-time. Think also of God's promise made to man immediately after the flood, and repeated to this hour in His countless rainbows, in language intelligible to all nations: "Neither shall ALL flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." Gen. 9:11. At that time also the Lord decided that the first curse which had been placed upon the earth after the fall of man, was sufficient; for in the preceding chapter it is recorded that "the Lord said in His heart, I will not again curse the ground any more for man's sake; though the imagination of man's heart is evil from his youth; neither will I again smite any more EVERY THING living, as I have done." How much consolation there is in the promise, to all who have the hope of eternal life! In it is predicted that some will escape the final destruction.

Finally, how encouraging and full of cheer is the further promise of our Heavenly Father that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night SHALL NOT CEASE." Then, in addition to these cheering promises assuring us of these temporal blessings so altogether necessary to man's happiness, countless other promises are to be found in the Word, assuring the Christian of innumerable spiritual and temporal blessings for the future. Truly, in the words of David (Ps. 129:64) the earth itself is full of God's mercy. Jesus taught His disciples to believe in the goodness of His Father, in His willingness to give good gifts to His children. He said (John 16): "Whatsoever ye shall ask the Father in my name, He will give it you. . . . Ask, and ye shall receive, THAT YOUR JOY MAY BE FULL."

As Jesus was about to be taken away from His disciples, and as He predicted their coming tribulations and sufferings for His sake, their hearts were made sad, and, to say the least, the prospect before them was not very cheering nor optimistic. But Jesus said to them (John 16): "Ye shall weep and lament: . . . ye shall be sorrowful, BUT YOUR SORROW SHALL BE TURNED INTO JOY. . . . Ye now therefore have sorrow: but I will see you again,

and your heart shall rejoice, and YOUR JOY NO MAN TAKETH FROM YOU."

These words are also for the Christian of to-day. Are you inclined to be a pessimist? Count your many blessings, name them one by one. Are you becoming addicted to the long-faced habit? Start a counter-habit at once. Are the corners of your mouth down? Form the habit of turning them up, smile-fashion. Do you often have the "blues"? Read these promises over again. Jesus tells you that YOU ARE SAFE under His protecting hand, and under that of His Father—of YOUR Father. For, says He of His followers (John 10:28, 29): "I give unto them eternal life; and they shall never perish, NEITHER SHALL ANY MAN PLUCK THEM OUT OF MY HAND. My Father, which gave them me, is greater than all; and NO MAN IS ABLE TO PLUCK THEM OUT OF MY FATHER'S HAND."

As you go through life, remember that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory:" that "we KNOW that ALL THINGS work together for GOOD to them that love God." Never lose sight of the great and optimist-making truth, that "the Most High [not the devil] RULETH in the kingdom of men," and that THE HAND OF GOD IS ON THE LEVER OF THE UNIVERSE. Do you wish to *have your joy full*? Be an optimist.

A. J. B.

### Editorial Notes.

If you will keep the faith, the faith will keep you.

SUPERSTITION points us to the past and to the dead; faith points us to the future and to the living.

You cannot win people from the world to Christ by lowering the standard of Christian living. The standard must be exalted; the Saviour must be "lifted up."

LOOKING toward the Christian's country, the view is the same in all countries. Hence the Christian can feel as much at home in one part of the earth as in another.

THE proof that you are a free man does not consist in the fact that you reside in a "free country." It is not geographical boundaries, but the truth, that makes men free.

Do not try to "beat down" the price of admission into the New Jerusalem. Heaven will be infinitely cheap at the highest price you can pay, and you will only deceive yourself if you think to make any compromise with God.

It is surprising how small an amount of Scripture will suffice to convince a person of something he wants to believe, and what a large amount is required to convince him of a plain truth which he does not relish.

FROM God's standpoint, there are but two great classes of people in the world, which are, not the rich and the poor, nor the respectable and the non-respectable, nor any others recognized in worldly society; but the righteous, or those who believe on the Lord Jesus Christ, and the wicked, or those who believe not on Him.

AN old monk is credited with the pertinent observation touching the Bible, that "whoso seeketh an interpretation from this book shall get an answer from God; whoso bringeth an interpretation to it shall get an answer from the devil."

"THE noblest weapon is the sword, and the noblest uniform is the uniform of the Prussian soldier," Emperor William is quoted as saying on the occasion of his second son's entrance upon military duties at Potsdam. "The finest thing I can imagine," he continued, "is the earnest soldier, inflexible as iron in everything which constitutes the

chivalry of an officer; hard toward himself, upholding with rigid self-discipline the traditions of his house and regiment; indifferent to the opinion of others, and with one goal before his eyes—responsible only to his God and his father."

While men talk about a coming millennium of peace, it is a fact that war is glorified much more than peace by earthly rulers.

For a long time lovers of peace and prosperity have been hoping that the time would come when workingmen and employers, realizing the folly of conflicts that have so repeatedly brought distress and the paralysis of industry upon large sections of the country, would find some way to obviate strikes, boycotts, and lockouts, and establish peaceful relations between themselves. But how long will that time be in coming, when workingmen will strike for such frivolous reasons as that they cannot have lemonade served to them by their employers, instead of cold water? Here is the instance:—

"PITTSBURG, PA., July 23 [Special]: Because the George A. Fuller Company would not permit them to drink lemonade, instead of common ice water, fifty carpenters and others employed on the new two-million-dollar twenty-two story H. C. Frick office building struck work to-day. The company furnished filtered water, in which oatmeal was placed. The meal prevents cramps in the stomach. The men wanted lemonade, and formed a pool to get it. Each was to 'chip in' ten cents a week. Yesterday was the first day lemonade was served. The men all wanted to get their money's worth, and drank so much that Superintendent Clark thought they would make themselves ill. He shut off their drinks, and a strike resulted. Work was stopped to-day; and as this is a 'rush' contract, the odd strike is costing the company considerable money."

The following comment, made by Superintendent Clark, is to the point:—

"This strike is about the limit. Lemonade is injurious, and will knock a man out quicker than anything else. About an hour and a half after they quit, some of them came to me and said that they would go to work if I paid them for the hour and a half they loafed. What do you think of that?"

"If I had given in, I might as well have a caterer at the building, and have ice cream, ices, and lady fingers served at regular intervals."

THE *Catholic Mirror* informs us that the "relic of St. Anne" (consisting of a piece of bone claimed to have come from one of the arms of the mother of the Virgin Mary) is to be placed in "a four-thousand-dollar crypt, which will be the only one of its kind in America." This "relic" has for a long time been kept in a church in New York City, to which, whenever the relic was exposed to public view, thousands of Catholics resorted in order to be healed of various bodily afflictions. As a source of revenue for the Church the relic has been a decided success.

"Over the relic altar," says the *Mirror*, "will be a statue of St. Anne. A large collection of crutches, spectacles, bandages, splints, and other articles discarded by the afflicted who have been healed will be placed in the new sanctuary."

These discarded implements, testifying to the great cures wrought by the relic, prove(?) that saint worship is a part of the Christian religion, just as the like tokens in Dowie's Chicago tabernacle prove that Dowie, who denounces saint worship and the Catholic Church in general, is a disciple of Christ.

The Christian religion does not feed people on relics, but on the fresh bread of life, which is the Word of God. True faith does not point people to the dead, but to the living, even to Him who now "liveth to make intercession for us." Time does not affect the realities of Christianity; they never cease to be. By faith the divine Healer is discerned as a living, present Saviour, touching and healing the sick just as in the days of old. Faith has nothing to do with looking backward; it points us in another direction. It points us to the "author and finisher of faith," to whom we are ever to look as we run the race that is set before us. No one will succeed who tries to run that race with his face turned back to the past.





**WHAT IS BEING ACCOMPLISHED.**

THE readers of the REVIEW are aware of the fact that, through the kindness of Mrs. E. G. White, the book "Christ's Object Lessons" has been donated for the liquidation of the debts on our educational institutions. The work of printing three hundred thousand copies was to be given by the Review and Herald and the Pacific Press Publishing Associations. These associations have together so far printed one hundred thousand copies. Our brethren and sisters have taken hold well to sell these books. In order that they might come almost entirely free to the schools, a fund of nearly thirty thousand dollars has already been raised, which has paid thus far for the material used in the books, and there is money on hand to print others. It is the desire of the Relief Committee to raise at least twenty-five thousand dollars more, so that these books can be sold everywhere, and the proceeds be given to our schools and colleges.

We herewith give a picture of Union College, the largest of our educational institutions. The illustration represents Union College standing at the left, the ladies' dormitory to the right. These buildings face the west, the power house and bakery appearing between the buildings, in the rear of the college. The gentlemen's dormitory stands to the left of the college, but is not shown in the illustration. It is occupied at the present time partly by the gentlemen who attend the college, and partly by the sanitarium, which stands still farther to the left of the college building. The college is well equipped, and its attendance runs from two hundred to four hundred each year. It is the central school for Manitoba, and the States of Minnesota, Iowa, North and South Dakota, Nebraska, Colorado, Kansas, and Missouri.

Connected with the college is a productive farm, which is in a high state of cultivation, worked principally by the students. The college has been self-

supporting from the first, possibly with the exception of one or two years, in which the crops were cut short in the country surrounding it. The college and its dormitories, when completed, were in debt over eighty thousand dollars. Had all the plans been successfully carried out, the college would not have been in debt. When first planned and erected, a large piece of land was purchased and donated to it by friends. Part of this land was sold at good prices, and had the purchasers been able to pay the price, there would have been no debt, at least only a small one, but the panic of 1893-96 depreciated the value of real estate. Times became hard, and the money market so stringent that many of those who purchased land were not able to pay for it, and in many instances the college very kindly took the land back. Some paid for parcels at a sacrifice, losing heavily; yet they do not regard it as loss, from the fact that the money went into the institution, which is a noble one, and has done a good work in the education of the young who have attended it.

Before the sale of "Christ's Object Lessons" the great debt had been reduced two or three thousand dollars, but the reduction was very slow.

When "Christ's Object Lessons" was placed upon the market, the friends of the institution in the district took hold nobly in the sale of the book. Through its sale Manitoba has sent to Union College,

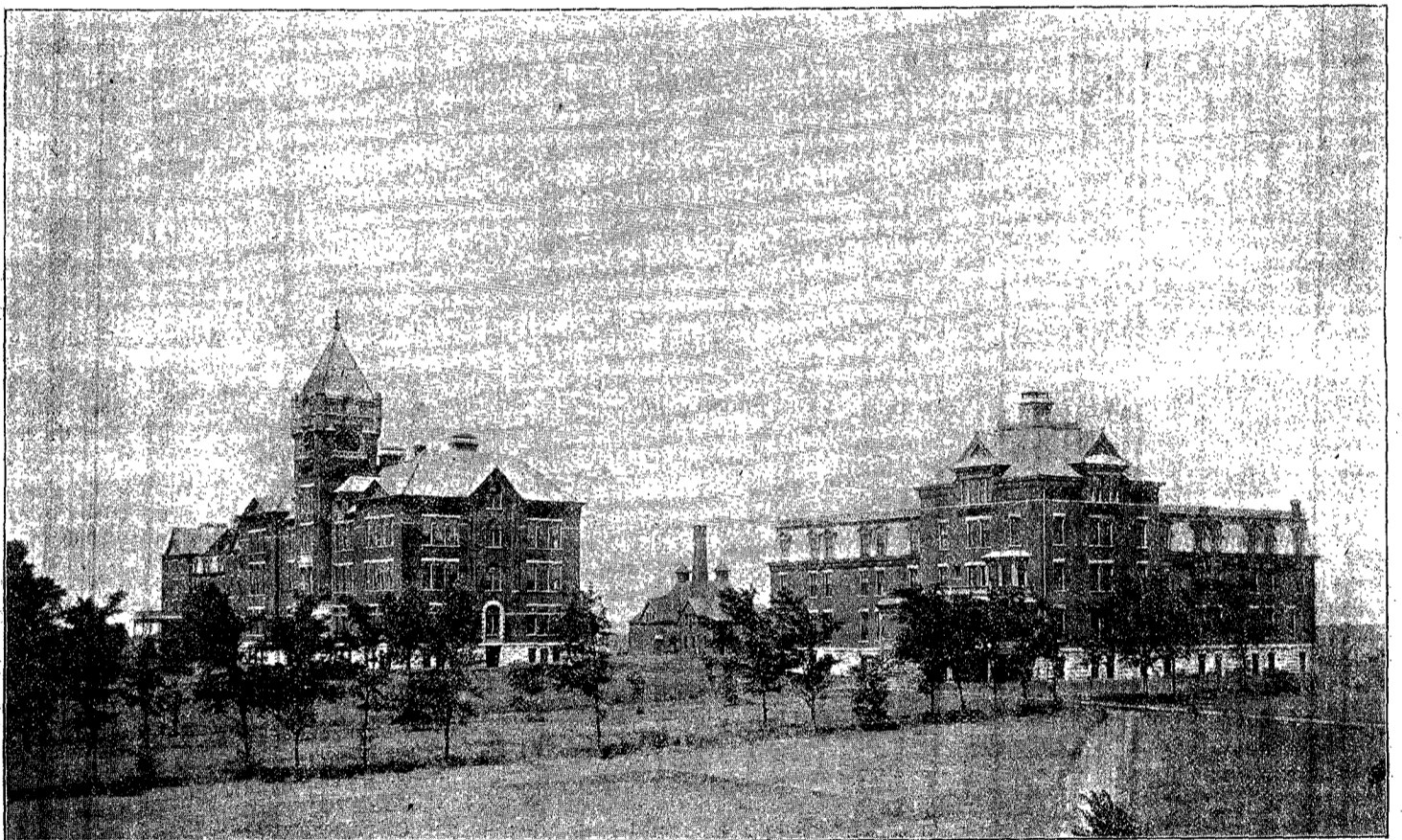
for the reduction of its debt, \$100, Missouri \$300, the Dakotas \$593.85, Minnesota \$865.37, Colorado \$2,000, Kansas \$3,000, Nebraska \$4,000, and Iowa \$6,000, making a total of \$16,859.22. As this matter has been introduced in the district, some have felt moved upon to give personal donations to the college, and some have surrendered notes which they held against it. This they have done of their own free will, so that from this source the college has received \$1,129.30. Last year Kansas was prospered with fine crops, and through the liberality of the brethren in that good State, they were enabled to pay \$694.59 on an old pledge which had been made to the college. Thus through the sale of "Christ's Object Lessons," personal donations, and the payment of a pledge on the part of Kansas, the college has received and applied on its debt \$18,683.11, reducing her once large debt of over \$80,000 to \$60,417.

We feel sure that our brethren will read in regard to this reduction with delight, and we give these

but will also realize the importance of sending the children to school. A few months' schooling in one of our excellent institutions may give bent to the life of a child which will influence him through time and eternity. Although our institutions and their teachings are improving, and will yet be what we think God desires them to be, we trust none will depend simply upon an education given by or through an institution, but remember that a humble heart and consecrated life can do more than an education without consecration; but if the two can be combined, the work will be a grand success, and the life and achievements of the soul thus prepared through the grace of God and a Christian education can be measured only in eternity. Shall not all Seventh-day Adventists throughout the country take hold now and work for the liquidation of the debt of every institution that is in debt? May God grant it. S. H. LANE.

**NEW YORK CITY WORK.**

INASMUCH as I have left New York City for a time to labor in the city of Trenton, it is but right that I should report what has been done there. A little over four years ago there was no Seventh-day Adventist church in New York City, and only a few Sabbath-keepers, mostly connected with the office of the Pacific Press Pub. Co., who attended meeting in the city of Brooklyn. There are now three churches—two quite large ones, and one small one. During this time I have labored almost entirely alone in that large city, with the exception of one year when



UNION COLLEGE (College View, Neb.)

figures not only as an item of interest, but to encourage every one in that district to take hold anew at the present time, and prosecute the work of selling "Christ's Object Lessons" more rapidly during the soon-coming fall and winter than ever before. The book has been on the market only about eight months. The rush of the season will soon be over, and will not our brethren and sisters everywhere in that district, as well as in every other one, press this work as never before?

Iowa has been the banner State in selling "Christ's Object Lessons." The officers of the Conference realized the importance of the work, and saw that the opportune time for the reduction of the debt of Union College had come. All have done wonderfully well, yet only a beginning has been made, but it should be a brilliant index to all our brethren in these Conferences and elsewhere, pointing to what may be accomplished in the future. And if every one in that district will take hold for the year to come, and work as some have in the past, Union College may be free from debt before the first day of January, 1903. The Lord has blessed the work of the institution, and will bless it more abundantly as teachers and pupils approach nearer and nearer to the true standard of Christian education.

We trust that all in the district will not only see the necessity of selling "Christ's Object Lessons,"

I labored in Brooklyn, and last summer, which I spent in Chicago.

Besides more than fifty who accepted the truth in Brooklyn, more than two hundred and forty have come into the truth as a direct result of the work in New York City. Some have joined other churches throughout the Conference, and over two hundred of these have become active, working and paying members of the New York churches.

A few facts will help us to see what has been done there. I will compare the work in New York with the work in this entire eastern district, that we may the easier understand the situation. This eastern district known as the Eastern Union Conference, is composed of eighteen States and provinces, or ten Conferences and two mission fields, employing in all one hundred and sixty-two laborers. The district superintendent reported at the last General Conference an increase of eight hundred and forty members in the entire district during the two years. See *General Conference Bulletin*, page 51. One fifth of this number are the result of the work in New York, with only the writer and a tent-master employed in the same time, besides the fact that one entire summer of that time was spent in Chicago. Thus it is a fact that one fifth of all who came into the truth in these ten Conferences in two years are the result of one and a half years'

work in New York City. In the last tent effort held in that city over one hundred accepted the truth. Thirteen of these had been Roman Catholics. This we say to the praise and glory of God, who gave these results.

During my stay in New York I held meetings in two of the largest and most popular halls, "Chickering" and "Carnegie," paying fifty and twenty-five dollars each night for rent, and raising the money from those not of our faith. It is needless to say more, these facts speak for themselves.

Three churches, with a total membership of over two hundred and twenty-five, paying almost three thousand dollars each year in tithes, besides liberal donations running up into the hundreds of dollars, is a standing monument to the glory of God in this large city, and the facts are more eloquent than anything that can possibly be said.

When I left New York City to open the work in Trenton, N. J., all was peace and harmony in the churches, and there are more people interested through our Carnegie hall work on 57th Street than we have ever known before in New York. Hundreds of names and addresses of those interested ones are in my possession, and I am receiving interesting and inquiring communications from many, both in and out of the city. Many of these should be added to the church this summer. The harvest in New York truly is ripe, as we were told in the *General Conference Bulletin*.

At a recent meeting of the churches in New York they donated about three hundred dollars toward my tent work in Trenton, N. J. Let us praise God for what He has done in New York, and look forward to still greater results.

E. E. FRANKE.

#### THE EDUCATIONAL CONFERENCE AND EDUCATIONAL REFORM.

Just ten years ago this summer, when the precious light of righteousness by faith was breaking in the fullness of the glory of God upon the Seventh-day Adventist people, and when God, through this, was taking away the reproach which the world had hurled against us, that we were "a Christless church," there was held at Harbor Springs, in the northern part of Michigan, the first general gathering of Seventh-day Adventist teachers for the purpose of studying Christian education.

At that time the words "Christian education" were unknown, but the germ, the seed of the blessed thing itself, was all there. And the thought was developed that, hand in hand with righteousness by faith, there must also be education by faith. The meeting was a remarkable one, and the definite beginnings of the work of an educational reformatory movement owe their birth to this gathering. In those days the subjects of reform which were for the most part studied and discussed were the elimination of pagan and infidel authors from our schools, the dropping out of long courses in the Latin and Greek classics, and the substitution of the teaching of the Bible and the teaching of history from the standpoint of the prophecies.

Sister White was present, and I remember well that she read Testimonies relative to our schools and their work which she had written at the time of the conception of our first college. Elder A. T. Jones, Prof. W. W. Prescott, and Elder E. J. Waggoner were among the leading instructors. This gathering closed with a song of triumph, and in the hearts of many has ever since been inscribed on the walls of the chamber of joy in the temple of their souls.

In our first love of this new light, and in the joy begotten by the brightness of its radiance, we fondly thought that the work of educational reform would be gladly grasped by our educators, our ministers, our students, and our people everywhere. Since then ten long years have rolled away, and during the whole of them the precious principles of Christian education have been struggling for recognition and the occupancy of their rightful place in the hearts of ministers, teachers, and people, as well as in the organic system of this great work.

To-day we are met together again for the second general gathering of this kind. The educators and ministers are met in the beautiful woods at Berrien Springs, Mich., where, alone and in the quiet, the lessons of the Great Teacher on teaching can be received in just such a temple as He loved to teach in the days when He walked on earth. His platform was on the hillside, His shade the leafy bowers of the giant trees, and the music of the rivers and streams and the soft singing and whisperings of the winds mingled with His voice as He taught, and with the voices of His disciples as they received His gracious instruction.

And God still calls for educational reform. When in time of battle a squadron of cavalry is scattered by the missiles of the enemy, when the chargers

have broken out of their lines, and are galloping aimlessly in every direction, then the bugle sounds, "REFORM!" This simply means to *form again*, to come together again in solid order, so that a charge can be made on the foe. This is what God means when He calls upon us to *reform*. We are to get together again and array ourselves solidly in gospel lines, and charge forward beneath the blood-stained banner of Prince Immanuel. God has promised that if we do this, by giving power and miracles He will restore to us the wasted years.

The meeting really opened on the morning of Thursday, the 11th, Professor Sutherland giving a Bible study of God's promises concerning the salvation of our children. This was followed by a study concerning the support of our church schools. Thus far the church schools have been supported by the tuitions paid for the children by their parents, and by voluntary contributions. Where there was harmony and good feeling in a church, it was comparatively easy to get up a church school. But in the very churches where a church school is needed the most, it has been impossible, on account of this financial system, to have church schools at all.

The psalmist says: "Children are an heritage of the Lord: and the fruit of the womb is His reward." The thought was developed in this that the children of Sabbath-keeping parents God looks upon as His heritage. He looks upon them, in a certain sense, as the property of the Church, to be trained for the work of God and for the work of the Church in the earth. When Seventh-day Adventists realize the fullness of the meaning of this precious scripture, there will be no question but what our church schools should be liberally and systematically supported.

A committee was appointed to take into consideration the matter of the substantial and systematic support of church schools, the idea being presented that the second tithe might be used for this purpose.

On Friday morning, July 12, Sister M. B. DeGraw read a paper, "The Scope of the Work of Primary and Intermediate Church Schools." After this Elder Daniells spoke at length on the dearth of missionaries, and the great need of training our children from the very beginning of their lives to be workers in the cause of God. He showed that we must not only have church schools and intermediate schools, but that there must be a school where the finishing work for missionaries could be done, and from which they can go forth into the fields of labor all over the world.

Friday evening Elder W. A. Spicer, the Secretary of the Foreign Mission Board, gave a most touching and helpful sermon on the necessity of the love of God. A tender spirit more than before began to come among the people of the camp.

At the forenoon service on Sabbath, Elder A. T. Jones spoke at length on the priesthood and the ordination of priests in the olden time, showing how this people as well as Israel are a chosen generation, a royal priesthood, a holy nation, and a peculiar people. The Spirit of God rested down upon those present, and many arose and asked for prayers for their fathers and mothers, brothers and sisters, and children. There was indeed a turning of heart toward heart, and soul toward soul. The service lasted until dinner-time; and at half-past three the work was taken up again. This was the beginning of a wonderful meeting. It lasted all the afternoon, continued during the lengthening shadows of the evening, and until long after the lamps of heaven had been hung out, and night was upon us. Elder Jones spoke feelingly and at length on the necessity of every priest having *something to offer*. He was followed by Elder Daniells, and then the meeting became general, a large number speaking of their past experiences in regard to the educational work and the glory of the precious light which God is now casting upon us. The meeting was a long one, and one long to be remembered.

Ministers and teachers are still arriving, and altogether there are in the neighborhood of one hundred and fifty on the grounds.

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

#### KIMBERLEY, SOUTH AFRICA.

THE work connected with the Diamond Fields Benevolent Home has been prosperous since the siege. We have labored under peculiar difficulties, owing to the country being in a state of war, and everything under martial law, prices high, and supplies hard to get.

The home was under serious financial difficulties, which threatened at one time to close it up, but the South African Conference assumed the liabilities, and that relieved us.

The walls to our bath-rooms, being made of brick only sun dried, became softened by heavy rains, and began to fall; so we had to rebuild with burned brick. The people of Kimberley came forward with

liberal donations, and sustained us in the enterprise. The wealthy and influential class of people in the city are becoming interested in our work as never before.

Sister Amelia Webster is here, and is having good success in selling health literature, holding Bible readings, and visiting and treating the sick.

Kimberley is already beginning to experience a tide of prosperity, and we are getting our bath-rooms ready to take advantage of the circumstances. We rejoice in having a part in gathering in the harvest of souls, and hope our work here will now be established on a solid basis.

June 23, 1901.

J. V. WILLSON,  
MRS. J. V. WILLSON.

#### ITEMS FROM THE REGIONS BEYOND.

THE Pacific Union Conference has taken the Hawaiian Island Mission field as a part of its work. This Conference has also added Alaska as another mission field.

OTHER Union Conferences are reaching out to help in the fields just beyond their borders. The North-western Union Conference desires to aid in the great Northwest of Canada, and the Southwestern Union Conference takes a special interest in the Mexican field.

SINCE the General Conference, workers have been going to Europe, Asia, Africa, South America, and the islands. The message begets the spirit of devotion in the hearts of those who receive it in distant lands. Many instances might be reported, but here is one paragraph from a letter which Brother Ellery Robinson writes from India, which may serve as an illustration:—

"Brother Watson, our new Sabbath-keeper, called yesterday, and paid me five hundred and ninety-four rupees (about two hundred dollars) tithe, which was one tenth of all the property he owns, as near as he could estimate it. He had already paid me a tithe on his last month's wages, the last month that he worked, for he lost his position in the firm in which he worked, owing to his refusal to work on the Sabbath."

ANOTHER brother, who received the truth in the Himalaya Mountains of Upper India, and who has long been paying a tithe monthly, has had some property turned over to him, on which he pays about two hundred dollars tithe.

AFTER a tent-meeting at Grove Town, on the south side of the island of Jamaica, twenty were baptized. Ten of these had been keeping the Sabbath before the meetings. At the time of writing, ten more were awaiting baptism, making in all a company of thirty. They were already planning to build a church. This means much more in Jamaica than in the States, where all the material is prepared to one's hands. There the stone for the foundation and walls must be carried through the bush on the heads of those who are willing to help. The lime must be burned. The sills and all the framework must be felled with an ax, hewed with an adz, and then carried out of the woods and mountains to the road, where it can be conveyed to the place of building. The shingles must be split and dressed by hand, and the boards sawed out of the logs with a large handsaw. Added to this is the still greater difficulty of securing means to pay the few dollars that are required for the work. The wages of laborers scarcely reach twenty-four cents a day, and money is scarce. Notwithstanding this, the company was of good courage, and had already gathered most of the material for their building.

FROM India the encouraging message comes that a lady who was formerly an independent missionary, has accepted the truth. She is a consecrated woman, and as a governess for European and native families, has opportunity to carry the message where she probably could not carry it were she a regular laborer in the employ of our mission.

Two families at Mussoorie, a mountain resort in the northwest province of India, are living the truth. They meet on Sabbath for Bible study.

IN Jerusalem, Palestine, the treatment-rooms are doing much to acquaint the people with the health principles, thus creating an interest. Although there has been an attempt to stop their work, the Pasha of Jerusalem has permitted it to continue. Their patients number from six to sixteen daily.

ONE of the students in the school at Honolulu, Hawaii, was baptized a few weeks ago, notwithstanding the strong opposition of his father.



A SABBATH-SCHOOL of more than twenty children has been organized in Mexico, as a result of the day-school. Many of the little ones are members of families that would not have permitted their children to attend services where the Bible was taught, before our day-school was conducted there.

IN Basutoland, South Africa, meetings are being conducted on Sabbath and Sunday, with eighteen or twenty regular attendants. On Sunday often as many as one hundred are present. At the time of the report, several had visited the mission, men who desired Bible instruction on points of present truth. A young man who had been a teacher in a primary school, gave up his work, that he might become a laborer in the closing message.

A NOTE has been received from the son of a South African village chief who, having heard of our work, desires to be instructed on the Sabbath question. Besides the regular meetings at the mission in Basutoland, services are held once a week at Mafeteng. The average attendance last reported was ten.

THE field in our Central American Mission, South, is everywhere ripe for the harvest. At Bocas del Toro six were baptized, as the result of the canvassing work. Several became interested through the baptismal service, and one, a tailor, after a few readings, accepted the truth.

AT Port Limon, Costa Rica, nine are keeping the Sabbath, six of whom were the harvest of the canvassing work. One woman who heard of our workers just as they had reached the city where she resided, was invited to attend the meetings, and before our laborers left, she was baptized.

AT Principulca six persons were, according to latest reports, awaiting baptism. All of these had learned of the truth through the printed page.

FOUR have accepted the truth at Wakamatsu, Japan. Another is paying tithe, but does not yet see his way clear to accept the Sabbath.

EIGHT or ten good, substantial persons have recently accepted the truth in the country a short distance from Bridgetown, Barbadoes.

ONE native woman has accepted the truth in Paraguay.

A COMPANY of Sabbath-keeping Indians in British Guiana will soon be organized into a church.

A BROTHER, the local elder of two churches, who was a Bible student, became interested through Bible readings, and began to keep the Sabbath, at Tocopilla, Chile. He took his stand on the side of truth when almost all his friends were bitterly opposed to it.

A YOUNG lady from Lahore, India, writes that she and her mother have recently begun to observe the Sabbath, and desire to do something to lead others to know the joy they find in this truth. She has already disposed of a number of small publications, and secured several subscriptions for the *Oriental Watchman*.

BROTHER A. LARUE, our faithful brother in Hongkong, China, sends over forty dollars tithe from Sabbath-keepers with whom he has labored in that far-away field.

FROM Natal, South Africa, Brother Hyatt writes that the Lord has been especially blessing in forgiving sin and in healing disease. There are now over thirty adult Sabbath-keepers there, and a school of almost fifty.

AT Durban, South Africa, a brother, who was a prisoner of war on parole, has been canvassing and otherwise laboring, and seven Sabbath-keepers were found there, one family who had kept but three or four Sabbaths. About twenty-five adults began to keep the Sabbath, in the same place, as the result of the labor of a Bible worker, and the Sabbath-school numbers forty.

AS a result of the tent-meetings held in a booth at Sherwood Forest, Jamaica, twenty-three are keeping the Sabbath. They are preparing to build a chapel.

THESE progress items are gleaned from news received from all parts of the harvest field, by the Secretary of our Mission Board located at Battle Creek. These are items such as we would be pleased

to receive from all our laborers, both in the United States and abroad. We wish to supplement our appeal on the last page of the REVIEW of July 9, 1901, by AGAIN asking our ministers, licentiates, Bible workers, canvassers, teachers,—any and every worker in the missionary field,—to send us brief, newsy reports, telling, in a few words, what has actually been accomplished in the work. It will take the co-operation of every worker in the field to make our Progress of the Cause department of the REVIEW what it should be—a digest of Seventh-day Adventist news the world over.

A. J. B.

#### NEW YORK CITY BIBLE TRAINING-SCHOOL.

ELDER S. N. HASKELL, in charge of the Training School for Bible Workers, located at 400 W. 57th St., New York City, says: "Our forenoons are taken up in Bible study with the class, and the after part of the day is devoted to practical work. Already we have evidence that the Lord has gone before us and prepared the way. Several have called for readings in their homes, without any special effort on the part of the worker. Our family consists of eleven persons, and others are expected. Our object is not simply to educate individuals to do Bible work, for we have experienced Bible workers connected with us; but also to give instruction that will enable those connected with the school to enter the large cities and train workers to go forth and do the same work, without any great expense to their conferences. The time has come when our large cities should be entered, and the Spirit of God has spoken as to how they should be entered with different classes of workers. House-to-house work cannot be neglected and the cause permanently built up. We have already begun a series of meetings on the subject of the Spirit of Prophecy, in the Grand Opera building, corner of Twenty-third St. and Eighth Ave., at the place of meeting of New York church No. 2, each Sabbath, at 3:15 P. M."

#### DENMARK ANNUAL CONFERENCE.

AFTER our good meeting in Orebro, Sweden, we attended the Conference in Odense, Denmark, June 27 to July 7. We were favored with most excellent weather; and from the beginning, the conditions and surroundings were all that could be desired. As the result of a series of meetings that had been conducted by Brother Raft, a number had recently accepted the truth in Odense, and there was considerable interest.

Denmark, in common with the two other countries of the Scandinavian Conference, has been passing through a trying experience the past two years, on account of the financial crisis that overtook the Christiania publishing house; then, too, it has been burdened with the perplexities connected with the Skodsborg Sanitarium. But the Lord did not leave His people in discouragement in the midst of it all; for these trials have led to self-examination, humility of heart, and a more earnest seeking of the Lord: and these will always bring good results.

One year ago, Elder P. A. Hansen, of Iowa, was elected to the presidency of the Denmark Conference. He was not then present, and he did not arrive in Denmark until December. He found a large amount of work and many perplexing questions awaiting him, but he has taken hold in good earnest, and in the fear of God, and the Lord has blessed him in a signal manner. The condition of the Conference has improved during the year.

As the Spirit of the Lord was present at the meeting, all the business of the delegates passed off harmoniously, and all hearts were filled with joy and renewed courage and confidence in the message. The various departments of the work were freely talked over and considered, and the brethren and sisters received a better understanding of the general condition and needs of the cause than at any previous time. This led them to sense their own responsibility more fully.

We were glad to note the prosperity attending the health work. The Skodsborg Sanitarium has had a favorable year. The Lord has greatly blessed them, and the influence of the institution is extending rapidly. At present all their rooms are full of patients. This condition of things was a source of much encouragement to our brethren and sisters at the Conference.

Friday afternoon, July 5, the whole congregation repaired to the river, some distance from the city, to attend the ordinance of baptism. Brethren Clausen and Raft baptizing twenty-three candidates. The day was a most perfect one, warm and delightful. Hundreds of people assembled to witness the ceremony, and everybody showed the greatest respect and deference. This was a rare occasion to the inhabitants of Odense. Representatives of a number of city papers were there, and gave excellent

reports of the baptism; and some of the prominent citizens, desiring to learn more of us and of our work, inquired where the meetings were being conducted. Elder Raft will continue to labor in Odense, and we see no reason why a large church should not be established in that city.

The officers chosen for the coming year are as follows: President, P. A. Hansen; Secretary and Treasurer of the Conference and Secretary of the Sabbath-school and Tract Society departments, Jens Olsen; the remaining members of the Conference Committee are J. C. Raft, P. Hansen, John P. Hansen.

In each of the Scandinavian meetings we have been pleased to see the same spirit that characterized the late General Conference, and we believe that God is truly visiting His people.

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

#### FROM MICHIGAN TO WYOMING.

AT last I have taken my departure from my native State, the scene of all my experience in the work of God. It caused a feeling of sadness to part with friends, some of whom received the truth under my labors, but the sadness was mitigated by the consciousness that it is the Lord's will.

My future home is to be in the Black Hills country, in the northeastern part of Wyoming. In that rugged pioneer country I hope to be a faithful teacher of the truth of God by both precept and example. I desire your prayers.

My address will be Sheldon, Wyo.

ALBERT WEEKS.

#### QUEBEC.

I HAD thought of going to a small settlement of France French in the eastern townships immediately after the Quebec camp-meeting; but the way was hedged up by a flood that tore up bridges and culverts on the railroad over which I was to pass, so I directed my steps toward Namur, where Mrs. Bourdeau and I conducted a tent effort last year. On my way to this place, I tarried one week in Montreal, visiting the believers, and speaking once to them at their place of meeting. Here I was cheered by meeting Elder W. J. Blake, of South Stukely, and hearing him speak twice, and by forming an acquaintance with Brother and Sister Wm. Blythe, who had recently come from a large church of our people in California. Having had no correspondence with any of the laborers in this province, they had been drawn toward Montreal, the place of their former residence, and readily took in the situation and wants of the cause in this city, striking unwittingly on even cords with previous laborers. May God make them a great blessing to this city of over three hundred thousand inhabitants.

My coming to Namur and vicinity was timely. I found the believers in need of further instruction, especially on love and unity, and on the necessary preparation to move forward in baptism, organization, and the performance of duties incumbent on church-membership. Looking at obstacles from a human standpoint, it seemed at times impossible to advance; but yesterday the Spirit of the Lord came in, and a break was made by the baptism of one of the French converts, who, after the close of our Sabbath meeting, asked for baptism. I cheerfully administered the sacred rite, after speaking briefly upon it at the water-side, for the instruction of all present.

I am also visiting much far and near, giving Bible readings and distributing French tracts. I travel a great deal on foot, over hills, plains, and through dense forests, and labor in the hayfield, as I did last year, to have better access to hearts, be taken freely to and from distant points, and thus make my traveling expenses as light as possible, while helping meet the expense of my board and lodging.

Last week, while traveling many miles on foot in the hot sun, I was cheered by the following incidents:—

1. Passing by four France Frenchmen who were moving, I hailed them, and passed on, so they thought I was out of sight. I listened behind the bushes and heard them discuss the Sabbath question. Some of them, having read some of our tracts on the Sabbath, took their stand in favor of the true Sabbath. This made me think of the dream concerning the loaf of bread that came from the camp of the Israelites, and tumbled into the camp of the Midianites, related in the hearing of the spy sent by Gideon. I took what I heard as a token of victory, forgot my weariness, and pressed on in my journey.

2. Further on, I went into a dense forest to meet a France French Catholic ex-priest of some wealth, who, finding no rest in the Catholic and reformed churches, had secluded himself in a shanty by the side of a river. I got lost, and had to retrace my steps. I was so weary that I could hardly put one



foot before the other. After resting a little, I tried again, found the man, gave him a general idea of our views and work, two readings from our good chart and one on the signs given by our Saviour on His near coming. He listened with great respect and breathless interest, and though favoring infidel views, bowed reverently with me in prayer. I left him a French tract prepared to meet French infidels, entitled, "The Nature and Destiny of Man from the Threefold Standpoint of Spirit, Soul, and Body, according to the Bible and Reason," and parted with him, with the invitation to come again.

Are there not strong young Frenchmen in America to do some of this pioneer work, and give an old warrior an easier time in his old age?

Namur, July 28.

D. T. BOURDEAU.

### PENNSYLVANIA.

THE sale of books in Pennsylvania for 1900 amounted to \$18,500, an increase of \$2,000 over the sales of the preceding year.

PHILADELPHIA.—Tent work was begun in this city, June 23. The prospect was favorable for the first two weeks. Several things then combined to impede the progress of the work. The weather became oppressively hot and humid. Several stormy evenings occurred. The Presbyterian evangelistic committee, representing all the Presbyterian churches of the city, pitched a tent just one short square from our tent. They have used every means which their abundant means and worldliness will allow of, to attract the people. Many have turned away their ears from the truth unto fables. It is the custom of the Presbyterians here to keep their tents in one place just two weeks; but they have decided to remain near us a second period of two weeks. We are going forward with small audiences, assured that "we can do nothing against the truth, but for it." Several earnest souls are manifesting a deep interest in our meetings. The Philadelphia church has set apart Sabbath, August 10, to consider the importance of a suitable and permanent meeting-place for the future, and to pray that God may lead us in moving forward in this matter.

W. J. FITZGERALD.

SINCE the establishment of the Gospel Help Mission in Philadelphia, in 1898, a large amount of work has been done. The following statement will give an idea of the business transacted up to May 1, 1901: Cash received for lodging and food, \$6,135.32; paid for rent, \$1,385; the remainder of the receipts, \$4,750.32, was used in carrying along the mission work; number of men lodged during this period, 50,185; lunches served, 369,464; meetings held, 719; average attendance at meetings, 75; number of prayers asked, 2,299; number of men who sought God for themselves, 316. During this time thirty laborers have been employed, who have gained an experience, and are now in other lines of work. These have all been paid for their services while gaining their experience. The mission has been upheld amid all the trials and difficulties incident to mission work. It has held its place in Philadelphia, and its work is appreciated by other religious denominations and societies. Its order and system receive the approval of all. The furniture and other property of the mission is valued at \$581.20.

W. F. SCHWARTZ.

ERIE.—This church is at work. Two Sabbath-schools and four Sunday-schools were being conducted in different parts of the city [at the time of the quarterly meeting], and I have heard of another Sabbath-school being started, four miles out in the country, since then. The Sunday-night meetings at the church are conducted by Brethren Prescott and Irons, while a good force of workers are at the tent, in another part of the city. At the business meeting, reports were heard from the various departments of church work, the missionary society, Sabbath-school, Christian Help Band, and the Bible school. The latter is now an interesting feature of the tent work every Monday evening, and every evening between six and seven o'clock. We heard also of the good prayer-meetings held at the church each Wednesday evening. Altogether, we have cause for thankfulness that the Lord is at work in Erie.

CHURCH CLERK.

READING.—Our tent-meetings began July 11. It rained every evening for an entire week, and consequently our congregations were small. However, those who did come seemed to be more deeply interested each evening. Since last Thursday the meetings have been as large as could be expected, and on Sunday evening we had the tent full. We are much encouraged. The indications are that quite a number will be converted from sin to righteousness, from darkness to light. The daily news-

papers have taken a lively interest in the meetings. The Reading *Eagle* prints an extract from each sermon, sometimes devoting several columns to it. Pray for the work here.

J. H. SCHILLING.

NEW BRIGHTON.—We have been holding tent-meetings for two weeks at this place. We were several weeks late in starting, because I had an attack of fever and prostration after the camp-meeting. But I praise the Lord that He has strengthened me and raised me up again for His glorious work. Our attendance has not been very large, yet there are encouraging features in the work. Brother F. F. Fry is my assistant, and puts in a part of his time canvassing. Sister Sue Andrews, of Easton, is also with us, and is having a good experience in the book work.

LEE S. WHEELER.

BRETHREN KIMMELL and Lee, who had been canvassing in Beaver County, recently changed their field to Butler County.

BROTHER J. M. CALVERT, formerly a successful canvasser in this State, has been placed in charge of the canvassing work in the Virginia and Chesapeake Conferences.

BROTHER W. C. FLEISCHER, who has labored in the canvassing work for the past two years in Westmoreland, Somerset, and Beaver Counties, has connected with Brother W. H. Zeidler, with headquarters at Cooksville, Washington County, and will canvass the surrounding territory.



## Bureau of Information

### WHO CAN HELP?

SISTER LIZZIE ANDERSON, of Harvey, Ill., has a deaf and dumb sister, Miss Maggie Kelly, whom she would like to have find a place in a Sabbath-keeper's family where she can have an opportunity to learn the truth. Miss Kelly has been attending a deaf and dumb school, and is able to do housework. Owing to circumstances, Sister Anderson is unable to take her into her own family, but is very anxious that she should find a suitable place.

MRS. E. M. WARREN.

15334 Myrtle Ave., Harvey, Ill.

### OPENING IN THE SOUTH.

WE have come to Woodbridge, Va., to establish the work of the *Gospel Farmer* on a broader basis, and to make it as practical and effective as possible. We have a farm of twenty-four acres, on which are fifteen hundred young pear trees, some of which are beginning to bear.

We find ourselves in the midst of a country much—very much—in need of the gospel light. There is great need of the gospel in a practical form. The country has largely been abandoned, and the cities and farms in whole sections have grown up to forest. We traveled afoot through about fifty miles of the State, and know personally what the country is. We found Virginia largely a place of abandoned farms. In many places in the midst of a forest a sturdy apple, pear, or cherry tree may be seen growing as a part of the general forest, perhaps near the moldering remains of a Southern mansion, thus testifying to the existence at some remote date of a thrifty orchard and prosperous farm.

So far as we are able to ascertain, the colored and white population are about equally divided; and among the colored there is certainly great need of living teachers, those who will be truly interested in the people, and will show them how to live. We are making an effort to do what we can, and our earnest prayer is that many true missionaries will have their hearts stirred to come and labor for the people of the South.

If some one will send us a reading rack, we have a place where we can use it, and we can use late, clean copies of the *Review*, *Signs*, *Instructor*, *Sentinel*, *Life Boat*, and up-to-date tracts, if they are sent prepaid. Also we can use clothing, furniture, and various articles of produce, as many of the colored people are in the most abject poverty, and need something done for the body before the soul can be benefited. If those who have means could see the distressing need of the poor down-trodden ones who

are a numerous class here in the South, they would be moved to give liberally to aid in relieving their needs and in uplifting them. May the Lord move many to give both their means and themselves to this people. Everything sent to us for this work should be prepaid. Address *The Gospel Farmer*, Woodbridge, Va.

M. E. YERGIN,  
FLORA E. YERGIN.

### LITERATURE FOR THE JEWS.

IN the July *Missionary Magazine* I notice that Brother Krum is asking for Hebrew literature to use in Palestine. The necessity for something of the kind was impressed upon me some time ago, and I wished that I could write a tract for the Jews, but have found good material already at hand. Elder St. John's pamphlet, "The Sun of Righteousness," printed in Hebrew, and having a diagram of the prophetic periods, would probably be very suitable. The advertisements could be changed for a list of publications likely to be appreciated by Jews. In his book, "Our Banquet," is a chapter on "Moses and Christ," which would make a good tract.

If we seize upon everything that will help on the glorious work of the Third Angel's Message, and weave it in as fast as God gives us opportunity, we shall see grand results. Now is the time to work for the Jews, while their minds are being stirred over the possible restoration of the Holy Land. If we can only show them how their hopes can be realized by faith in Christ! Let our faith and works as a people be acceptable to God, and we shall see many souls saved.

If it is arranged to print something for the work among the Jews, I will contribute five dollars toward the expenses. If our house were sold now, I would have the means to help more. If any family wishes to move to California and send children to Healdsburg College, that would be a comfortable home for them. We live now at the sanitarium, so we have no further use for the property in Healdsburg. For reference I may refer you to C. H. Jones, G. C. Tenney, H. A. St. John.

A. CARTER.

### MSS. RECEIVED, YET TO BE EXAMINED.

AMONG the many manuscripts which have been received, intended for our General Articles Department, are the following yet to be examined:—

Ye Which Are Spiritual—"He and His Daughters"—Is It Wrong Not to Keep Sunday?—"He Is Faithful that Promised"—In—Power of Influence—I Shall Yet Praise Him—Welcome Back—A Bible Reading in Rhyme for the Children—The Mark of a Christian—The Temple of God—Changes in Diet as Brought Out in the Scripture—Rest—"And He Comforted Them"—Our Reputation—Unity Versus Uniformity—The Judgment—The Angel's Visit—House Built on the Sand—Study the Word—The Second Commandment—My Experience with Spiritualists—A Warning—God Forgets Sin—Camp-Meeting Sanitation—The False Prophet—The Labor Problem—Notes on the Book of Galatians—Try the Spirits—The Blessings of Sorrow—Accept It.

The following articles, intended for the Home Department, have been received, and are on file for examination:—

System and Management in Housework—Parental Duties and Responsibilities—Mothers, Get Acquainted with Your Daughters—In the Way—Shall We Learn?—Patience in the Home—Being Neighborly—Home—The Heroines of Our Homes—I Will to Do God's Will—Training Adopted Children—Another Appeal for the Home Department—Baking Day in the Country—One Secret of a Happy Home—The Training of Children—Are You Beautiful?

Not a few poetical contributions have been received, among which are the following still to be examined:—

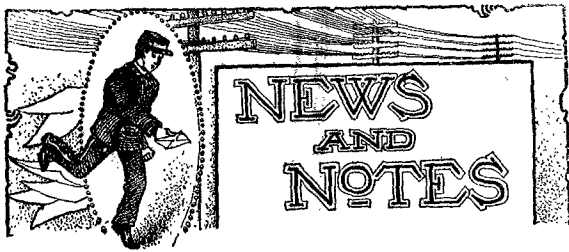
In a Storm—Jesus, Keep Me—Christ Is Coming—The Soul's Choice—Eventide—He Knows—Preparation Day—Strength and Comfort in Sorrow—Heaven—Walking by Faith—Not Till Then—Is Your Lamp Trimmed?—A Pilgrim's Prayer—Asleep—Nothing More and Nothing Less—On God's Side—Contrition (A Talk with the Lord)—Sheltered—Our First Love—I'm Glad—My Hope—The Old Story—Jesus My Choice—Stop and Think—We Wait for Light—The Burden-Bearer—A Vision of the Night—The Coming Day—Not Alone—Beyond—Eden Restored—The Bright and Morning Star—"Let Down Your Nets"—Christ or Belial, Which?—Calling upon God—Come into My Heart—By Faith We Understand—What Is the Record?—Away from Home—"He Maketh" (Psalm 23)—Would You Know?—Rally to the Standard!—Meditation on the Law—Satisfied—In Thy Hands—At Sychar—"Earth to Earth, and Dust to Dust"—The Two Ways—At Peace with

God—Rowing Against the Tide—Thoughts on Heb. 12:6—My Refuge—When to Trust Jesus—Here and There—“As the Ministers of God”—The Holy Spirit As Teacher—Paraphrase of “The Calf Path,” with a Moral—King of the Ages—Sing, Speak, Smile—Communion with God—A False Christ—Let Me Live Eternally—God Within—The Sower—Changing and Changeless—Too Busy—Go Gather in the Sheaves—A Song of Praise—Evening Prayer—There’s a Better Life Beyond—Submission.

These contributions will be examined by the editors as soon as possible, and due notice of their acceptance, or rejection, will be given in this department. It is possible, of course, that your article, or your poem, may not be mentioned in the above lists. But, if it is not, please be patient with us. We will do our best to find it. It may have been lost in the mails. Such things do occur. We feel anxious to do justice to these “children of the brain” sent us by our friends. We know you do.

Next week we will publish a list of manuscripts which have been accepted as good matter for the columns of the REVIEW. In addition to this, there will also be published a partial list of unavailable manuscripts, contributions which cannot be used by us to advantage. These rejected manuscripts will be returned, if called for, to those authors sending us a sufficient number of stamps to cover return postage.

A. J. B.



— King Menelik, of Abyssinia, is seriously ill.

— A heavy earthquake was felt in Nevada the 26th ult.

— Cases of bubonic plague are reported from Constantinople.

— The Peruvian Congress was opened in Lima the 28th ult.

— Dr. Kuyper is Premier of the new Netherlands Ministry, just organized.

— August 8 is the date set for Count von Walderssee’s reception at Hamburg, Germany.

— Owing to the fears of the people as to its safety, traffic on the Brooklyn Bridge is “unusually light.”

— The “Shamrock II,” challenger for America’s cup, sailed from the Clyde, for New York, the 27th ult.

— The new United States battle-ship “Maine” has been launched from Cramp’s shipyard, Philadelphia.

— General Baden-Powell recently arrived at Southampton, being “formally welcomed by the mayor and civil authorities.”

— During a recent fight between the “Mad Mullah” and British troops, the former was routed, and seventy of his men were killed.

— Owing to the agitation against American products, the new German tariff law shows that duties in that country are “heavily increased.”

— A report from Lord Kitchener states that “a detachment of Steinacher’s Horse has been forced to evacuate Bremersdorp by a superior force of Boers.”

— A recent attempt to open the shows on the Midway, at the Pan-American Exposition, Buffalo, N. Y., failed, “the places being closed by order of the police.”

— The new steamer “Celtic,” of the White Star line, is now said to be the largest vessel afloat. She is 700 feet long, has 75 feet beam, is 49 feet deep, and her gross tonnage is 20,880 tons.

— There died at London, the 28th ult., the Rt. Rev. Brooks Foss Westcott, bishop of Durham. He is well known throughout this country as “the joint editor of Westcott and Hort’s text of the New Testament,” as well as by his commentaries on the epistles of Paul.

— Owing to the failure of feed crops in the West, an extra amount of live stock is being forced upon the market. For instance, Wednesday, July 24, there were received at the Chicago stock yards 2,397 cars of live stock, carrying 34,785 head of cattle, 38,456 head of hogs, and 22,234 head of sheep.

— Jerman Riesco has been proclaimed President of Chile.

— A recent fire destroyed fifty houses at Port au Prince, Hayti.

— President McKinley has proclaimed free trade between Porto Rico and this country.

— The new Danish Cabinet favors the sale, to the United States, of the Danish West Indies.

— The United States training ships “Enterprise” and “Hartford” recently arrived at Kiel, Germany.

— Davenport, Iowa, had a \$1,000,000 fire the 25th ult., hundreds of families barely escaping with their lives.

— The British battle-ship “Glory” is “ashore on the Chinese coast, between Hongkong and Shanghai.”

— Germany will vigorously push her claims against Venezuela “for damages to Germans during recent revolutions.”

— The mines in the Transvaal are to be reopened, and a permanent British garrison stationed at Johannesburg.

— Because of disturbances in Albania, the Austrian garrisons in the Balkans have been placed on a war footing.

— The steamer “St. Paul” recently arrived at San Francisco, bringing from the Klondike six tons of gold, valued at \$2,500,000.

— The British War Office is now being “ridiculed for its fight against the London Mail,” and Secretary Brodrick is getting “little sympathy.”

— The National Reform Association is planning to hold “fifty local National Reform conventions during the coming year, or before June 1, 1902.”

— Permanent barracks are being erected in Shanghai, China, for the French and German troops. This means that they will probably stay there for some time.

— About 10,000 of the striking New York tailors will return to work, several manufacturers having signed agreements with the Garment Workers’ Union.

— A recent dispatch states that “Russia withdraws her proposal to increase the Chinese duties ten per cent, and accepts, with reservations, the British plans.”

— The constant use of tobacco helped, by its effects on the heart, to precipitate the death of the late Prof. John Fiske, who was prostrated by the heat the 4th ult.

— Russia has just demanded of Turkey two coal-ing stations on the Persian Gulf, and also some others in Asia Minor. Turkey does not feel that she can resist.

— The bill providing for the change in the oath of the King of England, to avoid offense to Catholics, has passed its second reading in the British House of Lords.

— Violent rains have caused the Danube and other Austro-Hungarian rivers to overflow, and as a result many have lost their lives, and great damage has been done to property.

— It is reported from Buffalo, N. Y., that “Father Zucher, a Roman Catholic priest, has been driven from his parish for opposing saloon influence, and his appeal to Rome will avail nothing.”

— A recent decree of Emperor William, of Germany, announces that “an antarctic expedition will leave Kiel in August, to establish observation stations at the farthest attainable points south.”

— Twenty-five persons were recently arrested in Pittsburg and Allegheny, Pa., for violating the Sunday-closing ordinance. Most of those arrested were “keepers of small groceries, fruit and drug stores.”

— A New York paper states that “an agreement between the Vatican and the United States government, with regard to the religious orders in the Philippines, is said to have been reached.” Of course!

— The city of Battle Creek, Mich., is rapidly becoming the greatest center in the world for the manufacture of health foods and other cereal products. Food factories are springing up in almost every direction.

— A Topeka, Kan., dispatch, dated the 22d ult., says: “Mrs. Carrie Nation was to-day fined \$100 and given thirty-days’ jail sentence, by Judge Hazen in the district court, for disturbing the peace and dignity of the city by a Sunday joint-raid last March. There is no appeal, and Mrs. Nation must serve her time in prison.” She may be pardoned by the governor.

— A decree has been issued by the Sultan of Turkey, to establish medical schools in four cities of his dominion.

— The Czar has issued an order calling for the recruiting of 308,500 men during the present year, for the Russian army and navy.

— The death sentence passed on thirty-four Boers, has been commuted, by Lord Kitchener, to penal servitude for life, at Bermuda.

— Nicaragua has been obliged to close three of her four national colleges “because there are but few persons in that land seeking higher education.”

— A recent session of the Belgian Chamber had to be suspended, owing to “disorderly scenes in connection with the debate of the Education bill.”

— Aly Noury Bey, Turkish Consul at Rotterdam, has been “condemned to life imprisonment, for writing against the Sultan.” He refuses to return home to serve his sentence.

— Baron Iwasaki has purchased the library of the late Professor Max Muller, comprising about 13,000 volumes, and will present the same to the University of Tokio, Japan.

— Dispatches state that “insurgents are operating in large numbers near Panama, and the government orders citizens to concentrate, in order to repel attacks and protect property.”

— Japan has withdrawn her request for an increase of her Chinese indemnity from \$23,000,000 to \$27,000,000, because “insistence on her demand at this time would slack the negotiations.”

— Over 100 persons are injured, as the result of combats in Lemberg, Galicia, brought about by “attempts by the police to break up parades of the unemployed.” The town is now guarded by troops.

— It is reported from Peking, China, that the resident members of the Regency Board have received “a communication from the throne, laying down injunctions to imitate the ways of Japan and Western nations.”

— July 26 George Kennan, the noted American author and lecturer, was “ordered by the Russian authorities to leave the country within twenty-four hours.” It was Mr. Kennan who exposed, in his magazine articles and public lectures, the evils of the Siberian-exile system.

— That the Sultan of Turkey does not relish the recent demand of the Russian government “to release the Servians arrested [by Turkey] in Albania, and also to restore the arms taken,” is seen by the fact that, although he has agreed to do this, still “the arrests continue, and Russia repeats her demand in peremptory terms.”

— A very successful and interesting test of the effectiveness of the Marconi wireless telegraph system was made in New York harbor, the 27th ult., between the steamer “Kaiser Wilhelm der Grosse,” of the North German Lloyd line, and the Cunard liner “Lucania.” “The ‘Lucania’ sailed for Liverpool at one o’clock in the afternoon, while the ‘Kaiser Wilhelm der Grosse’ remained berthed at pier 51, North River. For more than an hour the two vessels were in constant communication with each other; and until the ‘Lucania’ passed out of the Narrows, there was no difficulty in reading her signals.”

— Washington dispatches state that “the most important question connected with the Philippine administration, relating to the property holdings of the religious orders of the Roman Catholic Church, is nearing a settlement. The case is being conducted with great secrecy, but it appears to be the plan of the administration to have the Spanish priests and brothers withdraw from the Philippines, and have their places taken by American priests, mostly of Irish and French antecedents, who are in sympathy with American ideas. As to the land question, it seems likely that the present holdings of the religious orders in the Philippines may be purchased and made subject to taxation. One of the most serious and oppressive measures to which the Filipinos were subjected under Spanish rule, was the heavy taxation of their own modest holdings, while the great estates of the religious orders made no contribution whatever to the support of the government.” Dispatches from Manila, however, state that the Catholic authorities there declare that “they have no intention of withdrawing the friars from the islands, and they reiterate their belief that the friars will be welcomed by the masses of the Filipinos, as their spiritual advisers, when the people become thoroughly assured that the friars can no longer exercise temporal authority.” But it will be very difficult, if not impossible, to make Rome give up her temporal power in the Philippines. Rome never changes.



### Cedar Lake Academy Announcement.

ANNOUNCEMENTS of the school year 1901-2 of the Cedar Lake Industrial Academy are ready for distribution. We have mailed many throughout the State, but there may be others who desire copies of this catalogue who may not be expecting to attend the meeting at Lansing. All who go to the Lansing camp-meeting may secure copies of the calendar at that place. Any in Battle Creek who did not get catalogues may obtain them by calling at the home of Mrs. D. H. Lamson, 29 University Ave. Others who desire catalogues should address the Academy at Cedar Lake, Mich.

At a recent meeting of the Cedar Lake church it was voted to conduct a church school this coming year, beginning the first of October. There have been many inquiries relative to church school privileges at Cedar Lake, and we take this opportunity of notifying all interested that schooling will be furnished in all grades of the church school and industrial school this coming year. A few opportunities for renting and some for building may be had on reasonable terms.

Address all correspondence to the principal, J. G. Lamson, Cedar Lake, Mich.

### Opening of Emmanuel Missionary College.

MANY letters of inquiry have been received asking for information concerning the opening of the new college at Berrien Springs, Mich.

Land has been purchased—over two hundred acres on the St. Joseph River. The site is a beautiful one, and is acknowledged to be the best in this part of the country. The buildings will be erected on a bluff overlooking the river, with a background of stately beech and maple. The work of building will begin in the near future. A large amount of student help can be utilized, and those who desire to meet the expenses of an education in our training-school, by manual labor, should at once make that fact known to the managers.

The school year 1901-2 will begin in October. Buildings have been rented in Berrien Springs, and the school will be conducted this year in the village.

The regular work offered will be practically the same as that given in the last calendar of Battle Creek College, but the courses will be rearranged, making it possible for a student to devote his entire time to one or two studies, thus completing in a few weeks what it would otherwise take a year to accomplish. For instance, if a ministerial laborer wishes to take a course in history, in Bible, or Hebrew, and cannot spend more than three months in school, he can devote his full time to one branch, and thus accomplish his object. At another time he can finish a second subject, and by alternating his field work and study can in the course of a few years greatly increase his proficiency. The same advantages are offered teachers, canvassers, Bible workers, preparatory medical students, in fact, workers in any department.

Emmanuel Missionary College is a training-school in the broadest sense, and its courses of instruction are arranged to meet the needs of those who wish such training.

Its calendar, which has been withheld until the change was made, will be ready in a few days. It is a manual full of instruction to those who are seeking Christian education, and is freely sent upon application.

Remember that the college opens in October. We are glad that so many young people are awake to the needs of the times, and are looking to the training-school for the necessary preparation.

Write freely for information, and direct the attention of your friends to Emmanuel Missionary College. Address E. A. Sutherland, Berrien Springs, Mich.

### To Our Ministers.

BRETHREN, we speak to you to-day from the standpoint of our publishing work. We want to use more of our publications this summer than ever in the past. Have you a club of the *Signs*? the *Sentinel*? the *Instructor* and the *Little Friend*? Have you a good supply of tracts and books displayed? Have you the moral courage to ask the people to buy when they are with you? when you are with them?

Listen: "I sincerely hope that no mind will receive the impression that it belittles a minister of the gospel to canvass. Hear the apostle Paul's testimony: 'Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.' The eloquent Paul, to whom God manifested himself in a wonderful manner, went from house to house, with all humility of mind, and with many tears and temptations. I have been shown that the most precious ministry can be done by canvassing, and that by ministers."—*Special Testimony for Ministers and Workers*, No. 7, pages 50, 51.

We class our ministers and all other workers with our canvassers, for all should canvass; and by classing all as canvassers, we place all on the exalted plane of gospel ministers. The same Testimony from which we have already quoted, also says, "The intelligent, God-fearing, truth-loving canvasser occupies a position equal to that of the gospel minister;" and again, "I cannot see why the canvassing work is not as good and successful a work as can be done for the Lord. Canvassers can become acquainted with the people, they can pray with them, and can understand their true necessities. Let us come close to the people, learn their necessities, and sell them that which will supply their needs more fully than we can do by any words of ours. We have an abundance of attractive and truth-laden religious and health literature, and God wants us to get it before the people where it may be accomplishing its heaven-sent mission. Shall we not go about this glorious work at once, and 'do it heartily, as to the Lord'?"

In doing this we shall learn to teach. Here is a thought from a brother who holds an important position in the work in one of the States of this Eastern Union Conference, and whose letters are an inspiration to me: "There is need of more education among us as a people. Our ministers are not educators as they ought to be. They can preach the gospel very well, and labor to impress the people with the solemn responsibilities of the message as they present it to them. But when they get down to the work of educating them, they are deficient. We hope that our ministers will realize this fact, and become better educators—become teachers as well as preachers. This is quite in accord with the following utterances from Sister White, as found in the pamphlet 'Home Missionary Work': 'The people have listened to too much sermonizing; but have they been instructed as to how to labor for those for whom Christ died? Has there been a line of work devised and laid-out before the people in such a way that each one saw the necessity of taking part in the work?'

"It is evident that all the sermons that have been preached have not brought up this kind of labor, and the churches are withering up because they have failed to use their talents in diffusing the light of truth to others. Careful instruction should be given that will be as lessons from the Master, that all may put their light to practical use in benefiting others. 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." "Here is our great sin. We are years behind. The ministers have been seeking the hidden treasures, and have been opening the casket, and letting the jewels of truth shine forth, but not one one-hundredth part has been done or is being done by members of the Church, that God requires of them." "An education should be given to the people of God that would result in furnishing hundreds who would put out to the exchangers valuable talents, whose use would develop men for the position of trust and influence, and great good would be accomplished for the Master."

Fellow ministers, give the people the message through the ministry of our publications, and many of your converts will in turn give the truth to others in the same way. They will also continue to read, and having good food, and exercise in working for others, they will continually grow stronger in the truth and work of God.

Directly and indirectly, our Conference workers are expected to do much to keep our publishing houses busy with the work for which, in the providence of God, they were established. What shall be our record, individually, for the remaining months of 1901? What may we not accomplish in the name of the Lord Jesus, in the aggregate, if, like the Master, we all go about doing good?

E. E. MILES,  
Pub. Agt., E. U. C.

### To the Germans in Michigan.

AN urgent invitation is extended to all our German brethren and sisters to attend the camp-meeting at Lansing, Mich., Aug. 15-25, 1901. The District German laborer, Brother C. J. Herrmann, will be present to labor for the Germans, and there will be a meeting tent for their use. So, dear friends, come to the meeting, and bring your friends with you. This will be an important occasion, and we desire to plan for the extension of the work among the Germans in this Conference. Come and help this good work by your presence and your prayers.

J. D. GOWELL,  
Pres. Mich. Conf.

### Vermont Camp-Meeting.

THE thirty-ninth session of the Vermont Conference and Tract Society will be held in connection with the camp-meeting at Barre, August 22 to September 2. We hope all delegates to the Conference will plan to be present the first day of the meeting, that we may hold our first business meeting that day. We desire to spend the greater part of the time in spiritual work, giving to business matters only such time as is actually necessary. The early part at the meeting will perhaps be the best time for this work.

Elder Purdon is working up the matter of railroad rates, and will make announcement of same. We hope we shall have a full attendance of our own people at the camp-meeting this year. No one can afford to remain away. The message is onward, rays of light are coming to this people from time to time, and we must individually keep pace with this advancing light. In order to do this we must attend upon the means of grace God brings within our reach. Come to camp-meeting, bringing your children and friends with you, and let us once more seek the Lord together.

Elder H. W. Cottrell is expected to assist in the preaching services and spiritual work of the meeting. Best of all, the Lord has promised to meet His people, and He will not disappoint us. Come up to this annual feast.

J. W. WATT.

### For the Christiania Publishing House.

We are pleased to state that money for the relief of the Christiania publishing house is coming in quite liberally. We have received up to date, July 29, on the collection of July 6, the sum of \$7,030.70, while quite a number of States are yet to be heard from. The following States and provinces have sent in cash donations: New England, Maritime Provinces, New York, Ontario, Ohio, Indiana, Cumberland Conference, Illinois, Minnesota, Kansas, California, part of the Southern field, Battle Creek church, and quite a number of churches and individuals throughout the country. Some report that what they have sent in is not the full amount. We hope that other States will report as soon as convenient.

We are glad that the spirit of liberality is coming in among our people. Some of the letters received breathe a spirit of true sacrifice. A young man in one of the northwestern Conferences, instead of spending the "glorious Fourth" in feasting, rioting, and sight-seeing, worked at his trade, being a carpenter, and earned \$2.50, which he gave to the Scandinavian Relief Fund. If all our tradesmen could have done thus, it would have meant thousands of dollars. This certainly was very commendable in the young man.

It is not too late to send your donation to your State treasurer or direct to Brother H. M. Mitchell, Battle Creek, Mich., Treasurer of the General Conference and Mission Board. Let the good work so nobly begun be thoroughly prosecuted until many more thousands shall be sent in. The means is needed.

S. H. LANE.

### Publications Wanted.

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

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

Mrs. Anna Kelley, Jonesburg, Kan.  
F. Wells Janoz, Wellsville, Welikada, Colombo, Ceylon.  
E. N. Vaughan, Salisbury, N. C. REVIEW, *Signs*, *Sentinel*.  
F. T. Wales, 23 Dunlap St., Memphis, Tenn., *Signs*, *Review*, *Life Boat*, *Instructor*, *Little Friend*, health journals, tracts.  
M. W. Lewis, 606 Baker Ave., Menominee, Mich., papers, tracts, pamphlets, in English, German, French, Scandinavian languages.

### Business Notices.

FOR SALE.—A cottage of seven rooms near Mt. Vernon Academy. Convenient to church school. Reason for sale: preparing to connect with work in Japan. Address, at once, F. W. Field, Academia, Ohio.

DENTIST.—Excellent opening for good dentist. Seventh-day Adventist preferred. For particulars, address Z. Nicola, Postmaster, College View, Neb.

FOR SALE.—A good eight-room house in Healdsburg, Cal., corner lot 60 x 125 ft. Fine location. Fruit and flower garden. Bath, hot or cold. Terms easy. Address A. Carter, St. Helena, Cal.

WANTED.—Work on farm or any good job among Adventists, by young man with good common school education. Address Herbert Carter, Correct, Ind.

WANTED.—First-class stenographer, lady or gentleman. Must be able to take ordinary letter dictation at speed of from 150 to 200 words per minute. Also be able to transcribe notes with accuracy and speed on Remington typewriter. None but first-class need apply. Address Prof. P. T. Magan, Battle Creek, Mich.

WANTED.—A good Seventh-day Adventist to take charge of a small laundry. Should be familiar with laundry machinery and all kinds of laundry work. Good references required. Address Sanitarium, South Lancaster, Mass.

WANTED.—A first-class horseshoer and general blacksmith immediately. Must be Seventh-day Adventist. Good position for right man. Call on or address Charles Le Roy, Belleville, Mich.

WANTED.—By a middle-aged man, opportunity to work on farm for some one who is not able to pay any wages. Correspondence solicited. Address J. H. C., R. F. D., No. 2, South Paris, Me.

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

## Obituaries

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

HANE.—Tommy L. died of *la grippe* and measles, May 13, 1901, aged nearly three years and three months. Funeral sermon was preached by S. W. Beaven (Baptist), from John 21:15.

H. B. HANE.

OUTT.—Fell asleep in Jesus, in Detroit, Mich., June 28, 1901, Sister Esther H. Outt, aged 68 years. She leaves a husband, one son, and two sisters to mourn. The funeral services were conducted at the home by the writer, June 30. R. C. HORTON.

BLACKFORD.—Fell asleep in Jesus, July 12, 1901, at Lowndes, Mo., Ada Blackford, aged 12 years, 7 months, 3 days. Ada was a bright, cheerful girl. She loved to attend Sabbath-school whenever she had the opportunity, and was always ready to do missionary work.

LAVINIA E. MAXWELL.

LLEWELLYN.—Sister E. M. Llewellyn, daughter of David Llewellyn, died at Jenkins Mountain, Va., May 6, 1900, of consumption, aged 28 years. She accepted the message in 1896, and ever stood firmly for the truth. She fell asleep in Jesus to awake on the resurrection morning.

David Llewellyn died March 29, 1900, of carbuncle, aged 63 years. He accepted the Third Angel's Message in 1896. He fell asleep in Jesus, leaving a family of nine.

H. S. LLEWELLYN.

MORRIS.—Died near Waltherville, Ore., April 30, 1901, of chronic hydrocephalus, our daughter, Mable J. Morris, aged 19 years, 3 days. Appropriate scriptures were read and a few comforting remarks made by Deacon Coney, after which she was laid in the Camp Creek Cemetery to await the Saviour's coming.

A. T. AND C. M. MORRIS.

CARTER.—Died in Lisbon, Wis., of cancer of the stomach, Sister Matilda M. Carter, aged 44 years, 2 months. She leaves a husband, three children, and other relatives. She was converted at the age of nineteen, and joined the Adventist church of Mauston, and ever lived in the fellowship of that people.

S. S. SMITH.

SANBORN.—Died at his home in Jackson, Mich., of heart failure, Cyrus F. Sanborn, in the ninety-first year of his age. Brother Sanborn was born in Sandown, N. H., March 4, 1811. He accepted the Adventist faith about twenty years ago, since which time he was a firm believer in that faith. He passed away with a bright hope.

O. F. CAMPBELL.

HILL.—Died at Albion, Ill., May 9, 1900, of tuberculosis, Maggie (Chism) Hill, aged 24 years, 8 months, 6 days. She gave herself to the Lord a few weeks before her death, and found Him ready to cleanse from sin. She died in hope of a part in the first resurrection. Funeral discourse was given by the writer, from Rom. 15:4.

CHAS. THOMPSON.

MCCULLOCH.—Died in Eureka, Cal., May 19, 1901, of paralysis, Brother Jay McCulloch, aged 44 years, 3 months, 4 days. He was a native of Kansas; came to California about twenty-five years ago; heard and accepted the Third Angel's Message at that time, and has been a firm believer ever since. He bore his sickness with patience, and trusted in the Saviour's soon coming. He leaves a wife and five children, all firm believers in present truth. Remarks at the funeral were based upon Rev. 14:13.

G. H. GIBSON.

NELSON.—Died at Johnstown, Pa., June 15, 1901, after seven years' suffering from asthma, Sister Martha Nelson, in her seventy-second year. She was a devoted member of the church. She had been unable to lie down during her long years of affliction, but patiently spent the time day and night in her chair. She longed for the sweet sleep of death. Funeral text, John 11:25.

S. S. SHROCK.

SHELDON.—Died at Owosso, Mich., May 17, 1901, of tuberculosis, Sister Lulu B. Sheldon, aged 20 years, 1 month, 28 days. Sister Lulu gave her heart to her Saviour at eleven years of age, and led an earnest Christian life. During her sickness, which was of short duration, she manifested the spirit which characterizes the true child of God. Words of comfort were spoken by the writer, from Ps. 116:15.

C. N. SANDERS.



# Marvel of Nations.

OUR COUNTRY; ITS PAST, PRESENT, AND FUTURE, AND ITS PLACE IN PROPHECY.

By Elder Uriah Smith.

In this review of American progress, the political nature of our country as set forth in its fundamental principles, its marvelous territorial growth, and the advances in art and science, and the bettered condition of the people, are all taken as an indication of its position in prophecy. It is shown that prophecy reveals also the part our country is to act in the closing work of the world's history, thus dealing with every phase of the life of America—past, present, and future.

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# Great Controversy BETWEEN Christ and Satan

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IN THIS BOOK is represented the most sublime account of that long, fierce contest between Christ and Satan, between truth and error, ever penned. The destruction of Jerusalem, the persecution of the early Church, and the darkness of the Middle Ages, evidence the fierceness with which Satan contested his claims; while the rise of the early Church, the dawn of the Reformation, and the mediatorial work in the heavenly sanctuary point forward to the consummation of that violent struggle between light and darkness.

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"I have carefully read the manuscript of 'Story of Daniel the Prophet,' and will unhesitatingly say that it was a feast of the spirit until the last line was reached. Often in reading I was compelled to go back and read again the impressive statements, and could not help saying, half aloud, 'Wonderful, wonderful are the thoughts of God.' I am sure that this unpretentious volume has the converting power of God in it,—that it will greatly stimulate the weak faith of such as have grown languid in the Master's service, and will incline heavenward the thoughts of many who have never started in the Christian Life."—G. W. Amadon.

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A valuable contribution to literature bearing on the second coming of Christ. Price, 1/2 cent.

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BIBLE STUDENT'S LIBRARY, No. 165.

A clear and conclusive treatment of the question embraced in the subject, in which the author proves that through the rejection of Christ by the Jews, Israel's claim to the sole heirship of the Abrahamic covenant was forfeited, and the Gentiles, by becoming Christ's, became heirs according to the promise. The fullness of the Gentiles, it is shown, came in the second rejection of Christ by the Jews, and the repudiation of the gospel message, and that all who through the acceptance of Christ become Israelites, will dwell with Christ, "the fullness of the Godhead bodily," through eternal ages. Price, 1/2 cent.

# Self-Government, or the Reign of Conscience.

BY C. P. BOLLMAN.

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Michigan City.....	11.25		8.45	pm 12.05	4.42	7.28	am 1.20
Niles.....	am 12.40		10.15	1.00	5.42	8.21	2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.05	6.55	9.25	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.25	9.57	5.30
Marshall.....	3.25	8.35	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.....	5.05	11.10	3.47	4.58	9.43	11.59	7.45
Detroit.....	5.55	12.10	4.30	5.45	10.40	am 1.00	9.15
Falls View.....	7.15	pm 12.25	5.30	6.00	am 5.44	7.15	pm 5.05
Susp. Bridge.....					6.00	7.45	pm 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
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New York.....		pm 2.00			pm 3.30		pm 6.00
Syracuse.....		4.00			6.40		am 3.15
Rochester.....		11.30			am 2.00		am 10.20
Buffalo.....		am 1.20			4.05		pm 12.10
Niagara Falls.....		8.20			pm 8.30		pm 3.50
Susp. Bridge.....					9.12		4.32
Falls View.....					9.31		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	11.54	pm 12.25	5.04	3.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.38	4.28	10.00	3.40
Niles.....	3.25	1.22	3.25	7.04	6.05		6.38
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# TESTIMONY NO. 34

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This volume has now come from the press. The subjects treated are of such a nature as to make this book invaluable to every believer in the Third Angel's Message at this particular stage of the work.

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



BATTLE CREEK, MICH., AUGUST 6, 1901.

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THE camp-meeting calendar is omitted this week to give space to other things which demanded mention. The places and dates remain the same, however, as last week.

IN the Relief of the Schools Department this week is the first of a series of three articles from the pen of Sister E. G. White, on the Relief of Our Schools. They are excellent. Let all the people read them, and then let all the people do them.

ELDER F. L. MOODY, General Canvassing Agent for the Lake Union Conference, is now located in Battle Creek. All correspondence in regard to the canvassing work in this district should be addressed to him, in care of the Review and Herald.

Do you notice how, as set forth in our Progress Department this week, the Advent message is rapidly going to the remotest countries of the earth? And does this admonish you that the "day of the Lord is near, . . . and hasteth greatly"? "It will not tarry past the time that the message is borne to all nations, tongues, and peoples."

CAN you think of any better and easier way of doing a little missionary work than by getting some of those you know who are without the REVIEW AND HERALD, to subscribe for it? Think how much this paper is to you, and then remember that it is just as valuable for others as for yourself. It is a most valuable paper for any one; but think of it—there are many Seventh-day Adventists who do not take our church paper! There are some in your own church, are there not? How can they keep along with the rest—how can they keep pace with the message, without the instruction and information it gives from week to week? And what a pity it is for those who have gone so far as to accept the

truth and join the company of those professing it, to lose their interest and fall behind and finally drop out because this essential link to hold them to the truth was not supplied. There are souls to be saved in the Church as well as in the world or in heathen lands, and here is missionary work to be done—work that you can do. Just go to that brother or sister or friend you know of that has not the REVIEW, and tell them what this paper is to you, and it will make them feel that they must have it too. It is real missionary work, and is certain to have large results. Do it in your home church or company; and at camp-meeting you will have another excellent opportunity. Truly, there is missionary work for all.

## The Tabernacle Pulpit.

A STIRRING discourse was delivered by Elder A. T. Jones, Sabbath, August 3, the keynote of which was "Individual Self-government." Self-government is an attribute of God; it is a divine principle. The world has had but little relief from the oppression of kingly tyrants since the founding of the first earthly empire, by Nimrod. When despotism reached its height, and oppression predominated everywhere, God sent His only Son, who preached the principle of individual self-government—the essence of Christianity.

The mission of the gospel is to restore to man the power of self-government which he had when first created in Eden. The people having become wearied of the oppression of kings, developed the Roman Republic. But this soon degenerated into a despotism; and when Rome fell, there arose ten kingdoms; and kingdoms were again the only forms of existing government. Then arose the great republic of the United States, founded upon the principle of government of the people, by the people, and for the people. But this, like the Roman Republic before it, is also degenerating into despotism. As Christ came the first time, just as the world was wearied by the oppression of despots who could not govern themselves, so will it be at His second coming.

Men who are not able to govern themselves are the very first ones to think that they must govern others. It is the same with governments. Individuals who can and do govern themselves, never interfere in the governing of others. Governments unable to govern themselves are now seeking to govern other nations, the world over, and are the readiest to insist that others cannot govern themselves. The Christian is freed from the bondage of sin, through Christ, and is thereby enabled fully to govern himself. He only is a free man who is capable of self-government.

A. J. B.

## Help for the Skodsborg Sanatorium.

ONE feature of our work that received the careful consideration of the delegates at the last General Conference was that centering in the sanatorium located at Skodsborg, Denmark. The great demands in Scandinavia for such an institution, and the needy condition of the one now established there, were placed before the Conference by Drs. Ottosen, Nelson, Kellogg, Elder Olsen, and others who had recently visited that country.

It was stated that the population of Scandinavia is about twelve millions; that they rank among the most highly civilized people of the world, and that our sanitarium is the only institution of the kind in the country.

Four years ago J. C. Ottosen completed his medical course in Copenhagen, and thus became a recognized physician in Denmark. Up to that time we had no doctors who could practice in that country.

Our brethren in Scandinavia felt that our medical and health work should be carried forward in that country. They were few and poor, so could not raise much money, but they made a beginning. From the first, their work was well received. This stimulated them to launch out into the deep, and not having money of their own, they borrowed, hoping that from small donations and surplus earnings they would be able in time to get onto a safe financial basis.

So far as the actual work of the enterprise is concerned, it has been a success. The sanatorium has had a most encouraging patronage—all that any one could possibly expect. Hundreds of intelligent people from all parts of Scandinavia, and some from Germany and France, have gone there for treatment. Light regarding true health principles has been carried by these people to many homes never before reached by this message, and several are reported as having accepted the whole truth of the message.

But the object of this note is not to set forth all that may be said regarding the value of the Skodsborg Sanatorium to Scandinavia, but to state that it needs and deserves financial help from our brethren in America. It is not bankrupt; it is not dead, with no bright future for usefulness. It is a living, working, health-giving, and life-saving institution. But its working capital is too small; its debts are too large, and its interest too heavy. Our American institutions have all had help from our people, and the Skodsborg Sanatorium should receive the same.

Recognizing this, the delegates voted at the last Conference recommending that during this year a special collection be taken in all our churches for this institution. As it was left for the General Conference Committee to fix the time when this collection should be taken, the committee has appointed the second Sabbath in September. From now until the offering is made, articles will appear in our papers, giving all the information regarding the sanatorium which it is thought will be of interest to our people. Some will remember the appeal Sister White sent out to be read during the last week of prayer. Portions of this will be re-printed for the benefit of those who may wish to understand the true situation better.

We sincerely hope that the Skodsborg Sanatorium will receive the help from God's people that it should. It is one of the Lord's instrumentalities planted in that needy field to be a blessing to the people whom Jesus seeks to save.

A. G. DANIELS.

THE August number of the *Missionary Magazine* has just been mailed. This paper is replete with good things. The editorials cover a number of unusually interesting topics. The studies of the Gospel Message, and the articles and letters from the field, are stirring. The Medical department is well represented by a brief synopsis of the A. M. M. C. commencement exercises and the address of the evening, reports from the sanitariums, and several articles.

The report of the donations for the last quarter of both the Mission Board and the Medical Board appear this month. The price of the paper combined with the *Medical Missionary* is only fifty cents. New subscribers may still order their subscriptions to begin with the July number.

"HYGIENIC tobacco" is the latest thing announced in the line of "hygienic" products.

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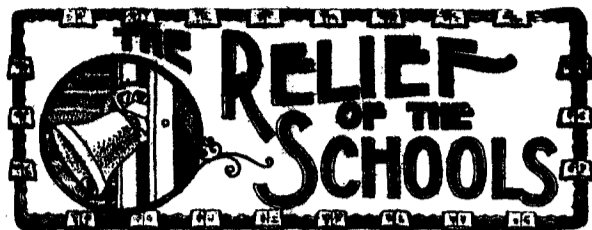
PLEASE take notice that there will be copies of the REVIEW AND HERALD on each camp-ground sufficient to supply all who are subscribers. An order blank will be found in each copy for you to use in getting subscriptions from your friends. Apply either to the book stand or to some other REVIEW AND HERALD agency having the matter in hand.

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**RELIEF OF OUR SCHOOLS.—NO 1.**  
An Example of Liberality.

WHEN the Lord invited Israel to contribute for the building of the tabernacle in the wilderness, there was a hearty response. The people "came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation." They came, both men and women, as many as were willing hearted. Men came with their gifts of gold and silver, choice fabrics, and valuable wood. The rulers brought precious stones, costly spices, and oil for the lights. "And all the women that were wise hearted did spin with their hands, and brought that which they had spun." They brought "free offerings every morning," until the report was given to Moses, "The people bring much more than enough for the service of the work, which the Lord commanded to make." Ex. 35: 21-25; 36: 3, 5. This generous-hearted, willing service was pleasing to God, and when the tabernacle was completed, He signified His acceptance of the offering. "A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Ex. 40: 34.

Akin to this example of willing service has been the work done by our people for the relief of our schools. The generous, whole-hearted way in which our publishing houses and our brethren and sisters in general have taken hold of this enterprise has brought great rejoicing. The Lord is pleased with the earnest effort made to free our schools from debt. It is according to His plan.

THE LORD'S PLAN.

There are, in the divine providence, particular periods when we must arise in response to the call of God, and make use of our means, our time, our intellect, our whole being,—body, soul, and spirit,—in fulfilling His requirements. The present is such a time as this. The interests of God's cause are at stake. The Lord's institutions are in peril. Because of the terrible burden of debt under which our schools are struggling, the work is hindered on every side. In our great necessity, God has made a way through the difficulty, and has invited us to co-operate with Him in accomplishing His purpose. It was His plan that the book, "Christ's Object Lessons," should be given for the relief of our schools, and He calls upon all who love the truth to do their part in placing this book before the world. In this He is testing His people and His institutions to see if they will work together and be of one mind in self-denial and self-sacrifice.

ALL TO CO-OPERATE.

A good start has been made in the sale of "Christ's Object Lessons." What is needed now is for all our people to put their shoulder to the wheel. Let there be an earnest, united effort to complete the work that has been so well begun. In the Scriptures we read, "Not slothful in business; fervent in spirit; serving the Lord." Rom. 12: 11. Every branch of God's cause is worthy of diligence, but nothing could be more deserving than this enterprise at this time.

A decided work is to be done in accomplishing God's plan. Let every stroke tell for the Master in the selling of "Christ's Object Lessons." Let all who possibly can, join the workers.

From the success of the efforts already made, we see that it is far better to obey God's requirements to-day than to wait for what we might think a more favorable season. We must become men and women of God's opportunity, for great responsibilities and possibilities are within the reach of all who have enlisted for life service under Christ's banner.

The present is an opportunity which we cannot afford to lose. God calls us to action, that our educational institutions may be freed from debt. Let God's plan be worked out after His own order.

We call upon all our people to help to the utmost of their ability just now. We call upon them to do a work which will be pleasing to God in purchasing the book. We ask that every available means be used to assist in its circulation. We call upon the presidents of our Conferences to consider how they can forward this enterprise. We call upon our ministers, as they visit the churches, to encourage men and women to go out as canvassers, and to make a decided forward movement in the path of self-denial by giving part of their earnings for the help of our schools.

A general movement is needed, but this must begin with individual movements. In every church let every member of every family make determined efforts to deny self. Let the children act a part. Let all work together. Let us do our best at this time to render to God our offering, to carry out His specified will, and thus make an occasion for witnessing for Him and His truth in a world of darkness. The lamp is in our hands. Let its light shine forth brightly.

Young men, you who think of entering the ministry, take up this work. The handling of the book placed in your hands by the Lord is to be your educator. In improving this opportunity you will certainly advance in the knowledge of God and of the best methods for reaching the people.

The Lord calls for young men and young women to enter His service. The youth are receptive, fresh, ardent, hopeful. When once they have tasted the blessedness of self-sacrifice, they will not be satisfied unless they are learning constantly of the Great Teacher. The Lord will open ways before those who will engage in His service. He will give them power and success.

Bring into the work an earnest desire to learn how to bear responsibilities. With strong arms and brave hearts go forth into the conflict which all must enter, a conflict that will grow more and more severe as we approach the closing struggle.

MRS. E. G. WHITE.

"THE THING WAS DONE SUDDENLY."

THE task of relieving our schools is a big one; nevertheless, the very fact that the Lord has asked us to do it is a proof that it can be done. God never asks impossibilities. That God is asking us to do it shows that God is confident that we will do it. Certainly it is no harder to relieve the schools than it was to build a tabernacle in the wilderness. Under ordinary circumstances to build a tabernacle in a wilderness would be impossible, but with Israel it was easy, and this is the reason, as it is written: "They came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation. . . . And they came,

both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the Lord's offering: and every man, with whom was found shittim wood for any work of the service, brought it. . . . And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; and spice, and oil for the light, and for the anointing oil; and for the sweet incense. The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses."

Now it is clear why the work was so easy. It was because the hearts of so many men and women were "stirred up" to bring a "willing offering unto the Lord." If hearts are stirred up now, as bless the Lord they are being, then the debts in the schools can be paid, and it will be no trouble at all.

Remember that the Lord has told us that "there are, in the Divine providence, peculiar periods when we must rise in response to the call of God, and make use of our minds, our time, our intellect, and the whole being,—body, soul, and spirit,—in fulfilling His requirements;" and that the present is such a time as this.

Thank the Lord, the word has come, and a good start has been made in the sale of "Christ's Object Lessons." His own statement is, "What is needed now is for all our people to put their shoulder to the wheel." He tells us to do this "just now," and not to wait. Let us not disappoint the Lord, but cheerfully push the *Relief of the Schools* to a finish.

P. T. MAGAN.

The Total Cash received on the Relief of the Schools Fund up to date is \$ 30,149.52.

AN order has just been placed with the Review and Herald and the Pacific Press for FIFTY THOUSAND copies of "Christ's Object Lessons." These, and more, too, will be needed for the winter campaign, for everybody is going to sell "Christ's Object Lessons" this winter. Let us roll in the material money, and roll back the debts. Send the money to Percy T. Magan, Berrien Springs, Mich.

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Mr. and Mrs. E. A. Robinson.....	10.00	Sarah F. Owen.....	1.00
Mrs. Frances Ely.....	1.00	Mrs. H. V. Weaver.....	1.00
Mrs. Margaret Clouse.....	1.00	Fred Gronemiar.....	1.00
W. J. Singletery.....	2.00	E. S. Smith.....	3.00
C. B. Rossier.....	1.50	Mr. & Mrs. S. A. Manger.....	3.00
Mrs. E. L. Horn.....	1.00	Mrs. Mathe Reed.....	1.00
O. P. Galloway.....	10.00	H. A. Hebard.....	1.00
Mr. & Mrs. L. E. Atkin.....	2.00	C. L. Leavenworth.....	1.00
Eva, Albert, Loui & M. L. Dickson.....	1.50	Mrs. Z. E. Front.....	1.00
Sarah E. Kiger.....	1.00	Thos. F. Lewis.....	10.00
Mrs. E. A. Hoyt.....	1.00	Mrs. M. L. Fry.....	8.00
A friend.....	10.00	Mrs. Mary Rounds.....	5.00
A. Ebert.....	1.00	Nellie Higby.....	2.00
W. H. Massey.....	1.00	I. N. Hall.....	1.25
J. A. Garner.....	2.00	Mrs. M. J. Post.....	1.00
Mrs. Kate Davis.....	1.00	Mrs. Mary Kelsey.....	1.00
A. Zender.....	1.00	J. O. & T. F. Johnson.....	2.00
Charles Nansen.....	10.00	A. H. Booth.....	2.00
Mrs. John Bradley.....	1.00	Elie Warrichait.....	5.00
Robert Cowan.....	5.00	Mrs. Eugene Breed.....	1.00
Rebecca Clark.....	2.00	Frank O. Hardy.....	2.00
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M. J. Martin.....	1.00	N. S. West.....	2.00
J. Sain.....	2.00	Angus Ferguson.....	2.50
August Glatt.....	1.00	Mrs. Ferguson.....	2.50
R. Rosteter.....	1.00	A. J. Hill.....	.50
Mrs. John Holeton.....	1.00	M. V. Miller.....	1.00
Koena Moore.....	1.50	P. G. Hobbs.....	1.00

**SHALL THE WORK AT NASHVILLE GO FORWARD?**

THERE are few now living who know what hard, uphill work it was to establish the publishing work in Battle Creek and in Oakland. My husband and I understood by experience the difficulty of this undertaking. And now, after thirty years of advancement, I find that it is just as difficult to make a beginning in Nashville, just as hard to accomplish that which the Lord has declared should be done in establishing a publishing house in the Southern field.

The feebleness of our efforts in behalf of the Southern field is a reproach to a people claiming to be missionaries. The work in this field is just as important as the work in any other locality, but it has been hindered by the unsanctified judgment and influence of some claiming to be laborers in the Lord's vineyard.

Nashville is to be a center for the Southern work, and from this center the light of truth is to shine forth to the regions round about. There is much to be done to properly establish the work in this place. The cause of truth must be represented by institutions established as memorials for God. There must be in Nashville a well-equipped publishing-house, from which the literature specially prepared for the Southern field can be issued as cheaply as possible. Every effort must be put forth to make this work a success. This is God's work, and He desires those who believe His truth to take an interested part in it. In the Southern field the truth is to go forth as a lamp that burneth.

There must also be established in Nashville a school for the colored people and a school for the whites, and a sanitarium for the care of the sick. In these institutions laborers are to be trained for work in other parts of the South.

And when the work in Nashville is established,

efforts are to be made in other cities. The message of warning is to be proclaimed in all the cities of the South.

The work on the publishing house in Nashville has been well begun. But, seeing the embarrassment that comes through the burden of debt, the managers of the work in Nashville agreed that they would proceed no faster in the work of building than the means in hand would warrant. They determined not to go in debt in the erection of the printing office, but to follow the instruction, "Work by faith, and plan by faith, but do not run in debt." As soon as they had money enough, they bought stone to lay the foundation. Next they hired men to dig the trench and lay the wall; then they bought lumber enough to put up the framework of the first story; then they bought siding for this story; then they went on with the second and third stories. Their great desire was to get the office roofed and inclosed, so that they could put in their machinery.

But the last news we had from them was, "We have come to a standstill. We can go no further till we get means." When I heard this, I was greatly distressed. I hired four hundred dollars at five per cent interest, and sent it to Nashville to be used till other means could be sent. To prevent loss of time, I shall hire more money, if I can, for this purpose, until my brethren and sisters throughout the field awaken to their duty, and act their part in raising the money necessary for the advancement of this work.

At a time like this shall the work in Nashville be allowed to come to a standstill? I call upon our people everywhere to do something to advance this enterprise. This work is not in a far country; it is at your own door, and in it God desires His people to help earnestly and generously. God abhors the indifference with which this home missionary field has been treated. The selfishness which for years has hindered the work must be repented of. Let us do something to help, and do it now.

I have been shown that those in the Review and Herald and those in the Pacific Press will be inclined to invest unnecessarily to make the work in these institutions convenient. The Lord has instructed me to say to them, Bind about your supposed wants until you have done your duty toward the Southern field. Do not add to your already abundant facilities until you have done what God has signified should be done for this field. Take up the work interestedly, nobly, and faithfully. Act the part God expects you to act in the establishment of the work in the South.

The necessities of the field call for immediate action. I call upon all who can to help in the establishment of the work in Nashville. Be God's helping hand. Help where help is needed. Take hold with us in assisting the workers in the South.

We acknowledge with gratitude the donations so willingly made to the work in Nashville by our friends in College View, Denver, Boulder, Waitsburg, Portland, and Oakland. We thank you for your help. It has greatly aided the work. And we now extend the appeal for help to all our people in America. Remember that Christ does not promise the reward of the overcomer to those who are not willing to be faithful soldiers in the conflict between good and evil.

Christ says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." Each believer in Christ has a personal responsibility to fulfill. No one is excused from doing his duty. God lays upon those in His service the responsibility of co-operating with Him in advancing His work. In place of seeking to bar the way against entering new fields, every soul should try to answer the calls for help which come from unworked fields.

It is not for one class alone that we are to labor, but for all. Those for whom Christ gave His precious blood are to be instructed and enlightened. The people to whom the light of truth has come are to practice self-denial and self-sacrifice, rejoicing in the privilege of denying self for Christ's sake.

Oh, when will Seventh-day Adventists arise and build up the work in the Southern field? How long and how hard shall we have to labor that our people may see what needs to be done and do it? Let no obstruction be placed in the way of those who are willing to work. Let no one refuse to make straight in the desert—the dark places of the earth—a highway for our God. Plow the field. Remove the stones.

God is looking upon the men in responsible positions, to see if they will do unselfishly the work intrusted to them. If they refuse to do this work, He will say, "Let it be given to those who will honor the trust reposed in them." "Consider," the Lord says, "whether you are faithful to your trust." Are you returning fruit in due season to the Owner of the vineyard? Are you cultivating the barren wastes and sowing the seeds of truth? Let our institutions co-operate intelligently with God, lest they be left barren of resources. If they do not strive earnestly to plant the standard of truth in the cities and countries which have never heard the message of warning, God will find another way of accomplishing His purpose.

I am instructed to say, Let all who claim to be in God's service remember that He has declared that His vineyard shall be worked. He is continually opening the way for the parts of His vineyard hitherto neglected to be cultivated. He has intrusted means to His stewards to use in advancing the work which He has commissioned His servants to do. He sends forth His messengers, telling them to receive from His stewards means for the carrying forward of His work. If His stewards fail to respond, He will pass on to other agencies, and will remove His gifts from His unfaithful stewards, who by their selfishness close the doors He has opened for the flowing forth of His blessings.

God says, "My son, give me thy heart, thy time, thy talents." He wants no unbelief, no stinginess. He wants you to give Him the first fruits of the life—love, faith, strength. Reveal that faith which works by love and purifies the soul. Cease to live for self. Live wholly for God. Give Him the best hours of the day and the best energies of the being. If, laying down every selfish aim and interest, God's people would give Him the best of all they have, if they would seek first the kingdom of God and His righteousness, they would rise higher and higher in Christian nobility and liberality.

MRS. E. G. WHITE.

*Southern Publishing Association,*  
1025 Jefferson St., Nashville, Tenn.

*In response to the appeal by Sister White for the publishing work at Nashville, inclosed find \$—— to aid in building and equipping the publishing house at Nashville.\**

Name .....

Address .....

\* A share of stock in the Southern Publishing Association will be issued for each five-dollar donation, thus entitling the holder to a voice in the management of the Association.