

From Genesis to Revelation the conditions upon which eternal life is promised, are made plain. God requires that those who shall enter heaven shall be without spot or wrinkle or any such thing. Keep my commandments and live, is the requirement of God. But one says, "My conscience does not condemn me in not keeping the commandments of God." But in the word of God we read that there are good and bad consciences, and the fact that your conscience does not condemn you in not keeping the law of God, does not prove that you are uncondemned in His sight. Take your conscience to the word of God, and see if your life and character are in accordance with the standard of righteousness which God has there revealed. You can then determine whether or not you have an intelligent faith, and what manner of conscience is yours. The conscience of man cannot be trusted unless it is under the influence of divine grace. Satan takes advantage of an unenlightened conscience, and thereby leads men into all manner of delusions, because they have not made the word of God their counselor. Many have invented a gospel of their own in the same manner as they have substituted a law of their own for God's law. The gospel of Jesus Christ gives full recognition to the law of God, and declares the authority of God supreme. The gospel of Christ requires penitence for sin; and sin is the transgression of the law. Paul, the great gospel preacher, declares, "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." Repentance toward God is sorrow for sin, the transgression of the law of God. The sinner sees himself condemned by the holy law, and as there is no saving quality in law to save the transgressor of law, he must not only exercise repentance toward God, but have faith in Jesus Christ, his sacrifice, surety, and mediator. Through the merits of Christ the sinner may claim the pardon of God.

Christ is continually drawing men to himself. He continues to give the gracious invitation for the weary and the heavy laden to come unto Him and find rest unto their souls. He says, "Whosoever will, let him take the water of life freely." Before one decides to come to Christ, the Holy Spirit is drawing him unto the Saviour. Many have stumbled over the way to come to Christ, and have not comprehended what it means to be converted, because they have not understood what is comprehended in repentance. As the sinner is convicted of sin, he is also attracted by the love and holiness of Christ; for Jesus is drawing him unto himself. No man can originate the repentance which is essential for the saving of the soul. He can no more bring himself to repentance than he can bring about his own conversion. Repentance is born in the heart by beholding the love of Christ, who gave His life to save the sinner. It is the love of God that softens the hardest hearts.

It is a mistake to think that you must come to repentance before you can come to Jesus. Come to Christ just as you are, and contemplate His love until your hard heart is broken. "A broken and a contrite heart, O God, thou wilt not despise." We may say that except the sinner repents of his sin, he cannot be forgiven; but while this is true, let him not put off coming to Christ until he has wrought himself up to a certain pitch of excited feeling; until he thinks his sorrow is of sufficient depth to merit forgiveness. Let the sinner come just as he is, and contemplate the love that has been bestowed upon him, all unworthy as he is; and the first thing he knows, he will realize that Christ's love has broken every barrier down, and that he exercises repentance which is not to be repented of. The sinner must go to Christ in order that he may be enabled to repent. It is the virtue that goes forth from Jesus which strengthens the purposes of the heart to turn away from sin and to cleave to that which is truth. It is Christ's virtue that makes repentance sincere and genuine. It has been stated that him whom Christ pardons He first makes penitent. Peter declares the source of repentance when he says, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

When the sinner sees Jesus lifted up on the cross, dying that he might not perish but have everlasting life, he realizes something of the enormity of sin, and longs for pardon for all his transgressions, and for the favor of God. As the Holy Spirit impresses his mind, he prays most earnestly, and believes that if he asks, he shall receive. He presents the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He rejoices in the pardoning love of God; and his sincerity in the service of God, the reality of his conversion, is made manifest by the vigor of his endeavor to obey all God's commandments. The soul who has found the Lord will renounce every evil work, will cease to do evil and learn to do well, because Christ is formed within, the hope of glory.

MANY would willingly let the "old man" die, if his death could only be *painless*.

S. O. JAMES.

PAUL AN APOSTLE TO THE GENTILES.

ELDER D. E. LINDSEY.
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(Concluded.)

THE council at Jerusalem decided that the Jewish converts might observe ordinances of the Mosaic law if they chose, but these ordinances were not to be made obligatory upon the Gentile converts. Advantage was taken of this permission, to make a distinction between the observers of the ceremonial law and those who did not observe it, holding that the latter were farther from God than the former. Paul's indignation was stirred, but these disturbers arrayed themselves against him in every church which he founded or visited. The Judaizing party looked upon Paul as an apostate, bent upon breaking down the middle wall of partition which God had established between the Israelites and the world. They visited every church he had organized, creating divisions, circulating false charges, and endeavoring to bring him into disrepute.

Paul's earnestness led him to teach the people from house to house as well as in public, instructing and entreating them with many tears. Although attacked again and again by the mob, subjected to insult and abuse by every means they could employ, he patiently bore it all, and continued with untiring zeal to push the gospel work and guard the interest of the churches yet young in the faith. Working with his own hands, in weariness and painfulness, enfeebled by disease, and at times depressed in spirit, he steadfastly pursued his work. His deepest anguish was caused by hearing of apostasy from the Church; and as he had opportunity, he wrote to the churches, giving reproof, counsel, admonition, and encouragement. Many a sleepless night was spent in prayer and earnest thought as he learned of the new and varied ways employed to counteract his work. Amid the constant storm of opposition, the clamor of enemies, and the desertion of friends, the intrepid apostle at times almost lost heart. But he looked back to Calvary, and with new ardor pressed on to spread the knowledge of the Crucified.

The servants of Christ have ever been greatly hindered in their labors by the errors which have from time to time corrupted the Church. Paul had to accommodate himself to the different classes whom he met, and with whom he had to contend. He encountered, among others, a class who claimed that the moral law had been made void, with the precepts of the ceremonial system. He magnified the moral law, without making light of the conscientious scruples of those who were weak in the faith, or displaying his superior knowledge, but with true sympathy and love led them to nobler and more elevated views. When it was necessary, the apostle sought, in the most decided and impressive manner, to correct the false and dangerous ideas and practices which were prevailing in the churches. He was watchful for souls as one who must give an account to God. With great clearness he presented the doctrine of justification by faith. The great truth of justification by faith has stood through all the ages as a mighty beacon to guide the repentant sinner into the way of life.

In almost every church there were some members who were Jews by birth. To these the Judaizing teachers found ready access, and many of them were persuaded to return to the observance of the ceremonial law as essential to salvation. Paul declares to disaffected brethren at Galatia, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." In the Galatian churches, open, unmasked error was supplanting the faith of the gospel. Christ, the true foundation, was virtually renounced for the obsolete ceremonies of

Judaism. The teachers who had thus led the Galatian churches into error were hypocritical, unregenerate men, unholy in heart and corrupt in life. Their religion consisted in a round of ceremonies, by the performance of which they expected to receive the favor of God. They had no relish for a religion that taught that "except a man be born again he cannot see the kingdom of God."

As before stated, Paul had been to Jerusalem to meet in council the elders, to settle this very question which now so agitated the churches of Galatia, and had the concurrent opinion of the council that the churches were free from the ceremonial law. At the council Paul's divine commission had been recognized, and he had been received as a fellow laborer, and given an equal position with themselves. The glory of the gospel as preached by the apostle was the releasing of the Jews from their distinctive observances, and the admitting of the Gentiles to equal privileges as children of Abraham. Both at Corinth and Galatia old customs and ceremonies had been laid upon the people, by which they were held in bondage, and the work of the gospel had been largely hindered by their thus maintaining the middle wall of partition between Jews and Gentiles. Even the elders of the churches had become more or less prejudiced against the apostle. Paul longed to be in harmony with them, but they, by their cowardice, only widened the breach.

The disciples themselves yet cherished a regard for the ceremonial law. They were ready to make concessions, hoping to gain others by so doing. Paul felt that if, by any lawful concession on his part, he could win them, well and good. But he was not authorized by God to concede so much as they asked. His advisers were not infallible, though some of these men wrote under the inspiration of the Spirit of God; yet when not under its direct influence, they sometimes erred. At Jerusalem and at Antioch Paul had defended Christianity against the narrow restrictions of Judaism. He had preached the gospel to the pagans of Lycaonia, to the fanatics of Galatia, to the colonists of Macedonia, the frivolous art worshippers of Athens, to the pleasure-loving merchants of Corinth, to the half-barbarous nations of Dalmatia, to the islanders of Crete, and to slaves, soldiers, and men of rank and station in the multitudes at Rome. Now he was doing his last work.

Reformatory action is always attended with loss, sacrifice, and peril. Paul had had a great experience in it all, yet we find him glorying in the same. Although able to rejoice in adversity, the apostle yearned for sympathy and companionship. The desire for love and sympathy was implanted in the heart by God himself. Christ, while suffering His hour of agony in Gethsemane, while bearing the guilt of sinful men, longed for the sympathy of His disciples. Paul was bound to his fellow disciples by a tie stronger than that of Christian brotherhood, but he must go before Nero, with a prospect of certain death.

During that trying hour not a Christian of Rome stood by him. The aged prisoner, without money, without friends or counsel, just from a loathsome dungeon, is tried for his life. Paul and Nero stand face to face. A vast multitude stand waiting. Again the apostle has an opportunity to lift up the banner of Christ. Paul gazes upon the throng before him, Jews, Greeks, Romans, and strangers from many lands, but he sees only Jesus the Saviour of the world. Earnestly he points the people to the great Sacrifice. Thus he pleads calmly, his countenance all aglow with light. Nero quakes. The light of heaven appears to the sin-polluted chambers of his soul. He is afraid of God's apostle, and dares not pass sentence. His blood-thirsty spirit is for a moment restrained. For a moment

heaven is opened to him, but for only a moment. After a short but wretched existence, Nero died, rushing hither and thither, beating his forehead, and crying, "I am lost, I am lost."

From the judgment hall of Cæsar, Paul returned to his prison house. A work had begun that day which would increase and prosper, and which the emperor of Rome, with all his pomp and power, would seek in vain to destroy or hinder. Sitting day by day in his dreary cell, the aged apostle thinks of his son Timothy, and addresses him in several epistles. In the second we find his charge to the young preacher and his memorable and dying declaration.

The emperor's malice against Paul was heightened by the fact that members of the imperial household and also other persons of distinction had been converted to Christianity. As Paul was led to the place of execution, his manner and words were such that the hardened soldiers listened with amazement. The apostle was looking into the great beyond, not with dread or uncertainty, but with joyful hope and longing expectation.

As he stood at the place of martyrdom, he saw not the gleaming sword of the executioner, or the green earth so soon to receive his blood; he looked up through the calm blue heaven of that summer day to the throne of the Eternal. In his dying testimony, preserved by Inspiration, like a trumpet peal we still hear his note of victory as he cries, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

THE TWO SAULS.

ELDER H. A. ST. JOHN.

The *first* was Saul of Gibeah. The *second* was Saul of Tarsus.

The *first* lived in century ten B. C. The *second* lived in century one A. D.

The *first* was of the tribe of Benjamin. The *second* was of the tribe of Benjamin.

The *first* was a physical giant. The *second* was a moral giant.

The *first* was anointed by the prophet Samuel. The *second* was anointed by the prophet Jesus.

The *first* was anointed with the holy oil. The *second* was anointed with the Holy Ghost.

The *first* was changed when hunting animals. The *second* was changed when hunting Christians.

The *first* was converted on the road to Gibeah. The *second* was converted on the road to Damascus.

The *first* hid for a time in the stuff. The *second* hid for a time in Arabia.

The *first* was called to a high position in the kingdom of Israel. The *second* was called to a high position in the kingdom of grace.

The *first* had the care of all Israel. The *second* had the care of all the churches.

The *first* magnified himself. The *second* magnified his office.

The *first* was a valiant soldier in Israel. The *second* was a valiant soldier of Christ.

The *first* fought with carnal weapons. The *second* fought with spiritual weapons.

The *first* gave up the good fight and went to the bad. The *second* gave up a bad fight and went to the good.

The *first* had a thorn in his soul. The *second* had a thorn in his flesh.

The *first* ran well for a season. The *second* ran well through life.

The *first* lost his faith in the conflict. The *second* kept his faith to the end.

The *first* let his body ruin him. The *second* kept his body under.

The *first* consulted evil spirits. The *second* cast out evil spirits.

The *first* was beheaded at Gilboa. The *second* was beheaded at Rome.

The *first* finished his course with sadness. The *second* finished his course with gladness.

The *first* laid off his crown all gory. The *second* laid up a crown in glory.

The *first* will wear his crown nevermore. The *second* will wear his crown evermore.

Like the *first* use not your probation; the *second* is worthy of imitation.

CHARITY ENVIETH NOT.

MRS. L. D. AVERY-STUTTLE.

SOMEBODY remarked, the other day, that Jack Brown's wife had unexpectedly fallen heir to a large inheritance. The day had not passed before I heard quite a number of times the selfish exclamation: "It's queer I never could be lucky!"

Well, perhaps this remark sounded a trifle better than to have said: "I only wish it could have been *me* instead of Mrs. Brown!"

Of course it would never do to say that, especially when one can make a commonplace remark—one that everybody else makes use of—which means exactly the same.

The good Book cautions us to follow after charity, and then assures us that "charity envieth not." Envy is the twin sister of selfishness; and they look and act so much alike you can hardly tell the difference—indeed, wherever you find one, you will always find the other.

Some people never can bear to hear another praised. They can endure hearing the sharp tongue of censure or criticism—or even the cruel tongue of slander—as it berates "the other fellow," without a protest. But venture to give a word of honest, heartfelt, appreciation to a neighbor or acquaintance, and O, how quickly somebody's unregenerate heart rises up!

"Neighbor A's little daughter is making fine progress with her music."

"Well, who couldn't, with the chance she has? My daughter has *twice* the talent."

"Mr. B's wheat crop is looking the best of any I have seen."

"So would *mine* look well, too, if it hadn't been so dry. I never could be lucky."

You feel like asking if it wasn't just as dry weather over at neighbor B's as it was anywhere, but you wisely decide not to arouse ill-temper.

The people of God have had to contend with this miserable spirit of envy in all ages of the world.

One day Goliath defied the armies of Israel. David, the young stripling fresh from the sheepcots of Bethlehem-Judah, being zealous for the honor of Jehovah, asked how it was that this boastful blasphemy was permitted.

Eliab was older than David, and we have a plain intimation that he was a magnificent-looking specimen of manhood, which in all probability Eliab knew. He and his two brothers next him in age and dignity were brave soldiers in the king's army. David was nothing but a boy, anyway: what was he asking questions about this giant for? Eliab's jealousy and envy were stirred at once. He remembered well how his rosy-cheeked brother had killed a fierce lion at one time, and a savage bear at another. He envied David's God-given strength: But this was not all. Not long before that, Eliab's expectations had been aroused by the visit of Samuel, who came with his horn of holy anointing oil, and called for the sons of Jesse. O how

straight Eliab walked, and how high he held his head, when he was called to pass before the prophet! If his comeliness made such an impression upon the godly old seer, we may be sure Eliab was not unconscious of it.

But I can almost see his head droop on his massive shoulders, and his bearded lip quiver with disappointed ambition, as he was bidden to "pass on." Finally young David was sent for,—the killer of the bear,—the slayer of the lion. Ah! he is the one. "Arise, anoint him: for this is he." I can see the ruddy cheek of the youth of Bethlehem-Judah grow still ruddier, as the oil of anointing is poured upon his head, "in the midst of his brethren."

The fire of envy glows in Eliab's eyes. He cannot forgive his brother for being chosen Israel's king, instead of himself. And so, never dreaming that his hateful, spiteful words would be traced by the pen of inspiration, and the story of his silly envy be read by the millions of every age, he forgets his dignity as a soldier, and sneeringly asks his young brother: "Why camest thou down hither? and with whom hast thou left those *few* sheep in the wilderness?" He would not even give him the credit of being the keeper of a large flock—"those *FEW* sheep!"—capable of caring for only a few lambs away off in the wilderness! What are you doing here? I know your pride, and the naughtiness of your heart. You feel very grand because you were lucky enough to trap those wild animals, and because Samuel poured a few drops of oil on your head! What does that signify! You are hoping to get a little more notice!

O Eliab, Eliab! Shame on thine envy! What must have been the bitterness of thy heart when this hated brother stands—a mighty hero—over the fallen body of the enemy of Israel!

But we can never know how his brother's cruel envy and heartless words spoiled the joy of victory for the young hero in his hour of triumph—victory which the God of Israel had seen fit to give him.

Then, that song of the women! that was a very trying thing for Saul. He was glad the shepherd boy had killed the dreaded giant, if people would only keep still about it. What was the use of telling anybody who did it? He was rejoiced that the enemies of Israel had fled in dismay, but, ah me! "they have ascribed unto David ten thousands, and to *me* they have ascribed but thousands!" So the king was his enemy, and eyed him from that day.

The Sauls and the Eliabs are not all dead yet. The Lord anoints one to do a certain thing, another to do something of an entirely different nature. Shall the first say of the second, "Thou art not anointed; with whom hast thou left those few sheep? I can slay the giant as well as thou?"

The spirit of envy is the spirit which caused war in heaven, and it will cause the same on earth. It is as old as Lucifer, but age brings it no honor.

"Laugh, and the world laughs with you;
Weep, and you weep alone,"

is only partially true. It is easier for the carnal heart to "weep with them that weep," than to "rejoice with them that do rejoice." What would we think of one so hard hearted as to refuse sympathy in time of sorrow? But the one command is no more obligatory than the other. Talmage says there is no crime so hard for our friends to forgive us, as the crime of success. Those who have had only a little measure of it, can testify to the truthfulness of the expression.

Shall we kill forever this wicked spirit of envy? Shall we cease to indulge it in ever so small a degree? Shall we as soldiers of Jesus Christ remember that though we give our body to be burned and have not charity, it profiteth nothing—and that "charity envieth not"?

PURE RELIGION.

F. A. HOWE.

THE apostle says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1: 27.

In this first chapter of the book of James, which is a general epistle, a circular letter, so to speak, to all the churches of the apostle's time, the inspired writer has been inculcating the principles of true Christianity. He warns his brethren against mistaking the counterfeit for the genuine; and such warning was needed, for it appears that some of the early Christians were being drawn away from the practice of pure religion. They were surrounded by heathenism of the grossest type. The worst vices of humanity were practiced openly, under the guise of religious worship; and the indulgence of every evil passion was devoted to degraded, false religion—gross idolatry. With this corruption, this moral decay, continually surrounding them, it is no surprise that some of them, yielding to the arguments of unconverted hearts and evil passions, were led astray by these false systems of religion.

And especially would many of those early Christians need a warning against the cold formalism of the Pharisees. How natural it would be to conclude that those sanctimonious Pharisees, who went about in their long robes, and who loved to pray so ostentatiously in the public streets, or to stand piously with clasped hands and upturned gaze in the market-place, to be seen of men,—how natural to suppose that they possessed a pure religion! Surely, did not they crucify themselves to the world? Did not they deny themselves, and, though they believed not on Jesus, did they not exhibit in their devout demeanor a religion undefiled? Did they not sit in Moses' seat? And as they worshiped in the temple, conducting the impressive rites of their ancient religion, who that looked upon the scene could doubt for a moment the purity and exalted character of their faith and worship? Alas, how often, to our short, clouded vision, the counterfeit seems the genuine, the speciously false appears the truest and best of all! And this is true no less to-day than nineteen hundred years ago; nor do we need means of identifying the true any less now than were needed then.

To enable his brethren to avoid wrong conclusions respecting the false worship around them, and to supply a definition of pure religion, not as it might seem to fallible human judgment, but as it is before the searching eye of Omniscience, James said to them: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Observe that this is a logical definition, consisting of two distinct propositions, which may be considered separately:—

1. "To visit the fatherless and widows in their affliction." It seems as if James were answering the question, How may it be known whether a professed follower of Christ has indeed pure religion? For him, this query had been answered; and the answer was bound up with tender recollections of the holiest associations man has ever enjoyed. Had not the Master, who had been his companion in sorrow as well as in joy, and who was now at the right hand of the Father, answered this question? "Ye shall know them by their fruits." The conduct of their lives was to test men's pretensions to religion. Is there not here a lesson for all professed Christians even yet? Religion is not a mere sentiment. Its distinguishing characteristic is not simply emotion, or feeling. It is true that at times the Christian may enjoy seasons of spiritual exaltation; but

let none suppose that that constitutes religion, or is a necessary accompaniment of its presence at all times. Yet how many there are who think that as soon as deep emotion has passed, religion has departed with it. "Ah! let us remember that if the sweetness of religious emotions be sometimes wanting, faith and its power are left us; and that we may be always abounding in the work of the Lord."

Through such false conceptions of the real nature of religion, has undoubtedly come much of the repulsion that is felt by the unconverted; and although such erroneous ideas are not all to be charged to those calling themselves Christians, justice would certainly lay a large portion of the responsibility upon them. It is not surprising that men revolt at the idea of a religion whose most prominent characteristic seems to be a sickly sentimentality. When a man can see no particular difference between those who profess religion and those who do not, except that the former are accustomed to assemble at stated intervals, and spend a certain time in discussing their feelings, and in exhibiting a transient emotion that never develops into good deeds, can we wonder that he can see nothing in it but utter folly? The difficulty is that he has not learned to distinguish the true from the false. He looks upon the counterfeit, carelessly supposing it to be the genuine, and seeing the emptiness of it, rejects it, and hardens his soul against the very idea of religion in any form. Could he recognize the qualities of true religion, it would not appear so repellent to him. His heart could not easily resist its attractive influence.

The apostle had learned to recognize pure religion, learned that it is not theory merely, but also practice. Indeed, the genuineness of Christ's own profession as the Messiah was to be tested by His works. See John 5: 36, etc. If the fact that the Father in Him was to be thus established, in what other possible way can the question whether Christ is in us be answered?

The first part of the definition which we are considering brings to view the noblest work in which man can possibly engage,—that of helpfulness to others. That was the kind of labor in which Jesus spent His earthly life; and it was for others that He finally yielded up that life upon the shameful cross. His true disciples will also be continually giving their lives for those for whom He died. And He has left the assurance, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40. It is a wondrously simple lesson, to give up all for His sake, only to receive infinitely more of good here and hereafter. "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Matt. 10: 39. "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, and in the world to come eternal life." Mark 10: 29.

And this unselfish labor is not only to relieve bodily wants, but also the deeper needs of the soul. Friend, has your heart never felt a longing for something more satisfying than all that the hollow pleasures of sin can bestow? "He satisfieth the longing soul, and filleth the hungry soul with goodness." Ps. 107: 9.

Every one who has true religion is, and will be, a missionary. He will follow the footsteps of the Master, ministering to the needy in soul or in body. Having found that peace which the world knows not of, he will labor to lead others to its source. His heart will be ever joyful, his countenance serene.

But there are many who argue that they are living upright lives, are giving liberally of their time and money to causes of charity, and have no need of Christ. They say their religion is as good as the religion of many of those who profess Christianity. Let us see if their position is sustained in this definition of pure religion.

2. "And to keep himself unspotted from the world." The world is a symbol of wickedness. It is used repeatedly in the Scriptures to represent the idea of all that is evil. It represents all the unholy pleasures, all the unsanctified ambitions, all the alluring aspirations and tempting attractions, the end whereof is death. The whole world lieth in wickedness. Like leaven, the infection of sin has spread, until no spot on earth is free from defilement, and we draw in poison with every breath. How can we live in such a world and be "pure in heart," that we may "see God"? How can a man "keep himself unspotted from the world"?

Men have tried to do this by retiring to caves and deserts and living the lives of hermits apart from men, hoping thus, by avoiding contact with the wickedness around them, to escape the corrupting touch of evil. They did not understand that *purity is only in the heart*; that if there is impurity there, it must go with them wherever they go, even to the uttermost parts of the earth. It is not the evil that is without and around us, but that *which is within*, that mars the character with moral leprosy. See Matt. 23: 25. The natural heart is corrupt; and not until Christ cleanses it, can sinful man be pure. No, indeed; pure religion is not possible without the Son of God.

Man, in his unaided strength, cannot "keep himself pure;" he cannot even *make himself* pure to begin with. Even if one could, from this moment onward, live a perfect life, he is already consciously spotted with sin. And being so corrupted, he cannot live a faultless life. What in heaven or on earth can wash out these stains? "The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1: 7. Unless that blood is applied, the soul of man shall remain soiled and spotted to all eternity. No, we cannot escape "the corruption that is in the world through lust," and keep ourselves pure and unspotted from it, by shunning our fellow men, and living hermit lives in some remote wilderness.

To secure and retain physical cleanliness, we must make use of some cleansing agent, like water. And to become spiritually clean, and to be kept so, we must be washed in that fountain that will cleanse all our sins away. Then there is a robe we may put on, that is proof against all evil,—a robe of spotless purity, which no contact with the vileness or wretchedness of the lowest human creature can ever soil or stain. Clothed in it, you may reach a helping hand to the most miserable wretch on earth, and still be pure. You may visit not only the widows and the orphans, the needy in this world's goods, but also those whose souls are hungry and diseased, and fear no contagion. You may go, even as the angels of heaven go, as Christ himself went, into haunts of infamy, if duty and the love of Christ call you, and be no more infected by the plague of sin than was He who bestowed that wonderful garment upon you, and who himself touched hands with lepers, and received no taint. This robe is the robe of His righteousness, which He freely gives to them who come to Him in faith, and ask. His prayer for His disciples is, not that God should remove them from the world, from all possibility of doing the good work Christ commissioned His followers to do, but that God would "keep them from the evil" that is in the world. John 17: 15. And then He covers them with His own perfect righteousness, so that the evil one shall not touch them.

These two parts of the definition of genuine religion are so closely connected, so intimately interwoven, that they are inseparable. Each part alone is incomplete, each the complement of the other; and both together, the one divine expression of the essence of religion that is pure and undefiled before God. Man must be washed from sin, must wear the righteousness of Christ. To do this he must "deny himself," devote his talents to the Master's service, working in His vineyard,—the needy, sin-polluted world,—do-

ing good to even the least, and so to Him. Then the world may see in such a life the tokens of a pure religion.

Have we on that spotless robe to-day? We can wear it only as long as our lives are filled with deeds of loving-kindness, words and acts of helpfulness to the suffering, the needy, the downtrodden all around us, day by day. "We know that we have passed from death unto life, because we love the brethren." 1 John 3:14. Jesus Christ gave himself for all men; and they are all our brethren. Let us keep before our eyes continually the unselfish life and love of Him who is our Guide and Pattern in all things.

'EARTH TO EARTH, AND DUST TO DUST.'

E. S. LANE.

THE following beautiful and touching poem is taken from the New English Reader, the reader of my schoolboy days. I have known it by heart since then, and doubtless many others of my age well remember it. It has been once published in the REVIEW, but I would very much like to see it republished as now revised to correspond with the present truth.

"Earth to earth, and dust to dust."
Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid,
In their silent beds are laid;
Here the vassal and the king
Side by side lie withering;
Here the sword and scepter rust —
"Earth to earth, and dust to dust."

Age on age has rolled along
O'er this pale and mighty throng;
Those that wept them, those that weep,
Soon shall with these sleepers sleep.
Brothers, sisters, of the worm,
Summer's sun or winter's storm,
Song of peace or battle's roar,
Ne'er shall break their slumbers more:
Death shall keep his solemn trust —
"Earth to earth, and dust to dust."

But a day is coming fast,
Earth, thy mightiest and thy last!
It shall come in fear and wonder,
Heralded with trump and thunder;
It shall come in strife and toil;
It shall come in blood and spoil;
It shall come in empires' groans,
Burning temples, trampled thrones:
Then, Ambition, rue thy lust, —
"Earth to earth, and dust to dust."

Soon shall come the Judgment sign;
In the east the King shall shine.
Flashing from heaven's golden gate,
Thousand thousands on Him wait, —
Ransomed ones with crown and plume,
Rescued from the sullen tomb.
Heaven shall open on their sight,
And shall glow with living light,
Welcoming the ransomed just
Now redeemed from earth and dust.

Then thy mount, Jerusalem,
Shall be gorgeous as a gem;
Then shall in this city rise
Fruits of more than paradise;
Heaven by human feet be trod, —
Ransomed kings and priests of God, —
Till are dried the martyr's tears
Through a thousand glorious years.
Now in hope of Him we trust,
Who redeems from earth and dust.

IN THE PRESENCE OF THE KING.

MRS. ADA D. WELLMAN.

INDIVIDUALS who are quite deferential, and even obsequious, to small dignitaries, are sometimes so heedless as to enter the presence of the King in an uncouth manner, regardless of personal appearance, and speak abstractedly, not realizing the presumption of such a course.

A young girl whose daily work included much

counting, on wearily kneeling for prayer one evening, preoccupiedly addressed Divinity thus: "One, two, three, four," etc. Surprising as was the act, it was not more irreverent than is the unthinking utterance of set phrases in prayer.

The aboriginal pagan priests of some of the South Sea Islands believed that an incantation lost its efficiency if the slightest blunder was made in the repetition thereof, and though our merciful God does not despise stammering speech when it is the utterance of a consecrated heart, nevertheless, when we realize that the mediatorship of Christ is necessary in order that any prayer of mortal be brought in acceptable form before the Majesty of heaven, it seems recklessly impious to assay to address Divinity with little regard to our words, our attitude, or our personal condition.

A tobacco-using professor of Christianity once declared that he always rinsed his mouth before prayer. Verily, the use of the narcotic had not wholly deadened this man's reverence.

When we "kneel before the Lord, our Maker," we ill express holy awe if our clothing and person are not neat, or if we crouch in an indolent position. The infinite One is very gracious to us; but let us not therefore fail to render to Him, as far as possible, the respectful bearing which is meet.

DISTRESS OF NATIONS WITH PERPLEXITY.

MR. GLADSTONE said, but a few years ago, that "the productive capacity of the world doubled every seven years,—but population does not double in four times seven years, and our consumptive capacity does not more than double in twice seven years. He estimated the machinery of England, worked to its capacity, as able to produce as much as 600,000,000 men, or half the adult population of the globe, could have done at the beginning of this century, with the tools and machinery of that time. The productive capacity of the machines of Massachusetts is estimated as equivalent to the productive capacity of 50,000,000 workmen sixty years ago. The labor-saving machinery in the shoe industry, employing 215,000 operatives, men, women, and children, will produce as much as 2,500,000 men working by hand.

In the steel industry, three men now turn out as many steel billets as 115 men did in 1892. In boiler making, thirty men do the work of 500 but a few years ago.

The new typesetting machine threw 15,000 printers out of employment in five years.

A modern spinning machine can be handled by a child, and will turn out more and better work than 45,000 spinning wheels, such as our grandmothers used to make cloth with.

One boy now attends enough stocking knitting machines to turn out 5,000 pairs a week.

The pneumatic atomizer enables one unskilled laborer to paint more freight cars than can fifteen skilled hands.

Twenty-four out of twenty-five men have been displaced in the manufacture of musical instruments.

The new machinery for handling coal from piers to vessels does what it formerly required thousands of men to do, and the steam shovel mines and loads ore for a few cents which was formerly handled at an average cost of one dollar per ton.

With the new Diamond-match machines 300 girls can turn out as many matches as 8,000 workmen by former methods.

From 1856 to 1861, 146,000 embroidery workers were displaced by machinery in Ireland and Scotland, and in 1856 the power loom took the bread from 250,000 hand workers in Flanders.

To-day one man and two boys can spin as much cotton as 1,100 could do in 1800, and one weaver can do as much now as fifty-four could seventy-five years ago. One man with one nail

machine does the work of 1,000 by hand; eighty-five per cent of the hand labor has been displaced in the manufacture of watches. In 1891, 2,739,743 tons of coal were mined by the use of machinery; in 1896, 12,553,522 tons. One boy now does the work of eighty men with a machine for making tin cans, etc.

All inventions that enable one man to do the work of 100 men, throw at least ninety out of employment, and, probably out of bread for themselves and families. At present the 215,000 shoe operators, working ten hours a day with the modern machines, can produce in four months the shoes that we consume in twelve months; and yet, in the presence of all these facts, you hear men, with a persistency of proclamation, and a pretense of patriotism worthy of a cause commendable, spouting and sputtering around, that all can be comfortably well off if they will only work, and that all can get work if they want it. But it is not true. When the shoemakers of the country can make all the shoes in four months that the people furnishing a market consume in twelve months, is it not evident that there must be idle shoemakers? And when the few that do get work receive only twenty-five per cent, as Carroll D. Wright says they do, of the wealth they daily create, must they not continue to be poor? These are the main causes for the increase of poverty. There are other minor causes of poverty and crime, or sin, but not worthy of mention in contrast with compulsory idleness because of rapid means and processes of production, and the exploitation of much the larger part of the new wealth which the toiler daily creates. This deprives millions of employment, throws them on the charity of the uncharitable and the mercy of the merciless, and leaves other millions who do work, so small a part of their daily product that they can scarcely live.—*Selected.*

A GOOD TRACT COMMENDED.

MARY HORNADAY.
(Battle Creek, Mich.)

If you have not read that wonderful little tract, "Hypnotism: What Is It?" do so at once. I recently enjoyed its perusal; and as I read, I thought of my friends, and of strangers, too, who are ignorant of this terrible delusion, and I determined they should have an opportunity to learn something of its awful workings. So I bought seven copies, and gave two to some workmen, who took them readily. Later I learned that one of them has a brother who is submitting to the development of a spirit medium. When I asked him if he would like to send his brother one, he replied that he was intending to send his. I gave him one to send, and when I asked him if he would like some to give away, he took the remaining four. That was my experience with the first seven.

Then I bought fifteen, and gave four away on my way home. But I wish to tell of the one I offered one of our brethren after I had given two to strangers in his presence. He answered, very indifferently, that he had enough of hypnotism. I told him the tract exposed it. He replied that he found what he wanted against it in the Bible. That is all very true. But as tracts are a means by which some may be reached, should we not be careful how we speak of them before those we wish to help?

Reader, have you, like myself, thought you were established and safe because you were convinced that hypnotism and its kindred isms are satanic delusions? And believing this, have you felt that you were proof against any of its attacks? While the Lord has so mercifully blessed us with this knowledge, should we not do all we can to warn others against this "important and dangerous factor," as the author of the tract calls it?



SUBMISSION.

S. D. CARTER.

SINCE thy Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is He;
Know His love in full completeness,
Feel the measure of thy weakness;
If He wound thy spirit sore,
Trust Him more.

Without murmur, uncomplaining,
In His hand
Leave whatever things thou canst not
Understand;
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

Like an infant, if thou thinkest
Thou canst stand,
Childlike, proudly pushing back
The proffered hand,
Courage soon is changed to fear,
Strength doth feebleness appear.
In His love if thou abide;
He will guide.

Fearest sometimes that thy Father
Hath forgot?
Though the clouds around thee gather,
Doubt Him not.
Always hath the daylight broken,
Always hath He comfort spoken,
Better hath He been for years
Than thy fears.

Therefore, whatsoe'er betideth,
Night or day,
Know His love for thee provideth
Good away.
Crown of sorrows gladly take,
Grateful wear it, for His sake
Sweetly bending to His will,
Lying still.

To His own thy Saviour giveth
Daily strength,
To each troubled soul that liveth
Peace at length.
Weakest lambs have largest share
Of the tender Shepherd's care;
Ask Him not, then, "When?" or "How?"
Only bow.

**"THE CURSE, CAUSELESS, SHALL NOT
COME."**

DAVID PAULSON, M. D.

THERE is always a cause for everything, whether it is a quarrel in the Church, a quarrel in the community, or a quarrel in the stomach; and we shall not be eminently successful in correcting these disturbances until we deal with their causes. Let a plant, faded and wilted, represent the miserable condition of a large share of society to-day, and then conceive of various organizations all picking off its leaves. Even this is commendable. It is better to be sufficiently interested in the removal of an obnoxious plant to pick a few leaves than not to have sufficient interest to do anything. But how much more can be accomplished by heeding John the Baptist's advice to lay the ax at the root of the tree!

It is indeed a discouraging and disheartening task to pull up weeds with one hand while sowing for them with the other hand. The labors of a man who devotes his life to removing causes are

less appreciated, but nevertheless more valuable, than the labors of one who is dealing simply with effects. People applaud a careful surgeon who possesses a trained eye and a sufficiently skilled hand successfully to remove a distressing tumor. At the same time they perhaps label as "cranks" or "overzealous reformers" the faithful men who are earnestly teaching truths, which, if accepted and carried out, would save multitudes from having tumors. If an individual should appear upon this earth who possessed power to raise a few from the dead, his name would soon be known in two continents. But if, instead, he should teach a whole community how to avoid premature funerals, he would be unheard of and unappreciated; yet he would be conferring a greater benefit upon humanity in the latter than in the former case.

Society is drooping its head. There are tears and sadness, when there should be joy. Everywhere are faded cheeks, marked for the tomb, upon which, instead, ought to be seen the freshness of youth and the glow of health. Men who should be in the years of youthful activity have grown prematurely old. Providence never intended such a condition; for the Word plainly declares, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Inspiration specifies the *causes* which produced the ruin of ancient Sodom. Like causes always produce like effects. If the same causes are now in operation which produced ancient Sodom, we may be reasonably sure that they are producing a modern Sodom; and what more appropriate term could be applied to many of our large cities?

The violation of only four fundamental principles produced Sodom; and in modern times the violation of any one of those principles would not be regarded as a sufficient cause for excluding the offender from the best society, and there is even a reasonable possibility of such a one being a member of the Church, in "good and regular standing." "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness, . . . neither did she strengthen the hand of the poor and needy." Eze. 16:49. In other words, the chair upon which Sodom rode to her destruction had just four legs: first, *pride*; second, *unbridled appetite*; third, *contempt for useful labor*; and, fourth, *no pitying hand* to extend to the unfortunate. Such a combination of causes is all that is necessary to reproduce such a condition as ruined Sodom.

The law of sowing and reaping is as unerring in its operations as is the law of gravitation. There is no more emphatic declaration in all the Bible than the one which declares, "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." It is very fascinating to spend our energies trimming off the leaves that are easily seen, while little or no attention is given to the deep roots which nourish the abnormal growth. It is easier to stir up enthusiasm to deal directly with a drunkard than it is to suppress the causes, which, if allowed to continue, will produce a luxuriant growth of drunkards for the next generation.

If we should suddenly find ourselves in the city of Sodom, the four things which Divine Wisdom recognized as its fundamental sins would probably be the last ones we should select for our chief

points of attack, and just to that extent we should fail to reform Sodom. The first of these underlying causes was pride. The same principles are as true to-day. A few months ago I saw a handsome child, whose head was adorned with the most beautiful curls it has ever been my fortune to see. Its mother said to me, "Doctor, I wish you would give me a little advice. My child has become so proud of her curls that I think I shall be compelled to cut them off." I asked the mother if she did not feel similarly impressed that it was her duty to cut and slash its beautiful face so as to spoil its beauty. I then suggested that she teach the child that God dwells within it, and that every particle of physical beauty is simply an outward revelation to others of that divine beauty which dwells within, and the one who possesses physical beauty to the largest degree should be the most grateful to God that he has been thus favored in having an opportunity to reveal a little more of the divine creation. I told her that when her child became imbued with that thought, it would become the crowning ambition of her life to cultivate natural beauty for the sacred purpose of revealing a little more fully to the world the divine life which dwelt within her. Tears came to the mother's eyes, and she said, "I wish I had grasped that truth long ago." I assured her that it was not too late for her child to do so.

Pride is stimulated at almost every point of our growth. When we came home from school and told our parents that we had reached the head of our class, and at the same time really despised those we had superseded, we were met with a smile of approval and words of flattery, and were given to understand how proud our parents were of us; when, instead, they should have impressed upon us the fact that we were only developing that divine gift of wisdom which had been imparted to us, and we would have grown humble as we began to appreciate the great possibilities in store for us if we became sufficiently inspired to stir up that gift which was within us.

Some are actually proud of the fact that they are humble, which is the most incurable form of all varieties of pride. We must grasp the principle that if we have learned something that others do not know, we are just to that extent in debt to the more unfortunate, and by teaching them, we pay up our debts, and are deserving of no special credit. Just to the extent that society in a practical manner grasps the truth that all that is good in us comes from God, just to that degree the first cause of Sodom's troubles will be avoided.

The terrible curse of pride is well illustrated by the girl who is so proud that she would rather barter her womanhood for bread than earn it at the washtub; and by the boy who is too proud to have his hands calloused by honest labor, and therefore prefers to obtain his living in the gambling den.

The second root of Sodom's trouble was "fullness of bread," at any rate too much of the wrong kind. It takes time to produce the characteristic chronic dyspeptic, but it can be accomplished by faithful and persevering sowing. There are sincere reformers and noble and enthusiastic temperance workers who fail to trace any relationship between an improper and unsuitable diet and the saloon traffic; but the fact remains that if they could recognize this, the results from the efforts they put forth for the betterment of society would be multiplied many fold.

(Conclusion next week.)

GRANOLA

5 cups flour.
2 cups oatmeal.
½ cup corn meal,
½ cup rye,
2 1-3 cups water.

Roll as thin as for crackers; bake until it will break easily; then grind it. No salt is needed.

LONELY SABBATH-KEEPERS AND THOSE CARDS.

MRS. E. ROLLINS.

(Hart, Mich.)

How often we read the words, "lonely ones," "isolated Sabbath-keepers," with a feeling of pity. But are they really to be pitied?

"Ye are the salt of the earth." Matt. 5:13. If we are in the truth, and truly living up to our privileges, let us be thankful that we are scattered as salt must be when put to use. In fact, in order to obey the injunction of Matt. 5:16, is it not necessary that we be scattered?

But perhaps many feel as one sister writes, "I see no work to do here, and I wish I were at —, where I could meet with the church." Be assured that God knows just where you are, just what work there is for you to do, and just how to help you in doing it, if you will consecrate yourself to Him. When the Lord has work for us to do, and we are willing to do that work, He will in some manner bring us and the work together.

So let none of the lonely ones say or feel that there is nothing for them to do. Earnestly seek the Lord for guidance; honestly give yourself to Him; and then look around you for work. It may be that you will find work in the family circle.

Again: there are times when a sense of loneliness, a longing for companionship and help in the Christian life, seems almost unendurable. At such times it does one good to recall the story of Elijah, as told in 1 Kings 18:19. After his wonderful work recorded in chapter 18, he fled, frightened, discouraged, and lonely. But the Lord assured him that he was not alone in his allegiance to Him. 1 Kings 19:18. Remember the loneliness of our Saviour when, in Gethsemane, He bore the anguish and sorrow of our sins—loneliness that no human heart can ever know.

It may be there are lonely, sorrowing hearts around us that we can in a quiet way comfort and cheer. By engaging in the Woman's Gospel work we can do service for Christ, whose life was an example of true Christian Help work. Some are afraid of this work, seeming to think they are signing a pledge; or, as some have expressed it, "I can live a Christian life without signing that." Certainly; but can you be a Christian without being a follower of Christ? To those who have received the cards let me say, Please read them carefully. You will find nothing there but what we surely must do if we are really followers of Christ.

Do not misunderstand. This work is to begin in our own hearts and homes. It means a great deal to follow Christ,—more than most of us realize,—and we should be ready to accept everything that will aid us in realizing what following the Saviour means.

For myself I have been helped by the cards. Let us look at them. First, "Realizing my need," set me to thinking of my great need. "I desire to become a follower of Christ." Is not that just what we all desire? "And to this end I will study to know the principles which constitute His character" (how are we to know these principles unless we study them?) "as they are set forth in His word, and to practically live them out in the common affairs of everyday life, as He shall help me by His Holy Spirit." That would be an everyday, practical, Christian life, would it not?

On the worker's card I read, "I surrender myself"—to whom?—To the "power of the Holy Spirit." It is both strange and sad that those who claim that we now are to receive the Holy Ghost will turn from such a call.

Let us be careful not to grieve the Spirit by refusing "to be taught a woman's true ministry

in our own home, among our neighbors, and in our immediate social circle," and the loneliness will vanish in a blessed sense of the loving companionship of Christ.

HOW NANNIE GAVE.

NANNIE had a bright silver dollar given to her. She asked her father to change it into dimes.

"What is that for, dear?" he asked.

"So that I can get the Lord's part out of it."

When she got it into smaller coins, she laid out one of the ten. "There," she said, "I will keep that until Sunday." When Sunday came, she went to the offering-box in the church vestibule and dropped in two dimes.

"Why," said her father, as he heard the last one jingle in, "I thought you gave one tenth to the Lord?"

"I said one tenth belongs to Him, and I cannot give Him what is His own. So, if I give Him anything, I have to give Him what is mine."

—Selected.

SUGGESTIONS FOR WASHING.

SEEING many suggestions in your columns in regard to washing, I am moved to add my experience.

Late Sunday evening I sort out my clothes, and put the finest to soak in hot suds. As I use a pounder, very little work is necessary. I wring these clothes out, and put them on to boil (as boiling is a purifier); and so continue until the white clothes have all been boiled. I put them in my rinsing tubs, and immerse with cold water, then fill my boiler with fresh water for the morning's work. This takes about an hour and a half for a large wash. I rise two hours earlier Monday morning, rinse out my white clothes, and hang them to dry. Then come my flannel and colored clothes. This work is accomplished in about two hours. After breakfast I straighten up my wash room, which consumes another half hour. For me it makes washing much easier to divide time and labor.

H. T.

HAVING read several articles in the REVIEW for lightening women's labor, especially that of washing, a few thoughts suggest themselves to my mind. In the first place, my washing is made easy by the use of a tin washer, made in the shape of a funnel with a wooden handle placed in the small end. This handle also serves as a stick with which to remove clothes from the boiler. The washer is used the same as the old-fashioned pounder, both in the tub and in the boiler, using it about five minutes in each, with hot suds. Very little, if any, rubbing is needed.

But I wish to speak more particularly of the ironing, which seems the harder part of the work, especially when the mercury goes up to more than one hundred degrees for days together. When I take garments from the line, I fold them evenly, and lay them smoothly in the basket. This is all the ironing needed for such things as sheets, towels, and many other plain things. The starched garments, if made without ruffles, are soon disposed of with hot irons; for the most difficult part of ironing is the trimmings. Besides, the Lord has told us that we should not spend our God-given time in making and caring for trimmed garments.

I know a good sister, whom I love dearly, who has several children, and leads a very busy life. She often says she has very little time to devote to reading or prayer; yet her own and her children's garments are always made after the prevailing fashion. The children go to the public school, and might have to bear ridicule if their garments were plain, according to the word of the Lord. But suppose they do? Are we not training our children to stand the peculiar trials that shall come upon them as well as our-

selves in these last days? Why should we flatter ourselves that they can escape ridicule and be ready for translation? Why not teach them now, while we have them with us, to bear reproach for Him who bore shame and reproach for them? If we allow pride to foster and grow by imitating the world in trimmings on our hats and garments; shall we be prepared to meet Him who has said that all the proud shall be as stubble?

Dear sisters, shall we not make our garments plain, leaving off the ruffles, the braids, the embroideries, thereby lessening the work of making and ironing? and shall we not spend the time thus saved in the study of God's word? May the Lord help us to "get ready."

L. J. W.

THE SOURCE OF STRENGTH.

MRS. LUELLA B. PRIDDY.

(Bastrop, La.)

CHILDREN as well as grown people have their trials, and the Lord is willing to help them bear them.

Near us lives an aged woman, and two grandchildren who have been abandoned by their mother. The children have not had much care, and are therefore unruly, especially the boy. We were expecting them to visit us on a certain day. Our little adopted girl looked forward to their visit with a great deal of anxiety; for she feared the boy would destroy her playthings.

Early on the morning of the day that we expected them to come, little Olive came to my room with a very sober face. "I was just thinking," she said, "that we ought to have a little prayer for Bobby." Then she knelt down at my knee, and in a few short sentences asked the Lord to help Bobby to be a better boy. At the conclusion of her prayer, she sprang to her feet, her face fairly radiant with joy, and in the next breath exclaimed, "Well, I don't s'pose Bobby would have been so bad if he hadn't just been born to it. His mother's going off and leaving him when he was so young, it's a wonder he isn't worse than he is; I s'pect if you should go off and leave me, that I'd be 'bout crazy." Then, assuming a thoughtful air, she continued, "Now, I'll go and put my dolls away in the closet, and pick up my cards and things, so as not to temptation him too much." And she tripped out of the room, singing merrily as she went about the house gathering up everything that she thought the boy would be likely to damage. Then she hastened to get her lessons,—so's to have plenty of time to play when the children come," she said, and looked forward to their visit with actual pleasure.

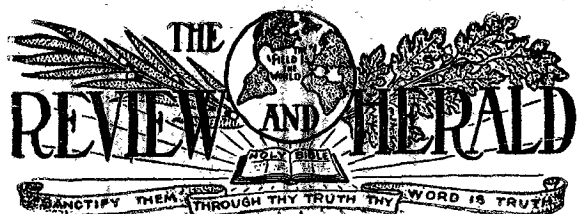
At last the visitors arrived, and the children played together pleasantly. I never heard a cross word or a complaint all day.

This incident conveys its own lesson. This little child believed that prayer is an unfailing remedy for her troubles; and when she had done what she could to avoid difficulty, she cast her burden on the Lord, with no distrustful looking back to see if the burden was really gone.

When Christ was on earth, He took a little child and set him in the midst of His disciples, and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3.

TO PUT UP GREEN CORN.—Four quarts of corn cut off cob; one quart of barrel salt. Heat the corn by steaming or boiling to set milk; stir in salt, pack in a jar, putting on a cover and weight. Put to freshen the day before using, in afternoon, by pouring on boiling water, changing it. EXCELLENT!

"EARTH'S smallest deeds may be heaven's brightest jewels."



BATTLE CREEK, MICH., SEPTEMBER 3, 1901.

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A STANDING ADMONITION.

"AND Jesus answered and said unto them, Take heed that no man deceive you." Matt. 24:4.

Such was the admonition that the Saviour solemnly impressed upon the minds of His disciples. They had addressed to Him a question of the most weighty concern, "What shall be the sign of thy coming, and of the end of the world?" He did not tell them that that was not a subject for them to inquire into, that no one could know anything about it, and therefore they should not trouble their minds in reference to it; but, on the other hand, He gave them most important instruction in the words quoted, "Take heed that no man deceive you." Through these first disciples, these words were spoken to His latest disciples upon the earth; for they must apply especially to the last generation, the ones on whom the end of the world is to come.

The same admonition is repeated by the apostle Paul in reference to the same question. In 2 Thess. 2:3 he says: "Let no man deceive you by any means,"—as if various means would be resorted to, to mislead the people,—“for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.”

The mind of the reader is called to these plain texts in view of the many efforts put forth by religious teachers, both in the pulpit and through the press, to turn the attention of the people away from this subject, by declaring that the end will not come in their day, and that no man can know anything about it, anyway, and therefore they should not trouble themselves with it. If this is so, how can these admonitions by Christ and the apostles be heeded? The very language itself makes it certain that the subject will be agitated, and wrong views will be set forth, calculated to deceive and lead astray the people concerning the great question of the end of the world, the very question above all others on which all should be very careful not to be misled.

And how can we escape being deceived by such teaching? We can escape only in one way, and that is by being, ourselves, thoroughly acquainted with the true teaching of the word of God on this subject, so that we can detect everything which does not agree therewith. Thus it is evident that the language puts every one upon his sacred honor to study carefully this question.

How can we detect a counterfeit bill unless we are acquainted with all the points and features of the genuine? If one should tell us, Let no man deceive you in reference to counterfeit money, how could we heed and profit by that admonition only by carefully studying and acquainting ourselves with true money, till we knew all its features, and could detect any variation from them? And when Christ says, "Take heed that no man deceive you," in reference to the important doctrine of the coming of Christ and the end of the world, it is the same as saying that the Lord has fully set forth the truth in His word on this subject, and that we must make ourselves so thoroughly acquainted with that, that we can detect any variation from it, and so not be deceived by the false.

Men may say, "Give no attention to these subjects; do not trouble your minds with them, for you can know nothing about them." But Christ

says, Study this question carefully, acquaint yourself with every feature of it; know all the truth upon it so that you can detect all wrong teaching concerning it. Then only can you be safe against deception. Which will you follow? "Take heed that no man deceive you."

THE MEASURE OF PRAISE.

In Ps. 103:1 David says, "Bless the Lord, O my soul: and all that is within me, bless His holy name." "All that is within me" includes the entire being. Why are we to praise the Lord?—It is for blessings and benefits received. This, then, is an assurance that God has blessings and benefits for us, which are not limited in extent, nor confined to any one branch or feature of our organism. For David does not say, "Let my spiritual nature, alone, bless the Lord; for that is what alone receives benefits from Him;" or, "Let my mental nature bless the Lord, for that alone is what He cares for and sustains especially;" or, "Let my physical nature bless Him, for that alone can hope for help from Him;" but, "All that is within me, bless His holy name." So we may go to Him with our sicknesses, our bodily infirmities, our spiritual and mental troubles and cares of every name and nature, as well as with our sins, and find such results as will lead us to bless His holy name.

And all this ground David covers, when, in the verses which immediately follow, he gives the implied reason why we, and all that is within us, are to bless His holy name: "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; and healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Verses 2-5.

Thankful for help promised that covers so much ground, let us give Him the praise that His wonderful goodness and benefits deserve.

HOW FAR REMOVED?

In his unrepentant state, the sinner is wedded to his sin. More than this, his sin is like the dead body to which, according to the ancient manner of punishing criminals condemned to capital punishment, they were chained, and being unable to free themselves from the putrefying mass, they themselves finally fell in death. This is a figure of the bonds of sin. By a still more striking figure, sin is the deadly leprosy, which has diffused itself through all the system, tainting every drop of blood, till its victim likewise sinks in a loathsome death. To the anxious and awakened sinner release from this terrible burden is the greatest joy. And the distance to which the sin can be removed is the measure of his delightful anticipation. And how far does the Lord say He will remove our transgressions from us? By the psalmist He says, "As far as the east is from the west, so far hath He removed our transgressions from us." Ps. 103:12.

Now, how far is the east from the west? From the standpoint of our earthly reckoning, it may be illustrated thus: If two persons, starting from a given point, should go east and west respectively, they would meet on the opposite side of the globe, the very farthest point from the place of beginning. If they then continued their journey, they would, from that, approach still nearer the point of departure, till they came together again at the place of starting. So the distance from the east to the west is the utmost distance a person can make between any two points on this globe.

But this is only an illustration from a human point of view. We are not, however, to limit the expression to this little globe, but gauge it by God's immensity and eternity. On that scale, how far would be the utmost distance between the east and the west?—A distance which would have no limit; an infinite separation, a distance which thought

cannot measure, imagination cannot span. When thus separated, the sinner can bid a long farewell to the presence or thought of his sins; and even the Lord himself says He will forget them. "Their sins and their iniquities will I remember no more." Heb. 8:12.

HARD NOW, BUT HARDER BY AND BY.

AMONG the signs which point to a coming change for the worse in the conditions affecting the progress of gospel work in the South, one of the most striking appears in the form of a book which we are told is selling rapidly throughout the South, written to prove that the negro does not belong to the human family, but is a beast. The book is quite pretentious in appearance, having three hundred and eighty-two pages, is well bound, and contains a number of illustrations. It is issued by the "American Book and Bible House," St. Louis, Mo. From the title page we quote: "The Negro a Beast, but Created with Articulate Speech, and Hands, that He May Be of Service to His Master, the White Man. The Negro not the Son of Ham." "By Chas. Carroll, who has spent fifteen years of his life and twenty thousand dollars in its compilation." The book purports to discuss the question of the negro's "relation to the human family" from the standpoint of the Bible and of science.

The publishers announce that they are "convinced that when this book is read and its contents duly weighed and considered in an intelligent and prayerful [!] manner, it will be to the minds of the American people like unto the voice of God."

If the negro be a beast, it of course follows that he has no soul, in the ordinary sense of the word; and the author does not shrink from the appalling logic capable of deduction from his premise. On page 129 we find this: "'But,' says the enlightened Christian, 'if a man is married to a negress, will not their offspring have a soul?'—No; it is simply the product resulting from God's violated law, and inherits none of the divine nature of the man, but like its parent, the ape, it is merely a combination of matter and mind. 'Then, if the half-breed marries a man, will not their offspring have a soul?'—No! 'If the offspring of man and the negro was mated with pure whites for generations, would not their ultimate offspring have a soul?'—No!"

Of course it is all a waste of time to preach the gospel to creatures that have no souls. The author of this book declares that it is not only useless, but highly improper. It is casting pearls before swine. We will quote him once more (page 166): "The existence of this prohibitory statute [Matt. 7:6] demonstrates the existence of an animal which man, in his criminal ignorance of God's plan of creation, might mistake for a man, and thus be misled into giving him the Bible with the view of conferring upon him the blessings of Christianity, which were intended alone for man. When we view this statute in the light of the sciences, and in that of Paul's declaration that 'there is one kind of flesh of man, another flesh of beasts,' etc., it becomes plain that the dog, the swine, and the negro all belong to one kind of flesh—the flesh of beasts. The Scriptures are described as 'holy.' Rom. 1:2, etc. The kingdom of heaven is compared to 'goodly pearls.' Matt. 13:45, 46. Hence we are led to decide that 'that which is holy,' and which man is forbidden to 'give unto dogs,' is the Bible; and that the pearls which man is forbidden to cast before swine is the kingdom of heaven. This statute was evidently meant to confine the use of the Bible and religious worship to man, and excludes the lower kinds of flesh, which embrace the negro. Hence, if it is criminal to give the Bible to dogs, it is criminal to give it to the negro; if it is criminal to undertake to Christianize swine, it is criminal to undertake to Christianize the negro."

That great question, "Who was Cain's wife?" is solved by the author of this book. He declares that Cain married outside the human family altogether, and explains this assertion by the statement that Cain's wife was a negress.

The significant thing about all this is not anything in the book itself, so much as the fact that it is, as we are informed by a Southern man, having a rapid sale throughout the South. Shallow as its arguments are, they are specious enough to deceive some thoughtless minds, and to inflame popular sentiment, already so strongly biased against according to the negro the rights of a human being, so as greatly to augment the difficulties under which gospel work for the negroes must be conducted in that section of the country:

With such signs of the times before us, we can see very clearly the force and propriety of what has been said and is being said concerning the urgency of the work in the South. We can see the force of the statement we have often read, that "the work which we have neglected to do when times were favorable, will have to be done under the most forbidding circumstances." Now is the most favorable time we shall have to push the work. L. A. S.

RETURNING TO THE DARK AGES.

It is provided in the Constitution of the United States that "cruel and unusual punishments" shall not be inflicted upon any person under the laws of this country. That provision was made by men who stood but a little removed from the shadow of the Dark Ages, when men had been the victims of gross cruelties inflicted to satisfy the vengeance of governmental despots. The hearts of right-minded people the world over had sickened at the spectacle of oppression and suffering those times had afforded, and as the dark cloud of religious and civil despotism was lifted by the Reformation, men hailed the dawning of a better day in which man's inhumanity to man was to give place to the reign of justice and respect for human rights. Our forefathers who framed the Constitution knew well the evils of government where the people were subjected without legal remedy to the cupidity and malice of those in positions of power, and sought here to erect a government in which the rights of the people should be safeguarded by plain provision in the fundamental law. Accordingly it was provided, among other things, that no person, of whatever crime convicted, should under this government be punished in a cruel manner.

But to-day, at the opening of the twentieth century, we note a startling change in the order of things established at the close of the eighteenth century. We are coming back to the dark era of cruel and inhuman punishments. And we do not say this ourselves; we only repeat what is being exclaimed by others who are taking note of the signs of the times. What could be more significant of this than the heading of an editorial which we note in the New York Sun of August 27: "The Revival of Burning at the Stake"? Under this heading the Sun says:—

"Here is what happened last Sunday, the day of Christian peace and rest and worship, in the town of Chester in the Christian State of Tennessee:—

"The mob then took him to the nearest tree. A chain was fastened to his body, and then wrapped around the tree. A young man holding a two-gallon can then poured oil upon him, saturating his clothes from head to foot, and the match was applied.

"The flames leaped high above the man's head, and as the fire reached his flesh, he began uttering heartrending appeals to the mob, but they were replied to with more oil and the piling of more brush around his body until he was almost buried beneath burning debris. After an hour nothing was left of the negro save small parts of his shoes. After the burning, the mob dispersed."

"The man burned was a negro, of course. He had murdered a white woman, but had been arrested for the crime, and was in jail awaiting speedy trial and sure conviction, when a mob of one thousand people, 'mostly farmers from the region,' broke into the jail and carried him off to the stake, in spite of persuasions to desist, from officers of the law and other 'well-known citizens.'

"To-day, very likely, we shall read of another burning at the stake; but if it does not come to-day, it will come soon, and will be followed in quick succession by many more. The horrible punishment will stimulate the mania that leads to the crime of the

victims, and the savagery of the lawless vengeance will still further brutalize mobs, so that they will demand more burnings to satisfy their mad passions.

"Burning at the stake has been revived as a distinguishing popular American institution. Now, negroes are the victims; but who will come next?"

And this last question is worthy of repetition and solemn consideration. "Now, negroes are the victims; but who will come next?" The way is being prepared for victims of a different color and race, and for the fulfillment of prophecies that from the standpoint of republican government are so strange as to be incredible.

L. A. S.

EXPLANATION.

THE readers of the REVIEW have noticed the initials "L. A. S." and "A. J. B." attached occasionally of late to articles in the paper; and as all may not understand the arrangement, a word of explanation may be in place.

When the request was presented that we resume our former position on the paper, we felt that it would not be reasonable, under the circumstances, to accept, only under the condition that suitable editorial help be provided to assist in the work. That help was found to be available, and has been obtained. Leon A. Smith, late editor of the *Sentinel*, had formerly acted as Assistant Editor of the REVIEW; and the Board signified their desire that he take the place again, which he has consented to do. Meanwhile there was another helper, Augustin J. Bourdeau, son of Elder D. T. Bourdeau, whose services were available, who had been connected with the Office, in the circulating department and in the editorial room, for about five years. He was in just the position to render further assistance, and has been engaged for that purpose. This furnishes a strong corps of helpers in all departments, properly to care for the contributions sent in, to answer correspondents, prepare editorial, condense and classify Progress reports, gather and edit News Notes, and look after other points which concern the success of the paper. Each helper on the paper intends to magnify his office, and serve the cause, and through the paper, the interests of the cause, to the best of his ability. But it must not be left to us alone. May we not count, faithful readers, on your cordial well-wishing and friendly help?

And from henceforth we ask the prayers, good will, and co-operation of every reader of the REVIEW.

In the Question Chair.

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

826.—RECEIVING THE HOLY GHOST.

WILL you please give us some light on Acts 8: 14-17? 1. Why was it necessary for Peter and John to be sent down to Samaria, in order that the new converts there might receive the Holy Ghost? Why was not Philip as able to administer this gift as were Peter and John, from the fact that he was full of the Holy Ghost himself; and verses 5-7 state that he performed miracles that convinced the people, and even astonished Simon the sorcerer, and healed many that were palsied and lame? 2. What is meant by being baptized in the name of Jesus only?

A. M. M., New York.

ANSWER.—"When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." This act seems to have been by the voluntary, unanimous consent of the apostles as to what was best to do under the circumstances. Certainly no one apostle appears here directing the others how to act, or exercising any lordship over them. There was no primacy among the apostles at this point. It is probable that the sending was simply an informal agreement that it was advisable to send these two apostles to see what could be done to help on the work which had been begun by one who was not an apostle, or at least who is not called such. As a first important step, on coming to Samaria, they prayed that the con-

verts there might receive the Holy Ghost; for as yet the Holy Ghost had not fallen upon any of them. Then after prayer, they laid their hands upon them, and they received the Holy Ghost. From the records given respecting the giving of the Holy Ghost, it does not appear that there was any established program or any uniform custom concerning it. Sometimes it came without any preliminary action, as in Acts 10: 44-48; sometimes by prayer alone, as in Acts 4: 31; and sometimes by prayer and the laying on of hands, as in the case before us, in Acts 8: 17. But generally the Lord saw fit to work in this way through His apostles; and this is doubtless why it was thought best for Peter and John to go down to Samaria, when it was learned by the saints at Jerusalem that Samaria had received the word of God.

2. So in regard to baptism. It seems to have taken some time before all became established in a regular practice. At first they knew only John's baptism. Acts 19: 3. Then sometimes they baptized only in the name of Jesus. But at length the custom became established to use the whole formula of the commission, and baptize in the name of the Father, the Son, and the Holy Ghost.

Editorial Notes.

FOLLOWING the example set by other Southern States, the State of Virginia has signified its determination to debar the negro from the polls. A new constitution is to be submitted to the people for ratification, and it will be passed upon by whites only. The following dispatch from Richmond tells the story very plainly:—

"RICHMOND, VA., Aug. 23.—The attitude of the majority of the Constitutional Convention on negro suffrage was plainly shown in the manner in which the speeches on this question were received on the floor to-day. Mr. O'Flaherty advocated the submission of the constitution to the electorate as at present made, and was listened to attentively, but in silence.

"Captain Parks responded, and advocated an abridged electorate; he was applauded to the echo. He said: 'When Thomas Jefferson wrote all men are created equal, he referred to the Aryan race, and never dreamed of negroes. I shall favor the submission of the constitution to an electorate created by this convention, and to that extent I shall vote to proclaim it.'

"This sentiment was received with pronounced demonstrations of approval."

The assertion that the Declaration of Independence has no reference to other than white men has been often heard in the North of late, in support of the policy of the national government; and now it is echoed in the South in justification of negro disfranchisement. The attitude of the national government has become one which furnishes encouragement and inspiration to those who seek to turn back millions of human beings to their "previous condition of servitude," and undo the work in behalf of humanity that was accomplished only at the cost of the most terrible and sanguinary war of modern times.

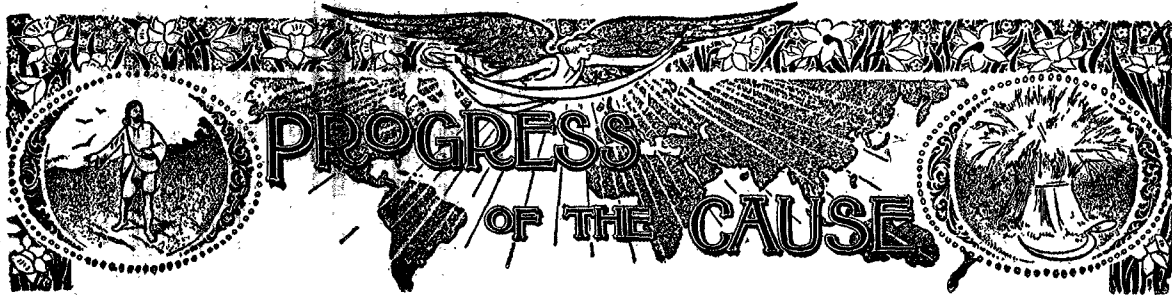
You will never get far toward the kingdom of God if you wait to be led there by some one else. The Christian's only leader is Jesus Christ.

You are not living the truly Christian life unless the unbeliever can see in your life something desirable that he does not have.

THE great question in the Christian life is not that of how much the Lord can do for you, but of how much confidence you have in Him.

It will be very poor consolation for you, if you come short at last, to reflect that you have been just as good as certain other church-members you know, who are likewise left out of the kingdom.

THE papacy is the blossom and fruit borne upon the great taproot of human selfishness; and every selfish person, whatever his profession, is really identified with the papal system. "All that dwell upon the earth shall worship him, whose names are not written in the book of life."



GO GATHER IN THE SHEAVES

MRS. CARRIE BUTCHER.
(Waxahachie, Tex.)

WHY sit ye there with idle hands?

O! hie ye now away;
The Master calls, entreats, commands:
"Go work for me to-day!"

The harvest field of many a heart
Stands ready, waiting you;
And God will show you where to start,
And how your work to do.

O bear in mind that while ye wait,
Away life's sands will run;
And by and by 'twill be too late,
The harvest will be done.

If ye neglect your part to do,
Another will step in,
And reap the sheaves God means for you,
And thus your wages win.

If comes a whisper, soft and low,
"There's nothing you can do!"
O heed it not, but surely know
Temptation trieth you;

For unto every child of God
Some special task is given;
And they must work who hope to wear
A starry crown in heaven.

Flee often to the "secret place,"
And gather strength in prayer;
For Satan dare not Jesus face,
He'll not molest you there.

Time hurries by on rapid wing;
O toiler, do your best;
And when your work is ended, know
That God shall give you rest.

This world's a grand old harvest field,
And precious souls the sheaves;
And we must toil, nor be content
With only "withered leaves."

THE EUROPEAN GENERAL CONFERENCE.

DELEGATES from the various fields in Europe assembled at Friedensau, Germany, to attend the first European General Conference, July 23-26. In connection with the German meeting, which began the 18th, two Union Conferences had been organized, — the German Union Conference, with L. R. Conradi as president, and the Scandinavian Union Conference, with P. A. Hansen as chairman. We have previously spoken of the former in our report of the German meeting. With reference to the latter, we might state that its territory includes the Swedish, Norwegian, and Danish Conferences, and the mission fields of Finland, Iceland, and Greenland; and its Committee will act as a board of council in things pertaining to the general interests of the work in Scandinavia.

The European General Conference held its first session at 9 A. M., July 23. It proceeded at once to the business before it. Elder O. A. Olsen was chosen chairman of the meeting. The constitution recommended in the *General Conference Bulletin* of April 22, 1901, was considered, and adopted, with the following slight modifications:—

The Conference Committee will be thirteen, instead of nine; the basis of representation will be one delegate for every three hundred members,—three instead of five hundred, as originally provided,—and a new paragraph was added, stating that the funds of the European General Conference shall be a tenth of the tithes and offerings of the Union fields.

There were some recommendations passed that may be of general interest. It was voted to invite the Mission Board to send a man to Rome, Italy, and to support him for a time, until the standard of truth be firmly planted in that great city. Basel, Switzerland, being a German city, has never been

the most suitable place for the education of French workers; and now that Latin Europe has been organized into a separate field, it seems fitting that it should have a training-school of its own. As medical instruction will constitute an important part of the training given our workers, and as the medical missionary work in this field ought to be more fully developed, the Mission Board was asked to send a man to Paris, that he might gain a preparation to lead out in the medical work among those speaking the French language.

Brother David Ostlund, of Iceland, was present, and spoke in behalf of that interesting mission. For three years he has been laboring there alone, and he greatly desires that some one be sent to assist him. It was decided to ask America to help support a colporteur in that island. The North Russian Mission is unable to support all its laborers, and thus far we have done nothing to properly establish the medical missionary work in Russia; therefore an appeal will be made for the Mission Board to pay the superintendent of the mission in northern Russia, and send and support a medical worker who shall devote his time to disseminating the glorious principles God has revealed to us concerning the care of our bodies. In Prague, Austria, we have a small company of Sabbath-keepers, and it is planned to permanently enter that field this year, and to ask the Mission Board to support one minister in that country. Two nurses have been selected for Palestine, a land in which they will have to receive outside help. In behalf of Sweden there was formulated an earnest call for assistance, to be forwarded to America by the Field Secretary upon his return.

It was decided that the headquarters of the European General Conference be London, England, where are located the Secretary and the Treasurer.

The European General Conference sustains the same relation to its five Union fields (the Scandinavian, the German, the British, the Latin, and the Oriental) as is sustained to the General Conference by the Union Conference and fields in America. Naturally, it will present to our brethren throughout the whole world, the needs of the cause within its own borders, and it will ever be glad to receive help to forward the gospel message among the millions who know not the saving power of Christ.

The European General Conference Committee are L. R. Conradi, Chairman; O. A. Olsen, Secretary; W. C. Sisley, Treasurer; E. Lind, Auditor; E. J. Waggoner; P. A. Hansen; O. A. Johnson; Drs. J. C. Ottosen, A. J. Hoenes, and P. A. De Forest; B. G. Wilkinson; H. F. Schuberth; and R. G. Klingbeil. There were four sub-committees or departments organized. Financial Department: L. R. Conradi, O. A. Olsen, W. C. Sisley, E. Lind, P. A. Hansen. Sabbath-school and Educational: O. A. Olsen, B. G. Wilkinson, O. A. Johnson, E. J. Waggoner, H. F. Schuberth. Publishing: L. R. Conradi, J. C. Ottosen, E. J. Waggoner, O. A. Olsen, W. C. Sisley. Medical: J. C. Ottosen, W. C. Sisley, A. J. Hoenes, P. A. De Forest, L. R. Conradi.

These are a few of the recommendations of the Conference that will be of general interest. As will be observed, this new organization has begun to lay plans for the extension of the work,—plans involving a greater outlay of means than can now be obtained in Europe; but we believe there are those among our people in other parts of the world who will esteem it a privilege to help publish the message in the regions beyond, and that they will remember Europe when they are considering the needs of the world's harvest field.

Among those who attended the European General Conference, there was the greatest unanimity of feeling and action. All believed the time had fully come when we should take the steps we have taken. As they saw the work in Europe opening up, they appreciated more than ever the urgent demands for such an organization, and they left the meeting thankful for the privilege of being connected with the reorganization of the European field. We trust we shall ever have the hearty co-operation and sympathy of our brethren and sisters, the world over, and that the God of heaven may visit us with an abundance of His power and wisdom. To this end we shall work and pray.

GUY DAIL,
Secretary.

THE LORD'S PROMISE, AND HOW IT IS BEING FULFILLED.

WHEN the work of establishing a publishing house in Nashville for the Southern field had been undertaken, the Lord sent a special message to those who were leading out in that movement, saying: "Go to the people, direct, for means. I will impress hearts."

In obedience to this definite instruction, an appeal was prepared and sent out; and hearts are being impressed. Indeed, the Lord is doing just what He said He would do, and we all feel that every dollar received in response to the call which He directed us to send out, is sacred.

So far, the means to build and equip this publishing house has come largely from our poorer brethren and sisters. The sums received have been small. This we believe has been in the providence of God so that hundreds of hearts might share the blessing of being specially impressed by the Lord to contribute to this work. But larger donations are needed, and we believe the Lord will continue to impress hearts until, as was the case in the camp of Israel, proclamation shall be made saying that it is enough.

The letters received have done all of us here so much good, that, wishing others to be blessed by them also, I take the liberty to make a few quotations quite at random from some of these letters. One good brother writes thus:—

"I inclose a post-office money order for five dollars. I am building a house myself, and have to stop for means, but feel that the Lord's work is of more consequence than my house. I am a laboring man with not much of this world's goods, but love to see the cause of God prosper. May the Lord bless your efforts to advance His cause."

Another brother, writing from a distant State, but with a heart warm with the love of the truth, says:—

"I received your kind and welcome notice of the need of means to complete the work you have started. I thank the Lord that I am privileged to help in this work, though it is but little. I will take one share of stock, for which I inclose five dollars. Brother — will also take one share. Sister — gives twenty-five cents to the building, and I also give two dollars to the *Gospel Herald* missionary fund. Brother — gives one dollar to the same fund. Now if you don't get enough to complete the building this call, don't be afraid to call again, and our hearts will respond. May the Lord greatly bless the work in the Southern field."

A sister in California sends this word of good cheer and encouragement:—

"I received your kind letter, and am glad that I can have part in this grand work. I wish I could give more; but when we do the best we can, the blessing of Jesus will go with it. I am glad we may be co-laborers with our blessed Lord. I will subscribe for one share of stock, and can pay twenty-five cents per month."

Such letters make us think of the poor widow's two mites. Surely the blessing of God will go with money that is the fruit of real sacrifice, as much that is building up the work here certainly is.

One brother's heart was so impressed that he could not sleep, and he had to rise in the night to send his donation to the publishing work. May the Lord greatly bless him, and make his sleep sweet and refreshing.

Space will not permit further quotations from the many good letters that have come to us. But permit me to say that the Lord's blessing has rested upon the work here in a marked manner. Never before in the entire history of the denomination have such facilities for carrying on the publishing work been provided at such a small cost. The Lord is not only impressing hearts, but He is blessing the means given, and we believe that He will continue to bless.

Several persons not of our faith have been impressed to assist in this work. One such, a lady, sent fifty dollars, and another, a gentleman, gave twenty dollars. We trust that this does not mean that those who know not the truth are more susceptible to divine impressions than are some of our own people.

We who are on the ground, and who have been here for several months, can never tell how much we have for which to be thankful. We were told to "plan by faith, and work by faith," but not to go into debt. The foundation for the building was begun when there was but little more than enough money in sight to buy the stone; but before the means then on hand was used up, more came in; and so it has been right along. We have never had much ahead. It has seemed at times that the work must stop, and once for a few days it did practically cease, but the Lord's promise has not failed. Hearts

have been impressed, and the necessary means has come in, just as the money has been needed. We believe that this will continue, and that those who assist in this work will share in the blessing here and in the reward hereafter.

We trust that our brethren whom the Lord has blessed with more of this world's goods than falls to the lot of most persons, will realize that they, too, have a duty to do in assisting in this work. More means is needed, and there is still opportunity to share the promised blessing. C. P. BOLLMAN.

EXTRACTS FROM TESTIMONIALS CONCERNING THE SKODSBORG SANATORIUM AND ITS WORK.*

We have printed a pamphlet of many pages containing testimonials from persons of influence. And in order that you may see how much they appreciate our work, I wish to quote a few extracts from some of these.

Prof. —, known all over Scandinavia as a man of art, says, among other things:—

"It is not necessary to go to other countries to find that which we have just as good, if not better, here at home. In many things the Skodsborg Sanatorium stands fully abreast with the sanatoriums that I have seen in foreign countries, and in many respects it stands far above those. It is beautifully situated on the island of Sjælland, and is under the direction of Dr. Ottosen and wife, who have been educated at the world-famous sanitarium at Battle Creek. This place ought to be recommended before all others to those who are suffering."

A superintendent of an old college and classical school in Copenhagen, a man well known as an author of works on history and grammar, writes:—

"I have had opportunity closely to examine the sanatorium and its work, and it is my opinion that the director, in a most able manner, is bringing the institution and its work up to a degree of perfection that certainly is exceptional."

A widely known singer and teacher in singing, who several times has been called to sing before King Christian and King Oscar, and who for many years has had a leading position at the royal opera in Copenhagen, says:—

"That which did me so much good during my stay at the sanatorium was not only the natural and rational methods of treatment, void as they both are of old custom and modern humbug, but especially that love, sympathy, and interest revealed toward the patients by the leading ones as well as by all the helpers. I heartily wish that the institution may continue to thrive, for the blessing of suffering humanity."

An old captain in the army, who has traveled all over Europe and visited many health institutions and health resorts, says, in his testimonial, that he has been cured of a disease of sixty-seven years' standing, having been born with it. After a most hearty recommendation and expressions of thanks, he says:—

"I consider it a great fortune and a blessing for my country, and a great prize for the sick, to have such an institution. May success attend this work, and may it be a continual blessing to the suffering."

An ex-college professor and later author and newspaper man in Copenhagen, was cured at our institution of several obstinate diseases. He says:—

"In the two summers that I was at the Skodsborg Sanatorium, I saw the most remarkable cures from nearly every kind of disease, and I am fully persuaded that almost every ailment, taken in time, can be cured by a stay at the sanatorium. The location of the institution, the apparatus, the efficiency and courtesy of the leaders, and the kindness of all the helpers,—all go to make the Skodsborg Sanatorium the best place in the country where the sick may be sure to find the greatest blessing of life—health."

Colonel —, a man known by nearly all here on account of his service and his eminence in politics, says:—

"I consider it fortunate for our country that we have, in the Skodsborg Sanatorium and the Frydenstrands Kuranstalt, institutions that have brought the blessings of the natural methods of treatment to us, and where energetic efforts are being made to spread the knowledge of the same among our people. Having made quite a lengthy stay at the Skodsborg Sanatorium, I can only speak very highly of the location, the treatment, the board, and the friendliness and cordiality of the workers, manifested in the interest and care shown to every patient."

A pastor of the Methodist Church says:—

"Here are the very best conditions for good results of treatment given. And I most heartily wish that the Skodsborg Sanatorium may have great prosperity, and become a source of encouragement to

those who have sacrificed work and money for the sick that may resort to this place."

A counselor of justice, owner and editor-in-chief of a paper that goes into many homes in our country, says:—

"I must say that the method of treatment used at the Skodsborg Sanatorium far exceeds that of all the many institutions that I have visited in foreign countries."

Two members of the legislative body, one a member of the House of Commons, and the other a member of the House of Lords, writes:—

"The Skodsborg Sanatorium, and the Frydenstrands Kuranstalt at Frederikshavn, have lately introduced a method of treating disease that works very successfully. This hygienic-dietetic method has, in the course of a very short time, wrought many great and remarkable results, and we know quite a number of instances where chronic invalids have been fully restored to health after all other methods failed."

A lady from Finland who has the superintendency of a home for teachers, maidservants, etc., the home receiving support from the State, and who is known in her own and in other countries as an eminent woman and author of different works for the home and on temperance subjects, also editor of a small home journal, says:—

"I visited many health resorts in different countries. Each of these had seen one or more points of truth. But it was not until 1898 and '99, when I visited the Skodsborg Sanatorium, that I at last found an institution that, according to my idea, has found and brought into practice the whole truth, as far as we now are able to see and understand it."

It would never occur to me to send sick people to any other institution. And it is my highest wish at present that my own country, Finland, might have an institution like this. . . . One thing surprises me, and that is that any sick person in Denmark who can visit the Skodsborg Sanatorium should fail to do so. The only reason is that they do not know the institution."

A wholesale dealer from one of our provincial cities, writes:—

"At last I succeeded in obtaining a place at the Skodsborg Sanatorium, and I owe the truth to say that although since 1889 I have traveled all over Europe to visit health institutions, I have nowhere found anything so perfect, in the line of treatment and apparatus, as at the Skodsborg Sanatorium, and nowhere have I found so well-trained helpers as there; neither have I, although I have consulted a great number of physicians in these many years, received such a thorough and painstaking examination as the one Dr. Ottosen gave me when I came to that institution. The result was better, and the stay more pleasant, than at any other health institution."

Many other testimonials might be added, but these few quotations will suffice to show how much the people appreciate our work. The work of this institution has become extensively known. This makes it so much the more important that we keep the work going. J. C. OTTOSEN, M. D.

GERMAN CAMP-MEETING.

LEAVING Moudon, Switzerland, Sunday morning, July 14, we reached Friedensau the following forenoon. We found our new sanatorium completed and in working order, and the Friedensau school full of students. The grounds were partially prepared for the eleventh annual session of the German Conference, July 18-28. As many were encamped, we held a meeting on the evening of the 17th. From Monday morning until Thursday afternoon we were occupied by auditing and other Conference business. We are glad to state that we had sufficient funds to settle with all our laborers.

This was the largest gathering of Seventh-day Adventists ever held in Europe. More than ninety tents were pitched on the grounds, and over six hundred of our people were in attendance. They came together to seek God in spirit. Earnestness characterized their religious experience. When they were given opportunity to speak of God's goodness, frequently there were two hundred on their feet at once, and it was necessary to divide the congregation into sections that all might have the opportunity they sought. The first Sabbath twenty-five were baptized; the second Sabbath, thirteen more were buried with their Lord, to rise again in newness of life. Our brethren from other lands rendered valuable help. Bible studies were conducted by Elders Waggoner, Prescott, Wilkinson, Boettcher, Johnson, and others; while important health talks were given by Drs. Ottosen, Hoenes, Olsen, and Holden; and the laborers of the Conference took an active part in looking after the spiritual interests of the people.

The business transacted at this time was considerable, and the most of it was out of the way by the time appointed for the European General Conference, July 23. That the work in the various fields might be localized, and more thoroughly unified at the same time, it was decided to form a German Union Conference, embracing the German-Swiss Conference, a report of which has already been given our readers. In Germany proper there will be the East German Conference, having a membership of about nine hundred, with Elder J. Pieper as president; the West German Conference, having approximately the same number of members, with Elder H. F. Schubert as president; and the South German Mission, which is under the superintendency of Elder E. Frauchiger. Holland and Flemish Belgium constitute a mission field, in charge of Elder R. G. Klingbeil. Austria-Hungary, including the Balkan States, under the superintendency of Elder John F. Huenergardt, will be the third mission field—each of these has about two hundred Sabbath-keepers. Russia, on account of its size and the manner in which our people are distributed, will be divided into the South Russian Mission, in charge of Elder H. J. Löbsack, and the North Russian Mission, with Elder D. P. Gaede as superintendent; the southern division contains 960 Sabbath-keepers; the northern, 180. The total membership of the German field, exclusive of German Switzerland and Russia, is 2,339, showing a net gain of 353 for the year. The tithe also increased over \$2,000. The tithe and offerings amounted to about \$22,100, and the book sales were over \$26,000. At this meeting \$600 was given to help pay for the material needed for the German edition of "Christ's Object Lessons." The Hamburg house had a prosperous year.

The Sabbath before the camp-meeting closed, Brother Otto Lüpke, the teacher in charge of the Friedensau school, was ordained to the gospel ministry. The occasion was a precious one for him and for us.

The coming year Elder J. P. Lorenz will permanently locate in Austria. We now have a company of six Sabbath-keepers in Prague, that city of historic note in connection with the Reformation.

In all, about fifteen new workers will enter the territory of the German Union Conference. Those who had the privilege of attending this camp-meeting went away happy in the Lord, and full of courage, looking forward to a successful year's work, and a good German Union meeting next year.

O. A. OLSEN,
L. R. CONRAD.

AUSTELL (GA.) CAMP-MEETING.

FROM the Mississippi camp-meeting we went to the Juniata (Ala.) camp-meeting, where we found Elders W. L. McNeely and W. L. Bird, and Prof. N. W. Lawrence, engaged in instructing a goodly number of colored people. The camp was located on the mission school grounds. This school is being conducted by Sister Nellie Patchen and C. E. Giles. The tent was filled every night with attentive listeners. We were glad to co-operate with these workers in behalf of this people, and are sure that our efforts were not in vain. Prof. B. E. Nicola came later, and remained till the close of the meeting, while Professors Tenney and Lawrence, Brother Harrison, and myself proceeded to the camp-meeting at Austell, Ga.

The camp was located near the celebrated Lithia Springs, one mile from town. Here again, the attendance was small, both of our own people and of those in the town and surrounding country. There may be occasions when it is not possible to secure desirable grounds near the city or town fixed upon the meeting. Then let the committee seek another place where the people can be reached. We are sure that if the instructions given by the Spirit were heeded, we should find our camps near the mass of the people, and near those cities and towns where our camp-meetings have not been held year after year. One great object of these general gatherings is to reach those who have not had an opportunity to hear the message. Our brethren should not ask for these meetings to be held for their convenience. They should be willing to make a sacrifice of time, and to travel, for the sake of reaching those who have never heard the truth. Unless our brethren generally make a greater effort to attend these annual camp-meetings, which are held at so great an expenditure of time, labor, and money, they will meet with a great loss themselves, and will fail to keep pace with the closing work of the Third Angel's Message.

The good Spirit was present in power during this meeting, and greatly blessed both ministers and people.

The organization of the Georgia Conference was effected. Elder C. A. Hall was elected president. The departments were provided with secretaries,

* We are to take up an offering for this work, Sabbath, September 14.

who we trust will make efficient and faithful workers. Although the membership of the Georgia Conference is small, and their tithe income is insufficient to support the laborers, yet, with the assurance given at the last General Conference that the deficit should be supplied, they enter upon their new life as a Conference, with courage and hope. May God bless these newly organized Conferences. Brethren, pray for our people in these States.

R. M. KILGORE.

MISSISSIPPI CAMP-MEETING.

THIS meeting was held at Hatley, July 26 to August 4. It was an interesting and profitable occasion. Long distances and lack of means kept many away who would gladly have been with us. Our brethren are thinly scattered over the State, and it is difficult to get them together at any one point; yet those who attended came to stay through the entire meeting. From the first, the attendance of the general public was good. The tent was full at nearly every preaching service, and often large numbers outside were listening with marked attention. Six persons were baptized, and nine were received into the Hatley church.

After careful consideration, it was unanimously voted to organize a State Conference. Nine different meetings were occupied in considering the various phases of the work, and in organizing. Elder Kilgore presided, and Professor Tenney and Brother Harrison assisted in the organization. All passed off harmoniously, and at the close every one felt that it had been good to be there. Resolutions were adopted which call for enlarged work to be carried on in this field. We trust this will result in great good. The subject of Christian education, as presented by Professor Tenney, was meat in due season to our own people, and was greatly appreciated by all.

Brother Pierce is with me, holding meetings in a schoolhouse. God is giving us His Spirit to help in our work.

R. S. OWEN.

THE EUREKA (CAL.) CAMP-MEETING.

ACCORDING to appointment, the Eureka local camp-meeting was held August 1-11. We found a very desirable location in the central part of the city, and not only did we have the largest audience of our own people, of any meeting ever held in this part of the State, but from the very beginning a good outside interest was manifested. We were favored with the efficient labors of Elder J. O. Corliss and H. G. Thurston. Prof. J. A. L. Derby, and Brethren P. R. Albrecht and L. C. Osborne. The brethren spoke the word with much freedom, and the Spirit of God was present in a marked manner. Both Sabbaths were exceptionally good days, and many responded to the invitation to seek the Lord. At the conclusion of the meeting nineteen were buried with their Lord in baptism.

In counsel with the brethren, it was thought best to leave the tents standing, and continue meetings for the general public. Although the camp broke up Monday forenoon, and nearly all our people left, the tent has been well filled with attentive hearers every night this week.

Pray for the special manifestation of God's presence and blessing in the work here.

C. M. GARDNER,
A. S. MARCHUS.

THE SOUTHWESTERN NEBRASKA CAMP-MEETING.

THIS camp-meeting was held in a beautiful grove at Cambridge, Neb., August 13-18. The weather was fine. Although the drought has affected this section of the country, there were over one hundred and fifty persons encamped. The outside attendance was also good. The meetings were conducted in the English, German, and Scandinavian languages.

The State agent was present to look after the book business and the circulation of our literature. Dr. N. P. Nelson gave a series of talks on Christian temperance and health principles. Elder F. H. Westphal spoke to the Germans. The other ministers present were N. P. Nelson, Sr., Geo. M. Brown, Fred Anderson, and the writer.

Twenty-five dollars was given for the Scandinavian colporteur wagon, ten dollars for foreign missions, and ten dollars for the Sabbath-school work. The Relief Fund received some cash and several pledges. A goodly number of subscriptions was taken for our various periodicals. Several persons are planning to attend Union College this year. The church-school question was considered, and steps will doubtless be taken to establish church schools in this part of the Conference.

Four persons followed their Lord in baptism. The

ministers had liberty in speaking; and all together, it was a profitable occasion. We hope to see fruit of the same in the kingdom of God.

L. A. HOOPES.

NEW YORK.

FAYETTEVILLE.—The interest here does not wane. We held our first Sabbath meeting, August 10. Friends from De Ruyter, Kirkville, and Collamer were present, and bore testimony. Sunday, Brother Whitney spoke to an attentive congregation in a park at Manlius, on the religious-liberty question, and it has been quite fully reported in the Syracuse and other papers. We have sold \$15.50 worth of books, and twenty copies of *Good Health*. Nine have decided to obey the truth, and others are interested. There is a great work to do here.

D. A. BALL,
S. B. WHITNEY.

CANANDAIGUA.—After nine weeks of continuous meetings in our tent here, I gave out notices to the press that we would close Sunday evening, August 11, but such an interest was manifested that I concluded to continue the work another week. I must then close in order to make arrangements for attending the camp-meeting. I am glad to be able to report that three others have accepted the truth, making in all twelve new Sabbath-keepers in Canandaigua. This week, during the day, I have visited the brethren at Gorham, Vine Valley, and Bristol, and I find that all is going well with them. Pray that this field may continue to yield an abundant harvest of souls.

LULU WIGHTMAN.

WARSAW AND WYOMING.—The interest in Warsaw decreasing, we thought it advisable to look for a place for meetings outside, and secured a schoolhouse at South Warsaw, two miles distant, where Brother Boynton and his wife began meetings, while I continued services in the tent at Warsaw. The interest at the latter place continuing to decline, it was thought advisable to discontinue meetings there, and seek another place near Warsaw. Wyoming, six miles distant, being the nearest place available, where we could continue to look after the interest already gained in Warsaw, and encourage the two who had accepted the Sabbath there, after consideration, it was decided to discontinue the meetings in the schoolhouse for the present, and join in an effort at Wyoming. Up to last evening, fifteen meetings have been held, with a fair attendance. The Sabbath question has been presented, and some are deeply interested. We look for fruit here.

J. B. STOW.

MAINE.

CALAIS.—The tent company at Calais report as follows: "The interest is still good. People come from all parts of the city and a goodly number from the king's dominion in St. Stephens. When the novelty of a tent-meeting has worn off, the attendance often decreases, but that is not the case here. We have presented in love yet with boldness the prominent features of our faith, and though the people are slow to accept, they are listening with earnestness. We have been here in tent just seven weeks, and seven have begun to keep the Sabbath. It is a serious question in our minds whether or not it will be right to take the tent down to go to camp-meeting. We shall be governed in this somewhat by the interest two weeks from now. We are expecting to have a baptismal service before camp-meeting."

MASSACHUSETTS.

It is over one year since I became connected with the work in this Conference. Last season, in company with Elder S. A. Farnsworth and others, I labored in tent work, and the Lord blessed in bringing to a knowledge of present truth a good company of believers in Medford. Others accepted the gospel in Arlington. Success also attended the work of last winter and spring. About twenty-five persons have been baptized during the past year, some of whom accepted the Sabbath last summer. A number of them, and others, have been added to the Boston church.

There has been an encouraging increase in the amount of tithe, and the response to the various calls for means to advance the message has been liberal. Our people in this field have also made a good beginning in the sale of "Christ's Object Lessons."

This season Elder M. D. Mattson and I, in company with other gospel laborers, are conducting a series of tent-meetings in a beautiful suburb of Boston. We were unable to begin these meetings until July 19, owing to a delay in securing our new

tent from the manufacturer in this city. The interest has not been what we hoped for; the location has not proved a desirable one to secure a good attendance. There are, however, a number of whom we are hopeful.

Last Sabbath, the 10th inst., Dr. J. H. Kellogg spoke to a good audience of Sabbath-keepers in the interests of the gospel of health. We are encouraged in the belief that the doctor's visit here will greatly advance the medical missionary work in this important field.

K. C. RUSSELL.

INDIANA.

ELWOOD.—We are in the midst of a series of good meetings. Some prominent citizens are attending every night. We expect to continue these meetings this week; and if the interest continues, will hold until camp-meeting. If the brethren have clean copies of the *Signs, Sentinels*, or *REVIEW*, please send to me, postpaid. I can make good use of them. The Elwood papers are very good to us in announcing our meetings and our subjects each evening, and that awakens an interest among the people. Brethren, pray that the work here may be a success.

U. S. ANDERSON.

WOLF LAKE.—Brother Yeager brought me to this place, Sunday morning, August 11. Three meetings were held during the day, besides a baptismal service. Three of Brother Graham's children were baptized.

Not all are walking in the light; consequently there is not, and cannot be, the harmony that would otherwise exist. Some are robbing God both in tithes and in offerings. The brethren have done well in maintaining their church school, though a few have had to carry the burden. I tried to show the brethren that our prosperity depends on believing God—doing what He says. Personal labor is needed in many of our churches.

I. J. HANKINS.

INDIANAPOLIS.—During the tent-meetings at West Indianapolis, Sister Booz, a United Brethren evangelist, was convinced of the truth, and publicly took her stand for the Sabbath of the Lord. She stated, in substance, that though her church and her relatives and friends were against her in her acceptance of the truth, yet she would obey God.

The meeting at West Washington Street is increasing in attendance and interest. Brethren Elliott, Vince, and Grant Roberts, and McCuaig are rendering valuable services in public work at this place. We appreciate their hearty co-operation, and their testimony is that their souls are refreshed as they labor for others.

The newspapers here have published our sermons quite freely.

Our congregation at Central Avenue was unusually large last Sunday night. We spoke on the solemn theme of the judgment, and showed that not only the righteous but all the world are interested in that judgment.

A. W. BARTLETT.

ST. JOE.—We began meetings in the tent here July 19, with a fair audience, which varied from fifty to two hundred. At present it is smaller. The interest is not as we would like to see it. So far, only one that we know of has decided to obey; but the seed sown is good, and will finally grow. Besides the work at St. Joe, we were invited to Hicksville, just across the Ohio line. We found a number ready for baptism, and after holding two meetings with them, we had the privilege of baptizing ten precious souls, three of whom are from Indiana. It was a most solemn occasion. We are glad that when the Lord works, it is done well. Pray for us.

F. M. ROBERTS,
J. E. COLLINS.

WINDFALL.—Sabbath, July 20, was a good day for the West Liberty and Windfall churches. We arranged for the two churches to hold a union meeting at a schoolhouse two miles east of Windfall, to make it convenient for both churches. In the forenoon Sabbath-school was held in the grove, near by. The children greatly enjoyed the occasion, their teachers finding many lessons for them in nature. After Sabbath-school we ate lunch, and then an interesting program, consisting of songs and recitations, was carried out by the children.

J. J. FELLOW.

WEST LIBERTY.—August 10 we had a good meeting at West Liberty. The Spirit of the Lord came in, and all seemed to enjoy the occasion. One sister was taken into membership on profession of faith. As she is a noble Christian lady, we hope to see her engage in some branch of missionary work.

I hope to visit Olivet Chapel, Tipton, and Kempton in the interest of the truth before camp-meeting. Pray for me and for the work in this part of the Lord's vineyard.

J. J. F.

MUNCIE.—Since our last report, two more have united with the church, and three others are keeping the Sabbath, and have promised to unite with us soon. More calls are made for Bible studies than we can answer at the present time. The church is of good courage in the Lord, and is doing valiant service for the Master. This field is truly ripe for the ingathering of souls. P. G. STANLEY.

LIGONIER.—Have held five services with this church, celebrating the ordinances on the Sabbath. The Spirit of the Lord was with us, and hearts were encouraged. I. J. H.

HAGERSTOWN.—Our interest is still good, although the attendance last week was small on account of the Hagerstown fair. So far, only one has accepted the Sabbath, but others are deeply interested, and a number have signified their intention to follow all the light God may have for them. Elder Hankins' visit over Sabbath and Sunday was greatly appreciated by all. Our literature still sells readily. We look for developments the next two weeks. Remember this interest at the throne of grace. A. L. MILLER,
J. S. AND VIOLA SHROCK.

MILLERSBURG.—I spent one day with Brethren Young and Swartz at the tent in Millersburg; attended one meeting. The interest continues, and the brethren are hoping to see a good result. Attendance is not large, but quite regular. Our brethren are laboring together harmoniously, and the Lord is blessing them. Let us pray for the work in Millersburg. I. J. H.

SOUTH BEND.—I conducted one service here, ordained Brother Galloway as church deacon, and made a brief call on many of the members. I find nearly all faithful in tithes and offerings, and a spirit of love and unity prevails. Brother Bigelow was absent, unfortunately, but Brother Winslow kindly took me about the city to see the brethren and sisters, and to announce our meeting, which effort was rewarded with a full attendance. The Lord has blessed the labors of Brother Bigelow, and we hope in time to see still more fruit. I. J. H.

NEBRASKA.

LINCOLN.—After holding five meetings in the Auditorium, we held over forty in the tent. The attendance has ranged from two to twenty hundred, the average being over six hundred. The attention was excellent. Over one hundred have started in the Christian life, and more than fifty have promised to keep the Sabbath. The Spirit of God is working on many hearts. Our workers are all of good courage. The churches at Lincoln and College View have been a great help in many ways. The average attendance of our own people has been at least one hundred. These are included in the attendance as first stated. We have taken up no collection, but on Sunday nights have a box in which the people can place contributions if they wish. We have thus received one hundred dollars.

Our hearts rejoice to see others happy in the precious truth. Remember us in your prayers.

R. A. KITE,
LUTHER WARREN.

MISSOURI.

BOONSBORO.—We began our work at this place August 8, and have given seven discourses on the prophecies, second coming of Christ, new earth and millennium. The first evening the tent was about half filled; since then it has been well filled, and many nights it would not hold the people who came. The best of attention is paid to the word spoken, and many are becoming interested in the truths for this time. The people have abundantly supplied our temporal wants, and two dollars in donations has been received. We labor on, believing that the Lord has precious souls here whom He will lead into His light. W. S. CRUZAN,
L. W. TERRY.

KANSAS.

The total amount of tithe received by Brother T. J. Eagle, Treasurer of the Kansas Conference, during the year ending June 30, 1901, was \$21,169.80. Total number of churches paying this amount, 92.

ONTARIO.

LYNDEN.—We have a good interest; have been here five weeks. Fourteen have already decided to obey. WM. SIMPSON.

Aug. 19, 1901.



— Colombia is enforcing a strict press censorship.

— Snow fell for an hour in Alpine Pass, Colo., the 29th ult.

— It is thought that the food outlook in Russia is growing steadily worse.

— Much damage was done by the recent gale which swept over the Barbados.

— Vice-president Theodore Roosevelt is being boomed for the 1904 presidency.

— W. H. Hunt, of Montana, has just been appointed governor of Porto Rico.

— On account of bad crops, Korea has forbidden the exportation of any of her rice.

— An international good roads congress will be held at Buffalo, N. Y., the 16th inst.

— Martial law has been proclaimed by Turkey, in the Sassoun district, because of "alleged Albanian plots."

— One of Colombia's high officials has telegraphed that "all insurgent guerilla bands have been destroyed."

— General William Ludlow, former military governor of Havana, died of tuberculosis at Morristown, N. J., the 30th ult.

— Owing to a great rush of business, fruit packers at South Haven, Mich., are unable to secure enough women to work in the factories.

— The Russian vessel "Neptune," bound from Pensacola, Fla., to Montevideo, was recently wrecked in the Gulf of Mexico. The entire crew perished.

— Lord Kitchener claims to have sworn evidence to the effect that the Boers have killed wounded Englishmen; and he has been instructed to make reprisals.

— Diplomatic relations between Bulgaria and Turkey have been severed, because of the refusal of Turkey to withdraw her troops from the Bulgarian frontier.

— The town of Grand Bourg, on Marie-Galante, French West Indies, was practically destroyed by fire during the latter part of August; 3,000 people being made homeless.

— Ten years ago twenty-nine per cent of the people of this country were living in towns of 8,000 or more inhabitants. To-day 32.9 per cent of the total population of the United States are found in the cities.

— Emperor William, of Germany, refuses to see Prince Chun, the Chinese envoy sent to apologize for the murder of Baron von Ketteler, unless the prince prostrates himself—a thing which no Chinese ever does save to his own sovereign.

— A New York dispatch states that Venezuela has "decided to place a report of its differences with Colombia before the State Department at Washington." The United States will doubtless be willing to arbitrate for the republics of both Americas.

— The *Press-Post*, of Columbus, Ohio, has been obliged to suspend business because the compositors "refused to set up copy furnished by non-union journalists." Perhaps these compositors would refuse to eat bread made from wheat raised by non-union farmers, or baked by non-union bakers.

— A Chicago newspaper reports that on the 25th ult., "a negro, Henry Noles, accused of murdering a white woman, was burned at the stake near Winchester, Tenn. He had been taken from the sheriff by a mob, after a sharp fight, and was burned in the presence of 6,000 persons, hundreds of whom helped on the murder by throwing oil and fence rails upon the fire."

— President Schwab, of the great steel trust, has refused to accept the arbitration plan submitted to him by Simon Burns, President of the Knights of Labor, and leader of the window-glass workers. Mr. Schwab says that there is nothing to arbitrate. The operators state that the old men are "secretly asking to be taken back, regardless of union rules," and that their mills will soon be operating again, with non-union men.

— Last week Mrs. Carrie Nation wrecked a brewery exhibit at the Elks' carnival, Danville, Ill.

— The painters and structural iron workers of San Francisco, Cal., have won their strike for shorter hours.

— It is estimated that 400 human lives, 200 ships, and \$75,000,000 have been lost in trying to reach the north pole.

— The Colombian gunboat "La Popa" recently ran on a rock near Savanilla, and sank. Fate of crew is unknown.

— The value of Colombian currency has so fallen that one American dollar is now worth forty-one in Colombian paper money.

— The new Harlem River bridge connecting "the boroughs of Manhattan and the Bronx," was formally opened the 22d ult.

— Because of opposition on the part of labor unions, Mr. Carnegie's offer of \$75,000 to Wheeling, W. Va., for a library, has been rejected.

— According to an interview secured with Mr. Kruger by a reporter of the *Gaulois*, of Paris, the Boer leader counts upon only 10,000 men still in the field.

— A dispatch from Copenhagen states that that city is full of Russian detectives, in anticipation of the coming visit of the Czar. Two Russians have already been arrested.

— Government officials claim to have discovered "a wide conspiracy in Nogales, Ariz., to admit Chinese into the United States. A revenue collector and a Chinese inspector have been arrested."

— A Boer convoy of eighty-six wagons loaded with ammunition and supplies, was recently captured by British troops, near Klerksdorp, South Africa. Much stock and eighteen prisoners were also taken.

— Steyn, De Wet, and Botha have defied the exile proclamation by Lord Kitchener, and have announced their "determination to fight to the last ditch." As long as these are in the field, the South African war will continue.

— The United States has informed the Chinese legation at Washington that "hereafter the Treasury Department would refuse landing permission to Chinese ostensibly bound for Mexico, unless it could be absolutely satisfied of their good faith."

— President Shaffer, of the Amalgamated Association, and leader of the great steel strike, has named Bishop Potter, Archbishop Ireland, and Seth Low, as men whom that association would like to have act as arbitrators in the strike now in progress.

— Canada will sell 500 of her famous "thousand islands" in the St. Lawrence River. These are distributed "between Kingston and Brockville, and range from five acres to one fiftieth of an acre in extent. Only two islands will be sold to the same applicant."

— The following statement concerning affairs in China has been handed out by a Methodist bishop who was "specially commissioned to visit China to investigate the causes of the Boxer outbreaks." "Great wrongs the Chinese have committed, but with a tenth part of the provocation, we would have done a thousand times more and greater." The Powers have treated China as they chose simply because she on her part refuses to be anything but a peaceable nation.

— A Madrid dispatch dated the 29th ult., states that "while the British fleet in Spanish waters was maneuvering to-day, a torpedo which had been launched, stranded on the shore in front of La Linea. A party of man-of-war-men was sent to recover it, but were prevented from doing so by a detachment of Spanish carbiniers. The landing party was strongly reinforced from the fleet, overawed the carbiniers, and took the torpedo."

— A dispatch from Paris, dated the 29th ult., states that Dr. Koch has "announced that he will inoculate Dr. Granault with bovine tuberculosis, to test the theory that human and bovine tuberculosis have nothing to do with each other, and that man cannot catch the disease from cattle." Several gentlemen in the United States have offered to be thus inoculated, some stipulating that, in case of death, their families be provided with an annual income.

— Evidently J. Pierpont Morgan, the American millionaire, is not satisfied with simply the Leyland Line of steamships; for, according to reports from Glasgow, "Mr. Ellerman, of the Leyland Line, has bought for J. P. Morgan and his associates the old City Line of fourteen steamers, engaged in the East Indian trade, for about \$5,000,000. If these be added to the Leyland Line's property, that line's fleet will consist of seventy-four vessels, having a tonnage of 301,000."

—A \$100,000 fire recently occurred at Chipley, Fla.

—The new Chicago post-office will be completed in 1903.

—The population of Detroit is estimated to be about 332,000.

—The United States will soon be able to produce all the beet sugar it needs.

—A New York company, with \$2,000,000 capital, will develop 18,000 acres of asphalt land in Kentucky.

—The number of Americans permanently located in London has increased thirty per cent the past two years.

—Lord Kitchener will be obliged to return to England soon, on account of the serious state of his health.

—Three men recently made the trip from St. Joseph, Mich., to Chicago in a rowboat, having "a perilous experience with fog and squalls."

—There has just been incorporated at Albany, N. Y., the College of Heraldry in America, its purpose being "to make genealogical researches."

—It is reported that 704 Turkish men and women have been exiled to Yemen, Arabia, charged with "supposed complicity in a plot to set fire to the Sultan's palace."

—The new German tariff law was "apparently planned to drive out American competition in food-stuff." A great increase is made thereby in duty on cereals, meats, and live animals.

—According to the leading Chicago newspaper, the rogues' gallery at the central police station of that city is "made up largely of boys and dead men," while the pictures of real crooks are "seldom shown to victims, and tucked away on a dusty shelf."

—An exchange states that "the French Anti-Alcoholic Union, founded five years ago by Dr. Le-grain, has to-day 435 local societies, with over 40,000 members," and that "temperance cafés are now being opened in various towns in France." May the good work go on!

—There are two sides to every question—even the tipping system so prevalent in Europe. It is stated that "a restaurant keeper in a German city has testified that he gives his waiters only six dollars a month; whereas, if he forbade fees, and undertook to give their equivalent, each waiter would cost him seventy-five dollars a month."



Nebraska State Camp-meeting.

Our feast of tabernacles is drawing near. The beautiful park near Lincoln has been secured for this meeting. We have also obtained rates to our camp-meeting at one and one-third fare. Purchase a full-fare ticket and take a certificate from the agent, on September 3, 4, 5, or 9, 10, 11. These are the only days that will be honored, so be sure to purchase your ticket on one of these days. It is also arranged so that you may return up to and including the 19th of September. All certificates must be handed to Brother Beatty on the camp-ground not later than the 11th, that they may be properly signed. A brother will meet you at the train at Lincoln; but if you should miss him, take the first car up-town, and when you pay your fare, ask for a transfer to Lincoln Park, and you will be taken to the camp-grounds for five cents. Bring all your checks to the camp-ground, or give them to the brother who meets you at the train, and your trunks will be brought to the camp-ground for fifteen cents. Do not give your checks to any representative of any transfer line.

Tents, tables, bedsteads, and lumber will be available. A dining tent will also be on the ground, where meals may be had at twenty cents, or six for one dollar. Groceries and other provisions may be had on the grounds by those who desire to board themselves.

We would advise all who possibly can to come by rail, as horse feed is very high and scarce near Lincoln; but of course there will be a supply on the grounds. There will also be straw for bedticks. Bring plenty of bedding, as the nights in September are apt to be quite cold.

N. P. NELSON.

To the Scandinavians.

AS THE time for the opening of a new school year at Union College is drawing near, the minds of many are undoubtedly turned toward that institution. It is the intent of this notice to call the attention of our Scandinavian friends

and young people of that nationality to the department of the college conducted in those languages. This department has been in successful operation ever since the college was established. It is well furnished, and affords excellent facilities for the training of workers for Scandinavian fields in this and other countries. It is encouraging to know that a large number of workers now in the field have gone forth from this department. Although the attendance during the past year was small, good results are seen, nearly all the students at the close of the year heartily engaging in missionary work. This is but a natural outgrowth of the missionary spirit cherished in the school. The entire work of the department is outlined in a three years' course, for the details of which see the new college year book, sent free upon application. Special stress is placed upon the study of the Bible and history in the Swedish, Danish, and Norwegian languages. In the study of these languages, the last two are studied together, being practically one language, and separate classes are formed in the Swedish. For the benefit of English students, or those of Scandinavian descent who are entirely unfamiliar with their mother tongue, separate classes are formed in English.

We look forward to the new year with fond hopes, believing the Lord will continue to prosper the work of the department, and to this end we earnestly solicit the co-operation of all friends of the school. For further particulars, address the President, Elder L. A. Hoopes, or the undersigned, at College View, Neb. P. E. BERTHELSEN.

Cedar Lake (Mich.) Academy Opening.

THE first semester of the academic year 1901-2 will begin Monday, September 9, at 11 A. M. We much desire that all who expect to be in the school at the first of the term come the Thursday before; but if it is impossible for this to be so, we hope none will delay longer than Monday morning. The school will open sufficiently late for the students arriving by the first trains Monday, to be in time for chapel. The faculty and management are stronger than ever before, and God is urging the young to prepare for work.

If you are coming, come now. If you are undecided, write to us. If you have not seen our announcement, send for one. Notify us of the date you expect to arrive, and we will make arrangements for getting your baggage from the station.

J. G. LAMSON,
Principal.

Business Notices.

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

WANTED.—Four or more cotton-pickers, Sabbath-keepers preferred. Good wages. Address Geo. Wolfe, Kelly, O. T.

WANTED.—Tailor or tailoress, to work on trousers and vests. Steady work and good pay to right person. Address J. M. Jones, Iola, Kan.

WANTED.—A stationary engineer, a man to operate planer, and a man to operate resawing machine. Must be Seventh-day Adventists, and fully competent. Address Shelton Glass Packing Co., Seagrave, Ohio.

WANTED.—One or two men (Sabbath-keepers), with from \$1,200 to \$1,500 each to invest, to engage with me in the milling business. Healthful location. Practical millman preferred. Address W. S. Kinney, Greenbrier, Tenn.

FOR SALE.—House and two acres of land, with chicken park, fruit trees, etc., just outside of Battle Creek. Buildings new. Part of purchase money on long time with low interest, if desired. Address Mrs. Susie Coon, 302 N. Washington Ave., Battle Creek, Mich.

FOR SALE OR TRADE.—A fine country home, 3½ miles from Battle Creek, on Bedford road,—50 acres; good substantial buildings. One mile from Urbandale, 20 minutes' drive from Tabernacle. Good gravel road all the way. One third down, long time on remainder; or would trade for city property. Call on J. R. Barker, Bedford road; or address P. O. Box 1605, Battle Creek.

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:—

Jessie Robbins, Hobart, O. T.
Mary E. West, 40 N. Church St., Spartansburg, N. C.
J. W. Buckland, P. O. Box 236, Great Bend, Kan., *Little Friend, Instructor, and Life Boat*.

L. A. Dow, Cedar St., Rockland, Me., *Review, Signs, and tracts on the coming of the Lord and the Sabbath*.

Elsie J. Klostermyer, Austin, Island Co., Wash., ten copies of the *Signs* and of the *Instructor*, regularly, and other S. D. A. literature.

Obituaries

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

ALLEN.—Died at Beaver City, Neb., June 24, 1901, of quick consumption, Nellie Allen, aged 20 years, 3 months. She leaves a husband and two little boys. Words of comfort were spoken by Elder Throw (Dunkard) from Jer. 15:9 and Ps. 90:12. * * *

FORD.—Died at Cherry Flats, Pa., June 21, 1901, of Bright's disease, Mrs. Mary E. Ford, aged 56 years. Sister Ford had been an Adventist for about fourteen years. She leaves a husband and four children. Funeral services were conducted by the writer, speaking from Ps. 116:15.

W. F. SCHWARTZ.

CUMMINGS.—Died at his home in College View, Neb., May 25, 1901, after an illness of several weeks, S. W. Cummings. He accepted the truth in Illinois in 1864, and has ever since been a constant believer. He leaves a wife, three sons, and one daughter. Words of comfort were spoken at the funeral by the writer. J. H. MORRISON.

MOORE.—Died in Springdale, Ark., July 13, 1901, of kidney disease and cancer, Martha K. Moore, in her sixtieth year. She was inclined to spiritual things from young womanhood, being a member of the Methodist Episcopal Church. The truth came to her through reading "The Marvel of Nations" and "Daniel and the Revelation." She longed to see the Saviour come, but was resigned to the will of God. Words of comfort were spoken by Brother C. W. Hardesty. J. SCOTT MOORE.

BISHOP.—Died in San Jose, Cal., July 11, 1901, Mrs. H. Bishop, a native of Noftz, Germany, aged 61 years, 5 months, 16 days. Sister Bishop had been attending a sick neighbor, and had contracted a cold, which took the form of pneumonia. Her sickness was short, and her death a sad surprise to her friends and brethren. Her devoted Christian life won the esteem of a large circle of friends. The principal service was conducted at the grave, Sunday, July 14. She sleeps in Jesus. A. J. MORTON.

ROGERS.—Died in Nashville, Tenn., of typhoid fever, Aug. 11, 1901, Mrs. B. A. Rogers, in the forty-eighth year of her age. Leaving a comfortable home in Michigan, Sister Rogers came South with her husband last November, to engage in the work in this needy field. Together they cheerfully gave not only themselves, but also of their means liberally to build up and maintain the work in the South. Those who knew her do not doubt that she sleeps in Jesus. To those who were associated with her in the work, it seems that the cause in this field has sustained an irreparable loss; but God knows best. The funeral services were conducted by Elder J. E. White, assisted by W. O. Palmer and the writer. C. P. BOLLMAN.

GOLDSBOROUGH.—Died Aug. 6, 1901, at Diamond Lake, Minneapolis, Minn., Sister Anna Goldsborough, in the sixtieth year of her age, after patiently enduring an illness of several months. She leaves a husband, two sons, and a daughter. Our dear sister has been a faithful servant of Jesus here in the Minneapolis church for sixteen years. She loved the precious truths of the Sabbath and the Lord's soon coming, and loved to contemplate the home of the saved. Her greatest anxiety was for the salvation of her children and her husband, and that they might meet her in that bright morning when Jesus comes to clothe His people with immortality. The funeral services were conducted by Brethren Ingerson and Huntley. W. H. WILD.

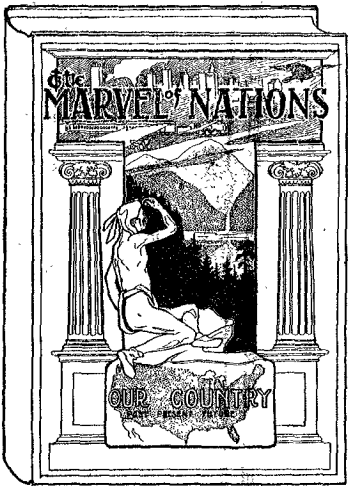
BABCOCK.—Fell asleep in Jesus in Georgetown, British Guiana, June 20, 1901, Elmira, wife of Elder D. C. Babcock. Deceased was born in Michigan, but moved to Ohio, where she accepted present truth in 1883. Being desirous that others should learn of the truth that was so dear to her, she began doing Bible work. She was united in marriage to Elder Babcock in 1886, and joined him in his work in Delaware and West Virginia. Early in 1900, by request of the Foreign Mission Board, they went to South America to labor. Heart trouble of long standing was the principal cause of her death. She was an example of patience in all her suffering. She desired to remain at their post of duty, as they felt that no change could avert the sad result. I was glad to be with them the last week of her illness, and as we laid her away, we felt that the words of the psalmist, "Precious in the sight of the Lord is the death of His saints," was appropriate in her case. We mourn not as those who have no hope. A. J. HAYSMEYER.

REED.—Died of typhoid fever at Raleigh, N. C., June 4, 1901, Fred. A. Reed, aged 26 years, 6 months, 26 days. He was the youngest son of F. B. and S. S. Reed, of Lakeville, Conn., who for many years have been active supporters of present truth. The deceased leaves a wife and two little boys, a father, mother, two sisters, and a brother, together with a large circle of sorrowing friends. His faithfulness and devotion as a husband and father; his thoughtful and affectionate regard as a son and brother; and his kindness and generosity as a friend, won high esteem wherever he was known. For the benefit of his wife's health, he had taken her to Southern Pines during the winter. They were about to return when he was seized with fatal illness, and taken to Rex Hospital in Raleigh, where he died. A few hours before his death, he recognized his father in these his last words, "You have come to take me home." Thus his last thoughts were of the loved ones for whose society he longed, and the quiet homestead so pleasantly situated among the foothills of the beautiful Berkshire range. May we who mourn prepare for that "home where changes never come." H. E. OSBORNE.

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Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00	pm 6.00	pm 11.30
Michigan City.....	11.25		8.45	pm 12.08	4.42	7.28	am 1.20
Niles.....	12.40		10.15	1.00	6.42	8.21	2.30
Kalamazoo.....	2.10	am 7.30	12.10	2.08	6.55	9.25	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	9.57	5.04
Marshall.....	3.25	8.38	1.30	3.09	7.57		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.....	6.55	11.10	3.47	4.58	9.43	11.59	7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45	am 1.00	9.15
Falls View.....					am 8.44	7.19	pm 10.00
Susp. Bridge.....					6.00	7.40	5.32
Niagara Falls.....					6.15	7.55	5.40
Buffalo.....					7.05	8.45	6.30
Rochester.....					8.13	10.00	8.40
Syracuse.....					9.15	12.15	10.45
Albany.....					9.05	4.50	am 2.50
New York.....					pm 1.30	8.45	
Springfield.....					12.15	6.15	7.00
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WEST	7	17-21	8	5	23	13	37
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Niagara Falls.....							4.32
Susp. Bridge.....							5.07
Falls View.....							11.15
Detroit.....	pm 8.20	8.25	am 7.15	am 2.10	pm 12.40	pm 4.35	am 12.20
Ann Arbor.....	9.48	9.23	8.40	3.03	1.38	5.45	1.35
Jackson.....	11.10	10.20	11.05	4.02	2.40	7.30	1.55
Battle Creek.....	am 12.40	11.34	pm 12.35	5.04	3.50	9.06	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	6.38	4.28	10.00	3.40
Niles.....	8.25	1.22	8.25	7.04	6.05		5.08
Michigan City.....	4.47	2.20	4.45	7.68	7.05		6.06
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BATTLE CREEK, MICH., SEPTEMBER 3, 1901.

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We are sorry to say that reports of the Southern California and Oklahoma camp-meetings did not reach the Office in season for insertion in this issue. They will appear next week.

We have on hand a long list of "Jubilee Singers" which are omitted this week from lack of space.

HAVE you spoken yet to that friend or church-member you were going to see who is losing so much every week by not taking our church paper?

ARE you taking note of the signs of the times? Do you see anything going on in this country and in the world which stirs you up to do something in behalf of the cause of righteousness and humanity? If not, there is surely something wrong.

THE September number of the *Missionary Magazine* has already been mailed. This is an exceptionally good number, and the Mission Board will be glad to furnish sample copies to any who are not now subscribers. The offer still holds good for the August number. Send postal card to the Mission Board, 267 W. Main St., Battle Creek, Mich., and find out what a valuable missionary journal is being published by this denomination.

PEOPLE who are "compelled" to work on Sunday by railway corporations and other business firms are "slaves of civilization," writes the Rev. Chas. M. Sheldon in the *Independent* of August 29. Instead of presenting the gospel as being "the power of God unto salvation to every one that believeth," Mr. Sheldon calls for the solution of the problem of Sabbath observance through the agency of the men who employ these Sunday workers and of those who control the corporation stock. We believe no employer should ask an employee to work on the

Sabbath (which, however, is not Sunday); but this problem of Sabbath rest can be solved for men not *en masse*, but only as individuals; and then only as it is approached from the side of the power of God as set forth in the gospel, and not by appealing to the power of corporations, or of the State. Men who will not take the Sabbath when it is offered to them by the Lord, will get no good out of a sabbath given them by a railway corporation.

THE effort that is being made in the South to prove that the negro does not belong to the human race and has no soul (see page 574), is not calculated to help the condition of things in that section of the country. Prove to the negro that he is not morally accountable, and he will not be likely to show increased regard for the laws of God or of man; and if it could be proved, as it is claimed, that no person with any negro blood in his veins has a soul, a great many white people in the South and elsewhere would be thrown into dismal and horrifying doubt as to whether or not they possess that most important element of the human make-up.

THERE is nothing more interesting and marvelous in the world than Christian experience; for true Christian experience shows "the power of God unto salvation to every one that believeth." We can never know too much of the power of God unto salvation; we cannot present too much of this in the matter set before our readers in the REVIEW. This is true spiritual meat, and we desire our readers to be well fed. So we wish to hear from such as have a living experience to relate, and we would be glad to hear from many who have recently come into the truth. The call to come out of Egypt, when heeded, always brings an eventful experience; and surely there are many such to be related that would be full of interest and encouragement to all of us who are making the Christian journey. Let us know how God has opened for you a path through the sea, how He has made the bitter waters sweet, has provided manna in the desert, or in whatever way He has fulfilled His word in enabling you to go forward in the path to Canaan in spite of all obstacles in the way. This will be an excellent way in which to speak often one to another, as God's people should do and will do in the last days. Mal. 3:16. The more we speak one to another in this way, the more of the praise of God will there be in our midst. The worst mistakes made by ancient Israel were their mournings and murmurings when they should have been praising the Lord. So help us to make every number of the REVIEW sound the shout of praise.

Marvel of Nations.

THE "Marvel of Nations" is nearing completion. This is true of the nation; but it is the book we speak of now. Before this paper reaches the majority of its readers, the prospectus will be ready for delivery. Translators are at work on the German, Danish, and Swedish editions.

Church Elders, Notice!

DOUBTLESS all are aware that at the last General Conference the second Sabbath in September was appointed as a day of prayer and offering for the Skodsborg (Denmark) Sanatorium. An appeal in the interest of this institution, and a sufficient number of envelopes to provide every family in the church, have been sent to every church elder in the United States; also an appeal to every isolated Sabbath-keeper whose address we have been able to secure. If any have not received this, especially church elders, notify us at once, and duplicate will be sent.

Our churches responded liberally to the appeal for Christiania, and we have confidence to believe that all will be ready to do as much to help the Skodsborg Sanatorium now in its time of need. To assist this institution means to keep aglow a beacon of

truth in Northern Europe, whose influence only eternity will reveal. Concerning this institution the Lord has said:—

"A work has been accomplished which is far-reaching in its influence for good, and which greatly displeases the enemy of righteousness. Who will now place themselves on the Lord's side? Who will be as *His helping hand*, lifting whole-heartedly?"

MISSION BOARD.

267 W. Main St., Battle Creek, Mich.

The "Falling Stars" Picture

is ready, and is better than the original oil painting, having been three times through the press to give the photogravure effect. It is a beautiful union of God's greatest wonder on earth—Niagara Falls—and His greatest marvel in the heavens, the last sign of the second coming of the Lord, predicted in Matthew 24. The world should know of its fulfillment, and this picture will stop everybody in the mad rush of these last days, at least long enough to sow the seed of Bible truth on this subject.

The illustrated booklet will be ready to mail in a few days—ten copies to all who now order the picture—so that inquiring neighbors who see this work of art may know its significance. The Saviour's words will be engraved on the face of each of the thirty or more prophetic illustrations shown in the booklet.

In order to encourage the widest possible use of the picture and the booklets, the price is reduced from sixty-five cents to thirty-nine cents, postpaid, in strong mailing tube, including ten copies of the booklet. Those who have sent in sixty-five cents will receive another picture, mailed free with that of the "Falling Stars." Address the designer and publisher, F. E. Belden, Battle Creek, Mich.

Progress Reports Again.

WE wish to thank those who have so kindly responded to our recent appeal for brief, newsy Progress reports. A great many short reports, from all parts of the harvest field, are more satisfactory, we believe, to the readers of the REVIEW, than a very few lengthy reports, covering only what has been accomplished in a small portion of the field.

Those who have had cause of complaint because of delay in printing the reports sent to the Office, are hereby assured that it is the constant aim and determination of the REVIEW to print in each current issue of the paper every Progress report received not later than the Thursday preceding the Tuesday of publication. Of course, unforeseen circumstances occasionally arise, which prevent the carrying out of this aim. Due allowance should also be made for postal delays at both ends of the route. It sometimes takes much longer for a letter to reach us than is generally supposed.

Not long ago the editors of our denominational papers were instructed, through the Spirit of Prophecy, to "call for articles giving living experience," and all our ministers were called upon to "regard it as a part of their duty to send short articles of experience to our papers," which would be "food for those who are laboring in isolated places, in foreign countries, and in the islands of the sea, to hear in this way from the friends with whom they have been associated," and "as a love feast" to the readers of the paper.

Last, but not least, this week, we print in the Progress department (page 579) a report from Brother Simpson. It is very short indeed, but it omits nothing of importance; and the writing of it did not take much of his time. We do not mention this report as an example for all to copy, but simply to show how much *can* be expressed in a *very few words*. If it were possible for all our laborers thus to report, there would be almost room enough each week in the Progress department for a report from *each one*. Please be patient, in case of delay, and test our promptness by sending many more interesting reports and items concerning both the message and the workers in your locality.

A. J. B.