

# The Advent HOLY BIBLE **REVIEW AND HERALD** 1866 Champion St



# And Sabbath

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

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## General Articles.

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

### ADORATION.

O MASTER, at thy feet  
 I bow in rapture sweet!  
 Before me, as in darkening glass,  
 Some glorious outlines pass,  
 Of love, and truth, and holiness, and power;  
 I own them thine, O Christ, and bless thee for this hour.

O full of truth and grace,  
 Smile of Jehovah's face,  
 O tenderest heart of love untold!  
 Who may thy praise unfold?  
 Thee, Saviour, Lord of lords and King of kings,  
 Well may adoring seraphs hymn with veiling wings.

I have no words to bring  
 Worthy of thee, my King,  
 And yet one anthem in thy praise  
 I long, I long, to raise;  
 The heart is full, the eye entranced above,  
 But words all melt away in silent awe and love.

How can the lip be dumb,  
 The hand all still and numb,  
 When thee the heart doth see and own  
 Her Lord and God alone?  
 Tune for thyself the music of my days,  
 And open thou my lips that I may show thy praise.

Yea, let my whole life be  
 One anthem unto thee,  
 And let the praise of lip and life  
 Outring all sin and strife.  
 O Jesus, Master! be thy name supreme  
 For heaven and earth the one, the grand, the eternal theme.  
 — Selected.

### OVERCOMING AS CHRIST OVERCAME.

MRS. E. G. WHITE.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."

In these words an individual work is laid out for each one of us. We are to make determined efforts to overcome as Christ overcame. From this warfare no one is excused. If for us the gates of the holy city swing ajar, if we behold the King in His beauty, we must now overcome as Christ overcame.

In order for us to understand how Christ overcame, we must study the record of His life on earth. We must seek to understand the infinite sacrifice He made in order to save the race from eternal death. He laid aside His robes of royalty, His high command, His riches, and for our sake became poor, that we might come into possession of an immortal inheritance. In our behalf, He met and conquered the prince of darkness.

Adam and Eve transgressed the law of God. They ate of the forbidden fruit, and were driven from Eden. We might well rejoice if this had been the only fall. But since the fall of Adam, the history of the human race has been a succession of falls.

Looking upon this earth, Christ saw that men were so weak in moral power that it was impossible for them to overcome in their own strength. Therefore He left His heavenly home, and walked a man among men. He brought to us divine aid; and as we accept this aid, we can claim certain victory through Jesus of Nazareth.

When we think of the conflict before us and the great work that we must do, we tremble. But we may remember that our Helper is almighty. We may feel strong in His strength. We may unite our ignorance to His wisdom, our feebleness to His might, our weakness to His unfailing strength. Through Him we may be "more than conquerors."

Through the power of appetite Satan has gained control of men and women. How difficult it is to obtain the victory over appetite when once it is established. How important that parents bring their children up with pure tastes and unperverted appetites. Parents should ever remember that upon them rests the responsibility of training their children in such a way that they will have moral stamina to resist the evil that will surround them when they go out into the world.

Christ did not ask His Father to take the disciples out of the world, but to keep them from the evil in the world, to keep them from yielding to the temptations which they would meet on every hand. This prayer fathers and mothers should offer for their children. But shall they plead with God, and then leave their children to do as they please? God cannot keep children from evil if the parents do not cooperate with Him. Bravely and cheerfully parents should take up their work, carrying it forward with unwearying endeavor. Temperance and self-control should be taught from the cradle. Upon the mother largely rests the burden of this work, and aided by the father, she may carry it forward successfully.

The lesson of self-control should begin with the infant in its mother's arms. The child should be taught that its will must be brought into subjection. It must learn that it does not live to eat, but eat to live. But how many parents, by the food which they place upon their tables, prepare the way for their children to crave stronger stimulants. Soon you will see the boys of such a family smoking. And as twin evils, tobacco and alcohol go together.

To the mother belongs the duty of making the home a pleasant place for her children. The home may be plain, but it can always be a place where cheerful words are spoken, and kindly deeds are done, where courtesy and love are abiding guests. Mothers, instead of devoting so much time to the adornment of your own and your children's dresses, take time to get acquainted with your children. Study their dispositions and temperaments, that you may know how to deal with them. Some children need more attention than others. They need gentle, encouraging words. How easy it is for mothers to speak words of kindness and affection which will send a sunbeam to the hearts of the little ones, causing them to forget their troubles.

Who are these children committed to our care?—They are the younger members of the Lord's family. He says, Take these children and train them for me. Educate them so that they will be polished after the similitude of a palace, prepared to shine in the courts of my house.

What an important work! And yet we hear mothers sighing for missionary work! If they could only go to some foreign country, they would feel that they were doing something worth while. But to take up the daily duties of the home life and carry them forward, seems to them like an exhausting and thankless task. And why? Because the mother's work is rarely appreciated. She has a thousand cares and burdens of which no one knows. When her husband comes home at night, he frequently brings with him the cares of his business. He forgets that his wife has any care, and if things in the home do not exactly suit him, he speaks impatiently, and perhaps harshly.

The mother has perhaps done her utmost to keep things running smoothly. She has tried to speak kindly to the children, and this has cost her an effort. It has taken much patience to keep the children busy and happy. But she cannot speak of what she has done as some great achievement. It seems as if she had done nothing. But it is not so. Heavenly angels watch the careworn mother, noting the burdens she carries day by day. Her name may not have been heard in the world, but it is written in the Lamb's book of life. The mother occupies a position more exalted than that of the king upon his throne.

There is a God above, and the light and glory which shines from His throne rests upon the tired mother as she tries to educate her children to resist the influence of evil.

The husband should appreciate the work of his wife. When he enters the home in the evening, he should leave his business cares outside. He should enter the home with smiles and pleasant words. If the wife feels that she can lean upon the large affections of her husband, that his arm will sustain her, that his voice will be heard in encouragement, her work will lose half its dread.

Christ loves the children. He watches mothers to see if they are forming the characters of their little ones according to the perfect pattern.

When He was upon this earth, mothers brought their children to Him, thinking that if they were to receive His blessing, they would be more easily trained in the way of God. When these mothers came, the disciples rebuked them; but Christ knew why they had come. He knew that they were expecting a Saviour's blessing, and drawing the children to Him, He said to the disciples, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

It costs something to bring children up in the way of God. It costs a mother's tears and a father's prayers. It calls for unflinching effort, for patient instruction, here a little and there a little. But this work pays. Parents can thus build around their children bulwarks which will preserve them from the evil that is flooding our world.

Parents, take time to establish in your children correct appetites and habits. Take them into the open air, and point them to the beautiful things of nature. Teach them that in each leaf they can trace the wonderful power and love of God. Tell them that God's hand paints the colors on every flower.

When upon this earth, Christ pointed to the lilies opening their buds upon the bosom of the lake. There they grew, pressing their way through the weeds, refusing all that would taint their beauty, gathering to themselves only that which would help develop the beautiful blossom. "Consider the lilies of the field, how they grow," the Saviour said; "they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Thus Christ sought to lead us to think of God's great love for His children. "If God so clothe the grass of the field," He said, "which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"

All effort for outward display is unnecessary and useless. We may spend our God-given time in striving for artificial adornment, and yet not bear comparison with a simple flower of the field. Draw the minds of your children from the artificial to the natural. Point them to the things which God has made. Teach them about God by means of His created works. The lessons thus given will be remembered.

The great burden in the education of children rests upon the mother. She it is who forms their characters. The hand that rocks the cradle is the hand that rules the world. Mothers, remember that in your work the Creator of the universe will give you help. In His strength, and through His name, you can lead your children to be overcomers. Teach them to look to God for strength. Tell them that He hears their prayers. Teach them to overcome evil with good. Teach them to exert an influence that is elevating and ennobling. Lead them to unite with God, and then they will have strength to resist the strongest temptation. They will then receive the reward of the overcomer.

#### APOSTASY, OR DEATH IN THE POT.

JOSEPH CLARKE.  
(Battle Creek, Mich.)

IN 2 Kings 4:38-40 we learn that during a time of famine a company of prophets partook of pottage in which a poisonous herb had been cooked, and nothing but a miracle saved them from death.

As I read of the great religious gatherings in our large cities for several years past, especially within the last few years, and realize that one great object of these large assemblies is the revival of antiquated Sunday laws, endeavoring thus to decide by civil laws a controversy that has been going on for nearly two thousand

years; and as I think of the immoral and reckless course of many of our lawmakers, to say nothing of their ignorance of the Bible and its Author, I ask: What can these men do? Are they competent to decide on disputed points, or on any religious questions?

Let them be authority and law on civil questions; but when they attempt to dictate as to the day I shall select for the Sabbath, or the mode of worship, or how I shall be baptized or receive the sacrament, they are presuming to act in the place of God—just what the papacy actually professes to do.

"There is death in the pot." As the company in Elisha's time had a pot of good material spoiled by the addition of the poisonous weed, so now this appealing to the State is the ingredient that spoils all the good there is in these great meetings; and it will take a miracle to make other objects acceptable.

But the young class seated around the table of Elisha were willing to believe there was great danger. They felt that God alone could make their food safe, and the faith of their teacher saved them from death. The alarm was given, and acted upon. But in these great assemblies the alarm makes little impression. No Elisha is there to present the truth; or if he is, few believe him. The terrible effects of the poison will be realized by and by.

#### THE CHURCH.

##### Delegate Conference and Church Organization.

ELDER J. N. LOUGHBOROUGH.

"THEY determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." Acts 15:2.

Concerning this gathering and its deliberations, we read in "Spiritual Gifts," Vol. III, page 375, that it "was composed of the founders of the Jewish and Gentile churches. Elders from Jerusalem and Antioch were present; and the most influential churches were represented.

"The entire body of Christians were not called to vote upon the question. The apostles and elders—men of influence and judgment—framed and issued the decree."

In the Testimonies we are counseled to study carefully the experiences of the past which led to the establishment of order among Seventh-day Adventists. In tracing these, in the order of their occurrence, we now come to the *fifth* and *sixth* steps, which were Conferences composed of duly elected delegates, and church organization.

We were instructed that it was God's will that *order* should be established to avoid confusion. When discordant elements came in, it led to prayerful study whether action should not be taken to remedy this difficulty. We were taught that "the angel of God had said" that in order to shut the door against such discord we must "flee to the word of God, and become established upon order."

In our assemblies in those early times when no restraint was upon any one,—where one had just as much right to occupy the time in our public meetings as another,—we were greatly annoyed by turbulent spirited men. At one of our gatherings in Battle Creek, Mich., a minister from another denomination, who had lately begun the observance of the Sabbath, a stranger to us all, actually undertook to open and control the meeting. In the gathering of 1860, when it was finally decided to *legally organize*, we were much annoyed with advocates of *freedom*. This all led to prayerful study of what was "wanting" to promote union and harmony in our yearly State meetings. Taking the Scriptures, and looking at the councils of the Jewish Church where points of interest to all were to be settled,

the action seemed to be that of elders, and rulers selected by the people. So it was also in the Christian Church, as we have seen in their mode of procedure at Jerusalem, on the question of circumcision.

In "Testimonies for the Church," Vol. I, page 652, we read that "the travels of the children of Israel are faithfully described. . . . Their perfect organization and special order, their sin in murmuring . . . and rebellions . . . this faithful picture is hung up before us, as a warning lest we follow their example of disobedience, and fall like them."

The same writer, in speaking of the apostolic Church, said, "We should take as special measures as they did to secure the peace, harmony, and union of the flock."—"Supplement to Experience and Views," page 16.

We find in an address delivered by Elder James White before the Conference assembled in Battle Creek, in April, 1861, published in the REVIEW, June 11, 1861, that a more complete organization of our churches was called for. Those assembled made and adopted the recommendations favoring this, and a committee of nine ministers was selected, who were requested to hold a Bible class and seek light upon this subject, and that the same be published in the REVIEW. Their report was prepared, which set forth the Scriptural testimony on church order and church officers. It also called attention to the propriety of elected delegate representation from the several States in a general Conference, and similar representation of churches in their State Conferences. In reality this was the first suggestion of the plan of having delegates duly elected for our general associations.

In reference to the question of church organization, we read in "Christian Education:" "Much light was given to us in reference to the organization of churches, and yet we had a hard battle to fight in perfecting organization; but the victory was gained at last, and now shall the Church be disorganized because of indifference, formality, and pride?"

One of the principal claims made by those who warred against organization was that it abridged their *liberty* and *independence*, and that if one stood clear before the Lord, that was all the organization needed, etc.

Of the position of opponents at the time of the contest for church order, we read: "Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and thorough discipline mark the movements of the angelic host. . . . He deceives even the professed people of God, and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course. . . . All the efforts made to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery."—"Testimonies for the Church," Vol. I, page 650.

The following is what the Lord has said on this subject: "One point will have to be guarded, and that is individual independence. As soldiers in Christ's army, there should be concert of action in the various departments of the work." "Followers of Jesus Christ will not act *independently* one of another."—*Id.*, page 63.

The danger of cultivating a spirit of *independence* is thus stated: "The less of the meekness and lowliness of Christ the human agent has in his spirit and character, the more he sees perfection in his own methods, and imperfection in the methods of others. Our only safety is to watch unto prayer, and to counsel together, believing that God will keep our brethren as well as ourselves, for there is no respect of persons with Him."—"Special Testimony," No. 3, page 19.

In a communication, dated Jan. 14, 1894, we are thus counseled: "Why not keep steadily at work in the lines that God has given us? Why not walk in the clear lines He has revealed; and in place of tearing to pieces that which God has built up, work on the side of Jesus Christ?"

"We want to hold the lines evenly, that there shall be no breaking down of the *system* of regulation and order. In this way license shall not be given to disorderly elements to control the work at this time."

The summer of 1861 was not only important because of the Civil War in the United States; but many important moves were being considered in connection with the cause of truth. So important were the times that a second general gathering of our people that year was held in October. On the sixth of the month, the Michigan Conference was organized by the election of a chairman, a secretary, and an executive committee of three. By vote the Conference recommended that the churches organize, adopting the following as a church covenant: "We, the undersigned, hereby associate ourselves together as a church, taking the name Seventh-day Adventists, covenanting to keep the commandments of God and the faith of Jesus Christ."

A committee was appointed to prepare an address formulating plans for organizing churches. This address appeared in the REVIEW of Oct. 15, 1861.

The *plan* and *principles* of organization, set forth in the *address* mentioned in this article, are so well stated in an article from Elder James White, in the REVIEW of Jan. 4, 1881, that we quote them:—

"Organization was designed to secure unity of action, and as a protection from imposture. It was never intended as a scourge to compel obedience, but rather, for the protection of the people of God. Christ does not drive His people. He calls them. . . .

"Christ never designed that human minds should be molded for heaven by the influence merely of other human minds. 'The head of every man is Christ.' His part is to lead, and to mold, and to stamp His own image upon the heirs of eternal glory. However important organization may be for the protection of the Church, and to secure harmony of action, it must not come in to take the disciple from the hands of the Master. . . .

"Those who drafted the form of organization adopted by Seventh-day Adventists labored to incorporate into it, as far as possible, the simplicity of expression and form found in the New Testament. The more of the spirit of the gospel manifested, and the more simple, the more efficient the system.

"The General Conference takes the general supervision of the work in all its branches, including the State Conferences. The State Conference takes the supervision of all branches of the work in the State, including the churches in that State. And the Church is a body of Christians associated together with the simple covenant to keep the commandments of God and the faith of Jesus.

"The officers of a local church are servants of that church, and not lords, to rule over it with force. 'He that is greatest among you shall be your servant.' Matt. 23:11. These officers should set examples of patience, watchfulness, prayer, kindness, and liberality, to the members of the church, and should manifest a good degree of that love to those they serve exhibited in the life and teachings of our Lord."

The Michigan Conference in the session of Oct. 6, 1861, decided that its ministers should carry papers of recognition, consisting of a certificate of ordination, and credentials signed by the chairman and secretary of the Conference: these credentials to be renewed annually.

### FAITH, HOPE, AND LOVE!

S. O. JAMES.

BLEST is the person who believes,  
In faith and hope and love,  
And with a smiling face receives,  
His comfort from above.

'Tis not in deeds that we can do,  
The faithful scripture saith,  
But words and deeds of Jesus, who  
Is Author of our faith.

And as we meet His perfect mind,  
We take a wider scope,  
And following on, we surely find  
Fruition of our hope.

From lowest depths of sin, the King  
Will lift and claim His own,  
And happy saints rejoice and sing  
To see them near the throne.

So let us shun the evil way,  
And magnify the good,  
Gather with Christ in all we say,  
And scatter not abroad.

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

ELDER D. T. BOURDEAU.

(Continued)

AND following the testimony of the Lord on tithes and offerings, are these words, which we have uniformly believed to be applicable to God's faithful children who fear and obey Him at the very time He speaks on tithes and offerings, and when God is about to make up His jewels and spare and save them at the opening of the terrible day of the Lord:—

"Then [when the subject of tithes and offerings is being agitated] they that feared the Lord [and consequently obeyed Him] spake often one to another [their hearts are filled with good things, and they bear a free testimony, because they obey the Lord on tithes and offerings, etc.]: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not. For, behold, the day cometh, that shall burn as an oven. . . . Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. 3:16-18; 4:1-5. Here Elijah represents, typically, John the Baptist, and antitypically, emphatically, those who will engage in a reformatory, converting work answering to that of Elijah and that of John the Baptist. Read Mal. 4:5, 6; Luke 1:13-17; Matt. 17:11, 12; James 5:7, 8, 17-20; Isa. 56:1-7; 58:12, 13; 1 Kings 17-19.

Does not the Lord, by thus placing what He here says on tithes and offerings, between prophetic utterances bringing us not only to the first advent, but also between that event and the second advent, and when the terrible day of the Lord is about to come, say to us: What I say on tithes and offerings I say especially to you who are living near the second coming of my Son? It is palpably evident that such is the case.

Therefore it is a sad fact that there has been in this time of great light and temporal and spiritual blessings, a robbing of God in tithes and offerings, and God has been displeased, and brings out the fact that a curse rests upon those who pursue such a course. Such must reap the fruit of their covetousness and selfishness—barrenness of soul and destitution of spiritual

blessings, and, not infrequently, a blasting of temporal prospects. How can such enjoy largely of spiritual blessings while robbing God of that which He justly claims as His own to give to His ministers, that they may do the work He has assigned them for the salvation of their fellow beings?

And how can those who are unwilling to furnish the means God would have them to help carry on such a glorious work, be said to have a missionary spirit? How can they take the interest they should in a work for the furtherance of which they are unwilling to give the means that God requires at their hands? How can persons, narrowed down, perverted and enslaved by covetousness and selfishness, expect to receive a large measure of God's Spirit and divine help whereby they can render to God that service and obedience that He requires,—the service and obedience from the heart, with all the powers of body and mind, prompted by supreme love to God and equal love to man?

Does the one gospel, the one plan of salvation that God has provided for every age of human probation, require, on the point of giving, a smaller measure of love and gratitude under the present dispensation than it did under former ones? Does it require less means to support the ministry when time is short, and there is much for ministers to do in a short time, than it did in ages before the first advent of our Saviour?

### GREAT BLESSINGS AWAITING THOSE WHO PAY TITHES AND OFFERINGS.

Great blessings await those who heed what God says on tithes and offerings. God thus speaks on this point: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

Opening the windows of heaven and pouring out a blessing in a literal sense, would be causing it to rain. Doing this in a spiritual sense would be sending to and bestowing upon the believing and obedient ones the Holy Spirit. Rain and dew are emblematical of the Holy Spirit. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive. . . .)" John 7:38, 39. "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Isa. 44:3. And the Lord, speaking through David on "how good and how pleasant it is for brethren to dwell together in unity" (the very thing that early Christians did when they received the bountiful effusion of the Holy Spirit on the day of Pentecost. Acts 2:1), says, "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments [anciently the Spirit of God rested upon priests and kings when oil was poured upon them in setting them apart to their respective offices. 1 Samuel 10, etc. And David continues]; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing [which must include the Spirit of God], even life for evermore." Psalm 133.

How plain it is that the pouring out of a blessing, "that there shall not be room enough to receive," which the Lord in Mal. 3:10 holds out as an inducement to bring in the tithes and offerings, means a special effusion of the Holy Spirit. This is nothing else than the sending of the latter rain to those who ask for it "in the time of the latter rain," just before the final "harvest," the end of the world. Zech. 10:1;



Matt. 13: 39. Those who receive the refreshing showers of this bountiful rain, or refreshing, shall have grass in their fields, plenty of new and old truths to feast upon; "they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as corners of the altar;" they shall have plenty of spiritual "corn" and "new wine to make them cheerful." They "shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord;" and speedily shall they do the work assigned them; for it is written: "For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Of course, God's people will be the visible agents through whom this work shall be done. Zech. 10: 1; 9: 15-17; 10: 7; Rom. 9: 28, etc.

But to receive the latter rain, we must "ask" for it; but to receive what we ask for we must not only believe that we shall have what we ask for, we must also exercise a living faith, a faith that is seen in good works (James 2), in the keeping of the commandments of God and in the doing of those things that are pleasing in God's sight. Therefore the beloved apostle says, "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3: 22. And surely bringing in the tithes and offerings is pleasing in the sight of God.

It is therefore clearly evident that those who pay their tithes and offerings, as God would have them, actuated by right motives, will keep God's commandments and the faith of Jesus; in fine, they will do all those things that God enjoins upon them in His word. They will place a proper estimate on life and health, and will live healthfully. They will be neat and tasty, yet plain, in their attire, will aim to live economically, and will cheerfully deny themselves of those beverages and articles of diet that are injurious to health, dispose of them, and put their equivalent in cash into the Lord's treasury.

It is not therefore strange that God should open the windows of heaven unto those who bring their tithes and offerings into His treasury, with right motives, and pour them out such a blessing that there shall not be room enough to receive it. He well knows (and we should also know) that He makes so much depend upon the proper fulfillment of this duty because those who do properly fulfill it will regard all the duties enjoined upon them in Holy Writ.

And this is not all that God will do for those who render unto Him their tithes and offerings: He also promises them temporal blessings. He says: "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed." Mal. 3: 11, 12. And this prophecy has more than once been fulfilled in our own day, as have also these other scriptures:—

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11: 24, 25. "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 9, 10. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; He hath given to the poor: His righteousness remaineth

forever. Now He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness); being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." 2 Cor. 9: 6, 8-11.

(To be continued.)

### THE RELATION OF THE LAW TO THE GOSPEL.\*

F. C. GILBERT.

THE law! The gospel! The Jewish age! The gospel era! The Mosaic economy! The reign of grace! What is meant by these terms? What are we to gather from such expressions? Is there any relation between the *law* and the *gospel*? If so, *what*? How did they affect the people in former days? How have they affected people in later times? What was the will of God concerning these matters in days gone by? What does His word declare for the present time? These and many other questions naturally suggest themselves to our minds as we dwell upon the law and the gospel.

In general, it is understood that the time from the Egyptian exodus of the descendants of Jacob until the crucifixion of the Saviour, is the period known as the Mosaic economy: from that time till the present, or till the blessed Lord shall return, is recognized as the reign of grace. From the call of Abraham out of Ur of the Chaldees, from the time that the covenant of circumcision was made between the Lord and this servant of His, till the work of Christ and of His apostles, is regarded as the Jewish age; since that time is known as the Christian era. From the time when the Israelites came to Horeb, where the law of God was declared by the voice of Jehovah directly to the people,—at which place were given by Moses statutes, laws, judgments, feasts, fasts, festivals, offerings, ceremonies, and other observances and institutions,—till the descent of the Holy Spirit, has been regarded as the age of law; from that time until Jesus shall appear in glory to complete His redemptive work, has been known as the age of grace. These definitions are such as are usually expressed by Jewish as well as by Gentile Christian workers, and have obtained recognition by a large majority of Christian believers.

From the preceding statements we can better understand why so many speakers and writers have made such strong discrimination between the two ages,—the one devoted to the Jew; the other to the salvation of the Gentile. During the former, the Israelites had institutions which, if obeyed, would have secured their salvation; while in the latter, all such observances are abolished, simple faith in the Lord Jesus Christ being the only necessity to salvation. In other words, the Jewish nation has been regarded as a people of law; while the Gentiles, or Christians, have been regarded as a people of grace. And this middle wall of partition has been erected so high, so broad, so solid, so deep, that the cry has long gone forth that certain things are distinctively Jewish; others, solely Christian. *That* was under the law; *this* under grace. *That* was the old Jewish law; *this* the new Christian faith. *That* was salvation by works; *this* salvation by faith.

While some of these ideas and opinions are partially correct, the true application of them is not clearly understood. Therefore, words and terms are used which convey practically little meaning, and much speaking on these subjects is like the sounding brass and the tinkling cymbal. There is a zeal, but not according to knowledge; a certain form of words, but not soundness of doctrine and faith. It should be borne in

mind that the prayer of the psalmist was, "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Ps. 51: 10-13.

To the prophet Isaiah the Lord said: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57: 15. To Ezekiel was promised the renewed spiritual heart, the removal of the stony one, and the gift of the heart of flesh. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Eze. 36: 26, 27. To the prophet Habakkuk it was said that the man whose soul was not uplifted should be just, and the just would live by his faith. Hab. 2: 4. The Saviour expressed great surprise that Nicodemus, the ruler of the Jews, that great master in Israel, was so ignorant of the new birth, the converted life, the spiritual regeneration. *This* was not of the law; surely, such experiences were of true faith and genuine salvation, the blessed work of the Spirit.

One great reason why there has been erected this great barrier between these two so-called ages, and why so much opprobrium has been placed upon the Jewish age as one of hardship, salvation by works, under the curse, etc., is because of wrong conception of God's plan and purpose for both the Jew and the Gentile. The distinction of laws and of codes is not recognized as it should be. Paul says: "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. . . . Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3: 9, 19.

The great barrier, erected by the scribes and Pharisees, of traditions, explanations and false ideas of the Scriptures, which the Saviour came to abolish and to destroy, and in their stead reveal the true plan and purpose of God for the salvation of the soul by giving a clear exposition of the word of God,—that barrier was again built up by the perversion of truth in the early Christian Church, and by its apostasy from Christ. It becomes necessary again to present the true purpose of God for the salvation of man; and by the grace, power, and Spirit of the living God demolish this wall of tradition, superstition, misinterpretation, and perversion of the word of God, the Holy Spirit instructing, guiding, and interpreting His own word.

Since it is the purpose of this paper to present that phase of truth bearing upon the relation of the law to the gospel, it is the prayer of the author that the divine Spirit which gave life to the Son of God, taught *in Him* the truth free from all human errors, shall take of the things of God, direct from the fountain-head of truth, and cause them to flow into all our hearts, that we all may be free in Him who is the truth.

The Scriptures plainly teach that God gave to the Jewish nation two separate and distinct codes of law; the one moral, contained in the Ten Commandments; the other ceremonial, or ecclesiastical, contained in the forms, ceremonies, and services in offerings. The law which Jehovah spoke with His own voice on Mount Sinai is separate from all other laws and statutes, and in no wise dependent upon them. This law of Sinai is plainly spoken of as God's law. This was not its first introduction to the human race: it existed when the father of the race was

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created, and the earth became the home of the human family.

The ceremonial law was a code given to the Jews, as a peculiar nation, by the hand of Moses; was designed for a certain purpose, was to continue a certain length of time; would naturally fulfill its usefulness and finish its mission when its limited time expired. "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under [or subject to] the law."

In the following scriptures the Lord makes very plain that there were two distinct codes of law: In Ex. 20:1-17 is contained the words which Jehovah himself spoke audibly to the people. In verses 18, 19, we find the following: "And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." Beginning at verse 22, and continuing to verse 26, we have the record of what God told Moses to tell the people concerning the building of an altar, and the making of graven images. Then at the opening of chapter 21 the Lord tells Moses that he should set certain judgments and statutes before the people. These instructions are continued till the close of chapter 23. Then in chapter 24 we are told that Moses wrote in a book all these instructions which had been given him by the Lord for the people, a covenant having been made and ratified relative to these or any other matters that might follow.

Nearly forty years later, just prior to the death of Moses, while he was reviewing God's dealings with the people, he mentions these two laws in this way: "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it." Deut. 4:12-14.

After the covenant had been ratified with the blood, as previously mentioned, and as recorded in Exodus 24, Moses received this command of the Lord: "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12. We have the record that God had a law and commandments which He himself had written upon tables of stone. In Ex. 31:18 we read: "And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." From this record we learn that the writings which God himself inscribed were contained on *two tables*.

"And Moses turned, and went down from the mount, and the two tables of testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32:15, 16. Here the record states that the two tables of stone were written on both their sides, engraved by the hand of God, the tablets themselves being the work of God. In Ex. 34:28 it is written: "And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And He wrote upon the tables the words of the covenant, the Ten Commandments." And that the *he* referred to in this text is the Lord, is evident from the first verse of this same chapter: "And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon

these tables the words that were in the first tables, which thou brakest." The words, therefore, which were written on the two tables of stone—upon the first ones, which God himself had engraved, and on the second, which Moses had prepared—were the Ten Commandments.

"And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And He declared unto you His covenant, which He commanded you to perform, even Ten Commandments; and He wrote them upon two tables of stone." "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more. And He wrote them in two tables of stone, and delivered them unto me." Deut. 4:12, 13; 5:22.

From these scriptures we learn that what God spoke to the people was the Ten Commandments; what God wrote on the two tables of stone was the same as what He spoke; and it is emphatically declared that He added no more, neither in writing nor by audible voice. Thus it is conclusive that the law which God told Moses He would personally write on the tables of stone, and which He styled as His law and His commandments, is the ten precepts of the decalogue, no more, no less,—a code separate and distinct from all other laws and statutes,—directly, specifically, essentially, primarily, in the fullest sense of the term, God's law. This law is a statement of principles as well as of precepts; moral, eternal, immutable, unchangeable; affected by neither climes, races, nor conditions; everywhere obligatory, because always the same.

This law is Jehovah's great detective; for wherever sin may exist, these principles will detect the violation. The great apostle to the Gentiles says: "I had not known sin, but by the law: for I had not known lust except the law had said, Thou shalt not covet." "By the law is the knowledge of sin." "For where no law is, there is no transgression." "Sin is not imputed when there is no law." Rom. 7:7; 3:20; 4:15; 5:13. The apostle John informs us: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." I John 3:4.

So the law which points out to men what sin is, is that law which Paul says contains the command, "Thou shalt not covet." James gives still more light: "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he [that law, margin] that said, Do not commit adultery, also said, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:9-11.

Many other scriptures might be noticed which plainly show that this law of God, the decalogue, is God's great sin detector and informer, dealing with principles which affect men's lives. Hence this law must have been in existence prior to Adam, the first of the race, for he sinned. Isa. 43:27. It must have been known to Lucifer, the covering cherub, the bearer of light, who now is Satan, the prince of darkness, for he it was who introduced sin; or, as the scripture says: "He that committeth sin is of the devil; for the devil sinneth from the beginning." I John 3:8. The Saviour could well say, when He came to earth: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. This was not the law of ordinances or of sacrifices, for they were about to pass away in a few brief months or years; it was that eternal law which never could pass away, the moral law of God.

However, the query might arise: "Why, then, was the decalogue proclaimed to the Israelites from Mount Sinai if it had been in existence prior to this time?" The answer is: They had become so corrupted by Egyptian idolatry and false worship that they had almost entirely lost the knowledge of the true God, of His righteous requirements, of the true character of sin. By their deliverance from Egyptian servitude they had come to regard their Deliverer as a God who could conquer their enemies in battle, and give them help in time of physical and temporal bondage; but they were ignorant of the fact that this same Helper was their Saviour from sin. Had they realized this truth, there never would have been so much murmuring among the people; not so much departing from the law of God; not so much craving for a return to the land of bondage and slavery. They did not know nor realize their great need of salvation from sin, and of power to keep them from sinning, because they had lost sight of the knowledge of God's law. While they may have been convicted that their course of murmuring was not right, still they did not realize the depths of the sin, and so did not understand their need of deliverance.

Nehemiah says: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy Sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses, thy servant. . . . But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, and refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations; yet thou in thy manifold mercies forsookest them not in the wilderness. . . . nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations." Neh. 9:13-26.

When they committed the great sin, soon after the law was declared from Horeb, then the Lord gave them His remedy for sin, which they could find by faith in their Deliverer; the offerings, sacrifices, and various institutions being the means to the desired end.

God chose the nation of Israel to reveal His truth to the world. The center of this great truth was a Saviour from sin, a Deliverer from spiritual bondage, not only for the Jewish people, but for the world. This was ever to be before them as they confessed their sins on the head of the offerings. As the blood constantly flowed before their eyes, they were to see in that the blood of the Lamb slain from the foundation of the world, the true, the great sacrifice. As they brought the goat or the lamb to be offered for their sins, they were thereby reminded of Him who would be led as a lamb to the slaughter. It was to teach them that as the offering slain before their eyes revealed to them the nature and awful consequences of sin, the Lord would lay, in truth, the iniquity of them all upon Him, the Lamb of God, who was to bear away the sin of the world. It was to have them see something of the great droppings of blood, the intense suffering to be endured by Him who bore our sins in His own body on the tree. They were to learn that without the shedding of blood there could be no remission of sin; that the soul of God's dear Son was to be made the offering for the sin of the world, through whose blood only, there would be forgiveness.

All the offerings which Israel offered to God were simple methods to teach them these truths; they were God's kindergarten instructions by which they might learn the spiritual meaning of the literal objects. In themselves those objects, animals, statutes, contained no virtue nor help nor efficiency; if separated from the true lesson they were to teach, they were vain, senseless. A few scriptures will make this plain: "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering." "Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills." "Sacrifice and offering thou didst not desire; mine ears thou hast opened: burnt offering and sin offering hast thou not required." "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts." "To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto me." Ps. 51:16; 50:7-10; 40:6; Amos 5:21, 22; Jer. 6:20. See also Isa. 1:2-16; Hosea 2:11-13; 1 Sam. 15:22; Prov. 15:8; Micah 6:6, 7.

When the fullness of the time had come, God sent forth His Son, the great paschal Lamb, the great Sacrifice, the true Temple, the Body of all the shadows which had gone before. All the services and offerings of the sanctuary were fulfilled in Him. By His coming, the type met the Antitype; when the Light appeared, the shadows vanished. When the true Object came, the illustrations were unnecessary. When the light of Christ appeared, the borrowed light of the shadows paled into nothingness. That which was designed to teach them of the great Offering was now of no more service. So when Messiah on the cross cried, "It is finished," the veil of the temple was rent in twain from the top to the bottom, by which He declared openly to the world that there was no further use for the work of the temple service, nor of the offering of animals. Its significance was gone, and forever.

Israel did not know this; she had not learned this; she was slaying the lamb, and shedding the blood, but was ignorant that right then its purpose was being carried out. She was chanting the psalm of deliverance, and knew not she was really in bondage. She was singing her passover song, but knew not that it was in reality her funeral dirge; she was performing the ceremony, and could not see the Substance. She knew not the time of her visitation. While she was busy here and there, *He* was gone. From henceforth her fasts, her feasts, her sacrifices, were meaningless. But what was she to do? Was there no more hope? Were there no more sacrifices? No more feasts?—Yes, there *was* hope; there was great hope; for the true Hope had been manifest. Now Israel needed to know what the feasts were. Now she was to learn what they all meant; what she did not know nor see now, if she would only believe, she would understand.

"In the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." John 7:37, 38. She could have her feast; she could have her *simchath torah*, the rejoicing of the law. Not, however, in a *day*, but in Him. Must she lose her fasts, and never more celebrate any? "Is it *such* a fast that I have

chosen? A *day* for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable *day* to the Lord? Is not this the fast that I have chosen? to lose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Isa. 58:5-7. And a practical demonstration of this fast was given by the Saviour when on earth; and in Him we can keep the fast, and perform it right,—not in the keeping of the *day without bread or water*, but in love, rejoicing in His ways.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4.

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5:7, 8.

All the feasts, fasts, festivals, are in Him, the Messiah, the risen Saviour, the Deliverer from all sin. All things met in Him; in Him were all things gathered. Henceforth they were to have a new meaning. The feasts were not hours nor days, they were blessed experiences in Jesus Christ, the true Passover, the Lamb of God. Old things had passed away; all things had become new. New meaning, new light, had been brought to view from these things.

While these local institutions had passed away, while these national rites and ceremonies had ceased, had lost their value by virtue of the coming of the Christ, the Antitype, the law of God was still the same; it was as binding as ever, being magnified and exalted by the advent of Jesus to earth. For Isaiah had said, centuries before: "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." Isa. 42:21. This was made plain by the Saviour himself when He spoke the words in the sermon on the mount, as found in Matt. 5:17, 18. The Jews had thought, and had taught, that to kill was to slay a person with intention; the Saviour said that to hate, to be angry, to have malice or a harsh spirit, was to violate the law which said, "Thou shalt not kill." Not merely the deeds, but the thoughts were intended by it. Just so with other commandments.

The Sabbath was not merely the *outward rigid* observance of the seventh day, with hundreds of ordinances appended thereto. It was a day to be kept according to the commandment, as practiced by the Saviour. It was to be kept holy. Not that we should perform our own labor therein; not to earn our own livelihood, but to call it a delight, the holy of the Lord, honorable, by honoring Him. Not to find our own pleasure, not to speak our own words, not to do our own ways; but to delight in the Lord; to do well; to save life, to heal the sick; to worship in His holy house. Holiness, holy living, blessing, delight,—this was what now the seventh-day Sabbath meant. Not that it was to be abolished, or superseded by another day. Not that it was to contain rigor or hardship; but pleasure and joy in the service of God.

Jesus truly did not abolish, or abrogate, the law, but He most assuredly magnified it.

While the ceremonial law was done away by the death of Christ, the law of God was exalted thereby. In fact, the only way that the law of Jehovah can be understood is in Jesus Christ, by the gospel of His dear Son. Christ died for sin; sin is the transgression of the law; Jesus Christ came to take away sin, and thus to take away the transgression of that law which had been violated by the human race. Between Christ and the law exist close and blessed relations. The last Adam was a spiritual man; the law is a spiritual code. Christ is the way. "Blessed are the undefiled in the way, who walk in the law of the Lord." Jesus Christ is the truth. "Thy righteousness," says the psalmist, "is an everlasting righteousness, and thy law is the truth." Speaking of Jesus, David says: "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:8. And out of the heart, says the wise man, "are the issues of life."

The one great issue of the life of Christ was to reveal to men the truth of the character of God and of His righteous and holy law. In other words, Jesus, the Son of God, was the law of God in action. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us [not by us], who walk not after the flesh, but after the Spirit." He is the living law. What man could not do in obeying the law because of sin, Jesus Christ did by His sinless life. Man transgressed and lost his estate; by so doing death and ruin came into the world. Jesus came to seek and to save that which was lost. He lived the righteousness of that law, then paid the penalty of its transgression by dying on the cross.

To give men power to see the true nature of the immutable law, against which all have sinned and come short; to live its righteous principles; to pay the penalty of its violation; to bring man back to his original position,—this was the work of the Saviour. So the gospel and the law are practically inseparable. The law is the gospel enfolded; the gospel is the law unfolded. The law is the gospel inclosed; the gospel is the law disclosed. The law is the gospel concealed; the gospel is the law revealed. The law is the gospel-fullness delayed; the gospel is the law-fullness portrayed. The law is the gospel in minimum; the gospel is the law in maximum. The law is the gospel contained; the gospel is the law maintained. The law is the gospel sighted; the gospel is the law lighted. The law is Christ designed; the gospel is Christ enshrined.

May the fullness of that gospel of Christ, the power of God to save men from sin, cleanse our hearts from all sin, from every taint, from all disobedience of that just, holy, true, righteous, spiritual law; and may we, with the angelic hosts who observe all His commands to do them, with the entire family of the redeemed who through the blood of the Son of God have been made white and clean, swell that grand and glorious anthem of praise, honor, glory, and blessing to Him who sitteth on the throne and to the Lamb forever and forever.

"It is unsafe to cherish doubt in the heart even for a moment. The seeds of doubt which Pharaoh sowed when he rejected the first miracle, were allowed to grow, and they produced such an abundant harvest that all subsequent miracles could not persuade him that his position was wrong."

A MAN'S condition is deplorable indeed when he is fighting the Lord, the devil, and himself, all at the same time, and all in *his own strength*. See the cure in Job 22:21. S. O. JAMES.





LET US SMILE.

THE thing that goes the farthest toward making life worth while,  
That costs the least and does the most, is just a pleasant smile.  
The smile that bubbles from a heart that loves its fellow men  
Will drive away the clouds of gloom, and coax the sun again;  
It's full of worth and goodness, too, with manly kindness blent;  
It's worth a million dollars, and it doesn't cost a cent.

There is no room for sadness when we see a cheery smile;  
It always has the same good look — it's never out of style;  
It nerves us on to try again when failure makes us blue;  
The dimples of encouragement are good for me and you;  
It pays a higher interest, for it is merely lent;  
It's worth a million dollars, and it doesn't cost a cent.

A smile comes very easy — you can wrinkle up with cheer  
A hundred times before you can squeeze out a soggy tear;  
It ripples out, moreover, to the heart-strings that will tug,  
And always leaves an echo that is very like a hug.  
So, smile away; folks understand what by a smile is meant:  
It's worth a million dollars, and it doesn't cost a cent.

—Baltimore American.

THE HOME CIRCLE.

MRS. ANN E. CLOUGH.  
(Montrose, Mich.)

WHILE reading a late number of the REVIEW AND HERALD I noticed a plea for the restoration of the Home department. I am sure every Seventh-day Adventist sister will see the importance of having the columns of this page filled with instructive articles that will bring joy and gladness into many homes. I well remember when Elders Smith and Jones made the call for original articles, that the space allotted to this department might be filled without copying from other publications. This appeal made a deep impression upon me, but fearing the work might be marred in my hands, I excused myself.

Again the call comes. Let us arouse, that the blessing which is promised "to him that bringeth good tidings," may be ours. Relying upon Him who has promised to guide into all truth, I will try to help in the good work nobly begun by our dear Sister Henry.

WASHING DISHES AGAIN.

MRS. EMMA NICOLA.  
(College View, Neb.)

SOME seem to think washing dishes a "dreadful thing," but I really enjoy it; and I believe the way I go at it is what makes it so pleasant. After taking up the victuals, I pour water into the kettle or dish in which the food has been cooked, and set it off the stove. This I do immediately, never allowing the food to dry onto one pan, skillet, or kettle. Then as soon as the meal is over, I gather up the dishes, carefully scraping off all crumbs. After placing all in order upon the table, I wash the kettles, pans, buckets, skillets, etc., dry them thoroughly on the stove, to keep them from rusting, and place them away in their respective places.

I then clean my stove, wash out my dish-pan and stove-cloth, and throw out the water. By that time things begin to look quite neat, and the rest of the dish washing seems like play. After getting clean water and a clean cloth, I finish up the dishes.

This has always been my way of washing dishes ever since I was a little girl. I well remember when there were "several of us" together in my girlhood home, and we would take "turn about" washing dishes. Just as sure as it came my turn, I would have a lot of kettles "left over" to wash, and sometimes they would not have water in them either. The girls would say they left them for me because I liked to wash them, for I was sure to clean them all up the first thing.

There are many beautiful verses in the Bible that we may think of while washing dishes. One that I often think of is Isa. 1:16: "Wash you, make you clean;" also Ps. 51:7: "Wash me, and I shall be whiter than snow."

Oh that the mothers, sisters, and children could learn to do their home duties as "unto the Lord," realizing that they are working for their loved ones, who are nearer and dearer to them than all the world!

A WORD TO THE SISTERS.

MRS. E. A. PHILLIPS.

WHILE visiting at my brother's a short time ago, his wife asked me if plain dress is not a part of our creed. She said she had always supposed that it was, but the day before, a gentleman working in the interest of Sunday-schools — sister is a Methodist — called on her, and during their conversation, she spoke of the Adventists and their plain dress, and expressed the wish that plainness of dress might be more generally accepted. The gentleman told her that she was mistaken about the Adventists, as he had been in Battle Creek, and they were the most stylish church in the city; and a lady who was present supported him by saying that she had been told the same of Adventists at Sac City.

I told her that we have no creed but the Bible, and that our people teach plainness of dress from the Bible standpoint, quoting 1 Tim. 2:9, 10. I also told her that I never had been in Battle Creek or Sac City, but that I had been at several of our large camp-meetings, and as a rule our sisters were dressed plainly.

Now, dear sisters, let us be more watchful and particular about our apparel, that we shall bring no reproach upon the cause we love so dearly; but let us adorn ourselves as becometh women professing godliness. If love of dress is a besetting sin with any of us, Jesus will help us to overcome it, and if we ask Him, will give us "even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

DON'T dress so as to make yourself conspicuous. Of course, in a fashionable company, Christian dress is necessarily conspicuous, but among the common, plain people it need not be so. Don't dress so that others will be thinking about your appearance, or so that you will be thinking about it yourself. Why? — Because there is something more important to think about than dress. "Seek ye first the kingdom of God, and His righteousness," says Jesus. Our mind is to be upon this, our time and energies devoted to this, and not to those things that are merely incidental. When we are in the congregation, or upon the street, or elsewhere, we should not be thinking about how finely or fashionably we are dressed, nor how unfashionably we are dressed; we should be so dressed, that we shall not be thinking about dress at all.

Dress is one means of fastening a person's thoughts on himself — where they ought not to be. The Christian must be self-forgetful. The dress for which he — or she — is to seek is the one that is worn by Jesus Christ.

HOW TO LISTEN.

THE ears are avenues to the soul. Through them God speaks to the inner life. No miracle is more wondrous than the process by which sound carries thought through the ear to the brain, and through it to the mind. The ear is a harp of more than eight thousand strings. It has a range of eleven octaves, and can distinguish sounds reaching from sixteen and a half vibrations to thirty-eight thousand a second. This mystic mechanism is the organ upon which God plays as He conveys the music of heaven and the melodies of revealed truth to the soul.

He speaks through nature, as the roar of Niagara, the reverberations of the thunder, the music of the sea, the hum of the insect world, the song of the bird, the rippling laughter of a child, oratorios and anthems of the redeemed, and through each, gives to the responsive soul revelations of himself, of His majesty and power, melody and joy, perfection and glory. The attuned ear finds God in all the music of the outer world.

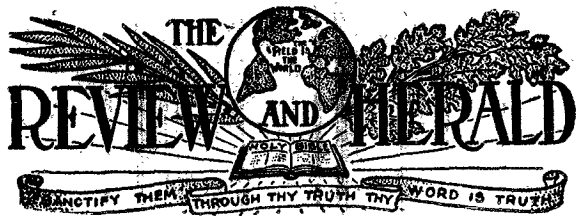
His divinest revelations are made in the story of His redeeming love. In the parable of the sower, Jesus described the process of hearing. Not all ears are adjusted to the truth. Four varieties are mentioned in the parable: "wayside," "stony-ground," "thorny-place," and "good-ground" hearers. In each case the ear has a different attitude to, or capacity for, truth. These four classes describe (1) impervious or unresponsive hearers; (2) superficial hearers; (3) diverted or pre-occupied hearers; (4) receptive hearers.

The first "understand not." They interpret not the sound. Like ancient Israel, described so often by the prophets, they "have ears, but they hear not." Professor Huxley and a friend once traveled among the Alps. The friend heard only the tramp of the mules' hoofs on the hard mountain road, Huxley only the hum of insects which filled the summer air with its mellow melody. There are ears that catch only the dull sounds of the lower ranges of life; others that lose these coarser sounds in the music of a higher sphere. "Speak not in the ears of a fool," says the wise man; "for he will despise the wisdom of thy words."

Superficial hearers have thin soil on a substratum of rock. The seed sprouts, but soon dies. Down deep in the soul the nature is still hard. The heart is not contrite, penitent, submissive, obedient. The quick response and its beautiful promise are deceptive. Christians who fall away are not deep and genuine.

Diverted hearers allow the thorns of pleasure and business to root out or displace the Word. They "turn away their ears from the truth" (2 Tim. 4:4), because they have "itching ears." The voice of the siren woos them from the voice of the Saviour.

Receptive hearers have the obedient, the understanding, the responsive, attentive, prayerful ear. It is trained to hear. David said: "Mine ears hast thou opened." The Lord said: "Incline your ear . . . unto me: hear, and your soul shall live." "Take heed how ye hear." "Take heed what ye hear." An ordinary ear distinguishes about one thousand shades of sound in the scale; the ear of trained violinists five thousand. Whether truth means much or little to us depends on how we train ourselves to hear. "Eye hath not seen, nor ear heard, . . . the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit." O for the ear to catch the still small voice of the Spirit! — Sel.



BATTLE CREEK, MICH., JULY 9, 1901.

URIAH SMITH . . . . . EDITOR

### DON'T SPECULATE.

THE Lord has never opened any field for religious speculation. He never intended any human mind to be active in that direction. The success of the Young Men's Christian Association, which recently held its jubilee convention in Boston, is attributed to the fact that "by the very nature and urgency of the work to which they were called, the young men who founded and have maintained the organization were kept back from speculative thinking, and held down to definite, practical work." And as one writer observes, "That which was the necessity has become the glory of the association."

Don't speculate yourself; don't listen to the speculations of others. The Lord did not design that people should speculate, but that they should *know*. The Guide into all truth is the Holy Spirit, and what the Spirit teaches. He knows with the most absolute certainty. Speculation is the sure road to spiritual error and disaster.

### DANGER FROM ABOUNDING INIQUITY.

"AND because iniquity shall abound, the love of many shall wax cold," says the Scripture, of these last days. Where is this iniquity to abound?

It is to abound in the world, of course. Iniquity has always abounded in the world, and certainly the last days will bring no change in this respect. But where does the iniquity exist that tends most to cause *your* love of God and His truth to wax cold?

Ah, it is the iniquity that is in the Church, not that which is in the world, that affects us most. Not some other Church, either, but the Church of which we are members. It is a sad fact that iniquity does abound, even among those that have the saving light of present truth.

Is it the iniquity that is in the world, or in some other Church, that tends to cause you to question the truths of the Third Angel's Message? Such things have no bearing on the Third Angel's Message only to confirm it. That message proclaims that the last days will be marked by abounding iniquity in State and Church. But when you discover, or some one points out to you, that Elder —, who perhaps occupies a high position in the work, is taking a wrong course in some respect, how are you affected then?

Do you ever query at such times whether this leading brother in the Church really believes what he professes? And with this does there ever come a doubt — only momentary it may be — whether the truth such a man professes is really true or not? Take care! This is the very thing you are warned against. "Because iniquity shall abound, the love of many shall wax cold." The inconsistent course of those we look up to and trust makes us have doubts; and when we begin to doubt, it is not long before our love of the truth has waxed cold.

The only safeguard is to be sure that our faith rests not upon any man, but upon the Word alone. That is the sure foundation, and all that rests upon any other will be shaken down.

L. A. S.

THE worldly wise man turns his back on the Bible, and then imagines that the Bible is behind him, and that he is far ahead of it in knowledge; when in fact he is only getting further and further behind the Bible.

### ANTI-IMPERIALIST ADDRESS TO THE AMERICAN PEOPLE.

THE anti-imperialist leagues of the country are again heard from. They come forward now with an address "To the American People," to be published in the papers, July 4. They believe that the battle for Constitutional liberty and government by consent of the governed is not yet lost, though affairs have gone contrary to their hopes. "They had hoped," says this address, "that those who voted for Mr. McKinley, while disapproving his policy in the West Indies and the Philippines, would see that their votes were misinterpreted, and would make their disapproval known and felt. They had hoped that Congress would claim its place in our government, and would insist that the principles of freedom must be recognized and applied wherever our country holds sway. They had hoped that the Supreme Court would with no uncertain voice declare that no human being under our control could be without the rights secured by our Constitution, and that neither president nor Congress, nor both together, could exercise absolute power over men entitled to the protection of our flag.

"These hopes," they admit, "have not been realized," but they are still hopeful of success through the last resort in republican government — an appeal to the people.

In their address they say, and say truly, that "where such a revolution is threatened, and when Congress and the Supreme Court both fail, there is no help save in the people. If they would avert the impending calamity, they must help themselves. Let us not be misled by names. Imperialism is not a question of crowns and scepters, of names and titles. It is a system of government. Where a man or body of men, an emperor, a president, a congress, or a nation, claims the absolute right to rule a people, to compel the submission of that people by brute force, to decide what rights they shall have, what taxes they shall pay, what judges shall administer their laws, what men shall govern them, — all without responsibility to the people thus governed, — this is imperialism, the antithesis of free government."

"Even in America," the address continues, "where we have only to fear the abuse of power by our fellow citizens, we all rely on constitutions, national and State, to protect our rights. We cannot conceive an American community without these safeguards. *Do not the inhabitants of Luzon need against us the protection that we need against ourselves?* It has ever been the American method to incorporate acquired territory with representation; it is now proposed to revert to the Roman method and hold conquered territory by force without representation. This policy which we oppose gives to the Filipinos and Porto Ricans no Constitutional rights, no American citizenship, no hope of Statehood, no voice in the Congress which rules them; it leaves them without a country, the subjects of a republic. To believers in free government this policy is monstrous."

The anti-imperialist leagues therefore "urge all lovers of freedom to organize in defense of human rights now threatened by the greatest free government in history." "Let every citizen study the facts and make his conclusion known, combining with his neighbor to influence Congress to stand true to the principles of the Declaration by which this government was founded, and under which it has grown so great. The gravest danger our country has known till now has come from a denial of those principles. The incoming Congress is not yet committed to the policy of incorporating the island peoples into our system without rights. Let it resume its place in the government in defense of the inalienable rights of man."

All this is truthfully and forcibly stated; and realizing its truth and importance, and believing that this nation whose rise has meant so much for the good of mankind, and whose history so plainly

bears the marks of Providence, is to continue on its course through indefinite years to come, they cannot bring themselves to believe that the nation has really repudiated the principles of freedom which have been its glory and its life hitherto, and turned back to the paths of despotism. They cannot believe that so dire a change has really come. Surely, they think, some power will rise up in the nation and turn it back into its accustomed path. So they have waited for Congress to do it; they waited for the elections to do it; they waited for the Supreme Court to do it; and they have gone from one disappointment to another, and are now preparing for the last and greatest one of all, by making an appeal to the people. The people have already spoken conclusively upon this question.

We have known this from the first, for we have had the clear light of divine revelation upon this great subject. We have known that this nation; this power which in the prophetic symbol "had two horns like a lamb," would speak "as a dragon." Now we see the prediction in process of fulfillment. And "when . . . our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near."

This is the truth; and it is for us who have it to appreciate it and spread the knowledge of it in every place.

L. A. S.

### In the Question Chair.

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

#### 814.—NO MORE SEA.

Please explain Rev. 21:1, last clause. Why is there no more sea in the earth made new? Is it to make room for the redeemed hosts?

M. E. C., Santa Ana, Cal.

*Answer.*—We do not understand the text to affirm that there will be no more sea, or that the sea will no longer exist. The prophet was describing the change that is to take place in the present constitution of things. He saw a new heaven and a new earth, "for," he says, "the first heaven and the first earth were passed away;" and the next and last clause, instead of reading, as in our version, "and there was no more sea," might be translated, "and the sea was no more;" that is, the sea as it at present exists will be no more. This brings the sea into the same category with the heavens and the earth, and affirms that the great change that is coming will affect the sea the same as it affects the heaven and the earth. "I saw a new heaven," says John, "and a new earth." So the sea will also be renewed, or made new, like the heaven and the earth. And the expression, "and there was no more sea," or better, "and the sea was no more," would mean that that, too, in its present constitution and dimensions had passed away, and there was a new sea, adapted to the new constitution of things. There would seem to be good reason for a change in the sea, to fit it for the new earth. In the first place, about three quarters of the present globe are given up to the waste of waters; but a large portion of this space would doubtless be better devoted to the occupation of the inhabitants of the new earth, and will probably be used for that object. And when we consider that all who have ever lived on the earth, according to the most liberal calculation, could, when raised from the dead, each find six square feet of standing room in the State of Iowa, it will be seen at once that on the renewed earth with all its present waste places recovered, there will be an amply glorious estate for all the sons and daughters of the seed of Abraham, who are heirs according to the promise. Gal. 3:29.

Secondly, inasmuch as the text does not affirm



that the sea will cease to exist, we may argue that it will continue in its modified form, because its presence, accompanied with flowing rivers interspersed over the surface of the earth, would be necessary to the beauty of the landscape and the service and utility of man, and the new earth will be provided with everything that is of any utility and beauty. So we may read Rev. 21:1 with the pleasing thought in mind that when the new heaven and the new earth appear, the sea will be there also, not in its present overexpanded condition, but in due proportion to add to the beauty of the scene, and to be for the service and utility of man in that perfect state. And this possession, when once entered upon, will not be left to other people; it will not be forfeited by crime, nor alienated by poor bargains; but, sea and all, will remain ours forever.

#### 815.—MELCHISEDEC—WHO WAS HE?

Will you please explain Heb. 7:1-3, regarding Melchisedec. Who was he? Was he a man, or an angel, as some think? I would like all the information you can give on this subject, as the question frequently comes up in our study of the Bible.

C. R. B., Anderson, Ind.

Ans.—He was a man; for thus the record speaks of him: "Now consider how great this man was." Verse 4. He was a king: "King of Salem." Verse 1. He was also a priest: "priest of the most high God."—*Id.* He thus united in his own person the double office of king and priest. He was greater than Abraham; for Abraham paid tithes to him, and from him received a blessing; and Paul says, "And without all contradiction the less is blessed of the better." Verse 7. That is, Melchisedec, who gave the blessing, is greater than Abraham, who received from him the blessing: "The less is blessed of the better." In these circumstances, and in these offices, he becomes a type of Christ; for the record says: "Made like unto the Son of God." Verse 3. This much we learn from the scripture record. We have other testimony which will be of interest to the reader. In an article from Sister White, in the REVIEW of Feb. 18, 1890, page 97, third col., last par., we read, "It was Christ that spoke through Melchisedec, the priest of the most high God. *Melchisedec was not Christ*, but he was the voice of God in the world, the representative of the Father."

Verse 3 contains the supposed difficulty of regarding Melchisedec as a man, like other human beings; for it speaks of him as "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Now it is asked, in amazement, How can it be said of any man in this world that he is without father, without mother, and that he has neither beginning of days nor end of life? This could not be said of any man, spoken of merely as a natural man; but it might be said of one taken specifically as a *representative* character. Now Paul sets forth Melchisedec to represent Christ. That is why one is chosen who was both a king and a priest; for Christ performs both these offices. It must be one out of whose life a portion can be taken that is not bounded by a beginning nor by an end; for as priest and mediator for the world Christ is without beginning of days or end of life. Still the question will arise, How could it be said of Melchisedec that he was without father, without mother, without beginning of days or end of life? If this was not true of him, he could not be a proper representative of Christ. So it was true of him only in his *representative* character. The Jews were accustomed to speak thus of any one whose genealogy was not given; and that is all that is meant concerning Melchisedec. He suddenly appears upon the scene as a priest-king. But nothing is said of his origin or genealogy. He performed his acts, received tithes of Abraham and blessed him. But nothing is said about the close of his career. In that respect, as far as the record goes, it is as if he had never died. So the Jews would speak of him as without beginning of days or end of life, and in that respect he would be a

fit representative of Christ. He could not have been Shem, as some claim; because Shem's genealogy is known; he could not have been an angel, for the same reason; as they are all created beings. But he was a man of whom these things could be said, after the Jewish manner of speech, a representative of Christ, "the voice of God," as Sister White says, "in the world."

#### Editorial Notes.

"THE only way to keep the blessing of God is to give it away."

You don't keep the Sabbath unless you spend it in the company of the Lord of the Sabbath.

THE most deadly microbes are not those that get into the food, but those that get into the heart.

THE word of God is more than a medicine; it is a food; and it will not hurt any person to go to that food and eat between meals.

THE smallest sin is large enough to contain the cross of Calvary, and heavy enough to sink the soul to the bottom of perdition.

A PERSON does not have to possess money in order to be possessed by the love of money and experience the curse of that passion upon his life.

THERE are no half-fare permits issued on the celestial railway, and the person who is traveling to the next world on a spiritual half-fare ticket will sooner or later find out that he has taken the wrong road.

CHRISTIAN truth is something that cannot only be believed, but performed. And if we "do not the truth," as the Scripture says (1 John 1:6), we shall be in darkness, however much we may profess to believe it.

A CENSUS reveals the fact that in Chicago there are over two thousand families which have been left to shift for themselves, by desertion on the part of the husband and father. "Without natural affection" says the Scripture in mentioning the characteristics of these last days; and it is even so.

TOBACCO smoking, it appears, cannot much longer be regarded a "manly" accomplishment, for the direful reason that it is fast becoming popular among the women. "It is said that in New York City alone there are one hundred thousand women who smoke," reports the *Chicago Tribune*. "San Francisco," it says, "is almost as bad." Naturally, it claims that Chicago is less depraved, but admits that "even here there are many women who find it difficult to exist without the perfumed Egyptian '*petit*.'" Doubtless what is true of one section of the country in this respect, is true of all.

IT is not money that the cause needs. We hear many and urgent calls for means, but the Lord could rain gold down from heaven, as He did the manna, if that were all that is needed. Neither is it intellect that is needed, for the Lord could use fishermen to give His message to the world to-day, as He did when He chose His twelve apostles. There is one thing that the Lord cannot supply—consecration. This you and I must supply, and the lack of this is all that has kept things waiting so long.

Two hundred and six deaths from the sun's rays was the report received from New York City for a single day, July 2. Hundreds more were prostrated, of whom many were soon dead. From this some very faint conception may be had of the conditions that will be realized under the fulfillment

of Rev. 16:8, 9: "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat."

WHEN the owners of the Transvaal gold mines influenced the British government to force war upon the Transvaal, they did not foresee the tremendous cost of that war, and that England would levy on their mines to the extent of \$250,000,000 in defraying its expenses. They are sadder and wiser men to-day.

THE supply of clergymen turned out by the theological schools is getting to be inadequate to the demand. "This fact," observes the *Pittsburg Christian Advocate*, "has been commented on in many quarters, and is one of the serious problems of the future." It is also one of the signs of the times.

SPEAKING of the attitude of the United States toward the Filipinos, the *Christian Advocate* (Methodist) of New York, says: "When the Pilgrim Fathers, writing to John Robinson, the great Puritan preacher who gave them his blessing when they sailed from Holland, in words that the world will never let die, told him of the success they met with in slaughtering the Indians, he sadly replied, 'I could wish that you had converted some before you had killed any.' Both Christianity and a sagacious policy were implied in that sententious utterance. It would mitigate the situation greatly if some simple, clear, and definite statement were made of the purpose of this government toward the inhabitants of the Philippine Islands."

THE Sunday-schools which use the International lessons are to take up the study of Genesis, and, quite naturally, religious teachers and writers are querying how the Bible narrative in Genesis shall be taught, since they do not believe it to be historical truth. Shall they teach it to the Sunday-school pupils as being the truth? or shall they teach it as legend, or a set of fables, or an allegory? Why they should teach it at all if they do not believe it to be true, we cannot imagine.

The editor of the *Independent* (New York) has been considering the question, and as a "safe answer" he says that the teacher should teach what he believes to be the truth. The teacher who does "not believe the story of the destruction of Sodom, or of the deluge, to be sober history," says the *Independent*, "can tell the story in such a way as to be interesting and useful, but without dwelling any more on its scientific or historical contradictions than you would in telling one of Esop's fables, and yet without telling them that it is true."

The *Independent* goes on at some length to tell how Genesis may be taught as a collection of "fables and fairy tales," "legends and myths;" but the one thing that the Sunday-school teacher must not do, it says, is to teach it as being true; because "if he teaches them that their faith in Christianity depends on their acceptance of the Genesis stories as historic truth, he is bidding them become infidels; that is, he is unfit to teach in a Sunday-school in these days of diffused education."

So then, the way to make infidels, we are now told, is to teach men that the Bible is true! and in order to lead men into Christianity, they must be taught that the Bible narrative of Adam and Eve in paradise, the fall, the deluge, etc., are myths!

This is the kind of doctrine that is being advocated by the religious teachers of this day. Can you see, reader, any necessity for a separation of your children, of Seventh-day Adventist children, of all children who would know the truth and be saved, from the schools where such teaching is given? Truly, to him who reads there is no mystery in the fact that God has called for a reform in the work of teaching the youth, and a return to the true gospel system of education.



### SOWING SEED.

ELDER L. D. SANTEE.

"BEHOLD, a sower went forth to sow." Matt. 13:3.

Patient we sow with weary hand,  
In the soil of the heart in every land,  
While many a kernel of precious grain  
Is lost on the rocks of greed and gain;  
Many the powers in earth and air,  
To choke out the seed that would blossom fair,  
But though soil be sterile, or hearts be hard,  
Still shall the sower receive reward.

Sowing the seed though it profit not,  
Speaking kind words to be forgot,  
Sowing in hearts that are hard and cold,  
Haughty with pride and love of gold,  
Drop we the seed where the heart has been  
Torn and blackened by ways of sin;  
Christ will from heaven our work regard,  
And the faithful sower receive reward.

Patient we labor through years of toil,  
Dropping the germs in the heart's deep soil,  
Asking the blessing of God to crown  
The good seed scattered, the labor done.  
Asking our Father, with gracious face,  
To water the seed with the dews of grace;  
Asking that evil may not retard  
The yield, when the sower receives reward.

Some seed falls in the fertile mold,  
Growing, perchance, to an hundredfold,  
Ripening whether in sun or rain,  
Yielding the Master the golden grain.  
So, though many a grain is lost,  
Many a seed on the rocks is tossed,  
Labor was earnest and long and hard,  
And the faithful sower receives reward.

### NEW BRUNSWICK.

SINCE leaving home, May 29, I have visited Milkish and St. John, New Brunswick. At the latter place the general meeting for the maritime provinces was held from June 6-12. At this meeting it was decided that I should remain in St. John, to continue the meetings as long as it should be thought advisable. During my stay at St. John there were four persons baptized, and five united to the church. I also obtained three subscribers to the REVIEW AND HERALD.

I came to Moncton, Friday, June 28, and have held four meetings, with a fair attendance. The people seem anxious that I should remain longer. Those who attended the meetings are deeply interested in the subjects presented. I shall soon go into Nova Scotia to engage in a tent effort with Brother Longard, while Brethren Langdon and Tracy will run a tent somewhere in New Brunswick. The laborers need the prayers of the laity, that God will give the increase to the work performed.

S. J. HERSUM.

### QUEBEC.

I AM in the field again, having enjoyed the late General Conference, and engaged in the work of either getting out or revising matter for tracts for general circulation among the French. I attended the last part of the Quebec Conference, held at Coaticook, Quebec, and was encouraged by the spirit of union, love, and courage that prevailed among the believers, old and young. It was a pleasure to meet with many whom I had not seen for twenty years, some of whom received present truth at the time of a discussion in which I took part twenty years ago. God then gave a glorious victory to the truth, and it is indeed reviving to me still to see good fruits of this and other efforts made a fifth of a century ago. We are so much nearer the consummation of our hope, which is big with immortality, and everything that tends to encourage us in our pilgrimage.

I feel more than ever impressed by the Spirit of God to press the battle to the gate of the powers of darkness, expecting that God will give us further victories on new, virgin soil, and secure, by our humble instrumentality, souls, wrenched from Satan's kingdom, as trophies of Christ's power to save. Pray that our expectation may be realized, to the joy of saints, angels, the Saviour, and the eternal Father.

D. T. BOURDEAU.

### LOUISIANA.

SHREVEPORT AND NEW ORLEANS.—In harmony with the recommendation of the late General Conference that I should change my labors from Michigan to the Southern Union Conference, and according to the advice of the Southern Union Conference Committee, I began an effort in Louisiana, June 1, 1901. My first stop was at Shreveport, in the northern part of the State, where I found an active little company of commandment-keepers, with whom several days were pleasantly, and I trust profitably, spent.

I next went to New Orleans, where I met Elder S. B. Horton, and spent a few days in counsel regarding work in the State. It was decided that I should visit as many of the churches and companies as possible previously to our camp-meeting at Crowley, July 12-22. In this the Lord has greatly blessed, and as I have come in close contact with the condition of the work in this way, I have rejoiced to see the readiness of our brethren in this field to advance with the calls of the message.

I am now at Crowley, preparing for the camp-meeting. May the Lord be glorified by our feeble efforts is my prayer.

C. A. WATKINS.

### THE NORWAY CONFERENCE.

THE annual Conference for Norway was held in our hall at Akersgaden 74, Christiania, June 6-16. At the very beginning a good spirit entered our midst, and its influence was felt during the entire meeting. The attendance was considerably larger than last year.

There was at least one session of the Conference each week-day, and all branches of the cause received proper attention. The Bible studies and preaching services were well attended, and the interest manifested in the religious exercises showed that the gospel seed was being sown in good ground.

Some experiences were related that revealed the remarkable providences of God in connection with the progress of the truth in this field. We will note one or two instances referred to: In Lille Vandve, Slapön, Norway, a fisherman was converted a number of years ago. He felt that he must labor for the salvation of his comrades. As a result of his efforts, there was a great religious awakening in the neighborhood, and a number of fishermen, with their families, were converted. They rejected human traditions and the teachings of men, and took the Bible alone as their guide. This man saw the light on baptism, the Sabbath, the tithing system, and the proper relation of the Church to the State. As he began to teach these doctrines, he encountered much opposition. Meanwhile he met one of our ministers in northern Norway, and learned that there is a people in the world who keep the seventh-day Sabbath. Upon his return home, he, with three others, began the observance of the Fourth Commandment. After a while a small company was raised up, and a year or so later one of our ministers visited them, and the only additional light they received from him was concerning the celebration of the ordinances of the Lord's house. At that time a few more united with them. Last November Elder O. A. Johnson visited these brethren, and organized among them a church of fifteen members. They are living together in harmony and love, paying a faithful tithe, and working earnestly for the promulgation of the truth among the fishermen. The children, as well as the parents, are careful Bible students.

Another case: A converted man was out alone, working in the woods, and a voice said to him, "It is the Sabbath day; you should do no work." He listened to that voice, and went home. He began to talk to his brother, who was also a Christian. Upon investigation, his brother, too, became convinced that the seventh day is the true Sabbath, and they both began its observance. The man immediately took his children out of school, as he realized that they were being taught error there. He was summoned before the authorities for so doing, and made his own defense, to the best of his ability. He was fined one hundred kroner; but as far as we have been informed, the fine was never collected. While at work he had his children with him, and, as opportunity afforded, he talked to them about the word of God. He received a great blessing in this course, and soon there was a change in his children. He did the best he could to teach them at home, instructing them especially in the Scriptures. But as the authorities desired the children to attend the public school, and offered to excuse them from religious instruction, he consented to their return, until he could place them under the care of one of our teachers.

The financial and spiritual outlook is encouraging. The tithes and gifts, amounting to \$3,750, were sufficient to pay the laborers, and \$317 on the Conference indebtedness. The thirty canvassers sold \$7,250 worth of books, and our two Norwegian papers came out with a small gain. In the three medical missions, located respectively at Christiania, Bergen, and Hamar, a good work is going forward, and they more than covered their running expenses. During the year seventy were added to our numbers, giving us a membership of six hundred and eighty-seven. Elder Hansen, in Bergen, was especially blessed in his labors; in that city we have a church of ninety-six members. One new church was received into the Conference, and three persons were baptized at the close of the meeting.

The book mission (Christiania publishing house) cleared about three hundred and ten dollars. Arrangements have now been made to utilize all the floor space in the two buildings at Akersgaden 74. The old building will be rented to the medical mission, and the publishing house proper will be so used that it will pay its expenses. Great was the appreciation felt for the much-needed assistance our American brethren have rendered the publishing house, and a resolution expressive of gratitude in this matter was passed by a standing vote.

Elder O. A. Johnson was re-elected president of the Conference; and that the Conference Committee might more fully represent all branches of the work, it was enlarged to seven members. The five ministers, six medical missionaries, six Bible workers, and thirty canvassers enter upon their duties for the coming year with good prospects of success. All things considered, we believe that the work is onward in Norway, and that brighter days are before our people there.

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

### PROGRESS AMONG THE JEWS.

BROTHER F. C. GILBERT, a Jewish Christian brother, has just attended a meeting in Boston, Mass., designed to promote the evangelization of the Jewish people. He sends the following account of it to Elder A. T. Jones, which we have the liberty to publish:—

I have sent you a paper\* which I read a short time ago in Boston. We had a very unique and interesting meeting at Park Street church, Boston, Mass., May 21-24. It was a Hebrew-Christian Convention, having many Jewish Christian workers from different parts of the country. It was indeed an interesting meeting. I wish you had been there; for I believe you would have thoroughly enjoyed it. It was encouraging to see these men, some of whom had been rabbis, and others had had remarkable experiences. All of them were bent on one object,—the preaching of the cross and of Christ the risen Saviour. There were about twelve denominations represented.

Two questions were particularly considered at this Conference: the evangelization of the Jews, and the privilege of the Jewish Christian to observe the ceremonial law, if he so chooses. That is to say, while it is not regarded a matter of salvation that he should observe it after he has found Christ, yet should he desire to do so, he should not be excluded from church fellowship. We had a warm and interesting time, I assure you; but thank the Lord, the truth makes a man free, and in that freedom he will stand every time. Dr. Arthur Pier-

\* We present this paper in another column.

son was chairman of the meeting part of the time; Dr. McKenzie, the Harvard scholar and eminent Cambridge divine, was present, and spoke; J. M. Foster, the Calvinistic Presbyterian, famous as a Sunday-law advocate, and other great men, so called, were present, spoke, and manifested a great deal of interest. I was invited to write a paper, and read it. This paper I send you is the one I read. Bless the Lord, the Holy Spirit was present; and it was a remarkable victory God gave us for the truth. The Spirit of the Lord was with us in the presentation of the word.

After I was through reading, Dr. Pierson came to me, shook my hand, and expressed deep thankfulness for the reading of the paper. He expressed himself as desirous of having it in print, for circulation. Dr. McKenzie spoke just before I did, and he drove hard at the Sabbath. He said that while the Lord did away with the ceremonial law, he exalted the law of God by His life, with the exception of the Fourth Commandment; this He changed to the first day. You can readily imagine the situation when I took the floor. However, the Lord gave us the victory; and the truth was well received. It was certainly a remarkable opportunity to present the truth on the law and the gospel. J. M. Foster came to see me a day or so after I read the paper. He was glad of what I said concerning the law of God.

The next day after I read the paper, there was a discussion on the ceremonial law, whether the feasts should not be perpetuated. Some things were said that stirred my soul; and I felt that to allow those things to be said with no remonstrance, would make me ever after feel guilty for not holding up the truth as it is in Jesus. The Spirit of the Lord impressed me to speak; and as a result many saw light in the fact that all that the Jew needs is Christ, and Him crucified. And while the feasts and festivals were designed of the Lord to teach Israel many precious lessons of truth, when the soul sees Jesus Christ and the fulfillment of those things, there is no further need of them. Dr. Niles, the man who was with me at the Conference six years ago at Battle Creek, who was acting chairman at the time I was speaking, shut me off in the middle of my speech, and would not allow me to continue. You may be sure I had the sympathy of the people more than ever; and many of them said that the course he pursued showed that his cause was a weak one. He was one of the leaders in advocating the continuance of these festivals.

Well, bless the Lord, we had a good time; everybody was pleasant; and all agreed to disagree, when they could do no better. But oh! how my heart did rejoice, as I listened to these men express their uncertainty of many things, to know that God has given me the light of the Third Angel's Message.

I hope, now you are out again in the field, that the Lord will abundantly bless and prosper you; and that the message will be full of the Holy Ghost and of power.

Your brother in Christ,

F. C. GILBERT.

### NEW ENGLAND CAMP-MEETING.

THIS camp-meeting was held at Springfield, Mass. The attendance of our brethren and sisters was not as large as at former camp-meetings in this Conference. About two hundred were present, and seventy-five family tents were pitched. The camp was located on an electric street-car line, about two miles from the city. There was not a general outside interest. The advertising of the meeting was on the cover of the *Signs of the Times*, and the paper was placed in thousands of families in and around the city. Experience has shown that at the beginning of a camp-meeting, if not before, bills giving notices of the meetings and of some of the leading subjects, contribute largely to the interests of the meeting. We are in an age of advertising, and the world looks upon our work very much as we believe in it ourselves. Camp-meetings are among the most important of all meetings held by Seventh-day Adventists. Three times a year ancient Israel was required to appear before the Lord, and none were to appear before Him empty. The cause of Christ is the all-important thing in this world. Enthusiasm in the right direction is commendable. "It is good to be zealously affected always in a good thing." Gal. 4: 18. Love and harmony existed among the brethren, and the Lord did not pass His people by without a blessing.

The laborers of the Conference were present. Elders Ballenger and Cottrell and the writer were the General Conference laborers. The Spirit of God accompanied the preaching. During the meeting there were several special moves made to seek the Lord. The second Sabbath was one of the best meetings we ever attended. At the close of a

practical discourse by Elder Place, based upon the consecration mentioned in Exodus 32, the congregation felt moved upon by the Spirit of God to reconsecrate themselves to Him and to His service. The entire congregation expressed their desire by coming forward and seeking the Lord anew. Among them were those who were seeking the Lord for the first time. Backsliders were reclaimed. Some confessed the truth for the first time. Those whom Satan held captive were set at liberty. The shout of the King was in the camp. Some who were diseased were made whole by the power of God. One sister who, in answer to prayer, was made whole immediately, gave ten dollars for a thank offering to the Lord. This was as it should be. The Lord makes no charge for His blessings, but a thank offering for blessings received is an expression of an appreciation of God's blessings. At this meeting many obtained a fresh experience in the things of God. Light, freedom, and glory pervaded the camp.

The business of the Conference passed off harmoniously. Elder A. E. Place was unanimously chosen president. The Conference voted to pay their second tithe. They also voted to sustain one minister in a mission field, and a Bible worker in New York City. A Sabbath-school department was provided for, instead of an independent organization. A tent is to be pitched in Boston, under the charge of Elder Russell. A liberal spirit was manifested toward the work in its various branches, including endowed beds at the Lancaster Sanitarium, camp-meeting fund, and the Boston and New York mission. About two hundred and fifty dollars toward the latter was given. The old-time missionary spirit was revived in the hearts of those who were present. Canvassing and missionary work were made prominent features. Elder Ballenger left during the meeting for England, his future field of labor. H. W. Cottrell, president of the Union Conference, rendered valuable assistance in the meetings.

As I looked upon the youth in the meeting, I thought, What a strong agency they might be if consecrated to the work of God, and properly trained! The health and temperance question and the educational interests were all considered as a part of the gospel of Christ.

From the nature of this meeting, it is evident that the cloud is rising. The Lord's message to His people is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

S. N. HASKELL.

### MINNESOTA CONFERENCE.

THE fortieth annual Conference of the Seventh-day Adventists of Minnesota was held in connection with the thirty-first annual camp-meeting, at Anoka, June 4-12, 1901. This was the third meeting of this kind at this place. The interest, however, was good, city and country being well represented by interested listeners. There was not as large an attendance of our people as usual, only forty-four churches being represented by one hundred and eighteen delegates. There were nine business sessions, and the proceedings were characterized by the molding, unifying influence of the Holy Spirit. Several informal business meetings were held during the workers' meeting, which prepared the way for the success that followed.

The laborers present were Elders Daniells, Prescott, Westphal, Wilkinson, Hoopes, Johnson, and Tenney, and Dr. Paulson, besides all the Conference laborers. A message of certainty and good cheer was presented to the dear people of God, the keynote of which was, "There shall be delay no longer;" the gospel to all nations; and the coming of the Lord in this generation.

The working committees were appointed in the usual manner as follows:—

On Nominations: Elders H. F. Phelps, A. J. Stone, O. O. Bernstein, and J. F. Pogue, and Brother H. E. Crane. Committee on Plans: Elder H. S. Shaw, Mrs. A. E. Ellis, Miss E. E. Merickel, F. A. Detamore, and Otto J. Graf. On Credentials and Licenses: Elders A. Mead, Fred Johnson, and J. J. Graf. On Baptism: Elders C. L. Emmerson, A. J. Stone, and H. L. Shaw.

The report of the Conference Treasurer, indorsed by statement of the Auditor, was rendered. The full amount of tithe received during the year was \$20,324.23, with \$9,678.72 on hand, sufficient to meet pledge of tithe to General Conference and settle with all laborers.

The report of the State Mission Secretary showed that 36,333 periodicals and 429,732 pages of books and tracts had been distributed; with 6,403 letters written. No doubt these figures would be far more encouraging in the aggregate if all had been faithful in reporting. The field of operation was among

scattered Sabbath-keepers, in the State prison, and those not in the faith.

According to recommendation of the Committee on Credentials, credentials were given to Elders C. W. Flaiz, H. F. Phelps, A. Mead, J. J. Graf, Fred Johnson, C. L. Emmerson, A. J. Stone, H. S. Shaw, H. Steen, J. F. Pogue, J. C. Christenson, and O. O. Bernstein. Ministerial license was given to M. B. Van Kirk, F. A. Detamore, Arthur Moon, J. F. Anderson, E. W. Catlin, E. H. Huntley, B. Francis, P. A. Hanson, A. Kjellman, O. J. Graf, C. Babcock, A. S. Coon, and W. W. Ruble. Missionary license was given to C. M. Everest, Wm. Asp, J. L. House, F. E. Rew, H. E. Shelstad, A. Battin, N. Mortenson, W. H. Wild, D. Walde, E. Forslund, O. Nerlund, J. O. Peet, H. W. Johnson, Mrs. A. E. Ellis, E. E. Merickel, Lena Nichols, Hannah Carlson, and Mrs. A. Huntley.

Brethren A. W. Kuehl and A. E. Christian were ordained to the work of the gospel ministry, Elder A. G. Daniells offering the prayer, and Elder W. W. Prescott giving the charge. The Holy Spirit witnessed to the occasion.

The Committee on Plans submitted several recommendations. These were carefully considered and adopted. Those of general interest are briefly summarized as follows: Indorsement of the organization of the Northwestern Union Conference; action to make the Sabbath-school Association a department of the Minnesota Conference, at the request of the association; providing for the election of a State secretary of this department; indorsement of the second Sabbath readings and missionary services; the payment of a tithe of the tithes to the Northwestern Union Conference, and a second tithe to the Mission Board, for use in foreign fields; encouragement of the canvassing work; indorsement of a request of the General Conference, by asking that the laborers of the Minnesota Conference, as far as possible, give three months' time to the sale of "Christ's Object Lessons," beginning soon after this camp-meeting; providing for the election of a secretary for the department of educational work; a call for winter term of school, such as has been held in the past, and for the same purpose; indorsement of the work of church and intermediate schools; election of the school board in church schools, by the church; a reindorsement of the ten-cent-a-week plan for work in other lands, not limiting, however, those who desire or can give more; indorsement of medical missionary work by recommending a course of training to those who feel called to this work, and advising that all our laborers take special pains to qualify themselves to teach the people the simple principles of the gospel of health.

The officers for the ensuing year are as follows:—

Conference President, Elder C. W. Flaiz; Vice-president, Elder H. S. Shaw; Treasurer, C. M. Everest; Secretary, Elder H. F. Phelps. Executive Committee: C. W. Flaiz, H. S. Shaw, C. M. Everest, C. L. Emmerson, and F. A. Detamore. State Mission Secretary, Mrs. A. E. Ellis. All other matters were referred to the Conference Committee.

The Minnesota Conference Association of Seventh-day Adventists held its annual meeting in connection with the camp-meeting, and elected Elders H. F. Phelps, H. S. Shaw, and A. J. Stone, and Brother C. M. Everest to fill the expired vacancies in the association board. C. W. FLAIZ, Pres.

H. F. PHELPS, Sec.

### AUSTRALASIA.

THE following summary of the progress of the cause in Australasia during the past year, is gleaned from the report of Edith M. Graham, Secretary and Treasurer of the Australasian Union Conference:—

The church-membership has increased during the past year, by 117 members, and now stands at 2,111. This, however, does not fully represent the number of Sabbath-keepers, as at the time the last reports were received, those who had accepted the truth as a result of the camp-meetings had not joined any church.

Eight churches have been organized, and seventeen Sabbath-schools added. The Sabbath-school membership has increased by four hundred and fifty-three pupils.

Small companies of believers have sprung up in various parts of the field. These are located in Spring Valley, Bunbury, Capel, and Geraldton, West Australia; Gawler and Terowie, South Australia; Lismore, New South Wales; Upper Huon, Tasmania; Bundaberg, Queensland.



Camp-meetings have been held in Brisbane, Queensland; Lambton, New South Wales; Ovingham, South Australia; Bendigo, Victoria; Christchurch, New Zealand; and Launceston, Tasmania. With the exception of the one in Brisbane, these have all been followed with tent-meetings.

During the Launceston camp-meeting, Tasmania (which had been worked as a mission field) was organized into a Conference. There are now six Conferences in Australasia. West Australia still remains a mission field, its membership not being strong enough to carry the work in its territory.

There have been, on an average, seventy canvassers in the field, during the past year, devoting their entire time to the sale of our large books. The total value of their sales has been 16,381 pounds sterling (\$79,611.66). Smaller books have been sold to the value of 1,702 pounds sterling (\$8,271.72). The *Bible Echo* sales average 6,200 copies a week, and those of the *Herald of Health* 6,000 a month.

The Avondale school has progressed rapidly, with an ever-increasing attendance. The number of students who have entered the work of the Lord on leaving school, has been very high proportionately.

Church schools have been organized in North Fitzroy, Victoria; Newcastle and Stanmore, New South Wales; Brisbane, Queensland; and Hobart, Tasmania. They have all been successful, and others will be opened as soon as teachers can be prepared for them.

The medical work has met with some severe checks. Treatment rooms have been opened in Brisbane and Rockhampton, Queensland, but owing to a long drought and attendant circumstances, those in Brisbane have been closed.

The new building for the Sydney sanitarium is proceeding slowly, but steadily. The patronage at the Sydney sanitarium, Christchurch sanitarium, Avondale health retreat, and Newcastle bath-rooms, is not as large as we desire to see it, but we trust that the Lord will give the needed success to these institutions. The Adelaide institute has steadily prospered.

The Helping Hand Mission for men, in Melbourne, has been put on a self-supporting basis, and is doing good work. It is well patronized all the time, notwithstanding the strictness of its rules.

The Bethany Home, Napier, New Zealand, is still carrying forward its work. The visible results are not great, but it is hoped that the seed sown may yet spring forth and bear fruit.

A forward step has been taken by all our Conferences in their determination to free themselves from debt. This has, to some extent, checked the aggressive work of the Conference, but it has been felt that we should not go beyond the providence of God, as indicated by the money placed in His treasury. We believe that the Lord will bless these united efforts to "owe no man anything."

The Queensland Conference has had the additional burden of a severe drought, which has largely cut down its work, but signs of returning prosperity are observable in that field.

We have taken our first steps toward enlarging our borders, by devoting our Sabbath-school donations to the islands of the sea. So far they have been used wholly in the publication and distribution of literature in the native language. We have sent two workers to Raratonga, and trust this may be but a beginning.

As we look over the work of this past year, we can but thank God that He has done so much through His servants. At the camp-meetings and tent-meetings many thousands of people have heard this warning message. Some have accepted it, others are considering it, and will accept when the question really comes to an open issue, and others have rejected it; but for all these our appointed work has been, to some extent, done.

At least twenty thousand families have received one of our large books, and many more a copy of one of our small books, or a periodical. Through the medical work many have heard of this truth who could not otherwise have been reached; and thus a large amount of seed has been sown. The harvest will be gathered later.

## CALIFORNIA.

CAPAY.—A Sabbath-school has been organized here, with a membership of twenty-five, and indications are that a church will soon be organized. Determined opposition from ministers of the "Christian" denomination is only causing the principles of truth to be accepted more readily.

F. DEWITT GAUTERAU,  
MILTON H. ST. JOHN.

BAKERSFIELD AND GLENNVILLE.—I have just returned from Bakersfield and Glennville, where I organized a church of eighteen members, thirteen of whom are men. There are others keeping the Sabbath, who will join later. The Lord has blessed the labors of Brother Kellogg, and I rejoice with him in his success. The membership of the Bakersfield church is increasing. There is great need of labor here, especially in the form of Bible-readings.

J. W. BAGBY.

SONOMA AND MENDOCINO COUNTIES.—I have spent the past three weeks in the coast districts of Sonoma and Mendocino Counties. I went as far north as Fort Bragg. I found our people of good courage, and ready to co-operate with the Lord in the relief of the schools. I called on many families not of our faith; sold and took orders for twenty-four copies of "Christ's Object Lessons," besides those sold to our people; also sold a number of "Great Nations of To-Day," and other books. Had many interesting visits, and distributed a large number of papers and tracts.

HENRY SCOTT.

ANGELS CAMP.—Owing to the rigid tax law upon canvassers in the city of Stockton, the workers decided to canvass the outskirts and surrounding towns. My territory was Angels Camp. In the fifty hours of labor I put forth in this work the Lord gave me one hundred and twenty-one orders, eighty-seven for "Christ's Object Lessons," and thirty-four for smaller works. As the canvass was being given, many times hearts were touched.

W. G. BOND.

LOS ANGELES.—I found it impossible to work during the fiesta or soon after; there was too much company and excitement to get the people's attention. I will now have deliveries the first of every month. I have three hundred and sixty dollars' worth of orders, and have delivered seventy dollars' worth. Have so far lost but one order. Have held some Bible-readings, and had some excellent talks. The angels prepare the way before us. \* \* \*

An average of thirty thousand pages of tracts are shipped daily from the Pacific Press, of Oakland, Cal.

About one thousand five hundred people attended the State camp-meeting at Oakland, two hundred and eighty-three tents being pitched. Sister E. G. White was present, and spoke; also Elders A. T. Jones, H. Schultz, W. T. Knox, R. S. Owen, Clarence Santee, etc. The large pavilion hardly contained the large audiences that daily attended the services.

It has been decided to divide the California Conference into two parts. The Southern California Conference will include San Diego County, Riverside County, San Bernardino County, Ventura County, the southern part of Santa Barbara County, and Los Angeles County; or, in other words, all the territory south of the summits of the Tehachapi and Santa Ynez Mountain ranges.

In the president's address to the brethren, members, and delegates to the thirtieth session of the California Conference, are the following items of interest:—

It has been the aim of your committee to see that every available worker was employed; also to encourage young men and women to hasten their preparations for active, aggressive work. To this end a special course was held at Healdsburg College, lasting eight weeks. Our licentiates, Bible workers, and as many as felt the call of the Lord, were invited to attend. More than fifty availed themselves of this privilege, and, as a result, a larger corps of laborers has been enrolled during the year than ever before.

Our new laborers have been placed with those of more experience, and during the latter part of the winter, a vigorous house-to-house work was carried on in several of our larger cities. Good results have

already appeared, and we believe that this means of reaching the people will be especially blessed of God. The laborers have always been counseled with in regard to any changes, and the spirit of dictating has not come in.

During the past year six hundred and ninety-one have accepted present truth in this State. New companies have been brought out at Bishop, Monrovia, Alliance, Capay, Ben Lomond, Boulder Creek, French Camp, and Fort Bragg.

The companies at Glennville and Smith River have been greatly enlarged. We recommend that these places be developed further, without too long delay. Churches have been dedicated at Red Bluff, Alameda, and Hanford.

The laborers have reported three hundred and sixty-two baptisms, and three hundred and twenty-nine others who have accepted present truth, making a total of six hundred and ninety-one. These reports are not the actual figures, as some have not reported those who have accepted the truth, but simply those who await baptism.

Our Bible workers have been located principally at San Francisco, Los Angeles, Oakland, Stockton, San Diego, Sacramento, San Jose, and Vallejo.

## COLORADO.

HYGIENE.—Sabbath and Sunday, June 15 and 16, I was with the church at Hygiene. Four services were held, besides considering the school work. This church has had a prosperous year in the things of God. His blessings have attended the efforts of Elder Colcord and wife in their church school work. Those not of our faith speak very encouragingly about what has been accomplished in this branch of God's work.

G. F. WATSON.

WRAY.—Returning to this place, I drove sixty miles south to baptize two persons who had learned the truth through reading. Two others were baptized at Wray two weeks ago. About twelve in this district are now awaiting baptism. Some expect to be buried with their Lord to-morrow at this place. We hope next week to visit others who live sixty miles northwest, and intend, if possible, to pitch the tent, probably at Yuma.

MALCOLM MACKINTOSH.

HOTCHKISS.—June 4 I joined Elder States, wife, and daughter, at Salida, and together we traveled across Marshall Pass to Delta. The Crawford brethren met us at Delta, and the 5th we loaded their teams and traveled overland to this place. We began a series of tent-meetings, June 15. Hotchkiss has a population of about five hundred people, and is located in the North Fork Valley. The surrounding country is thickly settled. Pray for Elder States and myself.

WM. KENNEDY.

MEEKER.—Not being able to secure a hall, we had the tent at Grand Junction shipped to us, which we pitched on a vacant lot in the central part of the city. Our first meeting was held the evening of May 31. The subjects presented are talked of everywhere, until the tent-meetings in Meeker are known for miles up and down the valley. Occasionally we see people who live from five to thirteen miles from town, in our meetings. The interest continues to grow. In a well-settled park about six miles below this place we hold one meeting each week. Mrs. Proctor is conducting children's meetings, one each week, and is also treating the sick. We do our own printing, and "bill" the town each day. These printed announcements help us much. They are eagerly watched for by the people, who evidently wonder what is coming next. Some of the pastors are inquiring why some of their members are attending the tent-meetings, to the neglect of their own church services. One lady told her minister that if he would attend these meetings, he would receive much good.

L. H. PROCTOR,  
C. M. FRENCH.

GRAND JUNCTION.—We are doing the best we can to get the truth before the people. Our new church is paid for, and we are preparing to start a church school as soon as we can secure a good teacher. I visit the little company at Fruita, about twelve miles from Grand Junction, and hope they can have an elder soon, as there are many who have come into the truth and wish to be baptized.

E. C. CLARK.

Elder F. M. Wilcox, chaplain of the Boulder Sanitarium, writes us as follows: "I am glad to say that our work here is very encouraging. While last year was the best in the history of the institution so far as its range of patronage and influence was concerned, this year promises to be even better. This morning (June 28) we have only one room but what is occupied or engaged."

By the close of this week (June 26) there will be five tent companies in the field, new ones being located at Victor, Georgetown, and Denver.

Elder Larson will open up the summer's work at Victor, this week (June 26), Brethren W. F. Hills and Cush Sparks assisting him.

Elder Spring and wife, of Colorado, have arrived in their new field of labor, the island of St. Kitts.

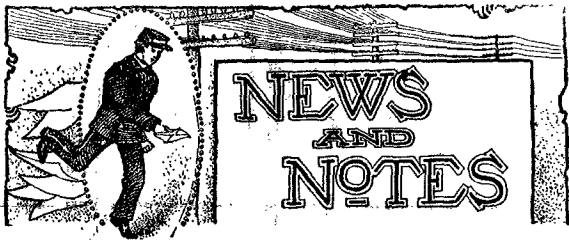
According to Sister M. E. Lapiere, of Cripple Creek, the church at that place is taking a deep interest in every department of the work. A young people's society has been organized.

Elder Ziegler and wife will begin tent work at once, in Georgetown.

Elder Svensson, who arrived in Denver the 19th ult., expects to begin a series of tent-meetings in the Swedish language.

Brother Alway and wife recently went to Leadville, to engage in Bible work there, while Sister Lida Moore, who has been laboring in Leadville, will make Denver her field of labor.

Brother Jacob Wibbens left Denver the evening after the Sabbath, June 1, to meet the missionaries going to Holland.



— The Dutch Cabinet has resigned, because of the recent elections.

— Owing to another rebellion, martial law is again proclaimed in Panama.

— M. de Giers, Russian Minister to China, has been transferred to Munich, Bavaria.

— Japan's demand upon China for indemnity now amounts to 57,942,247 yen, or \$28,855,239.

— The British coal tax was recently adopted by the House of Commons, by a majority of eighty-six.

— The Rev. Joseph Cook, of Boston, lecturer and writer, died at Ticonderoga, N. Y., the 25th ult. He was born Jan. 26, 1838.

— It is said that Great Britain is at present supporting about 80,000 Boers, "including prisoners and those in detention camps."

— Shanghai dispatches state that "bandits have seized four walled towns near Mukden, Manchuria." If this be so, Russia will take care of those towns.

— The steamer "Lusitania," of the Orient Line, was wrecked off Cape Ballard, Newfoundland, the 26th ult. Its 300 passengers and entire crew were rescued.

— Owing to the refusal of the American Sheet Steel Company to sign the wage scale, a strike of 20,000 sheet-steel workers has been ordered by the Amalgamated Association.

— Count von Gerlachstein has been appointed as Austro-Hungarian Minister to Mexico. Thus are re-established diplomatic relations which had been severed since 1867, when Maximilian was shot.

— The Chicago newspapers report the recent arrest, and the sending to jail by a local justice in that city, of a little girl, for stealing a dozen old eggs from a nest near the tracks. She was too young to be even locked up.

— The empress dowager of China has declined to return to Peking, and given notice that "the future capital will be Kai-Fung-Fu, province of Honan." The alleged reason for this is her fear of a plot to capture her should she return to Peking.

— Vaccination is now compulsory in Cuba.

— German Riesco has been elected president of Chili.

— Germany has secured an option on the Spanish island of Fernando Po.

— Korea has requested Japan to withdraw her officials from the country.

— On commencement day, 1,055 degrees were conferred at Harvard University.

— Judge Estee, of Honolulu, recently refused to naturalize a native of Guam Island.

— It is reported that Tientsin is "crowded with troops of all nations en route out of China."

— The tariff treaty with Cuba is said to be "the next serious problem for Congress to consider."

— The total amount of June gifts to the American universities and colleges is reckoned at \$12,817,082.

— Lightning killed eleven men and boys the 3d inst., in a shanty on a Chicago pier, where they had gone to escape a storm.

— A train fell through a trestle near Peru, Ind., the 26th ult., resulting in the death of thirteen persons and the injury of forty-five.

— The steamer "Mohawk," with 900 passengers on board, struck a rock off New Rochelle, the 1st inst., and sank. All passengers escaped.

— Buenos Ayres, Argentina, is under martial law because of "riots by those who objected to the government's plan of refunding the public debt."

— During the great heat of last week as many as 219 persons died in one day in New York City. The number of persons prostrated by the heat each day was still greater.

— A New York City police magistrate released all drunkards brought to him the 3d inst., "on the ground that the unusual heat was a good defense against a charge of intoxication."

— The steamship "Armenia," of the Anchor line (bound for St. John, New Brunswick, from New York) was completely wrecked in a fog, near St. John, the 2d inst. No lives were lost.

— Earl Russell, grandson of a former premier of England, will soon be tried in the House of Lords, for bigamy. He secured his second wife in the United States, his first wife still being alive.

— Friday evening, July 5, followers of Dowie attempted to hold another meeting in Evanston, Ill. An angry crowd broke up the effort, and it took the entire police force to protect the Dowieites from the mob.

— The Sunday-closing law was so strictly enforced in Atlantic City, N. J., the 30th ult., that "for the first time since 1875 visitors were unable to obtain liquors at bars or in hotel cafés." But it is just as bad to drink liquor on Monday, Friday, or any other day of the week as on Sunday.

— At a recent London banquet, Lord Salisbury characterized the present war in South Africa as England's "great crisis," and said that "the failure of England to crush the Boers would expose the empire to the contempt of the world," and that "the nation must remain inflexible in the mission it had undertaken of subduing South Africa."

— M. Fournier won the automobile race from Paris to Berlin the 29th ult., making the distance from Hanover to Berlin in 11 hours, 46 minutes, and 10 seconds. He and the other five French automobilists were welcomed by 10,000 people of the German capital. Curious to say, the German bands played the "Marseillaise." French flags fluttered everywhere, and cheers for France sounded from German throats "for the first time in half a century." Many French people and papers, however, are already denouncing, in severest terms, these tokens of friendship between the two nations.

— It is asserted by members of the International Vegetarian Congress (opened in London, June 25) that "experiments made during the last three months at the Woman's Inebriate Home, at Tarquay, have demonstrated that a vegetable diet is an absolute destroyer of the liquor habit. Forty inmates of the institution, who entered confirmed drunkards, became total abstainers as a result of their daily fare, wherein flesh and fowl had no place. Further testimony was presented to the congress by Bramwell Booth, commander of the social branch of the Salvation Army. Mr. Booth says that inebriety among the London slum population has declined steadily and permanently wherever the people have been weaned from meat. The Salvationists will henceforth adopt vegetarianism as a fixed feature of their temperance work."

— The 15,000 union employees of the hoop trust have received orders to strike.

— Fifty United States school-teachers have reached Manila, Philippine Islands.

— Andrew Allan, head of the Allan Steamship Line, died in Montreal the 29th ult.

— This year the British government will build three battle-ships, six cruisers, and ten torpedo-boat destroyers.

— There occurred, in Hongkong, China, during the week ending June 22, 152 deaths from the bubonic plague.

— Rochester, N. Y., strikers attacked a squad of fifty policemen the 26th ult., three strikers and thirteen policemen being injured.

— A street fight recently occurred in Lyons, France, between socialists and members of the League of Patriots. Many were injured.

— In maneuvering off the island of Tsusima, three Japanese torpedo boats collided the 25th ult., one of them sinking. Several lives were lost.

— The Leipziger Bank, Leipsic, Germany, has suspended payment. Liabilities, \$12,000,000. This has caused a heavy drop in German bank stocks.

— The Porto Rican Legislature has passed a resolution asking President McKinley to "proclaim free trade for the island, as provided by the Foraker law."

— The Baldwin-Ziegler north-pole expedition left Dundee, Scotland, the 2d inst., for Tromso, Norway, from which place it will start for the pole the 12th inst.

— Major-general W. R. Shafter, of the United States army, has retired from active service. General S. M. B. Young succeeds him in the command of the Department of California.

— The United States government will soon issue a book on the methods of warfare used by the great Powers, material for the same having been collected with difficulty by its agents abroad.

— The Mormons have secured a land grant of 100,000 acres in the Sierra Madre country, Mexico. It is also said that a Mormon temple in New York City is "under serious consideration for the near future." Their leaders are discouraging Mormon centralization in any one place, encouraging their disciples to carry on a universal propaganda.

— The new University of Michigan calendar (printed at this Office) shows that next year seventeen languages, besides the English, will be taught in that institution. These languages are: Latin, Greek, French, German, Italian, Spanish, Sanskrit, Hellenistic, Hebrew, Assyrian, Arabic, Gothic, Scandinavian, Old English, Aramaic, Syriac, and Ethiopic.

— Archbishop Keane, just returned from a visit to Ireland, says he is "optimistic as to the final outcome of the Irish struggle for self-government," and believes that "Englishmen will continue to liberalize their policy until not only Ireland, but Scotland and Wales, will have their own parliament." It is also, in his opinion, "a mistake to suppose that the people who are shaping the life of Ireland want absolute independence for that country. They are willing to belong to an associated British Empire, but they want home rule." Should this come to pass, Ireland would enjoy about as much religious liberty and real progress as all other self-governing (?) Catholic countries.

— In an address before the Missouri State Baptist Young People's Union (Mexico, Mo., June 21), Rev. Johnston Myers, pastor of the Immanuel Baptist Church, of Chicago, made the following startling statements: "The Presbyterian Church shows a falling off, the Methodist Church is barely holding its own, and I believe, if the Baptists would tell the truth, our Church would show no better state. There is something wrong with the Church of to-day. This is why we have Christian Science, faith cures, and other strange doctrines. The people are looking for something the Church is not affording them—heartfelt religion. A variety of fads has swept the churches, and preachers have, in some cases, gone after them instead of souls. We have got the thing wrong. We hold two-weeks' special meetings during the year, in the winter time, for sinners, and fifty weeks of special meetings for Christians. It ought to be reversed. We are after sinners when we are doing our work as God would have us, instead of being after Christians. It is not the part of the Church to educate men, for thousands of university graduates go down to perdition. If I had a million dollars, I would give \$100 to education, and the rest to salvation. The Church is to save men, not to educate them."

—The Philippine Commission has decided, after long debate, that Spanish will be the official language in the Philippine courts during the next five years, after which time English will be adopted.

—The Netherlands government is planning to close and drain the Zuyder Zee. This work of reclaiming about 500,000 acres of land, worth \$160,000,000, will consume between thirty and thirty-five years.

—The London *Spectator* is calling upon the Conservatives to "agitate for the reduction of Ireland's representation in Parliament by one third, so as to equalize it with that of England, in accordance with the latest census."

—Forty-seven persons were killed and 1,813 injured in the celebration of the Fourth this year, in the United States, as compared with a total of 1,325 killed and injured in 1900. This does not include the deaths from lockjaw, which occur a week or ten days after the injury caused by the toy pistol or firecracker. The greater part of the casualties resulting from the celebration are due to this cause.

—Secretary of the Navy Long said, in a Fourth-of-July speech, that he did not know the author of the message to Rear-Admiral Dewey directing him to find and destroy the Spanish fleet in the Philippines, and as no signature appears on the original order sheet, and no official has come forward to claim the honor, the name of the writer of the famous dispatch is a mystery, and seems likely to remain unknown.



#### APPOINTMENT.

No providence hindering, I will attend the dedication service at Pittwood, Ill., Sabbath and First-day, July 13, 14. Will meet with the West Leroy, Mich., church, Sabbath, July 20. Hope to see a general turnout at these meetings. S. H. LANE.

#### ILLINOIS, ATTENTION!

THE annual meeting of the Illinois Conference Association of Seventh-day Adventists will be held at Kankakee, Ill., in connection with the annual meeting of Seventh-day Adventists of Illinois, at Kankakee, Ill., August 23 to September 2. The first meeting of the association will be called Monday, Aug. 26, 1901, for the election of officers to fill vacancies, and the transaction of such other business as may come before the meeting at that time. N. W. KAUBLE.

#### A WARNING.

REVIEW AND HERALD: For the good of the cause please publish the following:—

Moses Nye, a Jew who claims to have been converted, is causing us much trouble in Detroit. We warn our brethren against him. Beware of him, for he will make trouble for any church or individual who will sympathize with him. He has been disfellowshipped from one of our churches for just reasons, and is not worthy of the confidence of any Christian.

He claims to be led by the Spirit of God in everything, and yet he feels at liberty to berate and slander those whom he should love. Give him no place in your confidence. R. C. HORTON, H. M. KENYON.

#### MISSISSIPPI CAMP-MEETING

will be held at Hatley, July 26 to August 4. This will be a very important meeting. Every Seventh-day Adventist in the State, if possible, should be in attendance. The living truths, which our people all need, will be presented, and it is expected that the organization of the Mississippi State Conference will take place at this time. Elder R. M. Kilgore, Professor J. E. Tenney, Dr. O. M. Hayward, and others, will speak. Christian living, education of our children, and health in our homes, will be among the topics to receive special attention. If coming on the cars, bear in mind that Hatley is five miles from the

K. C. M. & B. R. R. Buy your tickets for Amory, Miss. Teams will bring you to Hatley. Tents will be on the ground, and provision for man and beast. Bring your bedding. R. S. OWEN.

#### MICHIGAN CONFERENCE, ATTENTION!

We are nearing the time for our State Conference and camp-meeting, which is to be held on the fair grounds in Lansing, Mich., August 15-25. This meeting will be preceded by a workers' meeting, beginning August 7. We trust that many of our brethren will plan to be present at the workers' meeting, to help prepare the camp for the thousands who will attend.

When you elect your delegates, be sure to make choice of those who are deeply interested in the different branches of the great work. We expect this next Conference will be the most important ever held in this State, and the Conference should consider well the importance of sending a full delegation.

We expect to be able to procure rates on all the railroads. The people of Lansing have manifested an interest in our coming to that city, and I am sure that we shall have God's presence, and that many will receive an especial blessing.

We expect able help from the General Conference, and are in hopes that Sister E. G. White will be able to attend, and once more talk to the many people in Michigan who have been cheered by her comforting words in the past.

We are glad to report to the Conference that your will as expressed at the last Conference in regard to financial aid to different parts has been carried out by your Executive Committee. We have sent seven hundred dollars to aid in the school work in the South, and have received many good letters of thanks from Elder J. E. White, who has the burden of that work at heart. We have also supported Elder Munson and family on the Island of Sumatra, East Indies, and have received letters of encouragement from that field. We have also sent Brother Hagle to labor in the Tennessee River Conference, under pay of the Michigan Conference for one year. We wish we could have done much more in the foreign work, but we have carefully guarded the finances, and have not allowed our Conference to go in debt. We feel that it should be the determination of our Conference, as well as of individuals, to "owe no man anything."

We hope there will be a grand rally at our Conference, where all can be supplied with good books and tracts to aid in extending a knowledge of the truth for these last days. J. D. GOWELL.

#### 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:—

Elder W. L. Bird, Oxanna, Ala.  
Mary S. Branson, Salem, Ill., has sufficient publications.  
J. G. Wilson, Sault Ste. Marie, Mich., large supply regularly.  
J. W. Buckland, Box 236, Great Bend, Kan., *Signs, Little Friend, Instructor*.

#### ADDRESSES.

THE present address of Mrs. E. G. White is St. Helena, Cal.

WILL any one knowing the address of C. Dana Hall please send it at once to his sister, Mrs. H. H. Fisher, Hildebran, N. C.

LAST week we came to New York City, and after spending four days hunting for a house, we finally settled at this place. Hereafter all mail for us or for any connected with the mission should be directed to 400 West 57th St., New York City. This is Tuesday morning, and two workers are already on hand. As yet we have not even a bed or a chair; but we expect before the week closes to have our mission family together, and the house in running order. Our rent was required in advance, and many things must be bought to begin keeping house. If any of our brethren have a stray dollar which they wish to give to home mission work, it will be duly credited and a receipt returned should they send it directly to us or to any of the secretaries of tract so-

cities. As at present we have scarcely room for our workers, we cannot accommodate our brethren who may come to visit the city, or who are passing through it. Still we would be as glad to see them as ever. We mention this lest some might be disappointed. We hope, however, to have more room in due time. Do not let our brethren forget to pray for us. Do not forget the address. It is 400 West 57th St., New York City.

S. N. HASKELL.

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

WANTED.—An active young Adventist, of 18 or 20 years, who is not afraid of long hours nor of small pay, with permanent employment, for work in a retail grocery to deliver goods. Address Gros & Son, Battle Creek, Mich.

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

THERE is an excellent opportunity just now for a stenographer possessing reasonable ability to secure a position in connection with our Chicago medical missionary work. No one need apply except those who wish to accept the position for the sake of utilizing the excellent privileges offered for doing city missionary work and obtaining the advantages of the classes taught here. Address Dr. David Paulson, 1926 Wabash Ave., Chicago, Ill.

#### CAMP-MEETINGS FOR 1901.

##### EASTERN UNION CONFERENCE.

Vermont, Barre,	Aug. 22 to Sept.	2
New York, Oswego,	Aug. 29 to Sept.	8

##### SOUTHERN UNION CONFERENCE.

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

##### LAKE UNION CONFERENCE.

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

##### NORTHWESTERN UNION CONFERENCE.

Manitoba, Carberry,	July	5-14
S. Dakota, Custer (local),	July	16-23
Nebraska, Cambridge (local),	Aug.	13-20
Nebraska, Seward (State),	Sept.	3-16

##### SOUTHWESTERN UNION CONFERENCE.

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

##### PACIFIC UNION CONFERENCE.

Montana, Twin Bridges,	Aug.	15-21
Montana, Missoula,	Aug. 23 to Sept.	1

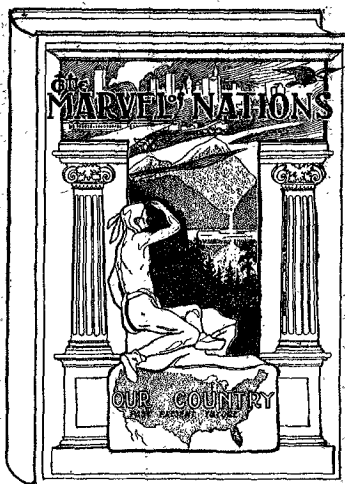
##### GENERAL EUROPEAN CONFERENCE.

Switzerland,	July	4-14
Germany, Friedensau,	July	18-28
British, London,	Aug.	2-12

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

GENERAL CONFERENCE COMMITTEE.





# Marvel of Nations

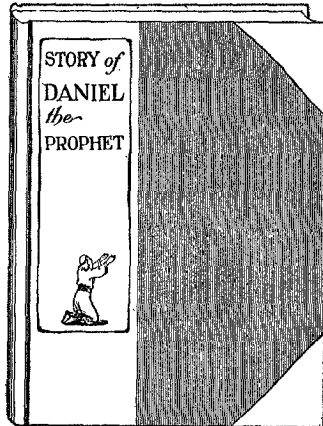
Our Country; Its Past, Present, and Future, and Its Place in Prophecy

By ELDER URIAH SMITH

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

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S. N. HASKELL.

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

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

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# MY MOTHER'S LIFE.

The Evolution of a Recluse.

By Mary Henry Rossiter. Introduction by Bishop John H. Vincent.

A biography of the late Mrs. S. M. I. Henry, for years National Evangelist of the W. C. T. U., and whose life was an eloquent testimony of the power of God when working through consecrated servants in behalf of the fallen. The work is greatly enriched by means of personal reminiscences and letters of the subject.

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# MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 9, 1901.

EAST	8	12	6	10	14	4	86
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Pn-Am. Special.	*Atl'ntic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 9.00	pm 6.00	pm 11.30
Michigan City.....	11.25		8.45	pm 12.08	4.42	7.28	am 1.20
Niles.....	am 12.40		10.15	1.00	6.42	8.21	2.30
Kalamazoo.....	2.10	am 7.30	pm 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	8.35	1.30	3.09	7.51		5.30
Albion.....	3.55	9.00	1.50	3.30	8.09		5.52
Jackson.....	4.45	10.05	2.35	4.05	8.50	11.10	6.40
Ann Arbor.....	5.55	11.10	3.47	4.58	9.49	11.59	7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.40	am 1.00	9.15
Falls View.....					am 6.44	7.19	pm 6.09
Susp. Bridge.....					6.00	7.40	5.32
Niagara Falls.....					6.15	7.55	5.40
Buffalo.....				am 12.20	7.05	8.45	6.30
Rochester.....				8.13	pm 10.00		8.40
Syracuse.....				5.15	pm 12.15		10.45
Albany.....				pm 9.00	4.50		am 2.50
New York.....				pm 1.30	8.45		7.00
Springfield.....				12.15	6.15		7.40
Boston.....				8.00	9.00		10.34
WEST	7	17-21	8	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*Pn-Am. Special.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....		pm 2.00			pm 8.30		pm 6.00
New York.....		11.30			am 2.00		am 10.20
Rochester.....		am 1.20			4.05		pm 12.10
Buffalo.....				pm 8.30	5.20		pm 8.50
Niagara Falls.....				9.12	6.02		4.32
Susp. Bridge.....				9.31			
Falls View.....				6.31			5.07
Detroit.....	pm 8.20	8.25	am 7.15	am 2.10	pm 12.40	pm 4.35	11.15
Ann Arbor.....	9.45	9.25	8.40	3.03	1.38	6.45	am 12.20
Jackson.....	11.15	10.20	11.05	4.02	2.40	7.30	am 1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	5.04	3.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.35	4.25	10.00	3.40
Niles.....	3.25	1.22	3.25	7.04	6.05		5.05
Michigan City.....	4.47	2.20	4.45	7.58	6.05		6.05
Chicago.....	6.55	4.00	6.40	9.30	8.55		7.50

# Miraculous Powers.

The Scriptural Testimony on the Perpetuity of Spiritual Gifts.

Berean Library No. 9.

A REPUBLICATION of the work published in 1862. It presents a compilation of extracts from eminent modern religious writers in support of the doctrine that the gifts of the Spirit still exist in the church. Among those whose testimonies are produced are Milman, D'Aubigne, Clarge, Bunyan, Geo. Fox, John Wesley, and numerous others, equally prominent.

128 pages. Price, 15 cents.

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

# GRAND TRUNK R'Y SYSTEM.

Taking Effect June 2, 1901.

TRAINS LEAVE BATTLE CREEK.

### West-Bound.

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

### East-Bound.

No. 10, Mail and Express, East and Detroit.....	3.45 P. M.
No. 8, Limited Express, East and Detroit.....	4.50 P. M.
No. 4, Lehigh Express, East and Canada.....	8.22 P. M.
No. 6, Atlantic Express, East and Detroit.....	2.10 A. M.
No. 2, Express, East and Detroit.....	7.00 A. M.
No. 74, Mixed (starts from Nichols yard).....	7.15 A. M.
Nos. 10 and 74, daily, except Sunday.	
Nos. 4, 6, 8, and 2, daily.	

W. C. CUNLIFFE, Agent, BATTLE CREEK.

Sabbath School Lesson Quarterly, THIRD QUARTER, 1901.

....On the Sanctuary.

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

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

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.



BATTLE CREEK, MICH., JULY 9, 1901.

## Contents of This Number.

<b>Poetry.</b>	
Adoration, <i>Selected</i> . . . . .	435
Faith, Hope, and Love, S. O. JAMES . . . . .	437
Let Us Smile, <i>Baltimore American</i> . . . . .	441
Sowing Seed, ELDER L. D. SANTEE . . . . .	444
<b>General Articles.</b>	
Overcoming as Christ Overcame, MRS. E. G. WHITE . . . . .	435
Apostasy, or Death in the Pot, JOSEPH CLARKE . . . . .	436
The Church, ELDER J. N. LOUGHBOROUGH . . . . .	436
The Support of Gospel Ministers According to God's Plan, ELDER D. T. BOURDRAU . . . . .	437
The Relation of the Law to the Gospel, F. C. GILBERT . . . . .	438
<b>Home Circle.</b>	
The Home Circle, MRS. A. E. CLOUGH . . . . .	441
Washing Dishes, Again, MRS. EMMA NICOLA . . . . .	441
A Word to the Sisters, MRS. E. A. PHILLIPS . . . . .	441
How to Listen, <i>Selected</i> . . . . .	441
<b>Editorial.</b>	
Don't Speculate . . . . .	442
Danger from Abounding Iniquity . . . . .	442
Anti-Imperialist Address to the American People . . . . .	442
In the Question Chair . . . . .	442
Editorial Notes . . . . .	443
<b>Progress of the Cause.</b>	
New Brunswick—Quebec—Louisiana—The Norway Conference—Progress among the Jews—New England Camp-meeting—Minnesota—Australasia—California—Colorado . . . . .	444-446
<b>News and Notes.</b> . . . . .	447-448
<b>Special Notices.</b>	
Appointment—Illinois, Attention—A Warning—Mississippi Camp-meeting—Michigan Conference, Attention!—Publications Wanted—Addresses—Business Notices—Camp-meetings for 1901 . . . . .	448
<b>Editorial Notes</b> . . . . .	450

## Editorial Notes.

OUR "Jubilee Singers" were crowded out this week, but look out for a rousing list in our next issue.

ELDER A. G. DANIELLS has promised to give us a report of the recent Iowa camp-meeting. As that was a most wonderful camp-meeting, you may look for an interesting report.

ELDER G. W. REASER and family sail from New York City the 10th inst., for South Africa. The REVIEW wishes them a prosperous voyage, and much of God's rich blessing and success in their new field of labor.

Do not forget that the special studies on the Advent Message, by Elder W. W. Prescott, began with the July number of the *Missionary Magazine*. Some extra copies of this issue were printed. If you wish your subscription to begin with this issue, subscribe now. It is in the July number that the *Medical Missionary and Gospel of Health* are combined with the *Missionary Magazine*.

WE are pained by the sad news of the death of Sister Babcock, wife of Elder D. C. Babcock, at Georgetown, British Guiana, June 20. Though she had been ill for some time, the last news received by the Mission Board was that she was better. We extend our heartfelt sympathy to Brother Babcock in his affliction, and also to all who are called upon to mourn the death of his faithful companion.

WE have received a copy of the *Christian Record*, a monthly magazine for the blind, printed in "improved braille" and in "New York point," as the styles of raised letter characters are designated. It is, as we are informed by its editor, Brother A. O. Wilson, the only religious magazine for the blind published in this country. It contains twenty-two printed pages, which include articles on general religious topics, Christian temperance, Bible study, missionary department, etc. This magazine represents a new enterprise, the first number having been issued in January of this year. It is printed at No.

267 W. Main St., this city. Price, \$1.50 a year. For any blind person in America it can unhesitatingly be recommended as the best periodical published.

IN a Fourth-of-July speech at the American legation in Paris, Senator Depew said industrial trusts would in the future rule the world. And as "America could form trusts against the world," while the world is "unable to respond against America," it was clear that "America would soon boss the globe." America is certainly fast preparing for the final part she is to act in the world's history.

DURING the proceedings of the California Conference at Oakland, June 4-16, Elder A. T. Jones was elected President; M. H. Brown, Secretary; Pacific Press Publishing Company, Treasurer. The Executive Committee of the Conference consists of A. T. Jones, M. H. Brown, J. O. Corliss, M. C. Wilcox, W. C. White, C. N. Martin, H. E. Thurston, M. E. Cady, and Dr. T. H. Evans. Elder Jones is now in this city, but will return to the Pacific Coast about August 25.

## Our Progress Department.

BEING confident that the readers of the REVIEW are deeply interested in the progress of the cause of present truth in all parts of the field, it is our purpose to make this department one of the most interesting features of the paper. In addition, therefore, to the regular reports received, it has been thought best to print, as often as possible, brief items of interest concerning the work and the workers in various parts of the harvest field, similar to the reports from Australia, California, and Colorado, found in this issue.

Owing to our limited space, and also to the fact that, in these busy times, it is literally necessary for one to read as he runs, we request our ministers, licentiates, Bible workers, canvassers, teachers,—any and every worker in the missionary field,—to send us brief, newsy reports. Please, brethren and sisters, let us have such reports from your vicinity, telling, in a few words, what has actually been accomplished in the work in which you are engaged: the number of converts to the truth, number of baptisms, interesting experiences, encouraging features, improvements made in methods of work, etc., etc. Do not think you cannot report simply because you are not a minister, or a licentiate, or a Bible worker, or a teacher, or because you are not employed by your Conference or the General Conference. The readers of the REVIEW also desire to know, we believe, what the laymen, the church-members, are doing. We look for a hearty response from our workers and readers everywhere. A. J. B.

## Duty in Regard to Baptism.

THE following is a copy of a Testimony, dated Aug. 24, 1850, and published in the *California Missionary*, Feb. 10, 1901, with this note by Elder Clarence Santee: "This Testimony points out the path in a question that has presented difficulty to many. Why has it not been published before this?—I do not know; but it is none the less precious now, in the time when the children of the Lord are breaking the last cords that bind them to weakness and a lack of faith. May the Lord bless this to the good of those who are not yet clear as to duty, yet who are willing to follow the Lord:—"

"Said the angel, 'Can ye stand in the battle in the day of the Lord? Ye need to be washed and live in nearness of life unto God.'

"Then I saw that those whose hands are making up the breach, those who are standing in the gap, that have, since 1844, broken the commandments, and have so far followed the pope as to keep the first day instead of the seventh, and who have, since the light shone out of the most holy place, changed their course, given up the institution of the pope,

and are keeping God's Sabbath, would have to go down into the water and be baptized into the faith of the sanctuary, and the keeping of 'the commandments of God and the faith of Jesus.' I saw that those who have been baptized as a door into the churches, would have to be baptized again as a door into the faith.

"Those who have not been baptized since 1844 will have to be before Jesus comes. And some I saw would not make progress until that duty was performed. The angel said: 'Some tried too hard to believe. Faith is so simple ye look above it.' Satan has deceived some, and got them to look at their own unworthiness. I saw they must look away from self to the worthiness of Jesus, and throw themselves, just as they are, needy, dependent, upon His mercy, and draw, by faith, strength and nourishment from Him. MRS. E. G. WHITE."

SIR CLAUDE MACDONALD, who was British Minister at Peking during the Chinese troubles, and now fills the like office at the Japanese capital, tells why the Chinese are weak as a military power. "The Chinese soldier," he says, "is regarded as at the bottom of the social scale. In Japan the soldier, as in Germany, is a social factor, and the merchant, while respected, is not afforded so high a position in the national society. In China the reverse is the case."

And where, we inquire, ought the man whose business is the killing of other men, to be placed in the system which would represent civilization at its best—at the bottom of the scale of respectability? or at the top? What answer must be given from the standpoint of Christianity?

## Lake Union Conference Canvassing Agent.

ALL persons having correspondence with the general canvassing agent of the Lake Union Conference will please note the fact that since Brother E. P. Boggs has severed his connection with that office, all letters for this department should, for the present, be addressed to W. H. Edwards, 267 West Main St., Battle Creek, Mich.

Elder F. L. Moody is the newly appointed agent, but as his work will keep him in the field for some time to come, inconvenience and possible delay may be avoided by directing correspondence as indicated above.

A. G. DANIELLS,  
Pres. Lake Union Conference.

## The Summer School—Location Changed.

THE Educational Conference and Summer School, advertised to meet at Gull Lake, Mich., will convene at Berrien Springs, Mich. Full information concerning transportation was given in the REVIEW of July 2. Students for the summer school should take note of this. Those unable to reach Berrien Springs by July 10, should come as soon as possible after that date.

Regular class work begins July 20. Entrance examinations will be held during the Conference, between the 10th and the 20th.

Students from the West who were depending upon the Union College Summer School should remember that the appointment for that school has been withdrawn, in favor of the Berrien Springs school.

Those desiring accommodations should at once notify E. A. Sutherland, Berrien Springs, Mich.

## Bureau of Information.

It is the design of the REVIEW to keep in touch with its readers in every particular. To this end, it is now in contemplation to open a department to be named The Bureau of Information, in which shall be given any special condition of the cause, needs for help, openings, opportunities and facilities for workers, where help can be rendered and the cause advanced. The ideal aimed at will be to enable the reader to see reflected in the REVIEW each week all these particulars, as one sees his face in a mirror, that he may know where and how best to move. To carry this out, it will be necessary for our readers to keep us informed on all these points.