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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.

REJOICE EVERMORE.

MRS. P. ALDERMAN.

The Master left us cheer — good cheer —
 To be the pilgrim's song.
 Why dim thy faith with needless fear,
 Why be disturbed by wrong?

One glimpse of what His love hath wrought,
 Our guilty souls to save,
 Should keep from unbelief each thought,
 Nor let a doubt deprave.

The vale of sin we're passing through
 Will have its bitter tears;
 But light from Christ, still shining through,
 Should radiate the years.

Oh, claim in Him the gift so dear —
 This life and that to come!
 And let this blessed promise cheer
 The roughest pathway home.

OBEDIENCE THE FRUIT OF UNION WITH CHRIST.—NO. I.

MRS. E. G. WHITE.

LIFT Him up, the Man of Calvary. Lift Him up, and cry, "Behold the Lamb of God, which taketh away the sin of the world." Keep Christ before the people, and this will be giving to every man his portion of meat in due season. Jesus has said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . 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."

This plain, simple statement may be understood by all. We are to preach Christ to the people. We are to act as if the clouds were rolled back, and we were in full view of seraphim and cherubim. We are to realize that we are under the eye of Jehovah. We are to fight for an immortal crown. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Every soldier engaged in the spiritual conflict must be brave in God. Those who are fighting the battles for the Prince of life, must point their weapons of warfare outward, and not form a hollow square and aim their missiles of destruction at those who are serving under the banner of Prince Immanuel. We have no time for wounding and tearing down one another. How many there are who need to heed the words that Christ spoke to Nicodemus: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. . . . Ye must be born again." There are many who claim to be followers of Christ, and whose names are enrolled on the church books, who have not been a strength to the Church. They have not been sanctified through the truth. In the prayer of Christ for His disciples, He says, "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." It is not simply receiving the truth, but practicing the truth, that sanctifies the soul. Let those who would be sanctified through the truth search carefully and prayerfully both the Old and the New Testament, that they may know what is truth.

When the grace of Christ enters the heart, the mind at once becomes interested to know what saith the Scriptures. Those who are truly converted to Christ keep constant guard lest they shall accept error in place of truth. Those who think that it matters not what they believe in doctrine, so long as they believe in Jesus Christ, are on dangerous ground. There are some who think that they will be just as acceptable to God by obeying some other law than the law of God, by meeting some other conditions than those which He has specified in the gospel, as if they obeyed His commandments and complied with His requirements; but they are under a fatal delusion, and unless they renounce this heresy and come into harmony with His requirements, they cannot become members of the royal family. Goodness and truth alone will dwell with goodness and truth. Men may claim to be sanctified, but unless their sanctification is witnessed to by the law and

the prophets, it is not according to Bible requirements. There are some who refuse to listen to the words of the Scriptures. They declare that they will have nothing to do with the Bible, for the Lord himself speaks directly to their souls. They declare that they are inspired by the Spirit of God; but when reminded that the Bible was written by men who were moved by the Holy Ghost, they reveal the fact that they are following the inspiration of another spirit. True inspiration never rejects true inspiration, but is in harmony with the Bible. Anything that leads away from the word of God is proved to be inspired from beneath. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Those who claim to be sanctified, and who give no heed to the words of divine authority spoken from Mount Sinai, make it manifest that they will not render to God the obedience that the Lawgiver requires. The very excuse they urge for evading the requirements of God proves their sanctification spurious. They say, "I am sanctified," and seek to prove this by setting up a standard of self-righteousness, a law of their own imagining. The law of God requires nothing short of spiritual perfection; and through the infinite sacrifice of the Son of God complete provision has been made that man may become a partaker of the divine nature, and through the merits of the blood of Christ be an overcomer. Of himself he has no perfection. "Without me," Christ says, "ye can do nothing." Provision for our perfection is found in union with Christ. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

What pleasure could it possibly be to souls who would not be drawn to Jesus in this life, to study His character, and to be with Him in the life that is to come? They would prefer to be anywhere else than in the presence and companionship of Him in whom they had no delight. They did not know Him while in the world, and could not learn to know Him in heaven. But of His disciples Jesus said, "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

THE TITHING SYSTEM.

MRS. M. T. COLE.

THE subject of tithing as presented by Brother Bourdeau, meets a hearty response in my heart. The Lord loves a cheerful giver, and above all, the loving giver of tithes; for obedience is better than sacrifice. A little box in one corner of my bureau has received my tithe for several years, and I am indeed glad to remember it every time I receive money for labor among my neighbors,

for the fruits of the field; or for books and papers. I know the Lord has blessed me in basket and store, and in His loving, sweet Spirit, a thousand-fold. My orange trees did not shed their fruit, and returns of sales have been greater than usual. I fully believe that this is in direct fulfillment of the promise. All honor to Him who guides by His eye, and gives us wisdom to get what we need. Dear brethren and sisters, let us be faithful in tithes and offerings.

THE SANCTUARY QUESTION.

Three Ways of Sinning Against the Holy Ghost.

ELDER S. N. HASKELL.

(Concluded.)

THE dangers that threatened the Hebrew people just prior to the destruction of Jerusalem, are in the pathway of many who now think themselves in a good cause. The apostle states three distinct ways in which the sin against the Holy Ghost may be committed. As the messages borne to that people are also borne to us, it might not be out of place to notice them.

In the sixth chapter of Hebrews we read: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." That it may be better understood how it is done, it is illustrated by nature. "The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God." The Holy Spirit rests upon individuals, not because they are right, but that they may respond in Christian graces. Those who do this are represented by the earth that bringeth forth herbs meet for man. But those who bear only thorns and briers, notwithstanding the rain may come upon them, are rejected, and are nigh unto cursing, whose end is to be burned.

It is utterly impossible to remain stationary in Christian experience, especially in this time in which we live. Christ, in behalf of His people, is confessing their sins in the heavenly courts; but if their sins are not confessed on earth, they cannot be confessed in heaven. If the heart is not daily examined and errors and sins confessed, they never will be blotted out in the court of heaven. Those who make no advancement in the divine life, becoming no better and purer in God's sight, will in the end find themselves bearing only thorns, and will be burned. A crisis of the world is pending. The day of the Lord is near in the valley of decision. It will come suddenly, and upon the careless and indifferent its coming will be fatal. To lightly esteem God's mercies hardens the heart and blinds the mind, and those who do this, place themselves where mercy cannot reach them.

The second manner of sinning against the Holy Ghost is described in the tenth chapter. It is sinning willfully after receiving a knowledge of the truth. To deliberately attribute the power of God to Satan, is doing what the Jews did on a certain occasion. Mark 3:28-30; Matt. 12:22-32. To such there remains no more sacrifice for sins, but a certain looking for of judgment and fiery indignation which shall devour the adversaries. This was shown by those who despised Moses' law and died without mercy. But it is far worse deliberately and willfully to transgress the law of God. Such a one counts the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace. To all such the Lord says, "Vengeance is mine; I will repay, saith the Lord." "It is a fearful thing to fall into the hands of the living God." They who trample under foot the blood that is offered for them in the sanctuary above by

our High Priest, or even compare that blood in its saving power to any other blood on earth, count themselves unworthy of eternal life, and fall into the hands of the living God.

The third illustration of sinning against the Holy Ghost is spoken of in the twelfth chapter of Hebrews, beginning with the fifteenth verse: "Looking diligently lest any man fall from the grace of God [margin]; lest any root of bitterness springing up trouble you, and thereby many be defiled." Bitterness permitted to exist in the heart will result in an entire separation from God. It leads to hasty words, to hasty conclusions, speaking without thought. Such are represented by Esau, who for one morsel of meat sold his birthright. There were commendable traits of character in Esau, but he was a passionate man. He did not control himself. What he wanted he determined to have, at any cost. He lost all reason, so that he could see only the desire of a passionate heart. "Feed me, I pray thee," said Esau, "with that same red pottage; for I am faint." Jacob said, "Sell me this day thy birthright." Esau reasoned, "Behold, I am at the point to die: and what profit shall this birthright do to me?" So the bargain was made, and the birthright was sold for a mess of pottage—for the gratification of appetite. There are those to-day who, like Esau, will sell their birthright for the gratification of their appetite, or some other passionate lust. This determination to have those things that please the fancy, irrespective of what the Lord says, will seal the doom of many.

These three ways of sinning against the Holy Ghost will be committed by many of those who profess to love God at the present day. Some will walk over one of these roads, and some over another. Such dangers, with such terrible results, should arouse the feelings of every candidate for the kingdom of God. All hearts should be aroused to prepare to meet God, to watch with all faithfulness lest when their cases come up in the judgment, they be unprepared.

The sanctuary question reveals the importance of people's controlling their appetite in the day of atonement. "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people." Lev. 23:29, 30. Every man was required to afflict his soul while this work of atonement was going forward. All business was laid aside, and the entire congregation of Israel were to spend the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart.

Important are the truths concerning the sanctuary in this typical service. If it was so important in the type for the Lord's people to afflict their souls and control their appetite during the entire day, it is a hundredfold more important in the antitypical day that the soul be afflicted and the appetite controlled. Our Saviour said, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth." The only safety in the antitypical day of atonement will be in giving heed to our Saviour's words, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness,"—eating improper food, and being overcharged with the cares of this life,— "and so that day come upon you unawares." It was never right to sin, but certain things under certain circumstances, such as times of our ignorance, God might have passed by; but now the light has come, and it is important that we should have knowledge upon these points. Two things we as a people need: First, light to know what and how to do; second, a heart to walk in that light. It is in this that our salvation lies.

These are a few of the important truths made prominent in the book of Hebrews.

SOME THINGS GOD IS ABLE TO DO.

WM. SIMPSON.
(Lynden, Ontario.)

He is able to do exceeding abundantly above all that we ask. Eph. 3:20.
He is able to do exceeding abundantly above all that we think. Eph. 3:20.
He is able to save to the uttermost all who come to Him. Heb. 7:25.
He is able to keep you from falling. Jude 24.
He is able to present you faultless before the presence of His glory with exceeding joy. Jude 24.
He is able to make all grace abound toward you. 2 Cor. 9:8.

Paul was persuaded that
He is able to keep that which he committed unto Him against that day. 2 Tim. 1:12.
Abraham was fully persuaded that
what God has promised
He is able to perform. Rom. 4:21. Are you?

THINK ONE OF ANOTHER.

GUY DAIL.
(Hamburg, Germany.)

WE rejoice to see sinners converted to Christ. We go to great expense in time and money that the truth may be presented in the most varied and attractive manner. Printing presses are set in motion; self-denying colporteurs carry the silent messengers of God from one end of the country to the other; we scatter our periodicals and tracts everywhere; we support medical missions, and sanitariums, church schools and colleges; we hold cottage meetings, and conduct big tent efforts; we rent large halls, and carry on great camp-meetings; we foster home and foreign missions. We do all this that we may gather into the fold of Christ such as are willing to heed the gospel invitation. Surely, we give evidence that we have an interest in the salvation of men and in the advancement of the Third Angel's Message.

But have we done all we can for others when we have led them to accept the glad tidings and start with us for the eternal city?— Nay, verily; our responsibility in their behalf is many fold increased; for they are now our brethren in Christ. We owe them every encouragement that we have power to give. But, alas, how often are we careless and forgetful of our fellow pilgrims to the heavenly Canaan! Of many incidents that have come under our notice we will cite one or two that are to the point:—

Not long ago, at the regular quarterly meeting, the roll was called in one of our Western churches. Among those of whose whereabouts the church had evidently taken little pains to keep informed, was a brother who had been dead for several years. The more remarkable was the ignorance of those present, since the brother in question had been a faithful missionary to Africa, and an account of his death had appeared in our papers. Again, it was recently stated in our hearing that in a church with an enrollment of forty, only three or four now attend Sabbath services, while the remaining thirty-six members are scattered, no one knows where.

Such a state of indifference is terrible; it is criminal; and we should not tolerate it in our hearts for one moment. Why be so zealous to raise up a church, and so willing to see it lapse into speedy decay and ruin?

One cause of this deplorable situation is our lack of sociability. We should take an interest in one another, not that disagreeable, busybody, uncalled-for interest of the talebearer and the mischief-maker, but that genuine, kindly interest inspired by a brotherly feeling toward every member of the body of Christ. That we may see kindled among us the real spark of an-unaffected sociability and hospitality, in no wise necessitates our descent into the quagmires of a cheap, vulgar,

frivolous chit-chat and gossip. Never were such things suitable or convenient in the King's children; and to-day, even more than at any time in the ages that are past, should Christians meditate upon God's providences, and speak of His matchless beauty and love. The encouraging spots in our religious experience, the simple tale of His wonderful dealings with us, and the history of the men of the Bible, furnish abundant food for thought. By this intercourse one with another, we may develop that happy Christian courtesy that is so desirable, and that will be of great service in our efforts to bless those with whom we may be brought in contact.

The habit of remembering our brethren and sisters in prayer will do much to endear them to us. Especially should we think of those who are in any distress or suffering. Our earnest and sacrificing missionaries, and those who are carrying heavy responsibilities in the cause of God, should not be forgotten at the family altar. The command to "pray one for another," is as divine as any of the words of Christ, and we cannot disregard that command any more than we can disregard any other commandment of God. A short season of prayer, even at the close of a Christian social gathering, may be accompanied with excellent results, and it is in perfect keeping with our profession as His watching disciples.

With reference to isolated Sabbath-keepers, and those who have moved away, it is possible to keep in touch with them through correspondence. To be sure, this may require a little time and expense, and there are some more gifted in letter-writing than others. A cheery, whole-hearted letter that has been indited by the spirit of love, will sometimes do a world of good to him who receives it. Many a soul has been saved by a single kind word spoken in time of need, and many another has gone down to the very lowest depths of despair and spiritual bankruptcy for the lack of it. A word fitly spoken — how blessed its mission, and how little its cost! Of our own time it is written: "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

SELF.

S. O. JAMES.

AN immoderate love for self is said to constitute sin. Sin is a lie, and the most deceptive thing in the universe. In fact, it is the only truly deceptive thing.

God's work and ways may be, for a time at least, obscure and mysterious, but never deceptive. Satan was deceived when he regarded himself as able to improve upon God's arrangement. He thought himself to be much wiser than he really was, else why should he wish to rule? Also, in attempting to war with God, he must have placed too high an estimate upon his own power.

Satan's character seems the more unlovely, and his ways detestable, as viewed in contrast with the character of God and His Son. What an example the Eternal Father had set! Though having all power to create the worlds, He was better pleased to confer this honor upon another. Jesus, in turn, has ever honored the Father. Both desired Lucifer's highest happiness, and were well able to give him all the desires of his heart had those desires been kept in the bounds of right; but by becoming selfish he lost all.

"Oh, flee, my soul, from such a foe!
And say with every breath,
Let Jesus live within my heart,
And self be put to death."

PAUL AN APOSTLE TO THE GENTILES.*

ELDER D. E. LINDSEY.

(Clyde, Ohio.)

TO LEAD the battle against pagan philosophy and Jewish formalism, one was chosen who had himself witnessed the debasing power of heathen worship, and endured the spiritual bondage of pharisaic exaction. Diligently instructed in all the laws and traditions of the Fathers, Saul shared, to the fullest extent, the hopes and aspirations, the lofty pride and unyielding prejudice, of his nation. Cherishing the hope of a Messiah who should reign as a temporal prince, and unacquainted with Christ and His mission, he readily imbibed the scorn and hatred of the rabbis toward one who was so far from fulfilling their ambitious hopes; and after the death of Christ, he eagerly joined with priests and rulers in the persecution of His followers as a proscribed and hated sect. But the persecution availed them nothing. The day of Pentecost soon arrived, and with it the outpouring of the Holy Ghost and the conversion of thousands, from every nation, kindred, and tongue.

After the appointment of deacons, we find Stephen, one of the seven, "full of faith and power," who "did great wonders and miracles among the people." For this he was brought before the Sanhedrin for trial. Saul was present at the trial. We find Stephen, undaunted by all that appeared before him, making a masterly defense of the faith of Jesus, as recorded in the seventh of Acts. As he pleaded with the council, he read his fate in their faces, and while others stoned him, Saul cared for their garments at his feet. A deep impression was made, and it could not be effaced.

Because of Saul's zeal and his promise of future greatness, he was made a member of the Sanhedrin; but God had decreed a different work for him. While under commission to arrest and destroy, and while breathing out hatred toward the followers of Christ, as he journeyed toward Damascus, God miraculously converted him, and informed him that he was a chosen vessel to bear His name before kings and to the Gentiles. As a learner at the feet of Jesus, with quickened perceptions and an enlightened vision, instead of regarding Jesus as the destroyer of law, Saul recognized in Him the originator of the entire Jewish system of sacrifices, of which Christ was the antitype.

Immediately after Saul's baptism by Ananias, he began to preach Jesus to the people in the city of Jerusalem. Under the imperative command, "Depart: for I will send thee far hence unto the Gentiles," he departed for untried fields. It was an important era to the Church when Paul was ordained by the laying on of hands, and commissioned to organize churches.

Though the middle wall of partition between Jews and Gentiles had been broken down by the death of Christ, letting the Gentiles into the full privilege of the gospel, still the veil had not yet been torn from the eyes of many of the believing Jews, and they could not clearly discern to the end of that which was abolished by the Son of God. The great sin of the Jews continued to be the supposition that the Gentiles should not enjoy religious privileges on an equality with themselves, and that the blessing of God was reserved exclusively for them.

As the apostle worked from place to place among the Gentiles, he also found Jews scattered abroad; and as at Antioch, so also at other places, the apostle found Jews ready to oppose him and the Jews who received the truth; and as far as lay in their power they influenced the Gentiles against the apostle and those associated with him. Not only so, but the opposing Jews of Antioch, through whose influence the apostles were driven

from that district, united with certain Jews of Iconium, and followed upon the track of the apostles.

The churches were scarcely organized before certain Jews from Judea raised a general consternation among the believing Gentiles by agitating the question of circumcision. They asserted, with great assurance, that none could be saved without being circumcised and keeping the entire ceremonial law. This was an important question, and one which affected the Church in a very great degree. Paul and Barnabas met it with promptness, and opposed introducing the subject to the Gentiles. They were opposed in this by the believing Jews of Antioch who favored the position of those from Judea. The matter resulted in much discussion and want of harmony in the Church, until finally the church at Antioch, apprehending that a division among them would occur from any further discussion of the question, decided to send Paul and Barnabas, together with some responsible men of Antioch, to Jerusalem, to lay the matter before the apostles and elders. Their decision was then to be universally accepted by the churches throughout the country.

Upon arriving at Jerusalem, the delegates from Antioch related before the assembly of the churches the success that had attended their ministry, and the confusion that had resulted from the fact that certain converted Pharisees declared that the Gentile converts must be circumcised and keep the law of Moses in order to be saved. The Jews feared that the many Gentile converts, unless put under subjection to the ceremonies that had served as a middle wall of partition, and that had kept the Jews distinct from all other people, would finally cause their divinely appointed services to disappear entirely. They concluded that as God once specified the Hebrew manner of worship, it was impossible that He should ever authorize a change in any of its specifications. They decided that Christianity must connect itself with the Jewish ceremonies. They were slow to discern the end of that which had been abolished by the death of Christ.

Paul still claimed to be one of the children of Abraham, and kept the Ten Commandments in letter and spirit as faithfully as he had ever done before his conversion to Christianity. But he knew that the ceremonies must soon altogether cease, since that which they had shadowed forth had come to pass, and the light of the gospel was shedding its glory upon the Jewish religion, giving a new significance to its ancient rites.

On account of the idolatrous practices of the Gentiles, such as eating things strangled, drinking blood, and their licentiousness, the Jews held it highly proper that circumcision and the observance of the ceremonial law should be brought to the Gentile converts as a test of their sincerity and devotion. With perplexity the council considered the questions before them, but the Holy Ghost had already settled the problem. God had by a marked experience prepared Peter to declare, "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"

This yoke was not the law of Ten Commandments, as those who oppose the binding claims of the law assert; but Peter referred to the law of ceremonies, which was made null and void by the crucifixion of Christ. James bore a decided testimony showing that God designed the Gentiles to enjoy all the privileges of the Jews, declaring that the Holy Ghost saw good not to impose the ceremonial law on the Gentile converts. The Spirit of God united the council to declare the sentence, "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God." The discussion ended, the decision of the council was sent by letter to the churches, imposing none other

*See "Sketches from the Life of Paul," chap. vi.

thing upon them than the Holy Spirit imposed; namely, to abstain from meats offered to idols, from fornication, from things strangled, and from blood, and to keep the commandments of God, leading holy lives.

The Gentiles were assured that the men who had urged circumcision upon them were not authorized to do so by the apostles. Even the disciples were not all prepared willingly to accept the decision of the council. Some were zealous for the ceremonial law, and regarded Paul with jealousy, because they thought his principles were lax in regard to the obligations of the Jewish law. Paul did not bind himself nor his converts to the ceremonies or the customs of the Jews, with their varied forms, types, and sacrifices; for he recognized that the perfect and final offering had been made in the death of the Son of God.

The feeling of hatred with many of the Jews was now intensified. The increased success of Paul in presenting Christ to the people, roused the unbelieving Jews to more determined opposition. The opposition which the apostle had to meet was not alone outside the Church, for he met with trial and conflicts in the Church as well as out of it. Factions arose through the influence of Judaizing teachers who urged that the converts to Christianity should observe the ceremonial law in the matter of circumcision. They sincerely thought that in taking this medium ground between Jew and Christian, they would succeed in removing the odium which attached to Christianity, and would gather in large numbers of the Jews.

(Concluded next week.)

"AS THOU WILT."

MRS. NELLIE M. HASKELL.
(Hallowell, Me.)

PRAYERS both of our murmurings, or of our natural inclinations and desires, are always dangerous. When, therefore, we are in a discontented mood, or in a state of perplexity and doubt, we should take careful thought as to what we ask of God, lest He give it to us, and thereby punish us. Rachel cried for children, yet she had no joy in them, and called her latest born Ben-oni, "the son of my sorrow."

Infinite Wisdom often withholds the thing we cry for, and spares us the sorrow its bestowal would surely bring. What lessons of trust we need to learn right here! We should seek to grasp the fact that He who sees the end from the beginning knows how to mold the circumstances of our lives, how to fashion their surroundings for our best interests both for time and for eternity. Let us ever remember God knows best; and when a petition which we offer in simple faith seems denied, let us take even the denial for a favor; for surely He who spared not His own Son, but freely delivered Him up to die for us all, will, in every respect, consult our highest good. Truly has the poet said,—

"What most you wish and long for
Might only bring you pain,
You cannot see the future
God's purpose to explain.
So trust, faint heart, thy Master,
He doeth all things well;
He loveth more than heart can guess,
And more than tongue can tell."

We should never forget the "As thou wilt," when we offer our petitions at the throne of heavenly grace. When our will is submerged in the will of God, so that His will is our will, then we can say with John, "And this is the confidence that we have in Him [or concerning Him, as the margin gives it], that, if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." Oh, the blessedness of asking according to His will, and of knowing that He doeth all

things well, bestowing or withholding for the best good of His children! Surely we who have learned to say "Our Father" from the lips of

Jesus, may also learn from His example to append to all our petitions, "Nevertheless, not as I will, but as thou wilt."



EVENING PRAYER.

My song of praise to Thee I raise,
Now at the close of day,
For health and food and all things good,
And guidance on my way.

Lord, through the night be thou my light,
And save from every harm;
Awake, asleep, do thou me keep
By thine almighty arm.

Dwell in my heart, nor thence depart,
Though I forgetful be;
In joy, in pain, do thou remain
Mine to eternity.

Teach me to love thyself above
Whate'er on earth is dear,—
To walk with thee, obediently,
In faith and filial fear.

When, late or soon, at night or noon,
Thou callest me to die,
Lord, grant me grace to see thy face
Within thy home on high.

—Selected.

ONE SECRET OF A HAPPY HOME.

E. A. SEVY.
(Battle Creek, Mich.)

How many of us covet a happy home! and who would not, as I have often heard it expressed, "be willing to give anything for a home where discord, contention, and strife are things unknown"? Were the question put to vote, I believe the hand of every sister who reads this page would go up. Yes, it is the desire of every heart; and, dear sisters, do you know that we ourselves are more, much more than half to blame for so many unhappy homes? Many of us are like the seed which fell among thorns. We let Satan come in and press us with cares until our bodies are racked and worn, and our nerves completely unstrung. Then in our own strength we try to combat an enemy a hundred times stronger than we. How can we expect in this way to be patient when things go wrong? and how can we expect a happy home with an impatient wife and mother? No doubt the Lord might work a miracle and give us the strength, but will He when we willfully weaken ourselves?

We get up in the morning and look over our day's work. There is the breakfast to get, the dishes to wash, the beds to make, the sweeping and dusting, the kitchen floor to scrub, fruit to can, and the baking to do, all of which an ambitious woman would like to do in the forenoon. Suppose we prepare for breakfast a few simple dishes, taking care, of course, that they are dainty, and tastily served. Then instead of using the scrub brush to clean our floors, let us try an easier way. The floor may not be as white, but I think our souls will be whiter. Instead of dusting every day, try every other day; and when it comes to the baking, just omit the pies, cakes, and cookies, and substitute some fresh or stewed fruit, nuts, and crackers.

Did not Christ's answer to Martha when she complained to Him that her sister was neglecting

her share of the serving, show that there is something far above our daily round of toil? I have heard some good sisters say, "But I cannot slight my work. Are we not commanded to 'do all to the glory of God'?" I would say to such, Do not slight, but simplify it. With a clear mind, stronger nerves, and stronger bodies, we may glorify God in all we do. The molehills which to our poor tired bodies have seemed as mountains, will be too small to notice; and God's beautiful sunshine, birds, and flowers, which we have been too busy to enjoy before, will help us to look from nature up to nature's God. We shall then find it much easier to be patient when things go wrong; and in giving a kind word here and a smile there we may cheer those around us, and thus make our homes much happier. Try it, sisters.

PARENTAL DUTIES AND RESPONSIBILITIES.

M. L. DICKSON.

I AM the mother of three children, as active, mischievous, and lovable as any mother ever had; and they keep me constantly on the alert to keep acquainted with their ways and doings. Children in their teens seem to be the most difficult to manage of any age. If we have not implanted the good seed before they get in their teens, it is very hard indeed. The impressionable years are before they are ten, and we cannot begin too early.

I have heard many sermons and much theorizing on the duties of parents to their children, but theories are not of much use, for there are no two children alike. They differ in disposition. Therefore what will answer for one, will not do for another. The mother who wishes to make a success of her training must study each child's nature and disposition, and her accountability to God for each child. The same training for a whole family will not do. There will be failure, for which the mother will be responsible. The home is her mission field, which God has given her to cultivate. It is as if He said, Take this child and train it for me, and I will give thee thy wages. We can never begin too soon to train our children in obedience. It is the foundation on which to build the child's character.

The Scriptures have given us some old-fashioned pointers which cannot be improved upon, and which we would do well to follow literally. If we look to one another for counsel, we shall surely fail. We must not lean on the arm of flesh; rather let us go to the wisdom of God and be taught. Solomon says, "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. Do we all believe that? I believe that God means every word of it, and I have faith to prove Him. I have believed that verse ever since I became a mother.

We also read that "he that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." Prov. 13:24. "Chasten thy son while there is hope, and let not thy soul spare for his crying." Prov. 19:18. We read also that

"foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." Prov. 22:15. Then we have the example of Abraham, of whom God said, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Gen. 18:19. Put that alongside of Prov. 22:6, and you have God's immutable word for results. God is no respecter of persons; and if He could say that of Abraham, He could say it of any other parent who had Abraham's faith.

In the account of Eli is portrayed the over-indulgent, easy-going parent who rules his household with a slack hand. Eli, although warned, did not command his children. What a sad picture! What a sad breaking up of a home and a house! God says of Eli, "For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever." 1 Sam. 3:13, 14. These are solemn words, and should awaken us as parents to look well after our children. God will not excuse us if we rule our households with a slack hand.

Let us, dear sisters who are mothers, take this solemn warning, and not thwart God's will for our children. There is no work anywhere in God's vineyard that brings such a rich reward. Let us pray and labor for the salvation of those precious souls He has intrusted to our care, and by a godly example lead them to Jesus, that we and our children may rejoice together in the kingdom of God.

PARENTS AS SOUL-WINNERS.

Lily Manker Allen, in the Christian World.

WHEN we consider how easily little children may be won for Christ, how naturally and lovingly they turn to Him almost from babyhood, we cannot but wonder why so many children of godly parents grow up without becoming Christians. I believe the chief reason for this state of affairs is because the child was not led to see that he was *expected* to give himself to Christ in childhood; that his acceptance of Christ was not ratified, as it were, by a definite surrender of himself. As he grows older, there comes a feeling of shyness in regard to sacred things, and he begins to hide his deepest feelings from others; and finally, not being definitely committed in the matter, he finds himself afloat to drift, it may be, among whirlpools and rapids and dangerous shoals, until perchance some strong impulse later in life shall lead him to seek and find anchorage. But how much harder it will be then! This is the course that parents are unwittingly leaving open to their children when they endeavor to leave them entirely unbiased during their early years, trusting that they will make the right choice "when they are old enough to decide for themselves;" but the parent who would avoid all this for his child should improve the blessed opportunities of early childhood. How much better to grow up and unfold in a sunny atmosphere than to be torn up by the roots later on, and transplanted to the spot where the Gardener wants them to be.

By surrender to Christ I do not mean uniting with the Church, although that is often the beautiful sequence, and is certainly to be expected sooner or later. Nor would I intimate that the parent can take his child all the way, for no father or mother can give a change of heart. But we may go further than we often realize; and I would like to suggest some ways in which the parent may help the child to decide for Christ:—

1. By seizing the opportunity, when there is a loving desire in the heart, a softened turning

toward the good, to invite the child to give himself *now*.

2. By renewed consecration. On birthday anniversaries, or occasions of deep experiences, the kneeling together of the family to reconsecrate themselves will help the members from slipping back or growing worldly.

3. By sharing our spiritual experiences with our children. It is natural that we should treasure in our hearts our sacred experiences—there is an instinctive shyness in regard to them. But is there not another side? It has been said, "Some experiences are too sacred to be kept." I believe if Christians would open their hearts more to one another, that the kingdom would come far sooner. We are to be "stewards of the mystery of godliness," and we shall be held accountable for the way in which the experiences granted us are used to help others. But, however it may be outside our family circle, surely we owe it to our children to let them know what God means to us.

The mother who, surprised at her devotions, hurriedly and shamefacedly makes a pretense of doing something else, instead of inviting the child to come and kneel a moment with her, misses a great blessing for herself and a greater for her child. How are our children to know what our Saviour is to us if we constantly close up that side of our being? and how can we expect to win and keep their confidence if we withhold ours from them?

A father who had been deeply moved by an unusual spiritual experience came to the breakfast table with the tears still shining in his eyes. "Papa, why are tears in your eyes?" asked one of the children. He was a practical, matter-of-fact man, but instead of trying to evade the question or turning it off lightly, he simply replied, "My child, they are tears of joy for what the Lord has done for me." Could such an answer fail to impress the children?

4. By a definite surrender on the part of the *parents*, of their will, time, strength, money, children, home. Many a Christian parent would be astonished, not only at the permeating, spiritualizing influence such a surrender would have upon his own life, but also to see its effect upon his children and upon the home atmosphere. If parents are manifestly absorbed in the things of this world, how can they expect their children to regard the things of Christ as of supreme importance? Happy the family that, being "not conformed to this world," can say, "He hath made us sit together in heavenly places in Christ Jesus."

FOR MOTHERS.

Harper's Bazar.

ON one of the trains entering New York last Saturday, a woman afforded her fellow passengers an unconscious but powerful object lesson. With the woman was a little girl about six years old. The day was warm, and through the open windows the dust drifted in a fine gray cloud. Every passenger was exceedingly uncomfortable, but each forgot his discomfort in the spectacle of that suffering child.

The mother began operations by seating her little daughter beside her with a thump that made the child's teeth rattle. Then, at intervals of one or two minutes during the weary journey, she paid the child these maternal attentions: She took off her hat; she smoothed her hair; she put the hat on again; she removed the child's little jacket and put it on again; she straightened her collar; she wiped her face with her handkerchief; she removed an imaginary cinder from her eye; she smoothed her hair again; she took off and retied the ribbon on her hair; she stood her up and smoothed her down; she unfastened the bow at her neck and retied it.

Over and over she followed this program while

the awe-struck passengers looked on. The child accepted the situation with grim endurance. Evidently she had been used to it all her short life. The world to her was a strange place where mothers exhausted their nervous energy in useless attentions to little girls. Her small face was pathetically sad and tired. When the journey's end was reached, she rose wearily, was put through it all once more, and got languidly off the car.

Among those who watched the scene was a prominent New York specialist in nervous diseases. He turned to the writer and summed up the entire situation in one sentence which has in it a sermon for every American mother.

"Each touch," he said, grimly, "pushes that child a little nearer to the doors of the sanitarium that will some day open for her."

There were other mothers on the train. Perhaps they took the lesson home.

APPRECIATES THE HOME DEPARTMENT.

MRS. MARY STARRETT.

(Belton, Mo.)

I AM indeed glad to see that so many of the sisters are writing for the Home page, in our good church paper. I love to see that department prosper. I do not feel competent to write for it, but I am so full of rejoicing that I cannot refrain from trying. I know there are many of our sisters who are able by their pen to give bits of their experience to us who are less fortunate. If they could but realize how we isolated women enjoy and profit by their encouraging words, the Home department would be filled every week.

We are an isolated family, the REVIEW being our only visitor of like faith. I have thought of writing to some of those sisters whose names and addresses accompany their articles, especially to the isolated ones. Every article in the Home page is as a letter to me. I believe our dear Sister Henry encouraged us to write to one another and encourage one another in the truth. I can do nothing better this time than to advise you to read the description of a virtuous woman, in Prov. 31:10-29; for I know we all long to obtain a virtuous character.

May the Lord bless the Home department in its work of edification.

HATE EVIL.

DR. ARNOLD, of Rugby, that great and good lover of boys, used to say, "Commend me to boys who love God and hate the devil."

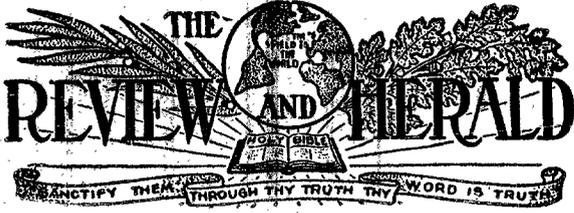
The devil is the boy's worst enemy. He keeps a sharp lookout for the boys. There is nothing too mean for him to do to win them, and then, when he gets them into trouble, he always sneaks away and leaves them. Not a bit of help or comfort does he give them.

"What did you do it for?" he whispers. "You might have known better!"

Now, the boy who has found out who and what the devil is, ought to hate him—it's his duty. He can afford to hate this enemy of all that is good and true with his whole heart. Hate the devil and fight him, boys; but be sure to use the Lord's weapons!—*John Ruskin.*

THE Bible is not an iron safe to be opened by those who are keen enough to discover the combination; it is rather a rare and delicate flower, that must have a certain atmosphere before it can be induced to unfold its petals and disclose its honey cup, and share with you its perfume.

The atmosphere of the book is the atmosphere of prayer. When you have entered your closet, opened the window toward Jerusalem, and felt the heavenly breeze fan your cheeks, then the dull pages are transformed into a living voice, and the book becomes indeed the word of God.—*Lutheran.*



BATTLE CREEK, MICH., AUGUST 27, 1901.

URIAH SMITH EDITOR

A SABBATH BOOMERANG.

It is a pet position of those who wish to avoid the claims of the Sabbath, to fall back on the assertion that it was given to the Jews alone, and was consequently binding upon them only. But this, like all other objections to the Sabbath, is turned against the objector by the command itself. The Fourth Commandment shows by its own testimony that it is a commandment not binding on the Jews alone, but of universal obligation. This will clearly appear from the language in which it is given.

For instance, those who were to refrain from all labor on the Sabbath are enumerated in Ex. 20: 10, as follows: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."

This expression, "thy stranger," settles the whole question of the universality of the obligation of the Sabbath institution; for this includes everybody. That is, persons not only from any part of Judea, but from any part of the earth, who chanced to be in a Hebrew home, would have been the "stranger" within the gates, and would therefore have come under the requirement to rest upon the Sabbath of the Lord. But why should he be required to rest there upon the Sabbath? Was it because he chanced at that time to be in one particular place, and not in another? Can any one suppose that a mere change of location would make any difference in regard to the obligation of such an institution as the Sabbath? that anything would become a religious duty just as soon as one reached Palestine, which would not have been a duty had he remained in Persia, Asia Minor, Greece, or Egypt?

But it may be said that of course while the stranger was with the Israelites, he must conform to Israelitish customs and worship. O, no; that is the very thing he was not allowed to conform to. That is the very thing he was forbidden to do. Take, as an example, the Passover. That was a particularly Jewish institution; but of that the *stranger* was expressly *forbidden* to partake. Ex. 12: 43. Now, had the Sabbath been a *Jewish* institution, like the *Passover*, the stranger would have been forbidden to have a part in that also.

But no; every stranger in the land was obliged to *keep* the Sabbath, showing that it was an institution which was not peculiar to the Jews, not given for them alone, but was binding upon all men.

MAKING PROSELYTES.

It is almost always charged upon Seventh-day Adventists that the chief object of their "missionary work" consists of "making proselytes from other denominations." To "proselyte" is defined to mean, "to cause to become converted to some religion, opinion, or system." What is our business, then, but to proselyte? For how can sinners be brought to Christ, or those who sit in darkness be brought to the light, whether they be in one degree of darkness or another, without being proselyted? To proselyting in its objectionable sense, that is, to bring men to our way of thinking, without respect to their good, but simply to increase our numbers, or gratify our pride, we do not plead guilty. But we do believe that we have learned truths from the word of God, and discovered light in its pages in advance of what is taught by other religious bodies,

and we wish others to share with us in this. If we did not think so, the consistent course for us to pursue would be to cast our lot with those whom we thought to be farthest advanced in these respects, and stop there.

Believing, then, that we have advanced truth, what shall we do with it? Give it to those only who are down in low grades of daily life and error? They of course need it, and should (and so far as in our power shall) have it. But all who are destitute of any advanced light, lack just so much of what they might enjoy. All need it, and would be better for having it; for the truth makes free; and it is "in truth," as well as "in spirit," that we are to worship the Father. John 4: 24. We, therefore, purpose to give what we believe to be the truth to saint and sinner alike. The fact that a man is already a professed Christian is no bar to our giving him any truth which we possess and he does not; and if he is in truth a Christian, he will be thankful for it.

Carrying out their idea a little further, our critics add: "If they can succeed in unsettling some good Christian on the Sabbath question, they rejoice over it." Ah, gentlemen, you state what is exactly the opposite of the truth. It is not to *unsettle* any one that we seek, but to *settle* all who are unsettled. "No question is settled till it is *settled right*." No one can be truly settled on the Sabbath question, till he is *rightly* settled on the *right* Sabbath; and the only Sabbath upon which one can be firmly settled is the Sabbath which alone is brought to view in the Bible, the true Sabbath, the sanctified rest day of the Lord Jehovah.

The main thing is for people to obey the truth. Now, if those in other denominations can receive and live out the truth, and still retain their denominational affiliations, let them do so. But they cannot do it. Their people will not allow them to do it. And this is just the trouble; the different denominations will not permit their members to receive new truth and still remain in their fellowship. In this they are unjust to their members, illiberal in spirit, and bigoted in their action.

Every true Christian desires all the light and truth there is to be had, from whatever source it may come. This is to him more than creeds or church fellowship; and if those with whom he has been associated will neither receive the light themselves nor allow him to receive it and enjoy it in peace, in their company, it is a law of nature as well as of religion that he should seek some people with whom he can enjoy it, as it is his privilege to do.

NOT FOR SEVENTH-DAY ADVENTISTS.

UNDER the heading, "Something of Importance," we note the following in the *Church Advocate and Holiness Banner*, published at Fort Scott, Kan.:—

"My Brothers and Sisters Scattered Abroad, Greeting in the Lord: As the time is almost here for our camp-meeting, we ought to make all the necessary arrangements we can beforehand. Now, we shall need a great deal of meat, and I think we had better buy our beef on foot, and kill it at the camp. I think we can buy it for two and one half or three cents per pound. Are there not some of the Lord's cattle that can be donated to the meeting? If you cannot donate a whole beef, can you not donate a part? If you can't donate, then write to the *Advocate and Banner* and give your price for beef cattle. . . . Attend to this at once. If any are donated, please let us know what day you can drive them to the camp."

Fancy a Seventh-day Adventist camp-meeting, with a herd of "the Lord's cattle" being driven on to the grounds to be slaughtered and eaten by the carnivorous campers. We think it is well that such a picture would be but a fancy. Seventh-day Adventists cannot too highly appreciate the gospel principles which have saved them from considering a slaughterhouse as a necessary adjunct to the place of "holiness to the Lord." "A great deal of meat" is not one of our needs at the feast of tabernacles. The truth puts a distinction between the camps.

L. A. S.

INTOLERANT LIBERALISM.

READERS of this paper have often heard it said, and perhaps many of them have come to believe, that the age we live in is too liberal to tolerate religious persecution. We have been told that persecution belonged to the times of ignorance and superstition, when fanatics and religious bigots exercised a controlling influence in the affairs of State; and that we must surely be mistaken in the idea that in this enlightened and liberal age, the intolerance visited upon Christians in former times is to be repeated. But inspired prophecy says, nevertheless, that the "beast" with "two horns like a lamb" "spake as a dragon," and decreed that all who would not receive the "mark" which he enforced should be put to death. On the strength of this prophecy of Rev. 13: 11-18 Seventh-day Adventists have long asserted that persecution would be directed against keepers of the commandments of God, all appearances of the times to the contrary notwithstanding.

Truly we do live in a very "liberal" age. Men have become exceedingly liberal in regard to religious belief, but it is a liberality which means looseness. A church-member may believe almost anything and still be reckoned in good standing. Infidelity, only thinly disguised, has invaded the pulpit itself. The word of God has been liberally dispensed with, and error has been given abundant room to establish itself in the temple of Christian truth. And what is back of all this sort of liberality but the plotting of the arch-enemy of God and man, who is "a murderer from the beginning," and the author of all the persecution from which the righteous have suffered since time began? Has he now become so liberal that he has outgrown his persecuting disposition?

We will let this liberal spirit of the age speak for itself. It is worth while to know just what its attitude is toward those whose religious convictions oblige them to differ in some essential points from the practice of the majority around them. Here is a recent utterance from a prominent Chicago paper which assumes to lead the way in the march of modern liberalism and progress. Under the heading "Sunday Is Useful—Not Merely Religious," it says:—

"We learn from the *Pittsburg Post* that the Jewish merchants of Pittsburg have organized to secure modification of the Sunday law. They ask permission to continue mercantile pursuits on Sunday, alleging that they observe Saturday as their Sabbath, and should not be bound to observe a day of rest set apart by those of another religion. Their argument is logical. FROM A RELIGIOUS STANDPOINT. The Constitution of the United States recognizes no religion whatever. It recognizes the existence of God, and forbids any law which shall establish, select, or prefer any particular religion. Therefore believers in the Jewish religion are justified abstractly in protesting against a custom which compels them to observe the first instead of the last day of the week as a day of rest.

"But the question involved in the observance of Sunday is not merely a religious question. It is CHIEFLY a useful question. Sunday is a necessity, physically as well as mentally. One day in the week all men and all animals should rest and enjoy themselves. This is absolutely necessary to health and to normal development. *Some one day in the week must be chosen, and all men must abide by that day—not for religious reasons, but for practical reasons.* Business would be in a state of utter confusion, and many would suffer if the adherents of different religions were to select different days of rest.

"On this matter of Sabbath observance, as in all others, the majority should rule. The majority in the United States at present believe Sunday the best day for resting; and the minority in this, as in all other matters of practical welfare, should abide by the decision of the majority.

"We believe that the Jewish people of Pittsburg are unwise, as they will certainly be unsuccessful, in their attempt to overrule the majority in a purely secular utilitarian matter. (Italics ours.)

The same day that it voiced this "liberal" sentiment, this paper published an editorial on "The Crime of Credulity," which, as embodying the essence of the modern liberalism which disbelieves everything that was "written aforetime" and believed by the godly men of old, is worthy of note. "It

is our duty to doubt," declares this exponent of liberal thought. "Skepticism is the highest duty, and blind faith is the one unpardonable sin." This last sentence it quoted from one of the "ablest minds" of the day, and also this: "It is a great mistake to suppose that the religious notions of modern civilized peoples are on a much higher level than the crude spirit-like faith of primitive savages." Then, as further setting forth the great utility of doubt, it said this:—

"For ages the monkeys believed that they must always run on all fours. But one doubted. He tried to stand erect. And while he tottered feebly, as men totter mentally who try to think independently, that doubting monkey was the forerunner of those who now walk firmly erect, and look up to the stars for inspiration."

These quotations show that this journal is wanting in nothing as an exponent of the "liberal" philosophy and theology of the day. And this organ of liberalism declares—and every Seventh-day Adventist in the land ought to know it and make a note of it—it declares that "on this matter of Sabbath observance, as in all others, the majority should rule;" that "some one day in the week must be chosen, and all men must abide by that day;" and "the majority in the United States at present believe Sunday the best day for resting; and the minority, in this, as in all other matters of practical welfare, should abide by the decision of the majority."

This is plain enough, certainly. And now how much have you to expect from this liberal age in the way of protection for your rights of conscience? How much of a barrier will the boasted liberalism of to-day interpose against the enforcement of the "mark" of the "Beast," and the infliction of that final persecution which the word of prophecy has led us to expect? How much more "liberal" will the age have to become before those very events will follow as a natural consequence of its liberalism?

It is perfectly plain that the liberalism of to-day is all ready to join hands with the forces of religious intolerance for the enforcement of the Sunday sabbath. The prophecy of Revelation 13 is surely to be fulfilled; and if you have thought that the movement toward religious intolerance has become a dead issue, it is high time that you awake from the sleep of false security. This issue is very much alive; and whether you perceive it or not, it will certainly not overlook you. Now is the time for preparation. Now is the time to work with all energy and zeal, realizing that soon the rising spirit of intolerance will close against us many avenues for work that are now open. "We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of approaching peril, to arouse to action. Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter His people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected. Let there be most earnest prayer; and then let us work in harmony with our prayers."—*Testimony for the Church*, No. 33, pages 241, 242.

L. A. S.

"THE REIGN OF LAWLESSNESS" is a theme to which the leading organ of the Baptist Church in this country, the *Examiner* (New York City), feels that it must call special attention. It notes that "lawlessness is in the air." "Not a few of our laws, solemnly placed upon the statute books for the protection of society against recognized evils, are openly and notoriously set at naught," it says, "without an effort on the part of the constituted authorities to bring the infractors to justice." It sees in this "an exceedingly alarming condition of affairs."

Then it explains: "There are the Sunday laws, for example, in the interest of society, to guard

against the practical abolition of the day of rest, not on religious but on humanitarian grounds. But these laws," it affirms, "are contemptuously disregarded in all our large cities," and "there is no official attempt to hinder the violation of the law." (This statement is seriously contradicted by recent news from Pittsburg, Pa.)

Something must be done, of course, to stop this "reign of lawlessness." This is what the *Examiner* means by what it says. And what then must be done with those who, by teaching that Sunday is not the Sabbath and that Sunday legislation is unjust, are directly fostering the "lawlessness" of which it speaks? The logical answer to this question we do not need to state. It is well that Seventh-day Adventists should know that this question is being raised, as it certainly is, by those professing to be the national guardians of law and order. All these indications admonish us that the crisis we have long looked for is coming, and that it is near at hand.

L. A. S.

In the Question Chair.

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

825.—THE BIBLE AND HEALING.

Does the Bible tell of cases where people who were sick ever called a physician who prescribed medicine for them? What did people do in olden times to obtain relief from sickness? and is it right, according to the Bible, to use medicine prescribed by an M. D. in case of sickness? I ask this question because the Christian Science people say that there is no such thing as using medicine, in the Bible.

A. G. N., Plainview, Neb.

ANSWER.—The Bible plainly brings to view attempts at healing by material agencies. But Christian Scientists would probably quibble over what is meant by the term "medicine." We take it that anything that is used as an agent by which to attain the end desired, would come under the head "medicine." When the Syrian captain, Naaman, sought unto Israel to be healed of his leprosy, the prophet told him to go and wash in the Jordan seven times. The water, in his case, was the "medicine" employed in his treatment. When Isaiah gave directions, and they laid a lump of figs as a plaister upon the boil of Hezekiah, and he recovered, that plaister was the "medicine" administered to him. Isa. 38: 1, 9, 21. When the Lord spat upon the ground, and made clay and anointed the eyes of the blind man, and told him to go and wash in the pool of Siloam, and he should see, that anointing and that washing was the "medicine" for his healing. John 9: 6, 7.

Luke is called "the beloved physician." Col. 4: 14. A physician's business is that of ministering to the sick, and answering their calls for help. Luke had succeeded so well in this that he seems to have been greatly "beloved." See also the words of Christ: "But when Jesus heard that, he said unto them: They that be whole need not a physician, but they that are sick." Here is a plain statement from the Lord himself that they that are sick do need a physician. This applies in a physical as well as in a spiritual sense. The physician one employs should be one whose exhibitions of skill and experience and moral character show that he is entitled to confidence. Then his directions should be explicitly followed. No nurse or volunteer friend should take the responsibility of deviating therefrom. Mark speaks of a certain woman which "had suffered many things of many physicians, and had spent all that she had, and was nothing better, but rather grew worse." This was not very complimentary to the physicians; but it shows that such a profession was practiced, and people resorted to them with compensation for their services. The skillful physician aims to supply the proper conditions under which nature can go forward with her healing work. That condition cannot act detrimentally in any state; and no matter what we may consider to have been done for us, it is certainly right to supply rightful conditions so far as in our power.

Editorial Notes.

THERE will be no opportunity in heaven to learn to praise the Lord.

If you will justify the Lord till the end of time, He will justify you till the end of eternity.

If you are on the lookout for good people in this world, you will find good people on the lookout for you.

THE opening providences of God are discerned by those who are at the front, not at the rear, in His work.

You will never have any burden in the service of Christ that is half as heavy to carry as the burden of sin.

ONLY that which is spiritual is truly real. Only that which the natural eye cannot see is to endure throughout eternity.

It is not the great abundance beyond your reach that you need, so much as the blessing of God upon the little that you have.

DON'T become too anxious to preserve the gold that you have here, lest some other should take from you the crown of gold that is waiting above.

WE are all of us licensed to preach, by the Lord, and we are all of us preaching, too. But some of those who have a license from God are preaching for the devil.

THE true optimist is not he who believes the world is growing better, but he who believes that a better world is soon to take the place of this one that is so filled with sin and misery.

THERE is but one genuine "sure cure" in the earth to-day, and that is the grace of God. The richest man has not money enough to buy it, and the poorest man has not poverty enough to shut it out.

DO NOT complain because it is necessary that you should develop the "patience of the saints." You must have great patience in order to be like God, and God must have great patience in order to get along with you.

THE sheep of the Good Shepherd will not follow a stranger, but "will flee from him: for they know not the voice of strangers." It is not necessary to know evil and error in order to avoid them; the Christian's safety is in *not* knowing them; he only needs to know that they speak with an unfamiliar voice.

THE Democratic party in Ohio has openly renounced "Bryanism," and Democrats of Wisconsin and Georgia have followed suit. The Democratic party, if we may judge from indications, will have no more use for Mr. Bryan and his principles. As a means for getting the party into power, Mr. Bryan has proved a failure. During the campaign the Democratic orators and papers said much about their love for the principle of government by consent of the governed, and all those American principles which the other party were repudiating, but on this issue they failed at the polls. So the issue of the last campaign is to be dropped, and some other one found which will take them to victory. For victory at the polls is the chief thing in politics. If the Democratic party had won at the last election, then their love for the principles of the Declaration of Independence would have been unbounded; but as it is, these principles, so far as they constituted the issue in their last disastrous campaign, must be set aside. For whatever they do, they must, if possible, get back into power. A political party's love of principle may be accurately

measured by the usefulness of that principle to the party's interests. For the great thing in politics, always, is not adherence to principle, but *success*. The love of success is greater than any other love in politics.

A PERSONAL STATEMENT.

It is with great reluctance that I take the valuable space of the REVIEW to speak of my own personal matters. The columns of our beloved church paper should be appropriated to subjects of greater importance. What I am about to say will be written from a solemn sense of duty to others, and not in any sense as a personal vindication. For the latter I have very little interest.

About thirteen years ago I left Battle Creek, Mich., for Bowling Green, Fla., broken down with nervous prostration. Here I have been ever since, except a few months spent in North Carolina preaching the message. Not long after I came to Florida, I began to hear of rumors of my losing faith in the message. A friend of mine, at that time quite prominent in the work, wrote me that while attending a camp-meeting in Kansas, many came to him to inquire if it "was a fact that Elder Butler had given up the truth, and gone back to infidelity." From that time on, I have occasionally received letters, some from our ministers, some from lay members, inquiring about my spiritual condition, and whether I still held to my former belief. These letters I at once answered, telling the writers that I firmly believed the truth, and always had. Only a few weeks ago I received a kind letter from an earnest, devoted sister who had heard me preach in other days (though I had no remembrance of her personally), stating that years ago she had a dream that greatly impressed her mind, in which she saw me in very great distress and peril. She had been greatly troubled over this dream, and wrote to ask me of my spiritual standing, etc.

All these occurrences have set me to querying in my mind if it is possible that large numbers of our people really regard me as an apostate from the truth. A few days ago, in talking with a brother, a president of a Conference, who has been traveling quite extensively among our people, I inquired of him if he had found such views prevalent among our people as he went from place to place among them. He replied that in many places where he had been, numbers came to him, hearing that he knew me well, and asked him if it was "really true that Elder Butler had given up the truth." Of course he emphatically contradicted the reports. I then felt it to be my duty to write a statement of facts, so that no reasonable person should be left in doubt in regard to my position. We are in the "shaking time," of which we have heard for many years. All that can be shaken will be shaken. Many are weak in the faith because they have not walked in the light. They are brought under temptation in one way or another. They have known that I have held prominent positions in this body in the past, but for more than a dozen years have taken little part in the work. They naturally query why this is so. They wonder if it is not because I have been reprov'd and have given up, been "sore-headed" and dissatisfied, and gone the way of many others. They hear some rumor that such is the fact, and they begin to question in their dark hours if, after all, it may not be that the doctrines we have believed so strongly are untrue. My supposed apostasy may possibly assist some other one down the grade to darkness and death.

I should feel exceedingly distressed to hear that any mistaken views of my spiritual condition had served as a stumbling stone to any tempted soul. Hence I will take some little pains to give the facts so plainly that none need to fall into temptation over me. So far, however, as these false reports about me are concerned, I care so little for them that I would not be to the trouble of writing to correct them, only that I fear others may be injured by them. Long ago I ceased to chase after, or worry about, false reports concerning me. I never lose any sleep over them. I let them pass as the idle wind. Chas-

ing after one's reputation is an unprofitable business.

"How does it happen, then, that you suddenly left the work, went far away to Florida, and have kept still so long?" It will take some little space to answer this question. But I will endeavor to do it to the satisfaction of all.

In the fall of 1888 my health completely broke down at the Indiana camp-meeting, and I left the meeting before its close and returned to my family in Battle Creek, in great distress. The difficulty was nervous prostration. For many weeks I was barely able to write a few letters, and remained in Battle Creek. I could walk but little, and much of the time had a high temperature. My brain was in such a weak condition that to listen to a discourse would give me intense distress. I was not able to attend the General Conference at Minneapolis that year. This breakdown was not a sudden attack of illness, but the crisis had been drawing near for about four or five years. I had been held by our people in leading official positions for over twenty years,—had been president of three different State Conferences—Iowa, Missouri, and Michigan,—had held that office for a term of years in each; had held the office of president of the General Conference nearly thirteen years, and was president of the Publishing Association for eight terms; was also a member of the college board, etc. During much of this time I had worked intensely hard, attending nearly all the camp-meetings, and acting a leading part for a dozen years or more, often working night and day. As I felt my strength waning, I sought to save it as much as possible. But with the cares pressing upon me, I knew not how to avoid the final outcome.

When at last the crisis came, I felt I must take a period of rest. My brethren still sought to hold me on the General Conference Committee; but I knew I was in no condition to perform its duties, and could not accept the position. I longed to get out into a quiet retreat where I could rest, think, and pray, have a chance for physical exercise, and so regain my broken health. I was not so old but that I hoped I might regain it, at least in part. I longed to get out of Battle Creek, with its pressure and rush, its turmoil and care; but I hardly knew where to go. I had no home of my own, and was considerably puzzled to determine where to go. Just at this juncture I received a letter from a perfect stranger, Mr. Irving Keck, of Bowling Green, Fla., stating he had read of me in the REVIEW, and had also learned of my failing health. He gave me a hearty invitation to spend the winter with him in Florida, saying it should cost me nothing. He wrote also the second time to the same effect. In my weakness and perplexity, I fancied the Lord had moved him to write. I could think of no other place to go; and though Florida was about the last place I had thought of going to, I finally concluded that my wife and I would spend the winter there. I thought it was the Lord's mercy that opened the way for us. And this was how we came to go to Florida. It afforded me just such a retreat as I greatly needed. Here, with perfect freedom from care, I could work with my hands little by little as I gained strength, and I could see some chance to do a little good.

Mr. and Mrs. Keck at that time were not members of our Church. They kept the Sabbath, but were not established on many points of the message. They were quite suspicious of the Testimonies, as they had been reading opposition publications. I was most happy to assist them in learning of every point of truth in the message, the Testimonies included, and baptized them both. Brother Keck is now an earnest laborer, president of the Florida Conference, and a strong believer in the Testimonies, as is also his companion. This fact may be regarded, perhaps, as a "straw" showing how far my influence was used *against* the Testimonies, as some have intimated that I had lost faith in them. We lived in Brother and Sister Keck's family six months before making our own little home as a neighbor.

Some have intimated that my sickness was a mere excuse for leaving Battle Creek—that my sickness was a small matter, etc. As for that, I was told

that the leading physician of the sanitarium said: "Butler is a very sick man, but he does not know it." I thought I was well enough acquainted with that fact when my temperature was about one hundred and five for days, and I had to keep my bed. When I reached Florida, I met a very intelligent physician, who formerly lived at Mt. Pleasant, Iowa, and had attended my son when he lost his eye. He said to me, "You will not get over this nervous prostration for several years, and never will unless you are very careful." I have found his words true to the letter. I have never regained my mental or physical strength fully. Though my general health is excellent, yet if I overwork, those feelings of nervous prostration return, and my worst feeling of weariness is always in my brain.

I expected, when I came here, to preach the message again as soon as my health recovered. "Why, then," says my critic, "did you not do so?" My answer is that in March, eleven years ago, my wife had a very severe apoplectic shock, leaving her a helpless invalid, her whole right side paralyzed. For a time she was unable to speak a word. She has not been able to use her right hand or foot by will power for over eleven years; and though her speech has considerably improved, it is still quite difficult for her to make her wants known. She has had to be lifted from chair to bed, and vice versa, wheeled in a chair when moved, and carried to the carriage when she rides. No ordinary woman can do these things for her. She has been and still is a great sufferer. To the best of my recollection, there has not been a single day in these eleven years but what she has suffered more or less pain, and very many times intense pain. At times it seems unbearable. These pains come largely from the contractions of nerves and muscles. The tendons become rigid. These cramping spells often cause her to cry out in great agony. Physicians have been unable to prescribe anything that will give relief. Vigorous rubbing is the best means of relief we know of. These pains often come in the night. Poor woman! it could but excite sympathy in any feeling heart to know of her great suffering; on the whole, she has endured it with great patience. I might enlarge upon this to any length, and then the half of her sufferings would not have been told. None but those who have had the care of similar cases can realize her sad condition.

In such a case as this, can my friends who have attributed to me apostasy and "sore-headedness" because I have not been in the field preaching all these years, discover any other reason for my silence? Could I leave her when in such a condition, without care, to the tender mercies of hired help, when I had solemnly promised at the marriage altar that I would love, cherish, and protect her as long as we both should live? For one, I have seen no Christian way to avoid this duty. I have tried to do my best cheerfully, kindly, believing it the duty of a true man to be faithful to a true companion as long as life shall last. I have felt shut up to this conclusion. I have prayed over it much, but could see no better light.

The greatest sorrow of my heart for these long years past has been that the way to do good for perishing souls, bringing the precious truth before them, seemed utterly hedged up. So keenly did I feel this that for one year I went out preaching, taking my afflicted wife with me, living in a little tent. She, knowing my anxiety to labor in the cause, offered to go with me. We spent several months in Asheville, N. C., in the hospitable home of Brother D. T. Shireman, giving lectures in the park, in a central part of the city. God blessed our united labors. Quite a number accepted the truth, among them our beloved friends, Brother and Sister J. A. Brunson. They came from the Baptist Church, accepting, under our labors, the whole truth—visions and all (another "straw" relative to my giving up the visions). Brother Brunson and I lectured also in Waynesville, N. C., and several precious souls came into the truth. We returned to Florida, and I held meetings at Bartow; and as a result, a church was organized there. Some excellent people

united with us in the truth. During that year's labor nearly threescore souls accepted the truth. Does this look as if the minister who labored for them had apostatized?

But few can realize the difficulty of laboring under such circumstances as we labored under that year. I felt it was too hard upon the sick, afflicted one. In a short course of lectures I was associated with Elder Crisler, then president of the Florida Conference. When he saw the difficulties of the situation, he said, "Brother Butler, knowing as I now do the difficulties under which you labor, I cannot believe it your duty to continue to do it." I confess I felt so myself, and reluctantly gave up the effort, and returned to the little farm, where we have remained ever since. I have not felt condemned for so doing. I have seen no other way.

Brethren and sisters, I will tell you the truth; there has never been a moment since I accepted this truth, more than forty years ago, that I have had the slightest thought of giving it up. The very thought of leaving the truth of God and going back to the world, to dark unbelief and infidelity, fills my soul with horror. My belief in the truth was never stronger than during the time I have been in Florida. This truth has been to me the greatest joy of my heart in all my trials and sorrows, and I have had my share of these. It has been the one great blessing and light and joy of my life, the one hope of my soul. Give up the truth! go back into darkness, without hope and without God in the world! O my soul! who could bear such a thought? Years ago when at the best of my mental powers, I thought it time to decide some things for good and all, and shut up the avenues for Satan to come in with his temptations in times of discouragement. When could I have chosen a better time than then? I looked over the evidences carefully, felt of the great pillar on which the whole structure of the temple of truth stood, passed in review all our positions, and then and there settled it in my mind, for all future time, that we have the truth of God for this time. I have never for one moment been shaken the least particle from these conclusions, and never expect to be while reason lasts. This has been my position for about a score of years. I am not one of the sort to be shaken by every wind of doctrine. Those who give up this truth I pity above all I can express. I expect not to imitate them. I cling to the old pillars of truth I accepted years ago, and see no reason to change one of them.

But perhaps some one will ask, "Have you not become 'shaky' in regard to Mrs. White's visions, when you have had personal Testimonies of reproof sent you?" In reply let me say that about forty years ago I heard Elder M. E. Cornell give two powerful discourses in Waukon, Iowa, to the church of which I was then a member, several years before I began to preach, on the subject of the perpetuity of spiritual gifts, and the Testimonies of Mrs. E. G. White and their connection with the last message now being proclaimed by our people to the world. That argument, with its Scriptural support, I then regarded as unanswerable, and do yet; and from that time to the present I have never doubted for a moment that Mrs. White was a chosen channel through whom the Lord had given and was continuing to give great spiritual light to His people. I believe this to-day as much as I ever did. I have never doubted it all these years. I have been reproved by the Testimonies, as many others have. These reproofs have never been pleasant for the natural heart to bear; but I can truly say that I believe these reproofs have been sent by the Lord for my spiritual good, and I am sure they have been profitable to me. I cannot say that I fully understand everything that Sister White has written. Neither can I say that I understand all that has been written in the Bible. Quite a number of Scriptural passages look dark to me, and I would be very grateful to any one for a lucid explanation of them. We all know that God's providential dealings with His people and with nations and individuals are oftentimes mysterious to our weak and limited faculties. In God's great

book of nature how many and vast are the mysteries that the human mind cannot explain. God works in mysterious ways His wonders to perform. Yet who but the skeptic and the atheist would think of rejecting God's agency in these manifestations.

I have been a close student of the Testimonies these many years, and my confidence in them was never stronger than it is to-day. As a people we are vastly indebted to God for the light that has come to us through this source. In the history of this work how many crises have arisen, when light from the Lord has flashed upon us from this source, enabling us to see and avoid the dangers surrounding us. What glorious volumes we have in "Patriarchs and Prophets," "Great Controversy," "The Desire of Ages," "Christ's Object Lessons," "Steps to Christ," and the Testimonies. There are no books on earth (always excepting the Bible) that so clearly present the great facts of divine truth and redemption. They are of inestimable value. I have read them with great delight and spiritual profit. How priceless are the articles coming weekly to us in the REVIEW and in the Signs. Not one wicked, impure thought can be found in these voluminous writings. Sister White's writings seem to gain in clearness and spiritual power in spite of physical weakness and advanced years. I confess it filled me with sadness to read Sister White's remarks, in the reports of the last General Conference, to the effect that she might not be with us very long. To be sure, in the course of nature we could hardly expect otherwise, but I for one look with dread at the possibility of her departure. Her influence has been so salutary at every crisis in this work. Previously to the last General Conference, clouds seemed to be gathering that threatened our peace and prosperity. I think I never prayed so much for any Conference beforehand as for this one. How glad we all were that the clouds passed away, and a blessed victory was gained, all going forth in courage and hope to their labors. I am sure Sister White's presence and counsels were valuable in bringing this result.

I have never felt more hopeful for the cause than of late. With the special moves made at the Conference I am in hearty accord. God will bless His people if we are faithful to the great truths He has given us. It does not seem probable that I shall ever be able to do much effectual labor in the cause again. I am rapidly verging on toward threescore and ten years. My memory has greatly failed. My mental strength is waning. Physical weakness approaches more and more. This cause is too important to be loaded down with old, broken-down pilgrims. The means needed for their support can be better applied toward helping to sustain younger men. But I wish all to understand that I am a firm believer in this cause, and in no sense a doubter. Let none who meditate giving up think for a moment that I have set such an example; for I have not. If my word is doubted, ask Elder Irving Keck, president of the Florida Conference, if he has ever heard me say one word disrespectful of Sister White or the Testimonies. He has been a confidential friend and one of my nearest neighbors for thirteen years. I refer also to Elder L. H. Crisler, for years president of this Conference. His address is Orlando, Fla. He knows me well. Ask Elder J. A. Brunson, who came out during the course of lectures I gave at Asheville, N. C., and labored with me for a season. Ask these men with whom I have associated much if they ever heard me express a single doubt concerning Sister White's work or any point of present truth.

Dear brethren and sisters, I am fully persuaded we are very near the triumph of this work. It is no time to doubt, especially those of us who have long been believers in the Third Angel's Message. How foolish at this late date to throw away our confidence in that which we have believed so long and so firmly. Where else could we find any foothold, any place to go? It would be like springing from the ship just coming into harbor from a long voyage, into the black waters of the deep ocean, to sink forever. May God help us to gird up the loins of our minds and hope in God to the end.

GEO. I. BUTLER.

EXPERIENCES WHICH LEAVE LASTING IMPRESSIONS.

A LARGE circle of young people gathered on the grass on the bluff overlooking the St. Joseph River, one Sabbath afternoon. They were overshadowed by the boughs of the oaks which fringed the bank, and before them spread the tents of the summer school. It was a most informal meeting, but one which made a deep impression on my mind. There was spirit in the singing, for it came from the heart; and the talks were heart-to-heart talks.

Several who had taught church schools were asked to relate their experience. If there is any one thing which seems to develop character in young people, it is the church-school work. I am constantly surprised by these young men and women. And so I was on this occasion.

Sister Worthen told us of her school life in South Lancaster; of her first attempt to teach while still a student, for she acted as tutor to some young women who could not be accommodated in regular classes; of her first church school and its growth. In 1899 she was called South to teach; and her life at Hildebran, N. C., and in the mountain homes near there, made the Southern work dear to her heart. She was not teaching for money, for her tuition for two or three months amounted to only fifteen dollars. "But," she said, "I always had a home, and I would love to labor always for those dear children."

Another teacher told of her life among the fishermen on an island off the coast of Maine. She was the only one in all that great State who was teaching a Christian school. Do you wonder that the very simplicity of her narrative touched hearts, and made us long to reach the young people in all our States who are needed, O so sadly needed! as teachers for our own children? I sometimes wonder, as these calls appeal so strongly to human hearts, how the heart of God must ache when all His sympathies are drawn out by the needs of thousands of children.

Last Sabbath the hour for the Sabbath-school was devoted to a discussion of the needs of the Sabbath-schools of our land. The Sabbath-school is the nursery of the Church. How is it, then, that so many escape from the fold in passing from the nursery to the Church? If the Sabbath-school trained as it might, would it ever be necessary to hold revival meetings for the youth in our midst? Would they not be church-members, active Christians, without having a series of meetings held for their conversion? Are the Sabbath-schools educating the children in the principles of truth? Serious questions these, but questions which every church-school teacher must face.

Again: if the Sabbath-schools were true to the principles of Christian education, would there be a single church which would not demand a day school for its children? There was but one answer.

The plans proposed by the General Conference for uniting the Sabbath-school and the church-school work were reviewed. A most important step was taken in this direction by the Lake Union Conference at its last meeting at Berrien Springs. I refer to the election of Prof. H. R. Salisbury to the position of superintendent of Sabbath-schools and church schools for this district, thus uniting the work under one head.

This had led to the conclusion that the superintendents of all our Sabbath-schools should be men or women who are teachers true to the principles of Christian education,—persons who can conduct a school composed of the Sabbath-school teachers, in which instruction will be given in real Bible study; in methods of teaching children and youth; in nature study, and other subjects which every one who deals with children must understand.

Can you imagine the results in a Sabbath-school where such a plan is followed? Suppose one State should adopt this plan in all its schools, how would the churches in that State compare with the churches in other States, at the close of the first year? What would it do for the children? Let some State try this, and it will forthwith become the center from which the workers will be drawn for the field at large. This is one thing for which you may look. The work for the children and youth is onward, and God is helping.

As the simplest proof of the need of such reform, let me tell you that at the close of the hour, a mother from one of our neighboring city churches who, with her three children, is spending a few weeks on the grounds, stepped forward and said: "I had intended to send my children to the public school this winter, but I cannot do it. They shall go to a church school. I see that God wants the little ones."

These are a few things which live in my memory.

M. BESSIE DE GRAW.

Berrien Springs, Mich.



LIFT, BROTHER, LIFT.

MRS. P. ALDERMAN.
(Madison, Ohio.)

Toil 'till the burden is lifted,
Work till the work is done.
See where the clouds are rifted,
Angels with help are come.

The vineyard, long neglected,
Is waiting the sickle now;
And fields with not a furrow
Are waiting the gospel plow.

Then lift, dear Christian comrade,
Though it be but a pound;
So shall thy heart be strengthened;
With peace thy days be crowned.

Sound it aloud, O watchman!
The eleventh hour at last!
Oh, tarry not, dear pilgrim,
Lest thine hour be passed.

THE SOUTHERN WORK.

Taken from Diary of 1899.

DURING the night season I was in a meeting in which the work in the Southern field was being discussed. The questions were asked by a company of intelligent colored people: "Since it is true that the Lord is soon to come, is it not time that something was done for the Southern field? Are the white people and the colored people of the Southern States to be passed by? Have they no souls to save? Does not the new covenant include them?"

"We do not question the need of missions in foreign fields. But we do question the right of those who claim to have present truth to pass by millions of their fellow beings in their own country, many of whom are as ignorant as the heathen. Why is it that so little is done for the colored people of the South,—a people ignorant and destitute, who need to be taught that Christ is their Creator and Redeemer? How can they believe in Him of whom they have never heard? And how can they hear without a preacher? And how can one preach except he be sent?"

"The colored people have been freed from the bondage of national slavery; but they are still in the slavery of ignorance. Does there not rest upon ministers of the gospel the responsibility of setting in operation plans whereby this people can be instructed? Does not the commission of the Saviour teach this? Is it right for professed Christians to hold themselves aloof from this work, allowing the burden to rest on a few? In all your plans for medical missionary work and for foreign missionary work, has God given you no message for us? Why have you not a deeper sense of the necessities of the Southern field?"

"We lay this matter before you. O how thankful we shall be if this meeting is the means of bringing the needs of this people to your notice."

Then He who has authority arose, and called upon all to give heed to the instruction the Lord has given in regard to the Southern work. He said: "Much more evangelistic work should be done in the South. Scarcely anything has been done for this field. There should be a thousand workers there where there is now but one."

"The Southern field is represented by the man who, robbed and beaten, was left by the roadside to die. A priest came that way, looked at the suffering man, gave a sigh of pity, and passed by, wishing he had not seen him. Then came a Levite, who also passed by on the other side. '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.'

"After relating this incident, Christ asked in a clear, solemn voice, 'Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?' From many voices came the answer, 'He that showed mercy on him. Then said Jesus, . . . Go, and do thou likewise.'

"The wrong use of means has hindered the work which should have been done in the Southern field. Those who know their duty and do it not, are accountable to God. To Him they must answer for their neglect."

"Let the professed people of God awake. Think you that the Lord will bless those who have felt no burden but to hedge up the work in the South?"

As these words were spoken, deep feeling was manifested by some. Some offered themselves as missionaries for the Southern field, while others sat in silence, apparently taking no interest in the subject.

Then these words were spoken: "The South is a most unpromising field. But what a change would now be seen in it if, after the colored people had been released from slavery, Christians had worked for them as the followers of Christ ought to work, teaching them how to take care of themselves."

"Not a sparrow falls to the ground without the notice of the Heavenly Father. Will not God pronounce unfaithful stewards those who have left the colored race uncared for and uneducated? Some have worked nobly, and God will bless them. Others have made a few feeble efforts, and have then allowed their means to be diverted into wrong channels. God will hold them responsible for leaving the Southern field so largely unworked. He will call to account those who have used selfishly the means lent them to be used in helping and blessing humanity. The word of God plainly points out their duty, but they refuse to obey. Unless they repent, they must answer at the bar of heaven for their neglect."

MRS. E. G. WHITE.

WEST AUSTRALIA.

DARDANUP.—Sister San Quay writes: "I have quite enjoyed the week of prayer. I seem to be drawn nearer to God than ever I have been before, and so can say that I have gained many blessings."

BUNBURY AND CAPEL.—In a letter from Brother Craddock, I learn that during the week of prayer these companies had a blessed time. He says: "Both at Bunbury and at Capel God's good Spirit was with us in a marked manner."

SPRING VALLEY.—Sister Lucy Glover writes: "We read the readings in the Record every night, and were blessed. They helped us to see the solemn times in which we are living. We feel thankful to the dear Lord for sending us such beautiful messages."

FREMANTLE.—Our brethren will be sorry to learn that Brother Hard met with an accident last week, by falling from a scaffold about thirty-six feet high. He tells me that when he felt himself falling, he "prayed to the Lord," and so his life was preserved. He received a few abrasions on his face and side, but all are healing fast. The people say "nothing but a miracle saved his life." We thank God for the preservation of our brother, and may he now live to ever glorify his Saviour.

PERTH.—Most of our brethren in this church are at present enjoying a good spiritual experience. The prayer-meetings are well attended, and are characterized by the divine presence. The Tuesday afternoon mothers' meetings are a great help to our sisters who can leave the cares of home, and spend an hour in meditation, prayer, and study.

Our Sunday night meetings are well attended, our hall being usually filled with an appreciative audience. We are now having the best interest we have had since coming to this State. Many are making inquiries about the truth, and what is better still, some are taking their stand, for which I feel very grateful. To God be all the praise. Mr. Smith and his

family have decided to keep the Sabbath. Ever since coming to this place, I, with others, have had a burden for these dear people, and now God has brought joy to our souls. For this we praise Him. Our Bible workers are being blessed with readers. Let us pray that these readers may become sheaves for the heavenly garner. JESSE PALLANT.

KALGOORLIE.—Brother Chapman writes, among other good things, concerning the week of prayer: "We were not disappointed; for the Spirit of God was present. We had a season of prayer, after which we went through the study set apart for the morning. We then sought the Lord on my behalf; and oh! I know the angels were standing by, rejoicing to see the victories gained. Every one present had victories. As I prayed, I felt that the Lord was doing what I asked. . . . After the season of prayer, I partook of food, then arose and dressed, and found that I was able to walk, turn, stoop, and talk without any trouble. Strength and vitality came into my chest and limbs right away, and I know that the good work will go on." May God still continue to bless our brother.

THE CENTRAL EUROPEAN CONFERENCE.

FROM Denmark, we went to Moudon, in the western part of Switzerland, to attend the Central European Conference, July 4-14. The location of the camp was all that could be desired, and the weather was perfect. There were about fifty tents on the grounds. The services were conducted in French and German, as heretofore. The very best spirit prevailed throughout the meeting. God came near to His people, and knit their hearts together in love. Seven were baptized. Brother J. Vuilleumier, who has been in poor health the past few months, was able to be present a part of the time. Brethren Wilkinson and Boettcher, who had just arrived from America, were heartily received, and the Lord added His blessing to their efforts in behalf of the people. A constant effort was made to conduct the business sessions of the Conference in a Christlike manner. Important steps were to be taken, and we united in seeking counsel of God that His will might be carried out.

As three fourths of the inhabitants of Switzerland are Germans, while only one fourth are French and Italians, and there has always been a consequent inconvenience attending the proper development of these two fields under one management, and as there is a large Latin field in Europe, which should be entered as soon as possible, it seemed that the best interests of the cause could be served by the organization of a new Conference, which should give special attention to the needs of the German-speaking cantons, leaving the Central European Conference more free to develop the work in its large mission fields. Our French brethren and our German brethren were one in feeling that the time was ripe for this move; accordingly, the German-Swiss Conference was brought into existence. Elder J. T. Boettcher was chosen president. Within the bounds of this new Conference there are three organized churches with two hundred and seven members, paying annually about two thousand dollars in tithe and offerings. The other ordained minister left to the two million inhabitants of German Switzerland, is Elder J. Erzenberger, whose name has so long been associated with the Third Angel's Message in Europe. In view of this fact, the German-Swiss Conference made a call for additional help. And, feeling a desire to have a part in the development of more laborers, they began to raise money to assist in the purchase of material for the publication of the German edition of "Christ's Object Lessons."

The territory of the Central European Conference includes French Switzerland, French Belgium, France with Algeria, Italy, Spain, and Portugal, giving it a population of about one hundred millions. Here we have only four hundred and seventy-three church-members. Elder B. G. Wilkinson was unanimously chosen to take charge of this vast field. As our French-speaking brethren realized the needs of the work God has given them, they were led to lay still broader plans for the advancement of the message. Among other things, they began to raise money for an educational fund, and desired that steps should be taken to develop laborers who shall give themselves wholly to the work of spreading the gospel in these lands.

As these two Conferences enter upon their work for the coming year, they have reason to be of good courage. Their field is, in many respects, a difficult one, yet God's power is greater than all obstacles, and He will have a people in every nation who will be ready to meet their Lord with joy. Let all remember the cause of God in this territory.

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

MICHIGAN.

It has been on my mind for some time to tell you how glad I am that you have again opened up more largely the Progress department. There is no other part of the REVIEW so interesting to me as the Progress department. This department is perused first by many, especially by those who have labored in other States. We all ought to be interested in all the States.

Although not actively connected with the work for the past few months, I have visited quite a number of isolated families in Lake and Mason counties, holding meetings with and encouraging them, besides holding the July quarterly meeting with the Scottville and Chase churches. One young married couple made a start in the Christian life. I am glad to note a desire on the part of our people to be in a condition to withstand the current of the present tide of worldliness.

I pray to be made what the Lord would have me to be, and to be found where He can best use me to His honor and praise. C. P. HASKELL.

THE GOSPEL THE POWER OF SALVATION.

Experiences in Connection with the Medical Missionary Work at Skodsborg.

ALL those who know from experience what a wonderfully blessed thing it is to be saved from sin will also know that deep desire that is awakened in the Christian's heart to bring the same good news to some one who is sitting in darkness and in the shadow of disease and death. And of all the blessings of life, nothing can be compared with that of being an instrument in the Lord's hands to save souls. What a precious work it is to preach the everlasting and perfect gospel, which contains salvation for the whole man,—body, soul, and spirit.

From my own experience I know that we do not need to use many words in order to awaken an interest in the patients' hearts to seek after God. If we are imbued with the Spirit from on high, the patient will know it; and if he is susceptible to the influence of the Spirit of God, he will soon be seeking for more light. How often patients, before I say anything to them, will say to me, "O doctor, won't you pray for me before you go?" or they will say, "Doctor, will you not read the Bible with me before you leave?" And those moments that I have spent reading the Bible and praying for the sick, kneeling with them to seek God, are some of the most precious of my life. I have been speaking to large congregations on practical religion or special topics of present truth, expounding the prophecies, and showing their fulfillment in history. Sometimes, while standing before a congregation, the Spirit of God has come specially down upon me in blessing and freedom. But if I were to make any choice in these experiences of special blessings, I rather think I should give preference to those interviews with the patients. And I assure you that it is one of the most blessed things now and then to receive a letter from a former patient, containing statements something like these: "How I long to be back at the sanatorium, to the hearth of love and peace that became so dear to me, yes, a Bethel where the Lord in His mercy remembered my downcast soul, where I found forgiveness of sins, and had all the wounds of my heart healed,"—and then to know that I was an instrument in the hands of God to lead that soul to Christ. And how anxious we should be always to be in such a position that the Lord can send just such ones to us as He knows will accept the truth when it is presented to them in the right way.

In these countries, where our denomination is looked down upon as a "sect," it is astonishing to see how the principles of the gospel inspire confidence in the hearts of the people, and that to such an extent that people sometimes travel a thousand miles to come to an institution where there are Christian physicians. Of course, it is true that we now and then hear some one laugh and sneer at a physician's being a "priest," as they say here; but what does that matter as long as one single experience in the things of God is worth more than the approval of all the world? Under these circumstances it is an easy thing to bear the scorn of unbelievers. Now and then a patient comes to our office and says, "Doctor, I have come here not only to seek help for my physical infirmities, but principally because I knew that you believe in God, and because I feel that I am just as much in need of spiritual as of physical help." And when such open their hearts to God, and let the Sun of Righteousness in, it is wonderful to watch the improvement that follows.

Sometimes we find that those who apparently take no interest in spiritual matters are deeply moved upon by the Spirit of God. I was greatly surprised

one day. A prominent business man came into my office to talk with me. Suddenly he arose, with tears running down his face, and said, "O doctor, I am so glad that you have faith in God, and that you are a Christian physician. I know many physicians to be good men, but I cannot have any confidence in them as long as they do not believe in God." I shall never forget the season of prayer we had together.

Just the other day I went to see a patient with whom I have not had many talks, but who has been reading some of our literature. I was quite agreeably surprised to hear him say, "I am fully persuaded that you have the truth, and I am now an Adventist." It is a blessed thing to see one after another accept the truth and join the Church; but this is only a small part of the result of our work that will be revealed in after-time. And this encourages us to continue to sow the seeds of truth, looking to Him who has said, "My word . . . shall not return unto me void, but it shall accomplish that which I please." J. C. OTTOSEN.

ALASKA.

JUNEAU.—We are still here. God gives success. Yesterday, at Douglas Island and Douglas City, two miles across from here, the dear Lord gave me twenty-eight book and miscellaneous orders, or over sixty-three dollars' worth. I worked until about 9 P. M.; it was still light. I often work late. Yesterday my wife went out with "Desire of Ages." She worked a few hours, but took no orders. That was her first experience with that book. To-day she worked three hours, and took two orders. To-day (July 3) God gave me eighteen orders.

WALTER HARPER.

SOUTH AFRICA.

KIMBERLEY.—The Lord has been blessing the medical mission work in Kimberley. Up to the present time the public has helped us to the amount of four thousand dollars for the erection of our new baths. We have been able to put up a substantial brick building, and finish it off with tile floors, steel ceilings, and hard finish walls, with good Turkish and shampoo rooms, and twelve bath rooms.

We are grateful for the interest manifested in our work by the public, and see a grand opening here for the spread of health principles. The leading citizens of the place come to examine our rooms, and take an interest in our work. Though for a long time the outlook was dark, we praise the Lord that it is now bright.

We are distributing a large amount of reading-matter by means of our free paper rack. There are encouraging omens as the result of the Bible studies conducted here in the city by Sister Amelia Webster.

One of the most encouraging things is the readiness with which the public contribute to our work when they are shown what we are doing. I would like to relate one instance. Last week we were short of funds to pay our help. We met together, knelt down, and earnestly asked God to help us. The next morning I asked the Lord to send His angel before me, and I started out. The first man I called on gave me \$1,000 for our new baths, another man gave \$125, and before night we received \$1,155. How willing the Lord is to bless when we earnestly seek Him! My courage is good. J. V. WILLSON.

CALIFORNIA.

HANFORD.—As we were compelled to wait a few days before going to Arizona, our future field of labor, we have been improving the time by canvassing and doing Bible work in this city. About twenty-five hours have been spent in canvassing for "Christ's Object Lessons," and as a result, forty orders have been taken. During the few days we have spent in this work, many have been the opportunities to speak a word for the Master, and it is evident that this portion of the great field is ripe for the harvest. Many inquiries have been made in regard to the truths for these times, and to our minds it is evident that a Bible worker could accomplish much here.

J. ERNEST BOND,
FRANK S. BOND.

SAN DIEGO.—The work of the Lord is onward in this place, and the Holy Spirit is opening up the way into the hearts and homes of the people. It is gratifying to see how our people are taking hold of the work, especially the young people. Among the latter there is a deep, earnest zeal for the cause of truth. Each one is learning to know that Christ is the head of every man, and all are falling into line under the commands of the great Leader. Personal work among their neighbors and friends is the result.

Excellent reports are brought in at the missionary meeting and the young people's experience meetings. Over eighty-five copies of "Christ's Object Lessons" have been placed in the homes of those living in this city and in the immediate vicinity.

San Diego is a needy field, and affords many opportunities for missionary work. It has a large Chinese population, for whom no labor has been done. Then the Mexicans represent a large per cent of the population; among them we have no workers. Jesus died for these souls, and they are calling upon us for the bread of life. Many soldiers and sailors are continually with us, and we know by experience their great appreciation of good reading-matter and a word of cheer occasionally. Remember us when you pray. T. S. WHITELOCK.

GUERNEVILLE.—Brother Denton Sees and myself began a series of meetings in our tent, July 3. There has been a growing interest. One gentleman, who has charge of a large hopyard, gave his employees permission to quit work earlier if they wished to attend meetings. Several have availed themselves of the opportunity.

There has been no preaching here for years, but the families of Brethren Bean and Huntley have scattered reading-matter among the people. We find some hungering for more light. We look for fruit from this faithful sowing of the past.

Last Sabbath we invited as many as desired to so do, to join us in our Sabbath-school. Four adults met with us. Sister Sees has started a children's meeting.

In visiting with the people we find them willing to read and converse upon the word of God. H. F. COURTER.

THE California Missionary has been replaced by the *Pacific Union Recorder*. The latter will be published every other week; price fifty cents a year. Address all matter to 1059 Castro St., Oakland.

MAINE.

CALAIS.—The tent workers at this place report as follows: "An educated and respectable class of people have attended our meetings regularly, and five strong, staunch, and sturdy souls accepted the truth. As we look over the congregation from evening to evening, we see many others whose constant attendance and good attention reveal their deep interest. These show their good will and cordiality in many ways. We find but little opposition; but, as usual, there is the undercurrent of the dragon spirit. Nine dollars and forty cents has been taken in contributions thus far. We trust that every child of God is making the success of this effort his special prayer."

BLAINE.—After the Cliff Island meeting, I returned to Blaine, and was then called by a telegram to visit the sick. After returning, I went to Reynolds, and then back to Blaine. Have been holding meetings, and distributing tracts, and calling on families in the northeastern part of Mars Hill. Some are reading, and say they are going to know for themselves if these things are so. I find some convinced, and expect them to obey. Pray for us and the work here. J. B. GOODRICH.

SPRINKING of the efforts being made in Maine for the relief of the Christiania publishing house, one librarian writes: "I gave the reading to one poor man in our neighborhood who has not attended church, for the lack of suitable clothing. While a few of our people were at our house, he came in, bringing \$1.18, saying it was all he and his wife had. I tell you, it touched our hearts. Although it was secretly given to one of our number, yet as soon as he started home, all knew what he had done. One good brother called him back, and gave him a nice coat and vest."

KANSAS CAMP-MEETING.

OUR State camp-meeting, at Burlington, was a most excellent one. The attendance did not exceed five hundred, but it was verified in the experience of those present that God's blessing is not confined to numbers.

From the beginning, the services were spiritual in character. The camp was on the Burlington fair grounds, about one mile from the business part of town. The following laborers were present from abroad: A. G. Daniells, Pres. Gen. Conf.; W. A. Spicer, Sec. Foreign Mission Board; C. McReynolds, Pres. S. W. U. Conf.; Prof. C. C. Lewis and wife, of Keene Industrial Academy; Dr. David Paulson and wife, of Chicago, Ill.; Dr. A. N. Loper, of College View, Neb.; B. R. Nordyke, of Kansas City, Mo.; G. Phillips, District Canvassing Agent; A. G. Bod-

well, of Keene, Tex.; Professors M. W. Newton and P. E. Berthelsen, of College View, Neb.; Elder G. F. Watson, Pres. Colo. Conf.; F. H. Westphal; H. Schultz; and nearly all the Kansas laborers.

The labors of all were appreciated. Elder Daniells gave profitable instruction. Brother Spicer's soul was enlivened by missionary zeal. Dr. Paulson showed the relationship existing between the physical and the spiritual, and presented principles that will long be remembered by his hearers. Professor Lewis gave interesting and instructive talks on the subject of education. Sister Lewis labored in the interest of the mothers and the children. Sister Paulson gave instruction on the care of the body. Brother Bodwell labored in the interest of "Christ's Object Lessons," and Brother Phillips in the interest of the canvassing work. Professor Newton gave a stereopticon lecture, presenting views of Union College, Nebraska Sanitarium, etc. The lecture was much appreciated.

Sunday morning, August 3, a crowd gathered on the banks of the Neosho River to witness the baptism of forty-three persons. At the close of the Sabbath, August 2, W. D. McLay and J. W. Norwood were ordained to the work of the gospel ministry. Prayer was offered by C. A. Beeson, and A. G. Daniells gave the charge. The meeting was a feast of fat things.

E. T. RUSSELL.

KANSAS CONFERENCE PROCEEDINGS.

THE twenty-seventh annual session of the Kansas Conference of Seventh-day Adventists was held at Burlington, Kan., July 23 to August 2, 1901. At the first session forty-six delegates, representing twenty-two churches, responded to the roll call. Following the plan inaugurated at the General Conference last spring, a committee of fifteen was chosen by the Conference Committee to lay plans for the business of this session of the Conference. At a later meeting thirty more delegates, representing seventeen churches, were seated.

The Treasurer's report shows that over two thousand dollars more tithes was received last year than any previous year in the history of the work in our State.

The following is a brief summary of the resolutions adopted:—

1. That the officers of the Conference consist of a President, Vice-President, Secretary and Treasurer, a Secretary and Treasurer of the Tract and Missionary department, and a State Agent, a Secretary and Treasurer of the Sabbath-school department, and a Conference Committee of seven, two of whom shall be the President and Vice-President of the Conference.
2. That the representation at our State Conferences be on the basis of one delegate for each church, and an additional delegate for every ten members thereof. Later this was changed so that all members in good standing in any Seventh-day Adventist church in the State are members of the Conference in session for the transaction of business.
3. That the Kansas Conference form a legal corporation known as the Kansas Conference Association of Seventh-day Adventists, to which all church property may be deeded and legacies willed.
4. That a second tithe be paid from this Conference to the General Conference.
5. That the Kansas Tract Society be made a department of the Kansas Conference, but that for business purposes it retain and operate under the name of the Kansas Tract Society.
6. That the Kansas Sabbath-school Association be made a department of the Conference.
7. That the Conference Committee choose a Corresponding Secretary, whose duty it shall be to communicate with all the isolated believers in the State, quarterly, urging them to join the nearest church, endeavoring to inspire them with the importance of living in all the light of the message.
8. That we indorse the ten-cent-a-week plan, and urge that it be more fully carried out by every Sabbath-keeper.
9. That the colporteur work be continued and encouraged.
10. That we return to our former plan of taking up a collection every fourth Sabbath for the home work.
11. That we urge all our people to subscribe for the *Missionary Magazine*, endeavoring to place it in every Sabbath-keeping family.
12. That the name of State Agent be changed to that of State Traveling Missionary.
13. That the Conference workers spend from two to four months during the coming year canvassing for "Christ's Object Lessons."

The name of the Wilson church was changed to that of Ellsworth. The name of the Medora church was changed to Windom, and that of Yates Center was changed to Buffalo. The new church of Wellington was added to the Conference.

Credentials were granted to J. W. Westphal, D. H. Oberholtzer, A. E. Johnson, R. H. Brock, R. W. Parmele, W. W. Stebbins, F. W. Hiddleston, C. A. Beeson, I. A. Crane, E. T. Russell, E. H. Curtis, J. B. Ashcraft, H. F. Ketring, A. R. Ogden, and A. O. Burrill.

Licenses were granted to J. G. Hanhardt, T. Godfrey, B. W. Brown, W. A. Easley, J. F. Harder, J. A. Rippey, A. S. Bringle, C. E. Peckover, Jesse Jared, G. W. Berry, B. E. Huffman, A. R. Keller, N. P. Dixon, E. W. Vance, N. T. Sutton, Robert Bradford, and J. R. Bagby.

Missionary Licenses were granted to Mary Doane, Anna Orr, T. J. Eagle, Laura Humphrey, E. M. Gwin, H. L. Shafer, Edith Cornforth, M. W. Neal, R. M. Rockey, Lizzie Sutton, P. N. Kelley, W. F. Surber, T. J. Weese, Jennie Edwards, J. C. Becker, Belle Emerson, and Mrs. A. R. Ogden.

Brethren J. W. Norwood and W. D. McLay were ordained and granted credentials.

The following officers for the Conference were elected: President, E. T. Russell; Vice-President, C. A. Beeson; Treasurer, T. J. Eagle. Secretary and Treasurer of the Tract and Missionary department, R. M. Rockey; State Agent, W. F. Surber. Other secretaries were chosen by the Conference Committee.

Conference Committee: E. T. Russell, C. A. Beeson, T. J. Eagle, I. A. Crane, Geo. Becker, A. E. Johnson, and N. P. Dixon.

RESOLUTIONS CONCERNING KANSAS WORKERS.

THE Kansas Conference Committee met at Burlington, Kan., during the camp-meeting, and passed the following resolutions:—

1. That P. E. Berthelsen and A. E. Johnson go to Mankato camp-meeting.
2. That Edith Cornforth return to Wellington to develop the work begun there.
3. That Mary Doane return to McPherson and continue the work begun there.
4. That Anna Orr and Jennie Edwards return to Topeka.
5. That Lizzie Sutton return to Chanute, and develop the interest there.
6. That Brethren F. W. Hiddleston, W. D. McLay, and A. S. Bringle remain to engage in work at Burlington.
7. That Elder W. W. Stebbins be released from the duties of this Conference, and be recommended to the Minnesota Conference.
8. That I. A. Crane and B. W. Brown pitch a tent at Morganville.
9. That Brother J. A. Rippey labor in the vicinity of Kanopolis and Geneseo, in the interest of "Christ's Object Lessons," and follow that up with meetings, if need be.
10. That E. H. Curtis and A. E. Johnson continue the tent work at Mankato, after camp-meeting.
11. That Sister Belle Emerson act as Corresponding Secretary and Treasurer of the Sabbath-school department of the Conference.
12. That B. E. Huffman act as Superintendent of church-schools and young people's work, and as Field Secretary of the Sabbath-school work of the State.
13. That G. W. Berry go to Oketo or vicinity, and hold meetings as the way may open; and together with the meetings combine the work for "Christ's Object Lessons."
14. That T. Godfrey labor in Phillips County, and vicinity.
15. That we invite Sister Kate Boggs, of Texas, to come to this State, and make Kansas City her place of labor.
16. That Brethren Norwood and Easley return to Mineral.
17. That Brother N. P. Dixon labor with the churches of Portis, Kirwin, Lebanon, and vicinity, and connect with his labor the work of "Christ's Object Lessons."
18. That Elder D. H. Oberholtzer work at Bland as soon as he finds it wise, in his judgment, and continue the work in District 3.
19. That T. J. Weese labor in the vicinity of Kinsley and Fellsburg, as colporteur.
20. That N. T. Sutton labor in District 2.
21. That Laura Humphrey go to Mankato, and take charge of the children's work there, and after that labor as a Bible worker.
22. That B. E. Huffman go to Mankato.
23. That Elder R. W. Parmele act as Corresponding Secretary of the Conference, and that he be allowed a part of the time for ministerial work, and that the Kansas Conference and the Union Conference share alike in paying his wages; and that his ministerial work be under the direction of the Kansas Conference.
24. That J. C. Becker remain at the office.

25. That Brethren Shafer and Kelley resume the colporteur work.

26. That T. J. Eagle act as Conference Secretary.
E. T. RUSSELL, *Pres.*

THE DONATION OF JULY 6.

WE feel confident that the readers of the REVIEW will be pleased to learn that the collection taken up in our churches, July 6, was a success. We have received, up-to-date, August 16, as the result of that collection for the Christiania publishing house, \$13,414.40, and a few States have not yet reported. We hope they will soon. We are indeed thankful that our brethren and sisters in this and other countries felt moved upon to give toward this worthy object; even from the islands of the sea responses have come. The following is an extract from a letter written from Honolulu on the 26th of July:—

"Please find inclosed a post-office order for forty dollars for the Scandinavian fund. This was raised by the church here, assisted by one of our nurses. We are glad to be able to aid, be it ever so little, in lifting the debts of the denomination."

This certainly has the right ring to it. In quite a number of our Scandinavian churches the brethren have been very liberal. One of our ministers, writing from Chicago, says:—

"I send you the collection of July 6, from our Danish brethren in Chicago, to the publishing house in Christiania. The check is for \$102.61. I have received a few dollars since I bought the check, and have the promise of yet a few more, which I will send later. We have sent two donations before to the work in Europe, and shall remember it again."

Surely, when churches and individuals are filled with an earnest desire to see our institutions out of debt, and our institutions manage well, it is only a question of time before we shall sing the song of jubilee of freedom from debt. In our various publishing houses, sanitariums, and schools, including what has been given to Christiania, our denominational debt has been reduced fully \$80,000 in the last year. This reduction has been brought about by the sale of "Christ's Object Lessons," the earnings of our institutions, and donations; and the reduction of these debts has materially lessened the interest money. We trust our brethren and sisters will respond nobly to the calls made for help.

The next collection for the general work is for the Skodsborg Sanatorium. This institution is outstripping its own history in patronage, paying its expenses, and reaching a better class of people. As has been stated in the REVIEW, it is not bankrupt, but needs a few thousand dollars to put it in a condition where it can do a more extended work than it is doing, and not be hampered. We are glad that a spirit of liberality is coming in among our people, and hope that each one will heartily give something, the second Sabbath in September, for the sanatorium.

Our sanitariums are doing a wonderful work in reaching what is termed the better class of people, and that class, when once impressed with the truth, and led to accept it, will have means with which to aid the cause. It is true that not many mighty and wealthy are called, but occasionally some are called, and in cases of emergency they step forward and aid the cause wonderfully, as Joseph and Nicodemus came to the front at the crucifixion of Jesus Christ. The poor disciples could mourn as could no others, but they were powerless to give Jesus such a burial as they felt He should have, and Joseph and Nicodemus pleased Heaven and glorified God by using their means in that emergency. So when we who are poor in this world's goods do our duty, the Lord will not see His cause suffer, but will send help from various sources, one of the most prolific of which will be the better classes, such as are being more effectually reached through the sanitariums than through any other means which we are employing.

The General Conference Association, the legal arm of the General Conference, carries the denominational debt. It is not embarrassed as it was, and is not borrowing money to run into debt, yet it can use some means at four per cent. If any of our people have money they wish to let at four per cent, the association will receive it. If any one is able to loan for a time without interest, that would be a still greater aid to the association. Its only necessity for borrowing money arises simply from the fact that those who have loaned money at a low rate of interest, and in many instances without interest, are in such circumstances that they need their money. If money is sent to us at a low rate of interest, or without interest, we can comply with these requests. We would be glad to correspond with any who may wish to loan us money without interest, or at a rate of interest not to exceed four per cent. As a denomination we should become one great family, and never tire in our efforts until the Master says enough has been given. The Lord is in the work, and it will succeed. S. H. LANE.



—The colored people have been driven out of Marionville, Mo.

—As the steel trust imports non-union men to continue its work, clashes between them and the union men may now be expected.

—It is reported that the Colombian insurgents who came from Ecuador "have won a great battle over government troops at Pasto."

—Dispatches state that the United States War Department is to stop "the sale of Philippine children in Mindanao and Jolo," and that the officials are "greatly perplexed by the slavery problem."

—The *Press-Post*, of Columbus, Ohio, is tied up by striking printers belonging to the International Typographical Union. The manager, however, is defiant, and is endeavoring to proceed with non-union men.

—According to Chinese papers, Russia is "trying to get China to surrender Chinese Turkestan to Russia, thus allowing Russia to concentrate troops and war munitions toward the borders of the Indian Empire."

—The Sultan is having some trouble with France, over French claims. Three French battle-ships and a cruiser are taking on stores at Toulon "for active duty." Violence will be used by France only as a last resort.

—On the 22d inst. a mob at Ashville, Ala., attempted to lynch a negro sentenced to be hung. The sheriff and his posse resisted, and shot three of the mob. The negro, as usual, had been accused of attacking a white woman.

—A Tuscaloosa, Ala., sheriff maintained the dignity of the law when, on the 15th inst., armed with a shotgun, he "drove off a mob of fifty men that had come to the jail to lynch a negro prisoner." A small army of such men would soon drive Judge Lynch from the land.

—The *Sentinel of Liberty* reports continued activity on the part of the Sunday-law agitators of this country. Many arrests of Sunday-law breakers are being made. For more news on this important question, read the *Sentinel*. It is published at Chicago, and each number is of interest. Sixteen pages each week; price only one dollar a year.

—In his annual report, the United States Commissioner of Labor states that "in nearly all the trades, and especially in skilled labor, the number of hours of labor required of the wage-earner has decreased, while the rate of wages has, in the majority of instances, increased." But what about the poor creatures who wear away their lives in the infernal sweat-shops of our large cities?

—The 20th inst. Pierce City, Mo., was reported to be "under the rule of a white mob, which had driven out all the negro inhabitants, except car porters, and murdered three negroes by lynching, besides burning to death one negro man who was too old to escape from one of the five negro dwellings to which the mob had set fire. The cause of this lawlessness was the murder of a white girl by an unknown assassin."

—Supported by the action of Governor Longino, the sheriff at Sardis, Miss., saved a negro prisoner from being lynched the 15th inst. "At the first appearance of the mob, he appealed to the governor for troops, and warned the mob that meanwhile he would protect the prisoner with his life. Fifteen citizens volunteered to help him, and upon the arrival of troops the prisoner was safely removed to the penitentiary."

—The Peking correspondent of the *New York Sun* states that "200 rifles and 20,000 cartridges have been sent to the missions in Mongolia." Commenting upon the dispatch, the *Episcopal Recorder* says: "By this it appears that the Roman Catholic missionaries are pursuing the same forceful policy they adhered to before the Boxer outbreak. We hope that it will be noticed that such has not been, and is not, the plan followed by any Protestant missionaries. We do not feel called upon to criticize the methods of the Roman Catholic missionaries, but would emphasize the importance of discriminating between them and the missionaries of the Protestant churches, on account of the differences in the methods employed. There are missionaries and missionaries."

—Russia has proclaimed her suzerainty over New Chwang, China.

—United States Minister Conger has returned to Peking, China.

—The National Negro Business League convened in Chicago the 21st inst.

—British Parliament completed its business the 19th, and was prorogued.

—General MacArthur recently arrived at San Francisco, from Manila, P. I.

—A notice has been posted at Springfield, Mo., "ordering negroes to leave the place."

—Fifty French scouts were recently captured by the Boers, near Bethesda, South Africa.

—The Czar has accepted the invitation to visit France, "to witness the close of the grand maneuvers at Rheims."

—Much property was damaged by the recent terrific storm which swept along the coast of the Gulf of Mexico.

—Because of striking employees, the Bay View (Wis.) steel works will be closed indefinitely. Only the blast furnace will run.

—Kitchener, with a large force, is advancing on Hondweni, near Zululand. General Botha is reported to be there with 4,000 Boers.

—The members of the Transvaal Council and Legislature are nearly all dead, or prisoners. This practically wipes out the Boer government organization.

—The Mississippi River steamer "City of Golconda" was struck by a squall near Paducah, Ky., the 21st inst. and upset. Number of persons drowned, thirty-five.

—Dispatches state that the Chinese in Peking are "again becoming insolent to foreigners." They doubtless have sufficient reasons for provocation at the foreigners.

—News comes from Armenia of the destruction of twelve villages by bands of Kurds. All the inhabitants were killed, except the young women, who were carried off.

—A leading editor of the United States calls the present labor struggle "the most stupendous of strikes." Should all the employees of the United States Steel Corporation decide to strike, the number of men involved and affected will be as follows: Carnegie Steel Company, 50,000 men; Federal Steel Company, 16,000; American Steel and Wire Company, 24,000; National Tube Company, 30,000; National Steel Company, 12,000; American Tin Plate Company, 25,000; American Steel Hoop Company, 14,000; American Sheet Steel Company, 22,000; American Bridge Company, 20,000. Total number of men employed by this great corporation of companies, 213,000. The great trust refuses to sign the wage scale proposed by the Amalgamated Association, which latter is endeavoring to induce all these men to strike. Speaking of this great industrial struggle, and of the principles involved, the *Christian Advocate*, of New York, well says: "If the strike be long, other iron and steel makers who have not lacked courage in competing with the United States Steel Corporation, will be greatly encouraged. The tendency of the strike, if protracted, will be to build up the business of these competitors. They will get many of the best workers now on strike. Some think that the consequence of this will be more secure trade conditions in the iron and steel industry for years to come. That, from our (perhaps partial) view of the case, is not very likely to follow. If the United States Steel Corporation was to go out of business, the same issues would soon arise among those who would succeed it. If the war is long, the United States Steel Corporation will have to train new laborers, and the labor market will be glutted in the end. When the crash comes that is likely to come if neither party gives way, a new revelation will be made, out of which may come changes not now foreseen. If some method could be devised for 'letting down' each party to this conflict without humiliation,—that is, by compromise on both sides,—it would be well for the time; but at any moment the very issue now being tested may rise. Whether Mr. Morgan [head of the trust] has the poise or the tact to disguise arrogance when dealing with men in inferior position, and Mr. Shaffer sound judgment, are vital questions to-day. However this may be, the 'immovable obstacle' and the 'irresistible force' are in conflict. The duty of the State government is to maintain order, the rights of property and of personal liberty—that is their only duty. In case any State fails to preserve the peace, on request of its governor the federal authorities can assist it; and if any of its property or mails are involved, the federal government may interfere."

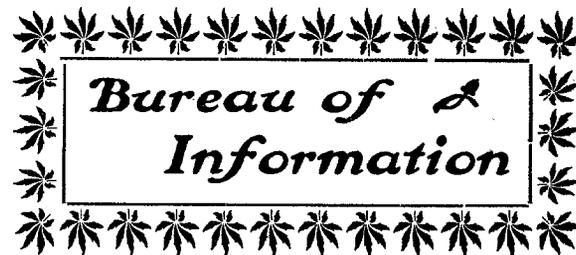
—Carsund, Norway, is nearly all destroyed by fire, and 1,200 of its people are homeless.

—Vice-president Zauartu, of Chile, has resigned "as a protest against further military preparations."

—William V. B. Beach, "Father of the House of Commons," is dead. He entered Parliament in 1859.

—Just as we go to press it is learned that the French Ambassador at Constantinople has sent an ultimatum to the Sultan, "that he would leave the place unless satisfaction is given for French grievances."

—Dispatches from Moscow state that Russia is "on the eve of another famine. Only two provinces out of seventy have really good harvests, and a district twice the area of France will probably suffer from famine."



Bureau of Information

ADDRESSES.

THE address of I. C. Colcord is Box 291, Honolulu, H. I.

OUR new address is 201 Newcastle Street, Perth, W. Australia. J. PALLANT.

R. D. MILLER, of Rockett, Ellis Co., Tex., desires information as to the whereabouts of his brother, W. J. Miller, last heard from in California.

ALL correspondence intended for the president of the Kansas Conference should now be addressed to Elder E. T. Russell, 118 E. Fifth St., Topeka.

NEEDY FIELDS.

WRITING from San Diego, Cal., Brother T. S. Whitelock says: "Down the bay, south only a few miles, is National City, while a little further on is Chulavista and Otay; but very little has been done in these places, or is being done at the present. Just across the line into Mexico we find Tia Juana, which is quite a center for tourists, and would no doubt prove a fruitful field for one commanding the Spanish language. Across the bay from San Diego is Coronado, where thousands come every year to spend the hot summer months. At present, about one thousand are camping on the beach, besides the large number occupying rooms in the hotel. All these places afford an opening for many earnest workers. In all these fields we need prevailers with God, those who know Jesus for themselves in a way that will enable them to tell others of the power of God to save sinners. Besides workers, we need a branch sanitarium, and also a hygienic restaurant. We hope something may be done in the near future to establish a health branch in this southern field."

CORRECTION.

ON page 16 of the REVIEW of August 13, under heading of "The South," we note several items which refer to work in this field. We do not know from whom the information covered by these items was obtained, but you will observe that there are some very misleading statements. In the first paragraph, we learn that the Atlanta office has been moved to Graysville, Tenn., and has become a part of this association. In the last paragraph, statement is made to the effect that Brother Hanson has been supplemented by Dr. Otis. In the first instance, the Atlanta stock, as you know, was moved to this office. Brother Hanson is still in charge of the treatment rooms, and the work that Dr. Otis is doing is in no way connected with Brother Hanson's work. There is no idea in the minds of any one, to open a sanitarium for the white people at present.

Perhaps you will think it best to correct these statements, so that there may be no misunderstanding on the part of our people.

In response to the several appeals and circular letters we have sent out, we have received sufficient funds to enable us to carry on the work from day to day. It will, however, take considerable more to complete our building. In addition to this we must have a stock of paper with which to print our publications, and some additional facilities in the way of machinery.

Faithfully yours,
J. E. WHITE, in behalf of Southern Pub. Ass'n.

To Drought Sufferers.

FROM twenty to fifty persons may secure steady work the year round in this rice region of Louisiana, at from twenty to twenty-six dollars a month and board. Women receive \$2.50 a week. Rice work is similar to work in wheat. Better come soon and engage work. Some can drive through. Welsh is in the southwestern part of the State, near Lake Charles. I will send some money to help experienced canvassers come here to canvass. Address Joseph B. Clark, Box 85, Welsh, La.

The Total Cash received on the Relief of the Schools Fund up to date is \$ 32,557.37.

Publications Wanted.

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

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

- Mrs. Carry Dodge, Eight Mile, Mo., REVIEW, Instructor, Little Friend.
- A. Ritchie, 865 Fifth St., Milwaukee, Wis., large number of Signs.
- Demetrio Mariotti, Hood, N. M., REVIEW, Signs, Sentinel, Life Boat, tracts.

Sabbath Sunset Calendar

“Remember the Sabbath day to keep it holy.
“Six days shalt thou labor, and do all thy work.
“But the seventh day is the Sabbath of the Lord thy God.” Ex. 20:8-10.
“From even unto even, shall ye celebrate your Sabbath.” Lev. 23:32.

1901 SEPTEMBER 1901						
Su	Mo	Tu	We	Th	Fr	Sa
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

The Sun Sets

Day of Month	BOSTON New England, Michigan, N. Y. State, Wisconsin, N. and S. Dakota, Washington, and Oregon.	N. Y. CITY Connecticut, Pennsylvania, Ohio, Indiana, Illinois, Ne- braska, and Northern Cal- ifornia.	WASHINGTON Virginia, Ken- tucky, Mis- souri, Kansas, Colorado, Utah Nevada, and Central Cal- ifornia.	CHARLESTON Georgia, Ala- bama, Texas, Mississippi, Louisiana, New Mexico, Arizo- na, and South- ern California.
FRI. 6	6.27	6.25	6.24	6.19
SAB. 7	6.25	6.23	6.22	6.17
FRI. 13	6.14	6.13	6.13	6.10
SAB. 14	6.13	6.12	6.11	6.08
FRI. 20	6.02	6.02	6.01	6.00
SAB. 21	6.00	6.00	6.00	5.59
FRI. 27	5.50	5.50	5.50	5.51
SAB. 28	5.48	5.49	5.48	5.49

Camp-Meetings for 1901.

EASTERN UNION CONFERENCE.		
Vermont, Barre,	Aug. 22 to Sept.	2
New York, Oswego,	Aug. 29 to Sept.	8
Maine, Waterville,	Aug. 29 to Sept.	9
SOUTHERN UNION CONFERENCE.		
North and South Carolina, Hick- ory, N. C.,	Aug. 23 to Sept.	1
Alabama, Anniston,	Sept.	20-30
Florida,	Nov.	1-
LAKE UNION CONFERENCE.		
Illinois, Kankakee,	Aug. 22 to Sept.	1
Indiana, Greenfield,	Aug. 29 to Sept.	8

NORTHWESTERN UNION CONFERENCE.

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

SOUTHWESTERN UNION CONFERENCE.

Missouri, Boonville, postponed.
Colorado, Denver, Aug. 28 to Sept. 9

PACIFIC UNION CONFERENCE.

California, Northern, Red Bluff, Oct. 3-13
Montana, Missoula, Aug. 23 to Sept. 1
Montana, Twin Bridges, Sept. 5-11
North Pacific, Seattle, Wash., Sept. 5-15
Upper Columbia, Weiser, Idaho, Sept. 19-29

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.



WANTED.—A home, with a Seventh-day Adventist family in the country, for a bright, active orphan girl, 8 years old. Must give good reference. Address Dr. T. S. McDonald, Henning, Minn.

Maine, Attention!

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

Atlantic Conference, Attention!

THE twelfth annual session of the Atlantic Conference of Seventh-day Adventists is hereby called to meet at ten o'clock, Wednesday morning, Sept. 11, 1901, in the large pavilion at the corner of Hamilton Avenue and Monmouth Street, Trenton, N. J. The session will close the following Sunday.
J. E. JAYNE,
Conf. Pres.

Utica (Mo.) Church School.

WE have a good building with beautiful grounds, and will begin our church school about the middle of September. Utica is a quiet village, with a population of about six hundred, situated in the midst of one of the best agricultural and fruit districts in Missouri, only about ninety miles from Kansas City, on the main line of H. and St. Jo R. R. (Burlington Route), and about six miles from good market. We have a church of about forty-five members, good church building, and live Sabbath-school. Cheap property and rent. For further information, address C. R. Dasher, Utica, Mo.

Emmanuel Missionary College.

THE many anxious inquiries concerning the work of Emmanuel Missionary College lead me to make a few statements through the columns of the REVIEW.

It is quite generally known that Battle Creek College is closed, and that its work will be resumed this fall at Berrien Springs, Mich. The change in location has delayed the opening until Wednesday, October 30. However, three full terms' work, besides the summer school, will be given during the year 1901-2. The late opening will be appreciated by those who are engaged in field labor or on the farm.

In its new location, the college is prepared to carry out some of the long-cherished plans, and to attain more nearly to the ideal set before a training-school for Christian workers.

The plan of work for the coming year was formulated in a council meeting of teachers from various educational institutions, with the object of meeting the needs of students who wish to prepare for any one of the various departments of evangelical work, and likewise for those persons of more mature years who are already laborers, but who desire further preparation for their chosen work. This makes it indeed a training-school.

The college is open to all who desire special training. Its classes are arranged for men and women of ability who are called of God to proclaim the Third Angel's Message. Teachers will be supplied to the various departments by the General Conference, who are qualified not only for classroom work, but to take students out for missionary work in the neighboring cities and the surrounding country. Practical field work, under the direction of an instructor, will be one of the leading features. In the past it has been impossible to carry forward such a program without disturbing the class work of the school. Under the present arrangement of classes this objection is removed.

Young persons who need considerable preparatory work

will be recommended to our preparatory schools and colleges; but all Christians of maturity, with a fair education and a definite purpose in life, are welcomed to Emmanuel Missionary College.

The opportunity now afforded to meet the expenses of an education by manual labor, and especially the plan to assist young men by giving them the use of land to cultivate, puts the work of the college within the reach of every industrious young man.

Calendars sent upon application; correspondence invited.
E. A. SUTHERLAND.

Berrien Springs, Mich.

Alabama Camp-meeting.

IN harmony with the recommendation made at General Conference, that all mission fields be organized into Conferences as soon as possible, those having charge of the work in the South have advised that an effort be made to organize the Alabama mission field into a State Conference at the Anniston camp-meeting, September 20-30. All who are present will be regarded as delegates. I hope all will feel an individual responsibility, and be on hand when this work is called up.

I have just received notice that the rates to the camp-meeting will be given on the certificate plan; that is, you pay full fare going, get a certificate from the railroad agent, bring it to camp-meeting, have it signed by the proper person, and then get one-third rates on return home. In other words, it will cost just one third as much to return home as it did to go. Do not fail to get a certificate when you buy your ticket for camp-meeting.

W. L. MCNEELY,
Director.

Please Give Attention!

THE long evenings for study are here, and would you not like to improve them by taking up the work of the Correspondence Course connected with the Sanitarium Medical Missionary Training School? Lessons are sent weekly to a class of students who are unable to leave home duties in order to take a regular course at one of our sanitariums. This is the third year this course has been carried on, and scores are availing themselves of it. Studies on eleven subjects are given, among which missionary work and the care and treatment of the sick are prominent.

The tuition fee is three dollars, which barely covers the cost of sending out the lessons, correcting the replies, and returning the reports to the students. The books required for this work are furnished at actual cost price. We shall organize a new class in October, which will continue one year (some finish in six months), and shall be glad to hear from all those interested. A descriptive circular giving full particulars, also testimonials from those who have taken the course, will be sent free on application. Address Cor. Dept. Sanitarium Training School, Battle Creek, Mich.

Fifty People Wanted

who will each pay for twenty shares of stock in the Southern Publishing Association; this fund to be used in purchasing stock of paper and machinery equipment, so that this office may do the work for which it was established. The shares are five dollars each, and entitle the holder to one vote for each share at all stockholders' meetings. No financial benefit will accrue to any one holding stock in this association, as the stock is non-dividend paying.

We wish to acknowledge the receipt of the money that has been paid in for stock, and the donations which have come to us during the past few weeks. Without these funds we should have been obliged to stop the work entirely; but we are thankful to-day that God has impressed hearts to send means so that we are enabled to go forward with the work on the building, with the loss of only a few days of time. Enough has come in each week to meet all our expenses, and pay for the material purchased. Considerable work yet remains to be done on the building, as only a part of the windows are in, and only a portion of the partitions have been set. The doors will also need to be provided, a small elevator installed, and some of the rooms will have to be sheeted inside. We shall not undertake to plaster any part of the building, but will use building paper and sheeting to keep out the cold, where it is needed.

Our presses have been in operation a part of the time while the building has been in course of construction. Work in other departments has also been carried on as the circumstances would permit. The building is now so far advanced that the machinery can be kept in operation continuously; but to do this we must have a stock of paper, and some additional machinery with which to turn out the work. It is for that purpose that this appeal is made, and we trust that all may sense the unfavorable circumstances under which we are laboring, and respond as the Lord may impress their hearts. If there are those who cannot take twenty shares, and wish to assist in this work, let such subscribe for the amount of stock they are able to take, and the funds will be used to help forward the work yet to be done on the building.

We are trying to carry forward the work in the most economical manner possible, and we have evidences of the Lord's approval of what has been accomplished. We are doing the best we can, brethren, with the means at our disposal, and we have confidence that the Lord will impress those who are able, to help at this time by uniting with us in our effort to carry out His instructions respecting this work.

Address all communications to the Southern Publishing Association, 1025-27 Jefferson St., Nashville, Tenn.

MARVEL OF NATIONS.

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

By Elder Uriah Smith.

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

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

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INTRODUCTION BY ELDER URIAH SMITH.

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

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

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

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

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

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

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The history of Rome from beginning to fall is treated in a masterly manner by the author, pointing out the dangers which undermined the republic of Rome, and which threaten the liberties of the people of the United States of America.

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MICHIGAN CENTRAL

'The Niagara Falls Route.'

Corrected June 9, 1901.

Table with columns for EAST and WEST routes, listing stations like Chicago, Detroit, Buffalo, and Boston with corresponding train times.

Sound an Alarm.

Bible Students' Library, No. 167.

THE greatest struggle in the history of this country between capital and labor is now on. In the great manufacturing and mining districts, the forces of labor have succeeded in closing scores of mammoth plants, while the opposition is bringing all its power to bear in defeating the plans of its opponents.

'Where will it all end?' is being asked. This new tract strikes at the very root of the question, and will answer it satisfactorily to every seeker for truth. It should be given a good circulation in every community. Sixteen pages, illustrated. Price, one cent.

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No. 5, International Express, 2.17 A. M.
No. 75, Mixed, to South Bend, 7.30 A. M.

East-Bound.

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

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BATTLE CREEK, MICH., AUGUST 27, 1901.

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Our brethren will all be interested and gratified to see the statement from Brother Butler, which appears in the Editorial department this week. The statement reveals the sterling integrity and the adherence to principle which characterize the man. After reading what he says, no one will be disposed to question his love of the truth and his adherence to its principles. Our acquaintance and associations with Elder Butler, which have been long and intimate, assure us that the cause has no stancher and truer friend than he. In the trouble that has come upon him through affliction in his family, we feel that he is entitled to, and no doubt has, the sympathy and prayers of all his brethren. We trust it may please the Lord to send speedy relief to his family, for their sake as well as his, and give grace to hold on in the good way till the crown of life shall be given to all who love His appearing.

A line from Berrien Springs says: "We are enjoying our new home very much. Berrien Springs is really a pretty place. The site on which the new school building will be erected is a most lovely one."

Most of the ministerial brethren were away from Battle Creek, Sabbath, August 24, at the Michigan camp-meeting at Lansing; but Brethren J. W. Westphal and A. R. Ogden, on their way to their new field of labor in South America, called, and kindly gave us an expression of their feelings from a missionary point of view, in reference to the great work we are set to accomplish for the world in this generation. It was a continuation of the same spirit which ran through the General Conference. The former dwelt upon the depth of appreciation we should feel for the open book of revelation which God has given us, and how we should show our appreciation by uniting with the heavenly host in seconding and sending forth to all, the gracious invitation to "come." John wept much because no one was found worthy to open the book. One of the elders told

him not to weep, for a worthy One had been found to open the book. And when the book was opened and the glorious revelation brought forth, the four living beings and the four and twenty elders fell down before the Lamb, and opened their lips in ascription of praise to Him, saying, Worthy the Lamb to open the book. Rev. 5:3-8.

Brother Ogden gave an earnest exhortation to awake out of sleep and hold the Third Angel's Message as a reality, not as a mere theory. Of every one that is called by the name of the Lord, God says, "I have created him for my glory." Isa. 43:7. We glorify Him by contributing to the support of His work. Our sympathy, prayers, and means should follow the Lord's cause, like a mighty wave, to help it forward in the earth. How soon could the seventy-five thousand Seventh-day Adventists send the gospel of the kingdom to all the earth; and when this is done,—"then shall the end come."

A NEW tract has just been issued by the Pacific Press. Its title is "Sound an Alarm." Its sixteen pages are brimful of valuable information concerning the stirring and strenuous times in which we are living, and what they foretell. Among the subjects treated are the Vast Increase of Wealth, Wealth and War, Labor Troubles, Intemperance, Physical and Material Ills, Unrest and Perplexity, In the Field of Religion, What the Most High Says, Physical Conditions, War Preparations, and Last-Day Apostasy. *Bible Students' Library*, Extra, No. 167. Illustrated. Price, one cent, postpaid. Order of your State tract society. Discount on large orders.

A COPY of our Spanish paper, *El Mensajero de la Verdad* (The Messenger of Truth), lies before us. It contains sixteen pages, has an illustration on front cover, and is about the size of the *Sentinel of Liberty*. It is edited by Prof. George W. Caviness, well known in Seventh-day Adventist educational circles. We bespeak for this neat little monthly a wide circulation among all who read the Spanish language, and trust that many of our English-speaking brethren will take clubs of this journal for missionary purposes. Subscription price, fifty cents a year. Address *El Mensajero de la Verdad*, Mexico City, Mexico. The work in that great field needs your prayers and your assistance.

THE following brethren sail from New York, on the "Teutonic," Wednesday, the 28th: Elder J. W. Westphal, on his way to Argentina; A. R. Ogden and H. F. Ketring, bound for Valparaiso, Chile. The REVIEW wishes them a prosperous journey, and much success in their labors in these distant fields.

Unexpected Promotion.

As our readers understand, the school at Berrien Springs has leased the courthouse for its work till the buildings for the school shall be made ready. These rooms retain, by the signs upon the doors, the evidence of their former occupancy. One of the lady workers holding a prominent place in the school, occupies a room the door of which bears the significant sign, "Probate Judge." She thus finds herself suddenly and unexpectedly promoted; that is, if the position of probate judge is to be considered any higher position than the one she now occupies.

THE question of "the American peril" is agitating all Europe. A dispatch from Vienna, dated the 22d inst., gives the observations of Prof. Edward Suess, the Austrian publicist and paleontologist, respecting "the industrial and political preponderance of the United States." He states that "the declining national sentiment in Europe should be replaced by a movement for the common defense of the Central European States against the American trusts, which are moving to conquer the foreign markets more surely than they could be conquered by battle-ships. The American balance of trade has reached an un-

paralleled figure. It is a serious question if the present political units of Central Europe are strong enough to make an effective defense. The present shifting of the center of gravity of the world's forces will create three great units—China, Russia, and America. Of the three the United States has decidedly the lead." Our new book, "The Marvel of Nations," about to be issued, will tell you why our nation is the marvel of all nations; it will show you clearly its place in prophecy, and the outcome. Besides all this, it will furnish you with a most valuable, up-to-date handbook of information concerning the United States. New illustrations throughout, and thoroughly revised, down-to-date.

THOSE who wish a broad and intelligent view of the work of the kingdom of God at home and abroad cannot fail to find great satisfaction in reading the August number of the *Missionary Review of the World*. It opens with a masterful article on "Problems of Missions," by the editor-in-chief, Dr. Pierson, who discusses some of the difficult questions which face the missionary to foreign fields of labor. Dr. Griffith John, the veteran missionary of Hankow, tells the wonderful story of "The Chang-Sha Deed," and the entrance of the gospel into Hunan, China.

The progress and conflict of "Romanism and Protestantism in France" are interestingly described by Rev. Ruben Saillens, of Paris; "Missions and Protestantism in Germany," by Prof. George F. Schodde, and "The Anti-Clerical Movement in Spain," by a French pastor.

The work in home fields is set forth in articles on "The Doukhobors of Canada," by Miss Nellie Baker, and on "Rescue Mission Work," by Margaret Blake Robinson, of New York. Other articles of interest deal with the Philippines, Lifu Islands, the International Missionary Union, and Jewish missions.

Published monthly by Funk and Wagnalls Company, 30 Lafayette Place, New York: \$2.50 a year.

I AM greatly delighted with the book, "The Great Empires of Prophecy," by A. T. Jones. To my mind it is a work which has been long needed by our people, because it sets forth in the clearest way those parts of secular history which run parallel with the prophetic empires of Daniel's visions, and so connects one with the other as to make the subject plain to the humblest mind. What a person would ordinarily have to search a score of ancient histories for is here set in its proper place, and made to add its testimony to the truth of God's word in prophecy. No minister should be without the book, and no family of Seventh-day Adventists can afford to lose the instruction it contains, if they would stand firmly in the truth through the crisis which is just before all.

J. O. CORLISS.

THE militarism of Europe is getting a hold upon the Western world. The *Independent* mentions that "General Körner, a German officer, has for a number of years been at the head of the military system of Chile, and his influence has at last prevailed to have a law enacted requiring every citizen between the ages of eighteen and forty-eight to render military service for at least one year. . . . The natural result is that Chile's rival, Argentina, with whom she divided Patagonia a few years ago, is arming fast and trying to introduce obligatory military service, while Peru is making popular subscriptions for war-ships, and Bolivia has applied to Germany for military instructors."

Once introduced in this hemisphere, militarism will naturally spread like the plague; for when one nation adopts it, all its neighbors feel bound to do so for self-preservation. And it is a plague no way has been devised of stamping out.

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REVIEW AND HERALD.