

The Advent **REVIEW** and Sabbath **HERALD**

HOLY BIBLE
H. M. Aldrich
346 Champion St.

THE FIELD IS THE WORLD

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

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General Articles.

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

REJOICE.

MRS. M. F. ROWE.

LISTEN, O Christian, to the Master's voice:
"Rejoice alway; again I say, Rejoice."

Phil. 4:4.

Yes, so I may, when all is bright before.
Nay, but Christ says, "Rejoice for evermore."

1 Thess. 5:16.

How, when the storm-cloud lowers darkly 'round,
Under His sheltering wings may joy be found?

Ps. 63:7.

When tempest-tossed and driven far from land,
Fear not; He holds the billows in His hand.

Isa. 40:12.

Can I rejoice when I my weakness see?—
The Lord's own joy thy very strength shall be.

Neh. 8:10.

When harvests, flocks, and fruits untimely die,
Rejoice; the Lord will all thy need supply.

Hab. 3:17, 18.

Can I rejoice when other hearts are sad?—
The upright heart may well be light and glad.

Ps. 97:11.

When pressed by busy cares that will annoy?—
Cares vanish in the fullness of His joy.

Ps. 16:11.

Fullness of joy! Can this indeed be mine?—
The Lord himself has promised; it is thine.

John 16:24.

When strength and senses fail, life's lamp burns dim,
Yet will the Lord sustain; rejoice in Him.

Acts 20:24.

When waiting in death's dark and lonely vale,
Rejoice e'en here; His presence will not fail.

Ps. 23:4.

Then in the glory of eternal day,
With joy unspeakable, rejoice for aye.

Jude 24.

THE MOUNT OF OLIVES.

F. H.

THE picture represents the Mount of Olives, as we see it to-day, with but a few old olive trees on it. At the foot of the mountain we see a beautiful building on which there are several golden domes. This is near the garden of Gethsemane. On the summit of the mountain there is a high tower, with two hundred and seventy-six steps. A little to one side is another building,

place of which is now occupied by the Mohammedan Mosque of Omar, rose grandly in the foreground. This is supposed to have been the spot at which Christ wept over Jerusalem, as recorded in Luke 19:41.

Having briefly referred to what the New Testament says about the Mount of Olives, let us see what the Old Testament says about it. If we take our Bibles and turn back to the prophecy of Zechariah, we read, in chapter 14:4, that our Saviour will, at His return, put His feet "upon the Mount of Olives, which is before Jerusalem on



MOUNT OF OLIVES, LOOKING EAST FROM JERUSALEM.

which ends in a large dome. This represents the so-called Ascension church. All of these last-named buildings have been erected by the Russian Greek Catholic Church. From the tower one has a beautiful view away to the mountains of Judea, to the Jordan, and to the Dead Sea.

The Mount of Olives was the place where at one time our beloved Master, with His disciples assembled around Him, looked sorrowfully upon the city of Jerusalem, the inhabitants of which were bound with the cords of sin. This was also the place where He prophesied the destruction of Jerusalem, and, among other things, also spoke of the long time of persecution through which the followers of Jesus would pass. Here He also mentioned the signs which should indicate the nearness of the end of the world and of His second coming, as recorded in Matthew 24 and also in the Gospels of Mark and Luke.

On the road from Bethany to Jerusalem one comes to a sharp turn in the path, on the southwest declivity of the hill, at which point a view of the city of Jerusalem breaks suddenly on the beholder. This, in the days of Christ, must have been a scene of magnificence and beauty, for then the gorgeous temple of Jerusalem, the

east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. . . . And the Lord my God shall come and all the saints with thee. . . . And the Lord shall be King over all the earth: in that day there shall be one Lord, and His name one."

It is clear that this will take place at the return of the Saviour to receive His own, as He promised His disciples before He ascended, and as the angels assured them after His ascension. Acts 1:9-12. He will return and set His foot on the same place from which He ascended—on the Mount of Olives, as is shown in this last-named reference. And the city of God will come down and occupy the plain made by the cleaving of this mountain. See Rev. 21:2, 10.

Dear reader, you may not be permitted to set your foot on the Mount of Olives on this sinful earth as it is now; but may you be privileged finally to enter in through the gates into the city, as one who has a right to the tree of life. We all may do this by overcoming through Him who saves to the uttermost.

SAVED BY GRACE.

MRS. E. G. WHITE.

"AND he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him."

This is the position that Satan now occupies toward the Church of God and the ministers of the gospel. He stands before the angel of the Lord to resist them in their official work, the ministry of the Word, to resist the Lord's working in behalf of His people. Satanic agencies are moved by a power from beneath to stir up wicked men to unite with the enemy in causing distress to the people who are keeping the commandments of God. The whole world is stirred against them because they will not worship the institution of the papacy. Satan is as full of bitter hatred and malignity against them as he was against Christ, when he stirred the world to choose a robber and murderer instead of the Son of God. When the question was asked, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" the answer came back, "Release unto us Barabbas." The religious leaders and guides of the people—the men who ought to have led in right paths—persuaded the poor, ignorant multitude to reject the Son of God, and choose a robber and murderer in His place.

Let us remember that we are in the world in which the Son of God was crucified. Those who to-day allow the spirit of envy, hatred, and unbelief to control them will persecute the people of God even as the Jews persecuted Christ.

In the chapter preceding the one containing the words, "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him," we read, "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. . . . Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord."

God had given commandment for Jerusalem to be rebuilt, and the measuring of the city was a symbol that He would give comfort and strength to His afflicted ones. Satan and his army were greatly discomfited and alarmed by this. Satan stood before the angel, representing to him the imperfections of God's people, and urging the disregard of His commandments. The work which he saw in prospect stirred him to resist Jesus in His work of mercy. He did not wish the people who had been suffering because of transgression to be favored. He wished to see them remaining in depression and sorrow, weakness and suffering. He saw the work the Lord was about to do for His people through the Messiah. He claimed the Church as his own, declaring that its members had dishonored God by yielding to temptation and disobeying God's commandments.

Both priest and people were in a position of repentance unto obedience, and in answer to their prayers and in pity for their affliction the Lord had come to their relief.

"And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Unworthy though they might be to do His great work, Christ declared that His people were accepted

through the righteousness of One who had resisted every art and device of the enemy.

"Now Joshua was clothed with filthy garments, and stood before the angel." Satan had represented the chosen people of God as full of defilement and sin. He could well speak of the sins of which the people had been guilty; for had he not led the confederacy of evil in tempting the people to commit these very sins? But Israel had repented. The people had accepted Christ.

Christ looked pityingly and compassionately upon the punished, repenting people; "and He answered and spake unto those that stood before Him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

The Lord does not deny the charge of Joshua's unworthiness, but He demonstrates that He has bought him with a price. He clothes him with His garments of righteousness, not putting these garments over the filthy garments of disobedience and transgression, but saying first, "Take away the filthy garments from him." Then He said to Joshua, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "Let them set a fair miter upon his head. So they set a fair miter upon his head," and on this miter was written, "Holiness to the Lord."

This change is made on condition of obedience. "Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by."

When God's professed people repent of their sin in departing from plain Bible truth, they will bring forth fruit meet for repentance. Jesus will hear their prayers. They will work the works of righteousness. If those who have departed from the Lord will take warning, if they will change their course of action, they will be received into favor, and their transgressions will be pardoned. If they make thorough work, according to the measurement of God, avoiding a repetition of their sins, God will bestow rich blessings upon them. God tests and tries His people. He waits for them to show true repentance, that He may say, "It is enough," and that He may grant them pardon.

Nothing else in this world is so dear to the Lord as His Church. Nothing else is guarded by Him with such jealous care. He paid a costly ransom for His heritage, and He is not willing that anything should separate them from Him, so that He cannot protect them and give them prosperity. He permits them to be sorely tried in the fiery furnace, that the dross may be separated from them. But as they are being purified, He watches them every moment, that they may not be consumed.

"Thus saith the Lord of hosts: After the glory hath He sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of His eye. . . . Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee. . . . And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah His portion in the holy land, and shall choose Jerusalem again."

LET praying fathers and mothers never grow faint of heart. Let desponding churches, long unvisited by revival blessings, only close up their ranks more compactly about the mercy seat, and besiege heaven with new importunity. For above the dark cloud of their discouragement is written, "He that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—*Cuyler*.

THE SANCTUARY QUESTION.

The Manner in Which the Apostle Introduces the Subject of the Sanctuary.

ELDER S. N. HASKELL.

(Continued.)

"Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 1, 2. The seven preceding chapters in the book of Hebrews prepare the way for the apostle's coming directly to the sanctuary question and its service in heaven. "This is the sum" of what he has previously stated, that "we have such an High Priest." It is such a Priest as the apostle has described in the previous chapters, and this High Priest is "set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

Let us consider some of the leading thoughts in the preceding chapters. The first chapter presents Christ—His character and position. He is the brightness of the Father's glory and the "express image of His person, and upholding all things by the word of His power." He is better and much more exalted than the angels, "as He hath by inheritance obtained a more excellent name than they." He is the Son of God, and therefore has inherited every name which is applied to God, the Creator of the heavens and the earth. He also is the Creator, and is called God. "Thy throne, O God, is forever and ever." Again, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." Here Christ is presented on an equality with the Father, not created as were the angels, but the Creator of the angels—the great "I AM," He who inhabiteth eternity. It is thus the apostle introduces us to the subject of the sanctuary. It is not to such and such dimensions, to the material of which the earthly sanctuary was made, but to Christ its minister, and to the Father, to whom the sanctuary belongs. The High Priest is ours, but the sanctuary is God's. We are the worshipers in the sanctuary.

The second chapter is introduced by showing the importance of these truths. Even the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward. "How [then] shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?"

This subject brings to view the gospel of Christ as no other, and the preaching of this gospel has been established "by signs and wonders, and with divers miracles, and gifts of the Holy Ghost." The apostle then presents man as he was when first created, and also his present condition, and how Christ stepped down from His high and exalted position, made himself lower than the angels, and even took man's fallen nature, for the suffering of death, that through death He might destroy him that hath the power of death, that is, the devil, and deliver them who through fear of death were all their life subject to bondage. He was made like unto His people, that with His human arm He might encircle the human race, and take His people as far above angels as He himself was above angels before He came to the earth. In this humiliation He was tempted, and suffered, so that He might be able to succor them that are tempted. O what a High Priest is this! It is thus heaven and earth are connected.

The third chapter of this book presents Christ as an apostle, a high priest, and refers to Moses, who was faithful in all his house, to illustrate the greatness of our High Priest. It was Christ

who originated the Jewish economy, and He is worthy of more glory than was Moses, as he who hath builded the house hath more glory than the house. Christ is over His people, who are His house, or living temple. Paul then presents the fact that Israel had the promises made to them, and because of their unbelief they failed. If they had seen the light that flashed from the Levitical service, they would have become living temples, fit for the indwelling of the Holy Ghost: The apostle then proceeds to quote from David, "To-day if ye will hear His voice, harden not your hearts." Had they listened to His voice, they would have entered into His rest, and their carcasses would not have fallen in the wilderness. The land of Palestine would have become a second garden of Eden, and a training-school for missionaries, who would have gone forth to the world bearing the message of God. But their carcasses fell because of unbelief, and became a warning to all candidates for the heavenly Canaan.

The fourth chapter carries the mind still further, and shows there are still promises for the people of God. The rest is still in the future. A spiritual rest by faith can now be obtained, which is a foretaste of the real rest that remains for the people of God. This rest is in Christ, and as a pledge in the seventh-day Sabbath; for God placed it in the Sabbath at the creation of the world. The proper observance of the Sabbath, therefore, brings to the soul that spiritual rest of Christ that bears witness to acceptance with God, and becomes a foretaste of that real rest which awaits the child of God in the kingdom of God. The last portion of this chapter shows where this rest lies, and how it is obtained. The word of God is living and powerful, sharper than a two-edged sword. As the sinner in the law of Moses separated the fat, which represented sin, from the parts of the animal, so an unqualified belief in this word would enter the very joints and marrow and into the very thoughts and intents of the heart. Christ is present as our great High Priest, and is passed into the heavens; and as He has become one with humanity, He can sympathize with man in his fallen condition; and because of this we are exhorted to come boldly to the throne of grace, to find grace and help in time of need.

The fifth chapter develops the subject still further. The apostle draws a contrast between the Aaronic priesthood and the Melchisedec priesthood. The Melchisedec order is Christ's position. He learned by obedience and suffering how to be a High Priest after the order of Melchisedec, and only those who can appreciate these truths will be able teachers in the word of God; "for every one that useth milk is unskillful in the word of righteousness: for he is a babe." But those who by reason of use have their senses exercised to discern both good and evil can appreciate these truths, and partake of the strong meat, or the blessings promised in them.

The sixth chapter shows the importance of gaining a richer and deeper experience in the things of God. It also reveals the fact that there is an experience, attainable by the people of God in this world, which may be lost by not progressing in the things of God. If these blessings and privileges, given them of God, are viewed from a common and ordinary standpoint, the soul will become like the soil which bears only thorns and briars, which are finally rejected, and whose end is to be burned. The most common way of sinning against the Holy Ghost is in not realizing the sacredness of the work of Christ. This chapter concludes with a statement concerning the certainty of the promises of God, which promises and hope we have as an anchor of the soul, both sure and steadfast, and which enter into that within the veil, whither our Forerunner has entered. A forerunner implies that some are coming after, and thus the attention of all heaven is

turned to those who follow the forerunner, Christ Jesus.

The seventh chapter further discusses the character of the Melchisedec priesthood, and reasons that confining the tithing system to the Levitical priesthood was not according to the Melchisedec order; hence the necessity of a change in the law of Moses. So the Levitical priesthood was changed to give place for the Melchisedec order. The priests on earth after the Levitical order died, for they were made after the law of a carnal commandment. But the Melchisedec order was after the power of an endless life. Thus it is shown that there was no perfection in the Levitical law of itself; but the bringing in of a better hope, which was of the Melchisedec order, brought perfection. This priesthood that Christ represents is an unchangeable one because of its nature and of His position in heaven, and His relation to God the Father and to fallen humanity, and of His faithfulness upon the earth. And on account of the unchangeableness of His priesthood, "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession" for us. He is made higher than the heavens, and it is not necessary that He offer up sacrifices daily, as did the earthly priest, first for his own sins, and then for the people's, for Christ offered a sacrifice once, when He offered up himself; but He is consecrated forever without any infirmity in heaven. Such is the apostle's argument on the priesthood, directing the mind from the earthly sanctuary to the heavenly.

It is thus by seven successive steps, each one revealing Christ as He is, the apostle is prepared to say, "*Now of the things we have spoken THIS IS THE SUM:* We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when He was about to make the tabernacle: for, Sec, saith He, that thou make all things according to the pattern showed to thee in the mount."

All who present the sanctuary subject as directed by the Spirit of God in these chapters, will present Christ as exalted above all angels, one with the Father, yet partaking of flesh and blood and suffering death that He might deliver us, then as entering heaven as the forerunner of the human race. The attention and work of all the heavenly host are centered upon the heirs of salvation, those who are presenting their bodies as living temples for the indwelling of the Spirit of God; for they are the company of whom He is the forerunner.

(Concluded next week.)

SUNDAY CAUSE MEETS OPPOSITION.

E. K. SLADE.

(Ann Arbor, Mich.)

THE "American sabbath" defenders are by no means asleep, nor are they in any way lax in their efforts to enforce upon others the rest and recognition that they feel that that day demands. In various parts of the country, the American Sabbath Union has, by determined attempts, sought to gain new ground for the Sunday cause.

At present, the discussion of the question of the Sunday closing of the Buffalo Exposition, is causing many things to be said for and against Sunday legislation. It is refreshing, indeed, to hear, among the many voices, those who take a logical and consistent position against the whole

evil principle of religious legislation and usurpation.

The New York *Truth Seeker* has the following to say on the attitude of the clergy in the matter of Sunday closing:—

"If the directors of the Buffalo Exposition thought to placate the clergy by their compromise on the Sunday-opening matter, they little knew their men. Nothing less than the whole thing will satisfy these would-be monopolists of Sunday. Anything not in accord with their puritanical notions meets their wholesale condemnation, and anything which takes a customer away from their shops is denounced as inimical to religion—meaning their trade. . . . As for the ministers of the country, they could not rail any harder at a completely open exposition than they will at a partly open one. The only policy that will really suit them is to close everything but the churches on Sunday, and then use the police force to drive the people into them. The preachers would undoubtedly be willing to labor themselves and let the policemen work if this pious state of things could be brought about."

But coming nearer to the point in the principle involved in the whole proceeding, are the words of Dr. Lewis, appearing in the *Literary Digest* of June 29, 1901. His reference to golf-playing points to the case of Benjamin Adams, of Yonkers, N. Y., who was arrested and acquitted for playing golf on Sunday.

I quote the following very pointed and pertinent words of Dr. Lewis:—

"Every student of the question knows that Sunday legislation had its beginning in the most intense form of the pagan State-Church system, under Constantine, in 321 A. D. With slight modifications, Sunday legislation continued as part of the State-Church system when the empire became nominally Christian. This tendency increased as the centuries went forward, and the largest type of civil legislation concerning religious matters obtained throughout the Middle Ages.

"Christianity among English-speaking people was developed under the same State-Church system. The Puritan supremacy in England—1640-60 A. D.—was marked by an extreme union of Church and State. While Puritanism did not legislate concerning saints' days, it intensified the legislation concerning Sundays and days of humiliation and thanksgiving. English legislation, with the strong Puritan coloring, was transferred to the American colonies, and became the source of all Sunday laws in the United States. These laws have gradually fallen into disuse, but they have never been removed from their original religious basis. Some decisions from the lower courts have attempted to evade the religious feature of the Sunday laws, though the majority of the decisions maintain or admit the religious character of the laws. . . .

"If our Sunday laws be analyzed, they show a positively religious basis in their structure as plainly as they do in their historical genesis. Sunday would have no feature of 'a civil sabbath' except as the civil law protects it as a day upon which it is wrong to do those things which are wholly harmless on other days. For example, there is no peril to the interest of the State, local or general, from the playing of golf or similar recreations on other days. It is not a breach of good order. It does not inculcate treason, nor menace the welfare of communities in any way. Seen from the standpoint of good health and rational enjoyment, it is much to be desired. The attempt to prohibit it on Sunday is based upon the idea that Sunday is different from other days, and that men are under obligation to refrain from business, labor, and sports, on that day for the day's sake.

"This fact makes it impossible to evade the truth that religion is at the basis of all legislation concerning Sunday. The term 'desecration' has

no meaning if the day is not sacred in the eyes of the civil law. Certain exemptions based upon 'necessity and mercy' have no meaning except from the religious basis. This idea is drawn directly from the Fourth Commandment of the Decalogue. It is needless to continue statements and suggestions in this direction. Golf-playing, being harmless and in keeping with the best interests of society on all other days, cannot be harmful and opposed to the interests of the commonwealth except upon the assumption that Sunday is a day upon which 'worldly business and amusements' are wrong because they are worldly, in contrast with spiritual or religious duties.

"Until the friends of Sunday legislation are willing to separate the civil law from the religious day, and let the latter take its chances alone, it is useless for them to claim that they

do not seek the support of Sunday as a religious institution through civil law. This theoretical distinction between the civil sabbath and the religious Sabbath did not appear in history until the right of the civil law to interfere in religious matters was challenged. Since then men have labored to make this impossible distinction. If the Bible be accepted as the standard of religious duty, the seventh day alone is the Sabbath. In any case, the whole question of Sabbath observance is a religious one, and should be left to the individual conscience without any interference on the part of the civil law."

These quotations are expressions of truth that need no comment. It is pleasing to know that there are still those who love liberty in its broad sense, and who are able and ardent to proclaim against oppressive measures.

keep it *wholly*. Having sufficient faith in God to forfeit business and social advantages in order to observe the memorial He has given, have we not enough faith to enable us to observe it entire?

AN EXPERIENCE AND ITS LESSON.

ELSIE A. BROWN.
(Montgomery, Ala.)

SOME time ago I had an experience in caring for a patient six miles out in the country, who was burned nearly to death, and who lived but two weeks after the accident. Her clothing caught from the back, while she was standing in front of a fireplace in her father's home, where she was spending the holiday season. Three comfortables were burned up in the effort of her mother to smother the flames upon her. Two thirds of the surface of the entire body was burned, and much of it so deeply that the flesh sloughed off with the skin.

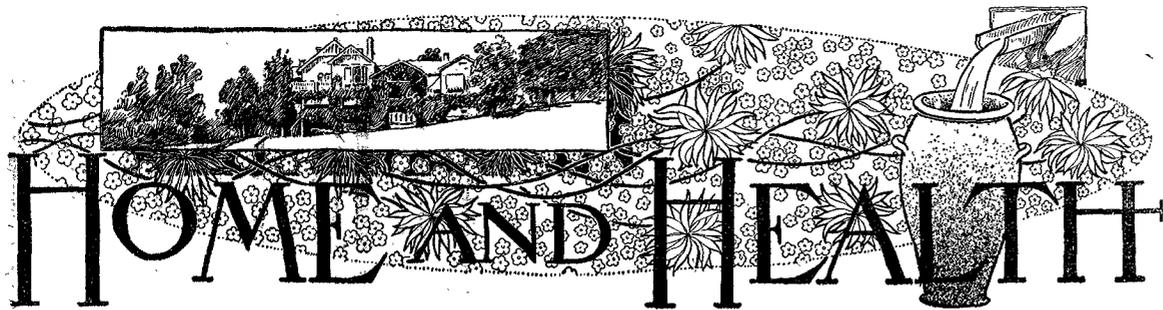
All day long and until after dark at night, I dressed those dreadful wounds, only stopping at times to let her rest enough to be able to go on; carefully moistening and removing the soiled dressings, cutting away the sloughing flesh and skin, cleansing with sterilized water and a weak solution of carbolic acid, also with hydrogen dioxide, powdering with iodoform (not full strength), and spreading, as with icing upon a layer cake, with a soft, soothing salve, covering with soft cheese-cloth dressings, then packing in absorbent cotton, and bandaging. Trying as were the days, they seemed less wearisome than the nights; for she would sometimes go nearly to sleep while I was dressing her, and did not know when I had finished the part upon which I was working. Nothing given induced sleep at night.

My bent position over her low wide bed so continuously was exceedingly taxing, although assisted by a lady member of the family who was excellent help in many respects, but who did not understand symptoms well enough to detect danger. The patient was inclined to heart failure, which made it necessary for me to be with her almost constantly day and night, and my only release from the room was for my meals. For nine days my shoes were not unfastened from my feet.

The different members of the household several times said to me, "I cannot see what keeps you up." They thought that because I did not use flesh, and had requested that my food be simply prepared and entirely free from soda and grease of any sort, having no other seasoning than a little salt, that I was neither *cating* nor *sleeping*. I told them God's power was added to our effort to meet the demand of the case, and I daily realized that this was so. I felt myself upheld in a special manner, and was thankful that the work of caring for this afflicted, suffering one fell to me. She, and they all, seemed to trust me fully, and my lengthy experience in the surgical wards of the Sanitarium Hospital was especially helpful here. I think I appreciated it as much as ever in my life. The physician said he did not doubt that the care given prolonged her days.

My heart was deeply moved at thought of the strange providence that had without warning cut her down in the morning of life, when its prospects were brightest and best. She was young and beautiful, had been married but two years, the mother of a little one just learning to walk, of a sweet, lovable character, which made her greatly beloved by her husband and father's household. She had professed faith in Christ, and bore her suffering with remarkable fortitude and patience. The poor heart failing at last, she fell asleep without the least apparent struggle.

As I left them, they said to me, "Miss Elsie, you did *all* in your power to save her." I was



TOO BUSY.

MINNIE EMBREE.

Too busy to be civil,
Too busy to be kind,
Too busy with my daily work,
To well improve my mind.

Too busy with my sewing
To speak a word or two,
Thinking not of another's need,
But of what I have to do.

Too busy to read my Bible,
Too busy to say my prayers,
O'erwhelmed with the work of every
day,
Forgetting there is One who cares.

Too busy to learn of Jesus,
And walk in the way He trod;
In the work and worry of daily life
Too busy to think of God.

When at last I stand at the pearly gate
Of the city all free from sin,
Can it be that the angel there will be
Too busy to let me in?

PARENTS, DON'T!

DON'T try to train up your young children upon the theory that knowledge is power. In the sphere of morals, knowledge is not power, and is oftentimes a source of weakness rather than of strength. Knowledge does not come first in the divine system; but "add to your *faith, virtue*; and to *virtue, knowledge*," etc.

Parents, don't lead your little innocent children to the tree of the knowledge of good and *evil*. Don't take the fruit of that tree and give it to them. Remember the fate of Eve. Little children have no great amount of will power. Curiosity is with them a much stronger force to lead them into evil than you can put into their untrained minds to keep them from it.

"Heaven lies about us in our infancy." There is a blissful ignorance which is the birthright of every child. Don't take it from him: it is the complement of his innocence. Let the little bud open according to the laws of its nature. Don't take hold of the delicate petals and force them open with your fingers; if you do, you will have a sorry-looking flower. Your business is not to force the child,—not to anticipate nature,—but to provide the conditions under which nature can work to the best advantage. Provide the bright sunshine, the refreshing rain, and the pure

atmosphere, and let the little plant develop according to the laws of its being, which represent omnipotent power and wisdom.

How then shall we keep evil away from our little children, if not by telling them about it before they have learned it? The answer is, By keeping them active in that which is physically and morally healthful. Keep their little minds full of what is pure and wholesome. Keep them employed. Don't expect them to find proper employment for themselves. It is not enough merely to provide them a few playthings, and then leave them to themselves. Take time to find some occupation for them every day that is pleasing, instructive, elevating. Make this part of your business, and let it cost you something if necessary. No other business you can be in will pay so well in the end.

"Overcome evil with good." Fill the mind constantly with good, and thus keep evil continually crowded out. Thus good will be constantly assimilated into the character, and by and by when the age is reached where the child must come in contact with the evil of the world around it, the love of that which is good will hold it against the influences that lead the steps of youth in the downward path. L. A. S.

NICKED CHINA.

MRS. ADA D. WELLMAN.

A LADY once declared regarding a beautiful piece of china that had been nicked, that she would rather it had been broken in bits; for then it would have been thrown away out of sight, whereas, being only nicked, it remained to tantalize her with its marred beauty.

Likewise, I have wondered whether our Father is much more grieved at the utter breaking of His Sabbath than at the nicking of a few minutes from its edge.

Throughout the week, we need to "remember the Sabbath day," and so plan as to be prepared to "keep it holy." And when, by any unexpected circumstance, our work tends to crowd upon sacred time, would we determinedly leave the unfinished task, we should learn that the Lord of the Sabbath controls results. Indeed, what we thought must be done, we may find was better undone. Many instances have demonstrated this truth.

We cannot keep the Sabbath *holy* unless we

made more than ever to realize the unstable character of the things of this life, and even of life itself, by this experience. Truly, if we live for the things of this life, better had it been for us had we never lived.

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth," and "set your affections on things above, not on things on the earth;" for—

"Swift to its close ebb's out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou, who changest not, abide with me!"

ANSWERED PRAYERS.

HELEN SWINGER.
(Saranac Junction, N. Y.)

SEVERAL weeks ago I sent to the Battle Creek church a request for prayers for two little children, that they might not be sent to a Catholic home of the friendless. Praise the Lord, they are still with me; and although there is danger that they may be taken away, I know that God hears prayer, and I still ask prayers in their behalf. My husband has not yet sold our home, but we are expecting to sell soon.

Another request was for a Catholic lady who was somewhat interested in the truth. Praise the Lord, she has given up Catholicism, and is trying to live out the precious truth. It would do you good to hear her talk of her freedom and happiness. Still she has to suffer persecution from her husband. He now intends to take her to their former home, and not allow her to have any Seventh-day Adventist reading-matter, or even a Bible. She does not know what to do without reading, and with no one to go to for instruction or advice. She is quite poorly in health, was never strong, and is unable to earn a living by work. Her husband professes great love for her, but the hearing of wicked oaths and foul talk is a trial she must endure. She says she cannot go back to Catholicism again, and requests prayer in her behalf.

We must expect persecution, but thanks be to God that time will not last many years. We can rejoice if we are accounted worthy to suffer for His name.

I thought it no more than right that you should know how mercifully our Heavenly Father had answered our and your prayers. I am one of the isolated ones. My constant preacher is the dear REVIEW AND HERALD, so rich in instruction and counsel.

SYSTEM AND MANAGEMENT IN HOUSEWORK.

JESSIE L. SCOVILL.
(Selma, Ore.)

SUCCESS in any work depends, in large part, upon the skillful management of the details of that work. Why should not this be as true of housework as of any other work? Is it not also true that housekeeping—home-making—is one of the most important vocations to which one can be called?

I know of one home in which the parents are kind-hearted, God-fearing people, but there is one thing lacking in that home; the mother is a poor housekeeper. It is not that she does not work, for she does, or seems to. It is simply that she has no management. She does not plan her work.

When the elder daughter of this home was about seventeen years of age, she went to work in a restaurant, and nothing could induce her to go home to stay. After a time I heard that she was inclined to be a little wild, and later, still worse was said of her. Who will say that this girl's "wildness"—perhaps ruin—was not due in a large measure to the uncongenial surroundings of her home?

A time for everything, and everything done as nearly as possible at that time, is a good rule to

follow. Plan your week's work before the week begins, and then follow your plans as nearly as possible. Look your work over carefully, see what you have to do, and divide it so that all the heavy work will not come in one or two days, and do not plan to do too much. If you can have very little spare time after heavy work, like washing, plan to do something easier and entirely different the rest of the day. Do the most important work first.

I have seen people wait until half-past eleven before they thought of dinner; and as dinner had to be served at twelve, one can imagine what a hurried, uncomfortable meal it was. Now they knew that they had to have dinner, and by a little forethought all the hurry, worry, and perhaps angry words, might have been avoided, and the work need not have been one bit harder.

Another good rule is, "A place for everything, and everything in its place." These rules may seem simple, but the comfort of many a household is spoiled by their non-observance.

THERE'S A BETTER LIFE BEYOND.

MRS. M. O. PAGE.

HOPE is singing, sweetly singing;
Oh! what balm is in her song!
To my heart God's message bringing,
"There's a better life beyond!"

When my way is darkly shaded,
Pressed in spirit, sad and lone,
Hope doth sing her song, all laded
With "the better life beyond."

From the depth of strongest leadings,
Life's tide beating loud and long,
I shall ever hear her pleadings
For "the better life beyond."

White winged messenger of mercy,
Ever sing thy heaven-born song,
Cheer the world that's waiting, waiting,
For "the better life beyond."

BEING NEIGHBORLY.

* * *

I WONDER how many of the sisters think of the good they might do by being neighborly, and how much harm by being so selfishly engaged in their own affairs that they have no time for others. Perhaps the lesson I received might benefit some one else, as it did me.

Our nearest neighbor—we lived in the country—moved away, and a family from another State came to their place right away. I intended to visit these people soon after their arrival, but I expected to move soon, and was very busy sewing, so I put it off, always hoping for a more convenient season. Then I thought I was not going to continue their neighbor, so it would not matter if I did not call. But one day I chanced to hear that they had a little baby about two weeks old which was very ill. Feeling condemned, I put up my sewing, and called on them. But how uncomfortable I felt! How empty seemed all the excuses I tried to offer for not coming sooner; for I knew that if I had had true love in my heart, I could have gone before. The baby died the next day. I did all I could to help them in their time of trouble. The poor woman told me how she had longed for me to call on her, and how lonesome she had felt.

I thank God He taught me a lesson which I hope I may never forget.

Dear sisters, let us be as friendly and helpful to our neighbors as possible, not letting our own affairs keep us from doing our duty. It sometimes costs self-denial to put our own work by and visit our neighbors, but we do not know who may be lonely and longing for some one to come; if we go in Christ's name, we may bring help and comfort to some troubled, lonely soul, and honor to our Master and the truth we profess to love. Let us be faithful in little things.

WHICH WAS THE TRUE GENTLEMAN?

M. C. W.

IN the family I am going to tell you about, there was a King, a Queen, and a six-year-old Prince. You see they were members of a royal family.

One morning the Queen had been unusually busy. Prince had been working steadily all the time without a murmur.

Uncle, fifteen years of age, had made Prince a bow and arrow, and was very anxious to teach Prince how to use it, and Prince was equally anxious to be taught.

When the work was all finished, Prince said, "Now, Mama Queen, is there anything more for me to do?"

"No, Prince, unless I get time to wash the cooking dishes, then there would be those to wipe."

"All right, you call me when you are ready."

The little fellow went out to play. Peal after peal of laughter could be heard as Uncle patiently taught Prince how to use the bow.

About fifteen minutes afterward, the Queen called, "Prince, would you take this out for me?"

"Yes, Mama Queen."

In he came, telling what fun he was having. When he brought the pan back, he said, "Dishes ready?"

"No, not yet."

"Well, call me when they are."

In a short time the dishes were ready. The Queen called, "Come, Prince, all ready now."

"Yes, dearie."

The bow and arrow were immediately put away. His little white apron put on, and the dishes were soon wiped. It was too late for any more play before dinner, but not a frown was seen on his little face.

Another morning as the clothes were being washed, the Queen asked Uncle if he would wash the laundry floor, as she was not feeling very well.

"Certainly," was the cheery response.

The clothes were carried to the line, the laundry ready to be cleaned. Where was Uncle?—Fixing his wheel.

When the clothes were nearly hung out, the Queen asked, "Aren't you going to clean the laundry for me?"

"Yes, but it does not *have* to be done *now*, does it?"

"It does not *have* to be done, but we want to get the house cleaned and in order as early as possible."

When it suited his convenience, he came in to clean the laundry.

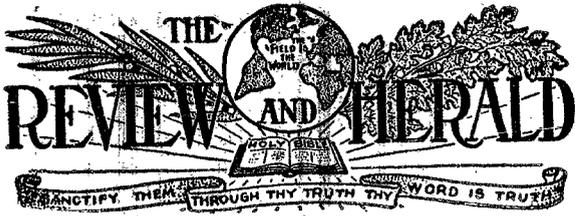
Now, mothers, which was the true gentleman? Can you see any difference in the training of the two boys? Which was the better?

The Prince was an adopted child. The Queen had been told, many times, that if Prince had been her own child, she could not have been so firm with him.

Mothers, are we to yield our will to our children, or shall they yield to us? The Lord says, "They [the children] should not control you, but you them, not harshly, not overbearingly, but with a firmness and steadiness of purpose." "There is but little stability or firmness of character, because the training and education of children from their cradle is superficial."

The habits formed in youth will grow with the growth and strengthen with the strength, and will generally be the same in after-life, only continually growing stronger.

"THE most successful toilers are those who will cheerfully work to serve God in small things. Every human being is to work with his own individual thread,—weave it into the fabric that composes the web, and complete the pattern."



BATTLE CREEK, MICH., AUGUST 20, 1901.

URIAH SMITH EDITOR

ACTIVITY MEANS PURITY.

THERE can be no such thing as an inactive Christian. Christianity is only another name for activity in the service of God.

"God is not the God of the dead, but of the living." He is the fountain of life, and life means activity. The being that is full of life cannot keep still. The Christian who is full of God—and that means every genuine Christian—cannot be idle. God cannot be idle, and it is well for us that He cannot, for our very existence, and that of all creatures, depends upon the continual exercise of His power.

Activity means purity. How forcibly nature speaks to us upon this point! Behold that rushing stream coming down from the hillside. Contrast it with yon stagnant pond in the valley, its surface covered with scum and slime. From which of the two would you prefer to take a drink?

The writer will never forget a stream near which he camped one summer in northern Michigan,—a stream noted as the home of that fastidious fish, the brook trout. Rapid River it was called, and it was rightly named. Clear as crystal, cool as ice, and pure as the sparkling dew, it came rushing through the forest, tumbling over fallen trees that lay thickly across its path, with a swiftness that nothing could impede. It was full of decaying logs, but it received no taint. Refuse thrown into it was either hurried swiftly away or held innocuous in its icy depths. To pollute that stream was impossible, so long as its fountain head remained pure. To drink from it was a pleasure, whether thirsty or not. It was a veritable fountain of life. And the secret of it all was its intense activity.

And that stream—and every other like it—is a fit symbol of the true Christian. Continually receiving pure spiritual life from the fountain head,—God,—he is continually passing it on to those beyond him. He does nothing to retard the flow of the life-giving current. He is a *channel*, and not a mere receptacle. No sediment can accumulate in a channel; it is continually washed clean by the ceaseless tide flowing through it.

Heaven is a place of activity. The inhabitants of heaven do not idly sit or stand about, waiting for something to occur. They are all channels of the ceaseless activity of God. No glimpse of heaven to seer and prophet given ever revealed a scene of idleness. The four "living creatures" about the throne of God "rest not day and night," crying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." The prophet Ezekiel saw living creatures about the throne in heaven which "ran and returned as the appearance of a flash of lightning." Eze. 1: 14. Such is the activity of the Omnipotent, so far as it can be realized by human comprehension.

Stagnation in the Christian life, as in everything else, means death. It is an invariable law that the body of water which has an inlet but no outlet, gathers saltiness and bitterness. There are many salty, bitter characters among people professing to be Christians. The matter with them is they have no outlet for the blessings of God. An outlet is just as important as an inlet.

Activity, activity! This is the watchword for every one who values purity of character. Get to work; do something. Open up; make an outlet equal to the size of your inlet. Become a channel. The very day that you shake off your inertia and

become active for the Lord, you will find the sediment of self in your character being washed away, and continued activity will make the purification complete.

L. A. S.

THE MANY MANSIONS.*

"IN my Father's house are many mansions." In our Lord's parting words to His disciples, before His final ascension to the right hand of the throne of the Majesty on high, He set before them a picture based on promise, experience, and prophecy; taking in the whole scope of the plan of redemption, and giving them a glimpse of the glad destiny of those who love and serve the Lord. It is in the often-quoted and familiar language of John 14: 1-3: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

In all this declaration, there is no element lacking to make assurance doubly sure. It begins with the basis upon which must rest all religious experience—belief in God. "Ye believe in God." But "without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11: 6. Our relation to God, as here revealed, would lead us to expect that if we were basing unwarranted hopes upon His promises, He would deceive us in this respect. But our hope of immortality through Him is uncontradicted by Him. "If it were not so, I would have told you."

The place to which our Lord points us, He calls His "Father's house;" and Paul says that "as many as are led by the Spirit of God, they are the sons of God." Then when Christ returns to take us to himself, to be with Him where He is, we, too, are in our Father's house. It is our paternal home.

It is a place that Christ prepares for us: "I go to prepare a place for you." To do this, it was necessary for Him to go away from this earth. But the more immediate purpose of His absence was that He might send the Holy Spirit, the Comforter. Thus He said to them: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 16: 7.

It was the purpose of God in redemption to renew us after the divine likeness, to build up again that image, which, in our first parents, had been ruined. This was to be the especial work of the Holy Spirit; and our Lord taught His disciples, again and again, that this could not be done without His being taken from them, and going to the Father.

The ascension was, moreover, necessary for the manifestation of Christ's sovereignty. No manifestation of majesty here upon earth could ever have been equivalent to the resumption by Christ of the glory that He had with the Father before the world was.

Another great necessity for the removal of our Lord from this world was that He might perform His efficient and merciful office as high priest for us in the heavenly tabernacle. And, further, His ascension has become to us the token of the entire acceptance of the Saviour's sacrificial work for mankind, in our nature. Our thoughts and affections should therefore be directed to the place whither He has gone before. "If we really love our Saviour, and His glorified humanity is to us the spring of our joy and the center of our interests, though the world may catch our fleeting thoughts and our less earnest attentions, He will have our most serious determinations, and our deepest affections. The world may be our *tabernacle*; but the place where He is will be our *home*."

Our Lord makes mention of the amplitude of our future abiding place: "In my Father's house are

many mansions." How many?—Let us learn from other comparisons. In Heb. 2: 10 we read: "For it became Him, for whom are all things, and by whom are all things, in bringing *many sons* unto glory, to make the Captain of their salvation perfect through sufferings." "Many sons." "Many mansions." As many mansions as there are sons to fill them. The promise to Abraham was that he should be the father of many nations. How many?—Every nation, kindred, tongue, and people; for out of all these the children of Abraham are to be gathered at last. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29.

How many mansions?—Enough to accommodate all these children of Abraham; and it was meet that the patriarch should be favored with a view of this place. So the apostle says that, on the strength of the promise, he "looked for a city which hath foundations, whose builder and maker is God." Heb. 11: 10. In verse 16 of the same chapter we read further, respecting the ancient worthies: "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city." And the apostle exclaims, in Heb. 13: 14: "For here have we no continuing city, but we seek one to come." What is this continuing city, which they seek?—None other than that city, spoken of before, which is founded and built by God,—the city which hath many mansions, and is the Father's house,—a city "prepared" for those who are seeking a better country, even a heavenly. "I go," said Christ, "to prepare a place for you." What place does He go to prepare?—It can be only this heavenly city, the New Jerusalem, the presence of which so changes the feelings of God toward His people, that He is "not ashamed" to call them brethren, for this very reason that He "hath prepared for them a city."

John gives us a more definite view of this marvelous city, in Revelation 21. He mentions the foundations, which well might have arrested the gaze of Abraham, as they are composed of superimposed layers of most precious stones, filling the whole area inclosed within the broad outlines of the foundation itself; while on the line of the promenade that marks the limit of the city proper, in emerald beauty rises the jasper wall. And all within—the golden, polished streets; the dazzling façades; the columned porches; the gateways, minarets, and towers; all lighted with the glory of God, which shames into utter invisibility the most vivid, blinding beams of the noonday sun—present a scene of incomprehensible glory, the conception of which, as Paul well says, has never entered into the heart of man, and any description of which would be essayed in vain by any human tongue. 1 Cor. 2: 9. This is the Father's house which is prepared for them that love Him, to take them to which our Lord will, by and by, return, that where He is, there they may be also.

"A tent or a cottage, why should I care?
They're building a palace for me over there;
Though exiled from home, yet still I may sing,
All glory to God; I'm a child of the King."

In John's description, the angel had a golden reed with which to take the dimensions of the city. The length of the city was equal to the breadth; and the measurement he reported was 12,000 furlongs. This being the entire circumference of the city, according to the ancient custom of measuring places, we have a length of 3,000 furlongs for each of the four sides. There being eight furlongs to the mile, we have 375 miles for each of the four sides of the city. This gives an area of 140,625 square miles, within the walls of the city.

Now, for the sake of easy comparison, let us take one of the rectangular States of the Union, as, for instance, Wyoming, which is 360 miles long by 270 miles wide. This would give about 97,200 square miles as the superficial area of the State; but the New Jerusalem is so much larger that it would take in the entire State of Wyoming, bodily, and still

*Republished by request.

have 43,425 square miles to spare. But perhaps the illustration would be a little more forcible, to take the better-known State of Iowa, which is 300 miles long, east and west, and 220 wide. Here we have an area of 66,000 square miles, which would not take up all the space in the New Jerusalem, into 74,625 square miles. Truly, here is space enough for the "many mansions" of the Father's house.

It is to be inferred that these mansions were not ready for occupancy at the time of Christ's ascension; for His language pertains to the future: "I go," He said, "to prepare a place for you." It can not therefore be that any of the great bodies of the stellar worlds constitute the "Father's house" of this scripture, or any of the mansions to which Christ refers; for these starry worlds were *all finished* away back in the beginning. "Thus the heavens and the earth were finished, and all the host of them." Gen. 2:1. They cannot therefore be the place which Christ went away to prepare, when He said, "I go to prepare a place for you." And His work since He ascended has not been that of creating new planets.

But does it not read, "In my Father's house are many mansions," and that God "hath prepared" for them a city, as if the work was then already done?—Yes; but students of Scripture well know that the past or present tenses are often put for the future, according to the law to which appeal is often legitimately made, to adjust the different tenses of Scripture to accord with the facts in the case. Rom. 4:17 explains: "God, who quickeneth the dead, and calleth those things which be not as though they were." So the sacred writer, over seven hundred years before Christ appeared at His first advent in this world, made this declaration: "For unto us a child is born, unto us a son is given," etc., because that thing was sure to be. And Christ said that God is not the God of the dead, but of the living; and still He said that God is the God of Abraham, Isaac, and Jacob, and they were all then dead. But it was all right, because they were sure to live again. And though Paul wrote of the ancient worthies, that God "hath prepared for them a city," it is evident that it was prepared only in determination and purpose; for he writes again, saying: "For here we have no continuing city, but we seek one to come;" and this city which they looked forward to, which was to come, is and was only that city which he said that God "hath prepared." God speaks of some things which are not, as if they were, because they are so sure to be. In like manner John says that the beast and the false prophet were cast alive into the lake of fire burning with brimstone. This has not yet taken place, but it is spoken in the past tense, because the time certainly is coming when it will be so.

Another objection to the view that the starry worlds constitute the "Father's house," in which are the "many mansions," is that in that case, our own little world would be one of them; and then it would follow that we are already in the Father's house, and that, so far, the prophecy has been fulfilled unto us—a depressing thought which would be too heavy to bear.

The most direct, simple, literal, and consistent application seems to be that the holy city, the New Jerusalem, is the Father's house; that its innumerable apartments, or dwelling-places, are the many mansions which are being fitted for the saints; that these mansions were not in readiness when Christ ascended, but He went to prepare them, as He said; and when this is done, He will come again, and take His people to the place made ready.

"He is fitting up my mansion, which eternally shall stand;

For my stay shall not be transient in that holy, happy land."

And all this is as yet unseen to mortal eyes. The glass through which we view it is the word of God; and the light in which it is seen is the light of faith. It is not a question of science or of astronomy, grand as that is, but wholly a matter of faith. "The things which are not seen are eternal."

But, sad thought! all will not attain to that which is intended for them. Christ has died and opened the way to eternal bliss for all; but how many, by unbelief and perversity of life, will cause it to be that, in their cases, His death has been in vain. So there are mansions being fitted up for certain ones who will never occupy them. Crowns are being designed for certain ones, which they will never wear; palm branches are intended for certain ones who will never wave them in the triumph of the great day. What a miscarriage that will be! Alas that man has power thus to frustrate the beneficent and eternity-spanning designs of Heaven in his behalf! "He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth," says, "Hold that fast which thou hast, that no man take thy crown." Rev. 3:11.

EDITOR.

TEXAS CAMP-MEETING.

As it was necessary for me to leave the Texas camp-meeting before its close, I cannot report the entire meeting; but there are some features of the meeting that I am pleased to place before the readers of the REVIEW.

The Location.—One of the most important questions relating to the State camp-meeting is its location, for upon this, to a large extent, depends the success of the meeting. The primary object of the State camp-meeting is to make known to our fellow men the glorious truths God has given to us. In order to accomplish this purpose, we must succeed in getting the public to attend our meetings, and our success in this will depend very much upon the location of the camp-ground.

It must be in a town of sufficient size to furnish a large attendance. It must be in a town that is ready for the meeting—one that will be impressed by such an occasion. As a rule, it should be a town in which a camp-meeting has not been held previously, at least for some time. Then the camp-ground itself must be in a suitable place in the town. It must be easy of access. It must be close to the people, so they can get to the ground without much expense or labor. People will not walk a long distance, to an out-of-the-way place to attend religious meetings which are no more popular than ours.

The camp-meetings this year have not done for the public what we had fondly hoped they would. They have not drawn the masses, nor created the interest they should in order to be followed by a rousing, successful series of meetings. There may be a number of reasons for this; but from observation and inquiry, I am sure that one great reason is because of the unfavorable location of the camp-ground. Much has been lost this year by this mistake. May the Lord pardon us, and save us from repeating it another year.

The Texas camp-meeting was wisely located. It was placed where we could consistently expect the people to attend, and we were not disappointed. They flocked to the camp-ground from all parts of the town, far beyond all expectations. The first night the large pavilion was nearly full. The second night it was packed. The third night there seemed to be nearly as many outside the tent as could be seated inside. Between two hundred and three hundred chairs were brought onto the ground, and placed outside the tent. The campers brought all their seats to the large tent, and yet many had to stand. Sunday night, the fourth evening of the meeting, the attendance was wonderful. It was all that could be asked; for it was all that could well be reached by the voice of the speaker. As I looked over that sea of upturned faces, with eyes riveted on the preacher, and ears catching with deepest interest the words of truth that were being spoken, I asked, What occasion is so glorious, what privilege so much to be coveted, as this? But this is just the privilege God will give His people everywhere as soon as we so fully surrender to Him that we shall continually pray, "Thy will, O God, be done."

The Texas camp-meeting was held in the town

of Cleburne, and the camp-ground was within a few blocks of the courthouse, which stands in the very center of the business portion of the town. Cleburne is a thriving place of about thirteen thousand inhabitants. It is located on the main line of the Santa Fé Railway. Two branch lines of the same company run from Cleburne, one to the northeast, and the other to the northwest. It is the principal railway station and commercial town for Keene Academy, which is five miles distant in the country.

This is the first camp-meeting we have held in Cleburne. Tent-meetings have been held in the town by different laborers during the last twenty years, but none have been attended with very great visible results. But it has been a time of seed-sowing, and the camp-meeting has proved to be the means of arresting the attention of hundreds, many of whom never attended the tent-meetings.

Having secured for the camp a clean, grassy piece of ground close to the people, the committee put forth the most earnest efforts to interest the public in the meetings. They devoted one entire number of their Conference paper to camp-meeting matter, and endeavored to have a copy placed in every house in town. These were carried to the people by Conference workers, who gave a personal invitation as they handed out the printed announcement. In addition to this, full announcements were printed in the daily papers.

The camp was made as clean and orderly as possible under the circumstances. It was splendidly lighted with electricity, and supplied with an abundance of good water. The dining arrangements were under the supervision of a sanitarium-trained cook, who provided a most excellent camp-meeting menu. This sort of help is an unspeakable blessing on a camp-ground.

Owing to the drought, it was feared by some that the attendance of our people would be smaller than in past years; but in this we were happily disappointed. They came in by trains and teams from all parts of the State, until there were present a very large proportion of the membership of the Conference. When the brethren had done all they could by the help of the Lord to make the meeting what it should be, they could consistently pray the Lord to send the people to the camp to be blessed. Their prayers were answered by the excellent outside attendance, as stated above.

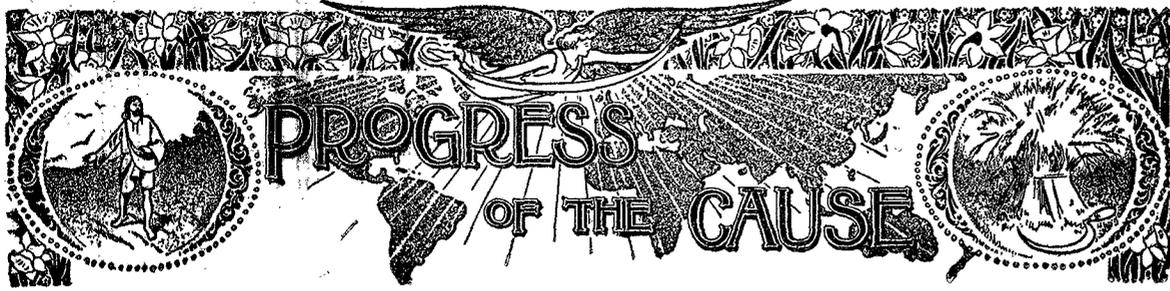
As but little of the Conference business had been done when I left the meeting, this part of the report will be supplied by others. From the first, all the speakers enjoyed great liberty. They were conscious of a hearty response from the congregation. The general laborers in attendance were Elder A. T. Jones, the Drs. Paulson, Brethren Mc Reynolds and Spicer, and the writer. Dr. Paulson and his wife not only gave timely and deeply interesting instruction regarding health principles, but rendered valuable service in revival work, especially for the young.

It is the earnest desire on the part of our brethren in Texas that the interest awakened by this camp-meeting will result in the establishment of a good church in Cleburne. The camp-meeting will be followed with a series of tent-meetings under the management of a large company of workers. Will not the readers of this report pray for the salvation of souls in Cleburne? A. G. DANIELS.

THE Rev. M. J. Savage excuses the minister's summer vacation on the ground of necessity, thus:—

"Once in seven days comes the great absorbing effort of the week for them. In seven days again, in seven days again, again, again, until you have no idea what a relief it is for a few weeks, at any rate, to get away and forget that such a thing as Sunday exists."

When preachers preach a kind of gospel that makes even themselves tired, we can hardly wonder at a lack of interest on the part of those whom they address. But a thing that has power in it is always interesting; and the old gospel is "the power of God unto salvation."



CHRIST CAME TO SAVE.

ELDER L. D. SANTEE.

ALL day, and all day, is the tide of humanity flowing
On the pavement below;
Through the hours of night, and the hours when
day's furnace is glowing,
They come, and they go;
And many the faces and forms that are constantly
showing
Their burdens of woe.

I think, as I gaze on the great throbbing heart of
the city,
And list to its din,
There is need of the Christ, of some one to come
and take pity,
And cleanse them from sin.
Yet, thanks be to God, there are some in this great
crowded city
Who have Christ formed within.

Ever the Shiloh of God, with a heart that is loving
and tender,
Pities the weak,
Offers them life and a home in the city of splen-
dor,

If they will but seek
Living connection with Him who the judgment
will render,
And list while He speaks.

Ever to hearts that are bowed is His sweet Spirit
calling.

Offering release:
"Come unto me, all ye weary;" and sin's burden
falling,
Gives measure of peace.
"Cast all your care upon me, O afflicted and toiling!
Your sorrows shall cease.

All day, and all day, is the tide of humanity flow-
ing
To and fro on the pave,
And every one there, in his journeys, his coming
and going,
Has Christ died to save.
And I think, oh, how many their sin in their faces
are showing!
How few are the saved!

How few are the feet 'mong the many that, rest-
less and turning,
The pavement have trod,—
How few are the hearts that are praying, desiring,
and yearning
For a nearness with God.
How few will have homes, where the gold and the
crimson are burning,
In the garden of God.

CAMP-MEETING IN DIAMANTE, ARGENTINE REPUBLIC.

MANY have been the blessings which we have
enjoyed while it has been our privilege to labor in
these Platine republics; but the best blessings
awaited our coming to the Diamante camp-meeting.
Many had opposed our having our tent-meeting in
Diamante, on account of its being somewhat isolated,
and of our having no brethren resident there. But
the Spirit of God indicated this as the best place, so
without hesitation we pitched our tents.

The meetings began on Friday, September 28, and
continued until October 8. Day after day the Holy
Spirit poured out blessing after blessing, notwith-
standing the weakness of the instruments who pro-
claimed the message of salvation to a hungry multi-
tude. Day after day the congregation increased in
number, until the climax was reached on Sunday
evening, October 7, when more than five hundred
Spanish-speaking people pressed in and around the
tent to hear the preaching of the everlasting gospel.
In view of the interest manifested, it was decided
to prolong the camp-meeting for another week, and

then to hire a house in which to continue the meet-
ings. Brethren Leland and Town will remain.

From six to seven meetings were held each day,
Brethren Westphal, Leland, Town, and Brooking,
and the writer, having charge of the preaching.
Five persons were baptized by Brother Westphal in
the River Parana, in the presence of about three
hundred and fifty or four hundred persons. Many
are deeply interested in the truth, while three or
four have already been converted, all Argentines.

Among them is a young man, very intelligent, who,
until two months ago, accompanied the Roman Cath-
olic bishop of the province, as chief cook, and attend-
ant. He became so disgusted with the deceits and
hypocrisies, which he saw practiced by the very
highest ecclesiastical dignitaries, that he turned away
in disgust from all religion, knowing nothing of
present truth. He came to our meetings, and by
personal labor with him, we found out his needs. We
talked and prayed with him, and finally he found
peace in Jesus, such as the world cannot take away.
We hope this young man will become a useful laborer
in the cause of the gospel.

All our laborers were present at this meeting,
with the exception of Brother Vuilleumier, who failed
to join with us on account of the very serious con-
dition of his wife's health. May God place His
healing hand upon her, and restore her to perfect
health.

The work here is onward, although surrounded
with difficulties on every side. Our confidence is in
the Almighty One. Israel's God is our God, and He
who led His people of ancient times from victory
unto victory is also leading us by strange paths to the
heavenly Canaan, where crowns of glory await those
who, by the help of our blessed Saviour, succeed in
conquering sin in every shape and form. Let us then,
brethren, fight the good fight, and press on toward
the mark of our high calling.

JUAN McCARTHY.

REPORT OF THE LAKE UNION CONFERENCE COUNCIL.

Held at Berrien Springs, Mich., July 10-18.

IN response to a call for a meeting of represent-
ative brethren in the Lake Union Conference, about
twenty-five officers of State Conferences gathered at
Berrien Springs in connection with the teachers'
conference, July 10. The object of this council was
to complete the organization of the Lake Union
Conference, to study the openings and needs of the
various departments of the cause in the Conference,
and to set the machinery of the new Conference
in operation.

The arrangement to hold this council in connec-
tion with the teachers' conference proved a good
one. The interests of both the Lake Conference
and the educational work were each day placed
before the entire gathering. All were so interested
in all that was brought forward for consideration
that there seemed to be but one leader, one great
aim, and one delegation, or body of representatives.
The Conference, representatives testified to having
been greatly benefited by the daily study of educa-
tional questions, while the teachers gratefully ac-
knowledged the help they received from the deliber-
ations of the Conference representatives.

The best service rendered to the cause of educa-
tion by the representatives from the different Con-
ferences was the help they gave in selecting the
location of the new school. For weeks the locating
committee had been in search of a suitable place.
Just before the brethren came together at Berrien
Springs, the committee found a place upon which
they all agreed. But before purchasing, they had
the privilege of having the presidents of the six
Conferences in the Lake Conference, also several
members of Conference committees, and other men
whose counsel they valued highly, examine the
proposed site. After careful examination of the
land, products, and surroundings, there was a
decided, unanimous vote in favor of purchasing the
place. To have had the help of about twenty men
from different States, whose experience had been
such as to make their counsel of value, was more

gratifying to the locating committee than words
can express.

At this council the brethren addressed themselves
so earnestly to the work in hand, and planned
together with so much harmony, that we were
able to place the affairs of the new Conference
in a more complete and satisfactory shape than we
had dared to hope could be done in so short a time.

The organization of the Conference was com-
pleted by the adjustment of officers previously
elected, and by the election of others required.
The constitution was carefully revised, and very
much enlarged in its scope. The question of finance,
beginning with the Church and ending with the
General Conference and Mission Board, received
careful consideration. The questions that challenged
the wide-awake attention of all were those relating
to the Sabbath-school, church-school, and canvass-
ing work. Elder A. T. Jones spent several days
with us, during which he gave practical, clear-cut
instruction regarding the ministry to which the
Lord calls every Seventh-day Adventist. Dr. Kel-
logg was with us but one day, but left much with
us to think about.

Believing that a brief abstract of the proceedings
of the council will be of interest to our brethren,
we furnish them to the REVIEW for publication.

A. G. DANIELLS.

THE LAKE UNION CONFERENCE COUNCIL, Abstract of Minutes.

THIS council was called for the purpose of more
fully organizing the Lake Union Conference, and
laying plans for advancing the cause in this part of
the field.

There were present nearly all the members of
the committee, and several of the officers of the
State Conferences, giving an attendance of about
twenty-five. The work in hand received the earnest,
continuous attention of the brethren. Brotherly love
and Christian unity prevailed in all the deliberations.

The following is a brief outline of the proceed-
ings of the council:—

RECOMMENDATIONS ADOPTED.

1. That I. H. Evans be elected a member of the
Conference Committee in the place of W. C. Sisley,
who has gone to England.
2. That the resignation of E. P. Boggs, as can-
vassing agent, be accepted, and that F. L. Moody be
elected to fill the vacancy.
3. That the State Conferences be advised to so
change the article in their constitutions relating to
delegates as to make all members of churches in
the Conference, present at any meeting of the Con-
ference, members of the Conference in session for
the transaction of business.
4. That W. D. Curtis, R. T. Dowsett, and D. E.
Lindsey be appointed a committee on blanks and
blank books for use in churches, Sabbath-schools,
and tract societies; also blanks for State Conference
reports to the Union Conference; and that sufficient
time be given them to perfect their work.
5. We recommend that in each State Conference
the Sabbath-school and tract society be departments
of the Conference.
6. That all missionary money received by the
treasurers of the State Conferences be sent direct
to the Missionary Treasurer of the General Con-
ference, without passing through the office of the
Lake Union Conference.
7. That the State Conferences pay the salaries
and traveling expenses of Sabbath-school and
church-school secretaries from the tithe fund.
8. We suggest to the State Conferences that they
may retain enough of the Sabbath-school donations
to meet the incidental expenses of the department,
and that the remainder be sent to the Mission Board.
9. We recommend to the State Conferences the
granting of missionary credentials to accredited
church-school teachers.
10. We recommend that at the opening session
of each State Conference fifteen or more persons,
representing as far as possible all parts of the Con-
ference and all phases of the work, be chosen by the
Conference to act as an advisory council while the
Conference is in session, and to appoint the stand-
ing committees which shall report directly to the
Conference.
11. We recommend the purchase of a tent forty
by sixty feet, for use in the Lake Union Conference.
12. That Elder F. D. Starr, of Ontario, be invited
to labor in the Michigan Conference.
13. That the first session of the Lake Union Con-
ference be held in the city of Indianapolis, Ind., in
the month of May, 1902.
14. That we recommend Prof. F. W. Field to the
Mission Board for Japan.

15. That Prof. H. R. Salisbury be requested to act as Field Secretary of the Sabbath-school and Educational department of the Lake Union Conference, and that he spend as much time in the field as his duties in connection with the Emmanuel Missionary College will allow.

16. That the State Sabbath-school Secretary report in duplicate to the Lake Union and the General Conference Sabbath-school Secretaries.

17. That we favor holding canvassers' institutes and conventions at the seasons of the year that will least interfere with the canvassing interests.

18. That our true and tried canvassers be granted a paper of recognition from the Conferences as canvassing evangelists.

19. That Elder W. H. Thurston be elected Vice-President and Business Agent of the Lake Union Conference.

20. That R. B. Craig make Wisconsin his field of labor.

21. That E. S. Butz be appointed State Canvassing Agent of Illinois.

22. That, beginning with the month of October or November and on to February, the Conferences place as many of their laborers as possible in the field for the sale of "Christ's Object Lessons."

23. That the Lake Union Conference supply a French laborer for Ontario, the same to be supported by the Union Conference.

24. That the Medical Board be requested to supply a doctor to take the place of Professor Field in the Mt. Vernon Academy, to receive his support from the academy.

25. That Prof. E. A. Sutherland be paid by the Lake Union Conference for the present, and until other arrangements may be made.

26. That the State Conference officers send the funds designed for the Lake Union Conference to the Treasurer of the same, beginning with July 1, 1901.

27. That church schools cover, ordinarily, six years of work, and that industrial schools cover four years of work; but that in special cases, in either church or industrial schools, more advanced work may be done, if, in the judgment of the managers and faculty, it appears that such should be the case.

28. That suitable persons be chosen to formulate a typical course of study for the use of church-school teachers, and that the same be published by the Lake Union Conference.

A. G. DANIELLS, *Chairman*.

W. H. EDWARDS, *Sec.*

CONSTITUTION OF LAKE UNION CONFERENCE.

ARTICLE I — NAME.

THIS organization shall be known as the Lake Union Conference of Seventh-day Adventists.

ARTICLE II — PURPOSE.

The purpose of this Conference shall be the economizing of our time, energy, and means for the speedy heralding of the Third Angel's Message to all within our borders, and the assisting as far as possible in the giving of the same to all the world.

ARTICLE III — BOUNDS.

This Conference shall include the Conferences of the States of Michigan, Wisconsin, Indiana, Illinois, Ohio, and the Province of Ontario, with such territory as may hereafter be added.

ARTICLE IV — REPRESENTATION.

Section 1.—Each local Conference shall be entitled to one delegate to any session of the Lake Union Conference, without reference to numbers or its ex-officio member, and one additional delegate for each one hundred members of such local Conference.

Sec. 2.—Each local Conference shall elect its delegates according to its approved methods, upon due notice of the appointed session of the Lake Union Conference.

ARTICLE V — OFFICERS.

Section 1.—The officers of the Lake Union Conference shall consist of a President, a Vice-President, Secretary, Treasurer, Auditor; and also an Executive Committee, as provided for in Sec. 3.

Sec. 2.—The above-named officers, except departmental secretaries and the Executive Committee, shall be elected at a regular session of the Conference, for a term of two years, or until the election of their successors.

Sec. 3.—Executive Committee: The presidents of the several local Conferences embraced in the

Lake Union Conference as ex-officio members, with an authorized representative from the medical, educational, publishing, German, and Scandinavian work in the Conference, shall constitute an Executive Committee for the period of two years following the regular session of the Conference, the members representing the medical, educational, publishing, German, and Scandinavian work to be elected by the Conference at its regular session.

ARTICLE VI — TRUSTEES AND AGENTS.

Section 1.—The members of the Conference shall at each regular session elect boards of management for such incorporated institutions and enterprises as are or may be connected with this organization, in accordance with the rules governing the same, and the laws of the State wherein the same are situated.

Sec. 2.—The Executive Committee shall appoint departmental Secretaries, a Business Agent, also a General Canvassing Agent for the said Conference, who shall serve under their direction.

Sec. 3.—The Conference shall employ such ministers, missionaries, committees, agents, or other persons as are necessary to carry on its work.

ARTICLE VII — DUTIES OF OFFICERS.

Section 1.—President: The duties of the President shall be such as usually pertain to that office.

Sec. 2.—Vice-President: In the absence of the President or the vacation of the chair for any reason, the Vice-President shall fill the vacancy. Further, he shall assist the President in his work as he may be requested to do by the Executive Committee.

Sec. 3.—Secretaries: The duties of the secretaries shall be such as usually pertain to the office, and they shall also do such other work as the Executive Committee shall assign them.

Sec. 4.—Treasurer: It shall be the duty of the Treasurer to receive all moneys belonging to the Conference, to keep a faithful account thereof, to deposit and disburse the same according to the direction of the Executive Committee. He shall make a full report of receipts and disbursements at all regular sessions of the Conference, or at such time as may be required by said committee. The Treasurer shall also collect from the Conferences embraced in the Lake Union Conference such financial and statistical reports as are required, and forward copies of the same as the committee may direct.

Sec. 5.—Auditor: The Auditor shall faithfully audit the books of the Conference at such times as directed by the Executive Committee, and make a report of the same to the Conference. He may also audit the books of the several State Conferences embraced in the Lake Union Conference, upon their request.

Sec. 6.—Executive Committee: During the interval between the sessions of the Conference, the Executive Committee shall have full administrative power, and shall exercise a general watchcare over all matters pertaining to the work of the Conference, and shall fill for the current term any vacancies that may occur in the Conference, unless the same has been provided for in other sections of the Constitution or By-Laws. It shall direct the work of the employees of the Conference, and pay them for labor performed, at regular intervals, from the funds of the Lake Union Conference.

Sec. 7.—The Executive Committee may call for donations from local Conferences, churches, or individuals, when in their judgment it becomes necessary. They may also make contributions to the General Conference from the funds on hand when there is urgent need, and it seems advisable.

Sec. 8.—Trustees elected by the Conference for any corporate organization shall faithfully perform the duties incumbent upon them by the Constitution or By-Laws of the Lake Union Conference, and by the corporate laws of the State in which the same may be located, and make such reports from time to time as the law requires or the Executive Committee may ask.

Sec. 9.—Agents: The Business and Canvassing Agents shall faithfully perform the duties belonging to their respective offices, under the direction of the Executive Committee, and in harmony with the laws governing the corporate bodies they may represent. They shall make such reports and at such times to the Executive Committee or Conference as may be required by the same.

ARTICLE VIII — AUDITING COMMITTEE.

The Auditing Committee shall be composed of the President of the Lake Union Conference and the Presidents of the State Conferences, with such assistance as in their judgment may be advisable, and shall audit the accounts of the Conference laborers at least once a year.

ARTICLE IX — FUNDS.

Section 1.—The funds of the Lake Union Conference shall consist of such tithe as it shall receive from the several local Conferences within its determined bounds, with such gifts, legacies, bequests, devises, and other donations as shall otherwise be made to it.

Sec. 2.—The tithe shall be used for such purposes only as the word of the Lord directs. All other means to be used according to the best judgment of the Executive Committee and the specifications of the donors.

ARTICLE X — SESSIONS.

The Lake Union Conference shall hold regular sessions at intervals of about two years, at such time and place as its Executive Committee shall designate by a notice in the REVIEW AND HERALD a reasonable time before the date of meeting.

ARTICLE XI — BY-LAWS.

The Conference may make By-Laws, and amend them or repeal them at any session. The scope of such By-Laws may embrace all subjects not inconsistent with this Constitution.

ARTICLE XII — AMENDMENTS.

This Constitution may be amended by a three-fourths vote of the members present at any regular session.

Lake Union Conference Executive Committee: A. G. Daniells, W. H. Thurston, J. D. Gowell, Wm. Covert, R. F. Andrews, I. J. Hankins, A. G. Haughey, J. W. Collie, Dr. J. H. Kellogg, Prof. P. T. Magan, C. J. Herrmann, H. R. Johnson, W. H. Edwards. Officers: President, A. G. Daniells; Vice-President, W. H. Thurston; Secretary, Treasurer, and Auditor, W. H. Edwards. Secretaries and Agents: Field Secretary of the Sabbath-school and Educational Dept., H. R. Salisbury; Corresponding Secretary of the same, to be appointed; Business Agent, W. H. Thurston; Canvassing Agent, F. L. Moody.

A. G. DANIELLS, *Chairman*.

W. H. EDWARDS, *Sec.*

ONEIDA MISSION.

BROTHER MATTHEW HILL, by invitation of the Conference, came from Ontario to Wisconsin about June of last year, and began work among the Oneidas, near Green Bay. After a time he found it necessary to pitch a tent and get additional help in order properly to meet the interest which was awakened.

During the tent season twenty-five or thirty persons accepted the faith and began the observance of the Sabbath. It was essential for these, like other people who are moved upon by the Spirit of God, to let go of many habits, and solidify in Christian character. When they had passed through the sifting period, some had halted, and a few others joined the faithful ones. During the winter, one of their number, a young lady, attended our school at Bethel, and in the spring was baptized and united with the church there. Others attended the camp-meeting at Grand Rapids, and two of them were baptized. Brother Hill was ordained at the camp-meeting. He can teach the truth in the six languages spoken by the Indians of the country. After camp-meeting Elder H. W. Reed united with Brother Hill in getting the company ready for organization. They did careful work for a month or more, studying with them a second time all the leading features of Christian truth and living for these days. I was then invited to join with them in organizing a church. This I gladly did August 10 and 11, speaking upon the subjects of baptism and church organization, while Brother Hill interpreted. On the Sabbath fifteen were baptized by Elder Reed, and on Sunday four others went forward in the divine rite, making, in all, twenty-two of their number baptized. Brother Hill also united in their church organization, and became their elder. The church was fully officered from their number, with twenty-three members, one other of their number being a member of the church at Bethel.

These two days of labor were as interesting as any of my experience in the gospel ministry. It was estimated that about two hundred and fifty persons were present at the baptism on the Sabbath. A talk

was given to the people at the water before the baptism, which was well received. While the ordinance was being administered, the Holy Spirit moved upon those upon the bank of the stream until very many wept for joy. No such testimony for the truth had ever before been borne in the Oneida Reservation, and God was acknowledging the service. It was good to be there.

On Sunday, just before the enrollment of members, a social meeting was held, first in the Oneida language, and then with the English-speaking friends who had come in to the meeting. The visitors testified that it was the best social service of all their experience. It is indeed refreshing to come in touch with the unfeigned faith manifested in the Oneida's reception of the Lord's promises. They simply believe, and therefore their souls are filled with the living word. That word, alive in a heart of faith, sets ablaze the divine aspirations.

Elder Shreve visited the reservation last fall, and helped to secure a schoolhouse from the government to be used for meeting purposes. The house is worth five or six hundred dollars, but was bought for seventy-five dollars. We are considering the advisability of establishing a local school with this church; and arrangements are being made for two of the young women to attend our preparatory school this year, having as an object missionary work among the Indians of this State. The Third Angel's Message in the heart begets a desire to save souls, and our Christian schools now stand ready to prepare laborers for the Lord's work. This must be done in all languages.

There are two thousand Oneidas in the reservation. These are civilized, and for the most part are engaged in farming. Seven thousand Indians in the Menominee Reservation, fifty miles north of the one where our church is organized, should have the message.

In this report the opposition is not described,—that is the enemy's work, not ours, and he can do his own advertising. We know the Lord is good, and He is able to perfect that which He has so well begun. To His name be all the praise.

WM. COVERT.

THE ARKANSAS CONFERENCE AND CAMP-MEETING.

OUR annual Conference was held in Rogers, July 18-29. A beautiful grove in the northern part of the city was selected as the site of the camp. Early in the month, Brethren G. Phillips and C. W. Hardesty and the writer came to Rogers to prepare the grounds and begin meetings. After pitching the tabernacle and a few dwelling tents, evening services were begun with a good attendance from the city. The interest rapidly increased during the camp-meeting.

Although two other camp-meetings will be held in the State this summer, our churches were well represented, especially those situated in the northern and western parts of the State. About two hundred of our people were camped on the ground.

The following laborers were present to assist in carrying forward the meeting: Elders C. McReynolds and G. G. Rupert attended the first part of the Conference, and Elder J. M. Rees the latter part. Prof. C. C. Lewis labored in the interest of education; Sister Lewis held meetings with the children, youth, and parents; Brother Bodwell, of Texas, spent a few days with us in behalf of "Christ's Object Lessons;" and Brother B. R. Nordike assisted in missionary meetings for a short time.

The work begun in our late General Conference was a characteristic feature of the meeting, both in the preaching and in the business sessions of the Conference. The tract and missionary society and the Sabbath-school Association were made departments of the Conference. The reports of laborers and of the various committees show that the work is progressing harmoniously in all the departments. The tithe receipts for the past year show an increase over any preceding year.

The following officers were chosen for the present year: President, Elder A. E. Field; Secretary and Treasurer, Mrs. Etta Hardesty. Conference Committee: Elders A. E. Field and E. B. Hopkins, and Brethren G. Phillips, C. W. Hardesty, and Dan. E. Huffman. State Traveling Missionary, C. W. Hardesty; Secretary of Education, Dan. E. Huffman; Secretary of the Sabbath-school department, Mrs. Laura Field.

From the beginning, the presence of the Spirit of the Lord was realized in a marked degree. Perfect harmony and love prevailed throughout the entire meeting. Sabbath, July 27, twenty-one precious souls were buried with their Lord in baptism. Brother H. Clay Griffin was ordained to the gospel ministry; and he, with the writer, remained to follow up the

interest. Several brethren and sisters remained tented on the ground for a week after the Conference closed.

Through the blessing of the Lord the interest still is good, and several have taken their stand for the truth. Many more are in the valley of decision.

DAN. E. HUFFMAN.

ILLINOIS.

MT. ERIE.—The good work is onward at this place. Elder Charles Thompson and myself came to Mt. Erie the first of June, and we were not long in finding a beautiful location in a grove near the village in which to pitch the tents. We began the meetings the evening of June 13, and continued them until Sunday night, August 4. Both the interest and the attendance were excellent, the congregations ranging from fifty to three hundred, the nights being few when we did not have one hundred or more. The last day was one long to be remembered, as there were three sermons preached and one Bible reading held, besides several song services. And it was estimated that during the day there were five hundred persons on the grounds. As the result of the efforts put forth, we can report a goodly number who have taken their stand with us to keep the "commandments of God and the faith of Jesus," and the interest is still good.

The friends here are anxious to see a church built, and have offered quite liberally of their means to help erect a building in which more fully to proclaim the Third Angel's Message. We were impressed that God would be pleased to have us push forward an enterprise of that kind, and we were sure that He would put it into the hearts of the people to aid in that direction. But while we were talking over the matter, the United Brethren, who have a church building in this place, sent us word that they would sell us their church and all the ground connected with it, the organ, stoves, lamps, with all the other furniture, for two hundred dollars. There are three lots, two of which can be sold for fifty dollars, and yet have enough land left for hitching room for horses. Or the two lots can be laid off for burying purposes, and sold for from five dollars to ten dollars a lot. We have concluded to accept their offer. We are circulating a subscription paper, and have already received in pledges one hundred and five dollars. This amount was received in a few hours, and no one to whom the paper has been presented has refused to give something.

We have every reason to believe that the Lord is in the work at this place, and we are greatly encouraged to push forward in the blessed cause until all the honest in heart will have been gathered out from among the rubbish, and prepared to meet the Lord at His coming. We have already held two preaching services in the church, with a full house. The house needs some repairs, but we are confident that the Lord will put it into the hearts of the people to give of the means which belongs to Him.

Brother Thompson has gone home to aid his family in getting ready for the camp-meeting. I will remain a while longer, preaching next Sabbath and Sunday, after which I will go to Kankakee to attend the camp-meeting. I am of good courage in the Lord, praising Him for his His goodness to me.

M. G. HUFFMAN.

IOWA CONFERENCE PROCEEDINGS.

THE thirty-eighth annual session of the Iowa Seventh-day Adventist Conference convened on the camp-ground at Des Moines, Iowa, from May 31 to June 9, 1901. Thirteen meetings were held. The delegates elected a committee of twenty, which, with the Conference Committee, prepared and brought business matters before the Conference, also appointed sub-committees to have charge of different lines of work and bring in reports of the same. Ninety-two churches were represented. Recommendations were passed planning for the advancement of each branch of the work. The Sabbath-school Association was made a department of the Conference. A. Helen Wilcox was elected Secretary of this department. Four churches were added to the Conference, making the present number of churches one hundred and five. During the year \$26,172.94 was received as tithe. Ministerial credentials were granted to twenty-eight, eight of whom—F. L. Moody, Henry Johnson, W. M. Adams, U. P. Long, W. E. Frederick, T. H. Jeys, C. T. Adams, C. A. Hansen—were ordained at this meeting. Eighteen received ministerial license, twenty-five missionary license.

At the eleventh meeting the Nominating Committee brought in their report, which read as follows: For President, L. F. Starr; Vice-President, L. F. Trubey. Conference Committee: L. F. Starr, L. F. Trubey, C. A. Washburn, N. C. Bergersen, E. G. Olsen,

J. H. Kraft, B. E. Fullmer. Conference Secretary, Mrs. Flora V. Dorcas; Conference Treasurer, J. W. Dorcas; Missionary Secretary, Jessie V. Bosworth; State Agent, Thomas H. Jeys; Assistant Missionary Secretary and Treasurer, C. W. Larson; Corresponding Secretary, Della Wallace. These names were considered separately, and favorably acted upon.

Each department of the work was carefully considered. The business sessions were characterized by unusual quiet and earnestness: there seemed to be a letting go of preconceived opinions, and a settled confidence that One who was able was leading, and would continue to do so.

MRS. FLORA V. DORCAS.

FURTHER SKODSBORG EXPERIENCES.

We have had many especially encouraging experiences since we started this branch of the work, a few of which I will mention in this connection. First, let me speak of the influence that our work has had in a religious line. Before we started the medical missionary work, the public opinion in this country was that we were some intractable fanatics and sectarians. Many of the denominations condemned us severely.

The division within the State Church known as the Mission Friends, which condemned us the most severely, cannot be said to favor us in any special sense even at the present time; but still many of their members have been at our institutions, and as they have been relieved of their diseases, they have recommended us to their friends; and in this way the number of those who come has been increasing. And they have even gone so far as to publish notices in their papers, asking for funds to help poor individuals that ought to take a course of treatment at our institution. This they would not have done formerly.

Also the Methodists are much more friendly to us. Several of their ministers have visited our institutions, and some of them adopted the vegetarian diet after I explained the matter to them. We have also had some of their members with us as patients, and with excellent results. Also from other directions we have gained great favor, especially from people within the State Church.

A lady author and lecturer of considerable reputation in this country, asked me, upon her first visit, "Are you an Adventist?" and when I answered in the affirmative, she said, "I am glad of that." After she had been at the sanatorium a few weeks, she wrote about the institution as follows:—

"When one believes that sickness, sorrow, and pain are the results of sin, a turning away from the original sacred laws of nature, then it will make him glad to hear of a sanatorium whose watchword is, 'Back to nature!' But it will make him still more glad when he finds, by personal experience, that this sanatorium is, truly, a little health-spot, where are purling the fresh waters of nature's fountain, and when he from day to day feels that those who are working at the institution have made it the object of their lives to help suffering man back to health and joy.

"During my eight weeks' stay at the Skodsborg Sanatorium, I have fully realized how beneficial it is to live in beautiful natural surroundings, and on a vegetarian diet. But that which had the best effect upon my nervous system, sensitive as it was, was that I always felt that those who nursed me with such care, both those in charge of the institution as well as all the helpers, did not perform their work from a cold sense of duty, but from the most tender love to suffering fellow beings, and from zeal in the exalted aim of the institution.

"By these lines I desire, therefore, to express my gratitude to all the workers for the friendly words, the tender looks, and the loving hands that always were willing to comfort and soothe when discouragement came, and the diseased nerves refused to work. I earnestly wish that the sanatorium may succeed in accomplishing its great object.

"Those believers in the natural method of curing who have, with so great sacrifices, started the sanatorium, also deserve great appreciation. And I do hope, for the good of the cause, that among those to whom God has intrusted means in this world there always may be found such as are willing to assist the philanthropic Society with money, so that the Skodsborg Sanatorium may continue and extend its work.

"We can think of no act of love more noble than this; for to lead men back to nature is to lead them back to God."

One of the greatest business men in Copenhagen, a well-known wholesale dealer, came into my office one day and said to me, "How glad I am to be here, I feel as if I were at home. And I am so glad that you believe in God. Other physicians I may like as men, but I have no confidence in them, because they are unbelievers." And he said to his wife, without

knowing that he was heard by anybody else, "You cannot imagine how glad I am to have found a place like this. It is so pleasant to be among these folks." I had several seasons of prayer with him, and we were both greatly blessed. He told me how God had prospered him in his business, and he promised to send us many patients. He has already done so.

Two prominent authors from Finland, husband and wife, both of them well known for their great labors for the temperance cause and for their philanthropic work, have been with us. Among other things, the lady has established a large rescue home in the capital of Finland, the money for which she has obtained from the government. They were both astonished at the spirit that pervaded this institution. He had visited many health institutions, but had never seen one where everything passed off so smoothly and so pleasantly; and he could not understand how it could be that all worked together in such beautiful harmony (expressions of similar kind we have heard from many other sources). But one evening they both attended a meeting conducted by Elder O. A. Olsen, in which he spoke of our principles and of the motives that should lead us to engage in this work. After this meeting they said, "Now we understand it all, but all do not understand it, and they ought to know about this." And he expressed the desire to have a copy of a Testimony that Brother Olsen had been reading. He wanted to publish it.

This was in the religious line. But the institution has also gained great favor from the public. Many parish and city boards have had poor patients at our institution at public expense. When we remember that all these have hospitals of their own, and that they pass these by and bring their patients to us, it is a strong evidence of their confidence in our work.

And, thirdly, it is an encouraging fact that many physicians have great confidence in us. Some of the most prominent physicians in this country, the chief physicians in the large hospitals in Copenhagen, for instance, have sent patients to us, and they have repeatedly declared that the results have been astonishing. Some of them have personally promised to send patients to our institution. It is also a fact worthy of notice that while a certain sanatorium that has just as good a location as ours, and that is under the direction of one of the best nerve specialists in this country, has to work with almost an empty house, our house is well filled all the time, although he is doing far more advertising than we.

Many of the patients are greatly interested, and are glad to come to our Bible readings. Some have accepted the truth, and others are well on the way. This is indeed encouraging. That they have this interest is also seen by the fact that when we, a short time ago, took up a collection among the employees to help the sanatorium work along, one patient brought fifty kroner, another one hundred, and still another three hundred, as donations.

J. C. OTTOSEN, M. D.

Skodsborg, Denmark.

MINNESOTA.

HANCOCK AND ARTICHOKE.—I found the Hancock church a little discouraged on account of so many of their members having moved away. We held a quarterly meeting, July 6, and the Lord was present to bless. This quarterly occasion was a privilege they had not enjoyed for nearly two years. About twenty-five dollars was given to the Christiania publishing house. Since coming to Artichoke I have held several meetings, and have visited from house to house, and taken some orders for our books. The Lord is good. Praise His holy name.

C. NELSON.

DODGE CENTER.—Some very interesting and profitable meetings have been conducted here during the past two weeks by Sisters Jennie Van Wagener and Carrie Clough. Our church school house was fitted up with arrangements necessary for nurses' work, and Sister Van Wagener gave plain and definite directions how to care for the sick. Sister Clough gave special attention to the subject of healthful dress. This work is a help to our own people, and interests others in the principles of truth. We are glad to see that a beginning has also been made in the northern part of the State, and hope that many of our churches will avail themselves of the privileges now offered them of having the help of trained workers in studying these subjects.

Mrs. A. E. ELLIS.

MADEIRA.—Our meetings continue with some interest. We have presented the testing message, and a few are quite interested. Sisters Nichols and Bernstein are canvassing the place for "Christ's Object Lessons." Sister Nichols took an order from the Catholic priest yesterday, and delivered the book

to-day. Sister Bernstein took two orders in one hour this afternoon, and I have sold a few books. Brother Bernstein intends to canvass the country around this place. Our courage is good. Pray for us.

A. MEAD.

KENYON.—We looked the town over carefully, and found it difficult to find a central location. We finally decided to pitch our tent on a little green elevation, on Main Street, near the west end of town. Our first meeting was held the evening of July 7, with a large attendance. Since that time our attendance has been small, but we are giving the bread of life to the few who will listen, hoping some souls may be reached. Pray for us.

H. STEEN,
P. A. HANSON.

POLK COUNTY.—When I present the book "Great Controversy" to another, my own heart is warmed, and we both feel glad—I over an order and the blessing, and he to get a good book. I find a goodly number who are interested. A woman to whom I sold a book four years ago, and whose name I gave to Mrs. A. E. Ellis, for correspondence, is now keeping the Sabbath.

K. O. SHAWHEM.

Of seventeen Minnesota canvassers reporting, ten are working with "Coming King," four with "Great Controversy," one with "Prophecies of Jesus," one with "Daniel and the Revelation," and one with "Plain Facts." The names and addresses of the canvassers are as follows: C. L. Butterfield, Grant County; B. A. Hansen, Lac qui Parle County; Tillie Stiller, Alexandria; E. Erickson, Nobles County; W. W. Ruble, Chippewa County; E. W. Everest, Chippewa County; R. E. Wear, Wabasha County; F. P. Marshall, Wright County; Tillie Shawhem, Crookston; Mary E. Moon, Spring Valley; C. E. Carlson, Beltrami County; H. E. Shelstad, Cottonwood County; P. O. Johnson, Washington County; K. O. Shawhem, Polk County; Gust Henrikson, Morrison County; F. E. Rew, Hennepin County; Otto J. Graf, Champlin.

ONTARIO.

LYNDEN.—We began tent-meetings about four weeks ago, and are finding honest ones, whose eyes have been looking wistfully to Heaven for light and truth. God is graciously blessing the humble efforts put forth in His name, and our own hearts are made to rejoice in seeing souls rejoice in the truth. I presented the Sabbath question last Sunday evening. Thirteen have already decided to obey, and others are in the valley of decision. We praise God for the privilege of being voices in this great message. To Him be all the glory. Pray for the work here.

Brother and Sister Hurdon are connected with me in labor here, being engaged in the canvassing work. Brother Hurdon also acts as tent master.

I will try to get all our company to take the REVIEW.

WM. SIMPSON.

EVERY Seventh-day Adventist in the Province of Ontario should subscribe for the new Conference paper, *The Ontario Messenger*. It is an eight-page monthly, and the subscription price is twenty-five cents a year. J. W. Collie, editor; Helen McKinnon, assistant editor. Send all orders to 15 Churchill Ave., Toronto, Ontario. The first number issued is dated August, 1901.

THERE will be three Ontario tent companies in the field this summer. Elders E. J. Dryer and Wm. Spear will hold meetings at Picton; Elders J. F. Ballenger and P. M. Howe at Petrolea, and Elder Wm. Simpson and W. J. Hurdon at Lynden.

SISTER HELEN MCKINNON will be in charge of the office work in Toronto, and will also act as Conference Treasurer this year. All tithes should be sent to her, instead of to Brother T. H. Robinson, as heretofore.

THE recent Ontario camp-meeting was held at Toronto, and was far-reaching in its influence in the province. The place selected for the meeting was in a beautiful grove near the street-car line, and the weather was most favorable. There was a good attendance of our brethren; and while the outside attendance was not large except on Sunday evenings, there was an interest manifested, which will be followed up by our Bible workers. Elder Daniells was with us during the first part of the meeting, rendering valuable aid. Elder W. A. Spicer remained during the entire meeting, and his experience in British fields made his work with us very acceptable.

J. W. COLLIE.

ELDER F. D. STARR and family left Toronto, July 24, for their future field of labor in Michigan. Elder Starr has been connected with the Conference from its beginning, and we are sure that his many friends throughout the province will join with us in wishing for himself and his family continued health and prosperity.

J. W. C.

WE want one thousand dollars to start treatment-rooms in the city of Toronto. Dr. J. H. Kellogg is willing to co-operate with us in such an enterprise, and this move will mean much for the progress of the work in Ontario. Such an institution does not require a large outlay to begin operations, and it will be practically self-supporting from the beginning. It will be conducted under the auspices of the Battle Creek Sanitarium, but it will be the property of the Ontario Conference Association. By means of this institution we shall be able to reach a class of people that cannot be reached in any other way. We trust that there are many in Ontario who will be glad to let our new association have sums of from fifty to two hundred dollars to carry forward this work. Send your money, whatever the amount may be, to the treasurer of the Ontario Conference Association, T. H. Robinson, 651 Colburn St., London, Ontario, stating what the money is for.

J. W. C.

THE place of meeting of the Toronto church is changed from Argyle Street to Broadway Hall, Spadina Ave., near the college. Sabbath-school at 9:30 A. M. Preaching at 10:30 A. M.

THE address of the President of the Ontario Conference is J. W. Collie, 15 Churchill Ave., Toronto; of the Secretary and Treasurer, Helen McKinnon, 571 Yonge St., Toronto. The Conference Executive Committee consists of J. W. Collie, T. H. Robinson, E. J. Dryer, J. H. Watson, and Robert McCormick. Sister McKinnon is also the Secretary and Treasurer of the Ontario Tract Society; and the Canvassing Agent is G. W. Sowler, 571 Yonge St., Toronto.

SISTER ETTA BAKER and Hattie Allems will labor in Toronto in the Bible work.

THE meetings at Petrolea have begun, and Elders Ballenger and Howe report a growing interest.

ALBERTA BROWN has joined the tent company at Picton, and will remain with them for some time.

SISTER ORCHARD will continue her work at Guelph. Sister Alberta Brown will take further training for the work.

THERE is an excellent interest in the meetings being held at Picton, Elders Dryer and Spear reporting an attendance of about one hundred and fifty each night.

VERMONT.

SUTTON.—I had the privilege of attending the Sabbath-school institute at Sutton, July 13 and 14. The attendance and interest were good. The quarterly service was also held and the ordinances were celebrated. Three persons united with the church, and one young man was baptized who did not unite with the church. A deacon was ordained, to take the place of Brother Israel Parker, who died a few weeks ago. The Sutton church now has a membership of over thirty.

JOHNSON AND BARRE.—Sabbath, July 20, I was with the friends in Johnson. Only a few were present, but the Spirit of the Lord was there. At the present writing we are holding some special meetings here in Barre, hoping thus to create an interest to hear the truth, before the camp-meeting. Pray for the work in this wicked city.

J. W. WATT.

THE Green Mountain Reporter is now published at Montpelier, H. A. Thurber being the printer. Price, 25 cents a year.

ELDER J. W. WATT is President of the Conference, his address being 8 Summer St., Barre. The Secretary and Treasurer of the Tract and Missionary Society is Miss R. E. Purdon, 190 N. Winooski Ave., Burlington.

CARROLL H. DROWN is Secretary of the Conference, his address being 190 N. Winooski Ave., Burlington. The address of George Williams, Conference Treasurer, is Taftsville.

THE officers of the Sabbath-school Association are as follows: President, Miss Maud Watt, of Barre; Secretary and Treasurer, Mrs. Abbie M. Jackson, of Rutland.

THE Canvassing Agent, A. E. Taylor, may be found at North Troy.

THE Vermont tithe report for June, 1901, was as follows: Bordoville, \$29.05; Burlington, \$18.94; East Richford, \$22.50; Jamaica, \$123.66; Northfield, \$50; Windham, \$19.97; Warren, \$6.15; individuals, \$28.65; total, \$298.92.

SIX of our Vermont canvassers recently took \$210.25 worth of orders in two weeks, besides delivering books to the value of \$145.

G. H. CLARK is canvassing Barre for "Heralds of the Morning," "The House We Live In," and "Easy Steps in the Bible Story."

MR. AND MRS. E. H. PIERCE are canvassing Richford for three of our denominational works, "Heralds of the Morning," "Easy Steps," and "Gospel Primer."

MRS. S. C. BOTSFORD is engaged in missionary canvassing in Bennington.

ERWIN W. THURBER is at work in Plainfield and Marshfield, with the books "Coming King," "Heralds of the Morning," and "Gospel Primer."

MR. AND MRS. P. F. BICKNELL are at work in Bridport, handling some of our smaller publications.

SABBATH-SCHOOL institutes were recently held at Jamaica, Brownington (July 20, 21), Bordoville (July 27, 28), and at Burlington, the 3d and 4th inst.

CALIFORNIA.

GUERNEVILLE.—We are still holding forth the light of the third angel in this place. We have presented Christ as our only foundation, the coming of our Lord to raise the dead, the sanctuary question, the judgment, the law of God, the Sabbath, the nature of man, etc., and we have been visiting and loaning reading-matter, and holding Bible readings with the people. Two have expressed their determination to keep next Sabbath. We expect a number of others to place themselves wholly on the Lord's side.

H. F. COURTER.

July 26, 1901.

NEW JERSEY.

TRENTON.—We pitched our tent here, and held our first meeting, July 7, a little over a month ago. The interest steadily increased until we were unable to seat the people. Notwithstanding the fact that my tent is a very large one, 60 x 80 ft., and seated as closely as we can get the benches with comfort, we were obliged to place almost as many seats on the outside of the tent as we have within, and still on many occasions there is standing room only, and the interior is so crowded that many sit on the platform, leaving scarcely room for me to move among them when I am preaching. Our Sunday night audiences number from three to four thousand. This is the largest interest I have ever seen, and is stirring this city from center to circumference. Sermons were preached against us in a number of churches yesterday. We held our first Sabbath meeting last Sabbath. Two hundred and fifty-one were in attendance, and the great majority of these have begun to observe the Sabbath. One month ago there was just one Sabbath-keeper in this place; now there is a large company. This we say to the praise and glory of God. We could use thousands of tracts and late numbers of our periodicals. Who wishes to help in this matter? Let all pray for the work in this city.

My home address is 250 Spring St., Trenton, N. J.
E. E. FRANKE.

KENTUCKY.

LOUISVILLE.—In accordance with the request of the General Conference, we closed our work in Milwaukee, Wis., and came to this place to do what we could to establish the truth here in the South. The church here has been laboring for some time under the most discouraging circumstances. The South is, most certainly a world by itself, and Northern principles cannot always be advantageously applied.

Since coming, however, things have taken a decided turn for the better. Both the colored and the white congregations feel that they are now in shape to work for the advancement of the cause.

Louisville is a city of about two hundred thousand inhabitants, mostly of the refined, educated class; and its influence extends throughout the State. Here

are a number of medical and theological colleges, and our own people are largely of this element. The great drawback to the advancement of the message here at present is that we have no house of worship where the truth can be presented to the people. We meet in a very improper lodge-hall each Sabbath day; but have no place for public meetings during the week. We are compelled to pay high rent for a dark, noisy hall upon the third floor, because there is no place to be had. We are praying the Lord to open the way for us to have a place in which to present these glorious truths.

We find a real interest among the people to hear, and have no trouble in getting into the homes of the wealthy. They have souls to save, and welcome the Bible studies the same as those of more moderate means. We believe the Lord will grant an abundant harvest of souls. Pray for the work in the South.

DR. AND MRS. O. C. GODSMARK.
2005 Magazine St., Louisville, Ky.

COLORADO.

TRINIDAD.—We began meetings here in our large tent, June 19. Up to the present four have taken their stand for the truth. Several others are almost persuaded. It is difficult to reach the people here. very few seem to care for religion, being almost wholly given to the world and making money. Luke 21:34 is surely not regarded. We are visiting the people in their homes, canvassing, distributing *Signs*, etc., so as to search out the honest.

H. L. HOOVER,
G. W. ANGLEBARGER.



—Canada's census shows a population of 5,338,883.

—A recent fire at Witebsk, Russia, destroyed 100 lives and 1,000 houses.

—A negro was burned at the stake the 10th inst., near Ways Station, Ga.

—Germany will send four cruisers to Panama, to protect her interests there.

—Some are proposing that Andrew Carnegie be elected mayor of New York City.

—Many of the German soldiers at Tientsin, China, are dying from malignant typhoid fever.

—The Colombian troops which invaded Venezuela have been defeated, and are in full retreat.

—The women in the government printing office at Washington have organized a labor union.

—In a recent report to the State Department, Consul General Long declared that slavery in Egypt had practically ended.

—Francesco Crispi, the Italian statesman, died in Naples, the 11th inst., aged eighty-two years. He was known as "the Bismarck of Italy;" born Oct. 4, 1819.

—Pernod's absinthe factory (Pontarlier, France), one of the largest in the country, was recently struck by lightning and entirely destroyed. Loss, about \$2,000,000.

—The Attorney-General of the United States has rendered an opinion that "the government is responsible for mail matter lost through negligence or dishonesty of postal employees."

—It is now reported that Archbishop Chapelle, who was sent to Manila to "reform church abuses in the Philippines," is to return to this country "because unsuccessful in his mission."

—Mayor Hincliffe, of Patterson, N. Y., has announced that the anarchists of that city will "not be permitted to give the play illustrating the assassination of King Humbert," of Italy, as they had planned to do.

—Dispatches state that Lord Kitchener has issued a proclamation to the effect that unless the Boers cease fighting by September 15, they shall "be permanently banished from South Africa, and the cost of maintenance of the families of burghers in the field shall be recoverable from such burghers, and shall be a charge upon their property, moveable and immovable."

—Traces of oil have been discovered near Lawton, O. T.

—The attendance at Chicago University last year was 3,722.

—A recent fire at Farsund, Norway, rendered 1,200 people homeless.

—Some plumbers recently found \$2,000 hidden in a house at Oshkosh, Wis.

—According to the new census, the present population of France is 38,641,333.

—The Czar has conferred the Andreas Order upon Count von Waldersee, of Germany.

—The business portion of Rantoul, Ill., was recently destroyed by fire. Loss, \$100,000.

—The statue of Queen Victoria, at Malta, was recently mutilated by unknown persons.

—A conference of the national association of dentists is in progress at Milwaukee, Wis.

—A bomb was recently exploded in the church of St. Nizier, at Troyes, France, but no one was injured.

—The Philippine friars have issued a circular, requesting Catholics to "unite against the American government."

—There was stolen, the 6th inst., \$280,000 worth of gold bullion from the Selby Smelting Works at Vallejo, Cal.

—A gasoline locomobile recently exploded at the corner of Broadway and 62d Street, New York, and was ruined by fire.

—Italy is experiencing a terrible heat wave, and dispatches state that "vineyards in whole districts have been ruined."

—Mrs. Carrie Nation was recently slapped in the face by a man from whose mouth she was endeavoring to snatch a cigar.

—The shortage in the French wheat crop will result in "a large increase in American exports, with a consequent advance in price."

—Four delegates, representing 100,000 British workmen, recently left London, for America, to study the labor unions of this country.

—Professor Pupin's house, at Yonkers, N. Y., was recently broken into and ransacked "to discover the secrets of his ocean telephone invention."

—Peter Van Schaack, just returned from his twelfth trip to Holland, states that Kruger is "still hopeful of the outcome of the war in the Transvaal."

—A syndicate of Americans is planning to build a new line of ocean liners, "to break the Atlantic records." The charter for the new company was recently read for the second time, in the British House of Lords.

—American capitalists are negotiating for the purchase of the Charleroi Glass Works, in Belgium, the only large factories in Europe, in order to form "an international combination to control the world's supply of window glass."

—The Chicago fire department has compelled Montgomery Ward and Company to take out of their store a quantity of smokeless powder, which they kept for sale, threatening otherwise to refuse any assistance whatever in case of fire.

—Dr. William A. Newell, originator of the government life-saving service, died in Allentown, N. J., the 8th inst.; born Sept. 5, 1817. He was the first Republican governor of New Jersey (1857-60), and at another time governor of Washington Territory.

—Chicago dispatches state that the iron founders of that city, "in beginning a fight for the extermination of the machinists' and iron molders' unions, decide to pay non-union workmen \$4.50 and \$4.75 a day; the union men ask \$3.00." Evidently some do not favor labor unions.

—The report of General MacArthur to the United States War Department shows that from May 5, 1900, to June 30, 1901, there were 245 Americans killed in the Philippines, 490 wounded, and 118 captured. The Filipino losses were 2,854 killed, 1,193 wounded, 6,572 captured, and 23,095 surrendered.

—The evening of the 15th inst., after a stormy meeting of six and one-half hours, the Joliet employees of the Illinois Steel Company decided to strike, beginning with the 16th. The number of men thus involved is 6,000, counting the 3,000 affected employees of the wire company. The old men desired to continue work, but the younger employees won the day. The steel works at Bay View, Wis., will next be heard from. So far, however, there are enough strikers to seriously cripple a great number of factories throughout the country, which depend upon the product of the steel trust.

— The gold output of the Dawson district, Alaska, for the present year, is estimated at \$20,000,000.

— The British consul at Marseilles, France, reports that "American coal threatens to oust British coal at that port."

— It is reported that in the famine-stricken province of Sian-fu, China, human flesh is on sale for food at three cents a pound.

— One of the men connected with the great robbery at the Selby Smelting Works, has confessed, and \$130,000 bullion has been recovered.

— The greater part of the plant of the Indiana Pulp and Paper Company, Marion, Ind., was recently destroyed by fire. Damage, \$175,000.

— It now develops that an anarchist under arrest at Milan, Gianotti, by name, "confesses that he accompanied Bresci from America, and was his accomplice in the assassination of King Humbert."

— The mosquito pest is being destroyed in various parts of the country by pouring kerosene upon stagnant bodies of water, rain-barrels, cesspools, and other breeding places. But very little oil is required.

— President Gompers, of the American Federation of Labor, has pledged "the moral and financial support of the federation to the Amalgamated Association in its strike against the United States Steel Corporation."

— Because of "ruinous discrimination in insurance rates," the Northwestern Steamship Company, of Chicago, has decided to "withdraw its steamships from the transatlantic route, unless satisfactory rates can be secured."

— According to the *Literary Digest*, what is called the higher criticism of the Bible is "gaining adherents in all Christian denominations." Even the Catholics are "more than coquetting with higher views of the Old Testament."

— According to dispatches, Miguel Malavar, recognized as the successor of Aguinaldo, "has issued a proclamation giving assurances to the natives of the continuation of an active campaign, and expressing hope for its successful issue."

— Owing to the overflowing of the Yangtse River, China, many thousands of people have perished. "The river has risen forty feet, and for hundreds of miles the country is a great lake, with only tops of trees and an occasional roof showing."

— The Illinois Pure Food Commission has decided that hereafter ice dealers selling to the trade "must specify whether the ice is to be used for drinking purposes or only for cooling. Impure ice, taken from stagnant ponds, and unfit for use, is frequently sold for drinking, and the commissioners intend that the practice shall stop."

— The Catholics and Protestants of Manitoba are about to settle their long dispute over the public-school question. The government will hereafter operate the Catholic schools, upon certain conditions. The dispute began in 1890, when the Catholics demanded that their children be taught by Catholic teachers, and that the public funds be used to defray expenses.

— John Arbuckle, of New York City, has contrived a new method whereby people may be able to escape from the hot nights of the city. He has "changed a merchant vessel, the 'Jacob A. Stamler,' into the semblance of a modern hotel. The 'Stamler' is towed down New York Bay before sunset, and is brought back to her pier early enough in the morning to permit the guests to reach their places of business at the usual hour."

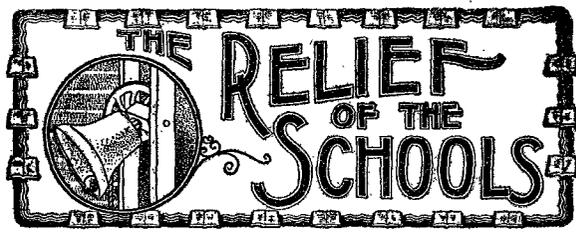
— According to a report now being prepared at the geological survey, Washington, D. C., treating of precious stones in this country, "diamonds are found in the United States in three distinct districts: (1) Wisconsin, Michigan, Indiana, and Ohio, in the vicinity of the Green Bay lobe of the continental glacier; (2) in Georgia, North Carolina, Tennessee, South Carolina, and Kentucky; (3) in California, adjacent to the water-sheds of the San Joaquin and Sacramento rivers, where they were first found in the United States."

— According to New York dailies, there is to be held, in the early fall, "a national federation of the Roman Catholic societies of the country, for the purpose of influencing legislation, both State and national, favorably to the Church, and a conference is soon to be held, at Cincinnati, to consider the methods of procedure. The Catholics claim to have many grounds for grievance, one being that they are entitled to more chaplains than they now have in the navy. There are twenty-two chaplains altogether in the navy, and of these, three are Roman Catholics." But the government has no business to support any chaplains at all. No Christian minister can consistently ask God's blessing to attend any man-of-war in its work of bloody carnage and destruction.

— It is reported that "the financial and industrial crisis in Germany is spreading." A Cologne bank has been declared insolvent.

— Mr. Somers Clarke, the architect in charge of St. Paul cathedral, London, states that "the great weight of the dome of that structure has caused the foundations under the dome to sink. A serious cracking of walls and arches and ceilings has resulted. Mr. Clarke, after mentioning the unequal distribution of weight as a cause of the settlement, expresses the opinion that the two underground railways and the large sewers have affected the foundations. He lays particular stress upon the vibrations resulting from the passing trains."

— Nikola Tesla, the great electrician, has just closed the contract for "the erection of a building and plant at Wardencliff, on Long Island Sound, nine miles east of Port Jefferson, L. I., for the principal station of his wireless telegraph system. The purchase includes 200 acres of land, and Mr. Tesla says he will put up the largest building of its kind in the world for his experiments. The main building will be 100 feet square. A 350 horse-power electrical plant will be located in the building, and the total cost of the plant and furnishing will be about \$150,000."



THE RELIEF OF OUR SCHOOLS.—NO. 3.

MRS. E. G. WHITE.

RESULTS OF THE WORK.

THROUGH the work for the relief of our schools a fourfold blessing will be realized,—a blessing to the schools, to the world, to the Church, and to the workers themselves.

While funds are gathered for the relief of the schools, the best reading-matter is being placed in the hands of a large number of people who, if this effort had not been made, would never have seen "Christ's Object Lessons." The lessons drawn in this book from the parables of our Saviour will be to many souls as the leaves of the tree of life.

It is the Lord's design that "Christ's Object Lessons," with its precious instruction, shall unify the believers. The self-sacrificing efforts put forth by the members of our churches will prove a means of uniting them, that they may be sanctified, body, soul, and spirit, as vessels unto honor, prepared to receive the Holy Ghost, which God will impart. Those who seek to do God's will, investing every talent to the best advantage, will become wise in working for His kingdom. They will learn lessons of the greatest consequence to them, and they will feel the highest satisfaction of a rational mind. Peace and grace and power of intellect will be given them.

As they carry this book to those who need the instruction it contains, the workers will gain an experience of the greatest value. This work is a means of education. Those who will do their best as the Lord's helping hand to circulate "Christ's Object Lessons," will obtain an experience that will enable them to handle our larger books, which the people need so much.

All who engage in this work aright, cheerfully and hopefully, will find it a very great blessing. The Lord does not force any to engage in His work, but to those who place themselves decidedly on His side, He will give a willing mind. He will bless all who work out the spirit which He works in. To such workers He will give favor and success. As field after field is entered, new methods and new plans will spring from new circumstances. New thoughts will come with the new workers who give themselves to the work. As they seek the Lord for help, He will communicate with them. They will receive plans devised by the Lord himself. Souls will be converted, and money will come in. The workers will find waste places of the Lord's vineyard lying close beside fields that have been worked.

Every field shows new places to win. All that is done brings to light how much more still remains to be done.

As we work in connection with the Great Teacher, our experience improves. The faculties of the mind are enlarged. The conscience is under divine guidance. Christ takes the entire being under His control.

No one can be truly united with Christ, practicing His lessons, submitting to His yoke of restraint, without realizing that which he can never express in words. New, rich thoughts come to him. Light is given to the intellect, determination to the will, sensitiveness to the conscience, purity to the imagination. The heart becomes more tender, the thoughts more spiritual, the service more Christlike. In the life there is seen that which no words can express,—true, faithful, loving devotion of heart, mind, soul, and strength to the work of the Master.

After we have, by sanctified energy and prayer, done all that we can do in the work for our schools, we shall see the glory of God. When the trial has been fully made, there will be a blessed result.

If it is made in a free, willing spirit, God will make the movement for the help of our schools a success. He will enable us to roll back the reproach that has come upon our educational institutions. If all will take hold of the work in the spirit of self-sacrifice for the sake of Christ and the truth, it will not be long before the jubilee song of freedom can be sung throughout our borders.

BE NOT WEARY IN WELL DOING.

I am glad that there has been such harmonious effort to carry out the purpose of God and to make the most of His providence. This effort to circulate "Christ's Object Lessons" is demonstrating what can be done in the canvassing field. To ministers, teachers, students, fathers, mothers, young men and young women, who have engaged in this work, I would say, After the immediate necessity is met, do not lose your zeal, feeling that there is no further need for special effort. Let not your interest flag. Let it rather increase, until every institution among us is free from the curse of debt. And even then do not fold your hands, and think that there is no call for further effort. Press forward in the work. Sell the book wherever you can, and bring our larger books to the notice of the people. A fund should be raised to send to school those who desire to fit themselves for the Lord's work, but are unable to pay their own way. Let there be money in hand to be used for this purpose. And many facilities will be needed, both in the home fields and in the "regions beyond." Many worthy enterprises will call for help.

Let us have faith in God. In His name let us carry forward His work without flinching. The work He has called us to do He will make a blessing to us. And when His plan for the relief of our schools has been vindicated, when the work pointed out has been fully accomplished, He will indicate to us what to do next.

As long as the message of mercy is to be given to the world, there will be a call for effort similar to that which has been made for the relief of our schools. And as long as human probation continues, there will be opportunity for the canvasser to do His work. When the religious denominations unite with the papacy to oppress God's people, places where there is religious freedom will be opened by evangelistic canvassing. If in one place the persecution becomes severe, let the workers do as Christ has directed: "When they persecute you in this city, flee ye into another." Matt. 10:23. If persecution comes there, go still to another place. God will lead His people, making them a blessing in many places. Were it not for persecution, they would not be so widely scattered abroad to proclaim the truth. And Christ declares, "Ye shall not have gone over the cities of Israel, till the Son of man be come." Verse 23. Until in heaven is spoken the word, "It is finished," there will always be places to labor and hearts to receive the message.

Wherefore, "let us not be weary in well doing: for in due season we shall reap, if we faint not." Gal. 6: 9.

The Total Cash received on the Relief of the Schools Fund up to date is \$ 32,556.37.

NOT what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungry neighbor, and Me.
—Lowell.

A TESTIMONY WITHOUT CENSURE.

MANY times we are liable to look upon the Testimonies of the Spirit of God as being a mass of scolding and censure, but they should always cheer our hearts, because it is written, "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." But there are Testimonies which commend the work of the people of God, and one of those recently sent regarding the Relief of the Schools is of this order. It states: "The generous, whole-hearted way in which our publishing houses and our brethren and sisters in general have taken hold of this enterprise is well pleasing to the Lord."

So we are doing something which pleases God. Let us thank Him and keep on.

P. T. MAGAN.

Obituaries

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

PURDY.—Died at De Luce, Ark., June 13, 1901, Warren B. Purdy, aged 31 years, 9 months, 5 days. He leaves to mourn a wife with three small children.

MRS. C. J. LEWIS.

WALSH.—Died in Detroit, Mich., June 22, 1901, Mildred Belle, daughter of Mr. and Mrs. George Walsh, aged 1 year, 9 months, 27 days. Funeral services were conducted by the writer.

R. C. HORTON.

McREYNOLDS.—Died at Oklahoma City, O. T., June 27, 1901, after an illness of about three weeks, little Willie Maud, daughter of Brother and Sister W. H. McReynolds. Services were conducted at the home, from Jer. 31: 15-17.

C. SORENSON.

ZIN.—Died at Murietta, Cal., July 25, 1901, Mrs. Margaret Zin. Sister Zin was born in Jackson, Ohio, March 3, 1827. She was the mother of eleven children, six of whom are living. She accepted the Sabbath in Iowa in the year 1859 by the study of the Bible alone. She was in feeble health for the past eight years. Her aged husband lives in the blessed hope.

W. M. HEALRY.

SPIRE.—Died at Nashville, Tenn., June 8, 1901, of typhoid fever, Brother F. C. Spire. He accepted the truth eight years ago, and had served as elder of the Nashville church most of the time since. A wife and three small children mourn their loss. He expressed assurance of his acceptance with God, and his death was peaceful. Words of comfort were spoken by the writer.

J. E. WHITE.

KRAUSHAAR.—Died in Hatley, Miss., July 3, 1901, Mary Ellen, wife of Isaac N. Kraushaar. Sister Kraushaar was born in Morristown, Minn., March 10, 1865. She was converted in youth, and united with the Seventh-day Adventist Church, of which she was an esteemed member until the time of her death. She leaves her companion and a son of fifteen years to mourn their loss. Funeral services were conducted by the writer. Text, Rev. 14: 13.

R. S. OWEN.

RISLEY.—Died at Augusta, Mich., July 15, 1901, of Bright's disease, after a long and painful illness, Hattie L., wife of George E. Risley, aged 47 years, 7 months. She was an honored and faithful member of the Seventh-day Adventist Church for over twenty-six years. She leaves a husband, daughter, son, aged mother, sister, and other relatives, who hopefully look forward to a glad reunion in the first resurrection. Words of comfort were spoken from 1 Peter 1: 24.

S. H. LANE.

RIPPENBERRICK.—Wm. M. Rippenberrick, a native of Pennsylvania, aged 67 years, 8 months, 11 days, died June 23, 1901, at the residence of his son, and was buried June 26. The son himself was seriously ill, and so could not attend the funeral service, which was held from the undertaker's parlors in Watsonville, Cal. The deceased was elder of the Watsonville church. Returning from Sabbath service, he stopped to leave a neighbor some reading. When climbing into his wagon, the horse started while he was on the wheel. Being a cripple (he lost one leg in the war of the Rebellion), he lost his balance and fell to the ground. The seat was drawn after him, and fell across his neck, producing an injury which resulted in a peculiar form of spinal meningitis. This caused his death. His mind was clear to the last; and he died trusting in God. The services were conducted by the writer.

A. J. MORTON.



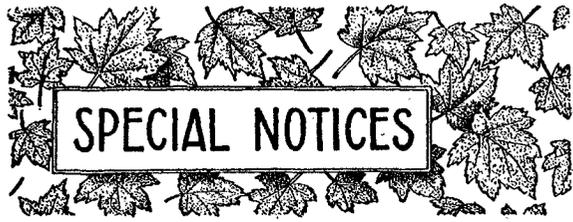
Bureau of Information

A CORRECTION.

A FEW weeks ago we published in this department a short article entitled "Opening in the South," speaking of Occoquan, Va., and vicinity. It was stated that many of the colored people there were in "abject poverty," proper objects of the benevolence of those who might feel disposed to send clothing, furniture, etc.

Now we are informed from several sources that this is altogether untrue; that the colored people of that neighborhood are not in poverty at all, but are comfortable, have plenty of work, and are fairly well off. Naturally, they wish to be correctly represented before others, and the least amends we can make them is to publish this notice and correction, which we very willingly do.

And now, brethren and friends, be careful. This is not a bureau of imagination, nor of hyperbole, but of information. It is designed to be and ought to be a valuable department for all our readers; but its value will depend entirely upon the accuracy of those furnishing matter to appear in its columns.



SPECIAL NOTICES

Maine, Attention!

THE fourth annual meeting of the Benevolent Association of Seventh-day Adventists of Maine will be held at Waterville, Me., Aug. 29, 1901, at 5 P. M., for the purpose of electing officers and transacting such other business as may properly come before the meeting.

E. C. TAYLOR, Clerk.

Indiana Conference.

THE annual Conference will be held in connection with the camp-meeting at Greenfield, August 29 to September 8. Let all churches elect their delegates at once. Important questions will be considered at this meeting. Let everybody come. More particulars next week.

I. J. HANKINS, Pres.

Nebraska, Notice!

THE annual camp-meeting of the Nebraska Conference and Tract Society will be held September 5-16 in the beautiful park near Lincoln, Neb. The first meeting of the Conference and Tract Society will be held September 5, at 10 A. M. All delegates are expected to be present at the opening meeting.

N. P. NELSON, Pres.

The Facts about It.

EDITOR REVIEW AND HERALD: In the REVIEW of July 30 I notice the case of H. T. Nelson, wherein Mr. Nelson says that N. W. Kauble had him put in jail. I think it only fair to Elder Kauble, and even to Mr. Nelson, that the facts concerning the arrest of the latter should be published.

After Mr. Nelson had tried twice to speak in the pulpit at the eleven o'clock hour on Sabbath, and the last time had been forcibly taken from the desk, and guarded during the meeting hour, I thought he ought to be treated for insanity, and so told Elder Kauble. While Elder Kauble was willing that Mr. Nelson should be treated for any malady with which he might be afflicted, he would not in any way have anything to do with his arrest. I told Elder Kauble that I should make complaint before the board of insanity, and have him subpoenaed as a witness. He said, "If you do, I shall have to go and testify." I made the complaint; the arrest was made, and case tried. Mr. Nelson was held by the board; but as the asylum was so full, the board could not get him in there. He was released from jail, as no one wished to punish him for disturbance, but desired to have him treated as a mental patient.

Elder Kauble was in no way responsible for his arrest; he, with others, only gave his testimony after being subpoenaed.

L. A. GEORGE.

College View, Neb.

Mt. Vernon Academy.

THE opening of the next school year will be on Wednesday, September 4, and all who are planning to enter this year would do well to be present at that time, as the classes are then formed and the work laid out for the entire year. Special courses of instruction will be offered to all who desire to become workers in the cause of God, and careful effort will be put forth to make these courses practical as well as theoretical.

If information about the school be desired, it will be cheerfully furnished by correspondence or by the Calendar, which we are pleased to send to all interested persons. Address Mt. Vernon Academy, Mt. Vernon, Ohio.

Michigan, Attention!

AS the time to begin the church schools is drawing near, it will be necessary for those who desire teachers to send in their application at once. State location and size of the school, the grade of pupils, and the number of months you expect the school to keep.

There ought to be many more schools in this State the coming year than heretofore. The time has fully come for a forward movement in this work. Further delay is dangerous. God has plainly indicated His mind concerning the education of our children and youth; and when He speaks, it is at our own and our children's peril that we falter. The history of ancient Israel should teach us that the only safe course, the only course which will bring prosperity, is unquestioning obedience to all His requirements.

Address the undersigned at 627 S. Ingalls St., Ann Arbor, Mich. S. M. BUTLER.

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.—To correspond with some Seventh-day Adventists who have money to invest in a manufacturing business. An excellent opportunity. Address Box 179, Augusta, Mich.

Publications Wanted.

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

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

Mrs. Maude Phillips, Mondovi, Wis.
John N. Daniel, 386 Ayer St., Memphis, Tenn.
Blanche H. Gwynne, Marshall, Tex., REVIEW, Signs, Sentinel, tracts.
D. A. Deedon, Range, Wis., Signs, Sentinel, Instructor, Little Friend, Life Boat; also copies of French publications.

Camp-Meetings for 1901.

EASTERN UNION CONFERENCE.

Virginia, Culpeper (local),	Aug.	15-25
Vermont, Barre,	Aug. 22 to Sept.	2
New York, Oswego,	Aug. 29 to Sept.	8
Maine, Waterville,	Aug. 29 to Sept.	9

SOUTHERN UNION CONFERENCE.

North and South Carolina, Hickory, N. C.,	Aug. 23 to Sept.	1
Tennessee River, Franklin, Ky.,	Sept.	5-15
Alabama,	Sept.	20-
Florida,	Nov.	1-

LAKE UNION CONFERENCE.

Michigan, Lansing,	Aug.	15-25
Illinois, Kankakee,	Aug. 22 to Sept.	1
Indiana, Greenfield,	Aug. 29 to Sept.	8
Ohio, Canton,	Aug.	15-26

NORTHWESTERN UNION CONFERENCE.

Iowa, Waterloo,	Sept.	3-8
Nebraska, Lincoln (State),	Sept.	3-16

SOUTHWESTERN UNION CONFERENCE.

Missouri, Boonville, postponed.		
Oklahoma, Enid,	Aug.	15-28
Colorado, Denver,	Aug. 28 to Sept.	9

PACIFIC UNION CONFERENCE.

California, Northern, Red Bluff,	Oct.	3-13
Montana, Missoula,	Aug. 23 to Sept.	1
Montana, Twin Bridges,	Sept.	5-11
North Pacific, Seattle, Wash.,	Sept.	5-15
Upper Columbia, Weiser, Idaho,	Sept.	19-25

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.

IN this review of American progress, the political nature of our country as set forth in its fundamental principles, its marvelous territorial growth, and the advances in art and science, and the bettered condition of the people, are all taken as an indication of its position in prophecy.

A large force of agents is wanted to sell this book. Ready for delivery about September 15. Prospectus ready about September 1.

Cloth, Plain Edges, \$1.25
Cloth, Gilt Edges, 1.50

Order of your State Tract Society; REVIEW AND HERALD PUB. CO., Battle Creek, Mich.; PACIFIC PRESS PUB. CO., Oakland, Cal.

STORY OF DANIEL THE PROPHET.

BY ELDER S. N. HASKELL.

INTRODUCTION BY ELDER URIAH SMITH.

A BIOGRAPHY of this greatly beloved prophet, entirely new in its treatment of the life of Daniel, giving in an interesting style the experience gained in the extremes of captivity in his early life, and later, of honor from the hands of earthly monarchs.

"I have carefully read the manuscript of 'Story of Daniel the Prophet,' and will unhesitatingly say that it was a feast of the spirit until the last line was reached. Often in reading I was compelled to go back and read again the impressive statements, and could not help saying, half aloud, 'Wonderful, wonderful are the thoughts of God.'"

NEATLY BOUND IN HALF CLOTH, 75 CENTS.

Order of your State Tract Society; REVIEW AND HERALD PUB. CO., Battle Creek, Mich.; PACIFIC PRESS PUB. CO., Oakland, Cal.

The Bible Reader.

By PROF. E. A. SUTHERLAND.

We have carefully read the new "Bible Reader," by Prof. E. A. Sutherland. It is an excellent work, weaving the Bible story and the light given in the Spirit of Prophecy together in an interesting manner.

ELDER AND MRS. S. N. HASKELL.

Price, 35 cents.

Testimony No. 34, VOLUME VI.

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

Among the chapters the following are of great importance, and should be carefully studied:—

- "The Canvasser a Gospel Worker."
"Revival of the Canvassing Work."
"Home Missionary Work."

PROCEEDS GO TO THE RELIEF OF THE CHRISTIANIA PUBLISHING HOUSE.

PRICES.

Cloth, \$1.00
Library Leather, 1.50
Thin paper, limp leather binding, 1.50

Mental Arithmetic for Home and School.

By Prof. E. A. Sutherland.

I am happy to say that I am greatly pleased with the "Mental Arithmetic for Home and Church Schools," and shall work for its introduction wherever I may be.

Very few with this book before them would ask how to teach arithmetic, or the multiplication table from the Bible. The book clearly demonstrates that it is not meant that every problem and principle must be drawn from the Bible, but that the spirit of the Bible is to live in the subject and the teaching of arithmetic, and that the facts used in the subject must be in harmony with Bible truth.

C. C. LEWIS, Principal of Keene Industrial Academy.

PRICE, 65 CENTS.

THE FULLNESS OF JEW AND GENTILE.

Bible Student's Library, No. 165.

A clear and conclusive treatment of the question embraced in the subject, in which the author proves that through the rejection of Christ by the Jews, Israel's claim to the sole heirship of the Abrahamic covenant was forfeited, and the Gentiles, by becoming Christ's, became heirs according to the promise.

Price, 1/2 cent.

Tent-Meeting Leaflets.

This selection of leaflets is of invaluable assistance to the tent worker. The subject matter is attractively arranged, and being illustrative of the various subjects he may present, an outline of the respective topics is placed in the hands of the hearers, often assuring subsequent study of the questions treated.

SOLD IN PACKAGES OF ONE HUNDRED, 10 CENTS.

Self-Government, or the Reign of Conscience.

BY C. P. BOLLMAN.

RELIGIOUS LIBERTY LIBRARY, No. 16.

As the title indicates, this tract treats of God's plan of government as exemplified in Israel. From the opening topic, "The Origin of Government," to that which closes the work, "The Apostles and the Civil Authorities," the fundamental principles of the theocracy established by God among his people are taken to prove that in that plan were revealed elements which would bring to its subjects liberty in its truest sense.

To give a true understanding of government, its purpose and fundamental principles, no work is better suited. 48 pages. Price, 2 cents.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 9, 1901.

Table with columns for EAST and WEST, and rows for various stations like Chicago, Detroit, Buffalo, etc., with times and service types.

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 8:30 p. m. daily except Sunday.

THE DESIRE OF AGES

—BY MRS. E. G. WHITE—

A Life of the Saviour

"I have examined with much interest and great pleasure 'The Desire of Ages,' the life of Christ, written by Mrs. E. G. White. It is one of the very best lives of the Christ of mankind extant. Its clearness, cogency, beauty of simile and metaphor, admirable plan and force of evangelical teaching places it pre-eminent as a work for the student and Christian, as well as the humblest believer.

REV. LEWIS BROWN, St. Paul's Church, Indianapolis, Ind.

POPULAR EDITION, THIN PAPER, CLOTH, PLAIN EDGES \$2.50
CLOTH, MARBLED EDGES 3.50
CLOTH, GILT EDGES 4.25
LIBRARY, MARBLED EDGES 5.00
FULL MOROCCO, GILT EDGES 7.00

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.

CAN WE KNOW?

WORDS OF TRUTH SERIES, No. 32.

A plain, positive answer to the question, "Can we know?" in which is proved the fact that from signs given in prophecy we may know when Christ's coming is near. Price, 1/2 cent.

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



BATTLE CREEK, MICH., AUGUST 20, 1901.

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SOME remarkable indications of the workings of the Providence which goes before us in the proclamation of the Third Angel's Message, are mentioned in the article "Further Skodsborg Experiences," found in our Progress department. You will enjoy reading it.

ANNOUNCEMENTS to appear in the REVIEW should be forwarded in time to reach us not later than the Thursday preceding the date of the issue for which they are intended. Frequently some announcement accompanied by a request to insert it in the "next issue" reaches us Friday or even Sunday, when it could not be inserted without tearing apart and making over pages that are all made up and ready for the press. This would involve much extra trouble and delay. Perhaps even then it might be done if it concerned only the editors, for editors are unusually accommodating; but the editors do not have control of the machinery of this large Office, and it does not belong to them to say when the typesetting machines or the presses shall do work on the REVIEW. The setting up and printing of this paper is only one item in the weekly work of this large publishing house, and in order that this work may be done to the best advantage and profit, it must be done systematically, and the editors and every one else must accommodate themselves to the established system. So if your announcement does not appear in "the next issue" as you had designed, you may know it was not an editorial whim that delayed it, but simply the fact that it was not sent soon enough to connect with the schedule of that "next issue." Due allowance must, of course, be made for time consumed in transit and in handling the mails at the post-offices.

IN its issue dated August 17, the *Literary Digest* reports "more steps in negro disfranchisement," under which heading it mentions "the adoption of a suffrage plan by the Alabama Constitutional Convention that is likely to bar almost all the blacks

in the State from the polls without barring any of the whites," and adds that "the Virginia Constitutional Convention seems likely to adopt a similar plan soon, and the Maryland Democrats declare in their State platform, just adopted, that if they carry the coming election, they will take similar measures in that State."

At this rate the negro will soon be disfranchised throughout the South, and then further steps in the process of reducing him to his "previous condition of servitude" will be logically bound to follow. And they will follow.

Thus with one hand this nation is withdrawing freedom from its dark-skinned people at home, while with the other it is supposed to be conferring freedom on dark-skinned races across the sea! But verily it has one and the same mind toward those races everywhere.

The Tabernacle Pulpit.

DR. A. J. READ occupied the Tabernacle pulpit Sabbath, August 17, preaching an excellent discourse from Jer. 31: 29, 30: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." The speaker showed the far-reaching results of both heredity and environment upon the child, and that cultivated tendencies are transmitted from parents to offspring. That tendencies acquired by the parent may become a part of the heredity of the offspring is proved by the fact that Adam's descendants inherited all the evil tendencies and habits acquired by himself and Eve. Had his descendants inherited only his natural traits given to him by the Creator, they would have been born perfect, even as he was at first perfect.

God has permitted us, even invited us, to call Him "Our Father." We are created in His image, and take from Him all the good tendencies existing in our nature. The evil in our natures is both acquired and inherited evil. The exhortation is: "Be ye therefore perfect, even as your Father which is in heaven is perfect." The fact that God's traits of character are, to an extent, repeated, or reproduced, in us, should be a source of encouragement and uplift to every human being. It is God's nature to forgive. Such is also the characteristic of little children. They quarrel one instant, but easily forgive each other, and forget. The older they grow, however, the longer it takes for them to forgive an injury. This is because of their imitation of older people in this respect.

The evil effects of heredity may be largely overcome by proper environment, or associations. Children taken from the slums of our great cities, with all the evil tendencies of wicked parents in their natures, may become Christian men and women, providing they are surrounded with such influences as will enable them to acquire good habits and tendencies. This is illustrated in the animal kingdom by the fact that instinct may be changed by a new environment. For instance, an Englishman once took to Australia some eggs of birds from his native land. Upon hatching, in Australia, the young birds at once abandoned the method of building nests common to their parents and relatives in England, and, instead of constructing covered nests, made theirs with an open top, as do the birds of Australia.

The idea of the fatherhood of God, the sonship of man, is one that elevates mankind, bringing all men nearer to their Creator and Father. The statement that God made man in His own image does not mean that he was made thus only in an outward, a physical sense. He also inherited his Maker's traits of character. And, though it is true that this high and noble inheritance has been vitiated by the passing down, from generation to generation, of Adam and Eve's acquired evil tendencies, still the promise is that it shall no more be said that "the fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his

teeth shall be set on edge." While God visits the iniquity of the fathers upon the children unto the third and fourth generations of them that hate Him (Exodus 20), still He shows mercy "unto thousands" of them that love Him and keep His commandments.

A. J. B.

The Review to the Poor.

THROUGH the efforts of those engaged in the Woman's Gospel Work among our people, an excellent move was made recently toward supplying poor people with the REVIEW—people who wanted the paper but were too poor to pay for it. Persons who had REVIEWS they felt willing to spare, sent us their names, and we sent them the names of those who wished the REVIEW. Now the demand has become greater than the supply, so we will call again for the names of those who will be willing to remail their REVIEW to some needy person who is without it. Send in your name and address to this Office, stating the purpose for which it is sent.

"Marvel of Nations:" New Edition.

To the readers of the REVIEW have been sent out this week envelope circulars containing further particulars concerning the new "Marvel of Nations," now going through the press. The object of this notice is to suggest to those who receive it that the little circular hardly gives a fair idea of what the completed book will be. For instance, the emblematic double-page design of "American Progress" is to be printed in colors; and for this circular the photograph was made from a colored painting; and as it is well understood that yellow shows black in a photograph, it will be understood how this plate cannot properly represent the design. The cover design, the title-page, our country's emblem, and the national map will also be in colors. The colored plate of American Progress was prepared in Philadelphia. The artist has just sent us a proof of it, and it is regarded very fine. The emblem will be surrounded by twenty historical and departmental colored flags of the army and navy, true to nature, very instructive as well as very handsome. We are satisfied all will be pleased with the book when they see it. The list of illustrations is large, numbering about one hundred and thirty, and each one designed to be appropriate and instructive. Prospectuses will be ready September 1, and books for delivery by September 15. The publishers are ready to receive orders for one thousand prospectuses immediately. Translators are at work on the German, Danish-Norwegian, and Swedish editions. Price of prospectus, sixty cents.

It is better that men should be free to do wrong, than that they should have liberty only to do right; for without freedom of choice there could be no real liberty, and without liberty no opportunity to develop character.

There Are Four Tuesdays

in September, 1901; and we find, by examining our REVIEW mailing list, that subscriptions will expire on every Tuesday of the month. Here are the names of four subscribers (taken at random from the list) whose subscriptions expire on the 3d, 10th, 17th, and 24th of September, respectively:—

Carrie Williams	3 rd 1901
DBRineley	10 th 1901
Jas Wood ward	17 th 1901
WCJackman	24 th 1901

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