

The Advent REVIEW AND HERALD And Sabbath

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 OF THE WORLD

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

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General Articles.

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

TRUSTING IN JESUS.

E. R. COLBURN.
 (Ashland, Ore.)

CHEER UP, sad heart,
 Though sorrow fills thy cup, e'en to the brim.
 Though trials press thee sore,
 Look up, and trust in Him.
 The way seems dark,
 Black clouds are gathering thick and fast.
 Cheer up, sad one,
 The night will soon be past.

God hears thy sigh,
 And when thy heart is sad, and filled with grief,
 He loves thee still,
 And He will give relief.
 Then trust thou Him,
 And though thou canst not always see the way,
 Still trust in faith,
 And He will lead to everlasting day.

TO MY BRETHREN AND SISTERS IN THE FAITH, NIGH AND AFAR OFF.

MRS. E. G. WHITE.

LETTERS have come to me, asking in regard to the teaching of some who say that nothing that has life should be killed, not even insects, however annoying or distressing they may be. Is it possible that any one claims that God has given him this message to give to the people? The Lord has never given any human being such a message. God has told no one that it is a sin to kill the insects which destroy our peace and rest. In all His teaching, Christ gave no message of this character, and His disciples are to teach only what He commanded them.

There are those who are always seeking to engage in controversy. This is the sum of their religion. They are filled with a desire to produce something new and strange. They dwell upon matters of the smallest consequence, exercising upon these their sharp, controversial talents.

Idle tales are brought in as important truths, and by some they are actually set up as tests. Thus controversy is created, and minds are diverted from present truth. Satan knows that if

he can get men and women absorbed in trifling details, greater questions will be left unheeded. He will furnish plenty of material for the attention of those who are willing to think upon trifling, unimportant subjects. The minds of the Pharisees were absorbed with questions of no moment. They passed by the precious truths of God's word to discuss the traditionary lore handed down from generation to generation, which in no way concerned their salvation. And so to-day, while precious moments are passing into eternity, the great questions of salvation are overlooked for some idle tale.

I would say to my brethren and sisters, Keep close to the instruction found in the word of God. Dwell upon the rich truths of the Scriptures. Thus only can you become one in Christ. You have no time to engage in controversy regarding the killing of insects. Jesus has not placed this burden upon you. "What is the chaff to the wheat?" These side issues which arise are as hay, wood, and stubble compared with the truth for these last days. Those who leave the great truths of God's word to speak of such matters are not preaching the gospel. They are dealing with the idle sophistry which the enemy brings forward to divert minds from the truths that concern their eternal welfare. They have no word from Christ to vindicate their suppositions.

Do not spend your time in the discussion of such matters. If you have any question as to what you should teach, any question as to the subjects upon which you should dwell, go right to the discourses of the Great Teacher, and follow His instructions. Study the counsel He gave the lawyer regarding the keeping of the law.

"Behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said, What is written in the law? how readest thou?" The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said; "this do, and thou shalt live."

The lawyer felt annoyed by the Saviour's reply; for he knew that he had not fulfilled the requirements of the law, and he asked, "And who is my neighbor?" In answer, the Saviour related, in the form of a parable, an incident which had lately taken place. He spoke of a man who, going from Jerusalem to Jericho, fell among thieves, who robbed and wounded him, leaving him to die by the wayside. "And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." They knew the precious lessons of mercy and compassion which from the pillar of cloud Christ had given to Moses to give to the children of Israel; but in utter disregard, they refused to help their suffering brother.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and

bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

Then Christ asked the lawyer, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" So interested had the audience become in the narrative that many voices united with the lawyer's in saying, "He that showed mercy on him." Then said Jesus, "Go, and do thou likewise."

Do not allow anything to draw your attention from the question, "What shall I do to inherit eternal life?" This is a life and death question, which we must each settle for eternity. Let the mind be weighted with the importance of the solemn truth which we possess. Those who allow the mind to wander in search of cheap, unimportant theories need to be converted.

The sixth chapter of John is full of elevating, ennobling instruction. "Labor not for the meat which perisheth," Christ said, "but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed. Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent. . . . Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. . . . It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

Read and study these words, instead of engaging in controversy regarding matters of little consequence. The character is built up from the food given to the mind. Let us, then, feed upon Christ. Let the mind dwell upon the subjects which are of eternal consequence. Let the people of God dig deep into the mines of truth, that they may secure the treasures of righteousness. Christ has the richest gifts of heaven to bestow on those who believe in Him. He has been intrusted with the greatest of all gifts,—the gift of eternal life. And to all He gives the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek

and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

This is the instruction which the people need. As we go to Christ in our helplessness, studying His word, applying it to our own experience, asking, "What saith the Master?" His word is made unto us life and strength, comfort and joy, hope and assurance. This is feeding on Christ.

Jesus offers himself for the life of the world. He stands before the Father, bearing the sins which man commits. To Him every believing soul may transfer his burden. "Behold the Lamb of God, which taketh away the sin of the world." Innocent of all sin, He bears the guilt of the sinner, that to the sinner may be imputed the merits of His righteousness.

How important are these lessons! Yet how few seek to understand them. How many, forgetting them, stoop down to gather up small trivialities, which are not of the least importance. The life of Christ, His ministry and teachings, — this is the theme upon which we are to dwell. We have no time for empty, foolish talk. The keeping of God's commandments is to be the subject of our conversation and the highest aim of our lives. Heaven is worth everything to us.

In our search for the gifts of heaven, we are directed to do one thing, and this includes all others. We are to believe on Him whom God has sent as His commissioner to reconcile man to God. The attributes of Christ are to be studied and earnestly sought for, that we may be complete in Him, revealing His beauty of character. As through Christ man returns to his loyalty and draws nigh to God, rest and peace and security come to him.

To believe in Christ, we must come to Christ and follow Him. Repentance toward God means the confession and forsaking of all sin. It means laying hold of Christ as a personal Saviour, and continuing to hold fast to Him as the chief good. He is our Prince, our Saviour. Only through Him can we approach the Father. Loving Him day by day and hour by hour, eating His flesh and drinking His blood, taking Him as the man of our counsel, living by every word that proceedeth out of His mouth, — only thus can we reach heaven.

To us has been given the high privilege of living as Christ lived. Our life is to be hid with Christ in God. Then we shall have the richest blessings of heaven to impart to those in need. From the indwelling Saviour we shall receive each day a fresh supply of grace and power. Reveal Christ in your willing obedience, your meekness and lowliness of heart, your self-sacrificing devotion. Thus you will let your light shine, and God will be glorified. Preach the gospel; for it brings salvation to those who accept it. Live the gospel, in the highest, most sacred sense. Doing this, you are laborers together with God, carrying out the plans of the wonderful Counsellor.

Erroneous theories, with no authority from the word of God, will come in on the right hand and on the left, and to weaklings these theories will appear as truth which makes wise. But they are as nothingness. And yet many church-members have become so well satisfied with cheap food that they have a dyspeptic religion. Why will men and women belittle their experience by gathering up idle tales and presenting them as matters worthy of attention? The people of God have no time to dwell on the indefinite, frivolous questions which have no bearing on God's requirements.

God desires men and women to think soberly and candidly. They are to ascend to a higher and still higher grade, commanding a wider and still wider horizon. Looking unto Jesus, they are to be changed into His image. They are to spend their time in searching for the deep, everlasting truths of heaven. Then there will be

nothing frivolous in their religious experience. As they study the grand truths of God's word, they endure the seeing of Him who is invisible. They see that the most uplifting, ennobling truths are those most closely connected with the Source of all truth. And as they learn of Him, their motives and sympathies become firm and unchanging; for the impressions made by the All-wise are substantial and enduring. The living water, which Christ gives, is not like a surface spring, which babbles for a short time, and then dries up. The living water springs up unto everlasting life.

Let us follow the revealed will of God. Then we shall know that the light we receive comes from the divine source of all true light. Those who co-operate with Christ are on safe ground. God richly blesses them as they consecrate their energies to the work of rescuing the world from corruption. Christ is our example. By beholding Him we are to be changed into His image, from glory to glory, from character to character. This is our work. God help us rightly to represent the Saviour to the world.

THE SANCTUARY QUESTION FROM THE STAND-POINT OF THE BOOK OF HEBREWS.

Importance of the Subject.

ELDER S. N. HASKELL.

WE cannot overestimate the importance of the sanctuary question: "The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it would be impossible for them to exercise that which is essential at this time, or to occupy the position God designs them to fill. . . . All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every man that asketh them a reason of the hope that is in them."

It is by this subject that we obtain a clear insight into the mysteries of redemption. The salvation of men is at an infinite expense to heaven, and the sacrifice made is equal to the broadest demands of the broken law of God. The sanctuary question reveals this. There is no one book in the Bible, except the books of Moses, that can be studied with greater profit upon this subject than the book of Hebrews, which is a divine commentary upon the sanctuary and its services. It was the last general call the Spirit of God ever made to the Jewish people. It was written when the judgments of God were hanging over the city, six years before Titus came with his army. It to them was a special judgment warning.

The Holy Spirit associates this event with the second coming of Christ. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:35-38.

In the final overthrow of Jerusalem the destruction of the world was symbolized. This book therefore becomes a book written expressly for the time in which we live. It not only presents the manner of giving the sanctuary question, but also the spiritual application of the

truths of the sanctuary, its ceremonies and offerings, with the history of the people connected with it. Every offering made in the Jewish economy, every ceremony connected with the sanctuary service, centered in Christ, and it is by an individual faith in its virtue that victory is gained over Satan's power. "And they overcame him by the blood of the Lamb, and by the word of their testimony." "Christ being come a high priest of the good things to come, through a greater and more perfect tabernacle, not made with hands, . . . entered once into the holy places, having obtained eternal redemption by His own blood." — *Whiting's Translation*. In this lies the relation between His work in heaven and His people on earth.

Upon His work rests the salvation of every human soul. "For there is none other name under heaven given among men, whereby we must be saved." It is His blood alone that can atone for sin. It is *His work alone in heaven*, made manifest in the lives of His people on earth, that connects any soul with God. He not only becomes the central figure in heaven and earth, but He connects heaven with earth, and earth with heaven. It is those whose hearts correspond with the heavenly work who are benefited thereby. None others can be saved in the kingdom of God. To understand this work is of great importance, and it cannot be understood unless thought be given to the subject, aided by the Holy Spirit. As the book of Hebrews was written while the destruction of Jerusalem was pending, it becomes a symbol of the world, hardened in sin, unbelief, and rebellion, hastening to meet the retributive judgments of God.

The prophecy which Christ uttered concerning the destruction of Jerusalem had a twofold meaning. It foreshadowed the destruction of Jerusalem, and also prefigured the terrors of the last great day. The language of Christ in reference to the destruction of Jerusalem has an application to the people of God in the last days. The professed people of God in the present day are in the same condition as were the Jews before the destruction of Jerusalem. They rejected Christ, and because of their rejection of Christ, they were destroyed. The Lord said, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." The knowledge which they lacked was the spiritual application of the sanctuary question, which centered in Christ. The sanctuary question was to reveal Christ, His work in the heavenly courts, and as it would be carried on in the hearts of His disciples. It is thus apparent that the work in the hearts of the people must correspond with that of Christ in heaven.

There are three temples brought to view in the Bible, and all should be blended into one study. The first one was a typical sanctuary built by Moses in the wilderness, afterward rebuilt by Solomon, again rebuilt by Zerubbabel. This temple and its services shadowed forth the work of Christ in the heavenly sanctuary. The work of Christ in heaven is also to go forward in the living temple of His people on the earth; so while there was a sanctuary on the earth, and still one in heaven, the most important of the three is His people; for the object of the earthly sanctuary was to teach man how to know and believe the actual work done for him in the heavenly sanctuary. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16. All the work revealed by the typical temple shadowing the real work of Christ in heaven is for the purification of His Church on the earth, and consequently a neglect of a knowledge of these truths will leave men unprepared for the impending judgments of God, as really as the Jews were unprepared for the destruction that came upon them.

(To be continued.)

THE CHURCH THERMOMETER.

Rev. Theodore L. Cuyler, D. D.

THE true thermometer of a church is its prayer-meeting. Pulpit eloquence may attract crowds to a sanctuary, but crowds do not give spiritual life and force to a church. That life and force comes from direct intercourse with God; and the place where that intercourse is most immediate and effective is the meeting for public prayer. The Sabbath service is, or ought to be, a devotional service, but there *one* man addresses the throne in supplication. At the social service of the week *every* disciple may do so. The attraction which draws a thousand people to God's house may be the selfish enjoyment of eloquence or good music or both combined. The only attraction to a prayer-meeting must be the soul's desire to meet and commune with God.

I have therefore observed that a full and fervid prayer-meeting bespeaks a healthy church. But when that thermometer gets "below zero," the cold wave spreads through the whole congregation. The minister feels its benumbing influence in his pulpit. His sermons lose their propelling power. His arms hang down, and his spirit faints. But let him feel that his whole flock are interceding with God for a blessing, and he is "able to put ten thousand foes to flight." I have heard of a church whose officers met on every Saturday evening to plead with the Intercessor for a blessing on the next day's work. In that church there was constant unity, vigor, and a perpetual flow of converting power. They did not *need* a "revival," because they had not sunk into that cold and comatose condition which requires an awakening. Their prayer-meeting was not an occasional bonfire of excitement; rather was it a steady anthracite glow heated through and through by the love of Christ.

When a church has become frozen up, the true place to thaw it out is the prayer-room. A revival commonly begins there. When the deserted seats begin to fill up, and the empty prayers begin also to fill up with contrition, confession of sin, and appeals for the Spirit's presence, the atmosphere changes at once. Some silent ones begin to articulate. The merchant leaves his ledgers, and the mechanic manages to shut up shop in time to get to meeting. The valetudinarians who are always "catching cold" when they go out-of-doors, bundle up and brave the weather. Everything about the service feels the returning glow. Instead of a few voices pitched to a dull monotone, the whole assembly bursts into a hearty —

"Come, Holy Spirit, come!
Let thy bright beams arise."

No time is lost; and the leader is not driven to the wretched exhortation to "some brother to occupy the time" by a stereotyped homily. Prayer becomes direct, earnest, simple, and full of unction. At such times the largest liberty should be allowed for any one and every one to be heard. If any brother speaks too long, or so often as to deprive others of their rights, a kind word from the pastor should correct an offense which usually arises from lack of judgment.

Simple fervor is not enough to keep a prayer-meeting alive. It ought to be a school for instruction in divine truth and experimental religion. There ought to be frequent use of God's word, in comment and explanation. Personal experiences, when honest, and modestly told, are profitable. They may be thrilling and soul-kindling when they recount "what God has done" by His awakening or comforting power. If any one has a doubtful question of duty that perplexes him, the social meeting is a good place to propound it. If any one has received especial help or light from the last Sabbath's discourse, let him speak of it, for his own good and the pastor's encouragement. A minister who has sense

enough to say profitable things will have too much sense to be puffed up by commendation. If any have a burden on their souls, let them ask their fellow Christians to pray for them. Requests for prayer may be as sincere and meaningful as Paul's "Brethren, pray for us," or they may be careless mummeries. We must expect some tares among the wheat; let them grow till the harvest. It is far better to have freedom and fervor, with all their faults, than the dull decorum of spiritual death.

Good reader, what is the temperature of your prayer-meeting? Is it "below freezing point"? Then do not scold your pastor, or get up and rail at the few who do come to the cheerless room. Go to your knees and your Saviour, for the "baptism of fire," and you may bring a live coal into the meeting. Others may catch the glow, and very soon the thermometer may rise to "blood heat," and then may reach the point which made that upper room in Jerusalem a melting furnace of holy affections.

THE POWER OF A WILLING MIND.

ELDER W. S. SADLER,
(San Francisco, Cal.)

"FOR if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12.

What does "a willing mind" mean? All these years you have struggled; you have prayed; you have purposed in your heart and have said you would never do that wicked thing again; by the help of God, you have vowed you would not do it again; yet on the morrow you found yourself doing that very thing. You have tried every way in the world to overcome it, but the one way that God said was sure to succeed — just being willing to allow Him to overcome it for you. This is where we so often make a mistake. We are willing to overcome our defects, but we must be willing to have God do the thing for us. When you try, you are sure to fail; but if you *trust*, you are sure to succeed.

If you have a willing mind, it is accepted according to what "a man hath." If you have a willing mind, it is accepted according to that willing mind; it is accepted on the ground of, and because of, the life and death of Christ, and not according to the power you have to overcome your sins. God says to the struggling soul: If you have a willing mind, I will accept that as the whole thing. Just be like a little child that will do anything it is told to do. Unless we become as little children, we shall in no wise inherit the kingdom. We are to do just what God tells them to do. I am to believe that a willing mind is accepted. If I do not believe that, I shall go about trying to do something else that will make it acceptable. So when it seems to us that the willing mind is not enough, the one thing we have to do is to *reckon* that it is enough, because God says so.

We have had so much trouble about this question because we have been trying to *see* something which would, in our eyes, seem to be acceptable, not taking the willingness of our mind as being enough. Then how can we ever succeed in overcoming our sins, when in every effort we make to overcome them we commit sin? No wonder when we tried for a month or a year to lead a Christian life, in that way, we became discouraged, and finally were tempted, some of us, to give it up. Have we any reason to doubt God? Then when God says that a willing mind is acceptable, is not that sufficient? Why not believe that it is so? There is nothing more important than this reckoning what God says as being so, even if we do not see it.

God said to Abraham, You are the father of many nations. And Abraham went about tell-

ing everybody he was the father of many nations. Probably the people called him foolish, and made fun of him. They would say, "You are not the father of one child, to say nothing about many nations." We shall never exactly understand just how a willing mind can save a man from sin; for that is the mystery of godliness. But it is a blessed thing to know that it *does it*. If you could really see the thing, you would not have to reckon it, and so God would not ask you to reckon it. The very fact that God asks you to reckon it is evidence that you will not be able exactly to see it.

It is of no use to look for a thing that God asks you to reckon. If you wish to see yourself defeated and overcome in the battle with sin, look to yourself; but if you wish to see yourself in God's plan, triumphant over the enemy's devices, look to Jesus. By looking at Him, we become changed; and some day we shall be like Him. Not until the resurrection morning shall we be able to see with our eyes, hear with our ears, and feel with our hands, — not till then shall we be able to see things as they are.

The great mistake we make is that we reckon for a while, and then say: "I guess it is about time I saw something." You will have to go right on reckoning, as Abraham did. The things we reckon are infinite and invisible, and the finite eye can never fully grasp them, and the sinful heart can never fully understand them. *Now* it is your privilege to begin to reckon yourselves triumphant over sin and selfishness, and to continue to reckon it, in spite of all appearances, until the final day. Don't give it up. When the day gets dark, reckon that the day is light. When the burden seems heavy, reckon that it is light; because He said so. Matt. 11:30. When the trial becomes severe, and the temptation fierce, reckon that nothing will come but what you are able to bear, because the Word says so. 1 Cor. 10:13.

When a thing is so, and God has said so, there is every reason in the world to reckon that thing as so. The more of the character of Christ we get, the worse our own character appears. One evil trait in your character, as you get nearer and nearer God, will look more hideous and sinful than all your heart full of sin did when you were first converted. Do not be discouraged by the fact that you seem worse and worse. Look to Jesus, reckon yourself in Him, and you will find yourself growing more and more like Him, loving Him more and more each day, becoming more and more willing to sacrifice for His truth.

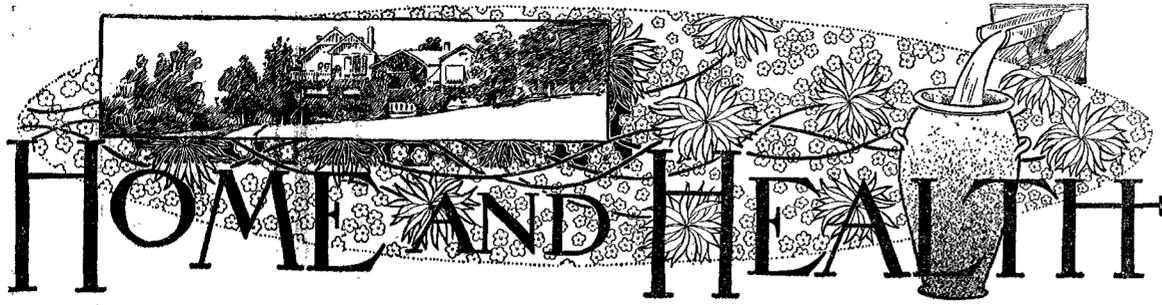
The storm is about to break upon us, and the only chart and compass that will serve us is that of truth. Let us be able to *believe God*. When He speaks, let us say, Amen.

DOWN-TO-DATE.

MRS. ADA D. WELLMAN,
(Oakland, Cal.)

EFFORT to be up-to-date in all one's affairs is certainly commendable; but what is sometimes regarded as up-to-date may be, in reality, down-to-date. Not all that is recent is an improvement on what preceded it; and to discard the old for something new but inferior, is surely coming down instead of up.

A current phrase may be terse and pertinent, or it may be as coarse as forcible. The fact that a style of garment is the latest does not indicate whether it is in good taste or otherwise. A prevailing fad may be unique, or it may be witless. Scores of books just from the press might not add as much to one's literary store as would a single volume of established worth. Forms of recreation most in vogue are not always most recreative. To be smart is not always to be wise. Verily, to be down-to-date is not an enviable distinction.



THANKS.

ONE saw that he was healed, and turned
To give Thee thanks. How shall I praise,
Whose life through all my years of days
Has taught, although I slowly learned,
The wonder of thy healing touch,
My Lord, who has forgiven much?

Thou camest at the door to wait,
And the closed heart, for all its sin,
Opened to let her Master in.
Early it was, and yet too late;
And ever since through light and shade
Thy gracious love my joy has made.

How can I count thy mercies up?
What boisterous sea hast thou made calm,
What sad sighs changed to joyous psalm;
And what rich wine has filled my cup!
My day and night, my work and rest,
Even my sorrows thou hast blest.

Thou gavest, and I took my share
Of pain and trouble, grief and tears,
But ever through the stormiest years
My peace was greater than my care.
Unworthy I! And yet I pray,
O Lord, accept my thanks to-day.

The sunset raptures light the hill,
And opals kiss the tranquil lea,
And the fair world which I shall see
Some day, when it shall be thy will,
Draws me to it, although unseen—
Lord, be my life as thou hast been!
—Marianne Farningham.

A MESS OF POTTAGE.

Sallie Brown, in Baptist Standard.

SHE was a plain, unassuming woman, moderately talented and good-looking. She played on the piano and sang ordinarily well, had painted two or three pictures, assisted by her teacher, that were very good for an amateur.

After she left school, she read a great deal, and at her marriage was regarded as a woman of more than average intelligence. If she surpassed in any one thing, it was her dainty needlework.

When she married John, they were both poor, and their home necessarily modest, though he made a good salary, which sufficed for their needs, besides leaving a margin for the proverbial "rainy day;" so she spent every spare moment at needlework designed to adorn her home. Before this was completed, to her satisfaction, a friend asked that she would do some for her. Other friends came with the same request. She did it first to accommodate them; but as other orders came, there was born within her that human desire to earn something. She thought of the beautiful things she could have in her home, from these earnings, that she could not otherwise afford.

Orders became more frequent, and she had to neglect her music to fill them. Soon she dropped it altogether, and the piano, that she had brought from her old home to her new one, remained closed week after week.

As the absorption grew, her reading began to suffer until she scarcely read at all. She worked even at evening, persuading herself that needlework was no harder on her eyes than reading.

Her social duties soon followed her reading,

and beyond her necessary home duties she spent her entire time on fancy work.

She spent all her earnings on her home. Books, pictures, bric-a-brac, china, rugs, all the pretty things that delight a refined woman's heart, began to accumulate about her. By and by she would rest and enjoy them all, she thought; but there was always something else in view to work for.

Her friends often warned her against ruining her eyes, to which she always declared that the first time she felt any evil effect she was going to stop at once, but she did not really think it would hurt them, for she had unusually strong eyes.

She had been married several years, when one day, about two months before Christmas, there came a dull, tired feeling into her eyes. The next day it was worse, and she took a half day's rest. She could not rest longer, for she had taken an unusually large number of orders that fall, because the children were both in school now, and she had more time. She had promised to fill them all by Christmas, after that she would take her long-promised rest.

Her eyes began to pain her frequently, then to burn, and her head to ache, but she worked on all the more eagerly, fearing she might be compelled to stop. At last she finished, and put her home in order for the holidays. She expected her eyes to get better as soon as her work was done, but instead they grew worse. The day after Christmas she woke to find that the first rays of the morning sun, coming in at her window, brought a moan of pain to her lips. She drew down the blind, and sat all day in the shadow. It seemed that day would never end. The next was the same, the next, and the next. She called in her family physician; he passed the case on to the oculist. The latter, after a careful examination, told her gravely that she would barely escape with her sight; also that she must spend months in this darkened house.

After he was gone, she wandered disconsolately from room to room. How could she employ her time, she who was miserable if she lacked employment for an hour?

She paused before the book shelves in the hall, which served as library. Now that she could not read, she felt starved without it. She could readily put her hands on her favorite books, but could not read even their names.

She passed on to the tiny parlor; opening the piano, she tried some of her old music, first idly, then in earnest. She remembered little. Covering her face with her hands, she sobbed aloud.

When she was calmer, she glanced about at the things for which she had toiled so unceasingly. Already some of them were broken or looked worn and old. They all suddenly became a burden to her. How gladly she would give them all for her birthright—her strong young eyes.

Daily she spent hours in her easy chair with closed eyes, thinking, thinking. She had ample time to think of her past, narrow, selfish life; of the neighbor who lay sick for days whom she had not found time to visit; of a poor widow who had lived near in actual want, to whom she had intended to carry some of the children's

good outgrown garments. That, too, had stopped with the intention. One old friend's husband had failed in business, another's only daughter had married and gone away, another's baby had been carried, like her own, away to the silent city out on the hill. She could have been a comfort to them all, but she had not. Oh, yes, she had abundant time for reflection now, for few came to cheer her loneliness. How eagerly she waited for the children to come from school; how she enjoyed their childish glee; she even romped with them, told them stories, entered into all their joys and sorrows as she had never found time to do before.

Best of all were the quiet evenings after the children were asleep, when she could sit with bandaged eyes and listen to John, dear, faithful John, read beautiful, helpful things that strengthened her for her next day's enforced idleness. How beautiful life seemed when she could take her first short walk in the daylight. Her heart overflowed with gratitude when she could again take up her household duties, visit her friends, take her music up and attend to her flowers, but her joy knew no bounds when she could read again.

How near to total blindness she came none but she and the oculist ever knew. Her months of rest were not lost, for she came out a better, broader, wiser woman.

COMMON ERRORS IN DIET.

THERE are two ways in which the body may become poisoned. One is by taking poison into the body; the other is by the failure of the eliminative organs to expel the poisons that are constantly being generated in the body.

People become poisoned in the first of these ways by eating improper food—food which contains poisons. All flesh foods contain the poisons that in all animal bodies, as in the human body, are constantly being formed. Decay is another source of poison in foods. An illustration of this is seen in the violent illness sometimes following the eating of fish or of shell fish. Decayed fruit is also a poisoned food. All food put up in tin cans is to be regarded with suspicion, because of the lead used in the manufacture of the cans, which is almost sure to become more or less absorbed into the contents of the can, especially when the can contains acid fruit.

It is generally understood that care must be exercised to select foods that will not be a means of introducing poison into the system; but it is not so well understood that an equal or even greater source of danger in this respect lies in the possible failure of the eliminative organs to properly perform their work of throwing poisons out of the system.

As before stated, poisons are constantly being generated in all animal bodies, even the healthiest, and these poisons must be constantly thrown off or the health of the individual will immediately suffer. These poisons are deadly, and would cause death in a few hours' time if the eliminative organs—the skin, the kidneys, the liver, etc.—should cease their action. When any of these organs become deranged, therefore, some of the work which naturally falls to the affected organ is left undone, and the poison which should have been thrown off is absorbed into the system. Under these circumstances it is impossible for an individual to be healthy.

Aside from the injury caused by taking poisoned foods or drugs into the system, the eliminative organs may receive injury in two ways,—by being overloaded with work, or by being insufficiently nourished; in other words, by the individual's eating too much, or eating too little. When a person overloads his stomach, although the food may be of the proper kind, some of it fails to be digested, and the result is decay, producing poisons which irritate the organs called

upon to get rid of them. In this way some of the digestive organs may become so weakened as to be unable to do even a normal amount of work, and then results that most common of ailments — dyspepsia. The dyspeptic person is continually unable to assimilate his food. Every time he eats, some of the food he takes decays, giving rise to various unpleasant symptoms, and what food he assimilates is insufficient for the demands of his body. The poisons produced by indigestion and resulting decay are carried throughout the system, and thus the evil is extended to other organs besides those of digestion.

By eating too little also, or by eating food that is not assimilated, every organ of the body may become weakened from simple starvation; and because thus weakened, the eliminative organs may fail to perform their work, and the system become full of poison. Explorer Stanley, in his book, "Darkest Africa," mentions that the men in one division of his command which was left behind in the march across the continent, experienced the horrors of starvation; and in describing their condition when found, he says that even a scratch which under ordinary circumstances would have been unnoticeable, produced on their bodies a festering sore. This was simply because their blood was full of the poisons which the exhausted eliminative organs had been unable to throw off.

This point is worthy of more attention than is generally given it. People do not generally eat too little except from a sense of duty, but we have known individuals who had confounded a health diet with a starvation diet, and suffered accordingly. We have known people who thought it a duty to eat little, and to fast often, under the impression that this was demanded by the laws of hygiene. For fleshy persons, it is true, this course may often be highly advantageous; but for others, it may very easily lead to a consumptive's grave.

A healthful diet is always a nourishing diet. The body must be nourished; every organ must be continually built up by a generous supply of blood, that it may be strong and able to perform its work. There are individuals who overlook this point. They would hold up their hands in horror at the thought of eating pork, but at the same time they practice dietetic errors which impair the usefulness of the digestive and eliminative organs so that their bodies become filled with poisons every bit as bad as those that are found in pork. They carefully guard against the introduction of poison from without, but forget that it is equally essential to guard against the retention of the poisons that are continually forming within.

There are some people also who starve themselves not by eating too little, but by trying to live on theory. Theory is not food. They make their food agree with the theory, regardless of whether or not it agrees with *them*. The Creator designed that eating should be a pleasure — that people should relish their food. If you do not relish your food, it is pretty certain your food does not relish you; in other words, does not nourish you. This is not to say that you should eat everything that you relish — far from it. But it is useless to eat things you do not relish, simply because they are theoretically the proper food. Eat food that is theoretically proper, but only such kinds as you relish, and acquire a taste for others before you attempt to make them the basis of physical health and strength.

L. A. S.

EDITOR REVIEW AND HERALD: To the good article in a recent number of the REVIEW, concerning care of the hair, might be added this suggestion: Wear a dusting-cap when working in a dusty room. It is a case of prevention versus cure. Also avoid wetting the hair, except for the purpose of cleaning the scalp, and you will thereby escape much dust which would cling

to damp hair. Water is not needed to make the hair smooth; in fact, its result is largely the opposite. The natural oil of the hair, if encouraged by brushing, and not discouraged by substitutes, or drowned out, will suffice.

MRS. ADA D. WELLMAN.

WHOM TO INVITE.

THE old minister closed the book, and looked around the village church. "You are told," he said, "when you make a feast, to call to it not your rich neighbors, but the poor, the maimed, and the blind. Now none of you are going to set out a fine dinner or supper this week. Some of us never in our lives gave a great entertainment. Yet the order is to us. I want each one of you when you go home to consider what God has given you besides food with which to make a feast, and who are the poor folk whom you should bid to it."

People glanced, smiled at one another, for the good man was full of queer suggestions. But the idea remained in the minds of some of his hearers, making their Sunday afternoon uncomfortable.

It bothered Phil Dorrance, as he sat alone in his room. He usually sat alone, except when at his meals. Phil was the blacksmith's son, whom his father, by dint of years of hard work and saving, had sent to college. He was grateful to his father, but he felt his education had made a great gulf between him and the old man. His companions were his classmates. He had meant to spend this afternoon with some of them, discussing a paper he had written on the history of the Reformation. Instead, he took it downstairs to the kitchen, where his father and mother in their Sunday clothes sat nodding over the fire. How bare and empty their lives were — work and sleep!

"I want to read you something I have written," he said, cheerily.

They drew up their chairs, their eyes sparkling with pride and delight, and listened with a keen, shrewd intelligence that surprised him. They were able, too, to correct some mistakes that he had made, and to give him some facts new to him.

"I haven't had as pleasant a day for years, Phil," said the old man, when the paper was finished. His aged mother said nothing, but kissed him, her eyes full of tears.

In another farmhouse Grace Peel sat also thinking of the old doctor's suggestion. She was a musician from the city, who cared only for classical music. At home, her playing gave keen pleasure to friends whose musical taste had been cultivated.

"They are my rich neighbors," she thought. Rising, she went down to the parlor and opened the piano. "Suppose," she said, "we sing some hymns — all of us."

The farmer called in the boys, excitedly. "We haven't had the piano opened since Nancy went away," he said. "Come, grandma, I'll move up your chair. You must join in."

They sang "Jesus, Lover of My Soul," and "Nearer, My God, to Thee." Sarah, the black cook, came to the door and threw in a wild note of triumph now and then. The discord sometimes made Grace shiver, but she played on.

Grandma asked for the old hymns she had sung when she was a girl, and the boys for "Hold the Fort."

When the afternoon was over, the farmer said to Grace, "It's been a real happy time. You play as well as my daughter Nancy."

Grandma laid her wrinkled hand on Grace's shoulder: "The happy hours are so few at my age," she said. "God bless you for giving me this one, my child."

So the minister's suggestion was carried out. — *Selected.*

DR. KOCH ON COWS AND CONSUMPTION.

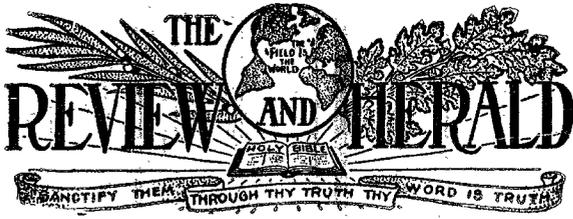
The Interior.

GOOD for Dr. Koch. There is the milk of human kindness in his veins. His declaration before the British congress of physicians that cows do not communicate consumption is a much needed relief. Medical men have us on too great a scare. They have so stocked everything that we eat, drink, touch, or handle, with germs or bacilli that life has become a constant alarm. It was time for a let up, and especially in the matter of milk. For what with water added to increase the quantity, and chemicals to preserve the sweetness, we had about all that we could stand at the hands of the dairyman. Putting in a lot of tuberculosis germs was too much. Therefore, Dr. Koch is to be thanked for ruling them out, or rather for declaring them harmless. It is good for the cows, and good for us. For nobody wanted to think that cows were going around the meadows with murder in their eyes, nor does anybody like the idea of murdering whole herds of fine cattle in the name of medical science. Still less do we want to believe that to drink a glass of milk is to populate our interior system with the agents of disease, destruction, and death. There are enough of other things to kill us, or to make life miserable.

Dr. Koch contends that bovine tuberculosis is not communicable to human beings. In the attempted passage the germ does not reach our side of the shore. It gets lost in the "milky way," or at least fails to set up in business when it arrives. The human system has established immigration laws against it, which are better enforced and more effective than those of our government. And it is to be taken for granted that a germ of fastidious taste would prefer tenderloin and porterhouse steaks to the tough pickings of the average human body.

But the proof which the famous physician offered in support of his opinion is based upon experiment. He tells us that through the assistance of the government, he experimented on a score of cattle, endeavoring by every means to communicate to them human tuberculosis. But it did not communicate. The cattle gained in weight, winked at the doctor, and lay down and chewed the cud of content. When killed, they showed no signs of the affection. But when another lot of cattle were put under the test of bacilli from animals of their own kind, or similar kind, they showed serious signs of infection. From these facts Dr. Koch argues that the bacilli of human tuberculosis and those of bovine tuberculosis are so different in kind as not to be transmissible. Had the experiment been made the other way, the argument would have been more conclusive. But this is not practicable, for no score of human beings care to be experimented upon. The doctor says, however, that if the bacilli of bovine tuberculosis were able to infect human beings, many cases of tuberculosis caused by the consumption of food containing tubercle bacilli could not help but occur among the inhabitants of great cities, especially children. But while most medical men believe this to be the case, it is not really so. That a case of tuberculosis is caused by food can be assumed with certainty only when the intestines suffer first, but such cases are extremely rare.

Another important declaration made in the congress was that of Professor Bronardel, dean of the medical faculty of Paris, who maintained that alcoholism is largely responsible for consumption. You will check the ravages of consumption, he said, by stopping the drink habit. This assertion is contrary to the common opinion that whisky is good for lung troubles. But it is a doubly good thing when a medical congress stands up for milk and bears down on alcohol. Most of us would rather trust the cow than the still.



BATTLE CREEK, MICH., AUGUST 13, 1901.

URIAH SMITH - - - - - EDITOR

"UNTO US."

WE read in the sacred word of how God manifested himself to the prophets of olden time, and we think that God must have had great love for the holy men of old, as indeed He had. But was it not the merits of Christ, the appointed Sacrifice, that commended them to God, the same as with ourselves? And did you ever take note of the fact that God revealed himself to them not for their sakes, but for ours?

The revelations made to the prophets were a manifestation of God's love for *us*. Here is the testimony of Peter on this point. After speaking of the prophets who "inquired and searched diligently" to know the things that pertain to the sufferings and resurrection of Christ, he says: "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Peter 1: 10-12.

Even as early as the time of Enoch, the seventh from Adam, God began to speak for the benefit of us who are now living at the end of time; and so Enoch prophesied of the second advent of Christ. And so far as the record shows, this is the first clear prophecy ever uttered. The prophecy of the second advent of Christ was made before that of the first advent, and the second destruction of the world was prophesied long before Noah uttered his warning of the destruction to come by a flood.

As we read the words written by the holy men of old, let us not forget that God made them ministers not unto themselves, but unto us. L. A. S.

WHERE ARE YOU LOOKING?

IN the Christian life it is a matter of vital importance to look in the right direction. The right direction is toward God.

All the trouble in the universe began, in the first place, by looking away from God. Lucifer, the covering cherub, began looking away from the Creator, to himself. Lucifer was a perfect being, possessed of exalted wisdom, glory, and beauty. Of all this he began to take account. His thoughts began to be turned inward upon himself, the tide of his being began to flow inward instead of outward, and this was selfishness,—a principle exactly opposite to that manifested in the life of God, and upon which He had founded His government. The life of God is a continual outflow from himself to His creation; and each of His creatures is to pass on the tide of divine blessing from himself to others. This is the way it has always been in heaven. In the abode of righteousness no being thinks of himself. The angels are not self-conscious. They do not think of their own glory and beauty, for they "do always behold the face of my Father which is in heaven."

Lucifer reversed the order which had been established in heaven, by intercepting the tide of divine blessing and appropriating it to himself. By this he shut God away from him, and changed himself into the devil; for without God no being is or can be anything but a devil.

But if, when he began looking at his own wisdom and excellence, he had looked away from himself again to God, he would have recovered himself and have averted the ruin which came upon him. The selfishness with which he had become tainted would have disappeared; he would again have become a

channel of the divine life, instead of becoming, as he did, a stagnant pool of self.

And for every one of Adam's race who has become tainted with self, there is available the same remedy—the simple looking away from self to God. For this purpose Jesus Christ has been lifted up before the world, and the eternal Father has revealed himself in Christ. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4: 6.

While the devil is calling our attention to anything and everything that can divert the view from God to that which is of the world, even for an hour, God has provided for us this glorious view of the face of Jesus Christ. Is this a spectacle worth our attention? Is it worth more than the tawdry shows gotten up by the evil one to catch our attention and fasten it to a doomed earth? These are questions for each of us to answer for himself.

Do not think that in the Christian life it will be necessary every now and then to stop and take account of the excellencies to which you have attained. That is both unnecessary and dangerous. The one thing necessary is to look steadily unto the divine Pattern, the Captain of our salvation. The Christian need not feel worried because he is not conscious of growth in grace. Growth is not a thing the grower is ever conscious of. The sure way to grow is to behold "the light of the knowledge of the glory of God in the face of Jesus Christ" until there is no consciousness of self, and the sure way to shut off Christian growth is to look away from that vision to ourselves.

So it is worth while to consider the question, To what are you looking? The most glorious sight in the universe is before you. Have you seen it yet? If not, do not delay, but by faith behold it now.

L. A. S.

THE GREAT LITTLE THINGS.

To, the one who is constantly looking for some "great big" thing, the title of this article may seem a little ambiguous. However, though paradoxical, it expresses perfectly the thought which we wish to convey. The dignity and importance of little things are too often overlooked. All great things are composed of little things. For every "great big" thing in this world there exist a thousand "great little" things. Life itself is made up entirely of very little things—seconds, heart-beats, snatches of fresh air, little food-particles, millions of little thoughts brief as lightning, etc., etc. How much, indeed, depends upon trifles!

Jesus was a thorough believer in the importance of little things. He it was who taught that "he that is faithful in that which is least is faithful also in much." Luke 16: 10. In His parables He used the little, the every-day things of life to make His thoughts plain to the multitudes. By means of the parable of the mustard seed He taught a never-to-be-forgotten lesson on the power and true greatness of "little things." After the feeding of the five thousand He asked His disciples to "gather up the fragments that remain, that nothing be lost." John 6: 12. Jesus was a true gentleman—a man of gentle manners; for, among David's last words occur the following: "Thy gentleness hath made me great." 2 Sam. 22: 36. His gentleness, we may be sure, was manifested not merely in the great things, in the crises through which He passed, but also in His more numerous experiences in little things.

Snow and water are composed of minute particles, frail in themselves; yet how disastrous the powerful avalanches and floods! It has been estimated, by some genius, that "if a single grain of wheat produces fifty grains in one year's growth, and these and succeeding crops be counted, and yield proportionately, the product at the end of the twelfth year would suffice to supply all the inhabitants of the earth for centuries. The single grain would have multiplied itself 244,140,625,000,000,000 times." Some other genius should compute the

size of the forest which it is possible to grow from one little acorn, etc., etc. Such is the power of little things.

History records that the Crimean War, which involved England, France, Turkey, and Russia, and cost \$1,520,000,000, to say nothing of the great loss of life, "grew out of the refusal to give up a key. A shrine in the church of the Holy Sepulchre at Jerusalem was claimed by the Greek Church, which locked it up, and declined to surrender the key. This refusal made the Latin Church angry. The controversy became so warm that Russia stepped in as the patron of the Greek Church, and France of the Latin Church, and the complications increased. Russia demanded of Turkey that some repairs be made to the church. Turkey refused the demand. As England had been in the habit of helping the Turks, she took sides with them, and drifted into an alliance with France, against Russia. From that trifling and contemptible beginning came the charge of the 'Six Hundred,' the costly assault of the Malakoff, the destruction of thousands of brave men who died in the trenches before Sebastopol, and the slaughter of many desperate battles." Nor is this the only case wherein a little thing played so important a part. Then ten years' siege of Troy was caused by a circumstance most trivial. Numerous other instances might be mentioned.

It is said that Napoleon's success was due to the fact that he was "a master of trifles;" and that "to details which his inferior officers thought too microscopic for their notice, he gave the most exhaustive attention. Nothing was too small for his study. Nothing could be more perfectly planned, even to the pettiest item, than his memorable march which led to the victory of Austerlitz, which for years sealed the fate of Europe." The captain who took him to Elba was "astonished at his familiarity with all the equipments of the ship." His success, to be sure, was that of an unscrupulous, cruel, and worldly man; but the method he used was most excellent, consisting, as it did, in thoughtful consideration of the power of little things.

Of all men, the Christian needs to guard himself against the "great little things." The slightest deviation from the right is a "little" thing which leads to greater and still greater transgression. "The best exercise for the conscience," says James Freeman Clarke, the great Bible student, "is holding fast its integrity in small things. Here lies the chief temptation to wrong. To tell a small untruth, to utter a little word of unkindness, to cheat in some very unimportant matter,—these are the real temptations of life which beset us." Therefore, let us be careful of the little things in our lives. The great things come to us so seldom that we are generally quite fully prepared for them. Great temptations repel us, and give us time to resist or escape. The little ones seem too small to be noticed, unworthy of resistance, and therefore conquer us by their sheer littleness. The peasants of Italy are able, by the use of a little powder and a cannon, to drive from their vineyards the great and destructive hail-storms; but the little destroyers are not so easily disposed of. As Solomon says, it is "the foxes, the little foxes, that spoil the vines." If we take care of the little temptations, the great ones will take care of themselves. A. J. B.

POWER FROM ON HIGH.

THE people of God have not nearly as much power as they ought to have, or as the Lord wants them to have; and there is one simple reason why they do not have it. That reason is, they would not use it to the glory of God.

They have all the power now with which the Lord can trust them.

All power is of God. The Lord Jesus Christ has "all power . . . in heaven and in earth," and because of this He has commissioned His servants to go everywhere and preach the kingdom of God. In the service of God, "all power" is not too much to be exercised by the weak human instrument; but in the service of self, all power would be infinitely

too much. "All power" to resist sin is only what the Omnipotent has provided us; but all power to serve sin would set sin upon the throne of God.

God will not make himself the servant of sin; therefore He cannot endue any person with power from on high while that individual is practicing sin. Yielding upon even one point to the power of sin, opens an avenue through which the devil has access to the heart, and through which he would have access to the power of God if that power had been given the individual. Then the power of God would be exercised under the direction of Satan, and God would be divided against himself.

It is useless to pray for more power while failing upon any known requirement of Christianity. The way to more power is through more consecration. The way to gain greater victories is by a more complete surrender. God has power enough, and He will not fail to bestow even omnipotent power upon you the moment He sees that you can be trusted with it.

L. A. S.

FREE METHODIST JUSTIFICATION FOR SUNDAY.

WE note in the *Free Methodist*, of Chicago, the following attempt at justifying the observance of Sunday:—

"In contrast to the Mosaic dispensation, in which six days of labor were followed by the Sabbath as a day of rest, the day of rest comes first in the Christian dispensation, and the days of labor follow. This contrast has its counterpart in the type of religious experience characteristic of the two dispensations. The old covenant was one of works, and under it men labored in pursuit of rest. The new economy is peculiarly one of grace, in which soul rest, realized through faith, is the starting-point, and works follow as a consequence. The Jews labored, and then entered upon their Sabbath. We enter upon our Sabbath first, and are then refreshed and prepared to labor. And only such as have entered into the Sabbath rest of deliverance from sin's galling service are prepared to do effective service in the interest of Christ's kingdom."

This sounds plausible, but the worst error often appears plausible. Going deeper than the surface appearance, we find at once that it is wholly unscriptural. For men who sought to gain the promised rest through a "covenant of works" never obtained it, either in the Mosaic dispensation or in any other. A "covenant of works" was never ordained of God, and never could lead to any spiritual blessing. Neither are men prepared now to labor for the Lord in any different way from that by which God's servants were prepared under the "old dispensation." Faith was as necessary in the work of God anciently as it is to-day, and works followed faith as inevitably then as they do now. He whom the Scriptures hold up as the father of the faithful was Abraham, who lived even before Moses; and at the best, people of this age can only be counted as Abraham's children in the Christian faith. Rom. 4: 1-25; Gal. 3: 6-9.

The rest which is gained by faith was promised to those whom Moses led out of Egypt, and it was through their lack of faith that they failed to obtain it. "For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was He grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief." Heb. 3: 15-18.

Therefore, because they who might have entered into the promised rest, did not do so because of their unbelief, "Again, He limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear His voice, harden not your hearts." It is the same rest now that was set before those who lived under the Mosaic dispensation, and is to be obtained by us in the same way in which they might have obtained it. And we are exhorted, "Let us labor therefore to enter into that rest." Heb. 4: 11. We must first "labor" to obtain that spiritual rest now, just as truly as people had to labor for it in the time of Moses.

The Sabbath came when creation was finished; and it was the rest of God, an emblem of the heavenly rest to come. Only by faith in Christ can it be properly observed. By faith there is a new creation, and the believer is again made perfect in Christ. There is no need of a new Sabbath, nor any chance for one; for by faith the believer enters into the rest of the Lord, and no Sabbath but the Sabbath of the Lord, ordained to crown a new and perfect creation, would be appropriate for him.

There are many plausible reasons for keeping Sunday, but not one that is Scriptural. L. A. S.

IT MAKES A DIFFERENCE.

It makes a difference whether a person observes one particular day of the week as the Sabbath, or as an equivalent observes "any one day in seven." It is often argued that the Fourth Commandment does not specify a particular day of the week, but merely a seventh day, and therefore that any one day in seven will answer the purpose of the Sabbath law. But however plausible this may look in theory, there is a vast difference between the two in practice. If you think this is not so, try it and see.

Change from the observance of the first day of the week as the Sabbath to the observance of the seventh day, and see if it does not make an immediate and very tangible difference in your circumstances. See if your neighbors do not feel differently toward you; see if your employer does not think there is a difference between keeping the first day of the week, and keeping the seventh. And if you are in a State where the Sunday laws are enforced, tell the court, when you are brought before it for breaking Sunday, that one day of the week will do just as well as another for Sabbath-keeping, and see if the court will excuse you on that ground. You will hear that argument dismissed by the court in a very summary way.

No; it makes a difference—a vast difference—everywhere save in the theories men have invented to evade the self-sacrifice required by obedience to the Fourth Commandment. It makes a great difference with men, and do you suppose it makes no difference with God? Is God less particular than man in the matter of obedience to law?

God's people are "a peculiar people, zealous of good works." It is their religion that makes them peculiar. Seventh-day observers are a peculiar people; first-day observers are not. Peculiarity is not always Christianity, but Christianity is always peculiar. An indefinite religion so elastic as to conform to popular custom, and thereby avoid inconvenience, scorn, and ridicule, will not stand the test. God designs that His people shall be different from the world and from all such as are influenced by selfish motives; therefore He has put a difference between taking Him exactly at His word and the pretended obedience of those who have only a form of godliness. He has established this difference not for the detriment of His people, but for their everlasting good. In the day of Judgment we shall be glad indeed of this distinction.

L. A. S.

Editorial Notes.

ALL the grudges that you lay up now against others, will appear finally as having been laid up against yourself.

THE reason God is so particular with us is that we could not trust a God who was not particular to keep His word.

PROGRESS means victories, and victories mean conflicts. Thus you may "count it all joy" when you fall into "divers temptations."

THE person who is most conscious of the need of reformation in other people, is apt to be one who greatly needs a reformation in himself.

THERE is one sure solution of the "labor problem," and every one will find it who will heed the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

CHRISTIANS are the salt of the earth, but in order that this may be so they must be as unlike the earth as salt is unlike that which it preserves. Christians need never think to help the world by becoming like it.

A TERRIBLE famine prevails in China over the provinces of Shansi and Shensi, where there are one third as many human beings as fill the whole United States. For several years there has been almost no rainfall, and the famished inhabitants are eating grass, bark, and even each other, to keep alive. A cry for help comes from this death-stricken land to this country, and Christians in many places are responding. While the "Christian Powers" are compelling China to pay \$337,000,000 damages for a war these Powers provoked, Christians are giving money to China for its relief. This illustrates the moral difference between a "Christian" nation and Christianity.

The New York *Christian Herald*, which raised a fund for the famine-stricken in India, is doing a like work for the famine victims in China, and any reader of these lines who is moved to give something to this fund can do so by forwarding it to the *Christian Herald*, 92 Bible House, New York City, which will send it by telegraph to China. Twenty cents will save a life for a week. Five dollars will save six lives for a month.

It is to be hoped this Christian relief work will do something to distinguish Christianity in the Chinese view from the doings of invading armies, and thus prepare the way for a more favorable reception of missionary efforts in that great country.

In the Question Chair.

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

824.—THE 7TH THOUSAND YEAR.

A FRIEND of mine thinks we are mistaken about the idea that Christ is coming so soon; thinks six thousand years from the creation of the world must elapse before the end comes. What is the evidence on this point? Mrs. M. J. T., *Otho, Iowa*.

Answer.—There is a long-standing tradition that the week consisting of six days of labor, and the seventh day, or Sabbath of rest, is an emblem of the course of time, spanning the existence of this world in its present condition; that is, that the days represent a thousand years each, the six working days representing six thousand years during which sin and sorrow will reign, and the seventh a thousand years of Sabbatical rest, or the millennium, during which the world will have rest from its troubles, and peace and righteousness will prevail. This, of course, is but conjecture and tradition. But suppose there should be something substantial and tangible to this, it would still be clothed with an element of uncertainty; for the question of chronology, especially in regard to the age of the world, is involved in doubt by the disagreement and confusion of the leading systems of chronology. The question of the nearness of the second coming of Christ is not left to rest upon such a foundation. There are prophecies that indicate approximately the time. Signs bear testimony to the fulfillment of the prophecies; the course of events show the age of the world in which we are living; the apostle says of the Church that they are not in darkness that the great day should overtake them as a thief; that is, evidences enough are placed around them, that they need not be overtaken as by a thief; and they are told, when they see certain phenomena occurring, to know that Christ has reached the very door that opens into the fulfillment of His promises, and the fruition of the hopes of His people. When He comes, He comes as the friend and redeemer of His people, and they greet Him with the joyful exclamation, "Lo, this is our God; we have waited for Him, and He will save us;" and He will greet them, by saying, "Come, my people, enter into the joy of thy Lord."



RALLY TO THE STANDARD.*

MARY EVELYN WHITE.
(Birmingham, Ala.)

PRAISE the Lord, O my soul; yea, praise His holy name;
His goodness laud, His grace extol; ye saints, His love proclaim;
Hold fast the faith; faint not; doubt not; our trust is in the Lord;
Think of His coming; sing and shout, all ye who keep His word.

We know His coming will be soon, because His word is sure.
Jehovah's law, the faith of Christ, our watchwords safe and pure.
Lift up the standard, keep the faith, shrink not, faint not, ne'er doubt!
Ye watchmen now on Zion's walls, send the glad tidings out!

Restore the paths! Close up the breach! Push on the work each day!
The God of heaven will blessing give, and be with you always;
His is the glory, His the power, the increase He will give.
His sheep will know their Shepherd's voice, and look to Him and live.

BERMUDA ISLANDS.

HAMILTON.—This church was organized March 16, 1901, by Elder A. W. Bartlett, with a membership of eight. The usual officers were elected. Six of the members accepted the Sabbath within the past nine years. Since Brother Bartlett left, two others have taken their feet from God's Sabbath.

Our quarterly meeting did not take place at the regular time, because of sickness, but last Sabbath, July 27, this meeting was held. On this occasion one sister was baptized and received into the church, thus increasing our membership to nine, praise the Lord. From the shore of the ocean all went to the place of meeting, where the ordinances were celebrated, after which we had a good social meeting. This was indeed a most solemn occasion; for the sweet, refreshing Spirit of the Lord was present, and all were encouraged to press on till Jesus comes. All the members pay tithes. The Scandinavian Fund was not forgotten. This shows that this little church, though very poor, feels an interest in the cause outside of Bermuda. M. ENOCH.

MARITIME PROVINCES.

SOUTH FARMINGTON, NOVA SCOTIA.—I made a short visit at South Farmington, with Brother Dimock. He and his family are the only Sabbath-keepers in that place. On Sunday a goodly number of neighbors attended the services held in Brother Dimock's house, after which his two daughters, one son, and his farm hand were baptized in a little stream near by. These four, with Brother Dimock and his wife, were afterward taken into the church at Halifax.

INDIAN HARBOR.—At this place a neat church building has been under construction for several years. Last winter Brother Covey, with others, finished the building sufficient for use. I held meetings every night for four weeks, with a good attendance. Four young people were baptized and united with the church; four gave up the use of tobacco; and some who had been on the background renewed their covenant with God. They are planning to complete their church for dedication next fall.

HALIFAX.—I have made this place my home for the past two years. Brother F. A. Tracy, has also been laboring here part of the last year. Four have lately been baptized, and nine united with the church.

* This was written after the author had attended a few tent-meetings, was just deciding to obey, and her employer was threatening to discharge her if she did.—Ed.

There are now thirty-four members, and twelve others are keeping the Sabbath. The Sabbath-school numbers fifty-nine.

ST. MARTINS, NEW BRUNSWICK.—There are only a few Sabbath-keepers left here, but all are of good courage in the Lord. Two living here united with the church in St. John, that being the nearest church of our people.

FREDERICTON, NEW BRUNSWICK.—Brother W. R. Andrews, whom the New England Conference has kindly sent to our needy field, has joined me at this place, and we have our fifty-foot tent pitched in a pleasant location, with a good attendance. Brother F. A. Tracy, who has been with us and helped in starting our tent work, has now gone farther up the St. John River to visit the scattered Sabbath-keepers, and hold meetings as the way may open, and work with "Christ's Object Lessons."

Two tents are in the field this season,—ours at Fredericton, and Brethren Hersum and Longard's at West Jeddore, Nova Scotia.

GEORGE E. LANGDON.

THE BEGINNING OF OUR WORK IN SKODSBORG.

[DR. OTTOSEN gives the following sketch of experiences in the starting of sanitarium work in Skodsborg, Denmark. It is in behalf of this interesting work that the special offering is to be taken Sabbath, September 14.—MISSION BOARD.]

When the missionary council had decided to open up the medical missionary work in Copenhagen or vicinity, Elder M. M. Olsen and I went to Copenhagen, and in company with some other brethren, we searched the city from one end to the other for a suitable place. Several days' searching was in vain. We then visited the outskirts of the city, but with no satisfactory results. We called together the brethren present, and had a season of prayer, asking God most earnestly that He would show us where to go. We started out again, and our minds were led in the direction of the beautiful Strandvej, a road running along the coast of "Oresund." This road runs through a number of small villages where the people spend their time, especially in the summer season. Here, at last, we found a large villa standing unoccupied, learned that it formerly belonged to King Frederick VII, was built by him, and that this villa, together with another close by, was for sale for the sum of seventy thousand kroner (about \$17,500).

We had no money with which to buy, and for a beginning we had intended only to rent. We visited the owner, a widow; she could not sell, however, without the consent of her lawyer. We presented to them the object of the society; and in view of this, they reduced the price to sixty thousand. We again sought God, and once more we went to see the owner with reference to our object. She burst into tears when we spoke to her about what we intended to do, and promised to sell for fifty thousand; but the lawyer was not to be moved. After several seasons of prayer, we received a letter from him to the effect that in view of the object of the society and the wish of the owner, he would be willing to sell on the conditions stated above. For this we thanked and praised God.

In the meantime I had written to several friends who I knew were interested in this work, and had personal conversations with some of them, and they brought in their smaller or greater sums, partly as donations and partly as loans. We now began to fit up the institution, chiefly relying upon a promise of a considerable sum of money from a certain sister. We made arrangements with contractors, and everything was well started when we were informed that no money could come at the time it had been promised. This left us in a perplexing situation. It looked as if all would go to pieces. But we united in earnest prayer to God, asking Him to help us out of our embarrassment. We went to the contractors and asked if they would prolong the time set for payment. It should be remembered that we had already obtained far more favorable terms than

they were used to giving, as they had given us the privilege of paying for the work in the course of three years; and now to come and ask for still better terms, for further prolongation, seemed unreasonable. But there was no other way out of it, for we had no money. We asked God, as already stated, that He would put it into their hearts to show us favor, and went to them in faith. And they all—there were three of them—agreed to put off the time for payment. So again we had great reason to thank the Lord. The first installment they put off six months.

We then tried to get money till that time. We went to the Lord in prayer, presenting before Him how He had told us in the Testimonies that such institutions should be established in all parts of the world, that He had helped us to obtain houses, and that we did not believe He would leave us alone now if we with all our hearts worked to promote His cause. Once more we obtained the promise that money would come. But two weeks before we were to pay out several thousand dollars, we again were informed that we could not get the money. About ten days passed. In the meantime we sought the Lord most earnestly in prayer. Everything looked as dark as it could possibly be. It seemed as if we had come up to the Red Sea, and that the only help possible was a special deliverance by the hand of God. And the deliverance did come, praise be to His name! Three or four days before the money was to be paid out, the entire amount came as a gift. The brethren can hardly form any just idea of what a cause of joy this was to us. In order for any one properly to appreciate an experience of this kind, it is necessary for him to have been in such a strain of mind that he could not sleep, but had to be in prayer during the entire night, waiting for the deliverance of God. Then he will be prepared to understand what joy it brings when the Lord reveals His power to save. The work is the Lord's, and He will carry it forward.

We succeeded in getting our little institution ready for operation, May 1, 1898, and in a short time it was filled to its utmost capacity; and that with little or no advertising. The helpers had to crowd together till three or even four lived together in small rooms, and five or six rooms that were intended for the helpers have been occupied by patients. Also in this respect the Lord has blessed us greatly, and we have had experiences that we would not be without for anything in the world. I will relate one or two instances.

Skodsborg is located about eight miles north of Copenhagen, or about half an hour's ride on the train. I visited Copenhagen at least twice a week to see to the patients that come to take treatment at the sanitarium branch there. One day, just a few minutes before the train was to leave, I was impressed that I ought to go to Copenhagen. I could not understand why, but a voice seemed to say to me, "You must take this train for Copenhagen." I hurried off, and in the last moment I entered a coupe where four gentlemen were seated. When traveling, I always carry some reading-matter along, to improve the time on the train; and while I was reading, the four gentlemen began to discuss the condition of the health of one of their number. The three insisted that nothing was the matter with him, and he looked healthy and strong. But the man himself claimed that he was weak and of poor health. Shortly an opportunity for me to enter into the discussion presented itself, and the conversation became very interesting. In a few minutes he understood that I was a physician; and was greatly surprised to find that I was that strange physician that had come to Skodsborg. The result was the first patient at our sanitarium. Another time I had a similar experience. I had laid entirely different plans for the day, but the impression that I ought to go to Copenhagen became so strong that I went to the train. Here I met a gentleman who had visited the sanitarium one day while I was absent. He wanted to come to the sanitarium, and had asked for permission to take his claret along, as he believed that to be good for his stomach. But when he was told that I would allow no such thing, he gave up the thought of coming to the sanitarium. He said that we did wrong in not permitting claret and similar innocent things at our institution. This was the reason that we had lost two good patients. I explained the matter to him, and after he had heard my reasons, he said that he would come later, and that he would send one of his friends to us, a certain counselor at law, who also has since been here as a patient.

MICHIGAN.

ALPENA AND MUSKEGON.—From June 13-23 a local camp-meeting was held at the first-named place. As there are but few churches in that part of the State, not many of our brethren were present, but the attendance from the city was excellent. Almost every evening the tent was well filled, and a good interest manifested. Dr. Frank Otis, of the Bat-

the Creek Sanitarium, was at this meeting a few days, and presented the health principles. Brethren Guild and Lewis, assisted by two efficient Bible workers, remain here to develop the interest.

As I had not been home for two months, I came to Muskegon to hold the quarterly meeting with my home church. I was here over one Sabbath and Sunday. On the Sabbath the ordinances were celebrated, and the Lord came near. I had the privilege of burying five precious souls with their Lord in baptism, in Lake Michigan. It was a beautiful scene, and one long to be remembered by those present.

B. F. STUREMAN.

SHEBOYGAN.—I have labored at this place about six weeks, and find the people friendly, but, as at nearly all the shore towns, little inclined to be religious. The attendance is not large, but four have decided to go with us to the kingdom. To the Lord be all the praise.

O. SOULE.

THE SOUTH.

IN accordance with the request of the Southern Union Conference, made at the recent General Conference in Battle Creek, Mich., the Review and Herald Publishing Company has passed over to the Southern Union Conference their Southern branch office, which has been located at Atlanta, Ga., for the past twelve years. Accordingly, this office has been moved to Graysville, Tenn., and has become a part of the Southern Publishing Association.

ALL orders heretofore sent to the Review and Herald Pub. Co., 243 S. Boulevard, Atlanta, Ga., should now be sent to the Southern Publishing Association, 1025 Jefferson St., Nashville, Tenn.

THE address of the *Southern Review*, heretofore published at 243 S. Boulevard, Atlanta, Ga., is now 1025 Jefferson St., Nashville, Tenn. Price, as heretofore, thirty-five cents a year.

BROTHER I. A. FORD, connected for some time with the Atlanta branch of the Review and Herald Pub. Co., has resigned, to take charge of the publishing work in Ontario. His place as secretary and treasurer of the Southern Union Conference has been filled by the appointing of C. L. Kilgore as Conference Secretary, and A. W. Spaulding as Treasurer.

THE fitting up of treatment rooms for the colored people, at 447 Cherry St., Nashville, has begun, and the rooms will soon be opened.

THE bath-room work begun in Nashville, Tenn., by Brother Hansen, has been supplemented by Dr. Otis. There are now sanitarium facilities for both medical and surgical treatment.

IN THE SUMMER SCHOOL.

God loves young people; and the physical strength of youth is but a symbol of the spiritual strength for which He looks in every young man and young woman. He says, "I write unto you, young men, because ye have overcome the wicked one." "I have written unto you, young men, because ye are strong, and the word of God abideth in you."

It is an inspiration to the young people to study together as they are now doing at Berrien Springs, and it is an inspiration to older persons to come in contact with the spiritual life which is everywhere manifest in the camp. There is a soul-hungering for the wisdom of God, which Jehovah has pledged His word to satisfy.

The class in Bible study has brought light and strength. One great problem for the church school teacher is how to teach the Bible to the children. The students have had several lessons on Eden, which reveal the fact that in the first few chapters of Genesis—that is, in the history of Adam and Eve before the fall—is hidden the whole gospel. Let the children study Adam himself. He was created in the image of God; he was upright in body, in mind, in soul. Children will naturally desire to live the life which is thus vividly portrayed. We can be upright in body only as we obey the laws of health, and eat, dress, and breathe according to the divine principles. An upright mind comes as the result of Christian education, and uprightness of soul is the result of feeding upon God's word. In so far as the teacher can lead her pupils to live these truths, has she been successful in restoring the image of God in humanity. This is the gospel; this is Christian education. The Christ-life must be seen in Adam, for here was God's first plan. When we see God in Eden, then we are better able to understand the same power in the Christ-child. To live what is studied is the only indication of successful teaching.

There is one noticeable thing in the camp, and that is that the Wisconsin students outnumber those

from any other State. A little investigation revealed to me the cause of this: Wisconsin has a Conference president who is alive to educational matters, and it has an active superintendent of church schools. Wisconsin is reaping the results of the enthusiasm put into the church school work; for, within the past few weeks that State has furnished several workers for other fields.

One quite remarkable case has come to my attention, which illustrates the preparation for future work which a church school teacher may receive in the class room. Brother W. E. Howell, who has had charge of the school for Chinese boys in Honolulu for the past four years, has been in the camp, mingling with the students. He was in search of some one to assist in the Chinese school. One day, after asking God to reveal the proper person, he happened to take a seat near C. P. Moon. The sewing class was in progress, but Brother Howell carried on a quiet conversation with him, telling him of the needs of the field. As a result, in less than twenty-four hours Brother Moon was on his way home, to prepare to take the next boat for Honolulu. Why could he go on this short notice? Last winter, according to the plan for church schools, in teaching geography he presented the different countries to the children as mission fields. The reports in the *Missionary Magazine* were read, and Brother Moon was especially impressed with the work among the Chinese, and in his heart he then offered his service to God for that field. When the call came through Professor Howell, he was not surprised in the least; he had been listening for it.

It is gratifying to know that such experiences come to the teachers in our church schools. It is still more wonderful to know that this same spirit is working in the hearts of the children who are instructed by such teachers. An army of missionaries is now in course of training. How can any church delay to work for its children? How dare the young people who have ability to teach withhold any longer from the Lord that which is His own? Never before was there such an urgent call to the young to prepare for the work. If we delay much longer, those from outside the Church will receive the message, and will outrun those brought up to a knowledge of the Third Angel's Message.

A series of studies on Christian education has been begun, for the benefit of the people of Berrien Springs. Such meetings are held twice each week, and are well attended. The people of the village are courteous and free to express their appreciation of the fact that the new school is located in their midst.

M. BESSIE DEGRAW.

ARIZONA.

PREVIOUS to April 15, 1901, Arizona was a mission field under the supervision of the General Conference. It is now under the direction of the Pacific Union Conference. Steps are being taken, and are nearly accomplished, to place the work here in a more perfect state of organization, which will place the responsibility of the work more fully upon the laborers in the field, and which will cause our people in this Territory to feel more than ever that it is their work, and that they are responsible for its accomplishment.

An Executive Committee has been appointed, composed of the following persons, with the writer as Superintendent and Treasurer: C. D. M. Williams; W. L. Black; M. Serna, our Spanish minister; and E. A. Brown. The work will soon be as fully organized as can be in a mission field, by the creation of Sabbath-school and Tract and Missionary departments, and the appointment of secretaries for each, and also one to look after the youth's work, and the Berean Reading Circle work. We shall endeavor to work on the plan of making one person responsible for each department, thus giving each part of the work the benefit of the whole of one man's strength and energies, instead of compelling each and every branch to suffer by having one man try to spread out his energies over the whole work. Already God is blessing in it, and we look for better success in the future.

At the beginning of this year there were four churches in Arizona, with one hundred and eleven members, and about seventeen scattered Sabbath-keepers, who belonged to no Seventh-day Adventist church. Others have since taken their stand for the truth. Brother Williams and his wife, in Bisbee, are having all they can do, and report that some have already begun to obey, and others are interested. Brother Black reports from Tucson that he has more than he and his wife can attend to in looking after the new interests, the Chinese school, and the church. About half of this church is Spanish; and as Brother Black speaks Spanish, he works with them also. Brother Serna is looking after the Spanish church at Solomonville, and some companies of Spanish in New Mexico. Brother E. A. Brown, elder and librarian of the Phoenix church, is looking

after the work in that place. Sister Iles has been in Flagstaff for some time, looking after the interests of the church, and working for all she can reach. Mrs. Webster and I were in Verde Valley for a few weeks, but the busy work of harvesting and haying kept the people from attending the meetings, so we decided to help in the interest here at Flagstaff, and return to the valley when the hard work is over, and the people have more time to hear.

Arizona is not an easy field to work. This is due to several causes. It is sparsely settled, and the settlements are small. But few railroads, and high rates, make it difficult and expensive to travel. Distances are immense here, as mountains and barren deserts must be crossed, often by team, on horseback, or afoot. Many of the settlements are mining camps, and the people are transients, caring principally for gold. Comparatively little of the whole country is tillable, and that only where irrigation is possible; so a majority of the people are consumers, not producers. And this, together with the high freight, makes living expensive. There is a proverb here like this: Every one who comes here leaves his religion in the Missouri River. This is indeed too much so; but we find some honest souls who are as glad to get the truth as any can be. We find many who have heard and rejected the truth in the East, and want nothing to do with it here. Such hinder others all they can. Perhaps this will explain why it is that so much work has been done here for years with so little manifest results. It is especially hard for the canvasser.

But we are not discouraged. We believe that the work will go as never before in this field, and we ask all who read this to pray for its success.

E. W. WEBSTER.

MONTROSE (COLO.) HEALTH RETREAT.

THE Hygienic Health Retreat is an enterprise conducted by Brother and Sister Hartman, and is located six miles from Montrose, Colo., in what is known as the Uncompahgre Valley of the Gunnison, on the western slope of the Rockies. A little over a year ago Brother and Sister Hartman added to their three-roomed house seventeen rooms more; and this building, with their twenty acres of orchard and vegetable ranch, they are using in the gospel health mission work, treating and caring for the sick. The ranch supplies part of the food for the family and their large number of patients, but it is a struggle to make the ranch and the income from patients supply means for a living.

This is God's work, and Brother and Sister Hartman need the support of every Seventh-day Adventist. Such is the fame of the remarkable cures God is doing with the ministering hands of Brother and Sister Hartman that invitations are sent to them to go to towns from twenty to eighty miles distant, and start similar treatment rooms.

Patients living in the surrounding towns come daily to the health retreat to receive treatments. The train stops just in front of the door, which is a great convenience to the sick who wish to visit the retreat. This retreat is a great benefit to those who live on the western slope of the Rocky Mountains, in the San Juan region. Dr. Butterbaugh is the physician in charge. Brethren, give this cause your support.

B. G.

SOUTH DAKOTA.

CUSTER.—The local camp-meeting held at Custer, July 19-23, is now past. Brethren Johnson and Miller and the writer were on the grounds several days before the date of this meeting, and held services for the people of the place and the few of our people who came at an early date. Every one present at this meeting learned that we are not dependent upon numbers for the direct blessing of God. Including the children, the number camped under the beautiful pine trees fell a little short of one hundred. This little company spent eight days very profitably, some of the campers coming four days' drive, with their children, in their covered wagons. The brethren and sisters at once saw that we had something for them; that the message was up-to-date; that the Lord was present in every sermon, and in every social and prayer meeting. In fact, night and day the message was kept before the people. Meetings for children and youth were held daily. Dr. Nelson, of College View, occupied one hour each day on health principles. Sabbath morning after Sabbath-school all congregated in the large tent, and celebrated the ordinances. This occasion was enjoyed by almost every one. Elder Flaiz was present the last two days of the meeting, and all enjoyed his timely instructions.

A goodly number of renewals for our periodicals were secured. There was a liberal collection taken for the different branches of the work, one especially for foreign fields. The book sales were all that could be expected. There were no health foods to ship

back, all being sold that was left at the end of the meeting. Although the State officers of the Sabbath-school were not present, yet that branch was looked after, and a goodly collection was taken. Monday all drove to Sylvan lake, a distance of eight miles, where four persons were baptized.

At our last meeting every one bore testimony to the fact that all sins were forgiven, and all said this was the most wonderful meeting they had ever attended. Several business meetings of the Black Hills church were held, and delegates to the State Conference elected.

The Custer meeting was a success. Every father and every mother and all the children and youth, with two or three exceptions, went home rejoicing in new blessings. As it should be, the meeting was self-supporting. To God belongs all the praise. He is not limited to numbers. The promise was realized.

L. E. Johnson and Brother Miller go to Sundance, Wyo., to hold a series of meetings in a church or hall; and Jay Neathery goes with me, to pitch the tent at Alliance, Neb., where canvassing and missionary work have been done. Brethren, pray for these fields, that God will give souls.

O. S. FERREN.

LOUISIANA CAMP-MEETING.

THE Crowley (La.) meeting was not large numerically, but it was great with results. Five churches were represented. Quite a large number of young people were present, all of whom went forward for prayers. The principles of Christian education presented by Prof. J. E. Tenney produced marked results, for they were with power. The hearts of all were affected, and parents rejoiced as the light dawned upon their minds. They saw that education in the family, in the Sabbath-school, and in the day-school has in it only one object—the salvation of the children. Good cheer, courage, and union of heart and soul prevailed, all seeing eye to eye.

The organization of a Conference being considered, all were united in following the instruction of the Lord given at our recent General Conference,—that these mission fields, though small numerically, and weak financially, should be organized into State Conferences, and that assistance be rendered them, and that there should be a fostering watchcare over them by the Union Conference, the same as over mission fields. The Southern Union Conference will be able to do this, as the action of the General Conference shall be realized.

The Louisiana Conference was accordingly organized, all members in good standing in the several churches being members of the Conference. Elder S. B. Horton was elected President, and four others were chosen to act with him as an executive committee; competent department heads were also elected. The headquarters will be at New Orleans, except the Treasurer will be, for the present, at Welsh. It was voted that the organized life of this Conference take its beginning August 1.

This was indeed a joyful occasion, and all returned to their homes happy, rejoicing in the Lord.

At the close of the meeting, the call being urgent for us to visit the Welsh church, we did so, as we had three days before our next meeting. The church turned out and spent the time with us. As a result of these efforts, we expect to see a deeper interest in carrying forward the work of the message in all its departments. A church school, conducted on the principles of Christian education, will be taught at Welsh, while from the State at least ten or a dozen students will go to the Southern training school at Graysville, Tenn., the coming year.

R. M. KILGORE.

LOUISIANA CONFERENCE ORGANIZED.

THE fourth annual camp-meeting for the State of Louisiana was held in a beautiful grove just outside the city of Crowley, in Acadia parish. Brethren and sisters from Welsh, Marthaville, Mansfield, Shreveport, Hope Villa, Lake Charles, and New Orleans were present. The visiting brethren were Elder R. M. Kilgore, president of the S. U. C.; Prof. J. E. Tenney, principal of the Southern training-school; A. F. Harrison, general canvassing agent; and W. O. Palmer, of the Southern Publishing Association of Nashville. These brethren were used by the Lord in bringing before our people the important principles underlying the message for these last days. The principles of true education were specially emphasized by Professor Tenney. A half score or more of our young people from this section are planning to attend the Southern training-school at Graysville, Tenn., this fall.

The subject of Conference organization was duly considered. Elder Kilgore and others presented pertinent remarks upon the question, and it was unanimously agreed to organize the Louisiana Conference. R. M. Kilgore was elected chairman, and

Ruby Roach temporary secretary. Committees were appointed on plans and constitution, nominations, and credentials. Recommendations and plans were adopted in keeping with the spirit of the message for these last days; true Christian education, medical missionary work, the publishing enterprise, and the circulation of literature receiving due consideration. It was also agreed to establish a depository in New Orleans as soon as circumstances would warrant, and to place the Sabbath- and day-schools, book and medical missionary work in departments of the Conference, in charge of secretaries and superintendents.

The following-named persons were elected for the ensuing year: President, S. B. Horton; Secretary, W. T. Hartsock; Treasurer, Frank Peabody, Fenton, La.; Canvassing Agent, C. F. Dart; Superintendent of church schools and Secretary of Sabbath-schools, Ruby Roach; Secretary Medical Missionary Department, W. T. Hartsock; executive committee, S. B. Horton, C. A. Watkins, E. S. Abbott, Solomon Broussard, J. R. Hudson.

Credentials were given as follows: Ministerial credentials, S. B. Horton, C. A. Watkins; missionary credentials, C. F. Dart, Mrs. E. Hartsock, Miss Ida Simmons, W. T. Hartsock; missionary credentials (self-supporting), Mrs. May Dart, Mrs. Belle Horton, Miss Ruby Roach, Miss Jennie Litchfield.

The treasurer was instructed to remit a tithe to the Southern Union Conference treasurer of all tithe receipts. And it was agreed to assume Conference responsibilities from August 1.

S. B. HORTON, *Pres.*

W. T. HARTSOCK, *Sec.*

ONTARIO.

PETROLIA.—We pitched our tent in this place and began services, July 17. At our first meeting, two men and several children were present. We began our meetings before advertising. We then canvassed the town, going from house to house, leaving an invitation card. By this means, and the use of bulletin boards, we increased our audience to about forty. Most of those who come are quite regular in their attendance, which is an encouraging feature. A deep interest is shown by all in the subjects presented. We feel quite hopeful that the Lord will get to himself glory in the conversion of some precious souls to the truth.

If there are those who feel a special interest in the work here, and would send us clean copies of the REVIEW and the Signs, and tracts, for free distribution, we could use them to good advantage. We hope to hear from a number who have the good work at heart. Especially do we request your prayers that success may crown our efforts.

J. F. BALLENGER,
P. M. HOWE.

PENNSYLVANIA.

GRASS FLAT.—This place is located in the northeastern corner of Clearfield County. It is a mining town, of more than two thousand Swedish people, who live within a radius of four miles. Nearly all the men work in the coal mines. In a religious sense, the Swedes here are represented by five Lutheran congregations, one Baptist, and one Free church. We decided to locate our tent here, believing it to be the place where God had called us to labor for Him. We held our first meeting, July 19, with about one hundred quiet and attentive hearers, including one Lutheran minister. The attendance has been good at each meeting, and God has given us freedom and power in the preaching of the word. This is a new field and a large territory for missionary work. If any one has tracts or papers in English, Swedish, or Slavonian languages, we would be glad to have them, as we can use a large number here.

CHARLES MELEEN,
AUGUST ANDERSON.

Those engaged in the tent effort at Erie report as follows: "For one week we have spoken on the Sabbath question to attentive audiences. Last Sunday we had a large attendance. During the week the number is not so large, but the same ones come. There is a deep interest manifested, and some have already stated their determination to obey God's commandments. Thursday evening, after listening to a stirring talk on the change of the Sabbath, those who would take their places under the banner of Jesus in the keeping of all of His commandments, were asked to rise. Fully two thirds of those present arose. Pray that wisdom may be given us to lead these to the fold of God."

SCRANTON.—We had a good location given us at the corner of Taylor Avenue and Myrtle Street, in that part of the city known as Petersburg. The meetings have now been in progress nearly two weeks, and the interest is steadily increasing. At first

our congregation was composed almost entirely of children; but the Lord gave us favor in their eyes, and by and by the parents began to come with them, until now we have a comparatively steady attendance of from one hundred to one hundred and fifty, of whom fully one half are adults. At the beginning we did not think it necessary to advertise our meetings, as the children did it for us. Now the parents are taking an interest, and are helping us to maintain order. Not all the people know our denominational name yet, but they are becoming interested in the truths they hear at the tent. One man told us he had been praying for some one to pitch a tent here and teach the Bible. Since the attendance became regular, we have had a small announcement and program printed and distributed. We expect by the close of another week to have more than we can attend to. The people are already asking us to call at their homes and study with them. Although the order has been fair for a tent-meeting, one lady went home last night and telephoned to police headquarters that boys were disturbing the meetings; that it was not the ministers who were being annoyed, but the people. She was assured that proper protection would be given in the future, so we feel that we need not concern ourselves about that any further. Sister Jessie Weiss was called away from the tent-company by the illness of her sister. Our prayer is for grace and wisdom.

C. F. McVAGH,
W. F. SCHWARTZ.

PHILLIPSBURG.—About two weeks ago we came to this place, and after a short canvass the Lord directed us to a beautiful site for our tent, in a central location, and moved upon the owners of the ground to let us have it, free of charge, all summer. We began at once to get things in readiness for work, and by July 5 had everything quite satisfactorily arranged. Our first meeting was not largely attended, but a good interest was manifested. The attendance has slowly increased. It is plain that Satan came here before us, and did his bad work, but we are all of good courage. We have great confidence in our Captain.

S. S. SHROCK,
W. H. SMITH.

CALIFORNIA.

SAN FRANCISCO.—The ship mission in San Francisco is sending out thousands of papers and tracts every week, and any one wishing to send clean pages of any of our denominational literature may send them, prepaid, to C. G. Marchus, 971 Howard St., San Francisco. Any such favors will be thankfully received.

This is a four-compass port, and God wills the message sent upon the seas as well as upon the land. To-morrow six hundred school-teachers sail for Manila, and we shall place in the hand of each, five small tracts. These teachers go on a three years' contract, and how opportune to give them—the molders of public thought—the message.

C. G. MARCHUS.

At the recent meeting of the California Conference, ninety persons were granted credentials and licenses, ministerial and missionary.

THIS year California has fifty-one persons engaged in the canvassing work.

BROTHER T. A. KILGORE, who was for several years manager of the New York branch of the Pacific Press Pub. Co., and who has been connected for the past two years with the Oakland office, has been appointed Manager and Treasurer of the St. Helena Sanitarium, of California.

QUEBEC CONFERENCE PROCEEDINGS.

THE twenty-second annual session of the Quebec Conference was held in connection with the camp-meeting at Coaticook, Quebec, June 13-23. The church delegation was unusually small, yet those present manifested a commendable spirit of unity and harmony. The Conference was favored with the counsel of Elder H. W. Cottrell, President of the Eastern Union Conference, during its entire work.

Elder I. N. Williams, our former Conference president, having left the province, on account of failing health, was succeeded by S. A. Farnsworth, as chairman of the business sessions of the Conference. The usual committees were appointed. Eight meetings were held, at which six resolutions were adopted, covering the following points:—

(1) Acknowledging God's goodness and guiding hand in the work during the past year; (2) acquiescing with the plan of the General Conference in the circulation of "Christ's Object Lessons;" (3) making the tract society and the Sabbath-school

Association departments of the Conference; (4) encouraging the canvassing work; (5) agreeing to raise means for "Christ's Object Lessons" Material Fund; (6) emphasizing the importance of making the Sabbath-school work a spiritual success to all, and especially to the children.

A deep interest was taken in the discussion of these resolutions, and all seemed anxious that they be carried out in fact as well as adopted in form. A good beginning was made by raising money for the Material Fund, several dollars being paid and pledged, even before the vote on the resolution was taken. By the appointment of a special committee, provision was made to work up this interest among absent members.

The following officers were elected: President, S. A. Farnsworth; Secretary, W. J. Blake; Auditor, H. E. Rickard. Executive Committee: S. A. Farnsworth, H. E. Rickard, George Cushing, Harvey McClary, and Henry Libby.

The Conference constitution was thoroughly revised to meet present arrangements. Six by-laws were passed, ranging in scope from the defining of the duties of the different officers to the manner of appointing the Conference auditing board. Credentials were granted to S. A. Farnsworth, H. E. Rickard, and W. J. Blake. A ministerial license was granted to A. E. Davidson.

The Conference and tract society have sufficient funds to meet all their indebtedness, and the prospect is bright for another year of successful labor.

S. A. FARNSWORTH, *Chairman*.

W. J. BLAKE, *Sec.*

ATLANTIC CONFERENCE.

NEW YORK CITY.—A church was organized in the Bronx (the northern portion of the city) last summer. For some reason this church decided to take the name of the "Bronx church of Seventh-day Adventists," rather than the "Second" church, etc. For this reason the organization recently formed takes as its name the "Second," instead of the "Third," church of Seventh-day Adventists.

J. E. JAYNE.

ELDER J. E. JAYNE is President of the Atlantic Conference; C. H. Keslake, Secretary; and S. N. Curtis, Treasurer.

THE addresses of the various ministers in the Conference are as follows: J. E. Jayne, Hawthorne, N. J.; H. E. Robinson, 76 Fifth Ave., New York City; E. E. Franke, 250 Spring St., Trenton, N. J.; C. H. Keslake, 181 Albion Ave., Paterson, N. J.; J. C. Stevens, 257 Fairmont Ave., Newark, N. J. The licensed ministers are G. A. King, 1352 Herkimer St., Brooklyn, N. Y.; and A. R. Bell, Newfoundland, N. J.

THE offering of the Vineland (N. J.) church for the Christiania publishing house was over thirty-six dollars, there being but twenty members in the church.

THE offering from Brooklyn church, No. 1, for the Christiania publishing house, amounted to \$159.

NEW YORK.

BINGHAMTON.—We began meetings in the tent here the 12th inst. Have had a very good congregation most of the time. Last night (Sunday evening) the seats were filled. Quite an interest is manifested in asking questions and expressing appreciation after the meetings. We feel encouraged, and trust that souls will be brought to accept the light. The Lord is with us. To Him be all the praise.

L. T. NICOLA,
F. PEABODY.

NORTH PACIFIC CONFERENCE.

I HAVE been connected with the North Pacific Conference a little over two years. During this time the Lord has blessed us greatly. Last summer on four different occasions I administered the ordinance of baptism.

Last winter I went to a German-Swiss neighborhood. Nearly every Sunday they had a keg of beer and a dance. The judgments of God took the leader out of the way, and the word preached took effect. Two families began to walk in the narrow way. Most of the people reformed more or less, so that beer is not wanted any more. My last visit to that place was July 11-15, when those who had taken Jesus as their personal Saviour followed Him in baptism. We celebrated the ordinances, and enjoyed a precious season together.

July 23-31 I visited Royal, our Conference president having requested me to do so. The brethren

there had builded a church, which they desired to dedicate to the Lord. We had meeting every evening, and on the Sabbath four services besides Sabbath-school. In the afternoon we had a precious experience. About a dozen came forward for prayer, six of whom were baptized the following day. On Sunday morning the neighbors and the brethren filled the house to the utmost. After a sermon on the object of the house of God and the consecration of ourselves to Him as temples of the Holy Ghost, the building committee reported, and gave the key to the church, which was free from debt. The brethren were all in harmony, and God manifested His power in the conversion of the youth and children. In solemn prayer we gave the Lord His own—the house, and also ourselves. Every one was moved by the Spirit of God. It was good to be in such a place, where God comes so near His people. The influence of the church is good, and the neighbors desire more preaching.

Elder Babcock, though eighty-two years old, was full of the truth of God, and rendered valuable help in opening the meeting and encouraging the people. May God keep him for some time to come to the uplifting of fallen mankind.

H. J. SCHNEPPER.

ILLINOIS.

ELDRED.—Circumstances made it necessary for me to close my meetings in Eldred, although not half the work is done. Yet I have the satisfaction of seeing one good family begin the observance of the Sabbath; and others I believe would have done so. We praise the Lord for His goodness.

WOODBURN.—One of our families from Jerseyville has moved to Woodburn, and I was requested to visit them. Here I met Brother Penniman, one of the oldest members of the State, who is now much advanced in years, but who spent the best of his days in the service of God. Our meetings at Woodburn were not much attended by those not of our faith; but they were spicy and full of interest.

JERSEYVILLE.—The quarterly meeting at Jerseyville was one of the best that has yet been held. About fifteen were present to take part, and nearly as many letters were read from absent members. The actual number now residing in Jerseyville is not more than twelve; but the turbulent elements are gone, and all who now remain are in union and fellowship. Two were baptized, and two others made application for membership by letter.

J. P. HENDERSON.

MULKEYTOWN.—It has been a few days over a month since I began to labor at this place. The attendance has been good. I have been presenting the Sabbath and the law for over a week. Several have acknowledged the truth in words, but not in their actions. I am not looking for great results, and do not regard the effort a failure by any means. Have sold quite a number of Bibles and books, and loaned and given away many tracts, which I hope will yield fruit by and by.

C. L. TAGGART.

GOLDEN GATE.—I began a series of tent-meetings the 16th of June, about three and one-half miles south of Golden Gate. From the first, the attendance has been fairly good, although the farmers were busy harvesting their wheat. During the week the attendance has been made up largely of young people. The tent is far too small to accommodate those who attend on Sabbath and Sunday evenings. Associated with me are three young men who are doing all they can in disposing of our literature and assisting in the meetings.

F. W. WHEELER.

MT. ERIE.—Our meetings here are still continuing, with attendance and interest unabated. We have now held thirty-one public meetings, besides visiting and reading with people at their homes, and have distributed many tracts and papers. Have just presented the specially testing truths of the message, and the people seem interested. Some have taken a decided stand on the Lord's side. Just how many are decided we cannot tell, but we believe that before the meeting closes, a little company will be developed to hold aloft the torch of truth in this place.

CLAS. THOMPSON.

HARVEY.—Our tent-meetings at this place opened Friday evening, June 28. The first week the extremely hot weather and heavy rains interfered somewhat with the progress of our services. Within the last few evenings, however, the interest and attendance have materially increased. A good spirit is manifested by the people. Our own people of Harvey and of 71st St., Chicago, manifest a deep interest in the meetings. By this means interested persons from other places are influenced to

come and hear. Several of Mrs. Anderson's Bible readers, seven of whom had already decided before the meetings opened, are attending regularly, and show much interest.

C. H. BLISS,
J. N. ANDERSON.

GALESBURG.—We held our regular quarterly meeting, July 6. It was a precious experience for us all. Five new members were added to our little company. One of them had a most severe test at the time. Her husband had followed her to the church, and after she had come forward to be received into the church, he walked up to her and said, in a loud, angry voice, "Do you intend to join this church?" She said, firmly, "I do," to which he replied, "Then you and I drop right here. I want you to understand if you join this church, I'm done with you forever." She was so overcome that she sat down and cried like a child; but she would not yield, and after she had been questioned, and voted into the church, her husband, who had sat there watching her all the time, was so overcome that, with tears running down his face, he suddenly sprang up, and breaking right into the service, said that he saw he had done wrong, and was sorry for it, and that he wanted his wife to go right on. And as he asked her forgiveness, "Praise the Lord!" broke involuntarily from the lips of nearly every one present, and I'm sure there must have been rejoicing in heaven. Sunday we went out to a small lake, where seven were buried with their Lord in baptism. July 6 our little church was just four and one-half years old, and during all that time there has not been one death among us. The church is steadily growing.

MRS. A. C. AMES.

PITTSWOOD.—At the earnest request of the friends living at Pittswood, I attended the dedication of their new tabernacle, Sabbath and Sunday, July 13 and 14. I was glad to meet with quite a large number of friends living near Pittswood. Representatives were present from Kankakee, Clinton, St. Anne, Martinton, Cissna Park, and Watska. All enjoyed the meetings, and seemed hungry for the word spoken. On Sabbath afternoon two were baptized, and six united with the church, two by baptism, one by profession of faith, and three by letter. These additions much strengthened and encouraged the church.

Their tabernacle is free from debt, with the exception of a little back on the furnishings, which will be readily paid with a donation that was received the day of the dedication.

The Illinois colporteur, who is elder of the Pittswood church, reports progress in his work. He has visited and traveled over the territory a number of times, and many have become interested. To one well-to-do family he has sold over forty dollars' worth of our books. Its members are interested in the truth; and when he visits them, one of the first questions they ask is, "Have you any more new books?" He is seldom charged anything for a night's lodging, and quite a number have said to him, "If we are not at home when you come, put up your horse, and help yourself to anything you can find; it will all be free." Many regard him as a spiritual father. The work in northeastern Illinois is gaining ground, which is a cause of rejoicing, and is plainly seen by the cheerful testimonies of the brethren and their liberal donations.

S. H. LANE.

A. C. AMES is canvassing Galesburg for "Coming King."

ELDER E. A. CURTIS and Victor Thompson are now laboring in Streator, and report an encouraging outlook.

G. E. NORD is soliciting orders for "Daniel and the Revelation," and P. E. Brotherson is working with "Heralds of the Morning." Both are at Rockford.

THE Illinois Recorder is issued each week at Sheridan by the Illinois Conference, the editors being N. W. Kauble and C. H. Castle. Terms, forty cents a year.

THOSE brethren who are able and willing to work to assist in preparing for the camp-meeting to be held at Kankakee, August 24 to September 1, should write to Brother R. F. Andrews, at Onarga, Ill., at once.

THE expense of sending the *Sentinel of Liberty* to the Illinois legislators during the last session was \$28.58. Donations for this purpose, to the amount of \$13.95 have been made, leaving a shortage of \$14.61. Let those who are interested in this branch of the work send enough to make up the shortage, to the Illinois Recorder, Sheridan.

THE Sheridan Industrial School calendar is now printed, and may be had by addressing those in

charge. A letter from Brother Clarence J. Boyd says: "We welcomed two new students the past week. Our family in the home now numbers twenty-two. These, together with outside students, make our class rooms well filled. All are progressing nicely in study and recitations. Our crops are tended. Have just finished a cistern that will hold one hundred and seventy-five barrels."

The names and addresses of the Illinois Conference officers are as follows: President, R. F. Andrews, Onarga; Secretary, C. H. Castle, Sheridan; Tract Society Treasurer and Secretary, G. A. Wheeler, Sheridan; Sabbath-school President, Hattie E. Kauble, Sheridan; Sabbath-school Secretary, Mrs. L. K. Curtis, 514 James St., Peoria; State Agent, R. B. Craig, 820 Fayette St., Peoria. The Conference Committee consists of R. F. Andrews; N. W. Kauble; E. A. Curtis, of Sheridan; L. D. Santee, 7115 St. Lawrence Ave., Chicago; and L. H. Christian, 1544 N. Artesian Ave., Chicago.

M. L. SABIN is canvassing at Danville, for "Coming King;" Edward Howard, at East St. Louis, for "Ladies' Guide;" Chas. Hook, at Chicago, for "Christ's Object Lessons;" David Pritts, at Streator, for "Desire of Ages;" Archer Wright, at Peoria, for "Coming King;" R. B. Craig, at Peoria; James Prince, at Plano; C. A. Nowlen, at Strasburg, for "Daniel and the Revelation;" E. Edwardson, at Rockford, for "Desire of Ages;" J. B. Fletcher, at East St. Louis, for "Ladies' Guide;" James Olson, at Sheridan, for "Great Controversy;" C. J. J. Holman, at Galva, for "Prophecies of Jesus;" E. Johnson, at Rockford, for "Coming King;" and W. B. Crabtree, at Peoria, for "Great Controversy."

OKLAHOMA.

OKLAHOMA CITY.—The work in Oklahoma is prospering, both in conversions to the faith and in Sabbath-keepers moving in. From these two sources we shall have seven or eight churches to add to the Conference. These churches have been organized during the last three months, since I came to the territory.

I just attended the Arkansas camp-meeting, which was good.

G. G. RUPERT.

ARKANSAS CAMP-MEETING.

THIS camp-meeting and annual Conference convened at Rogers, in the northwest part of Arkansas; and notwithstanding the dreadful drought throughout that State as well as throughout all the southwest, we were agreeably surprised to find present nearly half the membership of the Conference. From the first, it was evident that the Spirit of God was present in a marked manner. The preaching was practical, and met with a hearty response from the congregation. The night services, which were begun previously to the time of the camp-meeting, were attended by large crowds of people, and the present truths of the special message were presented with clearness and power, and a deep interest was awakened among the people.

The most perfect harmony of sentiment and action prevailed throughout all the business of the Conference. Elder A. E. Field was again chosen president. Mrs. Etta Hardesty was elected Secretary and Treasurer. The tract society and the Sabbath-school were made departments of the Conference. The Executive Committee was increased to five; and A. E. Field, E. B. Hopkins, G. Philips, D. E. Huffman, and C. W. Hardesty (who was also chosen State Agent) were selected as the committee.

Reports showed an encouraging increase in the number of books sold, and the amount of money raised for missions and the tithe has increased \$676.47 over the amount received in any previous year since the Conference was organized. The business being nearly all done, I left Tuesday morning, in company with Brother B. R. Nordyke, while Elders Rees and Rupert and Prof. C. C. Lewis remained to carry on the work until the close of the meeting.

Despite the terrible drought, Arkansas has about twenty-five canvassers, who go forth with faith to sell our large books. All is courage, thank the Lord.

C. McREYNOLDS.

KENTUCKY.

BENDER.—May 27 I came to Bender; and from the first, the attendance at our services has been good. After considering the prophecies, we took up the Sabbath question, and one by one our hearers accepted the truth. The ministers have preached against us from time to time, then sent off for some of their great men to come and tear down our work. When they failed to give any divine authority, they ridiculed us and our work; but it has only strength-

ened the ones who have taken hold in earnest. Truly, they can do nothing against the truth. Some of the people have threatened to drive us out of the place, but we have had no fears; for we are protected by the power of God. He is our shield and buckler. We have gone straight forward in the work of preaching the plain truth, laying the sins of formal professors open, and calling the people to take their stand with the true people of God, and the Lord has brought out a company to keep all the commandments of God. We expect soon to organize a church with a membership of twenty or twenty-five. Nearly all have taken part in the work of circulating the *Signs of the Times*, as we have taken two hundred copies.

It would do some of our old Sabbath-keepers good to meet with this company in our Sabbath and prayer meetings, and hear their earnest petitions for the Lord to send the truth to others. The people here are all poor, as this is a mining town, and work is scarce in the summer. Many have no Bible in their house. I wish some one would send us half a dozen Bibles to give to those who are not able to buy for themselves.

I praise God that it has been my privilege to labor for this people. I have received urgent calls to go to other places, and when I told the company here that I must leave them soon, they said, "We don't like to give you up; but when we think how glad we are that you came and brought us the truth, we are willing to do what we can here, and let you go and give the truth to those who have not heard it yet, as we desire to hasten the coming of our blessed Master." "The harvest truly is great, but the laborers are few," pray the Lord of the harvest to send laborers into His harvest.

B. HAGLE.

OREGON.

DALLAS.—The Seventh-day Adventist church of Dallas, Ore., has twenty-one members, and the Spirit of God is leading the Lord's people here. They are preparing for the soon-coming Saviour. Two were baptized into Christ, July 6, 1901. They came into the truth through hearing Brother Squires, nearly two years ago, at Falls City, Ore. They are advancing rapidly in the truth, having accepted the tithing system and the health reform.

There was a revival in our church last winter. The Lord sent it to us through reading "Power for Witnessing." Sins were confessed, wrongs were made right, and now in the quiet time character is being built up, and the truth of the gospel is being revealed in the lives of the Lord's people. Oh, how we thank our dear Heavenly Father for the blessed message in that book!

The writer accepted present truth a year ago, through reading "Thoughts on Daniel and the Revelation." Over two years ago I got the book out of a saloon. There was a writing desk on one end of the bar, and this book was in there. I asked the saloon-keeper if I could take it and read it. He said I could have it, as it was no good, and he did not know where it came from. I read until I came to the seventh chapter of Revelation, when I laid the book away with some unchristian remarks about it. I did not read the book again for nearly a year, but my mind was continually on the seventh chapter of Revelation; and when I took the book up again to read, I began at Revelation seven.

"Cast thy bread upon the waters; for thou shalt find it after many days." "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

WM. ESTELL, Clerk.



THE permanent address of Elder Alonzo T. Jones is now 301 San Pablo Ave., Oakland, Cal.

WILL any one knowing the address of Sister N. S. Rain please send it to Mrs. Mary J. Dorcas, Holton, Jackson Co., Kan.

MRS. KITTIE COSTELLO, Mammoth Spring, Ark., is a stranger in that place, having recently moved there. There is no other Adventist there, and she desires to correspond with any near there, if possible.

UNEMPLOYED MAN CALLED FOR.

I WISH to find a man that is out of work who desires a good home among Seventh-day Adventists, and is willing to work for his board for a while. My idea is this: to get a Swede or a Norwegian or some person who cannot speak English, but would like to work and learn how to do farm work and other kinds of labor. I am a poor man, and cannot afford to pay large wages. I am not obliged to do this work, but still I can make it pay, and if I get the right man, could pay small wages. Would want a strong, healthy man. Some of the work is heavy. Address F. C. Bee, Windham, Vt.

INFORMATION.

SINCE a good many of our people, in going to the Pacific and the far Eastern fields, must pass through Oakland, Cal., I know that it is only a proper favor to them to say that at the Juanita Hotel, 322 San Pablo Ave., Oakland, they will find the most pleasant and homelike stopping-place. It is kept by one of our own people—Brother W. E. Johnson. It is within two blocks of the street-car center of Oakland, and is on one of the principal street-car lines—the San Pablo Ave. line. Also just across the street a few doors away—301 San Pablo Ave.—are the headquarters of the California Conference and Tract Society, where all are always welcome, and where information, or assistance of any other kind, that can possibly be given, will be freely rendered.

ALONZO T. JONES.

ACCEPTED MANUSCRIPTS.

THE following prose manuscripts have been accepted as available matter for this paper:—

Which Was the True Gentleman?—The Source of Strength—Nicked China—The Test of Our Discipleship—The Tithing System—Are We Living Up to Our Light and Privilege, Nos. 1 and 2—Lonely Sabbath-Keepers and Those Cards—In the Presence of the King—The Two Sauls—God's Tests Suffice—Beggary Elements (Strange Things)—"The Curse, Causeless, Shall Not Come"—Value of Grapes as a Food—Christmas Suggestions—Limit to Evil Doer's Probation—Christ the Missionary's Example—Christianity a Sword—Opinion and Practice to Be Conformed to God's Word—Results of Receiving the Truth—The Privilege of Prayer—"Let Us Therefore Fear"—The Christian a Missionary—"If Ye Know These Things, Happy Are Ye if Ye Do Them"—Our Duty to the Colored People—Preach in Regions Beyond—Unity in Diversity—Lines of Mission Work—"Bring an Offering unto the Lord"—"No Other Gods before Me"—A Time of Trouble—Without Excuse—How to Gain Spiritual Strength—A Blessing and a Curse—God's Helping Hand—The Voice of Faithful Rebuke—The Need and Importance of Voice Culture, Nos. 1 and 2—Judge Not, Nos. 1 and 2—A Very Present Help—God's Sign—Work in Christ's Lines—The Relief of Our Schools—A Testimony without Censure.

The following is a partial list of poetical contributions which have been accepted as available matter:—

The Open Door—The Sorrowful Way—Christ the Hope of Glory—Time Comes Back no More—De Profundis—I Know Whom I Have Believed—Calvary—Christ Our Only Helper—Christ in You, the Hope of Glory—Our True Help—Faithful—Opportunity—Wisdom's Counsel—The World's Unknown—Some Day—Trusting in Jesus—Guide Me.

UNAVAILABLE MANUSCRIPTS.

THE following prose manuscripts have been examined, and found to be unavailable for use in the REVIEW:—

The Old and the New Covenant—Have Faith in God—A Dream—Man and His Soul—Our Words—Jacob's Pillar—Daniel and Revelation—Every-day Things—The Need of Preaching Christ—The Law Our Schoolmaster—Maxims—The Ordinances—Go to Work in My Vineyard To-day—Thoughts for the New Year—The Last Battle—Figures Will Not Lie—God's Children—Timothy—The Beatitudes—Who Is My Mother, or My Brethren?—Speaking Our Thoughts—A Story as It Came to Me—The Lord Is Merciful—Mss. without title, signed by E. V. Z.

The following poetical contributions are respectfully declined, with thanks:—

God's Ways Are Nature's Laws—Live for Something—A Prayer—"Hain't I Anything to You?"—How John Turned a New Leaf—An Evening Prayer—Behold He Cometh—Resurrection—At

Home, Alone with Jesus—My Faith, Christ's Works—Poem without title, signed by L. M.

As stated last week, any of these manuscripts will be returned, if called for, to those authors only who send a sufficient number of postage stamps. Those which are not called for within four or five weeks, will be destroyed.

A. J. B.



—A \$10,000,000 table oilcloth trust has been formed in New York City.

—The Canadian Pacific Railway demands total abstinence of all its employees.

—Cecil Rhodes and Dr. Jameson recently left South Africa, and are now in England.

—In a recent five-hour fight with the Philippine insurgents, in Batangas Province, the Americans were victorious, losing two killed.

—The Union Pacific Railway earnings last year were \$21,250,000, \$14,600,000 of which is available for dividends.

—It is announced that "upwards of 30,000 men are to be recalled from the Philippines, diminishing the expenditure by sixty per cent."

—The National Tube Company is endeavoring to get its skilled workmen to "sign individual contracts to practically repudiate union labor."

—The large floating steel drydock at Havana, Cuba, has been purchased from Spain, by the United States Navy Department, for \$185,000.

—Prairie dogs are so numerous in western Kansas that the legislature has been asked to appropriate \$10,000 for their extermination by poison.

—Lord Roberts has been granted \$500,000 by the British House of Lords (through a message from Edward VII) for his services in South Africa.

—The Chicago post-office will hereafter give employment to "no boy who smokes cigarettes or is known to have ever been addicted to the habit."

—The *Union Signal* states that two battle-ships of the first class in the Japanese navy are commanded by "Christian captains." But the Word says that the weapons of the Christian are "not carnal."

—Mr. Bond, Premier of Newfoundland, and Mr. Reid, the millionaire who owned nearly all of Newfoundland, have reached an "agreement by which the latter surrenders ownership of railroads, 2,800,000 acres of land, and telegraph lines, to the government."

—An exchange seems to be of the opinion that "very high political significance will attach to the coming meeting of Emperor Nicholas, King Edward, and Emperor William at the German maneuvers near Mayence. No decision, it is understood, has yet been reached as to whether the three sovereigns will be accompanied by their foreign ministers, but such an arrangement is probable."

—The radical reforms in second-class mail regulations now being brought about by Postmaster-General Smith, will bar from the one-cent-a-pound privilege all papers whose lists are built up by premium offers. It is hoped that these reforms will enable the postal department to clear, instead of losing, money each year, and thus enable the government to reduce letter postage to one cent.

—It has been proved that the War Department, and not the liquor organizations, is to blame for the "continual repetition of the claims of the daily press that the abolition of the canteen has resulted in the increased drunkenness of the soldiers." High army officers state that in the United States War Department "a force of clerks has been engaged in making up figures and furnishing them to the newspapers."

—Among the colored people in Chicago has been started a Black Cross Federation, the purpose of which is to "promote legislation for the punishment of those participating in the lynching of negroes," to secure "the rights of full citizenship in those Southern States in which the negroes have been disfranchised," and to "force the railroads of the South to furnish as good accommodations for negroes as are furnished for the whites;" also to foster "the education of negro children."

—Russia intends to build a canal "from the Caspian Sea to the Ural Mountains."

—It is reported that the pope will not break with France, in spite of her new anti-clerical law.

—The Powers will prohibit for two years the importation, by China, of arms and ammunition.

—Boxers recently posted anti-foreign placards in the vicinity of the Christian chapels in Canton, China.

—English experts recently decided, in a test of locomotives at Kingston, Jamaica, that "those made in America were better than the British product."

—It is thought that "if the present revolutionary troubles in Colombia become more aggravated, traffic across the Isthmus of Panama will be interrupted."

—By order of Emperor William, all German soldiers who were in Peking during the siege, will be "promoted to the rank of non-commissioned officers."

—There will soon be a wireless telegraph line, or rather, wireless telegraphic communication, between Chicago and Milwaukee. It will be the first "line" of its kind in the United States.

—The stock of gold in the United States Treasury at present is "the largest in the history of the government, and is accumulating at the rate of from \$4,500,000 to \$5,000,000 a month."

—M. Santos-Dumont's air ship was recently wrecked at Paris, while a test was being made, the owner having a narrow escape from death. The air pump failed, and the machine fell to the ground.

—The United States war-ships "Wisconsin" and "Iowa" are ordered to "be in readiness to go to Panama to protect American interests" endangered by the Colombian rebellion. The war-ship "Machias" has already gone to Panama.

—It is reported that in his recent speech on the race problem, at Marinette, Wis., Senator Tillman, of South Carolina, "defended lynching, claiming it afforded the only means of carrying out justice in the South." We hope this report is untrue.

—The old United States man-of-war "Hartford," Admiral Farragut's flagship during the Civil War, is "spending the summer in northern Europe, with about 500 young Americans on board, whom Commander Hawley is training for the naval service."

—Dispatches state that "the Tien Chounli rising in China is growing, and that a large number of soldiers under General Tung Fuh Siang have concentrated on the government premises in Shen Chow, unfurling banners with the motto, 'Sweep China, destroy aliens,' emblazoned thereon."

—"The proclamation of Governor Dockery, of Missouri," says the *Literary Digest*, "calling on the people to offer up prayers for rain during the recent drought in the West, has provoked much discussion of prayer and its propriety in such cases." Many papers approve, while many disapprove.

—A dispatch from Peking, China, dated the 6th inst., states that "the foreign ministers had arranged to sign the protocol to-day, but Sir Ernest Satow, the British Minister, yesterday notified his colleagues that Great Britain would be unable to sign it. He gave no reason for his refusal. The meeting of ministers has been indefinitely postponed."

—According to *Backbone*, "saloonists are objecting to the extension of the rural free delivery system. Taking the farmer's mail to his door obviates the necessity of his coming to town so often, and hence, of course, 'enjoying the privilege' of visiting the booze dispensary as often as he otherwise could, without going especially for that purpose."

—The time required for the journey from Paris to London will soon be shortened to six hours. In order to do this, the Compagnie du Nord is making "arrangements on the Calais docks by which the baggage cars will be lifted by an electric crane from the boat and placed on trucks ready on the rails. In this way the baggage will not be handled except on departure and arrival, and much time will be saved. This will be put in operation as soon as the special cars are finished and the apparatus is completed on the docks at Dover."

—A Queenstown dispatch dated the 8th inst., states that "the big White Star steamship 'Oceanic,' which sailed from Liverpool yesterday for New York, collided off Tuskar Rock, Ireland, last night, in a dense fog, with the steamship 'Kincora,' of the Waterford Steamship Company, which sank. Seven of the crew of the 'Kincora' were rescued." Eight of the "Kincora" crew are missing, and are believed to have perished. The "Oceanic" resumed its voyage, its only damage consisting in "a few dents to the port plates."

—In 1840 there were 107,475 Chinese in the United States. Now the number is but 89,800.

—Ambassador Andrew D. White states that "in exports to Germany the United States is first among the nations."

—It is reported that a French squadron is on its way to Turkish waters, "to force settlement of French claims."

—The British torpedo-boat destroyer "Viper" recently struck a rock in the English Channel, and is a complete wreck.

—Governor Yuan Shi Kai is having arsenals constructed in the province of Shantung, "for the manufacture of arms and smokeless powder."

—Liquor men, says the *National Advocate*, estimate that the abolition of the army canteen means a loss to the liquor trade annually of at least \$2,000,000.

—The recent death of seventeen men and five women at Tampico, Mexico, was caused by "the collapse of the big terminal wharf of the Monterey and Mexican Gulf railways" at that place.

—Dowager Empress Frederick, eldest child of Queen Victoria, and mother of Emperor William of Germany, died the 5th inst., at Cronberg, aged sixty years. Her death was caused by a cancer.

—According to Mr. Chamberlain's recent statement in the British House of Commons, General Kitchener has been instructed to "enforce the death penalty on all Boers found guilty of killing non-combatants and natives in British employ."

—The threatened strike of all employees of the United States Steel Company began the 10th inst. Messrs. Morgan and Schwab are unwilling to yield to the demands of the labor union. If carried on, this means the most gigantic labor struggle ever inaugurated.

—Count von Waldersee arrived at Hamburg the 8th inst., and received the cross of the Order of Merit, by order of the Emperor. The Ninth Regiment of Field artillery will hereafter bear his name. On account of his mother's death, Emperor William could not be present.

—Lord Stanley recently declared, in the British House of Commons, that "the cost of the war in South Africa, from April 1 to July 31, was 35,750,000 pounds, while the actual cost of carrying on the war during July was 1,250,000 pounds per week." It is thought that if this great expense continues much longer, there will be plenty of pro-Boers in England.

—It seems that 7,000 Pullman porters have organized a union, with headquarters in St. Louis. They appeal to the public, stating that "their trouble is a rapid and steady decline in tips, from which they have been obliged for many years to make their living, their salaries being insufficient to pay their expenses. The regulation tip to a porter of a sleeping-car was formerly twenty-five cents; now it is ten or fifteen cents, and very often a mere 'thanks.' They emphasize the fact that they must have more salary from the company under the new conditions."

—Venezuela is again in trouble. Dr. Rangel Garviras, with 5,000 men, has revolted, and "the Venezuelan government has sent 10,000 troops against the insurgents, who are located at San Antonio de Tacluria, on the Colombian frontier. A dispatch from Curaçao states that the situation is grave, and that the whole country is ready to rise against the arbitrary methods of President Castro. Complications with Colombia are feared, and there has been a suspension of constitutional guarantees." Venezuela claims that Colombian troops accompany the rebel army.

—Another negro has been burned at the stake, this time in Alabama. He was accused of rape. A negro, his mother, and his half sister, were recently taken from a Missouri jail and lynched, their bodies being riddled with bullets. No strenuous effort was made to protect them. It seems that "a white man and his wife had been murdered," and that "these three negroes and ten others fell under suspicion." The newspapers state that the mobs "consisted, of course, of the best people." Commenting upon the mob spirit of rotten-egging people, the *Public* (Chicago) well says: "Between these and the 'nigger-burning' mobs there is only a difference of degree, great as the difference is. The spirit that prompts the rotten-egging of men and women preachers of unpopular doctrines, or that drives unwelcome agitators out of a town before a mob for advocating the closing of saloons, would, if circumstances were as favorable, just as quickly hang an obnoxious negro woman and riddle her body with bullets, or burn a suspected negro man, and ravish their ears with his agonizing screams. It is all one spirit, capable of going to any lengths of lawlessness; and it is hellish beyond expression."



The Call of God.

THE Lord has said: "The time has come when a large work should be done by canvassers. The world is asleep, and as watchmen they are to ring the warning bell to awake the sleepers to their danger. The churches know not the time of their visitation. Often they can best learn the truth through the efforts of the canvasser."—*Manual for Canvassers*, page 8.

"The world must be warned of the coming day of wrath, that all who desire may flee." "God has ordained the canvassing work as a means of presenting before the people the light contained in our books; and canvassers should be impressed with the importance of bringing before the world as fast as possible the books necessary for their spiritual education and enlightenment. This is the very work the Lord desires His people to do at this time. All who consecrate themselves to God to work as canvassers are assisting to give the last message of warning to the world."—*Id.*, page 5.

Every soul that is in Christ is to be a minister; and to each one is "given the ministry of reconciliation." If we fail to warn the world of its coming doom, their blood will be required at our hand. The canvassing work must revive; and that means that each one must take hold in faith, and labor earnestly to get our books into the hands of the people. Four of the State camp-meetings in the Lake Union Conference will be held soon. At these meetings special efforts will be made to help all who desire to enter the canvassing work. Instruction will be given that will enable many to enter this important field of evangelistic work at once. Are there not many of our brethren and sisters in the churches who can come to these meetings prepared to go out into the canvassing work? Many who once were engaged in this important work, and were successful, have left the canvassing field. Why is this?

"A great and important work is before us. The enemy of souls realizes this, and he is using every means in his power to lead the canvassers to take up some other line of work. This order of things should be changed. GOD CALLS the canvassers back to THEIR work." Will all who have left this work return at the call of God?

Does not your heart stir you up to "come unto the work to do it"? Ex. 36:2. "The canvassing work should now be pushed forward with vigor, for the time is coming when we shall not be able to travel over the country as freely and easily, or get access to the people as readily, as we do now."—*Mrs. E. G. White, in General Conference Bulletin, page 84.* Will not every soul take these words to heart before it is too late, and many be forced to join that bitter wail, "The harvest is past, the summer is ended, and we are not saved"?

Brethren and sisters, let us engage in this work with such zeal and such confidence in God as have not been seen since the days of the apostles. The angels of God are waiting to co-operate with us in this work. The Lord says of the canvasser: "If he puts his trust in the Lord as he travels from place to place, angels of God will be round about him, giving him words to speak that will bring light and hope and courage to many souls." "Every canvasser has positive and constant need of the angelic ministrations. . . . Those who are born again, who are willing to be guided by the Holy Spirit, . . . will be accompanied and instructed by holy angels, who will go before them to the dwellings of the people, preparing the way for them."—*Manual for Canvassers*, pages 8, 12. Is not this just as wonderful an experience as Daniel had in the lions' den when the angel shut the lions' mouths? God calls us to this work, that we may have this experience. If there are those who wish to enter the canvassing work, and cannot attend the camp-meetings, let them write to their State agent, and he will help them get into the work as soon as possible.

F. L. MOODY,
Gen. Agt. L. U. Conf.

Emmanuel Missionary College.

IN founding a new college, the interests of the entire denomination are enlisted. For nearly thirty years Battle Creek College has been the pride of Seventh-day Adventists, and from its walls have gone many of the strongest workers in the Third Angel's Message. These men and women, together with those who have heard the truth through their efforts, look to our oldest educational institution as children look to their parents. In changing the location of the college, that its purpose in giving to the world the light of Christian education may be more fully met, it cannot be otherwise than that many hearts follow with some anxiety the transfer. Thus it is, and thus it should be. As an institution the college has always been dependent upon the tender mercies of the lovers of true education, and in the new relations in which it finds itself to-day it is in a still greater degree dependent. Like a child, it needs nourishment, support, and guidance. In this attitude it now appeals to you. In the erection of buildings, in the laying out of the farm, in the plans for class and industrial work, it is the purpose to follow closely the ideas expressed in instruction which the Lord has given concerning our

schools. A clear statement of principles, together with many details, is given in those valuable chapters found in Volume VI of the "Testimonies for the Church," pages 126-218.

The farm will be made the basis for the industrial work; buildings will be erected by student labor, under the direction of competent superintendents; the brick will be manufactured by the school. Various shops will be opened, giving opportunity for men and women to master the trades. By manual labor a large number of students will be able to meet the expenses of an education; and to those who are dependent upon their own resources the college offers special advantages.

Under existing circumstances the managers make the following appeal:—

First, competent carpenters, masons, and mechanics who desire to have a part in the building up of the new institution, and who are willing to donate labor in the erection of buildings, will be boarded by the college, and evening studies of general interest will be conducted for their benefit.

Secondly, men who are good workmen, but who do not feel able to donate their labor, will be given employment, their wages to be applied on tuition in the college. To this class belong those who desire to take a training to enter the work, and who are obliged to meet their expense by labor.

Thirdly, young men and women who desire to learn a trade with the view of becoming self-supporting missionaries, will be given an opportunity to do so. As soon as such students can command wages, their earnings will be applied on tuition. This is an unusual offer to the earnest, industrious person.

Persons belonging to any one of these three classes are invited to open correspondence at once. The school term begins in October, but workmen are needed immediately. Let it be remembered, however, that the second and third calls apply only to men and women of maturity, who are Christians, who have decided upon a life-work. Students younger in years and deficient in the common branches can be accommodated in the intermediate industrial schools. In writing, mention your age, ability to work, educational qualifications, and send a note of recommendation, and the name of some minister to whom we may write concerning you. All communications will receive prompt attention. Address E. A. Sutherland, Berrien Springs, Mich.

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.—Man with experience in hygienic cooking. Write, stating experience, age, and other particulars, to Helping Hand Mission, 46 Main Ave., Spokane, Wash.

FOR SALE OR EXCHANGE.—Six-room house, barn, ten lots in bearing fruit. Climate delightful—a boon to weaklings. For particulars, write to L. D. Westphall, Cañon City, Colo.

FOR SALE.—"A Message of Rest." Song with music. By Frances E. Bolton. Four pages. Size, 10 x 14 inches. Price, per copy, 25 cents, postpaid. Address Frances E. Bolton, 1187 St. Louis Ave., Chicago, Ill.

WANTED.—A coatmaker, also a bushelman for old and new work; also two women who understand sewing to learn trousers and vest making, and to work on ladies' tailor suits. Must be Seventh-day Adventists. Write to A. H. Ronning, 218 W. Main St., Battle Creek, Mich.

Camp-Meetings for 1901

EASTERN UNION CONFERENCE.

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

SOUTHERN UNION CONFERENCE.

Louisiana, Grand Cane,	Aug.	11-
Georgia, Austell,	Aug.	9-19
North and South Carolina, Hickory, N. C.,	Aug. 23 to Sept.	1
Tennessee River, Franklin, Ky.,	Sept.	5-15
Alabama,	Sept.	20-
Florida,	Nov.	1-

LAKE UNION CONFERENCE.

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

NORTHWESTERN UNION CONFERENCE.

Nebraska, Cambridge (local),	Aug.	13-20
Nebraska, Lincoln (State),	Sept.	3-16

SOUTHWESTERN UNION CONFERENCE.

Missouri, Boonville, postponed.		
Texas, Cleburne,	Aug.	8-19
Oklahoma, Enid,	Aug.	15-28
Colorado, Denver,	Aug. 28 to Sept.	9

PACIFIC UNION CONFERENCE.

California, Southern, Los Angeles,	Aug.	8-18
California, Northern, Red Bluff,	Oct.	3-13
California, Sonoma Co., Santa Rosa, withdrawn,	Sept.	12-22
Utah, Bountiful,	Aug.	8-15
Montana, Bozeman,	Aug.	13-19
Montana, Missoula,	Aug. 23 to Sept.	1
Montana, Twin Bridges,	Sept.	5-11
North Pacific, Coquille, Ore.,	Aug.	8-18
North Pacific, Seattle, Wash.,	Sept.	5-15
Upper Columbia, Weiser, Idaho,	Sept.	19-29

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.

Illinois Conference Annual Meeting.

THE next annual meeting of the Seventh-day Adventists of the Illinois Conference will, God willing, be held in connection with the camp-meeting at Kankakee, Aug. 22 to Sept. 1, 1901. Many things contribute to make this one of the most important conferences ever held in the State. We should have a general attendance of our people. New and interesting methods will be brought before us for consideration, and some of the old-time ways will demand reconsideration. Officers will have to be elected for the coming year, and many other things in connection with the business of the Conference will claim attention.

Come, brethren and sisters, let us have an old-fashioned pentecostal gathering. The opening meeting of the Conference will be held at 9 A. M., Friday, August 23.

R. F. ANDREWS, for Com.

Obituaries

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

MARDIS.—Died near Searcy, Ark., July 24, 1901, Gertrude A., daughter of A. T. and A. C. Mardis, aged 1 year, 4 months, 15 days. She was the last of three children. The sorrowing parents are comforted with the blessed hope.
J. W. THORN.

CRANE.—Died at Healdsburg, Cal., May 18, 1901, Sister Almira Ford Crane, a native of Michigan, aged nearly 49 years. Sister Crane had been a member of the Seventh-day Adventist Church from childhood. She suffered for many years,—the result of a fall received when a child. She fell asleep in the hope of the resurrection to eternal life.
N. C. McCLURE.

LANE.—The wife of W. T. Lane died at her home in West Mansfield, Ohio, July 21, aged 34 years. She accepted the Third Angel's Message in 1885. She will be greatly missed in the community. She leaves a husband and five children. A large attendance at the funeral showed the esteem in which she was held. Words of comfort and instruction were given by the writer.
E. J. VAN HORN.

MATTHEWS.—Edwin D. Matthews, formerly of New York State, died at his home in Bliss township, Emmet Co., Mich., July 30, 1901, aged 72 years, 9 months, 20 days. He espoused the cause of Christ when a young man, and affiliated with the Methodist Church, until about ten years ago, when he heard the Advent message, and at once became an ardent believer. He lived a consistent life till the last. Services were conducted by the writer.
O. SOULE.

DEAMER.—Died at the home of his employer, Mr. John McDonough, in Cleveland, Ohio, July 13, 1901, Brother John Deamer, aged 39 years. The remains were taken to Union City, Pa., the home of his parents, and the funeral was conducted by the writer. Brother Deamer accepted the truth in 1890, and was a most earnest, devoted man. He leaves a wife and two sons.
E. J. VAN HORN.

PARKER.—Died at Fishlake, near Hancock, Wis., July 28, 1901, Sister Liddie May Parker, wife of H. H. Parker. She was converted and united with the Seventh-day Adventist church at Plainfield, Wis., in 1891, of which she was a faithful member until death. She died a peaceful death in Christ Jesus, knowing she was a child of God. Words of comfort were spoken from John 11:25. F. F. PETERSEN.

BARNES.—Died at Searcy, Ark., July 8, 1901, of typhoid fever, David O. Barnes, aged 15 years, 7 months, 14 days. July 9 Minnie M., his sister, passed away, of the same disease, aged 12 years, 3 months, 4 days. They were the children of J. T. and Fannie Barnes. Sister Barnes heard the truth and accepted it three years ago, and taught the children to love it. They desired baptism, but had not had an opportunity. We believe they await the Life-giver's call. The writer spoke words of encouragement from Rev. 14:13 and Isa. 26:20.
J. W. THORN.

KING.—Leroy King, son of Elder George A. King, of Brooklyn, N. Y., was drowned June 29, 1901, while bathing in the Nashua River, near South Lancaster. He went beyond his depth, and being unable to swim, was drowned. Roy was seventeen years old. He had been attending the academy at South Lancaster for a year, and for a time had been connected with the sanitarium. The funeral was held in the church at South Lancaster, July 1, at 2:30 P. M. Remarks were made by the writer, from Eccl. 12:1. He was buried in Eastwood Cemetery, near South Lancaster.
A. E. PLACE.

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.

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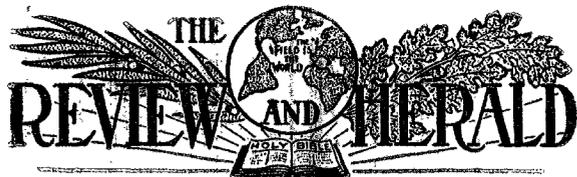
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BATTLE CREEK, MICH., AUGUST 13, 1901.

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WE are pleased to announce that "Christ's Object Lessons" in Danish has now come from the press. The price is \$1.25; postage, fifteen cents.

HAVE you seen the August number of the *Missionary Magazine*? If not, send a postal card to the Mission Board, 267 West Main St., Battle Creek, Mich., and receive a sample copy. Every Seventh-day Adventist family should have this paper.

DON'T fail to read "The Call of God" (see page 530), written by the general agent of the Lake Union Conference, F. L. Moody. If you want to know what is of special importance in the work of God just now, you will find it there.

WE cannot put everything deserving important mention in the REVIEW on its last page, and a good many things have to occupy a less prominent position on the inside. But this is not because they do not merit greater prominence, but only for lack of room. So don't fail to read what is said in our department of "Special Notices." Look this department over carefully every week.

THERE are a good many things chronicled in these pages each week showing the progress of the cause; but what progress are you making at the same time, individually? Are you keeping up, or are you falling back among the stragglers? Those who lagged behind when ancient Israel were journeying to the promised land, were picked off by the Amalekites.

ATTENTION should be given to the unusual offer of tracts, on page 15. In every respect these tracts are standard, and the assortment covers all the lead-

ings points of our faith. This opportunity to obtain literature for distribution at tent-meetings should be improved by every minister, while the offer is of untold value to those desiring to awaken through correspondence an interest in our doctrines.

In the last *Sentinel of Liberty* we notice that twenty-five different places in this country are mentioned where there is an agitation in progress for the enforcement of the Sunday laws. It would surprise a great many of our readers to know what is going on right now in the United States of America to bring us to the experience described in Rev. 13: 15-17. That prophecy is going to be fulfilled, and we can assure you that no issue of the present time is further from being dead than this one of the enforcement of the "mark" of the "Beast."

Special attention is called to the appeal, in another column of this issue, by Emmanuel Missionary College. Men and women desiring a preparation to engage in missionary work should take advantage of the offers now made. Students preparing for the ministry, for teaching, medical missionary work, canvassing, Bible work, or any branch of the cause, are invited to correspond with the college.

A Remarkable Picture

Of the falling stars at Niagara Falls, Nov. 13, 1833, has just been painted and engraved with tint background for printing on 22x28 plate paper, for framing. The grandest natural scene in the world, and the most sublime supernatural display on record, are here combined, impressing both the careless and the consecrated as nothing else could do except the actual event.

Each copy of the picture will be accompanied by ten copies of a printed description, outlining by small artistic engravings the historical fulfillment of the principal events of the entire twenty-fourth chapter of Matthew, showing the location of this sign in that chain of prophecy. The picture and booklets should be in every waiting-room, reading-room, city mission, and hotel from ocean to ocean, as well as in the houses of all "who love His appearing."

Price, postpaid, in strong mailing tube, with ten copies of illustrated descriptive booklet, sixty-five cents. Address the designer and publisher, F. E. Belden, 112 Manchester St., Battle Creek, Mich.

Ship Missionary Work in New York Harbor.

A FEW weeks ago the writer had the privilege of meeting a sailor who had just returned from a voyage to Chinese ports, and who, upon reaching his own city (Chicago), had taken the trouble to search out the office of the *Sentinel of Liberty*. The circumstances which led him to do this were briefly these:

While this seaman's ship was in New York Harbor, preparing for her long voyage to the Orient, our missionary yacht "Sentinel" came alongside, and Capt. J. L. Johnson boarded the vessel for the purpose of interesting the captain and crew in our books and periodicals. To the great surprise of our sailor friend and his associates, the skipper of the little visiting craft succeeded in interesting the captain in his books, and even made so favorable an impression that he was invited into the cabin to converse on Bible themes. Several books were purchased. But this was not to end the incident, for, after a long voyage of several months, the ship again anchored in New York Harbor, and this seaman's interest had been so intensified by the literature he had been reading during the journey, that he at once searched out the captain of the "Sentinel;" and, desiring to keep in touch with the people who published the good books he had so much enjoyed, he secured the address of our Chicago office.

This simple incident serves to illustrate the extent of this quiet work which is now being done in the harbor of New York City. These books, tracts, and papers, placed on ships that sail to every part of the

world, not only provide reading for sailors on the long journey across the mighty seas, but also frequently find a place in the homes of these men in far-off lands. Thus a lady from Scotland recently writes concerning "Daniel and the Revelation," "The Desire of Ages," "Christ's Object Lessons," and other works purchased by her husband from the "Sentinel" in New York Harbor: "What a precious investment it is!" It is known to Brother Johnson that at least three persons have been led to accept the Sabbath truth through the agency of the reading-matter distributed in the harbor work. In the very nature of the circumstances, it is impossible to know the entire influence of this literature, scattered as it is to the remotest nations of the earth.

The work is largely self-supporting. Last year the cash sales amounted to over eight hundred and twenty dollars, besides donations of cash, provisions, and material necessary for running the harbor boat. But every day affords excellent opportunities to place free literature where it will be read and re-read. Brother Johnson desires to place at least some of our periodicals on every friendly ship visited, even though the crew may be unable to purchase the same, and some one must meet the cost of procuring this reading-matter. Perhaps some one who has followed a seafaring life, and has known how good books and papers have beguiled many a weary hour at sea, reading these lines, may desire to contribute to the fund for purchasing literature for circulation among the sailors; or some whose eager thoughts often reach out after loved ones now tossed upon the restless bosom of God's great ocean, may desire to participate in this work. Any so disposed may forward their gifts to the General Conference Treasurer, H. M. Mitchell, 267 West Main St., Battle Creek, Mich. Please state that your offering is for the New York Harbor work, and your contribution will be acknowledged, and will be faithfully devoted to the purpose indicated.

"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep." Ps. 107: 23, 24. Since the environment of these sailors tends to teach so forcibly the dependence of man and the mighty power of the Creator, ought they not to be regarded as a favorable class to influence with religious truth? While the Lord seeks to arrest their attention through the agency of wind and wave, let us be used by Him as instruments for enlisting their interest in *present truth*. So shall He bring many unto their "desired haven."
H. E. OSBORNE.

Another Pioneer Fallen in Death.

JOHN S. WAGER, of Venice, Shiawassee Co., Mich., died suddenly of heart-disease, June 27, 1901, aged 84 years, 8 months, 3 days. He was born in Brunswick, Rensselaer Co., N. Y., Oct. 24, 1816. When quite young, his father and family moved to Saratoga Co., N. Y. Here he was married to Miss Mary Cushman; and here he heard William Miller lecture on the prophecies relating to the second coming of Christ, and fully accepted the views presented. He was among those who were disappointed at the passing of the great prophetic period, the twenty-three hundred days, in the fall of 1844. When Elder James White published his paper—*Present Truth*—at Saratoga, N. Y., Brother Wager became a reader of it, and readily accepted the truth on the sanctuary question, which explained the disappointment, and led to the observance of the Sabbath of the Lord. In 1851 he and his family moved to Lockport, N. Y., where they resided till 1865, when they came to Michigan and settled on a farm in Venice, Shiawassee Co., where he remained till the day of his death. He maintained his integrity in the message for our time, and hoped to live to see the Saviour come. He was benevolent to the poor and needy, and especially so to the cause of the Lord. In 1881 death entered his home, taking away his faithful companion. A year later he married Mrs. Melvina Harmon. She, and his six children and their families, are left to mourn their loss; but the blessed hope of the Christian buoys them up, and gives comfort in this severe affliction. The church at Hazelton, of which he was a faithful member, will miss him in their meetings. The funeral was held at his late home, with a large attendance of sympathizing friends and neighbors, on Sabbath, June 29. Sermon, by the writer, was based on a favorite text of the deceased—Rev. 14: 13.
I. D. VAN HORN.

SUPPLEMENT TO REVIEW and HERALD

VOL. 78.

BATTLE CREEK, MICH., AUGUST 13, 1901.

No. 33.

TRUE MINISTRY.

ELDER P. M. HOWE.
(Bartonville, Ontario.)

"As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matt. 10:7, 8.

This text expresses the real idea of true ministry — just what the life of every follower of Jesus will show. To preach is to give one's life to the people. As He gave His life freely to us, so we are to give ourselves to all about us.

To preach the gospel is simply to hold up the pure, sanctified life of Jesus to the wondering gaze of a lost world. He came to seek and save the lost. "And I, if I be lifted up," Jesus said, "will draw all men unto me." If we are crucified with Christ, He will appear in us, lifted up, the living Jesus, ready to heal the sick, cleanse the lepers, raise the dead, and cast out devils. The world is full of men and women in all the various walks of life who are longing to see Jesus. They desire to be saved from sin and from disease; but He seems to be away in heaven, or far off in some out-of-the-way place difficult to reach. "We see Jesus." The sinner longing for power to live a holy life, says in his heart, "I, too, would see Jesus."

Now it is written that by beholding we become changed; so if we really see Jesus, we must become changed into His likeness. We read again, "We shall be like Him." His life flowed out as a beautiful spring of water to the thirsty souls about Him. All might drink, and thirst no more; for the satisfying draft sparkled with the life of God's dear Son. His life flowed out. The promise is that rivers of living waters shall flow out from us.

This well of water "springing up" is Christ in us, ready to transmit His life through us to the world. All who would might come to Him, and drink freely of the water of life; all might be saved; all the sick might have been healed. Even the lepers cried out, "If thou wilt, thou canst make me clean;" and it was so. Devils, long ago banished from heaven, could not now be silent in His holy presence. There was no place found for them in human beings when Jesus came near, and they had to depart into the swine. Oh, what a defilement of the temple of God, for devils to inhabit it!

Christ's stay on earth was not for pleasure and ease. His time was occupied in doing good. He studied His Father's will. He prayed. He wept. He toiled. To all He ministered freely of the things received from God. It is an expression of great selfishness to withhold from others as needy as ourselves any good thing given to us. Jesus never did so. He ministered unselfishly to all. Having healed the sick in one place, He hastened on to others. The blind and the deaf and dumb were in the way. All might see and hear and speak.

He could not be induced to stop work to tell of the wonderful miracles wrought. These were facts of experience, so faithfully and indelibly written that time could not efface them. His works followed Him. Their memory could never be forgotten. No; time was too precious. Lepers and insane persons were in the way, too. All must be cleansed, and all set free.

The widow, mourning for her only son, now dead, must see him alive again. The touch of

Jesus gave back her support, and caused great rejoicing. The enemy had lost a victim. Away over the hills, many miles distant, a mother was watching by the bedside of her dying child. He must go to comfort her heart, and what could do this so well as to heal the sick one?

He found no time to exalt self; for multitudes were hungry, and must be fed. To rest by the way, to glory over the wonders done in the name of His Father, meant the loss of some poor, sick, perishing soul. Freely He had received, and freely He must give. He was "God with us." None thought of going away off for help then. Every good desire of men's lives was seen in this man. "Is not this Christ?" They would make Him their king. Such a king could deliver Israel; but when they would crown Him, He was gone. Across the stormy Galilee were two demoniacs. They must be set free. His commission was to "let the oppressed go free." He had no thought of staying to be praised and crowned king by the people, simply because He had performed a miracle to feed the hungry.

There was a great work yet to be accomplished. The temple was fast being made a den of thieves. It must be cleansed once more. He hastened on all through the days and nights, foot-sore and weary, but never discouraged, to do His Father's bidding. He suffered much. The cross and an ignominious death were before Him, yet He could not leave His field of labor. It was more than His meat and drink to do His Father's will. He left us an example that we should follow His steps.

Of Him it is written, "Who did no sin, neither was guile found in His mouth." The Third Angel's Message of Revelation 14 is given to reveal in us the obedience of Christ. It is said of the one hundred and forty-four thousand, "Here are they that keep the commandments of God, and the faith of Jesus:" "and in their mouth was found no guile: for they are without fault." Here is a company of people just like Jesus. What a glorious privilege to be *just like Him!* Are you and I, dear reader, among this number? "As He is so are we in this world."

He in us, and we in Him — one; thank the Lord. Then the world is to see Jesus near by again. The wonderful works done by Jesus nineteen hundred years ago will be done in His Church again, and *even greater works*. He will again be lifted up, and multitudes will flock to hear the gracious proclamation that "the kingdom of heaven is at hand."

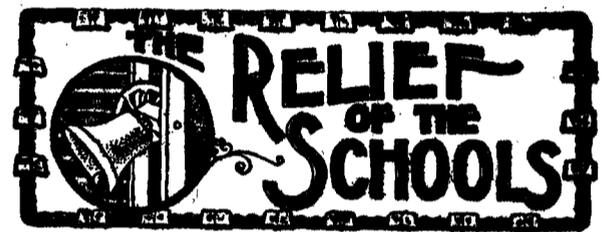
He longs to be seen, but ever refuses to disclose His glorious person save in His children. We are here to manifest Him to the world. Shall we do it? Shall we open the door and let Him in? Shall we show to the world the Christ so completely revealed in the Third Angel's Message?

"The last shall be first." We are called to a place in the Church militant where every error is to be seen and given up, and only truth appear. The power of the faith of Jesus is manifested to separate His people from all perversion of truth, and hold them free from sin, in the love of the truth, right here in this present evil world.

He received an unction from on high, and went about doing good. Herein lay the secret of His power and holy life. It is written, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins,

and ye shall receive the gift of the Holy Ghost." This is the only way to be fitted up to go about doing good — to walk as He walked, to follow His steps, to overcome as He overcame, and to be translated as He was translated.

Then "let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith [the faith of Jesus]; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."



THE RELIEF OF OUR SCHOOLS.—NO. 2.

PREPARATION FOR THE WORK.

Those who engage in this work should first give themselves unreservedly to God. They should place themselves where they can learn of Christ and follow His example. He has invited them: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30. Angels are commissioned to go forth with those who take up this work in true humility.

We are to pray without ceasing, and we are to live our prayers. Faith will greatly increase by exercise. Let those who are canvassing for "Christ's Object Lessons" learn the lessons taught in the book for which they are working. Learn of Christ. Have faith in His power to help and save you. Faith is the very life-blood of the soul. Its presence gives warmth, health, consistency, and sound judgment. Its vitality and vigor exert a powerful though unconscious influence. The life of Christ in the soul is as a well of water, springing up unto everlasting life. It leads to a constant cultivation of the heavenly graces, and to a kindly submission in all things to the Lord.

I speak to the workers, young and old, who are handling our books, and especially to those who are canvassing for the book that is now doing its errand of mercy. Exemplify in the life the lessons given by Christ in His sermon on the mount. This will make a deeper impression and have a more lasting influence upon minds than will the sermons given from the pulpit. You may not be able to speak eloquently to those you desire to help, but if you speak modestly, hiding self in Christ, your words will be dictated by the Holy Spirit; and Christ, with whom you are co-operating, will impress the heart.

Exercise that faith which works by love, and sanctifies the soul. Let none now make the Lord ashamed of them because of their unbelief. Sloth and despondency accomplish nothing. Entanglements in secular business are sometimes permitted by God in order to stir the sluggish faculties to more earnest action that He may honor faith by the bestowal of rich blessings. This is a means of advancing His work. Looking unto Jesus, not only as our example, but as the author and finisher of

our faith, let us go forward, having confidence that He will supply the strength for every duty.

Much painstaking effort will be required of those who have the burden of this work; for right instruction must be given, that a sense of the importance of the work may be kept before the workers, and that all may cherish the spirit of self-denial and sacrifice exemplified in the life of our Redeemer. Christ made sacrifices at every step, sacrifices that none of His followers can ever make. In all the self-denial required of us in this world, amid all the unpleasant things that occur, we are to consider that we are yoked up with Christ, partakers of His spirit of kindness, forbearance, and self-abnegation. This spirit will open the way before us, and give us success, because Christ is our recommendation.

THE WORK IN ALL LANDS.

The work for the relief of our schools should be taken up by our people in all countries. Let it be entered upon by our churches in Australasia. Our school there is in need of help, and if our people will take hold of the work unitedly, they can do much toward lifting the burden of debt; they can encourage the hearts of those who are laboring to build up this, the Lord's instrumentality; and they can aid in extending its influence of blessing to far heathen lands and to the islands of the sea.

We trust that our publishing house in Australia will make liberal terms in the publication of "Christ's Object Lessons." The Lord has greatly blessed this institution, and it should present to Him a thank-offering by making no stinted donation toward freeing the school from debt. We feel sure that it will take up the work and act its part nobly. And this co-operation with God in the work will prove to it as great a blessing as it has proved to our institutions in America.

Move out in this work, my brethren in Australasia. "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. Have we not proved this in the past? As we have moved out, trusting God's promise, things unseen, except by the eye of faith, have become things seen. As we have walked and worked by faith, God has fulfilled to us every word He has spoken. The evidence we have of the faithfulness of His promises should check every thought of unbelief. It is a sin to doubt, and we do not believe that our brethren in Australasia will be guilty of this.

The Lord has done much for you. Lift up your eyes, and look on the fields, already white for the harvest. Praise God that His word has been verified beyond all our conception.

I call upon our people to enter earnestly and disinterestedly upon the work of freeing the school from debt. Let the publishing house do its part in the publication of the book. Let our people throughout Australasia take hold of the sale of "Christ's Object Lessons." God will bless them in this work.

The workers in England should do all they possibly can in the sale of this book, that a school may be established in that country. My brethren in England, France, and all European countries where the light of truth is shining, take hold of this work. Let this book be translated into the different languages and circulated in the different countries of Europe. Let our canvassers in all parts of Europe be encouraged to help in its sale. The sale of this book will do much more than to aid in freeing our institutions from debt. It will open the way for our larger books to find a ready market. Thus the truth will reach many who otherwise would not receive it.

I appeal especially to our brethren in Scandinavia. Will you not take hold of the work which God has given you? Will you not labor to the utmost of your ability to relieve the embarrassed institutions in your field? Do not look on in despair, saying, "We can do nothing." Cease to talk discouragement. Take hold of the arm of Infinite Power. Remember that your brethren in other lands are uniting to give you help. Do not fail nor be discouraged. The Lord is your helper. He will uphold His workers in Scandinavia if they will act their part in faith, in prayer, in hopefulness, doing all they can to advance His cause and hasten His coming.

Let a most earnest effort be made by our people in England to inspire their brethren in Scandinavia with faith and courage. Brethren, we must come up to the help of the Lord, to the help of the Lord against the mighty.

Remember that the nearer we approach Christ's coming, the more earnestly and firmly we are to work; for we are opposed by the whole synagogue of Satan. We do not need feverish excitement, but that courage which is born of genuine faith.

MRS. E. G. WHITE.

SLOTH AND DESPONDENCY ACCOMPLISH NOTHING.

SLOTH and despondency accomplish nothing, is a sentence in the preceding article from the pen of Sister White, and in the Bible we are told to be "not slothful in business; fervent in spirit; serving the Lord." Moses believed that God had a hand in the smallest details and experiences of life, and every man who would be a Moses in belief and experience must believe the same. Seventh-day Adventists have only one reason for an existence,—to tell the people that Christ is coming again, by our lives, by our testimonies, by Bible readings, and missionary visits. By prayers, by gifts, by sacrifices, by faithful, holy, and never-ceasing service in all these things we must push the battle to the gate. Our institutions are in peril. If they fail and go into bankruptcy, the name of God will be dishonored. Come along, brethren, let us come up to the help of the Lord against the mighty.

P. T. MAGAN.

The Total Cash received on the Relief of the Schools Fund up to date is \$31,672.96.

ROLL OF JUBILEE SINGERS.

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Good Health Midsummer Number.

OUR brethren and sisters will be pleased to learn that the first 50,000 edition of the Midsummer *Good Health* has been entirely exhausted. The second edition of 25,000 is now on the press, and orders for more than one half this number have been booked; yet we have heard from but few of our churches. This special number contains so many articles of importance on the subject of health and dietetics of practical value in every home that it should be circulated by the tens of thousands everywhere. The following are a few of the many topics considered in the Midsummer number: Why Do Invalids Travel? The Outdoor Gymnasium; Is Disease a Struggle for Life? How, What, and When to Drink; The Use of Water for the Relief of Pain, by J. H. Kellogg, M. D. This article alone is worth the price of the magazine. These special articles in the Midsummer Number of *Good Health* will be of interest to physicians, lawyers, professional men, teachers, business men, and your invalid neighbors.

We are arranging to go to press with the third midsummer edition of *Good Health*. We earnestly request that those who have not placed their order, and desire to do so, will order from their Tract Society or the Good Health Pub. Co. at once, that we may know just how many to print, that all may be supplied with the magazine.

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