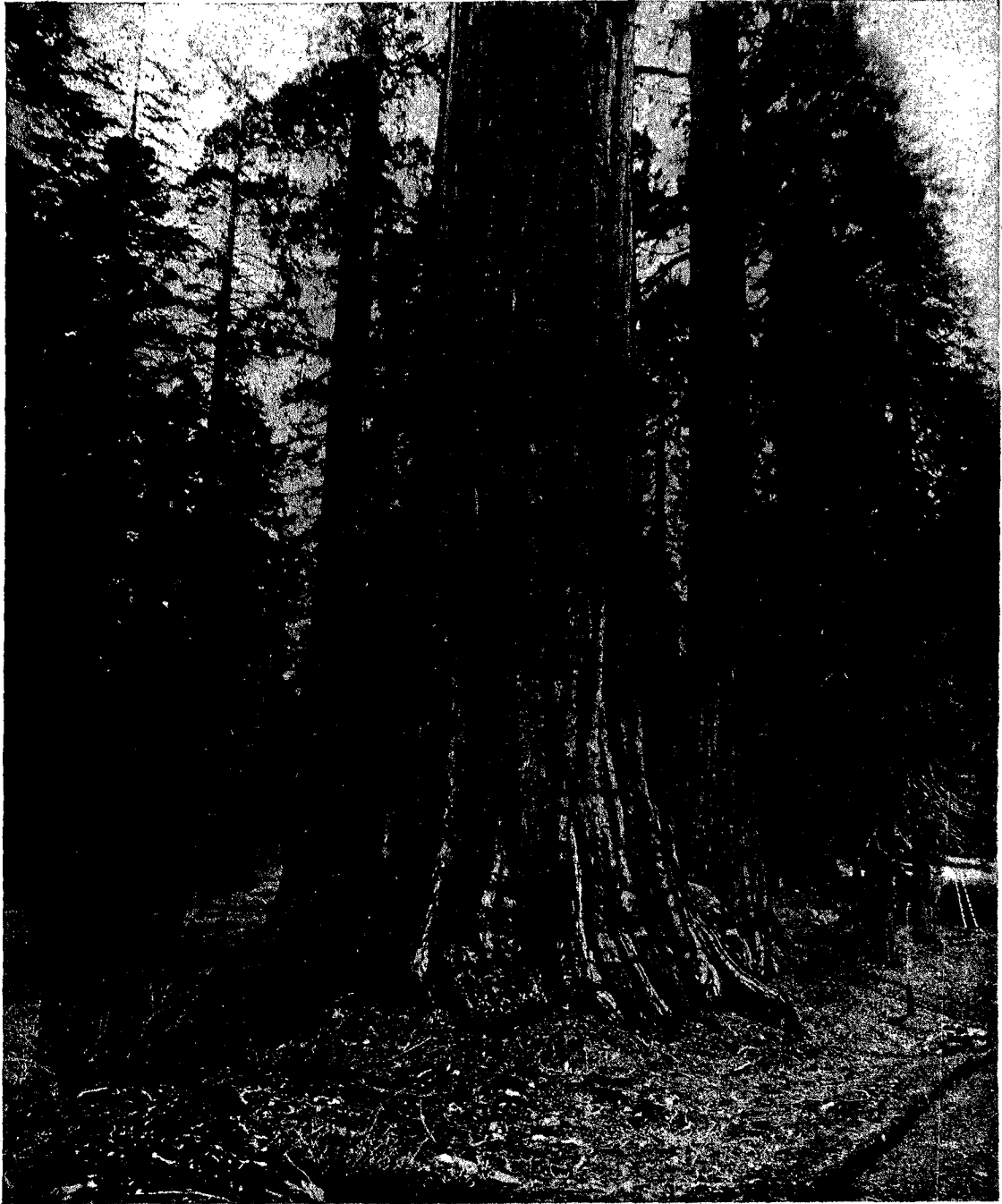


The Advent And Sabbath **REVIEW HERALD**

Vol. 79

BATTLE CREEK, MICH., TUESDAY, JULY 22, 1902

No. 29



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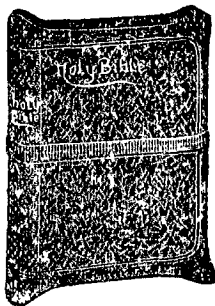
OFTEN have I seen
A stripling tree, all foliage and all green;
But not a hope of grateful, soothing shade,
Its empty strength in fluttering leaves displayed.
Give me the solid trunk, the aged stem,
That rears its scant but glorious diadem;
That through long years of battle or of storm
Has striv'n whole forests round it to reform;

That plants its roots too deep for men to shake;
That lifts its head too high for grief to break;
That still, through lightning flash and thunder
stroke,
Retains its vital sap and heart of oak.
Such gallant tree for me shall ever stand,
A great rock's shadow in a weary land.

— Dean Stanley.

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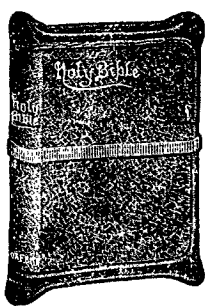
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Published in August, 1901,

BY THE

AMERICAN BIBLE
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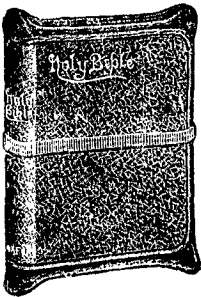
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Editorial

Sound an Alarm

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord."

Fruit Bearing

FRUIT BEARING is the proof of discipleship. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Abiding in the vine is the condition of fruit bearing. "He that abideth in me, and I in him, the same bringeth forth much fruit." It is expected of every branch that it shall bear fruit. "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." The tree is known by its fruit. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Every true believer is to be "filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

New Territory

OUR Commander directs that we should occupy new territory. The gospel message should be carried into new fields. The truth should be established in new places. In order to do this work and at the same time to hold the ground already gained, there is need of a constant supply of recruits. And with the men must come the means for their support, until friends of the truth are raised up in these new fields, and then the front

line must be again carried forward. Consecrated workers are needed. Trained workers are needed. A steady inflow of means is needed. But above all and more than all, the Spirit in its fullness is needed, that every effort may be effective in reaching and converting the hearts of men and women. "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

Practical Religion

PEOPLE sometimes talk of "practical religion" with emphasis upon "practical," as though there might be some other kind of religion which is not practical. This shows how the minds of some have become confused as to the real nature of religion. There has been so much controversy about religion that some have come to regard controversy as one form of religion, and by "practical religion" they seem to mean a religious experience which is manifested in an upright life and a ministry of love as opposed to argument and disputes about a creed. It is time to emphasize the fact that there may be much controversy, much argument and dispute, with no religion at all. An infidel can argue. A backslider can lead in a controversy. An apostate can dispute about the creed. Only a Christian can minister the genuine truth of Christianity. The difference between "practical religion" and mere zeal for a creed or a denomination is well shown in the experience of Paul "in the Jews' religion." "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." He has given us another picture of this experience in these words: "As touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." A self-righteous Pharisee, a zealous persecutor, and yet profiting in the Jews' religion! After his conversion on the journey to Damascus, the apostle Paul had an experience in "practical religion." "We are fools for Christ's sake. . . . Being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat." What a change from mere zeal for the prosperity of a

sect! We need to see Jesus, as Paul did, that we may have the same experience in "practical religion" as he had.

A Present Danger

THERE is danger that we should substitute a busy activity in the Lord's work for a personal communion with the Lord, and that we should have all the forms of the truth while experiencing little of its power. How is it in your church? Is the prayer meeting well attended? and is it a place of power? Is there a good attendance at the missionary meeting? and are the hearts of the members stirred with the genuine missionary spirit? What is the influence of the church in the community? Would it be missed if its membership should be wholly scattered? Are we Christians? or are we mere formalists? "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? . . . Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" Many are being deceived. They rest quietly because their names are on the church book, while they are not written in heaven. Their lives do not testify that self has been conquered, and that they are seeking first the kingdom of God and his righteousness. Their time and strength are spent in advancing their own interests. And yet they are constantly saying, "The temple of the Lord, The temple of the Lord, The temple of the Lord, are these." What will arouse every self-deceived one to a sense of the true situation? The crisis is fast hastening on. Soon it will be too late. Awake! Arise! Be filled with the Spirit.

On the Front Line

WE often think of those who are pushing the battle at the front, and we wish them to know that they have our hearty co-operation in prayer and effort to make their work a success. We had almost said that they have our sympathy, but on second thought we incline to the feeling that we need their sympathy. There is no more inspiring position on the battlefield than in the front line, and this is especially true when victory is assured. As we read the weekly reports of progress, and note the many providential openings and the extension of the work in many countries, we often feel that the greatest blessings are being enjoyed by those at the front. Africa and Australia do not seem so far away as

before we visited those countries. The workers in England and on the Continent seem like near neighbors to us. All the laborers are under the same Captain, and are fighting a common foe. The warning message must be proclaimed in every one of these lands before the Master can come. To every worker nigh and afar off, but especially to those in large degree separated from their fellow workers, we wish to send a message of encouragement. We think of you. We pray for you. We plead for success in your behalf. Our heart's desire is that you may be greatly blessed and prospered in preparing the way of the Lord in the hearts of the people. "Be strong and of a good courage." Many who cannot join you at the front are giving the results of their daily toil, consecrating it with prayer, that others younger, stronger, and better fitted for the active campaign may go forward to extend the lines. Your conflicts and victories are often the subject of the conversation in the home, the shop, and the field. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. . . . And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen."

Always Right to Do Right

THIS may seem like a self-evident truism. But so long as an opposite course is universally practiced, it may be proper to reaffirm it continually. Men will frequently admit that a certain course of conduct is, in the abstract, correct, yet they will persuade themselves that under their circumstances they cannot help themselves. But no circumstances can make that right which is, in itself, intrinsically wrong; that is, it can never be right to sin. No doubt we may sometimes feel that if we refuse to sin, under a certain degree of pressure, death will be the result; but that will not alter the case at all; for it is better to die than to sin; and if there be no other way out of it, we ought to be willing to yield up our life rather than to consent, knowing our offense, to sin against God.

The three Hebrew captives, when brought into a crisis with Nebuchadnezzar, and commanded, under the threat of the fiery furnace, to bow down and worship the image he had set up, did not need to hesitate a moment to decide the question before them. They promptly answered him, "O Nebuchadnezzar, we are not careful to answer thee in this matter;" that is, "we have no thought or deliberation to bestow upon this question, or give thee any alternative in this thing. No hesitation or question remains to us. We indulge no evasion or delay. Our decision is made. We will not serve

thy gods nor worship the golden image which thou hast set up; for our duty is plain." They were led by the Spirit of God, and their decision was unanimous and prompt. They did not need even to confer one with another. If any question had remained to be decided by them, it would have shown that they were not in the right place. They were brought face to face to brave the authority and power of the highest potentate on earth, and the scorn of all the highest dignitaries in the realm, and finally the wrath of devouring fire. "If it be so," they said, "our God whom we serve is able to deliver us." This was the first, last, and ruling thought in the minds of these youthful heroes. Scattered all through the Sacred Volume are like examples to indicate to us the path of duty.

The history of the prophet Daniel furnishes us an illustration of the value of the principles of temperance and abstinence. Daniel purposed not to defile himself with the king's meat nor with his wine. It was frequently the case that the meat used by the kings and princes of heathen nations, who were often the high priests of their religion, was first offered in sacrifice to idols, and the wine they used poured out as a libation before them; and again, some of the meat of which they made use was pronounced unclean by the Mosaic law; and on either of these grounds, Daniel could not, consistently with his religion, partake of these articles. Hence his request, as recorded in Dan. 1:8-16.

But "there are times when for the sake of others, if not for our own, it may be our duty to abstain from things otherwise, or in other circumstances, permissible. The same apostle who counseled Timothy to use a little wine for his stomach's sake and his frequent infirmities, said also, 'It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak;' and he declares for himself, 'If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.' Rom. 14:21; 1 Cor. 8:13.

"The character of the wines and other intoxicating drinks used in this country, the prevalence of drinking customs, the continued evidence before our eyes of the terrible effects of the use of these drinks, physically, socially, and morally, slaying, as they do, their tens of thousands, and drawing in their train misery, poverty, disease, and crime,—these facts are believed by many to make it the duty of Christian men and women, in general, in the exercise of that charity that pleaseth not itself and 'seeketh not her own,' to abstain entirely from the use of these beverages, for at least the sake of those who must one way or other be affected by their example.

"Grace is needed most in times of difficulty and trial. That grace was then afforded to Daniel and his friends in their perplexity. To Paul's thrice repeated prayer, that the thorn in the flesh might depart from him, the only answer vouchsafed was, 'My grace is sufficient for thee: for my strength is made perfect in weakness.' Believing this, Paul gloried in his infirmities and necessities. 'Neither tribulation, nor persecution, nor famine, nor nakedness, nor peril, nor sword, are able to separate the genuine believer from the love of God which is in Christ Jesus our Lord.' — *Homiletic Commentary*.

"Daniel's resolution in regard to his diet was the means of strengthening his character, and fitting him for future greatness. Each resolution carried out in spite of difficulty or natural reluctance makes a man stronger. An irresolute man is a weak man. The part of weakness is either to make no resolution or to make it and fail to keep it. Broken resolutions make a man weaker. 'One resolution kept prepares one for keeping the next. A resolution manfully carried out is often the turning point in a man's life, and the determination of a man's character.' — *Id.* U. S.

Misconceptions Concerning the Sabbath

ONE of the most commonly perverted texts of Scripture, says the *New York Observer* in speaking of "The Lord's Day," "is the declaration of the Master, 'The Sabbath was made for man, and not man for the Sabbath.' By an easy and popular method of modern interpretation," says the *Observer*, "this is commonly understood to mean that man is practically above the law of the Sabbath, and that the Sabbath was made simply to serve man's wayward whim or selfish ease. The average man, if forced to formulate his half-formed views on the meaning of this text, would probably say, 'It means that I can do what I please on the Sabbath.' If this contention be admitted, the whole fabric of Sabbath institutions and of legal enactments and social usages safeguarding the Sabbath, falls to the ground."

In combating this perverted idea of the purpose of the Sabbath, the *Observer* proceeds to say:—

No man is at liberty in any sphere to do as he pleases. Human and divine laws encompass and limit him on every side. There is no such thing as absolute freedom for any individual. One of these constraints of law comes in with respect to the Sabbath. A man has a right to do on the Sabbath that which pleases God—nothing more, nothing less. The Sabbath is primarily not man's day, but the Lord's day. "The Son of man is Lord of the Sabbath day." The Sabbath becomes secondarily man's day in so far as it is utilized by man for the important purposes—such as physical

and mental resting and spiritual upbuilding — which the Lord of man approves.

We certainly agree with the *Observer* that the Sabbath was not given to man for him to use as he pleases. The Sabbath was made for man, but it remains the property of the Creator. "The seventh day is the Sabbath of the Lord thy God." "The earth is the Lord's, and the fullness thereof," yet it was made for man. The Sabbath is the Lord's, but it was made for man's welfare. And it is for man's welfare because it is the Lord's,—because it was prepared by the Omniscient and by him adapted to man's needs. That which God himself made must be of value, so long as it remains what he made it; and the Sabbath, being made especially for man by him who has infinite wisdom and power, is of inestimable value to man so long as no change is made in it. Finite, fallen man must not tamper with it; it must remain the Sabbath of the Lord.

To say, however, that a man "has a right" to do on the Sabbath only "that which pleases God," is to express a misapprehension of man's relation to this beneficent institution. It is very true that it is not right to do aught else on the Sabbath than that which pleases God; but to define human rights in the matter of Sabbath observance, and to have "legal enactments and social usages safeguarding the Sabbath," is to show a misunderstanding of the nature of the Sabbath altogether. No legal enactments or social usages can safeguard the Sabbath; and when people come to trust in such things as a safeguard for this divine institution, it is high time that they should fall to the ground.

What is right for a man to do on the Sabbath day, as regards its proper observance, is a question between him and God alone. As regards rights, which it is the purpose of human laws to define and maintain, a man is at liberty to observe the day in any way that he chooses, and no legal enactments touching its observance can ever be necessary or proper. Remembering that the Sabbath belongs to God, and that he himself has enacted a law for all mankind covering its observance, the impropriety of human legislation to define the proper observance of the day is plainly apparent. Human legislators have no business upon such ground. To God alone is every man accountable in the matter, and to legislate concerning it is the prerogative only of the Deity. It is a false sabbath, having no divine authority, but depending wholly upon human laws and customs for its support, that has given to men the idea of the necessity of legal enactments to safeguard the day. The Sunday institution began its career as a professedly Christian institution under the sanction of human law, and remains to-day dependent upon the same support.

The *Observer*, however, comes again to the truth in the following statements, which present the great fact that the mission of the Messiah was not to destroy or to change the Sabbath, but to present it more clearly to mankind by removing the rubbish of human traditions and enactments with which the Pharisees had covered it:—

Jesus sought to strip off the superfluities of Jewish will worship and of pharisaic formalism, which in the course of the centuries had so encrusted the Sabbath that its original spiritual intent disappeared from view. He never intended to abrogate the Sabbath, or to lessen any of its essential claims to human regard. Rather, Jesus Christ sought to give men more, not less, of the Sabbath, and imparted upon its observance a holier and a happier sanction. That Jesus meant the Sabbath to be still observed, and how he intended it to be observed, may be gathered from his own personal course while on earth with reference to the seventh day. His use of that day was always for purposes that assisted the development of the higher nature of men, and that contributed to their healing or physical well-being. He was scrupulously careful to attend the synagogue services on the Sabbath, and the day was for him one of happy because holy activity, full of heavenly inspiration and of good deeds performed in behalf of a sin-weary humanity.

The truths here set forth are truths which all men, especially those professing to be followers of Christ, should know and remember. Jesus Christ came not to abrogate any of the claims of the holy day, least of all to institute a change from the day on which God rested after creation, to another day of the week. Had he done this, he would have given occasion for new laws and new customs and features of Sabbath observance on the part of mankind, which were the very things he sought to have removed. The voice and example of Jesus were for a return to the Sabbath observance which God ordained—to that which was of God alone and not of man. And this is the rule to be followed in presenting the subject of Sabbath observance to the world to-day. L. A. S.

Studies in the Gospel Message

THE subject of the Sabbath-school lesson for August 2 is Preserving the Temple from Defilement, and the portion of Scripture upon which it is based is Dan. 1:8-16.

It may be well to recall some things which were stated in our study last week. First, it was suggested that "the temple, or sanctuary, and its significance in the worship of God constitute the real theme which is dealt with" in the book of Daniel. The next conclusion was that "the heart of the sanctuary question is found in the great truth that it is God's purpose to dwell with flesh, and that this is accomplished through the incarnation of the Son of God." It was

further stated concerning Daniel and his companions that "the record of their experience in Babylon teaches the same truth to us as was taught in Babylon by the experiences themselves, and this truth is justification by faith." Deprived of the temple at Jerusalem and its services, Daniel and his companions in Babylon were to reveal the same truth as was taught by the temple and its services,—the coming of the Messiah and the merits of his atoning sacrifice; and that through his taking the flesh, humanity would again become the temple of the living God. Faith in the manifestation of God in the flesh as the only hope of salvation was the gospel to be inculcated in Babylon, and the fact was to appear in their own experiences.

When Isaiah "saw also the Lord sitting upon a throne, high and lifted up," he heard the voices of the seraphim, "and one cried unto another, and said, Holy, holy, holy, is the Lord of hosts." The holiness of God is dwelt upon in many places in the Scripture. When Moses and the children of Israel sang their song upon the banks of the Red Sea, they said, "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness?" "The Lord our God is holy," sings the psalmist. The revelation of the presence of the Lord, who is holy, renders the place holy where he is thus revealed. So it was at the burning bush: "And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy." The same idea was emphasized in the tabernacle and its services. The Lord said, "Let them make me a sanctuary; that I may dwell among them." The first part of this tabernacle was called the holy place, and the second, or inner, apartment, where the glory of the Lord shone forth from between the cherubim, was called the most holy place. The ark, the altar, the garments of the priests, the anointing oil, and other things associated with the tabernacle were all called holy. Special instruction was given concerning the handling of these holy things when the tabernacle was taken down and removed from place to place. Everything was intended to impress upon the minds of the people that the Lord was holy, and that holiness became his house.

Thus was taught in the object lesson what was afterward expressed in these words: "The temple of God is holy, which temple ye are." When Jesus "spoke of the temple of his body," he established a principle of interpretation which helps us to make a personal application of the teaching of the temple and its services, and to understand that the scrupulous care which was required in looking after the temple of old, that it might be kept from everything which would pollute it, was a constant lesson in

the attention which should be paid to the "temple which the Lord himself has fitted up for the indwelling of the Holy Spirit." This was the lesson which Daniel had learned.

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself." In the face of the seeming failure of the religion of Jehovah, Daniel and his companions were to reveal the reality of the gospel of salvation from sin through the power of the Lord's indwelling presence in his own temple. They were to make known in Babylon that the high and lofty One, who inhabits eternity, dwells with those who are of a humble and a contrite heart. Their personal faith in this truth was tested over the question of defiling this dwelling place of the Lord, this temple of the Holy Ghost. It is true that "the king appointed them a daily provision of the king's meat, and of the wine which he drank;" but to eat this food and drink this wine meant a defilement of the temple which they knew ought to be kept pure; it meant to them a denial of the whole truth taught by the sanctuary and its services; it meant to them a yielding of the whole question of righteousness by faith; to them it was equivalent to saying that man's way of righteousness was just as good as the Lord's way; it meant a denial of their faith.

The Babylonians were idolaters. It was the business of Daniel in that idolatrous city to reveal the one true and living God, in opposition to all idolatry. This he did, not by publicly declaiming against idolatry, but by keeping himself from idols. By his refusal to defile the temple of the living God he preached a convincing sermon from the text, "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them."

Thus Daniel and his companions were proclaiming in Babylon that there is but one God, and that "in him we live, and move, and have our being." And this is the reality of justification by faith, as opposed to a mere theological theory. To be justified by faith is to recognize the Lord's life, and to receive it by believing. This is what Daniel did.

In the Toils of Rome.

NEGOTIATIONS between the government and the Vatican touching the disposition to be made of the Philippine friars, are still in progress, and the question seems no nearer to a settlement than it was a week ago. A speedy settlement of the matter is not the end for which the Vatican is working. The pope aims to prolong the negotiations,

since as long as they continue, he is in a position to reap advantages in the shape of concessions from the American government. His position in the matter is well stated in the following press dispatch, which comes from Rome under date of July 12:—

There is apparently a disposition on the part of the Vatican to take advantage of the Philippine question to forward its desire for the establishment of diplomatic relations with the United States. The Vatican authorities hope that the question of the purchase of the friars' lands and other matters involving the payment of money will render indispensable the continuance of relations initiated by Governor Taft for at least two years, while they are also hopeful of reserving the question of the withdrawal of the friars from the islands so as to prolong these relations even longer.

That there is a disposition on the part of the United States to make concessions to papal principles of government in the Philippines, is plainly indicated by the reports that come daily from the scene of the negotiations. It was a great concession in the first place, to send a representative to treat with the Vatican at all. The pope is not a temporal sovereign, and it was no part of the business of the American republic to adjust any religious questions that might be involved in the transfer from the old to the new system of government. To induce the United States to concern itself with such questions, and to sanction and uphold some part of the papal system in the Philippines, was no doubt the great end which Archbishop Ireland had in view in persuading the administration at Washington to negotiate over the matter with the Vatican. That was a triumph for the papacy, and a false step on the part of the Western republic, which bids fair to lead the latter into a contradictory, inconsistent, and humiliating position, through the wiles of papal diplomacy, in which Rome far outmatches her inexperienced antagonist.

Before these negotiations began, it was considered settled that the obnoxious friars were to leave the islands. Upon that point the government was fully decided. It now finds that the Vatican objects, and having undertaken to negotiate with the Vatican about it, the objections must be listened to, and the United States must not be too hasty, rude, or arbitrary in seeking to enforce its will. The reports now coming state that the United States is "urging" the removal of the friars—a decided modification of its lately expressed determination that the friars must go. No doubt the Vatican will stand a good deal of urging on this point before any definite settlement is reached.

One point the Vatican seems disposed to insist on is the control of the educational system in the islands. To establish religious schools under government

control and support would be squarely contrary to the principles of Protestant and republican government, yet Rome goes so far as to hope that this may be accomplished before the negotiations are ended. And this is another point which the Vatican will utilize to prolong the game of diplomacy. A late cablegram from Rome states that "the pope is willing that the school question in the Philippines shall not be insisted upon at the present time," and he "hopes that his representative at Manila may arrive at an understanding with Governor Taft on this point, which is of capital importance in a country almost exclusively Catholic."

Meanwhile the forces of Rome are prepared to make a display of their political strength in the United States, which will be calculated to impress the administration with a sense of the importance of cultivating friendly relations with the papal power. We learn from the *Catholic Mirror* that a national convention of the American Federation of Catholic Societies is to be held August 5 at Chicago, at which "representatives will be present from all the States of the Middle West and from a number of the Eastern States in which there are Catholic societies which have become affiliated with the national body." It will, says the *Mirror*, "be the most important gathering of Catholic laymen ever held in this country. More than half a million of Catholic citizens will be represented by delegates on the floor of the convention." Its actions "are bound to have an effect upon the future associated activity of the American Catholic laity, and as such cannot fail to be of great interest to all Catholics throughout the country."

That this Catholic federation was organized for the purpose of bringing political pressure to bear upon State and national parties and administrations for the purpose of Romanizing the republic, there can be no doubt. Its promoters have admitted that it was intended to secure political recognition of "Catholic rights," which means the same thing. And just now Rome is in a position to reap the most from pressure exerted upon the dominant political party through this means.

L. A. S.

THE true assets of an individual are not to be reckoned in the amount of his wealth, but in the amount of his life. The richest man in the world is the man who has the most life. Life is the one chief thing, and all other things are of value only as they are capable of being used to preserve or to increase life. With abundance of life, the lack of other things is of small account; but if a full measure of life is lacking, all other things in the world can do little toward making existence tolerable. Life is the true wealth, and the only source of life is God. He who would obtain this wealth, which alone can make existence truly enjoyable, must seek it by conformity with the laws of the Life-giver; and upon this condition it is within the reach of all. Christianity is simply God's plan for restoring to man the fullness of life which was lost to the human race by the first transgression.

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.

Answered Prayer

I ASKED for bread: God gave a stone instead.

Yet while I pillowed there my weary head,

The angels made a ladder of my dreams,
Which upward to celestial mountains led.
And when I woke, beneath the morning's beams,

Around my resting place fresh manna lay;

And, praising God, I went upon my way,
For I was fed.

I asked for strength: for with the noon-tide heat

I fainted, while the reapers, singing sweet,

Went forward with ripe sheaves I could not bear.

Then came the Master with his blood-stained feet.

And lifted me with sympathetic care;
Then on his arm I leaned till all was done;

And I stood with the rest at set of sun,
My task complete.

I asked for light: around me closed the night,

Nor guiding star met my bewildered sight;

For storm clouds gathered in a tempest near.

Yet, in the lightning's blazing, roaring flight,

I saw the way before me straight and clear.

What though his leading pillar was of fire,

And not the sunbeam of my heart's desire,

My path was bright.

God answers prayer: sometimes, when hearts are weak,

He gives the very gifts believers seek;
But often faith must learn a deeper rest,

And trust God's silence when he does not speak;

For he, whose name is Love, will send the best.

Stars may burn out, nor mountain walls endure,

But God is true; his promises are sure
To those who seek.

—Selected

Neglected Duties

MRS. E. G. WHITE

THE church is the channel through which the Lord works to save the perishing. By the members of the church are to be made known his mercy, goodness, and power. What a wonderful work has been committed to us! All heaven is waiting for human channels through which to communicate the grace of God. But selfishness is hindering us in fulfilling God's purpose for us. Selfishness is hiding the Saviour from his people. Thorough conversion is what the church needs. God calls for men imbued with the love of Christ to do his work. He needs men of sound minds, clear heads, and tender hearts.

I am instructed to say: Unless our ministers and the leading men in our institutions believe and practice the word of God, they will never see the King in his beauty. God's law is his standard of character. And the foundation principles of this law are, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Obedience to this law is the condition of gaining salvation. Upon our obedience depends our present and future happiness.

Will men and women claim to be Christians, and yet lose out of their lives the tenderness and love of Christ? Shall those who have a knowledge of the truth for this time allow themselves to speak and act harshly? Will they treat those connected with them in labor as if they were unworthy of notice?

When you see a fellow being striving to climb the hill, will you, standing securely at the top, reproach him because he is not there also? or will you descend the hill, and linking his arm in yours, guide his trembling feet in the upward path, soothing and encouraging him, till he stands at the summit, filled with hope and courage?

Have you not seen a fellow worker, pale and worn, bearing on his face the premonitions of death? How did you treat him? Was your heart touched, your sympathy aroused? Did you reach out to him the hand of fellowship? Did you do all in your power to help him? or did you selfishly seek gain for yourself at his expense,—you on vantage ground, he in sickness, sorrow, and want? Did you think it would please God for you to destroy your fellow worker's faith, his hope, his confidence in human brotherhood? And after you had acted thus, did you congratulate yourself upon your financial gain?

How did the pitying Redeemer look upon such a course? Think you that he placed on it the seal of his approval?

We Are to Work the Works of Christ

Our work is to restore, not to destroy; to lift up, not to cast down; "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." We are commanded to remember those that are bound, as bound with them. God asks, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

Study your Bibles, my brethren. In the name of Christ I call upon you to work the works of Christ. Godliness is profitable for all things. It is the fruit of a repentance that needeth not to be repented of. The evidence of its worth is in itself, and is revealed by good works. True reform bears the fruit of the Spirit. He who loves God is a friend to those for whom the Son of God died.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not

on things on the earth. For ye are dead, and your life is hid with Christ in God. . . . Put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness."

Neglected duties confront us. Too often, instead of doing the work the Lord has given us, we have watched for defects in those whom, instead of criticising, we ought to have helped. We have not worked faithfully. There are in our institutions untrained men and women. Jesus needs their service. With yearning tenderness he is inviting them to come to him, that he may use them as channels for the communication of his grace. But those whom he has appointed to co-operate with him in fitting these souls for service, have failed to manifest that loving tenderness which as Christians they should manifest for the young and the inexperienced. Not only do they themselves fail of following Jesus; they keep others from his side. How can the Lord bless them? Let us break the crust of selfishness that surrounds us. Let us not descend to bickering and strife, criticising and condemning one another. Christ is ashamed to call those who do this his brethren.

Christ's Work for Us an Incentive to Labor

A great work is to be done, and in doing this work, we are to labor on a much higher plane than we have labored on in the past. Brethren and sisters, this matter has been so forcibly presented to me that I cannot hold my peace. Into the church there has come a hard-hearted spirit, and with it principles of selfishness, which have excluded the light of Christ from our hearts.

Christ is constantly working for us. Our advocate in the heavenly courts, he is ever making intercession for us. The cry of the one ready to perish finds swift entrance to his ear. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper." Shall we not work for him in the way he has marked out? Shall we not help those in need of help?

Christ suffered, being tempted; therefore he always sympathizes with those whom Satan is seeking to destroy. That he might be a merciful and faithful high priest, he was in all things made like those he came to help. He has compassion on the ignorant, and on those that are out of the way; for when he was on this earth, he was compassed with infirmities. He is ever willing and ready

to help us in our perplexities. As he worked for us, let us work for others.

Many more than we suppose need a helping hand held out to them. There are many to whom words of sympathy would be as a cup of cold water to a thirsty soul. Are you doing Christ service by ministering to weary, discouraged fellow beings?

Meats Offered to Idols

RODNEY S. OWEN

WE often meet with those not in sympathy with the true principles of health reform, who make use of certain statements in the writings of Paul as a weapon of warfare against those principles. Especially have they become familiar with 1 Tim. 4: 1-5, where they claim to find a prophecy which fits our case, at least on the question of meat eating. For the consideration of any who may have been exercised over this subject, we wish to offer a few thoughts upon this scripture.

The chapter begins thus: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith." This is thought by some to locate the prophecy as applying especially to a people just before the second advent; but this is not a necessary conclusion, from the fact that this entire dispensation is spoken of as the last times. Thus we read of Christ: "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." 1 Peter 1: 20. Paul writes to the Hebrews that "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. 1: 1, 2; see also Acts 2: 16, 17. So this departure from the faith may have been in the days of the apostles.

"Commanding to abstain from meats, which God hath created to be received." Notice the qualification given to the foods in question. It is that which God hath created for food which these apostatized brethren were forbidding. "Meats" here are often taken as a matter of course to mean the flesh of animals; but this term in the Bible is applied to foods in general, frequently to grains and fruits, and these latter are especially mentioned at the time of creation as man's "meat." See Gen. 1: 29. The "meat offerings" of ancient Israel usually consisted of "fine flour" mingled with oil, sometimes of "green ears of corn." Lev. 2: 1-14. The apostle Paul, speaking of the bread and lentils for which Esau sold his birthright, calls it a "morsel of meat." Heb. 12: 16.

"For every creature of God is good, and nothing to be refused." This statement is also qualified by the preceding verse. Taken out of its connection, this would not be universally true. There are many things which God never designed as food for man, and which should be refused as not only unclean, but dangerous to life. Who will say that all unclean animals, venomous rep-

tiles, and poisonous insects are good to eat? Would our pork-loving friends who apply this text to the swine, relish a dinner of vipers, buzzards, centipedes, and every other loathsome creature, because nothing is to be refused? Even the thought of such a thing is repulsive, and no one will contend that the apostle was giving a rule of diet designed to be of universal application.

There are several parallel statements in the writings of Paul which we will place before the reader, and then consider the circumstances which called out this instruction: "There is nothing unclean of itself." Rom. 14: 14. "All things indeed are pure." Rom. 14: 20. "Meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse." 1 Cor. 8: 8. "Whatsoever is set before you, eat, asking no question for conscience' sake." 1 Cor. 10: 27.

We now inquire, What does the apostle mean by such language? Is he talking on the subject of health? If so, he has certainly given us something "hard to be understood," even by the doctors. What board of health would adopt such rules; and if they were to adopt them, what further need would there be of such a board? No! health reform was not the subject of the apostle's argument when he penned these words; and as he was speaking to "wise men" (1 Cor. 10: 15), he knew that such men would not thus misunderstand his language. The question was concerning "meats offered to idols." Would the fact that the food had been offered to an idol render it unsuitable to eat? That was the question. The Christians to whom the apostle wrote, and with whom he had lived, were dwelling in the midst of an idolatrous people. They had "gods many, and lords many." 1 Cor. 8: 5. Their eating, their drinking, and almost every act of life was connected with idol worship. The apostle treated the matter in a most prudent and sensible manner, by showing that the idol had no effect whatever on the food itself, but only affected the consciences of the weak. We will let him speak for himself: "Now as touching things offered unto idols, we know that we all have knowledge. . . . We know that an idol is nothing in the world, and that there is none other God but one. . . . Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled." 1 Cor. 8: 1-7. "If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience' sake: for the earth is the Lord's and the fullness thereof." 1 Cor. 10: 27, 28. "For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offense. It is good neither to eat flesh, nor to drink wine, nor anything whereby

thy brother stumbleth, or is offended, or is made weak." Rom. 14: 20, 21. "For every creature of God is good, and nothing to be refused [because of the idol worship], if it be received with thanksgiving: for it is sanctified by the word of God and prayer." 1 Tim. 4: 4, 5.

In the chapter from which we last quoted, the apostle speaks of those "who believe and know the truth." They know that the idol is nothing. And though the food had been offered to an idol, those who teach the word of God in their conversation, thank God for the food, and pray to God for those whose hospitality they enjoy. They will not be misunderstood, and be taken for idol worshipers. It is thus that the food is "sanctified by the word of God and prayer."

Thus by looking at the apostle's language from the standpoint of his subject, all is plain and practical, and is not inconsistent with other scriptures nor with science.

Paul was an ardent advocate of temperance. He believed in being "temperate in all things." 1 Cor. 9: 25. He taught holiness of the flesh as well as of the spirit (2 Cor. 7: 1); he taught that the body as well as the soul needed to be washed (Heb. 10: 22); and that if any man defile this body temple, God will destroy him. 1 Cor. 3: 16, 17.

The Glorious King

OTTO LUNDELL

O I will love my Saviour dear!
From him I will never depart.
Trials and sorrows I cannot fear
When Jesus abides in my heart.

He is my gladness and my light,
Of him I evermore will sing;
He is the sun e'er shining bright,
The heavenly, glorious King.

The story so full of pathos and love
Is told for the children of men;
His glory the angels are singing above;
The Lord is coming again.

A Lesson of Unselfishness

E. J. WAGGONER

THE apostle Paul refers to the gathering of the manna, to enforce a lesson of unselfish giving. When he was pleading for a liberal collection for the poor saints, he wrote: "I mean not that other men be eased, and ye be burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality; as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." 2 Cor. 8: 13-15; compare with Ex. 16: 16-18.

Some in reading the words, "He that gathered much had nothing over; and he that gathered little had no lack," have supposed that in some miraculous manner the manna shrank if one had gathered more than a certain quantity, and increased if he had not gathered enough; but the fact is that those who had more than they needed for the day

divided with those who had an insufficient quantity. There was the same condition that existed after Pentecost, when all the believers had all things common, and none laid up for the future. The lesson of the manna is not only that God gives us bread, but that he gives it to us as we need it. We can trust him to provide for our wants, even as little children trust their parents.

The Lord feeds us from his own table, and naught of that which we have belongs to us. Therefore we are to consider that all of his children have the same right to the Lord's table that we have. If we find more "under our hand" than we need for the time, it is not to be hoarded up to spoil, but passed on to be used while it is fresh. So as we live by faith in the "God and Father of all, who is above all, and through all, and in you all," he will give day by day our daily bread, supplying all our need according to his riches in glory, and his kingdom will come, and his will be done in earth as it is in heaven.

Consider

CONSIDER

The lilies of the field, whose bloom is brief:

We are as they;
Like them fade away,
As doth a leaf.

Consider

The sparrows of the air, of small account:

Our God doth view
Whether they fall or mount—
He guards us, too.

Consider

The lilies, that do neither spin nor toil,
Yet are most fair—
What profit all this care
And all this coil?

Consider

The birds that have no barn nor harvest weeks;
God gives them food—
Much more our Father seeks
To do us good.

—Christina Rossetti.

The Royal Law

THE apostle Peter, in an epistle that all Christians like to believe is addressed to them, and which we are sure does speak to us, because it contains living words, even the word of God, which liveth and abideth forever, says: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." 1 Peter 2:9. God's people are a royal people, because they are children of the great King. God is the King of kings; he reigns over kings, and has no subject of lower rank than king. All his subjects are members of his own family; they are his own children; hence they are a kingly race, a royal people.

Now it is fitting that a royal people should have a royal law, and this God's people have. The apostle James, writing to those who have "the faith of our Lord Jesus Christ, the Lord of glory," says, "If ye fulfill the royal law accord-

ing to the scripture, Thou shalt love thy neighbor as thyself, ye do well." James 2:8. This royal law, given by the King of kings, is what God's loyal and royal people are to keep. They are to fulfill it even as Christ fulfilled it.

But this that is quoted by the apostle James is but a portion of the law. By the words of Christ we find that it is but one half of it; for we read the following question and answer:—

"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:36-40.

Since the words, "Thou shalt love thy neighbor as thyself," are a royal law, and are but the second portion of one great law, we know that the whole is the royal law of God for his royal people.

Although the law of God is summed up in two great commandments, there is no division in it. "The Lord our God is one Lord," and his law is a unit. Just as there is one life, one purpose, controlling the two hands of the body, with their ten fingers, so the ten commandments into which the two great commandments of the law are divided all unite to form one word, namely, "love;" "for all the law is fulfilled in one word, even in this; thou shalt love thy neighbor as thyself." Gal. 5:14. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Rom. 13:10.

Jesus named supreme and undivided love to God as the first and great commandment, and "Thou shalt love thy neighbor as thyself," as the second, like unto it. Matt. 22:37-39. The apostle James was not making any invidious distinction when he called this second commandment "the royal law." James 2:8. On the contrary, it was to show that the second is equal to the first, being of the same nature. There is no ground in Scripture for the common supposition that "the second table," so-called, pertains solely to our duty to man, while the first prescribes our duty to God. It is all the law of God, and the last six commandments show our duty to God as clearly as do the first four. Whatever we do, we are to do as unto the Lord. When Joseph was tempted to violate the seventh commandment, he said, "How can I do this great wickedness, and sin against God?" Gen. 39:9. And when David had been guilty of both murder and adultery, he said to God, "Against thee, thee only, have I sinned, and done this evil in thy sight." Ps. 51:4. Nothing but a sense of responsibility to God, and love for him, can keep us in right relationship to our fellowmen.

The first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." This includes the whole being, and all our powers and faculties. There-

fore it evidently includes love to our neighbor. That is to say, after loving God with all our heart, soul, strength, and mind, we can have no love aside from this, wherewith to love our neighbor. Therefore love to our neighbor is part of our love to God, and is proof of it; "for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20. —Present Truth.

In the Heart of the Woods

SUCH beautiful things in the heart of the woods!

Flowers and ferns and the soft green moss;
Such love of the birds in the solitudes,
Where the swift wings glance, and the tree-tops toss;
Spaces of silence, swept with song,
Which nobody hears but the God above;
Spaces where myriad creatures throng,
Sunning themselves in his guarding love.

Such safety and peace in the heart of the woods,

Far from the city's dust and din,
Where passion nor hate of man intrudes,
Nor fashion nor folly has entered in.
Deeper than hunter's trail hath gone,
Glimmers the tarn where the wild deer drink;
And fearless and free comes the gentle fawn,
To peep at herself o'er the grassy brink.

Such pledge of love in the heart of the woods!

For the Maker of all things keeps the least,
And over the tiny floweret broods,
With care that for ages has never ceased.
If he cares for this, will he not for thee—
Thee, wherever thou art to-day?
Child of an infinite Father, see—
And safe in such gentlest keeping stay.

—Margaret E. Sangster.

A Real Experience

JESUS breathed upon his disciples, and said, "Receive ye the Holy Ghost." The reception of the Holy Spirit is not for our own pleasure, but is a preparation for service. The flesh that Christ bore is the same that we bear, but "the flesh profiteth nothing." It was not in the flesh to do the work God would have done in the earth; it must be by the power of his own life; so Christ took his place with us, and was an example to us of what God can do by his own power in just such flesh as we bear, when opportunity is given for him to have his way. When we think of Jesus, we must not put him so far away from us as we are wont to do, because what God wrought through Jesus Christ in his ministry, he will do through us by the same power. So if we would receive the greatest benefit, we must take his experience as a real one, offered to us, which we may have if we will but accept it.—Selected.



The Mother's Prayer

STARTING forth on life's rough way,
 Father, guide them;
 O, we know not what of harm
 May betide them!
 'Neath the shadow of thy wing,
 Father, hide them;
 Waking, sleeping, Lord, we pray,
 Go beside them.

When in prayer they cry to thee,
 Do thou hear them;
 From the stains of sin and shame
 Do thou clear them;
 'Mid the quicksands and the rocks
 Do thou steer them;
 In temptation, trial, grief,
 Be thou near them.

Unto thee we give them up:
 Lord, receive them.
 In the world we know must be
 Much to grieve them,
 Many striving oft and strong
 To deceive them;
 Trustful, in thy hands of love
 We must leave them.
 —William Cullen Bryant.

The Test of Sanctified Appetite

FRANCIS M. WILCOX

MUCH is said to-day of complete sanctification. Is this a possible experience with the child of God? It certainly must be, else the apostle would not have prayed that the children of God might be sanctified wholly. The Lord, to-day, as in all ages, desires the whole man sanctified to his service,—his actions, his thoughts, his motives, his purposes, his appetites and passions, all under the control and influence of the Spirit of God. As divine power takes away the love of the world, the pride of life, and selfish thoughts and purposes, so the same power will take away the thirst for strong drink and the love of those things that are debasing to the soul and destructive to the temple of God. As it is right and proper for one to give his sins to God to be buried in the depths of the sea, so it is as truly proper that he should give to God his appetites, to be changed and brought back into harmony with right principles.

But what is the standard of this desired condition? What is the test of sanctified appetite? It can be nothing less than the Word of divine revelation. We know that in all ages God has spoken to his church by the mouth of his apostles and prophets. The truth of this revelation lies, of necessity, at the very foundation of Christian experience, of hope and faith. To deny this is to deny the foundation of God, and to despise the agencies through whom God has established his work in the earth. This being so, this revelation of God,

then, of necessity, must become the divine standard, the test of every act of man. The conformity or nonconformity of man to this divine standard indicates the relation in which he stands to God and to the truth of God. Some, however, upon this point are in danger of making shipwreck of their faith and experience. They feel that the spirit of divine revelation which has come to them individually, as they believe, becomes the gauge of their course of action, instead of this revelation of the Lord through his apostles and prophets. Well and good; let us not dispute this claim, provided the spirit of individual revelation leads in harmony with the recognized revelation of the Lord. But if it leads contrary to the revelation of the Lord through his chosen instruments, let us fear that it rises from another spirit than that which prompted the Word of the Lord. God cannot deny himself. It is too much to believe that through his prophet he would teach one principle and in individual experience teach an opposing principle. For instance, God and his Word teach the observance of the Sabbath, the seventh day of the week. That same spirit could never teach in individual experience that the first day of the week was the Sabbath of the Lord.

The Lord, through his apostles and prophets, in dealing with the principles of healthful living, has taught that certain things are to be discarded as articles of diet, that other kinds of food are best and good. He cannot teach contrary to this in individual experience. To do this is to deny himself. Hence it should ever be borne in mind that the test of sanctified appetite is not an exercise of the mind, the desires of the flesh, nor any human standard. It is a "Thus saith the Lord."

The good and the bad in healthful living occupy two distinct fields. In the field of good we may roam at will. Studying the principles and determining their application to our particular need, we may eat the fat and drink the sweet, and rejoice in the goodness of God which makes us the partakers of his bounties. Here, in the exercise of our God-given privileges and rights, we may know that we are in accord with the divine requirements, and in harmony with God. But if our feet are led to wander into the forbidden field of evil, and we find ourselves longing after those things forbidden of the Lord, we may know that however much we may profess to be of Israel, and although we may be physically out of Egypt, we are still spiritually in Egyptian servitude, still longing after those forbidden meats and harmful indulgences which marked our old-time bondage. The true liberty

of the child of God is found in obedience. True sanctification is found in conformity to the divine standard. The man who the most truly walks at liberty will the most faithfully follow the requirements of the Lord, not of constraint, but willingly; not for filthy lucre, but of a ready mind; not from sense of duty, but from joy of privilege. So also the man who is the most truly sanctified will be the one whose life most nearly conforms to the requirements of the Lord, and whose appetites and passions and impulses are the most directly controlled by the same Spirit which gave to men the words of life, and brings their lives into conformity to the life of God.

Man, the Natural Ruler and Worker of the World

KATE LINDSAY

MAN was created to be a ruler, and was given a vast dominion. To "be fruitful, and multiply, and replenish the earth" was the original commission given the first pair in Eden. This planet, with all its forces and resources, was put in man's power to develop his faculties and increase his knowledge of his Creator. The soil, in all its Edenic fertility, was his to cultivate, and was ready to manifest its life-giving activity in fruit, grains, grass, and flowers, to renew man's energies forever, and to satisfy his love of the beautiful. Everywhere, harmony, and perfection of form and color, soothed the musical ear and satisfied the artistic eye. The heat, light, electricity, and all nature's force manifestations were ready to serve man, to convey him or his words to the ends of the earth. They were so much in his power that they did only good at his bidding, without their present destructive manifestations. Even to-day they can be made to serve man and do his work, and to carry his words around this planet.

God thus meant to teach man and enable him to understand his Creator, also to give him power to rule his kingdom after the same plan that the Almighty rules the universe. Man would, year by year, have learned more of infinite wisdom, power, and goodness throughout all the ages of eternity, always growing more and more capable of using his inheritance for good, always reaching for more and greater results.

Man fell because he yielded to appetite, and then began a struggle for mere existence, and a contention of man with his fellows for what he regarded as the good things of earth; that is, the means of gratifying perverted appetites and passions. This led to mental weakness, moral perversions, and physical disease. Man, through his deterioration, lost not only the power to rule the earth, but he also lost all conception of the character of his Maker; and, knowing nothing higher or more desirable in the universe than himself, he turned to man-worship, and even deified his basely perverted, lustful passions. Darkness—dense, moral darkness—covered the earth and the people.

In these last days God is again giving man some views of what might have been his, and of what will be the future inheritance of the saved. He is also shedding light upon the subject of the need of moral, mental, and physical health, that humanity may know the Creator's attributes. To understand and use the means which will increase the moral, mental, and physical strength of mankind is the proper foundation on which man may build a stable and ever increasing ability to fulfill the two great precepts on which the law and the prophets are founded. To love the Lord with all the mind, might, and strength, and our neighbor as ourselves, is easy just to the extent that we reflect the character of Christ in our lives. And we can love our neighbor as ourselves when we see him a child of the same Father, and capable also of reflecting his character. If he be already a child of God, we shall love him and do him good because he is our fellow worker, and represents the same truths about the Master. If he is a lost and wandering sheep, we shall faithfully seek him, as does the tender heavenly Shepherd, and shall love him so well that we shall gladly help carry him into the fold.

To do our Master's work well on the earth, we must have sound physical health; for without this we are crippled and unable to work in these last days, when much needs to be done in a short time, and when diseases which weaken and destroy the body abound.

Happiness

No miracle, but faithful daily bread
Is happiness—whereon our hearts are fed
From our own hand.
A present goal, some glad, unhoped surprise
That folded 'neath a dark horizon lies
In this near land!

A passing quiver born of light;
The pain of yesterday, subdued to-night;
A sudden smile!
Rest after toil; a home on some dear breast—
So old the joys and various the quest
That men beguile.

—Martha Gilbert Dickinson, in *Great Thoughts*.

Anæmia

D. H. KRESS, M. D.

ANÆMIA, better known as poverty of blood, is becoming a very prevalent disease. It is surprising to see the number of pale-faced and nervous young women in every city, town, and village, and even in the country, where nature is doing her best to paint roses on the cheeks of all.

Recently at the close of a lecture a young woman came to me and said, "Doctor, I am very nervous; I do not sleep well, and am also troubled with deafness." I inquired, "Have you had your ears examined to see if there is any local disease?" She replied, "Yes; but the doctor said there was no local difficulty, that I was suffering with poverty of blood, that I needed more iron in my blood. He advised me to take tincture of

iron. I have been taking it for some time, but am not improving."

The question naturally arises, What are the causes of anæmia? The causes, no doubt, are many. I shall only call attention to what I regard as two of the principal causes of anæmia in young women. It will be noticed that the disease usually makes its appearance in young ladies after reaching their teens; before this period it is of rare occurrence.

Why Is This?

It is well known that poisonous products are constantly being formed in the human body by the breaking down of tissue from muscular and mental activity. These wastes are mostly eliminated from the body through the lungs. Every ten minutes sufficient poison is thrown off through this channel alone to cause death.

It is through the rapid interchange of gases that takes place in the lungs by having pure air brought into almost immediate contact with the impure blood, that the blood is kept freed from impurities. So-called blood purifiers can never purify the blood. Nature recognizes but one blood purifier, and that is pure air, and we need plenty of it. The Creator has given us none too much lung capacity to keep the blood pure. Up to the age of twelve, the girl is permitted to dress loosely, and play with her brother in the open air. It will be noticed that up to this time her health is also usually as good as his. Now a change occurs. The boy is still allowed his freedom, but the girl has to have her waist placed in corsets. The lungs are thus constricted, which makes exercise impossible. Now a sufficient amount of air to keep the blood pure cannot be taken into the lungs. Is it any wonder that soon the nerves shriek out because of the impurities and irritants circulating in the blood, and that headaches, back aches, nerve aches, and nervousness result?

Another cause of anæmia is the use of tea. The evil resulting to the human family from the use of tea is greater than from the use of alcohol, great as I know that evil to be. It takes one part in one hundred of alcohol to kill a man, but it does not require nearly that amount of theine, the poisonous principle contained in tea. A strong man accustomed to the use of alcohol could take an ounce of pure alcohol without its causing death, but even one tenth of that amount of theine would result fatally. Theine is therefore ten times more powerful than alcohol.

There are two and one-half grains of theine in every cup of tea, as ordinarily made; one eighth of a grain will kill a frog. Two cups of tea contain five grains, or sufficient to kill a rabbit. Three cups contain seven and one-half grains, or enough of this poison to kill a cat, in spite of the proverbial nine lives. Aside from this, every pound, or sixteen ounces, of tea contains four ounces of tannin. Tannin interferes with the digestion of the food, especially the albumins, thus impoverishing the blood. Tannin also destroys the iron contained in the food. It is well known that the

system cannot appropriate an inorganic substance, as iron. The vegetable kingdom feeds upon these minerals, and changes them into a form which can be utilized by man. Grains, vegetables, and fruit all contain iron in sufficient quantities fully to supply the needs of the human body. To ascertain the effect of tannin upon the iron contained in the food and blood, place a small amount of tincture of iron in a glass half full of water, now add to it a half cup of tea, and note the result. It becomes as black as ink. Tea destroys the iron contained in the food and blood, and causes anæmia. The physician recognizes that the blood needs more iron, and so recommends the use of tincture of iron or some other iron preparation, but the patient takes the iron, drinks more tea, and makes more ink. Is it any surprise that anæmia is a condition that is so difficult to overcome? There is but one way of getting rid of anæmia; that is by removing the causes. Stop the use of tea, and give the lungs an opportunity to take a bountiful supply of air to purify the blood; eat pure food, and take plenty of outdoor exercise.

What Answer?

God bends out from the deep, and says:
"I gave thee the great gift of life;
Wast thou not called in many ways?
Are not my earth and heaven at strife?
I gave thee of my seed to sow,
Bringest thou me my hundredfold?"
Can I look up with face aglow,
And answer, "Father, here is gold"?
—James Russell Lowell.

SHOULD life's storm clouds o'er me gather,
Still it shall be, must be, well,
Though I may not see the reason,
Nor expect Thee now to tell.
Still I have this sweet assurance
That thou dost make no mistake;
That thou never canst grow weary,
That thou never wilt forsake.
—Charlotte Murray.

Love One Another

LOVE one another in spite of your differences, in spite of your faults. Love one another, and make the best of one another, as He loved us, who, for the sake of saving what was good in the human soul, forgot, forgave, put out of sight what was bad—who saw and loved what was good even in the publican Zacchæus, even in the penitent Magdalene, even in the expiring malefactor, even in the heretical Samaritan, even in the Pharisee Nicodemus, even in the heathen soldier, even in the outcast Canaanite. It is very easy to fix our attention only on the weak points of those around us, magnify them, to irritate them, to aggravate them; and by so doing, we can make the burden of life unendurable, and can destroy our own and others' happiness and usefulness wherever we go. But this was not the love wherewith Christ loved us; this is not the new love wherewith we are to love one another.—Dean Stanley.

THE WORLD-WIDE FIELD

The Heavenly Sowing

SOWER divine!

Sow the good seed in me,
Seed for eternity.

'Tis a rough, barren soil,
Yet by thy care and toil,
Make it a fruitful field
An hundredfold to yield.

Sower divine,
Plow up this heart of mine!

Sower divine!

Quit not this wretched field
Till thou hast made it yield;
Sow thou by day and night,
In darkness and in light.
Stay not thy hand, but sow;
Then shall the harvest grow.

Sower divine,
Sow deep this heart of mine!

Sower divine!

Let not this barren clay
Lead thee to turn away;
Let not my fruitlessness
Provoke thee not to bless;
Let not this field be dry,
Refresh it from on high.

Sower divine,
Water this heart of mine!

—H. Bonar.

Our Japanese Colporteur Wagon

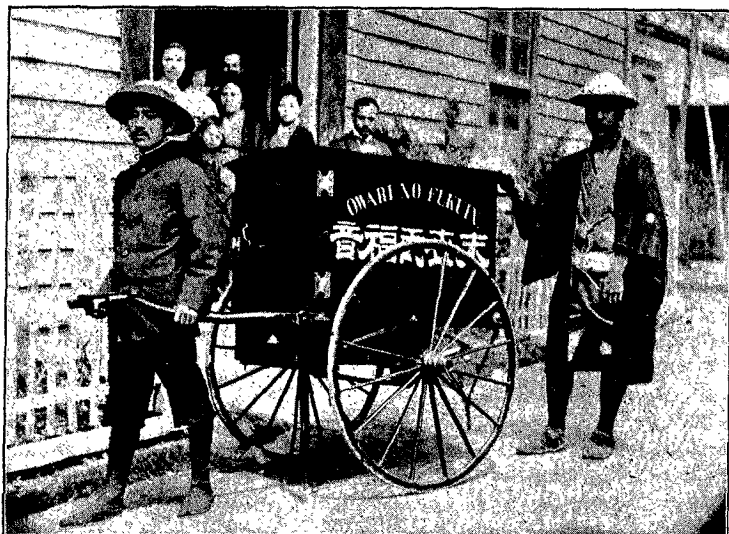
W. D. BURDEN

WHEREVER the sound of the third angel's message is heard, one of the chief mediums for its spread is the printed page. From the beginning of our work in Japan, we have felt the need of literature. Here we are among a people numbering more than forty million, but very few of whom speak any other than their native tongue, and it takes many years for a foreigner to acquire proficiency in it.

Three years ago we began the publication of the *Owari*, an eight-page monthly, which has ever since been faithfully sounding forth the message for these times. About a year and a half later Brother Wade had "Steps to Christ" translated into Japanese, and published. Now we have added to these "His Glorious Appearing." We hope soon to have a press of our own on which to print other books, tracts, and leaflets. Already some have contributed liberally toward this enterprise, but we should be glad to have others add to this fund. If any of our people in America or elsewhere are living where they can use any of our Japanese literature, one yearly subscription for the *Owari* may be obtained for thirty-five cents, or one copy of "Steps to Christ" or of "His Glorious Appearing," postpaid, for twenty cents. A liberal discount will be allowed where several copies are ordered, or where they are wanted for missionary work.

Another forward step, for which we praise the Lord, is the starting of a col-

porteur wagon, which is shown in the accompanying cut. It will elicit inquiry; for the name of our paper is on it, both in English and in Japanese. The two workers who go with it, Brethren Ku-



THE JAPANESE COLPORTEUR WAGON

niya and Matsukura, are both devoted laborers, and though this is somewhat of an experiment, we trust that with God's blessing it may prove a great aid in carrying the truth to the country districts.

In Tokyo frequent festivals are held in honor of the different temples, and for some time past we have sought these occasions for holding street meetings. A short time ago there was one of these held in the park near our Shiba station. The park was lighted up with large Japanese lanterns, and for several blocks the streets were lined with small stands selling various wares and confections, while here and there were found small shows or theaters. The Buddhist priests were holding their meeting in front of their temple, so we took a position some distance to one side. Before long it became evident that they had decided to stop our work if possible. Taking their stand right beside us, some priests with banners began preaching. Soon another company began on the other side of us, and finally a third company, coming directly in front of us, completely shut us in, for just back of us was a high bank. Finding that we did not stop preaching for all this, they stopped, and began shouting, "Mash their wagon," "Break their lantern." At last we concluded not to give out any more papers, for many of them were being destroyed. One man asked for a paper, and I gave it to him. He was well dressed in European clothes, and appeared like a gentleman, but grabbing the paper with his hands and teeth, he tore it into shreds, and threw it in our faces.

Failing to stop us by other measures, the whole crowd, which by this time num-

bered several thousand, tried to rush on to us. Fortunately, some of those near us, either out of sympathy or as a means of self-defense, resisted the press. Just then a policeman made his appearance before us, and holding his lantern aloft, forced the crowd back. After a little the policeman disappeared as suddenly as he had come, and sometimes I have wondered if it might not have been an angel in disguise, for the people seemed ready to swallow us up. Again the crowd tried to overrun us, and this time came also a

shower of dirt, sticks, and stones. After several attempts they succeeded in turning our wagon upside down. What they might have done next I cannot say, but two policemen came to our rescue. They said that if we wished to continue, they would protect us the best they could, but

they feared such a crowd. We told them that we did not wish to make any trouble, so would withdraw if we could get out. They cleared a way for us to pass through the crowd, helped us to get the wagon right side up, and escorted us part way home.

Many times during the evening's experience the words of Paul sounded in my ears, "If after the manner of men I have fought with the beasts at Ephesus." When the truth begins to stir up opposition, the devil is sure to stir up opposition. But all he can do only helps to spread the truth. After we stopped giving out the papers, I saw some hunting around on the ground to find the little scraps to read. Seeing this, I again began giving out the papers, and continued as long as our supply lasted.

Brethren, remember the work in these far-off lands, and bear us before the throne of grace, that we may stand faithful to our post, let come what will,

Tokyo, Japan.

Giving

"God's love hath in us wealth upheaped;
Only by giving it is reaped.
The body withers, and the mind,
If pent in by a selfish rind.
Give strength, give thought, give deeds,
Give love, give tears, and give thyself.
Give, give, be always giving;
Who gives not is not living.
The more we give,
The more we live."

THERE is a great difference between foolish preaching and the "foolishness of preaching."—United Presbyterian.

Alaska

MRS. OTHNIE

ONE of the most interesting of the old towns in southeastern Alaska is situated at the northern extremity of Wrangels Island. In 1834, sixty-eight years ago, Baron Wrangell, then governor of Russo-America, also chief director of the Russo-American Fur Company, sent Lieutenant Dionyrius Zarembo from Sitka to establish a small stockade post at this point, which he called Ft. Dionyrius. Their principal object was to prevent the Hudson Bay Company from building a fort on Russian territory. However, it became the chief trading station of the two companies.

In 1867, when the United States bought the Territory of Alaska, two companies

The old miners tell of stirring times when the men returned from the gold fields to spend the winter in Wrangel.

In 1875, as people had gathered there in large numbers, it was thought best to return the militia; they remained two years this time.

In a few years mining in that locality with gold pan and rocker ceased to pay. It was the opinion that sometime the mines would be operated under the hydraulic system; but fields so much richer have been found that to-day Ft. Wrangel is a village, with a population of five hundred and seventy-five, probably second in number of natives to Sitka, and always a place of much interest to the tourist. It is the first stopping place in Alaska of any importance, for the north-

bound steamer. The totem poles are found here in greater numbers and variety than at any other native settlement. The final resting place of some "good Indians" is also here. A great variety of curios may always be found at this place.

One article in which there is some trade is the garnet stone. There

are two mines about four miles from Wrangel. In the rough these stones are half imbedded in a brittle slate and sandstone, but when cut and polished, they are quite handsome. A brilliant specimen of Alaska diamond is also found near here.

The chief industries of this place at present are carried on by means of a sawmill and fish canneries. On the waters embraced in the Wrangel district are eleven canneries and thirteen salting stations. To keep up this supply there are three salmon hatcheries, which turn out nine million young salmon annually. Wrangel is still one of the largest fur-trading stations of southeastern Alaska; in fact, it is the hunter's paradise. In one season 400 bear skins, 300 beaver, 200 land otter, 500 martin, 5,000 mink, besides wolves, wolverines, hairseal, and deer, were caught and sold to the merchants.

Ten years ago the Catholics and Presbyterians each had a mission at Wrangel; but when the population decreased, the Catholic church was abandoned, and is now a mass of ruins. The Presbyterian church burned down, but has been rebuilt. Services are held on Sunday mornings for the natives, by the aid of an interpreter, and in the evening for all who care to attend. But six white people are members of the church.

Some of the Indian houses present a neat appearance, but inside are devoid

of comfort, and in some cases several families occupy one room with a general fireplace in its center.

There are the Thlingit Indians, divided into two clans, Wolf and Raven, and these into various tribes. A native never marries one of his own clan. They are quick observers, imitative, willing to work, handy with tools, and shrewd bargain drivers. Their curios rapidly advance in price when the tourist season approaches.

They have many vices which have not been checked by contact with civilization.

One of their chiefs will occasionally give a potlatch, though not so elaborate as in former years. Dancing, feasting, and drinking are freely indulged in at such times, and presents of food, calico, and money are distributed among the natives.

Some of the finest timber in this section, is in the vicinity of Wrangel. The spruce, hemlock, red and yellow cedar, birch, and pine are common varieties. The yellow cedar will admit of a beautiful polish, and will probably be used for furniture and finishing purposes.

There is a pretty, sandy beach, forming a semicircle of about three quarters of a mile; and when the people return home, in the late fall, from their season's work, the different craft lying at anchor present a novel and interesting scene.

Characteristics of the Brazilians

W. H. THURSTON

THE Brazilians are a warm-hearted, impulsive people, slow to forget a kindness, and quick to show one. They are extremely courteous, and look with disdain upon the brusque manners of Americans, who are in too great haste to be polite. They always have time to show every courtesy possible. In business transactions any rudeness or brusqueness is quite unpardonable, and one can expect to find little favor at their hands unless he is prepared to accept and return their courtesies, and await their movements with patient politeness. It is quite too warm in that country for people to hurry, and they never do, nor do they wish others to. Nothing is ever done to-day which can wait until tomorrow, and patience is a much-used and much-abused word in their vocabulary. It will be repeated to one many times, if he tries to hurry them. *Espera* and *paciencia*, wait and patience, are almost the first words a foreigner learns.

They are very patient with foreigners, and will not laugh at their mistakes, no matter how ludicrous they are, but will generally offer a polite correction. The words "to direct," or "lead," and "to digest" are very similar—*dirigir* and *digirir*. A German minister just beginning to preach in the Portuguese had occasion to use the former word a number of times in his sermon and prayer, but instead used the latter—a very ludicrous mistake; but not once did his congregation break through their becoming gravity, and he had no idea of his



WRANGEL, ALASKA

of United States infantry were sent to this place, the name having now been changed to Ft. Wrangel. The buildings of the soldiers were quite interesting. A two-story log cabin with two wings extending at right angles with each other, formed two sides of a parade ground, while other buildings, used as officers' quarters, formed the third side, leaving the southern exposure free to see the approach from the water.

A blockhouse, fifty feet high, the sides of which were perforated with loopholes, was an imposing structure. The buildings were all erected in such a substantial manner as effectually to guard against surprise or assault from the Indians.

In the center of the parade ground stood a flagstaff, and near it one of the most unique specimens of totem poles found in Alaska.

The troops were withdrawn after three years.

In 1871 we again have Ft. Wrangel as one of the most important points in Alaska, as in that year occurred the first mining excitement in the interior of this country. Rich placer gold was discovered in the Cassiar district of British Columbia, near the head of the Stikine, a river navigable for about one hundred and fifty miles from Wrangel. All supplies were transported on it by light draft steamers, and then to the mining camps by pack train.

blunder until another German friend told him of it after service.

The warm climate and the excessive use of stimulants make the Brazilians very excitable, and they gesticulate constantly while in conversation, talking

the perishing millions. How sad to think that we have been so neglectful of our duty, which, if performed, would have brought the Saviour ere this, and ended all earth's woe.

Thus far the Brazilians have been

In 1859 one native in the Fiji Islands could buy another for seven dollars, and then butcher him and eat him without molestation. To-day the Bible is in nearly every house, and nine tenths of the people assemble every week in churches for worship.



BRAZILIAN PICNIC PARTY UNDER A FIG TREE

very fast and loud. They are also easily stirred to anger and to fanaticism, and missionaries are often subjected to mob violence. They are kind to their children, and bestow a great deal of affection upon them, while the children, in turn, are taught to respect and reverence their parents and elderly people. The women have few household cares, as their homes are rather scantily furnished, their food simple, and clothing is so expensive that they cannot afford a large wardrobe; so the greater part of their time is spent in idleness. As a consequence, they are saved much worry and work, and do not age so fast as American women. They are fond of display and of bright colors, and are dressy, bestowing special care upon their hair and hands.

As a rule, the people are very superstitious, and have some most absurd ideas about sickness and misfortune. They do not believe that diseases are contagious, but that they are sent or withheld by God; and if death visits the family, it is because God willed it.

One thing which is very painful to the foreigner is the great cruelty with which animals are treated. There are no laws for their protection, and very little sentiment in their favor, and they are beaten, tortured, and starved in the most heartless manner. Together with this there is great disregard of the value of human life, and murders and suicides are distressingly frequent. In fact, vice and crime stalk abroad at noonday, as it were, and in the most heartsickening manner. One can only wonder at the great forbearance of a merciful God in not blotting these large cities out of existence. But it is almost more wonderful how he can be so patient with us who, having the light and truth which these people need to lift them out of their bondage and night, are so slow to take it to

quick to accept the gospel as it is presented to them, and there are a goodly number of honest souls in that dark land who are ready and waiting for the third angel's message.

General Notes

IN a recent letter Brother J. A. Leland, of Guadalajara, Mexico, reports that five persons have begun to attend their services as the result of the mission work in the city.

BESIDES the opportunity to circulate much literature in the Boer camps in South Africa, our brethren have had the privilege of sending quantities of papers on the transports to the island of St. Helena; and when they last wrote, they were planning to send a quantity to Ceylon. Truly, this is sowing beside all waters.

THE situation in Colombia still is such that Brother Hutchins can do but little work outside of Bocas del Toro. In his last letter, written May 28, he stated that it was expected that the decisive battle would be fought that day, and matters would then be settled. They are well, and are enjoying much of the blessing of the Lord in the midst of trying times.

WE have received an interesting program of the closing exercises of the little industrial school at Karmatar, India. In addition to the native orphanage school, a boarding school has been conducted for the children of our own people, most of whom are of Calcutta. Karmatar is a beautiful and healthful location for a school. It is here that Brethren Robinson and Brown are buried. The premises are rented for a series of years.

A MEETING for the workers was held in Georgetown, British Guiana, the latter part of May. Elder Babcock writes that their workers' meeting in the city was followed by meetings for the public, which created quite an interest, several having decided to obey the truth.

MISSIONARIES in India bear united testimony to the fact that the country is ripe for evangelistic work of the most aggressive kind, but laborers and the means to keep them in the field are needed to bring about a religious movement that shall have the most marked influence on the whole country.


THE gospel has made remarkable progress in Corea during the past year, judging from the fact that of the five thousand baptized members of the church not one half were professed Christians a year ago. Both teachers and medical workers are sadly overworked in this field, as they have far more to do than they are able to accomplish.

BROTHER W. G. KNEELAND reports two baptisms at Erin, in the southern part of Trinidad. One of the converts was brought into the truth through the efforts of a canvasser who was sent there a few months before. The interest is increasing in the Port of Spain church. They are now doing twice as much missionary work as they were a year ago.

MISSIONARIES of different denominations agree in the one fact—that there never was a time in the history of missionary work in China when openings were multiplying faster and as extensively as at present. The American Bible Society agent in China reports that the Chinese manifest an extraordinary eagerness to have the Bible. He writes that "there seems to have been a wonderful reaction all over the empire from the bitter persecutions of last year, and in no part is this more apparent than in many districts where the disturbances were the greatest. The call for the Scriptures is unparalleled. On the last steamers which left for the north before the close of navigation for the winter, we sent the largest shipment we ever made to Tientsin and Peking. The demand for Scripture is something marvelous, and every one thinks we are only at the beginning of a great movement." A similar report comes from the British and Foreign Bible Society. They write: "The brightening prospects of Christian missions in China may be judged by the following facts: During the first eight days of the present year orders were received at our Shanghai depository for upwards of 150,000 copies of Scripture, of which about 15,000 are Bibles and Testaments."



THE FIELD WORK



Canvassing in Mexico

AFTER an absence of four months and eleven days, I am at home once more. As many of the brethren in the States were inquiring about a good location to settle in, it was decided that I should take a trip through the southern part of the republic to spy out the land. Accordingly, leaving Mexico City, the trip to Oaxaca was made by train. Here it became necessary to buy a horse, as the railroad went no farther. The journey southward was continued until Tapachula was reached, which is within a few miles of Guatemala, passing through Tehuantepec, Juchitan, Tonalá, and many smaller towns. All these towns were canvassed for our Spanish paper, Bibles, and Testaments, and many thousand pages of tracts were given away on the following subjects: Sabbath question, second coming of Christ, importance of studying the Bible, and living by faith; also many leaflets setting forth the benefits to be derived at our sanitarium in Guadalajara were distributed.

In the towns of Tehuantepec and Tonalá I sold fifty copies of "Steps to Christ," forty-nine of "Christ Our Saviour," and six of "Patriarchs and Prophets." These were sold for cash in less than two weeks' time, besides selling many Bibles, Testaments, and papers, and taking eighty-seven paid subscriptions for our Spanish paper, the most of which were for one year. Many more of our books could have been sold, but I did not have them, and could not wait for them to be sent to me. In Tonalá after I had sold all my books, others came wanting more. One man sent me a note and the money, asking me to send him a copy of "Patriarchs and Prophets;" others stopped me on the street, and asked for "Patriarchs and Prophets."

Leaving Tapachula, I started for the Atlantic coast, crossing the Sierra Madre Mountains. The first large town that I reached was Comitán; from there I went to San Bartolomé, and next to Tuxtla Gutiérrez, the capital of the state of Chiapas. My first day's work here was on Sunday, and I obtained thirty-seven paid yearly subscriptions for our paper; and in five and one-half days one hundred and thirty-seven paid subscriptions were secured. All of these were for one year, except six, which were for six months. I succeeded in gaining an entrance to the government building, and obtained subscriptions from nearly all employed there.

From Tuxtla Gutiérrez I went to Chiapa, and from there to San Cristobal. This place is said to contain eighteen or twenty churches, and thirty priests, about one for every five hundred people, as its population is fifteen thousand. The rains began, and I left before finishing the town; for I was told that I had a hard road ahead of me, and after the rains began, it would be much worse. After six days of hard riding, I arrived in Pichucalco, which is quite a commercial center. One day while on the road to that place, I made my regular day's ride, and obtained thirty-eight paid yearly

subscriptions; and the first day in Pichucalco thirty-six yearly subscriptions were secured. After leaving Pichucalco I visited Teapa, and from there I went to San Juan Bautista, where I sold my horse, and took a river steamer for Frontera. After transferring my baggage to an ocean steamer, and while waiting for it to start, I canvassed the captains and officers of some of the river boats, and some of the houses near the river front, and obtained quite a number of subscriptions. While on the steamer going to Vera Cruz, I obtained a subscription from the owner of a large ranch who seemed to be quite interested. I arrived in Vera Cruz after a pleasant ride of about twenty-three hours on the Gulf; and after passing through the customhouse took the train that night for Mexico City, where I arrived early the next morning.

The state of Chiapas has an excellent climate, is well watered, and the land is well adapted to farming and stock raising. The people are very friendly. The priests have not as much control over the people as in other parts of the republic. In my judgment, it would be an excellent field for families wishing to do self-supporting missionary work. Land can be bought for fifty cents an acre, or more. There are only two missionaries in the entire state, and they have recently gone there; one is a Presbyterian, and the other belongs to the Plymouth Brethren. I would like to give some of the experiences that I had, and also a description of some of the places, but time and space will not permit.

Much of the time I have worked twenty hours out of the twenty-four. Sometimes I would get up at twelve, one, or two o'clock in the morning, saddle my horse, and ride until seven, eight, nine, or ten in the morning, when I would stop at a town and canvass it, finishing perhaps about five or six o'clock in the evening, when I would saddle my horse and ride until twelve, one, or two at night. I would then spread my blankets on the ground, and sleep until daylight, after which I would canvass that town. Sometimes I would make my breakfast on two or three cold tortillas (tortillas resemble pancakes somewhat, except they are made from corn instead of flour, and when cold are not very palatable). The Lord has kept me in health and strength, for which I praise his great and holy name.

I traveled six hundred and thirty-four miles by rail, about fifteen hundred on horseback, and about six hundred by water. And from February 1 to May 31 (four months) I received from sales of books, papers, and subscriptions \$540.71, Mexican. Of this amount \$489.60 was received from sales and subscriptions for the paper. In all, I obtained eight hundred and sixteen paid subscriptions for the paper. I obtained some subscriptions from the peons, but the most of my subscriptions are from the leading men of the nation, from judges, secretaries of courts, lawyers, doctors, customhouse officials, chiefs of police, army officials, captains and officers of boats, merchants,

mechanics, and ranch owners. My expenses were very high, but I sold enough Bibles and Testaments with what I made in exchange in money above the regular subscription price of the paper, to pay all my traveling expenses, except \$12.30, gold; so the \$540.71 was all clear except \$12.30, gold, for my expenses. It costs us one hundred dollars a month to print our paper. But in four months I turned in more than enough above, my expenses to print it for five months.

I also had the privilege of giving treatment to some who were sick, and of giving quite a number of Bible readings and talks to those who were interested. After I had sold all my Bibles and other books, and while working with the paper, many of the people asked me for books and Bibles. The field everywhere seems to be ripe for the printed page. The Lord has gone before us, and prepared the hearts of the people. Some of our faithful canvassers in the States have written me in regard to coming to Mexico to scatter the printed page; but we cannot encourage them to come yet, because of the high price for which we would have to sell our books brought from the United States in order to make any profit on them. What we need is a small printing plant to publish books and papers, so that we can offer our literature to the people at a reasonable price. I am glad to hear of the step the Pacific Press has taken to establish a plant in Mexico. I believe it is a move in the right direction.

A. G. BODWELL.

An Open Door to the Great Educational Institutions

LAST summer at our Chicago Branch Sanitarium we gave a health banquet for a number of the leading educators and students of the Chicago University. In an after-dinner speech one of the officials of that great school extended to us an earnest invitation to establish a restaurant near the university.

We secured suitable rooms near the main building, and opened our doors the middle of last October. Brother and Sister Musselman took the immediate supervision of this work, and have labored faithfully, without any financial remuneration whatever, for the success of this enterprise.

For a time the expenses exceeded the receipts, but little by little the interest in this manner of living began to take deeper root, until now between four and five hundred meals are served daily, and recently many have had to be turned away for lack of room. The enterprise is becoming a financial success. Among its patrons are members of the faculty and the very best class of students, who speak in a most appreciative way of this effort.

This work has given us an opportunity to reach a class of people whom it would have been extremely difficult to reach in any other way.

Similar institutions ought to be opened at all our educational centers and in many of our leading cities. There ought to be a number of young men preparing themselves to fill the position of head cooks; also a number of married men and women of some executive ability, who have developed a good degree of patience and forbearance, should be fitting themselves to take the supervision of these enterprises. Some of each of these classes are constantly with us, ac-

quiring the necessary training and experience for the purpose of connecting with similar enterprises elsewhere.

We would be glad to correspond with those who desire to come here for this purpose, as there are many things in the establishment, equipment, and maintenance of such a work that will involve useless expenditures and bitter discouragements in the hands of inexperienced workers, no matter how well meaning and sincere their motives may be.

DAVID PAULSON.

First Impressions of Walla Walla College

AFTER five days of wearisome travel and vexatious delay, I arrived at the Pendleton camp ground on the morning of May 25, the last day of the meeting, in time to speak once upon the subject of Christian education, and to form the acquaintance of many of the brethren and sisters of the Upper Columbia Conference. I also met quite a number of old friends whom I had known as students and fellow teachers of former days.

The next day I went to College Place, and spent a day with the business manager, Brother C. D. Hobbs, looking over Walla Walla College, the scene of my future labors for some time. And it gives me pleasure to report that I am highly pleased with all that I have seen. I am acquainted with the buildings and equipment of all but one of our larger educational institutions in the United States, and can speak understandingly when I say that Walla Walla College compares favorably with the best equipped of them all.

The convenient and beautiful main building, comprising dormitories, offices, and recitation rooms under one roof; the abundant supply of pure, cold spring-water, conveyed in iron pipes from its source two miles away, and forced by hydraulic rams into tanks which command every needful point of kitchen, laundry, boilers, sewer, lawn, dairy, and farmyard, with a copious overflow passing on to gladden the orchard and garden below; the sleek, well-kept road and draft horses; the dairy of Jersey and Holstein cows, supported by fifty acres of sweet-scented alfalfa meadow, just blossoming now for the first cutting; the shops and appliances for practically pursuing various useful industrial studies; the pretty village, with its watered gardens and irrigating streams, nestling at a friendly yet respectful distance from the college hill; and the Walla Walla valley, made joyous by many swiftly running streams, as its name indicates (Walla Walla, water, water), with its wheat fields stretching away to the beautiful Blue Mountains in the distance,—all these elements combine to form an ideal retreat for the student. And the writer must be pardoned for saying that the scene causes chords long silent to vibrate once more in the heart of one whose boyhood days were spent within sight of the Adirondack region of northern New York, where hills were wooded and green, and rivers abundant and clear, and who could never quite forget his native surroundings, nor become entirely reconciled to the monotonous prairies and muddy, or waterless, rivers of the Middle West.

But enough of sentiment. I find Walla Walla College well equipped for aggressive work in Christian education. It

has an efficient faculty of earnest, Christian men and women. It offers scientific, literary, ministerial, normal, musical, medical preparatory, commercial, and industrial courses of study. It has in practical operation farming, gardening, fruit growing, dairying, poultry raising, bee keeping, broom making, blacksmithing, printing, and health food making; and it expects to introduce house painting, shoemaking, dressmaking, tailoring, tentmaking, and carpentry as soon as suitable persons can be found to take charge of these industries. If any know of good, reliable Seventh-day Adventists who are skilled workmen in these industries, and who desire to attend school a few years, or have children to educate, they will confer a favor upon the managers of the college by writing them the particulars.

In short, Walla Walla College is established in this great Northwestern country, and has ample facilities for training laborers in every department of the work to carry the gospel message into the farthest corner of its territory. It has four organized conferences and three mission fields to support it. In its territory are hundreds, if not thousands, of young people who should be obtaining its benefits. It has accommodations for rooming and boarding one hundred and fifty students, and for instructing as many more. Will not the friends of the institution unitedly work and pray for its prosperity? And shall not the coming term find the school filled with an earnest, God-fearing class of men and women who can be trained into efficient laborers in the Master's vineyard?

All who are interested are invited to write for calendars and for our new, supplementary circular containing important announcements concerning matters decided upon since the calendar was issued; and they should please remember that the address of all connected with Walla Walla College is College Place, Wash., not Walla Walla.

C. C. LEWIS, *President.*

Colorado

THE good work of the third angel's message is onward in our conference. This conference, embracing the State of Colorado and the Territory of New Mexico, is divided into six districts, with one of our strongest men in charge of each. This arrangement gives me the blessed opportunity of joining one of our tent companies for several weeks at a time, thus bringing into my life anew the old-time spirit of the message. At present I am with Elder Geo. O. States, assisting in a tent effort in one of our beautiful mountain towns on the western slope. After our conference meeting, held at Topeka, Kan., we again engaged in the work for "Christ's Object Lessons." We find willing hearts and hands to carry this precious book of truth to the homes of our Colorado people; and a good work is being done, not only for our own people, but for those who buy.

A few weeks ago our tract society invested over one hundred dollars in a colporteur wagon, and sent it out, in charge of W. H. Moore, of Hygiene, Colo., into the mountain districts, laden with the good news of salvation. Everywhere throughout these lofty old Rockies, men and women for whom Christ died, can be found; and Brother Moore is meeting with success not only in find-

ing them, but in selling them the truth for this time. The book work is reviving, and we still have hopes of being among the faithful ones in this department. While our increase in membership is not large in any one locality, yet almost every church and company is being strengthened by accessions to its numbers. This conference is now paying the largest tithe it has ever paid, and has reached out its missionary arms until it is shaking hands with Holland by supporting Brother and Sister Wibbens in that field; and soon a family of five from Colorado's dear people will be telling the dusky tribes of Nyassaland, South Africa, the glad news of a coming King. The sweets of the message for to-day are in reaching the lost.

I spent some time at the Boulder Sanitarium not long ago, and I am glad to say that this institution is doing work that will tell in the salvation of souls. Brother F. J. Hartman and his family are doing a commendable work in their sanitarium near Montrose, on the western slope. The health restaurants, one in Denver and one in Colorado Springs, are doing a good business. Many suffering ones find relief at the treatment rooms in Denver, under the management of Brother and Sister Menkel. To the name of our Master be all the praise.

GEORGE F. WATSON.

North Carolina

VALLE CRUCES.—We closed our school in April, after an interesting term. Forty pupils were enrolled, but the attendance was irregular. We expect to continue the school. The little company here is not able to support a church school, so I have been obliged to prepare for the public examination, and teach in the public school, in order to continue the church school through the winter.

This is a destitute field. We need a Bible worker and a doctor. Are there not persons who could come here and build up the work? Although we are shut off from the world by these great mountain ranges, yet there are many advantages. The soil is good; fine crops of berries and vegetables can be raised; and rain is abundant. If some of the Northern enterprise and thrift were expended on these mountain sides, much could be done toward helping the people to better ways of living. We ought to purchase a large farm, and make it an object lesson as well as a home for many who need to be taught how to farm, make bread, etc.

We wish to thank those who have given clothing and books. Many have expressed gratitude, and we hardly know how we could have got along without this help. Several have spoken of sending more. We could use much more if we had it, and would like to have some clothing sent to use as the cold weather comes. Our freight address is Elk Park, N. C., via Johnson City, Tenn.

Shall we not hear from a farmer, a Bible worker, and a medical missionary who are willing to come to this field?

Surely the Lord wants his work to prosper here. Pray for us. There is much to be done. The light has not come to this people, as it has to those of many other States. We need help, and now is the time to work. Much prejudice has been removed by the Christian Help work that we have tried to do, and this work should be followed by personal work

from house to house. As I see what is necessary to be done, I feel to consecrate myself anew, and pray that the Lord will send laborers. MARY G. FISHER.

The Ontario Camp Meeting

THE Ontario conference and camp meeting was held at Galt, June 12-22, preceded by a workers' meeting, and the churches were well represented. The camp was located in a beautiful park, and no pains was spared in making it an object lesson of neatness, order, and good taste. The campers all seemed to take pride in keeping their tents in order, and the entire arrangement and order of the camp was impressive of the sacredness and importance of the work of God. The citizens of Galt were courteous, and seemed pleased to have the camp in their city. They attended the meetings in large numbers, and manifested a desire to hear more of the advent message. Brother Huntington, with a few helpers, remained there with a tent after the close of the conference.

The president's address showed that during the year there were six efforts put forth, but the interest was developed at only one place, and at this place a church was organized under the labors of Brother Wm. Simpson, and fully manned. There was an increase of seven hundred dollars in tithes and offerings over last year, and a creditable increase in the sale of books. The plan of selling "Christ's Object Lessons" to assist in raising a fund for the establishment of an industrial school was agreed upon last winter. Several churches organized for work, and a few hundred copies were sold during the early part of this year. This work will now be resumed, and it is hoped that good results will follow. The question of establishing an industrial school in the Province of Ontario was given careful consideration, and nearly four thousand dollars was pledged for the purchasing of a farm. The trustees of the conference are now looking after the matter, and it is hoped that a suitable location will soon be procured.

It was thought by the conference that the time had come for medical missionary work to be started in one or more of the large cities, and no doubt this will be done in the near future. The canvassing work was given attention as far as time would permit, and there is now a good corps of workers in the field, and yet there is room for more.

The keynote of the entire meeting was the need of a better acquaintance with Jesus and a preparation for the final crisis. The importance of every member's taking an active part in the work for this time was emphasized, and all manifested a desire to do what they could, and to be living representatives of the truth, realizing that it is the practical piety of each individual that demonstrates the power of the gospel.

On Sunday afternoon the president, Brother J. W. Collie, delivered a clear, forcible address on the Sabbath question to a large, intelligent audience; and in the evening Brother John A. Brunson discoursed on Obedience the Test of Loyalty, which was also very convincing. The commandments of God and the faith of Jesus were lifted up through the entire meeting, Christ being the central thought of each discourse. Much of the blessing of God

was realized throughout the meeting, and the deep movings of his Spirit were manifest at times, especially on the Sabbath days. On the last day of the meeting there were twenty-five persons baptized, and fully three thousand people witnessed the solemn, impressive ceremony.

The following-named officers were elected for the ensuing year: President, J. W. Collie; Vice-President, T. H. Robinson; Secretary and Treasurer, Helen McKinnon; Executive Committee, J. W. Collie, T. H. Robinson, S. G. Huntington, Chas. Stewart, H. C. Basney. The conference president was chosen Provincial Canvassing Agent, and Helen McKinnon Secretary and Treasurer of the Tract Society Department. J. C. Rogers was appointed Secretary of the Sabbath-school Department.

Brother Huntington, of Indiana, Brother Basney, of Maine, Brother Isaac, of Wisconsin, and Cora Gibson and Sadie Baker, of Ohio, have recently come to this conference to labor, and were all at the camp meeting. Elder George B. Thompson, of New York, and Dr. Paulson, of Chicago, were in attendance the latter part of the meeting, and rendered good service. Brother John A. Brunson was present during the entire meeting, and gave excellent instruction, which was much appreciated by all.

The conference workers are now all located in different parts of the field, and it is hoped that the gentle Spirit of the Lord, which was so manifest in the camp meeting, may abide with each laborer, and that as a result of the efforts put forth, there may be a large ingathering of souls. W. H. THURSTON.

The Petaluma (California) Camp Meeting

THE camp meeting at Petaluma, June 5-15, was good from beginning to end, from the first meeting to the last. This meeting was held for the benefit particularly of those in the northern bay district, including San Francisco, Oakland, and the Sonoma and Napa Valleys. It was also hoped that it might be the means of renewing and building up the work in Petaluma itself. Petaluma was the first place in California in which the third angel's message was preached, having been visited by Elders Loughborough and Bourdeau immediately after landing in San Francisco from a voyage by way of Panama before the first railroad was finished across the continent. It was a pleasant thing to have Brother Loughborough with us throughout the meeting, and to hear him tell the experiences of the Lord's plain leading in those earliest days.

Before the meeting some were thinking that the meeting would be rather small—perhaps an attendance of three hundred at most. I set my mind on five hundred at least. And the attendance was more than five hundred. This is not to say that there were more than five hundred people in attendance *all the time*; but there were more than five hundred who attended the meeting; some spent part of the time at the meeting, and then went home that others might come; others spent the first part of the meeting in camp, went home, and returned to the last part. There were about four hundred who encamped. There were nearly two hundred present at the very first meeting, on Thursday evening.

The first three days were spent upon

the great truths of the forgiveness of sins; the conversion of heart, soul, and life; receiving and knowing the righteousness of God; and receiving the Holy Ghost. Monday and Tuesday were spent in the study of Christian education and its practical recognition in our homes, our churches, our publishing houses, our sanitariums, and our colleges. Wednesday and Thursday were spent in the study of the medical missionary work, and the practical recognition of it in our homes, our churches, our schools, our colleges, and our sanitariums. Friday was spent in the study of the publishing work—tract society and canvassing, distributing the soul-saving literature of the third angel's message everywhere. The Sabbath was a blessed day, a great day of consecration of person and occupation, of life and employment, of spirit and work, to God, for the honor and glorification of his church as the pillar and basis, the support and stay, of the truth in the world, which is the dearest object of his affection, and which he is so soon to present to himself a glorious church not having spot nor wrinkle nor any such thing, but holy and without blemish.

In addition to the meetings of the whole assembly, there were regular daily meetings of the young people and the children.

The city of Petaluma was districted, and people, young and old, from the camp regularly and systematically visited the people of the city to get acquainted with them, to invite them to the meetings, and to show Christian kindness in any other way that circumstances might present.

One result of this was that throughout the meeting there was a good attendance from the city,—the assembly pavilion being crowded every night,—and an excellent interest on the part of all who came. And though we were told, when pitching the tents, that there was an exceedingly rough element in Petaluma that would let us have no peace, I never saw a quieter time in any meeting than we had here day and night throughout.

Another result was that so many people expressed the wish that the meeting could continue beyond the time set to close, that a nice lot in the most central and best place in the city was easily obtained, the meeting tent was removed to that place, a good company of workers remained, and the meetings were continued, and are still going on; and the report, so far, is that though the *attendance* is not a great crowd, it is good, as to numbers; the *interest* is great, and the attendance regular.

Yet another result of this systematic visiting of the city's people by those in the camp was the good spirit of real Christian work that was developed in our own people, which could easily be continued wherever they might be after the meeting had closed. For when they found the people here so ready as they were to receive in such an appreciative way their kindly visits and Christian attention, they were encouraged to think that the people in other places, even right around their own homes, might do so also. And this is what all our people need to discover; and it can be discovered in the same way; and it is perfectly easy.

The rich blessing of the Lord was received abundantly throughout the whole meeting. The entire absence of gossip and mere visiting was so marked as to be distinctly noticed and remarked upon. Instead, there was a deep interest in the

truths presented, an earnest spirit of study and inquiry to know the good way and to walk in it. And so, over the grounds it was easy to hear frequently such remarks as, "What a splendid camp meeting this is!" "What a peaceful place this is!" "This is the best meeting that I ever attended." "O, I shall be sorry when we have to break up!" "I just wish that every Seventh-day Adventist in Northern California were at this meeting," etc., etc.

Of course in such an atmosphere the social meetings were really social and full of expressions of gratitude and praise to God. In one of the early morning meetings where were nearly a hundred and fifty people, with only the simple usual opening exercises of singing a hymn, reading a few verses of Scripture, and a prayer, and with not a word said by the leader of the meeting specially to direct the thought of the meeting toward praise, every person in the meeting spoke, and the only note struck, the only thought expressed, was of clear, distinct praise to God. When all had so spoken, I called attention to the fact; and we all rejoiced together, and praised God anew, that God's people have reached the point where they have really received and are wearing "the garment of praise."

The book sales amounted to more than five hundred dollars; the donations were liberal; and by there being presented to them so fully the respective branches of the cause—the evangelical, the educational, the medical, and the publishing—the people departed to their homes with a better understanding of the unity of the great movement which we represent, and a more intelligent mind to the work than ever before.

And for it all we sincerely thank God, and pray that he will keep it upon the hearts of his people forever.

ALONZO T. JONES.

The Southern Sanitarium

THIS institution, located at Graysville, Tenn., is now taking on a new form and new proportions. For some time the work has been carried on in cottages, with treatment rooms in the basement of the training-school building. This arrangement made the work very inconvenient and burdensome.

During the past winter, Brother A. Van Tassel, of Michigan, visited Graysville. He became deeply interested in the school and sanitarium, and generously purchased and donated twenty-five acres, on the face of Lone Mountain, about ten minutes' walk from the school building. On this tract of land, one hundred and thirty feet above the foot of the mountain, is a spring of pure, soft water, which is now, during this drought, sending forth about four hundred barrels of water daily. A still larger spring, with twenty acres of land at the foot of the mountain, has recently been purchased. So we now have forty-five acres in one body, on which are flowing these two unfailing springs of pure, mountain water.

Since negotiations for these tracts of land began, and while they were pending, the following Testimonies came to hand. These removed every doubt as to the wisdom of locating the school at Graysville, and as to what the Lord would have us do now concerning the establishment of a sanitarium in connection with it:—

"In the night season I was taken from place to place, from city to city, in the Southern field. I saw the great work to be done,—the work that ought to have been done years ago. We seemed to be looking at many places. Our first interest was for the places where the work has already been established, and for the places where the way was opened for a beginning to be made. I saw the places in the South where institutions have been established for the advancement of the Lord's work. One of the places that I saw was Graysville, and another was Huntsville. The Lord led in the establishment of these schools. Their work is not to be discouraged, but encouraged. They are to receive encouragement and support. Both of these places have advantages of their own. There has been delay in pushing forward the work in these places. Let us delay no longer. At these schools students may gain an education that, with the blessing of God, will prepare them to win souls to Christ. If they unite with the Saviour, they will grow in spirituality, and will be prepared to present the truth to others.

"In every place where schools are established, we are to study what industries can be started that will give the students employment. Small sanitariums should be established in connection with our larger schools, that the students may have an opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Such sanitariums should be established in connection with the schools at Graysville and Huntsville. The Lord will give those in charge of the different lines of the work wisdom to use their talents for the best advancement of the work.

"Believers who are now living in the cities will have to move to the country, that they may save their children from ruin. Attention must be given to the establishment of industries in which these families can find employment. Those who have charge of the school work at Graysville and Huntsville should see what can be done by these institutions to establish such industries, so that our people desiring to leave the cities, can obtain modest homes without a large outlay of means, and can also find employment. In both Graysville and Huntsville there are favorable and encouraging features for the development of this plan. Study what these features are."

The brethren and sisters of Graysville have subscribed about three thousand dollars, and we invite any others who are thus minded to aid in this worthy enterprise.

Work is now in progress in excavating the basement and preparing the stone. Plans have been laid for a modest, plain, two-story, wooden building, thirty-two by sixty-four feet. Our motto is, "Pay as we go; when the money fails, the building stops."

R. M. KILGORE.

Carrington (North Dakota) Camp Meeting

THIS meeting was held according to appointment, June 24-30, and proved to be one of the best meetings of the season, an old-fashioned camp meeting, such as we used to have thirty years ago. There were two hundred and fifty Germans encamped on the ground, seventy-five English-speaking people, and twenty-five Scandinavians, making a total of three

hundred and fifty. The Germans held their meetings in one large tent, and the English and the Scandinavians, who could understand the English for the most part, held their meetings in another large tent. The Scandinavians occasionally held meetings in their own language. This being our first meeting in Carrington, the outside attendance was fair.

From the very first, a spirit of consecration and devotion seemed to take possession of the camp, and the Spirit of the Lord took hold of those who knew not the Lord fully. A revival spirit seemed to pervade the camp. The young people's and children's meetings were fruitful seasons, and quite a number made a start in the Christian life.

In the past the Dakota Conference has consisted of both North and South Dakota, but as a knowledge of the truth has spread quite rapidly through North Dakota, and quite a number have recently moved into the State from South Dakota and other States, it was thought proper to organize North Dakota into a separate conference, which was accomplished at this meeting. The organization was completed with union and harmony, which was refreshing. All the officers were elected without one dissenting voice. Brother John W. Walker was elected president, with a full corps of workers. The headquarters of the conference will be located at Fargo. For the erection of proper buildings to accommodate the work of the conference and tract society, and for the creation of a tent fund, four thousand dollars was pledged, a portion of which was paid in cash. Six hundred dollars or more was pledged to the Missionary Acre work, nearly two hundred dollars being given in cash. The meetings at which the money was raised were among the best of the entire series. The leaders simply stated what they desired, and the blessing of the Lord seemed to accomplish the rest; and as the brethren and sisters pledged, they bore testimony to their love of the truth and their willingness to help it. Several Germans were present who had been imprisoned in Russia, and they said, with hearts filled with gratitude, that while they had filled sentences in prison in the Old World for the truth's sake, they were indeed glad that they now had their liberty, that they might earn money to aid the Lord's cause. Including what was given to the Sabbath school, the foreign mission work, etc., five thousand dollars was pledged and paid in cash by the three hundred and fifty people who were encamped. The German brethren seemed to vie with one another in helping the work, and many acres of wheat and flax are growing in North Dakota to aid the Missionary Acre Fund, and we trust that the liberality of the devoted souls may be abundantly blessed of the Lord.

The laborers from outside of the conference were Dr. W. A. George and Elder L. A. Hoopes, of College View, Neb., who represented the medical and the educational work. Elder Allee, the president of the South Dakota Conference, conducted the meetings of the organization of the new conference.

Once each day a union service was held, in which the Germans, Scandinavians, and English all took part, and what was said in the Scandinavian and English languages was interpreted into the German. The writer dwelt at length

upon the rise and progress of the message. These discourses were of interest to the German brethren, who had heard but little about this, and it seemed to do them good. Dr. George's talks on health reform were well received, and many resolved to carry these principles out in their lives as never before. These German brethren are certainly alive in the work, and not only anxious to see it carried forward in this part of the country, but also in their fatherland and in Russia.

The last day of the meeting twenty-three were buried with their Lord in baptism. The singing and the praying in the tents reminded us of former times, and the absence of loud talking and jesting indicated that the consecration of former days is to return. The canvassers laboring in North Dakota are doing well, and are selling hundreds of the larger books. They have discontinued almost entirely the sale of the smaller books, and are confining themselves more closely to the sale of the large volumes, and as a result, are doing better than usual. Money is abundant in the State, and crops are looking well. The thousands upon thousands of acres of wheat, oats, and flax will bring large returns the coming fall, and now is the time for our books to be sold in North Dakota. The Lord is certainly blessing the work in this State; and as our last meeting was dismissed and the hand shaking took place, many left with tearful eyes and gladdened hearts, declaring that the meeting just closed was certainly the richest feast they had ever enjoyed.

S. H. LANE.

Michigan

CARO.—In my canvass for "Christ's Object Lessons" and *The Life Boat*, in the short space of a little more than two weeks, in which I have been given free access to homes, I have been caused to realize as never before the fearful progress being made by Spiritualism. In the form of Christian Science (falsely so-called, it being neither Christian nor science) it is making fearful inroads into society. And it appears here in its most modern dress, Reformed Christian Science, as set forth by Sabin instead of by Mrs. Eddy. The mind given over to this deception seems to have entirely lost all disposition and power for reasoning. May the Lord help us while we have light to believe in the light, and to cherish it faithfully!

In one of the homes entered here, a daughter, thirty-six years of age, has been an invalid from rheumatism for twenty-two years, unable to walk a step. In the same home, the father, from an injury to the brain, received through a fall six years ago, is mentally unbalanced, and is a great care. The mother, upon whom the maintenance of the family largely depends, has varicose veins, which sometimes burst, and endanger her life through hemorrhage, and upon one limb is a running ulcer. Still the anchor holds, and she has not lost faith in that word which reads, "In all their affliction He was afflicted."

In another home a fine old gentleman who was formerly a Baptist minister, has patiently nursed an invalid wife for fifteen years. Through age and disease she has become mentally weak, but is still rational enough to prefer his ministry to that of any other. He remarked, in the

course of our conversation, that if, instead of murmuring because roses have thorns, we were to thank God that even amid thorns there are roses, it would be a happy change both for ourselves and for others.

I now have "Steps to Christ" loaned in both these homes, and both are to have *The Life Boat*. I am also reading "Christ's Object Lessons" in the first-mentioned one.

Still another home has two daughters, one of whom, though but twelve years of age, is a mental wreck from epileptic fits, from which she has suffered for eight years. The other, a very pretty child of fourteen, is also inclined toward fits. The father is in a bad state of health, from diabetes mellitus, and their circumstances are very limited. The poor, weary mother, with earthly hopes shattered, has not yet learned where to anchor hope. She, too, will have *The Life Boat*.

While giving another mother some idea of our visiting nurses' work, the daughter, a girl of perhaps sixteen years, exclaimed, with glowing face, "I should just love that work!" "Well," I said, "you are one of the many young women whom we wish to find. We are anxious to find those who, from love of the work, will fit themselves for it." "I want that book, and *The Life Boat*, too," she said; "but as I have no work now, I cannot have either, unless I can persuade my brother to take them for me." Her brother decided that they would have both the book and *The Life Boat*.

At the next door I was met by a sweet-faced woman, the mother of five daughters, who, though not wishing to refuse me entrance, frankly told me that she feared my coming in there would be in vain. Not being so certain about it, I went in, and sold her the book, after which, in speaking of our rescue service in Chicago, she said, "Do you know that if there is one thing above another that I despise, it is a fallen woman. I would forgive my children any sin before that one." During the earnest talk that followed, in which I read to her Sister Smith's experience in this work, as given in the March number of *The Life Boat*, her tears freely flowed; and as I left her, she said, "This has certainly done me good. Come again."

Still another lowly home has a family of six children, all just recovering from measles. They are bright, active children, and the mother, formerly a teacher in the Detroit schools, amid all her care and straitened circumstances still gives evidence of culture and true refinement. The firm yet gentle discipline shown in the management of her children, bespoke for her more than common capabilities. Here, I thought, is a home where *The Life Boat* must come free, but to my surprise she produced the required amount.

These are but few of the many experiences crowded into this short space of time; and believing it to be most helpful to consider the lives of those less fortunate than ourselves, I have written this, with the hope that a desire to enter this work may inspire the heart of some other.

ELSIE A. BROWN.

LEAVING home Monday morning, I went to Franklin, Lenawee County, about eighty miles from Battle Creek. While there, I distributed tracts and papers and talked with the people. Tuesday

morning a young man took me with a horse and carriage to Wolf Creek. I distributed reading matter on the way. In the afternoon I visited from house to house, and handed out tracts. The people were interested, and desired to know the truth. Wednesday I worked all day, and Thursday I took the train at Tipton for Hanover, a village on the Cincinnati Northern Railroad. After canvassing Hanover, I took the train to Eckford, and finished canvassing that village in time to take the evening train for home. The four days thus spent are among the happiest of my life. I distributed five thousand pages of tracts, besides periodicals.

A. M. COLEMAN.

ALPENA, GRACE, AND ONAWAY.—The Lord has blessed me in taking about two hundred and fifty orders for "Christ's Object Lessons" since January 1, in connection with my other work in and near Alpena. I have had precious experiences while selling this book. Most of the churches I have visited have taken a goodly number, and those who have gone out with the book have received a blessing.

June 20 Elder W. R. Matthews and I went to Grace, Presque Isle County, and there organized a church of fifteen members. Church officers were elected, and union and harmony prevailed. One young man entered the service of the Lord, and seven went forward in baptism. The following week I baptized nine persons at Onaway. Most of these were young people, several of whom gave their hearts to God during the past year. A church-school building has been erected one and one-half miles south of Onaway, and a successful school is now taught there by Sister Mabel Jeffries. I trust that this school will be a source of great blessing to the brethren and sisters at Onaway.

At Alpena Sister M. M. Faulkner is doing faithful Bible work. She has several interested readers, among whom are some of the best people of the city. She uses "Christ's Object Lessons" in finding readers, and she says that this is the best way to introduce Bible work that she has ever tried.

Brother Fred Brink and his family and myself and family are now at Long Rapids, where we have just pitched our tent for a series of meetings. We ask the prayers of all for the work in this place.

M. C. GUILD.

We met as appointed for the dedication of the church at Glenwood, the first service being held Friday evening, April 25. The hard rain during the day cut off the attendance from abroad. Dr. S. P. S. Edwards, R. E. Harter, and the writer were present. We expected Elder Brunson to preach the dedicatory sermon, but he had been sent West by Elder Daniels, to attend a union conference, and did not get back.

Dr. Edwards spoke, Sabbath and the evening after the Sabbath, on the importance of purity of life, and the power at our command to live a pure life, using the wireless telegraphy and the trolley on the electric railroad as an illustration of how we may connect with divine power. All present were deeply interested and profited, and we trust they will live more exemplary Christian lives as the result of that day's opportunities.

It rained all day Sabbath, which made the attendance quite small.

The announcement had been circulated that the dedicatory sermon would be preached Sunday at 10:30 A. M., by Elder Brunson. Sunday morning was beautiful, warm, and sunshiny. When the hour for services came, the seating capacity was filled, chairs were brought in, and all available room was occupied. As we took our place in the desk, it was plainly to be seen that the congregation was disappointed; but God gave freedom, and from his Word we tried to show them the meaning of this gathering, and that God had called us to a special work, and that the church was his appointed agency in the earth to fulfill his purpose. All seemed much interested, and many remarked upon the blessing of God, which had enabled the brethren to build a church thirty by forty feet, with a basement for the church school. They had also sold more copies of "Christ's Object Lessons" than any other church in the district. As far as finances are concerned, they are as poor as any in this part of the conference. I look upon their prosperity as wholly the result of the blessing of God, and to him be all the glory.

W. C. HEBNER.

Indiana

WEST MIDDLETON.—We began meetings at this place in the tent, June 14. The cold, wet weather made it very unpleasant for tent meetings for a time, but some came and seemed interested. We are hopeful that they will obey the truth. This is a small place, surrounded by a good farming country, and all are quite busy in wheat harvest. Crops are all looking well. The people are very friendly. We are having good visits with some of them.

There are lovely groves here where we can go and seek the Lord, and he comes very near us. O for more power from above, that we may present the truth for this time in a manner that will take hold of hard hearts! We are apt to censure the people, and say they are prejudiced; but the enemy has a strong hold on the human mind, which nothing but the power of the gospel can break. Let us pray for the sweet influence of God's love to come into all our hearts. That will do more to break the power of Satan and remove prejudice than all the arguments we can present.

E. C. SWARTZ,
J. C. HARRIS.

California

It is about six months since I reported through the REVIEW. I have not been inactive. During the month of January I gave daily lessons in Healdsburg College. I attended the harmonious Pacific Union Conference in Portland, Ore. Then it was my privilege to be for several days at the institute in Los Angeles, where the workers in the Southern California Conference were assembled. After this I took part in the students' week's canvass for "Christ's Object Lessons." I disposed of six copies during that week. This was followed by our excellent camp meeting in Petaluma, where the truth was first presented in California; and then came the annual meetings of our conference institutions. We were indeed thankful that Sister White was able to be with us both in the camp meeting and in the spring meetings. We were

made to rejoice for the light she presented from the Lord, bringing relief concerning perplexing problems.

As I have been chosen assistant pastor of the Oakland church, I am now actively engaged in work from house to house. Thus opportunity is given to help the afflicted, and to meet persons who are just taking their position with us. I praise the Lord daily that he still gives me strength for active service in this cause. Be of good courage, fellow laborers. We are rapidly nearing the end of the conflict. Victory is sure to the faithful in the Lord.

J. N. LOUGHBOROUGH.

Wisconsin

PRENTICE.—I was at Prentice Sabbath and Sunday, July 12 and 13, associated with Elder H. W. Reed, holding some meetings. Brethren F. L. Kinne and B. L. Anderson conducted a tent meeting in that place last year, and previously to that time Sister Kinne and her son had been doing Bible work in the place. As a result of the labor performed, eight or ten persons began to keep the Sabbath, and other Sabbath keepers have moved into the neighborhood, so that we were enabled to organize a church of fourteen members. I think that seven of these had received letters from other churches. Three of these, however, came from one of our churches in western Illinois, so there are ten members of this church who had not previously belonged in the Wisconsin Conference. The prospect seems good for others to unite with the company, especially if a proper amount of evangelistic work can be done there.

The Lord came very near in these services, and the church starts out with a good prospect before it. It is a source of rejoicing to see new churches added to our ranks. May all our people in the conference give their strength to the Lord's work so fully that many new congregations may be raised up during the year to come.

WM. COVERT.

Australia

SINGLETON, NEW SOUTH WALES.—We are beginning to feel the effects of the drought at this place. The past seven months about one inch of rain is all that has fallen. Most of the people have to use the river water for all purposes. Doubtless many will be brought to poverty. Our neighbors are losing their cattle, horses, and sheep. It is sad indeed to walk over the fields, or paddocks, among the carcasses. It gives one a faint idea of the scenes foretold of the condition of the earth when the seven last plagues shall be poured out. How earnest we all should be to make sure work for a home in the new earth, where sickness, drought, and death cannot enter.

We feel thankful that we have been able to erect a church building in this place, where those who have accepted the truth may meet to worship the Lord. We need new seats now, then all will be complete. We are using the camp-meeting seats at present. Our company is small, and we would be thankful for any help that our brethren could give us toward paying for our building. The cost of land and material is nearly one hundred and twenty-five pounds, the work being donated by the brethren. The sum of £26 11s 11d has already been collected, thus leaving a remainder of nearly

one hundred pounds yet to be paid. We have hired fifty pounds for two years, at six per cent, and thus we have been able to pay our bills, and expect to receive more subscriptions to meet the rest as it becomes due. On account of the drought, it means a hard pull for us here, because of our poverty. Yet we have faith that the Lord will finish the work begun; for he has blessed us all along.

W. WOODFORD.

Central America

BELIZE, BRITISH HONDURAS.—We are nearly settled now in our new home. We have rented a flat on one of the best streets in town. We were able to secure this at five dollars per month less than it was ever rented before. We have arranged a depository and tract society office, and also a reading room, which we plan to keep supplied with our papers and magazines for the public. We also have a room for our meetings, and hope to start a small school in the lecture room. Two are awaiting baptism here, and two more have begun the observance of the Sabbath recently, and others are interested.

At Half Moon Cay a young colored brother has had a school for the last year, and has shown good ability as a teacher. His school increased from twenty to fifty pupils; but the people paid so poorly that he was compelled to close it. I hope we shall be able to open it again soon. At Oak Ridge, where I have been holding meetings lately, we might have had a good school, which would have been appreciated; but another missionary has taken the matter in hand, and is building a schoolhouse, and a teacher from Mobile is expected soon. We believe that a good work will yet be done in this field, and are glad to be here.

H. C. GOODRICH.



Donors to the Relief of the Schools

The Total Cash received on the Relief of the Schools Fund up to July 14, 1902, is \$44,864.84.

NAME	AMOUNT
Mrs. Hattie L. Nelson.....	\$ 5 00
Mrs. Martha Staples.....	3 00
T. W. Clark.....	10 00
R. H. Wellman.....	1 00
Edna Bent.....	5 00
D. A. Bullock.....	1 00
M. Menzel.....	2 50
California & North Pacific.....	182 00
T. M. Clark.....	1 00
Carrie Haffner.....	6 00
Mrs. M. J. Hyatt.....	2 00
Mrs. Kate Hood.....	1 00
W. H. Armstrong.....	1 00
B. A. Hamilton.....	1 00
Mr. & Mrs. F. J. Harris.....	2 00
John Bess.....	5 00
Robert Cowen.....	5 00
Nancy M. Buckland.....	2 00
Upper Columbia Conference.....	96 46
Mrs. Emma Carr.....	1 00
Mr. & Mrs. Mark Brown.....	1 00
Jane Griffith.....	25
Mrs. O. F. Atteberry.....	5 00
A friend (Illinois).....	50
Decatur church.....	5 85
Mattoon, Ill.....	10
Galesburg church school.....	75
A friend (Illinois).....	25
G. W. Lee.....	1 00
Charles Nelson.....	3 00

Caroline La Barr.....	5 00
Julia Kirk.....	3 50
Mrs. Fannie Meechan.....	2 00
Mary Leonard.....	1 00
C. L. & Maud Kendall.....	5 00
Ada West.....	1 00
Daniel Hollinger.....	10 00
Mrs. M. C. Love.....	1 00
Mrs. H. Rathburn.....	2 00
Mr. & Mrs. J. S. Becroft.....	5 00
Christine Chalmers.....	2 50
N. and A. Hallock.....	2 50
Henry E. Pier.....	5 00
Charles Merrian.....	1 00
G. W. & Minnie E. Smith.....	1 00
Mrs. Jane Gray.....	1 00
Almira G. Hicks.....	5 00
George L. Budd.....	2 00

Shall the Work Be Done?

I HOPE no one is getting tired of hearing about the work with "Christ's Object Lessons." As a people, we never engaged in a more worthy enterprise. The Lord has directed the movement, and has called every individual into active service. If we believe the Testimonies, we cannot for a moment question this; but it is evident that all have not responded to the Lord's call; some perhaps, like the twenty-two thousand of Gideon's army, are fearful, faint-hearted, and choose to remain at home. Maybe they are waiting for a sign, as did Gideon,—for the dew to wet the fleece, but leave the ground dry, and vice versa. Now the call to Gideon was just as distinct and just as imperative without these signs as with them. To my mind, the necessity for the additional sign was an evidence of unbelief on the part of Gideon.

It would be well for every one carefully to consider what God has said about the work with "Christ's Object Lessons." Read the chapter in "Testimonies for the Church," Vol. VI. Study it. Consider it a letter to yourself, for that is what it is.

This good work is now going forward in all parts of the United States, and in many other countries as well. We have committed ourselves to a definite work, a work which God in his goodness and wisdom has planned for us, not an impossible work, not a work causing hardship, but a work attended by his special blessing, and in which blessed fruits will appear.

I. J. HANKINS.

Good News from Upper Columbia Conference

WE have started upon the campaign for the sale of "Christ's Object Lessons," and as far as the work has gone, good reports are coming in. It was quite impossible for us to take up the work until the close of our camp meeting. At the time of the Union Conference at Portland, our laborers were all in new fields; and several of them had interests upon their hands which they could not leave, so we proposed to have all the work close up at the camp meeting, and no work planned except that for the sale of "Christ's Object Lessons." This left all the laborers free to take hold of the work from that time; and they have gone into the field with good courage, each one becoming responsible for the number and amount of books in his district. The conference has been divided, and a minister placed in charge of each district; and as far as I have heard, good work is being done.

I hope that the Upper Columbia Con-

ference may not come behind in any good work. Although we are a little late in starting, yet I trust, with the blessing of God, to bring up the rear with flying colors.

A. J. BREED.

Recognizing the Voice

IN the parable of the Good Shepherd, John 10, the Saviour states that the sheep know the Shepherd's voice. This of course is very necessary. It seems that the voice of the great enemy of the flock is sometimes discernible. While I was canvassing a German man and his wife recently for "Christ's Object Lessons," the woman said, "I want that book, but the devil tells me not to take it." I thought she frankly told in German what is also many times true in plain English. But many do not seem to recognize as readily as this person did the source from which this persuasion comes. It "cometh not of him that calleth you." Gal. 5:8. If the voice were recognized, the suggestions would be shunned with horror, and the good impulses and noble deeds that Satan wishes to check would be more promptly executed. The woman added: "I am not a converted person, and if there is anything in that book that will help me to be saved, I want it." She seemed like a struggling captive, who recognized that the enemy did not want her to become free. She bought the book, and it is to be hoped that through its influence and that of the spirit by which it was written, this woman, who could not understand English at all, may be made free indeed.

The same devil who was exposed by this open-hearted Teuton is trying to keep thousands from buying "Christ's Object Lessons." What shall we do about it?

F. D. STARR.

Phenomenal Sales of "Christ's Object Lessons" in Iowa

DURING the first two weeks of May we sold more of these books than we had sold during the past year, and the work has been prospering since that time. Some one in nearly every church in the State is out selling "Christ's Object Lessons" daily. Many who thought they could do nothing are having grand success. I have been in the front ranks, trying to advance the work. We have had excellent meetings wherever we have gone. Nearly all the people throughout the State are engaging in this work, and we expect to have our full quota sold before camp meeting. Some of the churches have nearly finished their work.

L. F. STARR.

THE churches at Arcadia and Loup City, Neb., have sold their entire quotas of "Christ's Object Lessons."

NEARLY all the six thousand copies of "Christ's Object Lessons" assigned to Minnesota have been placed in the hands of the brethren.

THE church at Graysville, Tenn., consisting of one hundred and seventy-five members, has voted to assume the obligation of selling its entire quota of "Christ's Object Lessons," amounting to more than one thousand books in all. They are determined to finish their work by Jan. 1, 1903.

Current Mention

—Queen Wilhelmina is reported to be convalescing very slowly, and is still the object of considerable anxiety in court circles.

—A trip across the continent in four days is now made possible by the twenty-hour trains which are to be run between New York City and Chicago.

—Another automobile race has been held in Europe, the course being from Paris to Vienna. The casualties were one killed and four wounded.

—Crops in central Illinois, and in sections of Iowa, Wisconsin, Minnesota, and North Dakota were badly damaged by wind and hail storms, July 16.

—Very hot weather prevailed in Paris on the occasion of the anniversary celebration of the fall of the Bastille, and five hundred cases of sunstroke occurred among the soldiers and spectators.

—An explosion of two powder magazines in a silver mine at Park City, Utah, July 16, caused great loss of life to men at work in the mine. Thirty-three bodies were recovered, after which the rescue bands were forced out of the mine by the accumulating gas. It is believed that about twenty more are dead in the mine galleries.

—The Chicago freight handlers' strike recently inaugurated cost the city \$2,000,000 daily while it was in full effect, the loss falling principally on the merchants. The strike is now ended, the men receiving some advance in wages, but not the amount demanded by the union. On other contested points the victory appears to be with the railway companies.

—The Taft mission to Rome, it is now reported, has been a failure so far as its purpose concerning the removal of the friars is concerned, and it is announced that Governor Taft will soon sail for Manila, and that he has requested that the remaining negotiations be conducted there with some papal official whom the Vatican may designate. For the present, the negotiations are suspended. The friars, it is stated, will not be forcibly removed from the Philippines, but will be left to shift for themselves. There are about four hundred of these now at Manila, who have been driven out from their parishes, these being about four fifths of the whole number in the islands. They are at present supported by church funds.

—Bishop Slattery, of St. Joseph's Academy at Baltimore (Catholic), has created a sensation in Roman Catholic circles by the assertion, made recently at an ordination service, that the Roman Catholic Church is losing ground in the United States, since the census figures printed in the official Catholic directory show an increase in the last twelve years of only 2,675,390 communicants, which is 29,784 less than the Catholic immigration to this country in the same period. Among the comments following Bishop Slattery's assertion is the following from a "well-known priest" of Baltimore, whose name is not given: "The woeful phase of this revelation is the terrible increase of atheism. It is a fact that only a small portion of the Catholics fall away from the church by apostasy to the sects. They drop from the church into the ranks of atheists, and their children grow up absolutely godless."

—The profits of the steel trust for several months past, according to official figures which have been made public, are at the rate of \$140,000,000 a year.

—At a recent session of the National Education Association a resolution was passed for the reading and study of the Bible as literature in the public schools.

—Minister Wu Ting Fang, about whom so much has been said in American papers during his residence in this country, has been succeeded as Chinese minister at Washington by Sir Liang Cheng. The new representative of the oriental empire is a Harvard graduate.

—A rise in the Mississippi River is threatening loss to farmers on the Missouri lowlands bordering the great stream for a distance of seventy-five miles. A further rise of eighteen inches will flood several hundred square miles of corn fields.

—The marquis of Salisbury resigned the premiership of Great Britain, July 11, and his nephew, Mr. Arthur Balfour, succeeds him at the head of the British government. Lord Salisbury has held the position of premier four times, covering a period of fifteen years.

—The oil field at Jennings, La., was swept by fire July 15, from the effects of a bolt of lightning, which struck a large oil tank. The flames, fed by gas and oil, spread rapidly, and it became necessary to close the mouths of the oil wells in the vicinity with mud and water. Several companies suffered heavy loss.

—Among the reported happenings in "society" at Newport, where New York's "four hundred" are mostly to be found when the metropolis is "empty," we note the mention of a recent dinner given by Mrs. Fish in honor of a pet monkey, and a rival entertainment presided over by Mrs. Jones, at which the table centerpiece was a stuffed coon mounted on a tree stump.

—A bitter feeling is reported to exist between factions of the Boers in South Africa, those who fought through to the end being very resentful toward those who helped the British forces during the last year of the fighting. Serious difficulties are arising out of this situation, and the work of readjusting affairs in the Transvaal and Orange River colonies promises to be a difficult undertaking.

—The barbers' union of Jersey City is endeavoring to suppress Sunday work by barbers there by taking proceedings under the "Vice and Immorality Act," and recently eight barbers and two butchers were arrested as violators of this statute. Thus by human legislation honest labor is made vicious and immoral because performed at a certain time in the week, while at the same time loafing is made commendable.

—Some people in Chicago and elsewhere who have been eating berries recently shipped from Stevensville, Mich., are due to become ill with smallpox, according to reports from the latter place, the statement being that a number of crates of berries were shipped which had been picked by persons having smallpox in a very light form, which at first was mistaken for a mere rash. The health officer of the township states that the fruit picked by these persons is undoubtedly infected with smallpox germs.

—A telegram from Victoria, British Columbia, states that General Dorward, who was in command of the allied forces at Tientsin, has arrived from the Orient, and announces his belief that a war between Japan and Russia is certain unless Russia evacuates Manchuria.

—The chief chemist of the Agricultural Department at Washington, Dr. Wiley, has advertised for about a dozen young men who are willing to be experimented on by eating foods supposed to be "doctored" with ingredients detrimental to health. By this means the Agricultural Department hopes to determine to what extent poisonous foods are manufactured and put upon the market in this country.

—A general break-up in the city government of Minneapolis is reported, Mayor Ames having gone to a health resort in Indiana, and the chief of police being in hiding, while other officers are either fugitives from justice or under arrest. A police reporter is acting mayor and chief of police, new officials have been sworn in to fill vacancies, and orders have been issued to close the saloons at midnight and shut up all gambling dens and dives.

—Reports of an eruption suggestive of a volcanic outbreak have been coming recently from Tulsa, I. T. Surveyors are said to have found large fissures in the sides of the hills through which gas is escaping under great pressure from beneath, while from the top of the highest hill large boulders are ejected and scattered over the surrounding land. It is believed that a great gas and oil field has been discovered, but residents in the vicinity are reported to be viewing the situation with considerable apprehension.

—Professor Wagner, the city architect of Venice, Italy, is reported as expressing a conviction that practically the whole of this celebrated city is doomed to destruction. An investigation which was started by the recent collapse of the Sansovino tower and campanile, or bell tower, of St. Mark's cathedral, discloses, he says, that the subsoil has deteriorated, and that the piles and pillars on which the buildings rest are rotten, and unable much longer to withstand the pressure. Shrinkages and sinking in the subsoil have been observed for years, but it was not thought until recently that serious damage to the city might result.

—A possible indication of what church services are coming to in this age of inventions and religious degeneracy, is shown by the following press item from Washington, Ind., dated on a recent Sunday: "The fight between rival telephone companies evolved the idea of placing transmitters in all the Protestant churches in this city, so that patrons of the Central Union Company can 'cut in' on any 'church line,' and hear the sermon and services. This new scheme was given a test to-night, and proved a success, although none but the Christian church was properly connected. Throughout the city and county people were at their 'phones, listening to the sermon delivered by the Rev. J. F. Floyd. The transmitter is placed in the pulpit, and is so arranged that the minister's voice and the choir singing can be heard distinctly by those who are unable or unwilling to attend church. The local ministers are highly pleased with the new scheme, claiming that it gives them a wide field of labor."

NOTICES AND APPOINTMENTS

Addresses

The present address of Elder R. A. Underwood is 246 W. Twenty-third St., Erie, Pa.

The address of Elder J. S. Washburn is 1728 Fourteenth St., N. W., Washington, D. C.

The address of Elder J. W. Watt is changed from 50 Elm St., to 148 Washington St., Barre, Vt.

Publications Wanted

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

Mrs. T. L. Guthrie, Pharos, Ala., tracts.

G. E. Norwood, Fayetteville, Ark., literature for reading rack.

O. R. Atwell, Rock Cut, N. C., REVIEW, Signs, Life Boat, Instructor, Little Friend.

H. H. Dexter, Deering Center, Me., REVIEW, Signs, Good Health, Sentinel, tracts.

J. W. Buckland, Box 236, Great Bend, Kan., REVIEW, Signs, Instructor, Life Boat, Little Friend.

C. D. M. Williams, who received literature at Bisbee, Ariz., has sufficient.

A Missionary Stenographer

A RAPID and accurate stenographer is needed at once. The right person will find a grand missionary experience. Only those should apply who can see something more in this opportunity than the small salary that can be paid. If you are impressed to answer this call, do so immediately. Address David Paulson, 28 Thirty-Third Place, Chicago.

Notice!

THE nineteenth annual session of the Virginia Conference of Seventh-day Adventists will be held in connection with the camp meeting at Lynchburg, Va., Aug. 8-18, 1902. The first meeting of the session will open Sunday, August 10, at 9 A. M.

R. D. HOTTEL,
President.

Notice!

THE annual Michigan camp meeting will be held at Alma, Mich., from September 1 to 7, preceded by a conference meeting from August 25 to 31. The workers' meeting will be held from August 20 to 25.

J. D. GOWELL,
President of Michigan Conference.

Notice!

THE second annual meeting of the Iowa Sanitarium Benevolent Association will be held at Ames, Iowa, Sept. 3, 1902, at 4 P. M., standard time, for the purpose of electing a board of seven trustees, and for the transaction of such other business as may legally come before the association. By order of the board,

EMMA A. FERRINE, Secretary.

Change of Date of Norton (Kansas) Camp meeting

THE camp meeting appointed to be held at Norton, Kan., August 13-24, will be held in the park at Norton, August 7-17. This change of date is necessary in order that we may get the park, which is the only suitable place there for the meeting. We trust that all will notice this change, and arrange to come one week earlier than the first appointment.

C. McREYNOLDS.

Notice!

A MEETING will be held at Coshocton, Ohio, August 12, at 3 P. M., to elect trustees for the Mt. Vernon Academy for the ensuing year, and to transact such other business as may be necessary. R. R. KENNEDY, President.

Michigan, Attention!

A CANVASSERS' institute will be held at Cedar Lake, September 8-18. The camp meeting will close September 7, and we will go from the Alma camp meeting to Cedar Lake the next day. It is hoped that many will avail themselves of this opportunity to prepare for the work. Those who attend this class will be allowed five per cent extra on sale of books until the expense of attending is paid. S. E. WIGHT.

A Rare Chance for Obtaining the Back Volumes of the Review

I HEREBY offer for sale for less than their cash value the seventy-seven back volumes of the REVIEW. These are all bound except a few of the last volumes, and are a mine of information on the rise and progress of the cause of present truth, and on doctrinal and practical themes which are held so dear by our people. Those wishing to negotiate with me with a view of securing this valuable series of volumes, which of itself constitutes a most precious and rare library, can write me at 172 Kalamazoo St., Battle Creek, Mich. D. T. BOURDEAU.

Notice!

THE undersigned wish to state to the public that it is absolutely necessary that those who are planning to come to the Sanitarium or the Medical Missionary College, should write in advance of coming, and make necessary arrangements. It is not sufficient simply to write, giving notice of coming, but arrangements should actually be made with those in charge of the work. It has for several years been customary for those who had friends at the Sanitarium to write and notify their friends of their coming. Such a notice is not adequate, and the management of the institution desire to say that, after this date, they cannot receive any with the exception of those with whom they have previously corresponded. SANITARIUM.

Business Notices

WANTED.—Work on a farm by a poor brother. References furnished. Address Dillard Smith, Rexville, Ind.

WANTED.—A place to work on a farm by the month, milking cows or feeding cattle, in Idaho or Colorado. Address D. N. Stow, Lawrence, Mich.

FOR SALE.—A clean stock of groceries, hardware, etc., in a town composed largely of Seventh-day Adventists. Address J. D. De Tar, University Place, Neb.

TO RENT.—A 60-acre farm to an experienced farmer having a thorough knowledge of fruit culture. Applicants should give good references. Address John O. Stow, Lawrence, Mich.

WANTED.—Two energetic young men, one to learn the blacksmith's trade, the other to learn the tinsmith's. Excellent opportunity to become expert mechanics. Sabbath keepers preferred. Address Battle Creek Sanitarium, Battle Creek, Mich.

WANTED.—Some one who wishes to assist a charitable enterprise to donate, whole or in part, a gasoline or steam launch capable of carrying from ten to twenty persons to the Madison Branch of the Battle Creek Sanitarium, Madison, Wis. The foregoing is needed to make connections with the city and railroad across the lake. Address Dr. C. P. Farnsworth, 426 State St., Madison, Wis.

Obituaries

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

CARR.—Died at Los Angeles, Cal., July 6, 1902, of consumption, Charles W. Carr, aged 32 years. He leaves a wife, three small children, aged mother, brothers, and sisters, who mourn not without hope. Funeral services were held in the Methodist church near Norwalk, conducted by the Methodist minister and the writer. J. W. ADAMS.

CRANDALL.—Died in Oakfield, Me., Dec. 9, 1901, of tuberculosis, Asa W. Crandall, aged 65 years. Brother Crandall accepted the truth four years ago, and has been faithful in his service. He leaves a wife and seven children. Unfavorable circumstances prevented services until recently. Remarks were made by the writer, from John 11:23. J. B. GOODRICH.

KESSER.—William Kesser was born in Russia, Oct. 17, 1883. With his parents he moved to Whittemore, Mich., in 1892, and united with the Seventh-day Adventist Church about four years ago. He was drowned while bathing in a lake on the fourth of July. The funeral services were conducted at his home by the writer the following Monday. THEO. G. LEWIS.

BENSON.—Died at the residence of his son, at Hallock, Minn., July 5, 1902, Mr. Orin W. Benson. He was born in New York, Aug. 6, 1818, and united with the Adventists previously to 1844. He was an ardent observer of the seventh-day Sabbath, and a believer in Jesus. He fell asleep with a full assurance of a glorious awakening. He was a kind husband and father, and respected citizen. He has held the office of justice of the peace for a number of years. N. DURE.

TAYLOR.—Died at Charlevoix, Mich., June 10, 1902, W. B. Taylor, in his eighty-fourth year. Two years ago the Sabbath truth came to him, and he at once accepted it. He was often heard to express his gratitude for the light that had come to him; and although nearly alone in the truth, he was faithful to his conviction of duty. Funeral services were conducted by Elder Hughes (Baptist). J. J. IRWIN.

TAYLOR.—Died at Otsego, Mich., July 3, 1902, of paralysis, W. C. Taylor, aged 75 years, 8 months, and 3 days. His Christian life was mostly with the Seventh-day Adventists, having united with them in New York in 1861. He came to Michigan in 1867, and settled in Otsego. Brother Taylor was always ready and anxious to help in all departments of the third angel's message, according to his ability. He leaves a wife and four children. The funeral was held at his home, July 5. Remarks were made by the writer, based on John 11:25. M. S. BURNHAM.

SHARP.—Mary Talcott was born in Tolland County, Conn., May 26, 1808, was married to Daniel Thrall, March 16, 1828, who died in December, 1839. She was married to A. Sharp, December, 1847. She accepted the first message under the preaching of William Miller in New York, and passed through the disappointment in 1844. She accepted the third angel's message in 1875, and remained faithful unto death, which occurred May 31, 1902, she being 94 years, 5 days old. Words of comfort were spoken by H. C. Paddock (Methodist). The funeral was held at the home in Clio, Iowa. Mrs. J. A. BURDOIN.

HARTMAN.—Brother Charles Hartman was born Oct. 4, 1878. At the age of fourteen he accepted the third angel's message, and united with the Seventh-day Adventist church at Otis, Kan., and was a steadfast member till the day of his death, July 7, 1902. While in a header-box with three other persons, he was struck by lightning and instantly killed, the other three of the party receiving only slight shocks. He leaves a wife and one child and many friends to mourn his death, but not as those who have no hope. His funeral was conducted at the Otis church, in German and English, by Elders J. G. Hanhardt and J. W. Norwood. * * *

WINSLOW.—Died at Mars Hill, Me., June 15, 1902, after weeks of suffering, Caroline A., wife of S. P. Winslow, aged 69 years, 9 months. Sister Winslow accepted the present truth in 1879. A husband and three sons remain. She sleeps in Jesus, but her example lives. Remarks were made by the writer, from 1 Thess. 4:13-18. J. B. GOODRICH.

MOSHER.—Died in Halifax, Nova Scotia, Harold R., only child of Willoughby and Nora Mosher, aged 6 weeks. The parents laid their little one away with the glad hope of meeting him again. Words of comfort were spoken by Elder Thurman (Baptist) from 2 Sam. 12:15-23. MRS. C. A. ISRAEL.

GRANGER.—Died at the home of his parents near Sunbury, Ohio, June 25, 1902, James Hubert Granger, aged 20 years, 6 months, and 15 days. Brother Granger was converted about four years ago while in attendance at the Mt. Vernon Academy, and united with the Seventh-day Adventist Church. About eight months ago Brother Hubert was stricken with tuberculosis. Everything was done to save his life, but it was of no avail. He bore his affliction with Christian fortitude and patience, and fell asleep triumphant in the Christian's faith. The services were conducted by the writer, assisted by Prof. J. W. Loughhead, of the Mt. Vernon Academy. H. H. BURKHOLDER.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 9, 1901.

	8	12	6	10	14	4	8
	Night	Day	Night	Day	Night	Day	Night
	Express	Mail	Express	Mail	Express	Mail	Express
Chicago	pm 9.35	am 6.45	am 10.30	pm 8.00	pm 5.30	pm 1.15	pm 1.15
Michigan City	11.25	8.45	pm 12.08	4.59	7.00	am 1.15	am 1.15
Niles	am 12.40	10.15	10.15	5.35	8.55	am 1.15	am 1.15
Kalamazoo	2.10	am 7.30	pm 12.19	2.09	6.45	9.05	am 1.15
Battle Creek	3.00	8.10	1.00	2.42	7.17	9.57	am 1.15
Marshall	3.59	8.58	1.40	3.09	7.48	10.48	am 1.15
Springfield	4.58	9.00	1.35	3.50	8.08	11.48	am 1.15
Jackson	4.50	10.05	2.35	4.05	8.40	10.50	am 1.15
Ann Arbor	5.55	11.10	3.40	4.50	9.30	11.40	am 1.15
Falls View	7.15	pm 12.35	5.40	5.00	10.00	am 1.15	am 1.15
Suspension Bridge							
Niagara Falls			am 12.20	am 7.00	7.50	am 1.15	am 1.15
Buffalo			1.13	8.00	10.00	am 1.15	am 1.15
Rochester			2.15	9.05	10.55	am 1.15	am 1.15
Syracuse			3.15	10.05	11.55	am 1.15	am 1.15
Albany			4.15	11.05	12.55	am 1.15	am 1.15
New York			5.15	12.05	1.55	am 1.15	am 1.15
Springfield			6.15	1.00	2.50	am 1.15	am 1.15
Boston			7.15	2.00	3.50	am 1.15	am 1.15

	7	17-21	5	3	23	18	87
	Night	N.Y. & E.	Mail	N.Y. & E.	N.Y. & E.	N.Y. & E.	N.Y. & E.
	Express	Ch. Sp.	Express	Mail	Express	Mail	Express
Boston	pm 7.00				am 4.15		pm 6.00
New York	4.00				5.00		am 1.15
Syracuse	1.30				6.00		am 1.15
Rochester	am 1.30				7.00		am 1.15
Buffalo	2.30				8.00		am 1.15
Niagara Falls	3.30				9.00		am 1.15
Suspension Bridge					10.00		am 1.15
Falls View	pm 8.30	8.25	am 7.15	am 12.30	pm 12.40	4.35	11.15
Detroit	9.30	9.25	8.40	1.30	1.30	5.35	12.15
Ann Arbor	10.30	10.25	9.40	2.30	2.30	6.35	1.15
Jackson	11.30	10.29	10.40	3.30	3.30	7.35	2.15
Battle Creek	am 12.40	11.30	pm 12.25	4.30	4.30	8.35	3.15
Kalamazoo	1.40	pm 1.10	1.20	5.30	5.30	9.35	4.15
Niles	2.40	2.20	2.20	6.30	6.30	10.35	5.15
Michigan City	4.47	3.20	4.45	7.30	7.30	11.35	6.15
Chicago	5.55	4.00	5.40	8.30	8.30	12.35	7.15

* Daily. † Daily except Sunday.
Trains on Battle Creek Division depart at 7.45 a. m. and 4.00 p. m. and arrive at 12.40 p. m. and 6.10 p. m. Daily except Sunday.

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

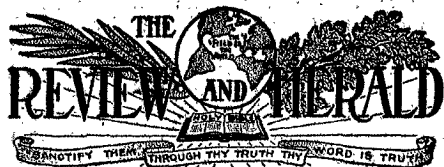
GRAND TRUNK R.Y. SYSTEM.

	8	4	6	2	10	78
Chicago	am 11.05	pm 3.00	pm 8.15		am 7.30	
Vaughan	pm 12.40	4.30	10.25		10.05	
South Bend	2.08	5.16	11.52		11.50	am 7.30
Battle Creek	4.14	8.16	am 2.00	am 7.00	13.45	pm 8.00
Lansing	5.30	9.38	3.28	8.30	5.05	
Detroit	6.00	10.16	4.25	9.30	6.30	
Flint	8.10			11.05	8.30	
Bay City	8.45			11.40	9.05	
Detroit	8.00		7.30	11.40	9.30	
Port Huron	9.40	10.40	4.54	10.21	7.33	
London	am 10.30	am 10.30	7.00	pm 12.30	9.30	
Hamilton	am 12.32	3.27	10.10			
Suspension Bridge	3.40	7.08	1.35	8.50	am 3.40	
Buffalo	4.30	8.30	3.05	10.00	5.15	
Philadelphia	pm 3.47	pm 7.30	am 8.55	am 8.55	pm 3.47	
New York	4.53	8.29	9.23	9.33	4.53	
Toronto		am 7.40	pm 1.30	pm 7.40		
Montreal		am 7.00		pm 7.30		
Boston		am 8.15		pm 7.05		
Portland		8.30		8.30		

	3	5	7	9	11	78
Portland	am 8.15	pm 9.00	am 10.30			
Boston	11.30	7.30				
Montreal	pm 10.30	am 9.00				
Toronto	am 7.40	pm 1.00	pm 5.25		am 6.30	
New York	pm 8.10	8.00	am 12.00			
Philadelphia	7.00	10.45				
Buffalo	am 6.15	am 9.00	pm 9.30			
Suspension Bridge	7.00	pm 2.00	11.15			
Hamilton	8.45					
Port Huron	11.05					
Flint	pm 12.30	9.00	am 3.30	am 6.00	pm 3.50	
Bay City	pm 1.35	11.07	4.54	8.45	6.54	
Saginaw				8.45	7.55	
Detroit	am 11.30	10.00	5.22	7.00	6.30	
Lansing	pm 2.05	am 12.05	6.05	8.05	7.30	
Battle Creek	3.50	2.17	7.10	pm 12.15	9.10	am 2.30
South Bend	5.32	4.04	8.55	2.39		pm 4.50
Vaughan	6.51	5.23	10.05	3.57		
Chicago	8.45	7.20	11.55	6.13		

No. 2-4-5-Daily
No. 10-16-Daily ex't Sunday
No. 3-5-7-Daily
No. 9-11-7-Daily ex't Sunday

G. W. VAUX, W. C. GUNLIFFE,
Agent, Battle Creek.



BATTLE CREEK, MICH., JULY 22, 1902.

URIAH SMITH }
L. A. SMITH } EDITORS
W. A. SPICER }
W. W. PRESCOTT } MANAGING EDITOR

The Managing Editor is responsible for all editorial matter which is not signed.

THE third angel's message is designed to be, and should be made by those charged with its proclamation, the most aggressive thing in the whole world.

THE party for Nyassaland, consisting of Brother Joseph Booth and family and Brother T. H. Branch and family, sailed from England for South Africa, June 28. They were "all in good health and of good cheer."

ONE hundred faithful laborers are needed on the new Sanitarium building at once. Steady employment will be given for two or three months, at \$1.75 per day of ten hours.

BROTHER CARL RASMUSSEN, who has been conducting a successful vegetarian restaurant in Brooklyn, N. Y., has now opened another of the same kind at 34 West Eighteenth St., New York City. It is the only vegetarian restaurant in that great city.

WHEN one reads about the "approaching army maneuvers," his thoughts turn instinctively to some one of the Old World military powers which comprise the vast armed camp of Europe, where the mustering of armed hosts and the clang and din of armies playing at war are familiar sights and sounds. But now that the United States has joined the "war concert" of the nations, army and navy maneuvers in imitation of battle are not to be confined to the Old World. The Western republic will henceforth play at war like the other world powers. Very truthfully is it stated, in the announcement of this, which comes from Washington, that "nothing just like the joint army and navy maneuvers which will take place next month in Narragansett Bay have ever before been seen in this country." Then follows this description:—

As the plans are elaborated, they provide for one of the most interesting military games ever known, and the navy is to demonstrate its ability to make a sudden attack on the fortified posts without enabling the army to concentrate for its defense. On the other hand, the army, through the signal service, expects to be able to determine the pres-

ence of the attacking fleet in sufficient time not only to make use of the great guns, but also to concentrate so as to prevent a landing.

The Long Island coast and Sound have been selected as the scene of action, and "the line of defense will extend from the eastern entrance of Long Island Sound to Fort Rodman, at New Bedford. The navy is to be permitted to make its attack at any point, and the descent on the coasts is likely to be made on any one of two or three different nights. It will be the duty of the army to see that the line of defense is completely manned," etc. "Umpires on the ships and the shore will determine whether the attacking or the defending party has the better of the great game."

To be "like the nations" was Israel's ruin; and the great republic, which, like Israel, was providentially separated from the nations, is now following her example.

The Greater Temperance Movement

WE are a temperance people, and therefore we naturally sympathize with every temperance movement, even though it may not in every respect attain to our ideals.

Our friends in the other churches have done much to organize temperance reforms, but the majority of them have failed to see that it is impossible to save a man from his drunkenness as long as he is constantly sowing for it by his wrong habits of life. We should do all in our power to help these people to see that the use of pure foods and rational treatments is an important adjunct to the temperance cause.

The Illinois State Loyal Temperance Legion recently held their annual convention in Chicago. We not only had the privilege of speaking before this convention, but also of serving a pure food banquet to all the delegates. It was a blessed opportunity to provide such a large company of temperance workers with a genuine temperance meal, and to note their appreciation of the same.

At this banquet I had the privilege of speaking on the subject "Are the Cooks in League with the Saloon Keepers?" This gave me an opportunity to outline the relations that exist between highly spiced foods, condiments, flesh eating, tea and coffee drinking, and the liquor traffic.

It was a rare opportunity to become acquainted with many earnest Christian workers, and to note how thankful they are to learn how to cope more successfully with these great evils.

God has given us much light and truth on these subjects. If we sit still, the work will be done by others; for the Lord will raise up those who will be true to their God-given trust. May God cause the groans of the drunkard's wife

and children, the moans of the drug fiend, and the despair of the tobacco slave, to reach our ears and our hearts with a stronger appeal than anything else could possibly do. Let us strive to save the rising generation from the evils that the last generation has drifted into unwarned.

The August number of *The Life Boat* will be filled from cover to cover with timely truths in regard to the temperance question. It will contain interesting articles from the leading temperance workers of the day, and helpful suggestions as to how to reach the intemperate classes, and above all things, it will contain encouraging words that will tend to rekindle a fresh gleam of hope in the heart of many a despairing drunkard.

Will you send us *at once* the names and addresses of all the victims of the drink habit within the range of your acquaintanceship, and a two-cent stamp with *each*? We will then mail them a copy of the August *Life Boat*.

You will have to meet every one of these men at the bar of God. Have you done your full duty? If not, will you not do at least this much for humanity?

We expect to issue a fifty-thousand edition, and also to have plates made, so that the supply cannot be exhausted. Address me at 28 Thirty-Third Place, Chicago, Ill.

DAVID PAULSON.

The Humboldt (Kansas) Camp Meeting

THIS meeting was held July 4-14, at Humboldt, a town of about twenty-five hundred inhabitants. The evening services were well attended by the citizens, who seemed to appreciate what they heard.

About eighty of our people were encamped on the grounds. The laborers present were W. A. George, M. D.; Prof. M. E. Kern; C. McReynolds; C. A. Beeson; I. G. Knight; W. F. Surber; N. P. Dixon; and Sisters Emerson and Humphrey, and the writer. Brother George labored in the interest of health and temperance, and his talks were enjoyed by all present.

The Lord blessed in the meetings that were held each day for the young people. These were conducted by Professor Kern, and nearly all who attended took part.

Sisters Emerson and Humphrey held meetings with mothers and daughters, and also conducted the children's meetings. These services were well attended, and much appreciated.

Brother Surber labored in the interest of the canvassing work, and Brother Dixon conducted interesting studies from the book, "Christ's Object Lessons." The thought most dwelt upon was that of service, and the spirit of labor seemed to pervade the entire meeting.

Sabbath, July 12, a large company gathered on the banks of the Neosho River, and witnessed a solemn and impressive baptismal service conducted by Elder Beeson. Eight were buried in a watery grave, in likeness of the burial of their Lord. The universal verdict of those present was, "This is the best meeting that we have ever attended."

E. T. RUSSELL.