

The Advent And Sabbath **REVIEW HERALD**

Vol. 79

BATTLE CREEK, MICH., TUESDAY, AUGUST 26, 1902

No. 34

"Daffodils, that come before the Swallow dares"



The Daffodils

I WANDER'D lonely as a cloud
That floats on high o'er vales and
hills,
When all at once I saw a crowd,
A host of golden daffodils,
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

Continuous as the stars that shine
And twinkle on the Milky Way,
They stretched in never-ending line
Along the margin of a bay:
Ten thousand saw I at a glance
Tossing their heads in sprightly
dance.

The waves beside them danced, but
they
Outdid the sparkling waves in glee.
A poet could not but be gay
In such a jocund company!
I gazed and gazed, but little thought
What wealth the show to me had
brought;

For oft when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.

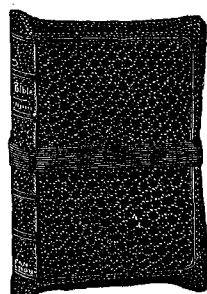
— Wordsworth.



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The American Standard Edition of the

REVISED



BIBLE

No. 173.



N the course of the joint labors of the English and American revisers, 1881-1885, it was agreed that, respecting all points of difference, the English companies, who had had the initiative in the work of revision, should have the decisive vote, while the American preferences not adopted, should be published as an appendix in the Revised Bible during a term of fourteen years. During these fourteen years, encouraged by the approval of scholars, both in Great Britain and in the United States, the American Revision Committee have been actively engaged in preparing an edition of the Revised Version. In addition to the correction of errors and inconsistencies, great care has been used in the selection of marginal references and concise topical headings.

In their preface to the New Testament, the Committee express their lofty purpose thus: "The present volume, it is believed, will, on the one hand, bring a *plain reader* more closely into contact with the exact thought of the sacred writers than any version now current in Christendom, and, on the other hand, prove itself especially serviceable to students of the Word."

The first edition of the American REVISED BIBLE was somewhat unwieldy, being large and heavy.

21. 13

II. SAMUEL

22. 14

The Bones of Saul and Jonathan brought to Zela. Wars with the Philistines. David's Psalm of Praise

Jabesh-gilead, who had stolen them from the street of Beth-shan, where the Philistines had hanged them, in the day that the Philistines slew Saul in Gilboa; 13 and he brought up from thence the bones of Saul and the bones of Jonathan his son: and they gathered the bones of them that were hanged. 14 And they buried the bones of Saul and Jonathan his son in the country of Benjamin in Zela, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was entreated for the land.

a Josh. 17. 11
b 1 S. 31. 10
c 1 S. 31. 4
d Josh. 18. 28
e ch. 24. 25
f Josh. 7. 26
g ch. 6. 17-25
h ver. 18-22
i Num. 13. 22, 28
j Josh. 15. 12
k ch. 20. 6-10
l ch. 18. 3
m ch. 22. 29
n 1 K. 11. 36
o 1 Chr. 20. 4-8
p 1 Chr. 11. 29
q 2 S. 27. 11
r 1 S. 17. 7
s ver. 16, 18
t 1 Chr. 20. 8

22 And David spake unto Jehovah the words of this song in the day that Jehovah delivered him out of the hand of all his enemies, and out of the hand of Saul: 2 and he said,

Jehovah is my rock, and my fortress, and my deliverer, even mine;

3 God, my rock, in him will I take refuge;

My shield, and the horn of my salvation, my high tower, and my refuge;

My saviour, thou savest me from violence.

4 I will call upon Jehovah, who

A more convenient size has just been issued, 8x5 1/4 in., printed in Bourgeois, a large, clear type, like the sample here printed.

Of this American revision, *The Interior* says:—

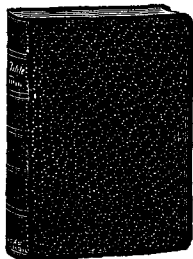
"By remarkably unanimous consent America now possesses the most excellent translation of the Holy Scriptures ever published in the English tongue. There has been neither party nor faction discernible in the welcome paid by Biblical scholarship to the American revision of the Bible."

The London *Quarterly Review* admits:—

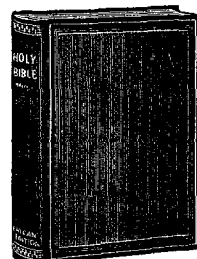
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No. 167.



No. 160.

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Editorial

That Blessed Hope

THE coming of the Lord has always been the hope of the church. It is the consummation of all the hopes of all the centuries. This generation has seen the close of the long prophetic period at the end of which the sanctuary was to be cleansed. We are now in the hour of God's judgment. While we do not know the day or the hour when our Lord will come, yet we do know that he is near, "even at the door." While we are praying and working to hasten his return, we are watching for the first signal of his appearance, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." This is the hope which cheers every faithful, believing soul. To see him as he is, and to be made like him, will be the highest joy of "all them also that love his appearing." Let every one give himself fully to the work of preparing the way for the coming of the Lord, that we may soon experience the fullness of "that blessed hope."

The Precious Promises

THERE is some promise of God which is just adapted to every need and to every trying circumstance. Let us think of some of them. Here is one which has brought comfort to many a troubled soul: "I will forgive their iniquity, and I will remember their sin no more." Who has not stayed his soul upon these promises? "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." When every earthly help has seemed like a broken reed, there has still remained the sure promise, "I will never leave thee, nor forsake thee."

When the scoffers ridicule the idea of his return to this earth, then we turn with assurance to his own promise, "I will come again, and receive you unto myself." And Christ is the certainty of all the promises. "For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through us." Through the precious promises we share in the divine nature. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Upon all the promises we may rest with confidence. "There hath not failed one word of all his good promise."

"I'm standing on the promises of God."

In Him

CHRIST in the flesh was the representative of humanity. He became man. As man and for man he wrought out a perfect character in the flesh. As man and for man he paid the penalty for sin. As the representative of humanity he was raised from the dead, and ascended on high, and took his place at the right hand of the Majesty on high. Our personal salvation depends upon our personal acceptance of his experience in our behalf, and upon our complete identification with him as the representative of humanity. Thus our standing before God is based upon what Jesus is, and upon what he has done, and upon the fact that we have been made "accepted in the Beloved." By this means all ground of condemnation has been removed. "There is now therefore no condemnation to them which are in Christ Jesus." Through this union with him we obtain that wisdom which is salvation. "But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption." This union with him means a new creation. "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." This union with him is our hope of righteousness. "For he hath made him to be sin for

us, who knew no sin; that we might be made the righteousness of God in him." Through this union with him every lack is supplied. "Ye are complete in him." Through this union with him we are exalted to the heavenly courts. He "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." O that each one of us may "be found in him"!

Power with God

"AND he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God, . . . and hast prevailed." Gen. 32:28. These words were addressed to Jacob, when standing as a representative of the people of God in the earth. Jacob is represented as having the quiet virtues of resignation, patience, and caution; but there are not attributed to him that spirit, vigorous temper, and fire that would generally entitle him to the character of a "prince." This title he derives from having "power with God." This is a sublime attainment; for it leads to the attainment of every other kind of power. Hence it is no wonder that, after the declaration, "As a prince hast thou power with God," it is at once added, "and with men." When Jacob had prevailed with God, he had no reason to fear Esau; nor, if we have power with God, have we reason to fear the power or the forces of darkness in whatever form they may come.

The patience of Jacob was one of his princely virtues. We sometimes think of patience as the characteristic of a weak, feeble, and infirm person; and not by any means as being the characteristic of a prince. But Jacob was a prince because of his power with God; and one of the things that commended him to God was his patience. A great prime minister of England was once asked what was the most important virtue of a prime minister, and his ready response was, "The first is patience; and the second is patience; and the third is patience." As we read this, we think of the final characteristic of the last church on earth: "Here is the *patience* of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Hopefulness was another of Jacob's regal virtues. And here are words which are applicable to the last church: "Prisoners of hope;" and the promise to give them "a double portion" of the

blessings of the gospel was made to them. Zech. 9:12.

But it was in prayer especially that Jacob showed himself to be a prince with God. Read all the triumphs of faith recorded of the ancient worthies, in the eleventh of Hebrews. But in the case of Jacob, his twofold name exhibits before us the paradox of the contradictions of his nature. The life of Jacob was made up of most marvelous diversities. He was the hero of faith, but also the quick-witted schemer. To him the heavens were opened, and he beheld a ladder, and the angels of God ascending and descending on it (on the Son of man). See "Desire of Ages," page 311. Gen. 28:12.

But his wisdom passes into the wisdom which is of the earth, earthy. The character of Jacob is a type of that which is found among the Gentiles no less than among the Jews. There are in our own day "prudential vices," marring what would otherwise be worthy of all praise. And what makes them most formidable is that they are temptations of the religious temperament. The man who begins to look upon worldlings with the feeling that he can thank God that he is not like them, or like other men, is in a fair way to fall short of even the excellences which they possess. But fortunately the religious temperament, with all its faults, may pass into the matured holiness of him who is not religious only, but godly.

This power with God cannot consist of physical force. "Hast thou an arm like God?" Job 40:9. It cannot be mental energy. "Declare, if thou hast understanding." Job 38:4. It cannot be the power of magic. He "maketh diviners mad." Isa. 44:25. "Use not vain repetitions." Matt. 6:7. It cannot be meritorious. "If thou be righteous, what givest thou him?" Job 35:7. This prevailing power proceeds from God's goodness, and his tenderness at sight of our sorrow and weakness. A soldier was about to slay a child; but his weapon was stayed when the little one looked up, and cried out, "Don't kill me, I am so little." It springs from the relationship of grace. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103:13. It can be exercised only through faith in the Lord. "He that believeth on me, the works that I do shall he do also." John 14:12. Faith is the prevailing grace.

"It treads on the world, and on hell;
 It vanquishes death and despair;
 And what is still stranger to tell,
 It overcomes heaven by prayer."

Faith must be exercised in accordance with God's will. "If any man . . . doeth his will, him he [God] heareth." John 9:31. There must be a fixed resolve. "I will not let thee go, except thou bless

me." Gen. 32:26. The whole heart must be poured out. "Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him." Hosea 12:4. This power is the successful means of winning souls to Jesus. "Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Ps. 51:13. This shows that men who have power with God for men, will have power with men for God. What, then, shall be the fate of them who not only have no power with God, but even lift their puny arms to war and fight against him? U. S.

Studies in the Gospel Message

THE subject of the Sabbath-school lesson for September 6 is, The Revealed Secret. God gave a dream to Nebuchadnezzar. God gave the interpretation of the dream to Daniel. The purpose of all this was to preach the gospel of the kingdom in Babylon, and that in such a way as to make an impression upon that idolatrous nation. Neither Nebuchadnezzar nor his subjects believed in the inspired writings which made up the law and the prophets and the psalms. It would be of no use to read to them from the sacred rolls, even if the captives had brought them from Jerusalem. The truth of the gospel must be revealed as a fact, and not merely talked about. The living epistle and the living sermon are required in Babylon.

The gospel is simply Christ revealed. The gospel is not an argument about the existence of God, but it proves his existence by the actual revelation of his presence. It is not a mere speculative philosophy, made up of bold claims and shrewd guesses, but it is an actual experience in seeing and dealing with the invisible. To preach such a gospel is to establish the fact of a real fellowship, a real union, between God and man, and to make known the truth that "the things which are seen are temporal; but the things which are not seen are eternal."

The kingdom of Jerusalem stood before the world as the professed representative in the earth of the kingdom of heaven. The God of heaven had made known special truths and committed special gifts to the people of his choice. It was his design that they should share these truths and gifts with all the people of the world, revealing divine principles in clear rays of light which should lighten even the dark parts of the earth. Instead of meeting his purpose in this respect his people turned from the invisible to the visible, became like the nations around them, and lost the light of his presence from their hearts. Then the Lord used "Nebuchadnezzar the king of Babylon, my servant," as an instrument with which to humble the pride of Jerusalem, and to bring his people to feel

their own weakness and their need of him. At the same time the Lord will reveal to Nebuchadnezzar, and to all the world through him, that no kingdom of the earth has any power in itself to stand, but that "power belongeth unto God."

The facts of Nebuchadnezzar's dream are briefly stated by Daniel in his interpretation of it. The God of heaven is the source of all might and dominion. "The God of heaven hath given thee a kingdom, power, and strength, and glory." Nebuchadnezzar's kingdom will come to an end. After his kingdom there will be a second, and a third, and a fourth, and each in its turn will pass away. But the kingdom which succeeds these four will be of a different kind. While the others are overthrown one after the other, this one "shall never be destroyed." It is an eternal kingdom. "It shall stand forever."

When the king had heard the interpretation, he said to Daniel, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret." There is no expression of surprise or disappointment because Daniel foretells the downfall of his own kingdom, but there has been made to him such a revelation of the eternal principle of the fifth kingdom in the experience of Daniel himself that the whole thought of the king is centered upon this principle. It is the God of heaven whose servant Daniel is. He is the one, according to Daniel's own statement, who reveals secrets, and yet Daniel is the mouthpiece through whom the secret things are spoken. The conclusion is irresistible. There is a real union between the God of heaven and the man on the earth. The heavenly Revealer and the one through whom the revelation was made have fellowship one with the other. Daniel's God dwells with flesh. A testimony has been borne to the reality of "the mystery of godliness" which convinces the heathen king, and the record of it ought to convince all the doubters of this time.

Although Daniel did not put into words the central truth of Christianity, God's gift of his Son to the human family, yet in himself he revealed the fact of this mystery, this union of divinity with humanity. And thus he made known the mystery of the kingdom of God, and why it was that this kingdom, composed of the same class of beings as were found in the other kingdoms, should yet "stand forever." This is the revelation of the secret of the eternal life manifested in the flesh, which will culminate in the gift of immortality. And the gospel which Daniel thus proclaimed in Babylon has been clearly expressed for our benefit. Let us read it. "For the life was manifested, and we

have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." And the glorious outcome of this mystery of fellowship with the eternal God is thus stated: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." And thus shall the fifth kingdom "stand forever."

"By the Grace of God"

ONE of the later English Reformers, John Bradford, I believe, was one day preaching by the wayside when the officers of the law came by, leading a criminal to the place of execution. Pointing toward the sad procession as it passed on, the preacher cried out, "There, but for the grace of God, goes John Bradford."

We shall keep in closer and more sympathetic touch with sinful men and women if we bear in mind continually the fact that the sins of even the most reckless or indifferent are natural to our own flesh, and that only by the grace of God are we saved from seeing the evil tendencies break out in our lives.

So, too, as we meet opposers of the truth, it is needful to remember that but for the grace of God we ourselves would be in the ranks of the opposition, instead of having the blessed privilege of being workers together with God. The more vivid our consciousness of dependence upon God's grace, the more patiently and lovingly we can deal with the erring and sinful.

This was one of the secrets of Paul's soul-winning ministry. He knew that he, the chiefest of sinners, had been saved by the chiefest of Saviours. Facing the infuriated mob, as he stood on the steps of the Roman castle in Jerusalem, he reminded those who sought his life of the time when he himself was "zealous toward God, as ye all are this day;" and when he wrote to the church in Corinth of the days when he "persecuted the church of God," he added,

"But by the grace of God I am what I am."

These remembrances of his own past, and the sense of his present dependence upon the grace of Christ, helped him to feel for those who persecuted and reviled him. When he was stoned at Lystra, how vividly it must have brought to his mind the part he had acted in the stoning of Stephen. And the knowledge that he himself had "obtained help of God," enabled him to work with all courage for the most violent.

In all our labors for those stumbling in darkness, let us remember that we also were bondmen in the land of Egypt. Too many old believers have too little patience with beginners in the way. Too many parents have forgotten how children feel and think. He who has the keenest sense of the evil from which grace delivers his soul will get closest to sinners, and will be of greatest courage in pursuing those who may seem most helpless, with the loving ministry of the word.

John G. Paton, missionary to the New Hebrides, tells the short story of a native teacher who accompanied him to dark Tanna. The teacher had narrowly escaped death at the hands of a native priest. Mr. Paton urged him to remain at the mission house for a time, instead of venturing into the remote parts of the islands; but he replied:—

Missi, when I see them thirsting for my blood, I just see myself when the missionary first came to my island; I desired to murder him, as they now desire to kill me. Had he stayed away for such danger, I would have remained heathen; but he came, and continued coming to teach us, till, by the grace of God, I was changed to what I am. Now, the same God that changed me to this can change these poor Tannese to love and serve him. I cannot stay away from "Shem," but I will sleep at the mission house, and do all I can by day to bring them to Jesus.

It is the same old story of missionary zeal inspired by a knowledge of personal indebtedness to divine grace. The fruit of grace is just the same, whether in these home lands or among the souls who are waiting for us in the dark lands abroad.

Let me quote two paragraphs further to show that the true spirit of the martyrs glows in many a native heart in the islands of the South Seas, where still much pioneer work remains to be done. This teacher was one day savagely assaulted, and left for dead. Recovering consciousness, he crawled to the mission house. Mr. Paton says:—

On seeing him, I ran to meet him, but he fell near the teacher's house, saying, "Missi, I am dying! They will kill you also. Escape for your life." Trying to console him, I sat down beside him, dressing his wounds and nursing him. He was quite resigned; he was looking up to Jesus, and rejoicing that he would soon be with him in glory.

His pain and suffering were great, but he bore all very quietly, as he said and kept saying, "For the sake of Jesus! For Jesus' sake!" He was constantly praying for his persecutors, "O Lord Jesus, forgive them; for they know not what they are doing. O, take not away all thy servants from Tanna! Take not away thy worship from this dark island. O God, bring all the Tannese to love and follow Jesus!" To him Jesus was all in all, and there were no bands in his death.

He passed from us, in the assured hope of entering into the glory of his Lord. Humble though he may appear in the world's esteem, I knew that a great man had fallen there in the service of Christ, and that he would take rank in the glorious army of martyrs. I made for him a coffin, and dug his grave near the mission house. With prayers and many tears, we consigned his remains to the dust in the certainty of a happy resurrection. Even one such convert was surely a triumphant reward for the missionaries whom God had honored in bringing him to Jesus. May they have many like Namuri for their crown of joy and rejoicing in the great day! W. A. S.

Saving the Sabbath

A RECENT issue of the *Homiletic Review* calls attention to "High-Handed Desecration of the Sabbath" in this country, and the *Pittsburg Christian Advocate* joins with it by reprinting its utterance. We quote some paragraphs:—

Thoughtful observers have frequently been startled of late by flagrant instances in high places of growing disregard for the Christian sabbath, and open defiance of the civil law and the Christian sentiment on which that institution rests. When King Edward VII lately shocked his English subjects, Dr. Joseph Parker said: "If the king goes to a Sunday concert, as he did recently, he deals a deadly blow to the Englishman's Sunday. The king cannot attend a nonconformist place of worship, but he can go to a Sunday concert. If the king, who is the head of the church and defender of the faith, can violate the English Sunday, what can the people do but follow in his steps?"

When Prince Henry visited this country as the representative of Christian Germany, neither he nor the public officials having his reception in charge deigned even to notice the existence of such a thing as the American sabbath, carrying the féting, feasting, and journeying, graceful and disgraceful alike, right through its sacred hours and across the continent. What the leaders did and permitted to be done was naturally and inevitably copied by the common people. It will take many a day to remedy the demoralization of it.

At about the same time the Christian people of the town of Aiken, S. C., were reported as having been obliged to protest to the authorities against the shocking desecration of the sacred day, by the unseemly doings and games of the multimillionaires who have so largely taken possession of that beautiful region, and whose swollen money bags have made them feel quite as independent of God and his government as do the king and the prince and the American officials.

Naturally and inevitably there has

arisen a demand among the common people—especially among those of the baser sort—for equal “rights and privileges;” and Sunday games and concerts and plays and saloons are widely clamoring for an “open Sunday,” and taking it despite all laws to the contrary. And good men are asking, with bated breath, Where is it all to end?

It may well be that disregard of the “English sabbath” by England’s king is a “deadly blow” to that institution, and that disregard of the “American sabbath” by leading and influential American citizens is likewise a severe blow to this institution, since both depend upon the laws and customs in their respective countries for their support. But the point which the good men who are looking on with bated breath ought to see, is that the true Sabbath cannot be affected by such influences, since it is neither English nor American, but is declared upon divine authority to be the “Sabbath of the Lord.” As such it rests wholly on the example and word of Jehovah, and therefore has a foundation which can never fail. No one need worry over the question of what is to become of the “Sabbath of the Lord”—the seventh day. The Lord is abundantly able to take care of all that is his own. Heaven and earth and all terrestrial things—the “English” and “American” sabbaths included—are to pass away; but the law of God is unchangeable, and the Sabbath of that law will stand with it. We wish these good men would see that the thing for them to do is to cut loose from a sabbath that depends on human laws and the example of kings and rich men for its maintenance, and lay hold on the Sabbath of the Lord, the observance of which is the sign of allegiance to the God who made heaven and earth. But the remedy which they propose is this:—

In the name of this Christian nation and of Christendom, which owe all that is best to the sabbath and the Christian institutions it embodies, and whose very life depends upon the continuance of these institutions, it is high time for every pulpit in Christendom to call a halt in this shameful degradation of God’s day.

And they are ready to go further than this, and call upon this “Christian nation” (whose unchristian character they deplore) to save the “American sabbath” by a resort to civil law. In their zeal to effect the fancied salvation of an institution, they will attack and oppress their fellow beings, and subject them to the treatment of criminals; but the truth is that the Christian’s business in this world is never the salvation of institutions, but the salvation of men. The Jews killed Christ to save the temple, but Christ was greater than the temple; and the human soul is greater than any institution that can be set up or destroyed by man.

L. A. S.

Note and Comment

THE Almighty cannot be blamed for not admitting into the society of heaven those who have all their lives shown an aversion to the gatherings of his saints on earth.

THE devil points individuals to their “strong points,” in order that they may fall by trusting in themselves; the Lord points out their weakness, in order that they may stand by trusting in him.

At the request of Governor Taft, the Vatican has appointed a native Filipino bishop. The Vatican has deferred to the governor also in the selection of an “apostolic delegate” at Manila. In this transaction the civil power in the Philippines appears in the light of a quasi-dictator in the affairs of the chief religious power in the islands. This, one American journal truthfully observes, is “a novel method of separating church and state.” It is in just this way that church and state are being “separated” in American affairs to-day.

HERE is a note of interest to coffee drinkers, which we reprint from the *Literary Digest* of August 16:—

“Medical examiners for life-insurance societies have added the term ‘coffee heart’ to their regular classification of the functional derangements of that organ,” says *The Dietetic and Hygienic Gazette*. “Its effect is in shortening the long beat of the heart. Coffee toppers, they say, are plentiful, and are as much tied to their cups as the whisky toper. The effect of the coffee upon the heart is more lasting, and consequently worse, than that of liquor.”

RECENTLY there was held in Chicago the first convention of the American Catholic Federation, of which we have made mention a number of times. The sentiment of the convention was voiced in an address by Bishop McFaul, who said he regretted much that the federation was not in existence at the time of the outbreak of hostilities between the United States and Spain, so that papal sentiment could have been more effectively expressed at that time. However, already, he said, the expression of “public opinion” through the Catholic press, stimulated by the formation of the federation, has caused the repeal of “the odious marriage order issued in Cuba by General Brooke,” and has “inclined the administration to a proper regard” for Catholic “rights.” It is the purpose of the federation, he declared, to “keep up the agitation,” and thus “aid the administration” in settling affairs in the new possessions. The organization is “deeply interested in obtaining just treatment for

the friars, who have suffered under so many cruel calumnies,” and is also watching “with eagerness the educational interests of the Filipinos.” It has already taken action in this matter. The bishop said:—

In response to a protest and a petition addressed to his excellency, the president of the United States, the War Department sent the federation two letters containing information as to the total number of teachers employed, the number sent from this country, and the institutions whence the teachers came. It was denied therein that proselytism was either committed or existed in the schools.

The federation finds fault with the government for not sending Catholics to teach in the Filipino schools. These schools are under government control, and must therefore be unsectarian, if regard is to be paid to the fundamental principles of American government. To employ Catholic teachers would be to introduce Catholic teaching into these schools, in every instance where the teacher would do what a good Catholic believes to be his (or her) duty. To unite religion with the state is a Catholic principle; to divorce the two is a Protestant principle. This makes the difference, which is a vital one, between Catholic and Protestant teachers who remain true to their principles. And this federation is determined to bring all its pressure to bear to compel the administration to put Catholic teachers rather than Protestants in its public schools in the Philippines. It is determined to force the government to violate the most fundamental and sacred of republican principles of government.

The bishop made reference to “one of the letters received by the federation from the War Department,” which stated that “it is the purpose of the Philippine government to maintain in the archipelago the same kind of free non-sectarian instruction which exists in the United States, and which has proved to be for the interest of religion and all religions.” Of this the bishop said that it was “an astounding assertion, since every one knows that the American public school system has been one of the chief factors” in “the dechristianizing of America.” But the bishop did not mean by this that he would have the public school system contribute toward the making of Protestants. He would have no religion taught in the schools but that of Rome.

These quotations clearly show the spirit by which this federation is actuated, and the objects it has in view. As the bishop stated, “it is its aim to protect the interests of Catholics, whether at home or abroad.” The American government can have no proper concern with “the interests of Catholics,” as such, but only with the interests of people as citizens, without any reference whatever to religious belief.

L. A. S.

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.

Our Daily Bread

"GIVE us this day our daily bread."
This was the simple prayer we said
In childhood, at the mother's knee,
Like birds that clamor to be fed,
In their soft nests, no doubt nor dread
For all to-morrow's needs had we.

Now to our hearts, with care o'er-grown,
A deep and thrilling undertone
Rings clear through all that Jesus said.

The sweet old words we used to speak
Still hold whatever good we seek—
"Give us this day our daily bread."

O Thou, who never yet hath ceased
To shed thy bounty o'er the least
Of all thy creatures, far and wide,
"Give us this day our daily bread."
So shall we with thy love be fed,
And in thy fullness, satisfied.

—Susan Marr Spalding, in *Congregationalist*.

Words to Lay Members

MRS. E. G. WHITE

OUR ministers are to go forth to proclaim the message of present truth to those who have not heard it. And our churches should not feel jealous and neglected if they do not receive ministerial labor. They should themselves take up the burden, and labor most earnestly for souls. Believers are to have root in themselves, striking firm root in Christ, that they may bear much fruit to his glory. As one man, they are to strive to attain one object,—the salvation of souls.

Let not church members wait for a verbal command to enter God's service. They know their duty. Let them do it in humility and quietness. There are hundreds who should be at work, who need to be encouraged to make a beginning.

Let church members begin to work where they are. Everywhere there are souls who know not the truth. Humble men, willing to make sacrifices, to work as Christ worked, are needed. The Lord calls for self-sacrificing workers, who will labor quietly and unobtrusively, living so near to the Lord that they continually receive grace to impart. As they take up their work in earnestness and sincerity, asking the Lord to give them tact and skill, hearts will be reached by their efforts.

It is not God's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the gospel ministry are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their neighbors and friends, they could

do a great work for the Master. God is no respecter of persons. He will use humble, devoted Christians who have the love of the truth in their hearts. Let such ones engage in service for him by doing house-to-house work. Sitting by the fireside, such men—if humble, discreet, and godly—can do more to meet the real needs of families than could a minister.

The Lord has a work for women, as well as for men. They may take their places in his work at this crisis, and he will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Holy Spirit, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of his countenance, and will give them a power that exceeds that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed.

It is not meet for us, my sisters, to wait for greater opportunities or holier dispositions. We are inexcusable if we allow God-given talents to rust from inaction. Christ asks, "Why stand ye here all the day idle?" Let us consecrate all that we have and are to him, believing in his power to save, and having confidence that he will use us as instrumentalities to do his will and to glorify his name.

My brethren and sisters, do not pass by the little things to look for larger work. You might do successfully the small work, but fail utterly in attempting a larger work, and fall into discouragement. Take hold wherever you see that there is a work to be done. It is by doing with your might what your hands find to do, that you will develop talent and aptitude for large work. It is by slighting the daily opportunities, neglecting the little things, that so many become fruitless and withered.

There are many ways in which all may do personal service for God. Some can write a letter to a far-off friend, or send a paper to one who is inquiring for truth. Others can give counsel to those who are in difficulty. Those who know how to treat the sick can help in this way. Others who have the necessary qualifications can give Bible readings or conduct Bible classes.

The very simplest modes of work should be devised, and set in operation among the churches. If the members will unitedly accept such plans, and perseveringly carry them out, they will reap a rich reward; for their experience will grow brighter, their ability will increase, and through their efforts souls will be saved.

The Waste Places of the Earth

The waste places of the earth are to be cultivated. In humble dependence upon God, families are to go forth and settle in the unworked places of his vineyard. As the reward of their self-sacrifice in order to sow the seeds of truth, they will reap a rich harvest. As

they visit family after family, giving Bible studies, opening the Scriptures to those in spiritual darkness, many hearts will be touched.

Consecrated men and women are needed to stand as fruit-bearing trees of righteousness in the desert places of the earth. In fields where the conditions are so objectionable and disheartening that many workers refuse to go to them, most remarkable changes for the better may be brought about by the efforts of self-sacrificing lay members. These humble workers will accomplish much, because they put forth patient, persevering effort, relying upon no human power, but upon God, who gives them his favor. The amount of good that these workers accomplish will never be known in this world.

Self-Supporting Missionaries

Self-supporting missionaries are often very successful. Beginning in a small, humble way, their work enlarges under the guidance of the Spirit of God. Let two or more persons start out together in evangelistic work. They may not receive any particular encouragement from those at the head of the work that they will get financial support; nevertheless, let them go forward, praying, singing, teaching, and living the truth. They may take up the work of canvassing, and in this way introduce the truth into many families. As they move forward in their work, they gain a blessed experience. They are humbled by a sense of their poverty and helplessness, but the Lord manifestly goes before them. Among the wealthy and the poor they find favor and help. They come close in friendship to those for whom they work, the one imparting the treasures of the word, the other imparting temporal sustenance. And both are blessed. Even the poverty of the people is a means of finding access to them. As these devoted missionaries pass on their way, they are helped in many ways by those to whom they bring spiritual food. Providence opens the way for them to go to isolated places, and if they bear the message God gives them, their efforts are crowned with success. Many will be brought to a knowledge of the truth, who, but for these humble teachers, would never have been won to Christ.

What more can I say than I have said to impress upon our churches the realization of the eternal loss they are suffering in not putting to use in God's service the ability that he has given them? If the members of our churches would but put their powers to use in well-directed efforts, following well-matured plans, they would do a hundredfold more for Christ than they are now doing. If they went forth with earnest prayer, with meekness and lowliness of heart, seeking personally to impart to others the knowledge of salvation, the message might reach the inhabitants of the earth.

God calls for workers to enter the whitening harvest field. Shall we wait because the treasury is exhausted, because there is scarcely enough to sustain the workers now in the field? Go forth

in faith, and God will be with you. The promise is, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Nothing is so successful as success. Let this be secured, and the work will move forward. New fields will be opened. Many souls will be won to the truth. What is needed is increased faith in God.

As humble, God-fearing men and women consecrate themselves to the Lord, he will accept them and work through them. As they place themselves in right relation to him, light from the throne above will shine upon them, making them channels of blessing to others. All that they accomplish may not now be seen, but they are sowing seed that will yield fruit unto eternal life.

Camp Meetings

A. R. SANDBORN

IN the days of Israel the Lord's people came together three times a year to worship God. This was his plan; and as long as his people followed the plan he gave them, it was a means of unifying them; for when they met from all Palestine, coming from their different surroundings and experiences, and mingling together, it was a source of comfort and encouragement to them to learn how God had worked for each. The Lord also met them there in an especial manner. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11; Rom. 15:4.

The Lord has told us that "the camp meeting is one of the most important agencies in our work. It is one of the most effective methods of arresting the attention of the people, and reaching all classes with the gospel invitation." See "Testimonies for the Church," Vol. VI, page 31. This being so, what should be our attitude to the camp meeting? or rather, What would God have us do? The time is near when our Lord is coming to take his faithful children home. We are admonished, "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:24, 25. "It is important that the members of our churches should attend our camp meetings. The enemies of truth are many; and because our numbers are few, we should present as strong a front as possible. Individually, you need the benefits of the meeting, and God calls upon you to number one in the ranks of truth. Some will say, 'It is expensive to travel, and it would be better for us to save the money, and give it for the advancement of the work where it is so much needed.' Do not reason in this way. God calls upon you to take your place among the rank and file of his people. Strengthen the meeting all you possibly can by being present with

your families. . . . Brethren and sisters, it would be far better for you to let your business suffer than to neglect the opportunity of hearing the message God has for you. Make no excuse that will keep you from gaining every spiritual advantage possible."—Vol. VI, pages 38, 39.

If Israel of old had seen in the meetings appointed by God the blessing for them, they never would have gone into idolatry; and "if the children of Israel needed the benefits of these holy convocations in their time, how much more do we need them in these last days of peril and conflict! And if the people of the world then needed the light which God had committed to his church, how much more do they need it now!"

We are told to seek first the kingdom of heaven, and are assured that all other necessary things will be added unto us. We have before us the word of God concerning our camp meetings. Their importance to us in these times of conflict is plainly set forth. Are we going to heed the call of God, and come up to the feast of good things that he has for his people at these gatherings? or are we going to let the world come in between God and us, and willingly feed upon its husks until we starve to death?

Our dear Father in heaven has given us many rich blessings in the past, but these are nothing compared with what he is waiting to give us.

Brethren and sisters, the latter rain is due, and are we ready to step in and be refreshed by its copious showers? If so, let us be willing to give up the things of this world, that we may be prepared for the fierce conflict that is just upon us.

The Lost Tribes of Israel

E. J. WAGGONER.

(Concluded)

THAT the ten tribes were no more lost after the close of the Babylonian captivity than they were before, is as plain from the Scriptures as that the tribes of Judah and Benjamin were not lost. How does anybody know that these two tribes were not lost, that is, lost to sight?—By the simple fact that we find reference to them after the captivity; individuals belonging to those tribes are mentioned by name. In the same way we know that the other tribes existed as distinct tribes after the captivity, just as before.

Not all the people of Israel were carried away to Babylon; the poorest and least prominent were left in their own land. But the majority of all the tribes were taken away, and so in the royal proclamation at the close of the seventy years, the permission to return was universal, as follows:—

"In the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The

Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of *all his people*? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem." Ezra 1:1-3.

The permission to return was unlimited, but not all of any tribe took advantage of it. All the tribes, however, were represented; but those that remained were not thereby necessarily lost. A family cannot be said to be "lost" because they live in a foreign country. Later on, Artaxerxes in his commission to Ezra wrote: "I make a decree, that *all they of the people of Israel*, and of his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee." Ezra 7:13.

Immediately following the proclamation of Cyrus we read, "Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem." Ezra 1:5. We know that the services of the sanctuary were re-established, and none but Levites could be employed in them; and in Ezra 3:10-12 we read that when the foundation of the temple was laid, "they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals to praise the Lord." Even after the resurrection and ascension of Christ, we read of Barnabas, "a Levite, and of the country of Cyprus." Acts 4:36.

In Luke 2:36-38 we read of "Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser," who recognized the infant Jesus as the Lord, "and spake of him to all them that looked for redemption in Jerusalem."

Here we see representatives of two of the ten tribes that are supposed to have mysteriously disappeared, expressly mentioned by name as dwelling in Jerusalem. It is most certain that a thing cannot be lost when you know exactly where it is.

The other tribes are not specified, but in Ezra 2:70 we read, "So the priests, and the Levites, and some of the people, and the singers, and the porters, and the nethinims, dwelt in their cities, and all Israel in their cities."

When the apostle Paul was on trial for his life, before King Agrippa, he said, "Now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come." Acts 26:6, 7. Here we find that the twelve tribes were in existence in the days of the apostle Paul, and were looking forward in hope to the fulfillment of the promise which God made to the fathers.

Again: the apostle James addressed his epistle "to the twelve tribes which are scattered abroad." James 1:1.

We have here sufficient evidence that

no one tribe of Israel was ever lost more than another. All tribal distinctions are now lost, and no Jew can tell to which of the twelve tribes he belongs; and so in that sense, not merely ten, but *all* of the tribes are now lost, although all the twelve tribes are represented in the Jewish people scattered over the earth. God, however, keeps the list, and in the world to come will put every person in his proper place; for the city for which Abraham looked, the capital of the inheritance promised to him and his seed, the New Jerusalem, has twelve gates, and on the gates are "the names of the twelve tribes of the children of Israel." Rev. 21:12.

The last two texts suggest another fact, namely, that God's reckoning of the tribes is not after man's reckoning. "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7); and "he is not a Jew, which is one outwardly; . . . but he is a Jew, which is one inwardly; and circumcision is that of the heart." Rom. 2:28, 29. All those who are saved will "enter in through the gates into the city" (Rev. 22:14), but each of those gates has the name on it of one of the twelve tribes, showing that the saved compose the twelve tribes of Israel. This is evident also from the fact that "Israel" means an overcomer. The epistle of James is addressed to the twelve tribes, yet there is not a Christian who does not know that its instruction and promises are for him.

And this brings us to the fact that in reality all the tribes are lost, "for all have sinned, and come short of the glory of God." Rom. 3:23. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. 53:6. Therefore when the Lord Jesus came, he said, "The Son of man is come to seek and to save that which was lost." At the very moment when he was about to confer a blessing on a poor, despised Canaanitish woman, a descendant of those heathen who inhabited the land before the days of Joshua, he declared, "I am not sent but unto the lost sheep of the house of Israel." Matt. 15:24.

Here at last we have located the lost tribes of Israel. Not ten only, but all the tribes are lost, so completely lost that the only hope of their salvation is in the death and resurrection of Christ. In this condition we find ourselves, and therefore we can read with delight, as pertaining to us, the promises concerning the gathering of Israel. Whoever acknowledges himself *lost*, and depends wholly on Jesus for salvation, will surely be saved, and will be numbered among the twelve tribes.

WE need not expect the Lord to hear us when we pray, unless we are willing to hear him when he speaks. If we listen to his words, he will listen to ours. If we turn a deaf ear to his instructions, how can we expect that he will listen to our petitions?—*H. L. Hastings.*

I Never Knew

I NEVER knew, before, the world
So beautiful could be
As I have found it since I learned
All care to cast on Thee;
The scales have fallen from mine eyes,
And now the light I see.

I never knew how very dear
My fellow men could be,
Until I learned to help them with
A ready sympathy;
Their inner lives have made me know
A broader charity.

I never knew how little things
As greater ones could be,
When sanctified by love from One
Who doth each effort see;
But now a daily round of care
May win a victory.

I never knew; and still, dear Lord,
As through a glass I see,
And perfect light can only come
When I shall dwell with thee;
When, in thy likeness, I awake,
For all eternity.

—*Living Church.*

The Tabernacle

OUR Sunday-school lesson this week on this subject is broadly comprehensive and intensely spiritual. There should be read in connection with it Ex. 25:1 to 31:11. It involves the study of the continual worship of God and the eternal plan of salvation. These it is impossible to gather in one week's lesson. Let us get from the wonderful field a lesson of true worship, applicable to the soul in all ages.

1. The word "tabernacle" means "dwelling place." "Let them make me a sanctuary; that I may dwell among them." Ex. 25:8. It was in obedience to this that the tabernacle and all its belongings were brought into existence. It was an earthly object lesson of Christ Jesus, who was God manifest in the flesh. 1 Tim. 3:16. "And the Word became flesh, and dwelt [tabernacled] among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." John 1:14. "And they shall call his name Immanuel; which is, being interpreted, God with us." Matt. 1:23.

But Christ is not complete without his church. He is the head, the church is the body, his representative in the earth as long as he dwells in her, "the fullness of him that filleth all in all." Eph. 1:23; 2:20-22; 5:25-32. "Even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." But this is on the condition that they are separate from the world.

But as the church is made up of like units in character, so each individual member becomes a tabernacle of God. "Know ye not that your body is a temple [sanctuary] of the Holy Spirit which is in you, which ye have from God? and ye are not your own." 1 Cor. 6:19. "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me." Gal. 2:20. How prac-

tically important, then, is the study of the tabernacle and its service.

2. God's worship must have a standard. That standard can be nothing less than his own character. This was represented in the ancient tabernacle—even as in the one on high (Rev. 11:19)—by the holy law of God, the ten commandments, within the ark in the most holy place, and over which dwelt the constant token of God's presence, the glorious shekinah. All the worship centered there. All the ministry was focused upon that one spot. That law pointed out sin. 1 John 3:4. All the service for the removal of sins had respect to the unchangeable law of God.

Of course there was no life in the mere materials of the tabernacle. There was no power in the mere words of the law engraved on stones. But it meant to every true spiritual worshiper of God that that law must be written in the heart as living, molding, vital principles of action. Such was its relation to Jesus Christ. "Thy law is within my heart," "I have kept my Father's commandments," are his own words. So God writes his law, always by their consent, in the hearts of his children. Heb. 8:10. The redeemed will be those who "know righteousness, the people in whose heart is my law." Isa. 51:6, 7.

3. In this service there is ever mercy from God to the sinner. Mercy is one of the great things of God's law. It was because God's character is what it is, because in Christ's heart was that law, that God gave his Son, that the Son "gave himself." John 3:16; Titus 2:14. So though judgment and justice condemn the repentant sinner, mercy, as in the type, glorieth over judgment. And God's everlasting mercy will not fail. "He delighteth in mercy." We will lose it only when we consider it of no worth. It cannot cover known sin. It is of the law itself.

4. In brief, all the furniture of the tabernacle had reference to the true temple of God. The candlestick was the light bearer. So God says to his people, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." But that the light may burn and shine, it must be kept trimmed, and fed with the holy oil. Fed from the hidden Source, the child of God must shine for all. The table of presence-bread well represents the Word of God, upon which the child of God must feed continually. The altar of incense represents the grace of Christ in consecration, the Spirit of God making effectual prayers and service. The altar of burnt offering represents a whole-hearted service; the laver, a pure life; the court, separation from the world.

5. The anointing of the priests—and all God's children are priests (1 Peter 2:9)—represents consecration to his service.

In Jesus Christ is all this fullness. In him all our needs may be met, all our defects supplied. Let God, dear reader, make of you his tabernacle.—*Signs of the Times.*

THE WORLD-WIDE FIELD

Central European Conference

J. CURDY

JULY 1-6 the yearly meeting of the Central European Conference was held in the city of Geneva.

The general attendance of our people was good, and the outside attendance was perhaps the largest ever had in our general meetings. A great interest was manifested, and it is now being followed up by a number of workers.

Besides the local conference officers, the following leading brethren were present, who helped considerably in the plans of the conference:—

From America: Brethren Daniells,

France has already been provided with a number of workers who are ready to undertake missionary operations with new energy. As there are already churches organized in this country, this missionary field was organized somewhat as a conference.

It was not possible to do the same with Italy and Spain. Italy has only a membership of forty, and no worker who is able to speak the Italian language fluently. All that could be done for those fields was to recommend that they be organized as separate missionary fields as soon as circumstances permit.

The officers of the French-Swiss Con-

for France in the beginning of October, Brother Bénézet, a young Bible worker, will be the only laborer left in this field until help is provided from America.

A general organization was perfected to supervise the work in the various parts of the field. This is to prepare the way for a union of the Latin conferences as soon as such conferences can be organized in the different parts of the field. This Union Latin Mission Board was formed as follows:—

Superintendent, B. G. Wilkinson; J. Curdy; Superintendent of the Italian field; Superintendent of the Spanish field; Tell Nussbaum; Dr. P. A. De Forest; L. P. Tieche; Secretary, Jeanne Bourquin; Treasurer, Librairie Polyglotte.

Special attention was given to the French paper, *Les Signes des Temps*. In order to make it a paper suited to the needs of both the French and the Swiss field, it was decided to have two or three pages, according to circumstances, devoted to local matters concerning France printed only in the French edition, and that this be replaced by local Swiss matter for the Swiss edition.

Brother J. Vuilleumier was chosen as responsible editor, and B. G. Wilkinson and J. Curdy as corresponding editors.

This paper is expected to be used freely as a pioneer journal, hence it is to have a wide circulation in both France and Switzerland.

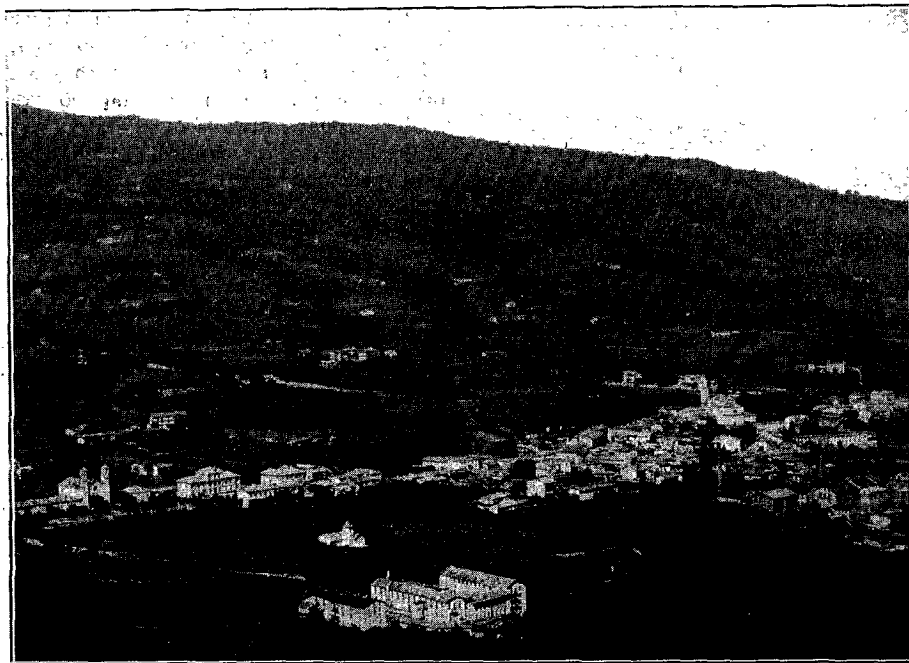
It is not expected that France, with its one hundred Sabbath keepers for a population of over forty million souls, and Italy, with forty Sabbath keepers for a population of thirty-five million souls, will be self-supporting from the first. The French-Swiss Conference alone is expected to be entirely self-supporting. It has even pledged itself to support two workers in the French mission field for the present year.

The funds for the support of the work in the various mission fields are to come from the following sources: (a) the tithe of all tithes from local conferences; (b) the Sabbath-school offerings, annual offerings, and all general offerings; (c) all tithes of missionary fields; (d) appropriations made by the Mission Board through the medium of the European General Conference.

As a matter of education, those various mission fields are to pay their tithe to the European General Conference.

The present force of workers for this large field is rather small. It is composed of the five following ordained ministers:—

B. G. Wilkinson, Weiherweg 48, Basel, Switzerland; J. Curdy, Torre Pellice, Italy; L. P. Tieche, Rue Jean Charles 1, Geneva, Switzerland; J. Vuilleumier, Onnens, Vaud, Switzerland; G. Roth, Nîmes, France; also five licentiates: Tell Nussbaum, Crêt 20, Chaux-de-Fonds, Switzerland; J. P. Badaut, 39 Avenue de Romans, Valence, France; H. Provin, Rue de l'Ecluse 16, Neuchâtel, Switzerland; Chas. Augsbourger, Valleyres Sous Rances, Vaud, Switzerland; D. Lecoulte, Valleyres Sous Rances, Vaud, Switzerland; and the-



THE VILLAGE OF TORRE PELLICE

Cottrell, Flaiz, Nelson, Shultz, and Palmer. From Germany: Brethren Conradi and Oblaender; while Brother Sisley, of the British field, rendered timely counsel.

Our experience in the past having shown the impossibility of managing satisfactorily the work in such a vast field from one center, it was deemed best to divide the territory of the Central European Conference into one conference and three missionary fields. The division was effected as follows:—

The French part of Switzerland is to be henceforth the French-Swiss Conference; but in order to obviate legal difficulties, it keeps its present name until the property held by it in Pieterlen is disposed of.

France, with the French-speaking part of Belgium, having a population of over forty million souls, is to be known as the French missionary field. A large city of France is to be selected as a center for missionary operations in this field, and a school for the training of workers is to be established there.

ference, legally the Central European Conference, are:—

President, B. G. Wilkinson; L. P. Tieche; P. Schild; A. Guenin; J. Robert; Treasurer, Librairie Polyglotte, Basel; Secretary, A. Guyot; General Canvassing Agent, Tell Nussbaum; Assistant General Canvassing Agent, H. Provin; Sabbath-school Secretary, Ulysse Augsbourger, Renan, Berne; Missionary Secretary, Melina Evard, Clos Brochet 15, Neuchâtel; Auditor, L. P. Tieche.

The officers for the French mission field are:—

Superintendent, J. Curdy, Torre Pellice, Italy; J. P. Badaut; G. Roth; A. Jacquard; L. Roumajon; Secretary, Jeanne Bourquin.

The Mission Board is requested to select a strong man to take the supervision of the work in the Italian mission field, and organize it as soon as possible on the same basis as it is organized in France. As Brother Curdy, who has been in charge of the work in this field for the past two years, is to leave

three following Bible workers: P. Baudaut, Rue Hans 13, Jumet, Belgium; L. Bénétet, Torre Pellice, Italy; A. Guyot, Rue Jean Charles 1, Geneva, Switzerland.

The various boards are contemplating increasing their force of workers. Several names have already been considered; but up to the present, the preceding names are the only ones acted upon. Laborers as well as means are expected from America.

Our people in this field are awaken-

From Buenos Ayres to Valparaiso

J. W. WESTPHAL

WISHING to become acquainted with our work in the South American West Coast mission field, and to counsel with the laborers there concerning its future, I left Buenos Ayres at 10 P. M., February 21, on an overland trip to Valparaiso, Chile.

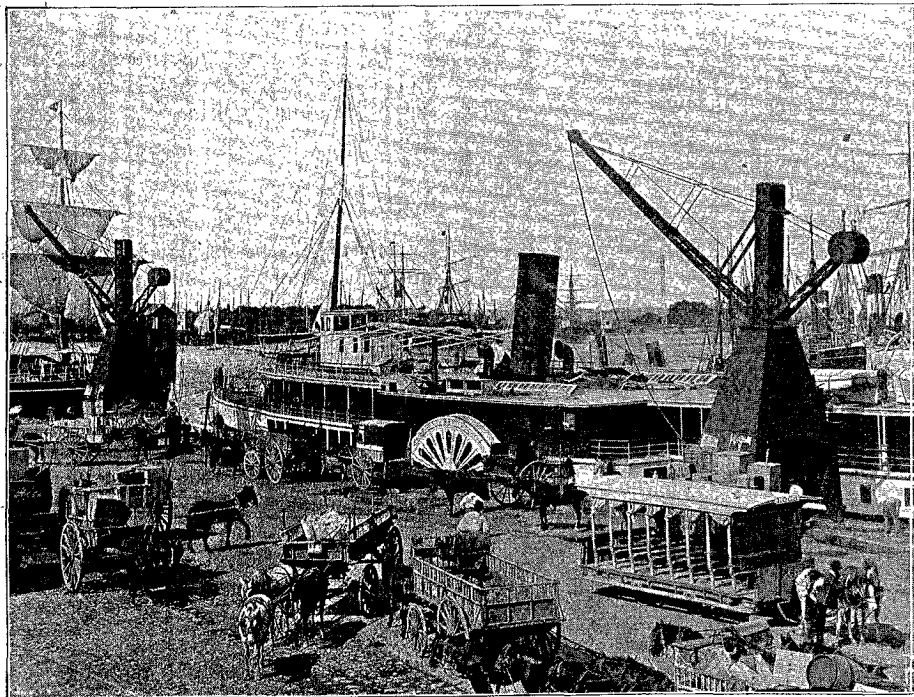
Unlike most of the South American countries, Argentina is a great, level prairie. I have never seen land any-

and goats. These, together with some ostriches, a deer, wild fowl on a few shallow ponds, and an occasional house or village, were the only things to break the monotony of the scene. But one small stream was crossed from Buenos Ayres to the Andes. Argentina is a country capable of yielding immense wealth from agricultural pursuits, but as yet it has only been touched.

At 5:15 A. M., February 22, we reached Mendoza, a city of about forty thousand inhabitants, at the foot of the Andes Mountains, or Cordilleras, as they are called here. On reaching here, I learned that I must lay over twenty-four hours. The several companies transport the passengers across the mountains only three times a week; accordingly, I sought to make the most of it by writing, viewing the city, and making inquiries as best I could concerning the city and our trip across the mountains. It is not the most pleasant thing to travel among a people whose language one does not understand, whose methods of travel and business are strange, and who always seem ready to take advantage of a foreigner. To make sure, one feels inclined to make repeated inquiries with continual mental reservations.

In February, 1861, an earthquake shook all Argentina, and, in fact, all the southern part of South America. It was most severe and destructive along the east side of the Andes, and Mendoza was the greatest sufferer. Ten thousand of her inhabitants perished. As in the great earthquake of 1755 at Lisbon, the people sought refuge in the church buildings at the shrines of the virgin and the saints at the first shocks, only to share their ruin. Two churches, San Augustine and San Francisco, are still in ruins. Otherwise the traces of the earthquake have disappeared.

Grape growing is the principal industry in the country around Mendoza.



RIVER FRONT AT BUENOS AYRES

ing to a sense of the necessity of educating their children and youth for usefulness in the cause. Up to the present, but little has been done in this direction.

A three months' course held in Geneva last spring by Brother B. G. Wilkinson has already given very satisfactory results, but we must have something more permanent in the future.

The plan for France is to have a school that can be moved at any time from city to city. We expect to have it in rented quarters. The students are expected to earn part of their way by actual work, and also to devote about half of their time to study.

The necessary funds to start this work are to be drawn from the proceeds of the assets of the Basel house. Those funds are to be divided as follows:—

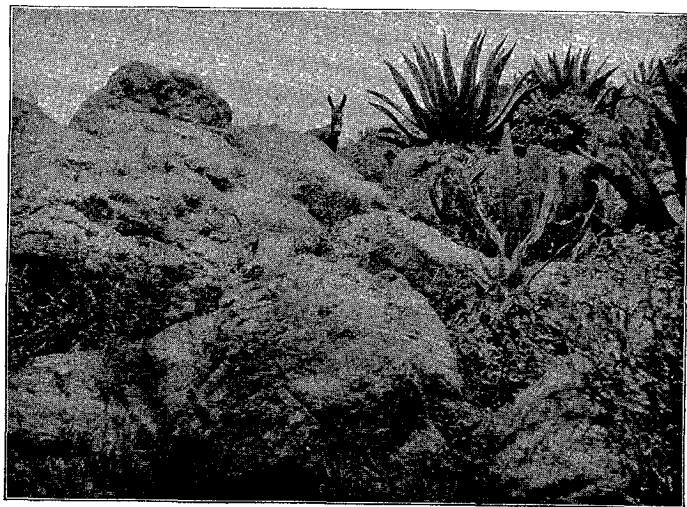
Sixty per cent is to go to the Latin field, and forty per cent to the German Union Conferences. Of the sixty per cent assigned to the Latin field, fifteen per cent is apportioned to the French-Swiss Conference, and forty-five per cent to the Latin mission field.

All the deliberations were characterized by a spirit of harmony and thankfulness to God. To our brethren from America we extend our hearty thanks for their timely help in this hour of need. We all returned to our respective fields in the hope of a triumphant experience in our blessed Saviour, who is so soon to come.

where so flat. I have traveled for a hundred miles, and more, without seeing scarcely a perceptible rise or depression in the surface anywhere. Such was the condition of the country during the first part of our journey. Not until we were about three hundred and sixty miles west of Buenos

Ayres was there a noticeable upgrade and the first trace of timber. The timber was small and scattering, and, after about fifty or more miles, again disappeared, and with it came another long stretch of level country. At this point two mountains to our right were passed. Although the soil was apparently fertile, and the conditions

generally favorable to agriculture, with the exception of a short distance west of Buenos Ayres, none of it is under cultivation. Stock raising is the only occupation. The territory is divided into large ranches, well fenced, and in these are large herds of cattle, horses, and flocks of sheep, and farther west mules



A PATHLESS PASS

There are hundreds of acres of the most beautiful vineyards. As it seldom rains there, the land is irrigated from the Mendoza River, a small stream issuing from the mountains. When storms do arise, they are usually of such severity that great damage is done to the vineyards, and to protect them cannon are

fired to scatter the storms. Peaches, pears, and figs also grow there. Just back of the city are the lofty, snow-capped Andes, which we must climb on the morrow.

Promptly at 5:45 the next morning our train of three small coaches on a narrow-gauge track left the station to follow the narrow, winding Mendoza valley into the mountains. There were about thirty-five passengers, but these were divided between two companies under whose guidance and protection they were traveling; and after leaving the train, they divided into two separate parties. In our party there were, including guide and drivers, about twenty. English, French, Germans, North Americans, and others were represented in the party. Among them was a young German army officer on his way to Chile to instruct the Chileans in war tactics. By him I was informed that there were seven or eight German army officers in the Chilean service for purposes similar to his own, and that there were twenty-two Chilean officers in the German service for the purpose of the training. He predicted a bright future for Chile. Surely, the messengers of peace need to hasten to the aid of the people ere the sound of their voice is drowned by the din of war.

On either side were barren mountains, each successive one seemingly higher than the one before it, silent monuments of the majesty and power of their Maker. In places the ascent was so steep that a cog-wheel track was used. We passed a number of small stations; among them Punta Vacas (Point Cows), which we at once recognized by the cows in a triangular level patch of land in the mountains. At 1 P. M. we reached Puente Inca, the railway terminus. At this place the most of the passengers took refreshments in a hotel which constituted the place. There are a number of mineral springs of warm water here.

Without waiting for dinner, the baggage was at once loaded on to pack mules, and sent on ahead. In one hour the passengers proceeded on their journey in coaches, each drawn by four horses driven after the order of Jehu. In one hour we reached Las Cuevas. This station was composed of a number of mules driven into a corner, saddled and ready for the passengers. In fifteen minutes we were climbing a mountain, and in one and one-half hours we had again descended to the valley at La Cumbre at the foot of the mountain, the summit of which is the dividing line between Argentina and Chile, marked by a sign-board with Argentina on the one side and Chile on the other. The grade is already made, and the train will soon run to La Cumbre within two or three miles of the Chilean border.

The ascent was very steep, indeed. It was a marvel how the mules would climb these mountains with their heavy loads. Two large, heavy trunks were carried by one mule. They were urged on, sometimes, as we descended on the other side, into a run. It was necessary to hold one's self in the saddle by hold-

ing to it with the hands. The mule I rode, a gray Palomito (little dove), seemed to be the slowest in the lot, and I had hard work to keep up. On ascending, one little girl took sick on account of the altitude. We soon passed the snow line. Our overcoats, which were a burden before, were a comfort now. With the altitude of 12,700 feet at the summit, and a good, strong wind blowing, the temperature was in marked contrast with that of the warm valley which we had left an hour or two before.

No sooner had we reached the summit, and the few Chileans in the party had cheered, "*Viva Chile!*" than we began the descent, which was much more steep and rough than the ascent. The skeletons of mules on the sides of the mountains indicated that they had made a fatal misstep. Once a lady slipped over the saddle horn, but held herself until she was helped back. As it was growing dark, the mules were urged on faster. The pack mules made many cross cuts where the passengers could not ride. A coach met us to take the ladies in the party the last hour's ride before reaching our stopping place. Nearly the whole distance that we went by mule back may be made by coach, but the coach road zigzags back and forth so that it makes it much farther. At 8:45 P. M. we reached El Juncal, a hotel on the way, where we were glad to rest for the night. Supper and lodging was only eight *pesos*, or about \$2.60 in gold. At this place also the customs officers went through our luggage. The hotel, built against the mountains, with a beautiful, purling brook in front of it, was all there was to the place.

Many make this whole distance through the mountains on mules, which occupies five days. However, there are many dangers connected with it. The mountains are said to be infested with bandits, who are ready to hold up any lone traveler. I met a person in Mendoza who had crossed on foot. He was twice held up by robbers. Losing his way, he was without water until a large dog that he had with him died of thirst. His chapped lips and face still indicated the experience through which he had passed.

Along the way were great rocks, under whose projecting sides the travelers find a shelter for the night and from the elements. In some instances they were still asleep as we passed, or were cooking their meal on an open fire close by. Isa. 32:2 meant more to me than ever before,—"*As the shadow of a great rock in a weary land.*"

By six o'clock the next morning we were on our way again, for the first hour, by coach. A recent storm had washed out the way so that it was necessary to go on mule back one hour. After this, another hour by coach brought us to Salto Soldado, the end of the Chilean railway. Here we took the train, and, passing down the narrow valley with a beautiful, swift little stream by our side, and through two tunnels, one of which was curved, we reached Los Andes at 11:15 A. M., half an hour late. We

were across the Andes, but not across the mountains. These are crossed only when one has reached the Pacific Ocean.

We transferred here to another road, and again at Llaillai, a little farther down. Passing down the valleys after a warm and dusty ride, we reached Valparaiso at 6 P. M., one hour late, glad to reach our destination, and to get a breath of the cool ocean breeze. As I came on a day when I was not expected, I found no one at the depot to meet me, but I soon found my way to the hospitable homes of Elders Ogden and Ketring, glad indeed to meet them in this distant land after their separation from us in Argentina four months before.

Buenos Ayres, Argentina.

General Notes


THIS is the hour for a far broader and more thorough missionary movement as related to the whole world and to the responsibility of the present generation, than has hitherto been known in the history of the church.

WITHIN the present century more languages have been reduced to writing, more grammars, lexicons, and translations have been made into strange tongues by a handful of Christian missionaries, than by *all the learned world besides*.


ELDER G. W. REASER writes from Cape Town: "Brother Booth and party arrived to-day [July 15]. We are glad to entertain them and provide for their accommodations in Natal while there. They will speak to our people here to-night, and probably several times in Natal."

Nor long ago certain relics, considered sacred and highly esteemed by the Buddhists, were brought from Siam to Japan with great ceremony, and on their arrival at Kyoto the whole road over which they were to be carried was covered with cotton cloth, twelve hundred pieces being used, costing about sixteen hundred dollars. This cloth was then supposed to be very sacred, and to have magical power, and after the procession had passed over it, was sold at a dollar a foot. The sum realized was something over sixty-eight thousand dollars.

WORD has just been received in London of the finding of a skull which is believed to be the skull of the late Mr. James Chalmers, who, it will be remembered, was killed and eaten by Papuan cannibals in New Guinea. Mr. Hunt, a missionary to New Guinea, found it, and carried it to Sydney. He also found the dispatch box of the veteran missionary, which contained his diary, written up to the eve of his massacre, also his will. Mr. Hunt thinks Mr. Chalmers and his companion met their horrible fate through arriving at a village, where, in consequence of the erection of some sacred building, a tribal cannibal feast was in contemplation.



THE FIELD WORK



Jesus Died for Me

I LOVE to sing of that great power
That made the earth and sea;
But better still I love the song
Of "Jesus died for me."

I love to sing of shrub and flower,
Of field, and plant, and tree;
My sweetest note forever is
That "Jesus died for me."

I love to think of angels' songs,
From sin and sorrow free;
But can the angels strike their notes
To "Jesus died for me"?

And when I reach that happy place,
From all temptation free,
I'll tune my ever-rapturous notes
With "Jesus died for me."

—Selected.

Central America

BELIZE, BRITISH HONDURAS.—The Lord is blessing our work here by bringing precious souls to himself. Since our mission has been opened, four adults have taken their stand with us, besides several who are just deciding. The interest is increasing, and many more are asking to know what is truth. I called on one family who had not as yet attended the meetings, and one of the first questions asked was, Can we have a Bible study? I appointed one for the following evening, and found ten adults gathered to hear about the second coming of Christ. They seemed much interested, and last night some of them were out to meeting. The Lord is giving us favor with them, and we are praying that he will give us wisdom to use these opportunities so that we may meet some of these people in the kingdom of God.

H. C. GOODRICH.

Hawaii

HILO.—We came to this island early in February, and found one family of three, and two sisters, members of the church, in need of much help. All are natives except one sister, who is so opposed by her husband that she or her children dare not attend our meetings.

We hold Sabbath meetings at the home of one of the native sisters, and canvass and hold Bible readings with the English-speaking people during the week.

It rains nearly every day, which interferes with our work materially; but the Lord has helped us to sell quite a number of books, and one excellent native lady, who has attended our meetings regularly, has accepted the truth. She is educated in English, and is quite a help to us in interpreting to the natives.

The island is devoted almost wholly to sugar plantations, the work on them being done by Portuguese and Japanese. Many of the Portuguese have large families, and seem willing to read and learn, but a laborer who could speak their language could do a good work by canvassing and holding Bible readings among them.

The climate is good, nights cool, with refreshing rains, and breezes from the ocean. The soil is not so fertile as on some islands of the group, although many fruits and vegetables are raised. Everything is high. Butter is from fifty cents to eighty cents a pound; milk, ten cents a quart; Irish potatoes, four cents a pound; eggs, forty cents a dozen; graham flour and corn meal, five cents a pound. All flour and feedstuffs are shipped from the coast, also dried and canned fruits.

The plantations are on the coast, the center of the island being mostly lava flow or ragged rocks. Owing to the prevailing rains, it is quite hard to get to these plantations without a covered conveyance in which to carry our books and periodicals.

We have the promise of a lot in Hilo for a church building, providing one can be built and dedicated free of debt. If we had such a building in which a school could be held, much good would result, as some of the white people are asking for a private school, and are willing to help support one.

We hope to be remembered by the brethren and sisters in the States, that the blessing and guiding hand of the Lord may ever be with us in our work.

We are all enjoying good health, and are of good courage in the Lord, and in his strength we go forth to win souls for the kingdom.

C. E. LELAND,
MRS. C. E. LELAND.

South Africa

EAST LONDON.—For more than a year Mrs. Tarr and I have been seeking to bring the truth for this last generation before the people by canvassing, Bible work, and visiting. And since October, Sister M. E. Robertson has been ably assisting us in the work. By this means honest souls have been found. Some of these have decided to walk in the light, while others are deeply interested, and are searching the Scriptures to see if these things are so.

One afternoon we walked down to a retired spot near the mouth of the Nahoon River. There, surrounded by the grand hills, the green meadows, with the blue sky above and the placid waters at our feet, our hearts went out to the Creator, who has given commandment concerning the object for which we were at that time assembled, and who has set us the example by going into the water to be baptized.

The Lord drew graciously near as we listened to an impressive sermon by Elder Edmed, setting forth the privilege of those who follow their Master in this rite to receive the baptism of the Holy Spirit, which will enable them to pass through fiery trials with joy. At the close of the discourse, six souls were buried with their Lord in baptism. One sister, as she arose from the watery grave, was healed of physical infirmity by the power of the resurrection life. She now rejoices in the healing and keeping power of God.

On Sabbath also the Holy Spirit was manifestly near as the ordinances of the Lord's house were celebrated, and the little company organized into a church. We praise the Lord for what he has wrought, and go forward with rejoicing that it is our privilege to be co-laborers with the Master in bringing salvation to our fellow creatures.

D. F. TARR.

Raratonga

ARORANGI.—We opened our boarding school on Monday. The attendance at present is not what we expected, but this is owing to the fact that the children have not the proper clothing. However, they are to pay at the rate of ten shillings a year, bring their own food (uncooked), and pay also for necessary books, etc. I plan to have all the running expenses of the school, with the exception of Sister Gooding's salary, met by the receipts. The receipts will also help to pay the wages of a married couple, who will live on the place, and cook most of the food for the children, and make themselves useful in the general work.

We thought it best to put up a school building, and all the material is on the ground. The best thing about the school so far is that it is making friends for us. Doors are open to us in every village.

A. H. PIPER.

Porto Rico

MAYAGUEZ.—God is blessing me in my labor. The children enjoy their school work. Four others have asked for admittance. It is true that the work looks as if it were only with the children; but I am visiting, and shall try to sell our books. I am putting forth every effort for the advancement of the message here. I have no other desire than to see the work hasten and souls brought to Christ.

This past week has been a good one to me. Friday I closed the school with a Bible talk and an illustration on the blackboard of our rebellious hearts. When I asked how many wanted King Jesus to reign within, twenty-seven hands were lifted. If the school continues to prosper after the others open, I presume we shall need better seating capacity.

My Spanish teacher seems much interested. He said, "I saw your church today, or where you worship." "No," I said, "you did not see my church; for we have none here." "Why, it was the Protestant church, and you are a Protestant, aren't you?" "Yes, I am a Protestant in every sense of the word," and then I told him why it was not my church, and the difference between us and other churches. Text after text came to me, the Spirit of God gave me much freedom; and as I laid open to him the wonderful plan of salvation, he seemed amazed. The Spirit of God brought conviction to him. He questioned me upon baptism—I had not mentioned it—and upon the state of the dead, and when the Sabbath question came up, he said, "Believe me, Mrs. Fischer, I think you are right." He also inquired where we held services and preached on these subjects. There are others standing right where he is. It is the same question, "Why haven't you a preacher who can tell us these truths in our own lan-

guage?" He is reading now, and I have promised to hold Bible studies with him. If we only had a Spanish worker who could hold services!

MRS. A. M. FISCHER.

Washington, D. C.

MEETINGS began June 1, at the corner of Sixteenth and R Streets. The prospects were not very bright, and many obstacles were in the way; but all have been surmounted, an interest that reaches all parts of the city has been created and sustained. After the first week, the congregation has at no time been less than one hundred, and has often been fifteen hundred. We have seats for seven hundred. There are people standing every night. Thirty have signed the covenant, and eighteen have united with the church. Nine were baptized August 9. Others are waiting for baptism.

The congregations continue large, and are composed of people of different races. The message has a hold on them. We have been assisted in our efforts by a number of brethren and sisters. The people are aroused. They are reading, and are asking questions of us and of their ministers. Pray that the good work may go on. LEWIS C. SHEAFE, F. H. SEENEY.

Australia

VICTORIA.—Since coming to Australia, we have had many experiences that have led us to depend more fully upon God than we have in the past. The work is being retarded financially in some parts of the country by the prolonged drought, but in many respects we see much to encourage us. The Lord has blessed us in the work, and given us the privilege of seeing many precious souls accept the truth. After a series of meetings in one of the large suburbs of Melbourne, a church of thirty-seven members was organized, a large per cent of whom had never been connected with our people in any way. The church has not been organized more than three months, but its tithe has been about two hundred and fifty dollars.

In one of the western villages of this conference lived a sister with her parents, who were members of the Church of England. After many trials with an unfaithful husband, she went to her old home, expecting to remain in this world only a short time. Consumption was doing its certain work, but she was not afraid to die; for she had learned the meaning of the third angel's message. Her burden was to get her people to see the truth, and accept it. When the time came that she thought it impossible for her to live many days, she requested the privilege of partaking of the Lord's supper before the end should come. That was a precious season; for God came very near to the sick woman and to the whole family. Some meetings were held during the three days that we remained. Shortly after the sick woman was laid to rest, we had the privilege of baptizing her mother, one sister, and two brothers. Now another brother and his wife request baptism. There are many places where the people are calling for the truth, but there are so few to carry it to them.

This has been a good year financially to this conference. The running expenses have been paid, and hundreds

of dollars of the debt wiped out. We appreciate the offerings that have been made by the brethren in America. We believe that God will bless every effort that is put forth to free the cause from debt, and the brethren here feel willing to do all they can. There has been a good increase in the tithe every quarter since we have been here, and we hope for the time when all who profess to love the Lord in this message will give to him his own in tithes and offerings. We are of good courage in the work.

W. A. HENNIG.

SYDNEY.—The main building of the Wahroonga Sanitarium is nearly completed on the outside. The finishings are now being put on. The treatment rooms are also well under way. We are pushing the work as fast as possible, and hope to be able to open up some time in September. Several months ago we opened a vegetarian café in Sydney. We had only five small tables. As we were much cramped for means and experienced help, we thought to start in a modest way, so as not to involve ourselves in debt. Since then the work has grown so rapidly that it has been necessary to enlarge our quarters. We are now serving over two hundred of the best people of Sydney daily.

Everything looks much more encouraging in the medical work than it did a year ago. Our little paper, the *Australian Good Health*, is having an excellent circulation. The small institution at Cooranbong, called the Health Retreat, is kept filled with patients. The Drs. Kress are doing good work in training for the new sanitarium.

Handley (Texas) Camp Meeting

THE time of this meeting was July 24 to August 3. Handley is a small village six miles from Ft. Worth, on the Texas and Pacific Railroad. An electric railroad connecting Ft. Worth and Dallas passes through Handley. The meeting was held in a beautiful grove belonging to the Electric Railroad Company. This company furnished the grove, lighting the same, also hauling all the camp equipment to and from Ft. Worth and Dallas. The grounds were supplied with water, and pasture was furnished free of charge for all the horses belonging to the campers, and round-trip tickets from Ft. Worth to Handley were sold for fifteen cents. On account of the liberality of the Electric Company, hundreds from these two cities attended the meeting. Many came in from the country, so the attendance of those not of our faith was large. There were one hundred and twenty family tents, occupied by fully seven hundred campers.

Texas has suffered seriously this season by a severe drought, which caused the wheat and corn crop to be almost complete failures. The drought continued up to within one week of the camp meeting, when copious rains fell in nearly every portion of the State. Cloud-bursts and floods became numerous, the rain continuing during the first week of the meeting. The incessant rains put the roads in an almost impassable condition for loaded teams, which prevented some from attending the meeting, and delayed others. The cotton, being to some extent a dry-weather plant, was not materially injured by the

drought; and since rain has come, the crop promises to be an abundant one, the largest in years. Our brethren are of good cheer, and are in earnest to spread the truth by the sale of our literature; and the prospects for more canvassers in the field are excellent.

From the first, the meetings were good. We kept the special truths for these times before the people, and at the close of each evening meeting sold packages of our tracts; and as the people purchased them freely, it seemed much as it did years ago. The revival efforts were successful, and at times it seemed as if we were receiving a shower of the latter rain. Quite a number made a start in the Christian life for the first time. At the close of the meeting thirty willing souls were buried with the Lord in baptism.

The business meetings of the conference passed off harmoniously. Elder W. A. McCutchen was re-elected president of the conference. The laborers present from outside of the conference were Elders Rupert, Haffner, and Fields, and the writer. The educational work was presented ably by Professors Covert and Kunze and Sister Williams, and the sanitarium work was represented by Dr. Haskell, who now takes charge of the Keene Sanitarium.

Two were ordained to the gospel ministry. The occasion was a solemn one, witnessed by hundreds. There was an increase of three who received ministerial licenses. Eight hundred dollars was raised for home work and the Missionary Acre Fund, and Brother J. F. Bahler donated enough to purchase a new fifty-foot tent for the conference.

When the final meeting came, and the partings were said, all returned home feeling that the camp meeting of 1902 was a success on account of the blessing of the Lord which attended each service.

S. H. LANE.

Eastern Tennessee

OUR work for the blessed Master is onward in this part of the State. Surely the angels of God go before us, and prepare the hearts of the people for the printed page. What a blessed privilege for poor mortals to have a part in carrying the glorious truth to those who are in midnight darkness!

This is Brother W. D. King's first experience in canvassing; his success has been such as to be an encouragement to both of us. His orders have averaged about forty dollars a week, which is nearly one dollar for every hour that he has worked; and my orders have amounted to nearly one third more than his. This I consider good in this territory; for the last two years crops have been a failure, and this year they are not promising.

There is a large territory in this part of the State that has never been entered with the printed page, and its people are sadly in need of light and instruction on all the principles of present truth, especially those of health reform; for in this they are surely behind the people of Oriental heathendom. Their pale, sallow countenances plainly show the alarming extent to which they indulge in the use of drugs, narcotics, and stimulants.

Brother King and I will leave this field about the first of November. Are there not a number with whom the Spirit of God has striven time and again

to engage in the work? Do you hear him gently urging you? If so, delay no longer, but hasten to the front. The work will be hard; but the rich blessings in gathering the golden grain are correspondingly great.

If two brethren who have had little or no experience in canvassing for our literature will join us about the first of September, we will help them to get started in the work, and will give them some practical lessons in the field, so that by the time we leave this place, they will be able to go on with the work which we have begun.

The canvassers' report from week to week shows few in this great South engaged in the work, and a portion of these putting in only a part of the time. This ought not so to be, and it is enough to stir every soul to zeal and activity, so that there shall be a pressing in from every church until the thinned ranks are filled to overflowing. What does it signify to us when we read in the REVIEW AND HERALD that of late many who are not of our faith are making application to sell the printed page of present truth? Is the Lord becoming weary of our tardiness? Is he beginning to call others to do the work which he has so long intrusted to us? Do not, brother, do not, sister, delay to enter the field. There is danger in delay. It is so good to work for Jesus! I know it by years of active service. I believe that it is possible for us to make the canvassers' report show thousands of dollars of orders each week where it now shows only hundreds of dollars.

God requires of us to do all that it is possible for us to do, and it is no distant day when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." In that glad time of harvest, if we have rusted from inactivity, shall we hear these good words said of us, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" WM. LENKER.

Little Rock (Arkansas) Camp Meeting

THIS meeting was held at the capital of the State. During a portion of May and June a tent meeting was held in the city, which was fairly well attended, and resulted in several accepting the truth, and a number becoming interested. Just before the date of the camp meeting, the tent was moved out of the city into a suburb, and a new interest created. The tent meetings were conducted by Elder Parmele, Brother Watts, and a Bible worker. In the suburb the tent was located near a grove by the side of a spring of clear, soft water. The same grove was secured for the camp meeting.

The camp meeting began July 10, and continued ten days. The attendance by our people was small, but good considering the few who live in the central part of the State. The attendance from outside was large in the evenings, and the people were interested. The street cars brought many to our meetings, who were benefited.

Among those who attended not only the evening meetings, but also the day meetings, was a gentleman and his wife, who, one year ago this summer, were patients at the Sanitarium. The writer happened to become partially acquainted with them there. They can scarcely say

enough in public or in private in favor of the Sanitarium and the principles of health reform. Both now enjoy the best of health. At the close of the camp meeting, nothing would satisfy them only to take me to their own fine home, and for two days he spent his time in driving to all parts of Little Rock, and to points of especial interest near the city, driving to the tent each night, as the brethren desired me to speak to the people for the two nights I was there before I proceeded to the Texas camp meeting. As I visited with this family, I thanked the Lord that we have a noble institution that can and does make friends in all classes of society, especially among the more educated and wealthy.

Brother Green and his wife, and Dr. A. W. George and his wife, graduates of the Battle Creek Sanitarium, have started a sanitarium at Little Rock, which has seemingly been a success medically and financially. They have paid for all their house furnishings, rent, and many repairs, and are not in debt. They have many staunch friends and supporters among the better and wealthy class. Their work and patronage are increasing. To do what they have accomplished they have drawn no wages from the institution.

The revival effort at the camp meeting was heartily responded to by the people. Some reconsecrated themselves to the Master's work, and some started in the Christian life for the first time. At the close of the meeting nine were baptized. The Arkansas Conference held its annual session in connection with the meeting. All its meetings passed off pleasantly. Elder A. E. Field was re-elected president of the conference, which is free from debt, and has an increasing tithe. The tract society is encumbered by a large debt, but the brethren are of good courage, and are selling books, being determined to put forth more earnest efforts in the immediate future to dispose of more than ever before.

The ministers present from outside of the conference were Elders G. G. Rupert and G. F. Haffner and the writer. Brother Dixon, of the Kansas Conference, was present, and labored for the canvassing work in general, and the sale of "Christ's Object Lessons" in particular. When the final partings came, the brethren and sisters returned to their homes fully determined to do more the coming year for the advancement of the third angel's message in their State than they had ever done in one year.

S. H. LANE.

Receipts of the Mission Board Treasurer for the Quarter Ending June 30, 1902

ANNUAL OFFERINGS.—Atlantic Union Conference, \$1,885.64; Canadian Union Conference, \$16.78; Central Union Conference, \$220.20; Lake Union Conference, \$555.34; Northern Union Conference, \$117.63; Pacific Union Conference, \$1,935.38; Southern Union Conference, \$255.65; Southwestern Union Conference, \$15.05. Total, \$5,001.67.

FIRST-DAY OFFERINGS.—Atlantic Union Conference, \$927.94; Canadian Union Conference, \$8.76; Central Union Conference, \$898.09; Lake Union Conference, \$620.36; Northern Union Conference, \$128.10; Pacific Union Confer-

ence, \$235.44; Southern Union Conference, \$117.98; Southwestern Union Conference, \$193.62. Total, \$3,130.29.

MISSION BOARD FUND.—Atlantic Union Conference, \$304.13; Canadian Union Conference, \$74.52; Central Union Conference, \$332.30; Central European Conference, \$1.94; Lake Union Conference, \$725.79; Northern Union Conference, \$1,418.40; Pacific Union Conference, \$67.05; Southern Union Conference, \$123.31; Southwestern Union Conference, \$33.11. Total, \$3,080.55.

SCANDINAVIAN RELIEF FUND.—Atlantic Union Conference, \$6.32; Central Union Conference, \$1,059.68; Jamaica, \$10; Lake Union Conference, \$98.45; Matabeleland, \$24.35; Northern Union Conference, \$122.71; Pacific Union Conference, \$16.74; Sister White, \$479.29. Total, \$1,817.54.

SKODSBORG SANATORIUM.—Atlantic Union Conference, \$8.25; Central Union Conference, \$27.25; Northern Union Conference, \$66.84; Southern Union Conference, \$1.75; Southwestern Union Conference, \$5. Total, \$109.09.

SABBATH-SCHOOL DONATIONS.—Atlantic Union Conference, \$984.16; Canadian Union Conference, \$21.33; Central Union Conference, \$524.88; Lake Union Conference, \$1,320.99; Northern Union Conference, \$270.08; Northwestern Union Conference, \$575.97; Pacific Union Conference, \$143.95; Southern Union Conference, \$85.84; Southwestern Union Conference, \$219.70. Total, \$4,146.90.

SECOND TITHE.—Lake Union Conference, \$518.49; Northern Union Conference, \$252; Northwestern Union Conference, \$810.57. Total, \$1,581.06.

AUSTRALASIAN UNION CONFERENCE.—Pacific Union Conference, \$10.

BRAZIL MISSION.—Central Union Conference, \$5.

BRITISH GUIANA MISSION.—Atlantic Union Conference, \$5; Lake Union Conference, \$25. Total, \$5.25.

CANADIAN UNION CONFERENCE.—Lake Union Conference, \$3.

CENTRAL EUROPEAN MISSION.—Central Union Conference, \$1; Northern Union Conference, \$40.86. Total, \$41.86.

CHINA MISSION.—Central Union Conference, \$20.94; Lake Union Conference, \$13; Miscellaneous, \$879.66; Northern Union Conference, \$5; Pacific Union Conference, \$20. Total, \$938.60.

*EUROPEAN GENERAL CONFERENCE, \$571.06.

FIJI MISSION.—Pacific Union Conference, \$20.

INDIA MISSION.—Atlantic Union Conference, \$11.25; Central Union Conference, \$44.90; Lake Union Conference, \$6.25; Northern Union Conference, \$2.50; Northwestern Union Conference, \$28.80; Pacific Union Conference, \$10.28.80; Pacific Union Conference, \$10. Total, \$117.63.

JAPANESE MISSION.—Central Union Conference, \$6; Lake Union Conference, \$1.25; Pacific Union Conference, \$10. Total, \$17.25.

LESSER ANTILLES MISSION.—Atlantic Union Conference, \$15.

MATABELE MISSION.—Atlantic Union Conference, \$2; Lake Union Conference, \$20; Northern Union Conference, \$2;

Southern Union Conference, \$5. Total, \$29.

MEXICAN MISSION.—Atlantic Union Conference, \$1.10; Central Union Conference, \$5; Pacific Union Conference, \$13.70. Total, \$18.80.

NATAL-TRANSVAAL MISSION.—Canadian Union Conference, \$7; Central Union Conference, \$10; Northern Union Conference, \$2; Pacific Union Conference, \$10. Total, \$29.

NYASSA MISSION.—Atlantic Union Conference, \$59.14; Central Union Conference, \$3,054.75; Lake Union Conference, \$1,068.45; Northwestern Union Conference, \$1,500; Pacific Union Conference, \$2,003.50; Southwestern Union Conference, \$641.80. Total, \$8,327.64.

PHILIPPINE MISSION.—Northern Union Conference, \$2.

POLYNESIAN MISSION, \$13.

PORTO RICAN MISSION.—Atlantic Union Conference, \$5; Lake Union Conference, \$25. Total, \$30.

RIVER PLATE CONFERENCE.—Canadian Union Conference, \$2; Central Union Conference, \$159.30; Lake Union Conference, \$12.71; Northern Union Conference, \$57.17; Pacific Union Conference, \$19. Total, \$250.18.

SOUTH AMERICAN FIELD.—Atlantic Union Conference, \$2; Central Union Conference, \$5; Lake Union Conference, \$30; Pacific Union Conference, \$10. Total, \$47.

TAHITIAN MISSION.—Lake Union Conference, \$6.80.

TRINIDAD MISSION.—Atlantic Union Conference, \$90; Southern Union Conference, \$5; Northern Union Conference, \$28.50. Total, \$34.40.

WEST AFRICAN MISSION.—Northern Union Conference, \$2.

WEST COAST SOUTH AMERICAN MISSION.—Northern Union Conference, \$2.

GENERAL SUMMARY

Annual offering.....	\$ 5,001 67
First-day offering.....	3,130 29
Mission Board Fund.....	3,080 55
Scandinavian Relief Fund...	1,817 54
Skodsborg Sanatorium.....	109 09
Sabbath-school donations....	4,146 90
Second tithe.....	1,581 06
Australasian Union Conference	10 00
Brazil Mission.....	5 00
British Guiana Mission.....	5 25
Canadian Union Conference..	3 00
Central European Mission...	41 86
China Mission.....	938 60
European General Conference	571 06
Fiji Mission.....	20 00
India Mission.....	117 63
Japanese Mission.....	17 25
Lesser Antilles Mission....	15 00
Matabele Mission.....	29 00
Mexican Mission.....	18 80
Natal-Transvaal Mission...	29 00
Nyassa Mission.....	8,327 64
Philippine Mission.....	2 00
Polynesian Mission.....	13 00
Porto Rican Mission.....	30 00
River Plate Conference.....	250 18
South American Field... ..	47 00
Tahitian Mission.....	6 80
Trinidad Mission.....	34 40
West African Mission.....	2 00
West Coast South American Mission	2 00
Total	\$29,403 57

*Under European General Conference donations are sundry items for that field, among which is two hundred and fifty dollars for Egypt, and two hundred dollars for France, one hundred dollars of which was from the young people of Iowa.

H. M. MITCHELL,
Treasurer of Mission Board.

Receipts of the Haskell Home and the James White Memorial Home Maintenance Fund

For the Quarter Ending June 30, 1902.

—Pansy Allen, 50c; Andrew Anderson, \$1.00; F. H. Äpel, 3.00; Mrs. Sabra Atwood and Margaret Firman, 2.00; Eunice M. Ball, 20c; A. J. Barrett, 10.00; W. H. Birdsong, 1.40; Addie F. Bigelow, 50c; F. Braasch, 1.00; H. E. Brighthouse, 10.00; Mrs. Bucht, 50.00 (H. H.), 50.00 (J. W. H.); Mrs. Carrie Butcher, 1.00; Mrs. Mary M. Butler, 88c; a brother, 1.25; C. M. Chamberlain, 20.00; Mrs. Anna Clay, 5.00; Levi Clinger, 5.00; Mrs. S. Cornforth, 25c; Mrs. E. E. Coulson, 5.00; C. M. Crane, 2.00; Mrs. H. Craw, 5.00; W. H. Cronk and wife, 5.00; C. F. Curtis, 4.50; F. J. Dille, 1.00; Mrs. S. L. Dodge, 35c; Mrs. M. B. Duffie, 1.00; Mrs. J. A. Ehstrom, 1.00; George Enos, 1.00; Mrs. Martha Ellsworth, 2.00; John R. Fisher, 1.00; Martha Fulloon, 1.50; friends, 1.25; a friend, 1.55; a friend, per Mrs. S. M. Baker, 5.00; a friend, per L. McCoy, 2.00; a friend, 1.40; a friend, 61c; a friend, 1.00; unknown friend, 1.87; James Gargett, 20.01; Maggie Giessler, 1.00; J. Ghering and Wilson Thompson, 4.00; a little girl, 1.00; Mr. and Mrs. J. H. Grove, 1.00; Mrs. S. C. Hance, 15c; E. P. Hansen, 1.55; Peter Hansen, 1.00; Maren Hansen, 1.00; Anna L. Hanson, 1.00; Mrs. F. D. Hare, 4.00; Susie E. Hibbard, 45c; T. C. Hegge, 25c; A. M. and Frank Hardy, 2.00; I. Hilde, 2.85; Minnie Hill, 1.57; J. Hodgson, 50c; Jens Holmes, 1.00; Mrs. Lovina Houz, 2.00; Mrs. S. M. Ingalls, 1.00; Peter Jensen, 2.00; Augusta Johnson, 2.26; P. A. Johnson, 11.25; Mrs. H. L. Kirkendahl, 50c; Mrs. Emma Knapp, 75c; Mrs. H. W. Lee, 2.00; Mrs. F. F. Loop, 2.07; Thomas Macmillan, 20c; Mrs. T. C. McDanel, 5c; Ivan and Keith Montague, 26c; Mrs. Peter Moore, 1.00; B. Morgan, 1.00; J. J. Nabers, 50c; R. T. Nash, 1.00; Laingford L. Nelson, 5.00; Eron New, 1.00; Jacob Nies, 3.00; Mrs. G. C. Olson, 50c; Mrs. M. P. Peters, 1.73; H. W. Pierce and wife, 5.00; L. L. Pfister, 1.00; E. D. and M. J. Post, 2.00; Mrs. Robert Poyas, 50c; Mrs. A. S. Pugh, 1.00; Joseph H. Rice, 20.00; Abraham Riffel, 5.30; Ettie Robison, 90c; Mrs. M. A. Sackett, 5.00; Mrs. Lida Sather, 60c; Chas. Seig, 50c; Margaret Scott, 2.00; Perry Sherman, 1.00; Olive M. Slocum, 1.00; C. H. Sorensen, 2.17; Mrs. M. D. Sperra, 25c; Mrs. E. Spicer, 50c; Mr. Stephenson, 1.45; Mrs. H. A. Summerall, 5.00; Charles M. Tucker, 1.50; Mrs. C. A. Turnbull, 3.00; Matilda Van Nimon, 50c; Mrs. W. E. Walbridge and family, 1.00; Sullivan Wareham, 2.00; Roy Washburn, 1.50; J. B. Watrous, 3.00; Clara Weber, 9.46; H. F. Williamson, 3.00; Bertha Wilson, 1.00; Mrs. H. M. Yates, 1.00; Atlantic Union Conference, 687.19; Carolina Conference, 14.08; California—Grass Valley Sabbath School, 5.15; Watsonville Church, 3.30; Chesapeake Conference, 58.04; Colorado—Buena Vista Church, 2.00; Pagosa Springs Sabbath School, 1.07;

Central Union Conference, 57.66; Dakota Conference, 19.05; Florida—Tampa Sabbath School, 1.74; Georgia Conference, 7.05; Hawaiian Islands—Honolulu Sabbath School, 12.50 (J. W. H.); Indiana—Farmersburg Sabbath School, 1.00; Indiana Conference, 105.10; Kinderhook Church, 50c; Logansport Church, 3.56; Marion Sabbath School, 10.00; Mt. Zion Sabbath School, 1.06; New Marion Church, 70c; Windfall Church, 2.38; Indian Territory—Coalgate Sabbath School, 1.85; Muscogee Sabbath School, 1.00; Illinois—Englewood Sabbath School, 5.12; Humboldt Sabbath School, 14.20; Illinois Conference, 168.00; Princeville Sabbath School, 1.70; Watseka Church, 5.00; Iowa—Missionary Department Iowa Conference, 279.81; Kansas—Herndon Church, 2.00; Kansas Conference, 140.14; Kentucky—Bowling Green Church, 2.10; Georgetown Church, 2.50; Render Church, 3.50; Louisiana Conference, 27.60; Maine Conference, 43.20; Manitoba Conference, 42.65; Maritime Provinces, 34.71; Michigan—Alpena Sabbath School 1.21; Ann Arbor Sabbath School, 94c; Augusta Church, 4.63; Battle Creek Church, 124.02; Battle Creek Sabbath School, 41.37; Battle Creek Sanitarium Sabbath School, 10.46; Bedford Sabbath School, 1.67; Burlington Church, 1.36; Ceresco Church, 4.89; Colfax Sabbath School, 26c; Convis Church, 5.00; Leroy Sabbath School, 25c; Mesick Church, 3.30; Michigan Tract Society, 304.44; Olden Sabbath School, 80c; St. Louis Church, 4.60; Twining Sabbath School, 7.35; Vermontville Church, 2.00; Watrousville Church, 4.47; Minnesota—Minnesota Conference, 238.26; Mountain Lake Church, 3.25; Owatonna Sabbath School, 1.00; Rochester Church, 5.55; St. Paul Scandinavian Sabbath School, 9.92; Zumbro Falls Sabbath School, 1.10; Missouri—Bible Grove Church, 1.40; Cotton Church, 21c; Winston Church, 2.30; Montana Conference, 30c; Nevada—Rena Church, 2.10; Newfoundland—St. John's Church, 6.14; New York—Brooklyn Scandinavian Church, 15.75; North Carolina—Reidsville Church, 1.50; Nebraska—Central City Church, 3.25; Nebraska Tract Society, 232.93; New Mexico—Farmington Church, 2.40; North Pacific Conference, 19.21; Ontario—Ontario Conference, 195; Seltou Sabbath School, 3.30; Oklahoma Territory—Enid Sabbath School, 6.10; Ohio—Greenspring Church, 1.00; Ohio Conference, 227.76; Piqua Church, 4.60; Reidsville Church, 1.00; West Mansfield Church, 2.50; Youngstown Sabbath School, 80c; Pacific Union Conference, 222.44; Pennsylvania—Spartansburg Sabbath School, 65c; South Dakota—Groton Sabbath School, 75c; Southern Union Conference, 14.70; Southwestern Union Conference, 75.06; Tennessee—Memphis Church, 1.50; Tennessee Conference, 4.46; Texas—Austin Church, 4.00; Brenham Church, 2.25; Hutto Church, 11.15; Vermont—Johnson Sabbath School, 36c; Washington—Chinook Sabbath School, 1.00; Enterprise Sabbath School, 1.60; Fruitland Sabbath School, 9.75; Mt. Vernon Church, 1.50; West Oregon Missionary Society, 51c; West Virginia Conference, 10.00; Wisconsin—Grand Rapids Church, 2.75; Pine Grove Sabbath School, 2.45; Pound Church, 2.15; Prentice Sabbath School, 1.24; Wisconsin Conference, 166.07; Wisconsin Tract Society, 154.54. Total, 4,151.20.



Donors to the Relief of the Schools

The Total Cash received on the Relief of the Schools Fund up to Aug. 16, 1902, is \$45,670.24.

NAME	AMOUNT
Mrs. John Reith.....	\$ 5 00
A. W. Herr.....	10 00
L. F. Truhey.....	10 00
Mrs. Clara Lounders.....	70
Emma Stych.....	50
Wm. Stych.....	50
Richard Dames.....	50
Mrs. Bertha Sloop.....	50
Anna Hartley.....	1 00
Mrs. J. Valentine.....	2 00
Belulah Soper.....	2 00
Mrs. Anna Hulett.....	1 00
Donation, per R. & H.....	50
Robert H. Martin.....	5 00
Mrs. M. Boys.....	1 00
Mrs. Elias Shafer.....	5 00
Daisy Roth.....	50
Mrs. Mary Lewis.....	15 00
Mr. and Mrs. G. H. Knapp.....	5 75
Massachusetts.....	2 75
Mary Cummins.....	1 00
Martha Smith.....	1 00
Susana H. Rambo.....	1 00
L. M. Talbott.....	5 00
Pt. Allegheny (Pa.) church.....	50
F. E. Painter.....	2 00
Mrs. C. E. Hungerford.....	5 00
G. W. Bowers.....	2 50
Michigan.....	40 00
Mrs. Mary A. Grounds.....	40 00
Mrs. J. S. Thompson.....	20 00
Electa Ketzbeck.....	1 00
E. C. Cole.....	60
H. C. J. Walleker.....	2 00
Donation.....	2 00
Elmer and Minnie Downs.....	3 00
A friend (Berrien Springs).....	4 00

Not a Call for Money

FROM the reports that are coming in from different parts of the field, we should judge that the work with "Christ's Object Lessons" is going very nicely throughout the conference.

Our people are taking hold of the work with commendable zeal, and but very few are refusing to do anything. We are sorry that all our brethren and sisters cannot see their way clear to take part in this movement, because we know there is a blessing for all who will engage in it with heart and soul. But we are glad that many are selling more than their quota, thus making up for those who are doing nothing.

The brethren in charge of the other divisions write that they hope to have the work finished in their part of the field in time for the tent meetings. We feel that the Lord has especially blessed in this undertaking, and to him shall be the praise and glory.

We are indeed glad to see this great movement going on among our people; for we know that it means much to them. When the time of jubilee comes, as it will before long, we are sure that all will desire to have a part. It now remains for each one to be faithful, disposing of his quota of books, and turning the money into the treasury, that the school debt may be lifted.

Brethren and sisters, this is not a call for money, but it is a call for a little consecrated effort. We do not ask any Seventh-day Adventist to pay a dollar to lift the school debt. If they will only take the books that we put

into their hands free, and sell them to their neighbors and friends (who will be glad to get them and pay for them), that is all that is required.

Already, hundreds and thousands of dollars are coming in from the sale of these books, and the debts of the schools are coming down. Hasten on the glad time when this people will be emancipated from every worldly obligation. We mean never to rest until this is an accomplished fact, and the work is done. W. B. WHITE.

"Christ's Object Lessons" in the Oakland Church

THE Oakland church has just taken up the work on this book. Our allotment is nearly three thousand copies, but we take hold of the work with courage, believing that the Lord will give success. I have already sold several times my quota, but they say that that does not count on this deal, so I am going to start all over again with the rest of the folks. In some parts of the State the work seems to be going rather hard, but we expect a complete victory in the end. It is certainly an inspiration to us to read of how the work is going in some parts of the field.

C. H. JONES.

A Christian Scientist Minister Indorses "Christ's Object Lessons"

DR. F. J. FLUNO, member of the Christian Science Board of Lectureship of the First Church of Christ, Scientist, in Boston, Mass., and pastor of the Scientist church of Oakland, is another prominent minister who has indorsed "Christ's Object Lessons." The Oakland Scientist church is the leading Scientist church on the Coast, being erected at the cost of seventy-five thousand dollars. Dr. Fluno, after having the opportunity of examining the book for a week, purchased one for himself, and gave the following indorsement of it, Aug. 11, 1902:—

"I find the book entitled 'Christ's Object Lessons' uplifting and edifying in character, and calculated in a simple, wholesome way to impress upon the mind of the reader the pure and exalted teachings of Jesus Christ, the great Master, and it will tend to raise the standard of Christianity in the world."

This recommendation ought to be of special value when presenting the book to members of the Scientist Church anywhere.

CHAS. T. EVERSON.

The Work with "Christ's Object Lessons"

THE selling of our quota of "Christ's Object Lessons" is not a great work. If each one in the denomination would invest about \$7.50 in these books, and sell them, the work would all be done, the entire debt would be canceled, three hundred thousand families—our neighbors—would have the truth in their homes, we should have the blessing, and be no worse off financially. If all in New York will do their part, the work will be no harder than if there were only six books to sell, and one person to sell them. It is no more of a task for seventeen hundred Sabbath

keepers in New York to sell ten thousand two hundred copies of "Christ's Object Lessons" than for one Sabbath keeper to sell six, providing all do their part. Think of this, brethren and sisters. Is it a big task for one man to sell six books? Well, the entire task of selling the quota is no larger than this, and why we are so long about it must be an astonishment and grief to the angels. If we stand aghast at this, and dally, and walk around it, dreading it like a cold bath, our faith is small indeed. The only reason it was not done long ago is because all did not do their part.

To me this work takes prime importance, taking precedence of everything else, for the simple reason that the Spirit of God has informed us that it is the thing for all our people to do now. He will bless us when we do the thing he has said should be done; but if we turn away to something else, he will not bless us. As a conference, we must stick to this until it is finished. The church which does not heartily take hold of this work, will have a cold, lifeless form. This work can be neglected only at the cost of spiritual death. If we are not doing all we can in this work which the Master has told us should be done, how can we praise and thank the Lord with all our hearts in our weekly gatherings? I think of an annual camp meeting. Will it please the Lord for us to meet and praise him, with a work unfinished which he has told us to do? This work is of more importance than any camp meeting can possibly be. It should have first consideration. What a powerful gathering we can have if we meet with this work done! Otherwise, with many it will be only a form. God wants service. We have enough form; the Lord is calling for work. Please read and study "Testimonies for the Church," Vol. VI, pages 468-478. If you do not have a copy, order one; for what is said here is of vital importance now. It means you. It means me.

The Lord has abundantly blessed the special movement now in progress to sell our quota. Our hearts are full of gratitude as we have seen this work going steadily forward. We are thankful to see the orders still coming in. Let each see that the work does not lag. Let not our work, our business, take precedence of his work, his business. When this is done, he will show what to do next.—G. B. Thompson, in *New York Indicator*.

We began our last campaign for "Christ's Object Lessons" with fourteen thousand books to sell. Iowa was divided into six districts, with a director over each. All the churches in District 5 have ordered their quotas, amounting to nearly three thousand books. Several churches have sold nearly all their books, and now it remains to finish this work of getting them out among the people.

These last three months have been a blessed time for most of our people. Several have testified of awaking in the night impressed with their duty to sell "Christ's Object Lessons;" while others have said, with tears in their eyes, that this work had come to them in such a way that they must respond, or lose their last opportunity to labor for souls. N. C. BERGERSON.

PUBLISHERS' BOOK DEPARTMENT

ISSUED MONTHLY IN BEHALF OF THE

CIRCULATION OF OUR DENOMINATIONAL LITERATURE

E. R. PALMER

EDITOR

Suggestions to Church-School Teachers *

To you has been intrusted the work of educating our youth and children, and I understand we are here to-day to talk over some of the ways in which you can sympathize and co-operate with the publishing work. To do this, let us first understand what this work is, what it represents, and why so much is said of its importance.

Personal Work

I believe that the publishing work is important largely because it stimulates *personal, private efforts for souls*. It is the fashion in this age to do things by proxy. Men go to war by proxy, they vote by proxy; their charity is largely done by proxy, and many of them do their missionary work in a similar way. We are prone to look to the merits of a system rather than to the thing accomplished by that system. We talk more of the size and facilities of our sanitariums, colleges, and publishing houses than we do of their real object in the world.

But our publications cannot be handled on this proxy basis; red tape will not sell them. Their circulation depends upon the individual whose heart the Lord has touched. The decline in the publishing work indicates a decline in personal work. The very difficulties you have met in carrying forward the work with "Christ's Object Lessons" illustrates this.

Canvassers

In view of the Testimony which states that "the most effective way in which light can be communicated is by private, personal effort," you can readily see why the canvassing work is spoken of so prominently and continuously. The canvassing work is the very highest type of personal work, because it is *systematic* personal work. Therefore if your students desire to engage in the very highest type of missionary work, suggest to them the canvassing field, also the advisability of their entering it as early as possible.

A Definite Preparation

Before going further, allow me to say that I have found everywhere a lack on the part of our young people in respect to a definite aim in life. Often those who have attended college do not seem to know just the work for which they are fitting themselves. I believe that you must change this, and to that end I am speaking to-day.

The Ministry

In almost every school there will be one or more desirous of becoming ministers. What higher or holier ambition could they have than this? Hold up before them the great example of our Saviour, how he ever did personal work, how his very sermons often were developments of private interviews, how he spent time with the woman at the well,

with Nicodemus on the mountain, and with his disciples on the seashore. Teach them that to prepare for ministerial work, they must learn how to meet the people at their homes. With these facts emphasized, they will readily see the necessity of engaging in work with our periodicals, small books, etc.

Medical Missionaries

Others are interested in medical work. Teach such that they can begin work of this kind right around home. They can sell and take subscriptions for our health journals, and as they grow older, canvass for health books, such as "The House We Live In," etc. In connection with this they can do errands for the sick, and assist in many other ways.

Foreign Missionaries

You will also find children who say that as soon as they grow up, they expect to become foreign missionaries. Our *Little Friend* is just beginning a series of original articles from laborers in various mission fields, with the sole purpose of helping such children to become familiar with these fields, and thus to stimulate in them a desire to go to them as soon as consistent. The *Signs of the Times* and our other papers have excellent missionary articles, all of which might be brought to the attention of the children in regular school work. They might be made a reading lesson, and in this way continue to keep alive the missionary spirit which they have.

The suggestions made concerning preparation for the ministry will be appropriate here. You well know that if there is one place above another where an all-round preparation for work is necessary, it is in these far-away lands.

Office Missionaries

Many of the children are familiar with work done in offices, and are therefore desirous of working in that capacity as they grow up. There is need for just such help. In fact, our various offices are anxious to secure a class of workers who recognize the need of a personal experience in the missionary plans they are constantly writing about to others. Conference officers, sanitariums, publishing houses, and business managers want just such help for their offices. To you they must look for their development.

Business Men

I know that it is the ambition of many to become business men. This also is a laudable desire, and I trust that it will be encouraged. You know that the Testimonies have spoken time and again of the necessity of business men,—other than ministers,—men who would devote their whole time to carrying on our work in a Christian, business-like way. Now I do not know that you have thought of it, but it is true, nevertheless, that very many of our business men have begun by selling books or papers. There is a certain business-like tact and energy that comes through the meeting of men that is almost indispensable to a business education. Hundreds of young men spend their vacations each year in

the canvassing field just for this experience.

Encourage boys having this tendency by presenting some of these facts to them, and then suggest that they begin their business experience by opening up a route for some of our papers.

The Teacher

I suppose that any suggestions which I might make on this point would be superfluous, but I would ask for this one thing, and that is that the teachers keep ever before them the fact that upon them rests the responsibility of preparing workers for every branch of the third angel's message.

Home Missionaries

There will always be those who do not have special plans for their future; those who will have their life occupied with home duties, and whose education must be for home work. Teach such that their work is one of the most important of any. Notice the following quotation from page 428 of "Testimonies for the Church," Vol. VI:—

"Let those who desire to work for God begin at home, in their own household, in their own neighborhood, among their own friends. Here they will find a favorable missionary field. This home missionary work is a test, revealing their ability or inability for service in a wider field."

As a commentary on this, I would read from Volume IV, page 390:—

"Missionary work—introducing our publications into families, conversing and praying with and for them—is a good work, and one which will educate men and women to do pastoral labor."

From these you can encourage these home keepers, with the thought that their field is the most promising of any; that it lies at the very foundation of all effective labor. You will want to teach them how to write missionary letters. Let some of their essays be in the form of a missionary letter; and when the letter is written, instead of keeping it, or throwing it into the waste basket, let it be sent with a copy of some of our publications. Teach them how to keep a record of their missionary work, that it may be properly included in the librarian's report to the State society.

Now, dear friends, I believe with all my heart that if plans similar to those about which we have spoken were followed up, instead of there being such a dearth of workers as there now is, we should soon have a sufficient number to gather in the ripened grain that is now in so many places falling for lack of gleaners. I rejoice with you in the privilege of co-operating in this grand work. My ambition in life was to become a teacher. In some humble way, possibly, this ambition has been partially realized, but not to the extent that the privilege is given to you. May the Lord guide you, and give you more than mortal wisdom in the task before you.

It has always been God's plan that the gospel message should be given to the world. His people in the past have been given special opportunities for this very purpose. Failure on their part has brought calamities, and the work has had to be accomplished under difficult circumstances. Like causes bring like results.

This is our opportunity. Hundreds

* Extract from the talk given before the church-school institute at Healdsburg, Cal., July 22, 1902, by H. H. Hall.

should be in the field selling our publications. Many are taking hold of the work, and are having success. The Lord is blessing; the work is onward, and will soon close. Let all take hold earnestly now to finish the work. Our actions will show which spirit is governing us.

I. A. FORD.

Individual Experience

MANY of our people have come to the conclusion that a person cannot make a living by selling our books, but the following report from Indiana proves that it can be done. This experience is given that others who ought to be selling the truth may take courage:—

"The last of June I entered the field as a canvasser, and my sales have averaged over fifteen dollars a day. One day, July 22, I took orders to the amount of thirty-six dollars. The first of August I made a delivery. I found the people anxiously waiting for their books, and in every case they were well pleased when they received them. I did not lose an order, but postponed a few. These persons desired their books, but did not have the money, on account of sickness. I have found many who are interested to know God's will. I am sure that the special help and blessing of God will attend all who step out by faith to do the work God wants done at this time. The other canvassers of our State are having success, and we expect a harvest of souls as the reward of our efforts.

F. L. MOODY,
State Agent."

Good Health

I WOULD like to send in a report for the benefit of all,—others as well as our own people: I am an evangelist home missionary, and have sold many of our books and publications, especially the *Good Health*.

I was impressed that the *Good Health* should be used in connection with my other work, and I sent for twenty-five copies. These were so soon used that I ordered seventy-five copies, which number was increased to one hundred and twenty-five in a few days. I have sold as many as one hundred and fifty in two hours. Every church can sell the *Good Health* for ten cents a single copy; and when the people have read one copy, they should be visited and solicited for a yearly subscription. I sell "Christ's Object Lessons" in connection with my work for *Good Health*.

MRS. S. E. CLAWSONS.

Which Spirit?

THE spirit of the message and the spirit of the times are in wide contrast. Never, perhaps, has this been more clearly seen than at the present. The energies of both are being taxed, but with different objects in view. The past few months have been months of general financial prosperity. The spirit of the world—selfishness—is seen in the strenuous efforts of the rich to secure the "gold that perisheth" rather than the "true riches." Combinations and trusts have been multiplied, and millions of dollars have been "heaped together."

The laboring classes, seeing the few made rich from their toil, and desiring to have a large share in the increased profits, are binding themselves together in order successfully to cope with their

more fortunate brethren. Thus the strife goes on gathering intensity and power with each succeeding day.

What should be the attitude of those who are looking for the Lord's soon coming? Does not duty demand the most intense earnestness and activity in giving the gospel of salvation to the world? The spirit of prophecy has spoken of this little time of prosperity that would come just before the coming of Christ, and has stated that it is given for the purpose of giving God's people an opportunity to present the message to the world.

I. A. FORD.

Successful Canvassing

A SUCCESSFUL solicitor for subscriptions to an enterprising publication gives the following as the principal essentials to successful canvassing:—

"First and foremost, faith in, and enthusiasm for, the magazine you represent.

"It pays to make friends. Be cheerful. Show people that you enjoy your work, and make them enjoy it too.

"Don't be too insistent.

"Be business-like. . . . Say the thing that will tell, in the briefest possible way. One thing I wish to emphasize: don't plead your need of the money, or any other personal reason to induce people to subscribe. You do your work an injustice by such methods.

"The successful canvasser does not learn any stereotyped formula. Vary the conversation to suit the individual. No two subscribers can be approached in the same way.

"The successful canvasser wastes no time. The day's work, route, etc., should be carefully planned the night before."

These are good suggestions, and when coupled with the principles of righteousness, a love for the truth and the salvation of souls, there can be only success in the placing of our books that contain the message for this time in the homes of the people.

Work for All

GOD calls upon all his people to make an advance move at this time. There is a place for each one in the gospel work of to-day. We are in need of one hundred canvassers where there is but one in Iowa. They ought to be found in a conference of thirty-eight hundred, if anywhere among God's professed people. An experience here would help to give them the preparation requisite for the work in new territory. And just now, we are told, there is a special power in the presentation of truth which can continue but a little while. "If ever there was a crisis, it is now." Then, as this is so, it is high time to arise and shine; for the light has come upon us.

There should not be a dearth of laborers now in the crisis of this earth's history, and we are told that canvassing is the very work which the Lord would have his people do at this time. There is a blessing in this work for all who, with a consecration of heart, will join the army of workers. There is a constant appeal for consecrated canvassers who will carry to the world the light that God has given his people on the Scriptures. "Testimonies for the Church," Vol. VI, tells us that "the enemy of souls realizes this, and he is using every means in his power to lead the canvassers to take up some other

line of work." Let us be careful that we do not in any way assist Satan in carrying out his plan to keep our evangelistic canvassers from doing the work of the Lord. Let us rather encourage the workers to press onward.

"God is waiting for men and women to awake to their responsibilities. He is waiting for them to link themselves with him. Let them mark the signals for advance, and no longer be laggards in working out the will of the Lord."—*Review and Herald*, Aug. 5, 1902.

Shall we help to complete the work of giving the message in this generation? Do we want to see the Saviour coming to make an end of sin and misery? Are we longing for that grand meeting with all the redeemed in the kingdom of God? Then let us arouse to our responsibilities now, and heed the admonition from the Lord to get ready quickly.

C. W. HARDESTY,
Iowa Field Missionary.

Bountiful Sowing

WE know that we are living in the sowing time, and we are to remember the admonition, "Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. . . . In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

We are to give a portion to seven, and also to eight. The practice of the Indians in sowing their maize teaches us a good lesson in disseminating the special message for this time. They always sow *seven* grains of corn in one hill—one for the crows, one for the moles, one for the worms, and one for the squirrels, and the three remaining for the harvest. They sow more for the chance of losses than they do for the harvest. In this act is illustrated the practical teaching of the Saviour when he says that some seed will fall by the wayside, some on stony ground, and some among thorns. We should not be discouraged when we see some of our efforts seemingly lost. We should sow the more bountifully, that there may be enough left to yield one hundred fold in the harvest.

Canvassing in Manitoba

THE few months that I have been in Manitoba have been full of interesting experiences and blessings. This field has been neglected. The work has not of late had the life infused into it which should characterize all the developments of the Lord's work. Yet it is true that the time has come when a good work should be done by the canvassers in this field.

After holding a brief institute, a few consecrated workers entered the field, and it is demonstrated that our books can not only be sold here successfully, but that there are rich experiences for the workers. One canvasser writes that there is but little danger that people will not buy our books because they are written by Seventh-day Adventists. Some are much interested, and in many cases when people will not buy at all, we create an interest by telling them that the books are Seventh-day Adventist publications.

Another canvasser who has had very discouraging experiences because of the wet weather and muddy roads has not only sold \$161.60 worth of books in one hundred and twenty-two hours, but writes that he experiences the blessing of God every moment of his life, and feels unworthy of the good things which the Lord bestows upon him. This demonstrates the fact that a special blessing is bestowed upon the canvassers.

The whole of Manitoba and the Northwest Territories present a most favorable and open field for the health publications.

The people are ready for all of our books. There never was a better prospect for a good yield from the soil; and best of all, the promise of Christ is sure to those who go forth into the harvest field.

E. RUSSELL POTTER,
State Agent.

How the Children Helped

IN the organization of a tract and missionary society in Vancouver, British Columbia, recently, the desire to keep out of debt was strikingly manifested. We wanted books, tracts, and papers, but we wanted them paid for. We remembered the instruction, "Owe no man anything; and we each immediately asked ourselves the question, What can I do? The answer came from nearly every person in the small congregation, and about forty dollars in cash was soon raised, and about eight hundred copies of the Coronation Number of the *Signs of the Times* were subscribed for. These will be sold, and the proceeds dedicated to the missionary society. There was hardly a child in the room who did not take some papers, and the enthusiasm manifested by the children in helping the society to start free from debt was certainly touching.

Is there not a suggestion here for missionary societies that are in debt? Instead of excusing ourselves from doing advance work because we have debts, how would it be to *do* advance work that we may *pay our debts*? H. H. HALL.

Success

How much there is in the word "success"! Eternal life for a human soul, for a family, for a people, is the result of *success*. What is the secret of success? God's work, in all ages, has been carried forward against difficulties and obstacles that to human minds were insurmountable. Gideon and his three hundred, Jehoshaphat and his people, were in the midst of perplexity, but were successful in the strength of God. And how simple it was too! Gideon told his followers to break their pitchers at the proper time, to let their light shine, and to shout, "The sword of the Lord, and of Gideon," and the work was done; and *success* was the result.

Jehoshaphat said to his people, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's."

Jonathan with his armorbearer went out against the enemy, believing that God was able to save by many or by few. And God honored his faith, and even the earth shook in response. So the secret of success is confidence in God and in his power to work for us and through us.

The secret of success in the canvassing

work is, first, to believe that it is the work for this time; that God will do great things for us; that angels will go before the humble canvasser; and, second, bravely to face every difficulty, putting forth an earnest, diligent, faithful effort. Then our way shall be prosperous, and we shall have good success.

F. L. MOODY.

Our Need

God has a purpose for every soul to whom he has given life. With every one he has intrusted a talent to be used to his glory. The work of God is large, and to each is given a specific part to act. None are to be excused, as no two are called upon to occupy the same position. It is important that we each study to know where our work lies, and when God has revealed this unto us, that we fill the place in a manner pleasing to him.

First of all, our will must be in harmony with God's will. We must humbly present ourselves at the foot of the cross, saying, "Anywhere, dear Saviour, to work for thee;" and he who has created us for his glory, will direct us to the work that he has set apart for us.

We are living at a time when Satan is using all manner of deception to draw us from the work of the Master. It takes a living faith in God to be able to stand firmly for him, resisting the powers of darkness. It is necessary that we constantly keep our eyes fixed upon Jesus; that we take the Bible for our guidebook, claiming the promises therein as given unto us personally; and that we be often in prayer. The ear of the Infinite is ever open to the cries of his children, and not one prayer breathed forth in humility and faith will escape his notice.

Through prayer we are brought nearer to God; and the closer we come to him, the more clearly shall we be able to discern our imperfections, and the more we shall realize our need. As we behold Jesus on the cross, our hearts will burn within us to make known to others what he has done for us; and as we work for others, our own souls will receive fresh draughts from the never-failing fountain.

Let us arise, and give our lives anew to God and his service. Our only hope is in the Rock of Ages. This foundation is sure. If firmly established upon this Rock, Satan with all his host will not be able to prevail against us.

NELLIE M. PALMER.

Where Are Our Eyes?

AFTER the Saviour had been successful in reaching the heart of the Samaritan woman at Jacob's well, and she had gone on her first missionary trip to invite the Samaritans to come to see the Messiah, the disciples came to him, urging him to eat. He replied that he had meat that they knew not of, and then explained that his meat was to do the will of him that sent him, and to finish his work. Then he said unto them: "Lift up your eyes, and look on the fields; for they are white already to harvest." They were estimating that it was yet four months before the harvest. Their mistake lay in the fact that they did not have their eyes on the harvest fields. They were looking on temporal things, and not on the work that they

were to co-operate with him in performing, hence they *could not see* the ripening harvest.

Shall we not as workers keep our eyes on the fields, and thus avoid the fatal mistake so often made in the work for the salvation of souls? Little can be done when our eyes are not on the harvest time. Like the disciples, many are followers of the Master, and are busy with the temporal things of life. Let us not neglect to keep our eyes upon the hungering multitudes all about us. Many would accept the message of salvation as readily as did the Samaritan woman, were the messengers as full of the meat of which the disciples did not know, as the Saviour was when he spoke to this great sinner. Let us lift up our eyes and see.

J. B. BLOSSER.

Extracts from State Papers

"WHAT a grand work it is to hunt out those who are starving for the bread of life, and talk to them of the love of Jesus, and tell them that he is coming soon, and place in their hands some of our good literature which will help to lead them into the fullness of heaven's blessing. What a blessed thing it is to be one of the Lord's 'hunters.' If we are ever to 'scatter the pages of truth like the leaves of autumn,' some of those who are now doing practically nothing will have to wake, and help do it. 'The love of Christ constraineth us.'"

"I BELIEVE we should put in as much time when working for the Lord as we would were we engaged in some worldly pursuit. Those who have made a success of the canvassing work have put in ten hours a day for five days each week. All will make a success who put in full time, and work with the zeal and earnestness that should characterize those who are carrying the last message to a dying world. Satan and all his host cannot hinder the progress of the message when whole-souled men and women are doing the Lord's bidding. Brethren, let us put our shoulders to the load, and lift while the few remaining days of probation are passing."

"THE influence and authority of the religious leaders over the people is growing rapidly, and it will not be long before many of the people will not dare to buy a book if the minister condemns it. But just now is our time to work. Many of the people still think and act for themselves. Every child of God today should ask himself, What is my attitude toward the work of God in this great crisis? Am I where I should be? Am I doing all I can—all God requires of me—to advance the third angel's message? If not, why not? What will be the result to me? Shall I continue as I am? or shall I arouse and devote my time and energies to the cause of Jesus Christ, to 'spend and be spent for him'?"

As an illustration of the good that may be done by loaning our books to the people, we quote the following note received from a gentleman of education to whom was loaned a copy of "Rise and Progress:"—

"I return herewith 'Rise and Progress of Seventh-day Adventists,' which you were good enough to loan me.

"I must confess that, outside of Holy

Writ, it has not been my privilege to peruse any work that so teems with the wonderful acts of God as does this book. I congratulate your body on the phenomenal success. Books of the nature of that under review cannot fail to imbue their readers with faith in God, and I am happy to record the fact that the careful reading of it has greatly strengthened my faith in God. I thank you very much for the loan."

VERY encouraging reports are coming in from those who have attempted to introduce "Patriarchs and Prophets" to their neighbors who attend Sunday school. A sister in Illinois writes us as follows:—

"This afternoon was the first opportunity I had for going out. I began my work about half-past two, and before six o'clock I had sold three books,—two library binding, and one in the cheapest cloth. I went out again after supper, but did not sell any books. I had some very pleasant visits. One of the persons who bought the book is a leading physician in town, one a druggist, and the other a furniture dealer. Of course I may not be so fortunate as to sell any more, but I am going to do my very best, and that is all I can do. I expect to do thorough work in canvassing the town. I enjoy showing the book to people; for I am thoroughly in love with it myself, and I know that it is a book the people need."

Summary of the Canvassing Work Reported for July

ATLANTIC UNION CONFERENCE		
	VALUE	DELIVERIES
6 New York.....	\$827.25	\$413.25
Vermont.....		
α New Jersey.....	187.75	83.25
Maine.....		
δ New England.....	892.90	344.25
α Chesapeake.....	16.00	35.25
Pennsylvania.....	1,322.92	643.71
α Virginia.....	42.25	7.75
West Virginia.....	330.40	
SOUTHERN UNION CONFERENCE		
Georgia.....	\$624.00	\$116.80
Tennessee River.....		
Alabama.....		
Florida.....		
Mississippi.....		
Cumberland.....		
Carolina.....		
Louisiana.....	152.85	139.10
LAKE UNION CONFERENCE		
Michigan.....		
Ohio.....	\$401.90	\$190.25
Indiana.....	717.60	83.00
Illinois.....	407.25	
Wisconsin.....	312.75	
NORTHERN UNION CONFERENCE		
Minnesota.....	\$1,040.65	\$110.25
South Dakota.....	824.68	1.00
North Dakota.....	545.70	9.50
Manitoba.....	810.10	45.00
SOUTHWESTERN UNION CONFERENCE		
Arkansas.....	\$ 421.00	
Oklahoma.....	1,373.50	\$154.75
Texas.....	2,269.87	3.00
PACIFIC UNION CONFERENCE		
California.....	\$646.10	
Montana.....	785.50	
Upper Columbia.....	700.20	
Western Oregon.....	389.65	
Western Washington.....		
Southern California.....	299.00	
Arizona.....	78.75	
CENTRAL UNION CONFERENCE		
Colorado.....	\$ 908.35	\$105.75
Iowa.....		
Kansas.....	956.10	274.72
Missouri.....	378.25	174.50
Nebraska.....	1,020.69	
CANADIAN UNION CONFERENCE		
Ontario.....		
Maritime.....		
Quebec.....		
Newfoundland.....		

EUROPEAN GENERAL CONFERENCE		
Norway.....		
Finland.....		
Great Britain.....		
Denmark.....		
Germany.....		
Central European.....		
Sweden.....		
AFRICA		
South Africa.....		
AUSTRALIA		
Australia.....		
MISCELLANEOUS		
Jamaica.....		
Bahama.....		
Brazil.....		
Trinidad.....		
SUMMARY		
A. U. C.....	\$3,619.47	\$1,527.46
S. U. C.....	776.85	255.90
L. U. C.....	1,839.50	273.25
N. U. C.....	3,221.13	165.75
S. W. U. C.....	4,064.07	157.75
P. U. C.....	2,299.20	
C. U. C.....	3,263.39	554.97
Canadian U. C.....		
E. G. C.....		
S. A. C.....		
Australia.....		
Total.....	\$19,083.61	\$2,935.08
α June.....		
β June and July.....		



List of Missionary Acre Pledges

Mrs. A. J. Denman, proceeds 1 doz. spring chickens.
C. E. Rosenberger, 1 acre of potatoes.
Mrs. J. W. Blake, 10 chickens.
J. W. Blake, 1/8 acre of potatoes.
R. A. Wright, proceeds of 1 acre wheat.
August Wall, 5 acres of flax.
John Reising, 1 acre of flax.
Michail Wagner, 1 acre of flax.
Henry Sperling, 1 acre of flax.
Jacob Rattocker, 1 acre of flax.
F. G. Specht, 2 acres of flax.
Andrew Schmidt, 1 acre of flax.
Christian Kurtz, 3 acres of flax.
Philipp Waggner, 1 acre of wheat.
H. H. Buchmiller, 1 acre of wheat.
Wilhelm Reising, 1 acre of flax.
Nellie Woodruff, proceeds of potatoes and tomatoes.
Hattie Moe, 2 rows of sweet corn.
Lida Moe, proceeds of some tomatoes.
E. M. Strong, 2 acres of wheat.
John Moe, 1 acre of wheat.
Gustaf Felgner, 1 acre of flax.
Otto Bohlman, 1 acre of flax.
Ruth Strong, 25 tomato plants.
John Voth, 1/2 acre of flax.
Frank Richart, 1/2 acre of flax.
William Triebwasser, 1 acre of flax.
G. Kurtz, 2 acres of flax.
Henrietta Strong, 1 row of beets.
Orpha Strong, 1 row of onions.
Karl F. Schwartz, 1/2 acre of flax.
Rhoda Strong, 1 row of onions and 1 setting eggs.
Charles Olsen, 1 acre of flax.
Mr. & Mrs. C. L. Kendall, 1 1/4 acres of grain.
Johny Felgner, proceeds of 1 bu. potatoes.
Bertha Felgner, proceeds of cabbage.
Burnice Moe, proceeds of 5 tomato plants.
Mark Strong, proceeds of tomatoes.
Mrs. Ellen Olsen, proceeds of eggs.
Hazel Strong, 1 setting eggs and 1 row onions.
Gordon B. Loucks, \$5.
Mrs. Godfred Kurtz, \$20.
James M. Kay, \$3.
L. W. Krieger, \$5.
David D. Toews, \$2.
Catharine Wagner, \$2.
Cornelius Dirksen, \$1.
Axel Olsen, \$2.
Albert Anderson, \$5.
John Duck, \$5.
J. W. Shields, \$10.
Charles G. Berglin, \$10.
Mrs. Myrta Stearns, \$2.

Current Mention

—An explosion in the Delaware pulp mills at Wilmington, Del., August 20, killed nine men and seriously injured four. Five more of the employees are missing.

—The Moros of Mindanao, in the Philippines, seem disposed to resist American rule, and General Chaffee is expected to push a vigorous campaign against them.

—The town of Babahoya, in Los Rios province, Ecuador, was destroyed by fire, August 19. Much merchandise from Guayaquil, in transit, was burned. The town is seventy miles from Guayaquil, and has a population of about 2,000.

—Fierce volcanic eruptions are reported from Japan. The small island of Torishima was completely overwhelmed by an eruption occurring between the 13th and 15th of the present month, and all the inhabitants, about 150 in number, were undoubtedly killed.

—Another suicide in high society life is announced in a dispatch from Newport, R. I., R. R. Remington being the individual's name. Under the heading "Suicide Day at Belvidere," a press dispatch reports the attempt of three persons to commit suicide at Belvidere, Ill., one attempt being successful. Thus the appalling record of suicides goes on.

—Near Kokomo, Ind., on a recent Sunday, a dispute arose among farmers and farm hands who were thrashing grain, as to whether the work should be continued on Sunday. The outcome was that a general fight was begun, and the faction who objected to thrashing grain on the "Sabbath" administered a severe thrashing to their companions, serious injuries being sustained by several of the participants.

—Speaking of the prediction which was rumored in Atlantic City, N. J., that that place was to be destroyed by a tidal wave on August 18, a dispatch from Atlantic City under that date says: "So far as the tidal wave was concerned, the sea never looked more placid than to-day, and it was a day of surpassing beauty. To-night there is not a man, woman, nor child who will admit that he or she ever dreamed that the tidal wave would come, but, just the same, there were hundreds of departures Saturday, Sunday, and to-day of persons who feared that something might happen. Many excursions set for to-day had been postponed, and the hotel men have been angry for a month at the way in which the strange scare hurt business. A semi-panic struck the colored help at the hotels yesterday, and the managers were flooded with requests for brief vacations. Proprietors had to rule with an iron hand to prevent wholesale desertions. Services were held in some of the colored churches, and many men and women remained up all night to be ready in case the wave made an early appearance. All along the board walk this morning, fakirs were doing a rushing business selling 'tidal wave insurance' in the shape of a badge." Many people had chartered yachts in order to be afloat when the catastrophe occurred. A little intelligent faith would enable people to avoid such exhibitions of superstition.

—The rise of farm property in this country since the last census brings the total present value of such property up to \$20,000,000,000.

—Fifty thousand employees of Pittsburgh Mills and factories are threatened with loss of work on account of a famine in coal and coke, due to the prolonged strike of the miners.

—The negroes of Virginia, says a Richmond dispatch, are making every preparation to fight the suffrage clause of the new constitution. They have already subscribed three thousand dollars for the purpose of paying counsel to prepare a case and carry it to the Federal Supreme Court.

—The *Catholic Mirror* says of the new Catholic federation, that it "is now in a position to grow, and ere long it may be expected to embrace in a working partnership practically the entire membership of all societies composed of Catholic laymen in the United States and dependencies, whether these societies be national, state, or local, diocesan or parochial."

—Railway wrecks have been reported the past week at Hammond, Ind.; Humboldt, Iowa; Neenah, Wis.; Pana, Ill.; and a trolley-car wreck between New York City and Yonkers. At Hammond and Humboldt several persons were killed, nine were seriously injured at Neenah, and fifteen victims of the trolley wreck were taken to the hospital, some of whom were not expected to live.

—In military maneuvers, as well as in actual war, it seems that the soldier is bound strictly to obey orders, no matter whether "some one had blundered" in giving the command or otherwise. Thus it happened that at some army maneuvers recently, near St. Petersburg, Russia, a cavalry squadron in obeying a sudden order to charge, galloped into a river, and fifty or more of the horsemen were drowned.

NOTICES AND APPOINTMENTS

Canadian Union Conference

The first biennial session of the Canadian Union Conference for the election of officers, and the transaction of such business as may properly come before the conference, will be held in connection with the Quebec Conference and camp meeting, at Waterloo, Quebec, Sept. 10-15, 1902. The first meeting will be on Wednesday, the 10th, at 9 A. M. Delegates attending the meeting will plan to leave Montreal on the Vermont Central at 5 P. M.

W. H. THURSTON, *President*.

Indiana Camp Meeting

EVERY Sabbath-keeping family in southern Indiana should be represented at the Franklin camp meeting, Sept. 10-21. We shall occupy the fair grounds, and those wishing to drive to the meeting will have a good place for their horses. This is a new field, and the people are anxious for the meeting. We expect to provide the usual accommodations for campers,—tents, provisions, straw, dining room, etc.—at usual prices. We do not wish to devote much time to conference business, but a few things must be done. Remember that all church members are members of the conference, so come, and assist in doing the Lord's business. The educational work and

our industrial school will be especially considered. We are expecting good help at this meeting, and above all, we have the sure promise that the Lord will be there.

Send all orders for tents to F. L. Moody, Boggs town. The brethren can get to the meeting from Marion on the interurban cars for \$1.15. We expect to secure the usual one and one-third rate by steam railway. We are hoping for a large meeting, and also for a good meeting. Come, brethren, and let us share its blessings. The Lord's work is vastly more important than our work. Get ready at once for the camp meeting, and be there at the opening and at the close.

I. J. HANKINS.

Quebec Camp Meeting

THE annual camp meeting for the Province of Quebec will be held at Waterloo, Quebec, September 4-14. It is expected that the Canadian Union Conference will hold its first session in connection with this meeting. Elders A. G. Daniells and W. H. Thurston and other experienced laborers of the union conference are expected to be at the meeting. Let all begin at once to make plans to come, and then be sure to do so. Rooms and board can be obtained on or near the ground, also stalls for horses.

S. A. FARNSWORTH.

Quebec Conference Session

THE Quebec Conference of Seventh-day Adventists will hold its next annual session in connection with its camp meeting at Waterloo, Quebec, September 4-14. The first meeting of the session will be called at 10:30 A. M., September 5. We trust that all delegates will be present at the first meeting.

S. A. FARNSWORTH,
President.

District 3, Nebraska

THE camp meeting for District 3, southwest Nebraska, will be held at McCook, September 23-29. This is farther west than any previous meeting in the State, and we hope that the people will come at the first of the meeting, and stay till the close. The brethren near by will furnish hay and straw free. Meetings in German and English. With God's blessing, we hope that an interest to hear the message will be awakened, and followed up as long as the weather permits.

GEORGE H. SMITH,
District Superintendent.

Important Notice

To the members of the Burlington (Vt.) church scattered abroad:—

Whereas, The records of the Burlington (Vt.) church contain the names of members who have not reported to the church for a long time, and the whereabouts of some are not known to the officers of the church, and,—

Whereas, We are not able under such conditions to secure a correct basis of representation in the work and business of the Vermont Conference, therefore,—

We recommend, That the names of all persons now on the record books of the Burlington church who have not reported for one year past, and who do not report on or before Oct. 4, 1902, be dropped from the list of members of said church.

We recommend, That notice of this action be published in the REVIEW AND HERALD.

By order of the church committee.

C. K. DRURY, *Elder*,
F. M. DANA, *Deacon*.

Another Splendid Opportunity

READ, and see if this does not mean you. The Correspondence School for Nurses, connected with the Sanitarium Medical Missionary Training School, will begin a new class the first of October. Lessons are sent weekly to students who are unable to leave home duties in order to take a regular course at one of our sanitariums. This is the fourth year this work has been carried on, and hundreds are availing themselves of it. Studies

on eleven subjects are given, among which Christian Help work, and care and treatment of the sick are prominent. Our lessons have recently been revised and enlarged, and are in every way improved.

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

Address, Correspondence Department, Sanitarium Training School, Battle Creek, Mich.

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.

Camp Meetings for 1902

PACIFIC UNION CONFERENCE			
Washington, Olympia,	Sept.	4-14	
California, Fresno,	Oct.		
Montana, Helena,	Aug. 29 to Sept.	7	
British Columbia,	Sept.	11-21	
NORTHERN UNION CONFERENCE			
Minnesota, St. Peter,	Sept.	9-14	
Minnesota, Long Prairie,	Sept.	23-28	
CENTRAL UNION CONFERENCE			
Iowa, Ames,	Aug. 28 to Sept.	7	
Kansas, Junction City			
(State meeting),	Sept. 23 to Oct.	6	
Nebraska, Lincoln,	Sept.	3-14	
Nebraska, McCook,	Sept.	23-29	
LAKE UNION CONFERENCE			
Illinois, Springfield,	Aug. 28 to Sept.	7	
Michigan, Alma,	Aug. 20 to Sept.	7	
Indiana, Franklin,	Sept.	10-21	
SOUTHERN UNION CONFERENCE			
Tennessee, Erin,	Sept.	4-	
Tennessee, Cleveland,	Sept.	12-22	
ATLANTIC UNION CONFERENCE			
West Virginia, Parkersburg,	Sept.	11-21	
CANADIAN UNION CONFERENCE			
Quebec, Waterloo,	Sept.	10-15	

The presidents of the various conferences are requested to send us information regarding any meetings not mentioned in the preceding table, so that we may be able to give a complete list. Please inform us at once of any corrections or additions that should be made to this report.

Business Notices

BRIEF business notices will be published in this department, subject to the discretion of the publishers. A charge of one dollar for one insertion of six lines or less, and of twenty cents for every line over six, will be made, though in the case of the poor who wish employment, the charge may be remitted. Persons unknown to the managers of the publishing house must furnish good references.

FOR SALE.—On easy terms, two lots in Battle Creek, Mich., near Lake Avenue. Good building site. Address W. H. Wakeham, Academia, Ohio.

WANTED.—One good machine molder; one all-round machinist. Must be Sabbath keepers in good standing. Address Review and Herald Office.

WANTED.—To sell half interest in twenty head of cattle and good outfit of farm machinery; and to lease farm of 320 acres to Sabbath keeper for 3 or 6 years. Reasonable terms if taken immediately. Address C. B. West, Box 28, Waubay, S. D.

Change of Address

The address of Elder J. W. Collie, Helen McKinnon, Ontario Tract Society, and *The Messenger* is changed from 571 Yonge St., Toronto, to Lock Drawer 62, Brantford, Ontario.

Publications Wanted

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

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

F. M. Gourley, Neoga, Ill., REVIEW, Signs, Instructor.

Lewis C. Sheafe, 2010 Third St., N. W., Washington, D. C.

E. P. Auger, 31 Buttler St., Montreal, Quebec, French periodicals, tracts, and pamphlets.

James McCreery, Arden, Manitoba, REVIEW, Signs, Instructor, Life Boat, Little Friend, and tracts.

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

Obituaries

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

SPIKES.—Died at Lubbock, Tex., July 27, 1902, Mrs. L. Spikes, aged 85 years, 3 months, 1 day. Mother accepted present truth in 1883, under the labors of Elder McCutchen, and faith and patience were ever manifested in her life. J. J. SPIKES.

KIRKENDALL.—Died at the home of her daughter, near Chariton, Iowa, July 16, 1902, Harriet L. Kirkendall. She was born in Lewis, N. Y., Nov. 1, 1833. She was a firm believer in the third angel's message for years, and was faithful unto death. She leaves two sons, one daughter, and many friends to mourn their loss.

MRS. IDA LEWIS.

JOHNSON.—Sister Marion Johnson, wife of Brother P. O. Johnson, of Hartland, Minn., fell asleep in Jesus, Aug. 7, 1902, aged 29 years, 1 month, 7 days. She came to Denver, Colo., in November, 1901, hoping to recover from her lung troubles. Her sufferings were severe, yet borne patiently. Words of comfort were spoken by Elder Watson Ziegler, from John 14: 27. H. A. AUFDERHAR.

DAVIS.—Clara Odell Davis, oldest child and only daughter of L. M. and N. E. Davis, born April 6, 1893, fell asleep Aug. 3, 1902, after a brief illness, at the home of her parents, near Kerns, Wash. Her death was caused from blood poisoning. We laid her away to await the coming of the Life-giver. Words of consolation were spoken from 1 Thess. 4: 13-18 and Jer. 31: 15-17, by the writer. ALBERT BECK.

STEWART.—Died at Cardiff, Ala., July 4, 1902, of hemorrhages caused by a severe attack of dysentery, Sister Jane Scott Stewart, aged 64 years. She leaves a husband and ten children to mourn their loss. She had been in the truth four years, and fell asleep

in the hope of the first resurrection. Rev. Blenins, of the M. E. church, preached the sermon, taking as his text, Psalm 81.

MRS. C. H. HARPER.

SMEEMAN.—Died at Grand Rapids, Mich., March 9, 1902, Mrs. Rhoda Smeeman, of Bangor, Mich., aged 37 years. She had been a Sabbath keeper since twenty years of age. She leaves a husband and three children to mourn their loss, her babe being buried with her. We hope to meet them where no farewell tears are shed. D. G. BATES.

COLLINS.—After a lingering illness of many months, Mary Jane Collins fell asleep, Aug. 7, 1902, at the age of 75 years, 1 month, 18 days. She was born in Harden County, Ohio, and was a faithful member of the Seventh-day Adventist church of Salida for several years. Her hope grew brighter during her illness. Words of comfort were spoken by the writer to a goodly number of friends and relatives gathered at the home of Mrs. Spence, daughter of the deceased.

W. F. HILLS.

WILSON.—Dora Seymour Wilson was born Oct. 31, 1866, and died July 20, 1902. For some time after their marriage, she and her husband were connected with the Review and Herald Office. In the spring of 1901 she suffered a severe attack of la grippe, from which she never fully recovered. Last March she came to Imperial, Cal., where she gradually failed. She lived an exemplary life. Her husband and two children mourn their loss, but not as those who have no hope.

J. E. EVANS.

GRAHAM.—Died in Bayside, Cal., Jan 8, 1902, Sister Isabella Graham (nee Berg), aged 26 years, 1 month, 27 days. She gave herself to Christ in her early years, and united with the Seventh-day Adventist Church, in which she remained a faithful, earnest Christian, spending two years in Bible work under the direction of the California Conference. Funeral services were conducted by the writer. She leaves a husband, one child, and other relatives to mourn her decease. We expect to meet her when the great Life-giver comes. C. M. GARDNER.

GROFF.—Died at Rome, N. Y., Aug. 11, 1902, Margaret Barbara Groff, at the ripe age of ninety years. She was born in Bavaria, in 1812, and in 1840 with her family came to America, settling in Rome, N. Y. In 1850 her husband died. She was the mother of eight children, four of whom survive her. She was converted early in life, joining the Episcopalians. Twenty-two years ago she began the observance of the Bible Sabbath, and joined the Rome, N. Y., church, of which she was a faithful member till death. The blessed hope was presented by the writer at the funeral; text, Rev. 14: 13. G. B. THOMPSON.

WILCOX.—Died in Custer, Mich., May 2, 1902, Levi Wilcox, after an illness of nine days. Brother Wilcox was converted at the age of fourteen, and later united with the Monterey church. He was a personal friend of Elder James White, often accompanying him in his meetings as chorister. He was a devout Christian and earnest student of God's Word. He leaves a devoted wife and two sons to mourn their loss. Words of comfort were spoken by the writer, from Luke 23: 28. CHAS. P. HASKELL.

DUXBURY.—Died in St. Louis, Mo., Aug. 6, 1902, of typhoid fever, Florence Duxbury (nee Swarz), aged 19 years. Her husband, Wm. Duxbury, died July 13 of this year, at the age of twenty-nine years; and her father-in-law, Robert Duxbury, was drowned while crossing a river in Missouri, Nov. 22, 1900, at the age of 62 years. Florence was a faithful follower of Jesus, and died in the hope of a part in the first resurrection. Her mother, three brothers, and five sisters mourn their loss. The funeral services were conducted by the writer, assisted by H. Meyer, the following texts being read: John 3: 16, 17; Ps. 116: 15; 1 Thess. 4: 13-18; Rev. 14: 13; Isa. 57: 1, 2. The interment was made near Dozier, Mo. F. H. WESTPHAL.

EMBREE.—Rebecca C. Embree was born in Morgan County, Ohio, Sept. 29, 1845. In her early days Sister Embree was a member of the Quaker Church. She accepted the Adventist faith in the spring of 1886, and was baptized at a camp meeting in Topeka, Kan. Her death occurred March 17, 1902, at the home of her daughter, in Oakland, Cal. She died in the triumphs of living faith. Her husband and children are left to mourn, but with bright hope of meeting her again. Burial services in St. Helena, Cal., by the writer. H. A. ST. JOHN.

WILCOX.—Lewis Allen Wilcox, born in Oneida County, New York, Nov. 17, 1827, died at his home in Guthrie County, Iowa, Feb. 5, 1902, leaving a wife and eight children to mourn their loss. In 1869 he and his wife moved to Iowa. Soon after this the Sabbath truth and kindred points of faith were accepted, through reading. He was a subscriber of the REVIEW and HERALD for about twenty years. Though often sorely straitened by the hardships of pioneer life, his home was always open to strangers. His sons, Andrew H. and Charles F. Wilcox, conducted the funeral service. The scriptures used were Isaiah 57 and Proverbs 2. He was laid to rest Feb. 9, 1902, to await the coming of the Life-giver. ELVA GRACE WILCOX.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 25, 1902.

EAST	8	12	10	14	18	22
Chicago.....	pm 10.00	am 6.45	am 10.30	pm 8.00	pm 5.30	pm 11.30
Michigan City.....	11.00	7.45	11.30	9.00	6.30	12.30
Niles.....	1.00	8.45	1.30	9.30	7.00	1.30
Kalamazoo.....	am 1.00	9.45	1.30	10.30	8.00	2.30
East Lansing.....	2.00	10.45	2.30	11.30	9.00	3.30
Marshall.....	3.00	11.45	3.30	12.30	10.00	4.30
Albion.....	4.00	12.45	4.30	1.30	11.00	5.30
Jackson.....	5.00	1.45	5.30	2.30	12.00	6.30
Ann Arbor.....	6.00	2.45	6.30	3.30	1.00	7.30
Detroit.....	7.00	3.45	7.30	4.30	2.00	8.30
Falls Bridge.....	8.00	4.45	8.30	5.30	3.00	9.30
Niagara Falls.....	9.00	5.45	9.30	6.30	4.00	10.30
Buffalo.....	10.00	6.45	10.30	7.30	5.00	11.30
Rochester.....	11.00	7.45	11.30	8.30	6.00	12.30
Syracuse.....	12.00	8.45	12.30	9.30	7.00	1.30
Albany.....	1.00	9.45	1.30	10.30	8.00	2.30
New York.....	2.00	10.45	2.30	11.30	9.00	3.30
Springfield.....	3.00	11.45	3.30	12.30	10.00	4.30
Boston.....	4.00	12.45	4.30	1.30	11.00	5.30

*Daily. *Daily except Sunday. †Stops on signal. ‡Stops to let off passengers.

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.

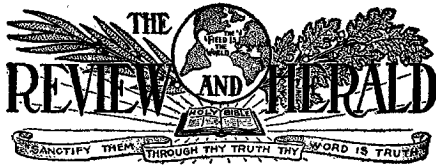
O. W. RUGGLES. R. N. R. WHEELER.
General Pass. & Ticket Agent, Chicago. Ticket Agent, Battle Creek.

GRAND TRUNK RY SYSTEM.

EAST	8	4	6	2	10	78
Chicago.....	AM 11.00	PM 8.00	PM 8.10	AM 7.30	AM 7.30	AM 7.30
Valparaiso.....	PM 12.40	9.30	10.30	8.30	8.30	8.30
South Bend.....	2.00	10.10	11.30	9.30	9.30	9.30
Battle Creek.....	4.14	11.14	AM 2.00	AM 7.00	PM 2.00	PM 2.00
Lansing.....	5.30	12.30	3.30	8.30	3.30	3.30
Durand.....	6.00	1.05	4.30	9.30	4.30	4.30
Saginaw.....	8.10	3.10	11.05	11.10	6.10	6.10
Bay City.....	9.45	4.45	12.40	12.40	7.45	7.45
Detroit.....	8.00	7.50	1.10	1.10	9.00	9.00
Flint.....	9.40	10.40	2.50	2.50	10.40	10.40
Port Huron.....	AM 12.30	AM 12.30	3.50	3.50	11.30	11.30
London.....	2.10	5.24	PM 12.30	5.30	12.30	12.30
Suspension Bridge.....	3.40	7.00	1.55	8.00	1.55	1.55
New York.....	4.30	8.23	2.30	9.00	2.30	2.30
Philadelphia.....	PM 2.47	PM 7.30	AM 6.50	AM 8.50	PM 3.47	PM 3.47
Montreal.....	4.30	8.23	2.30	9.00	2.30	2.30
Toronto.....	AM 7.40	PM 1.30	PM 7.40	PM 7.40	PM 7.40	PM 7.40
Montréal.....	AM 8.10	PM 2.00	PM 8.10	PM 8.10	PM 8.10	PM 8.10
Boston.....	AM 8.10	PM 2.00	PM 8.10	PM 8.10	PM 8.10	PM 8.10
Portland.....	8.00	7.50	1.10	1.10	9.00	9.00

No. 2-4-6-Daily No. 3-5-7-Daily No. 10-11-Daily ex-Sunday No. 9-11-7-Daily ex-Sunday

G. W. VAUX. W. C. CUNLIFFE.
A. G. P. & T. A., Chicago. Agent, Battle Creek.



BATTLE CREEK, MICH., AUGUST 26, 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.

WE are deeply grieved to learn of the death of Brother F. J. Hutchins, our faithful worker in Colombia, South America, which occurred August 4. Full particulars will be given next week.

DR. J. H. KELLOGG and Brethren A. G. Daniells and E. R. Palmer arrived in Battle Creek last week after an absence of between three and four months in Europe. Brother H. W. Cottrell came with the other delegates two weeks earlier. We are glad to greet these brethren again, and to learn from them of the progress of the work in other lands.

BRETHREN W. G. Kneeland and Geo. F. Enoch, of the island of Trinidad, West Indies, have issued an eight-page tract, with a neat cover, which deals with the general subject of the kingdom, and the restoration of all things, under the title of "The Coronation." A ten-thousand edition was printed, and we hope the attention of many was thus attracted to this important subject.

THE last of the union conferences to be organized was the Canadian Union Conference, which embraces in its territory Ontario, Quebec, the Maritime Provinces, and Newfoundland. This conference will hold its first session at Waterloo, Quebec, September 10-15, in connection with the Quebec camp meeting, which is appointed for September 4-14.

THE management of the Mount Vernon Academy, located at Mount Vernon, Ohio, has issued its tenth annual calendar containing full information about the institution and its work. The total enrollment of the academy last year was one hundred and eight, and we learn that the outlook for next year's attendance is good. A copy of the calendar can be obtained by addressing the principal, Prof. James W. Loughhead, Academia, Ohio.

WE are now nearing the 20,000 mark in the orders received for our special issues of the Swedish and Danish papers. One State, Iowa, has decided to use at least 5,000 copies of each; and

if present intentions are carried out, it will require about 10,000 of each. We hope that other States largely settled by Scandinavians, will do as well. New England, New York, Pennsylvania, Minnesota, Illinois, Wisconsin, Kansas, Nebraska, North and South Dakota, California, Oregon, and Washington are the States where a great work could be done with these issues, and we trust that our workers in these States will lay their plans broad for efficient missionary work with these periodicals. No better opportunity has ever offered itself to give them a wide and favorable publicity. We hope that not only 50,000 copies will be circulated, but many more.

WE have just received a copy of the "Bulletin of the European Union Conference, held in London, May 15-25, 1902." It is a pamphlet of eighty-four pages, containing a report of the proceedings of the conference, together with full abstracts of many of the reports, sermons, studies, and talks given during the conference. From the perusal of this bulletin it is evident that the meeting was an interesting and profitable one, which will mean much for the advancement of the work in the European field.

The Advocate for October

IT was voted by the educational conference to publish a synopsis of the proceedings of this meeting, and the *Advocate* was requested to give space to this matter. Consequently the columns of the October issue will be devoted to this subject. Some of the most intensely interesting matter on the educational question yet published will appear in this synopsis.

Many Sabbath schools are already supplied with the *Advocate*, but no Seventh-day Adventist should fail to read this special issue. Place it in the hands of your neighbors that they may know why Seventh-day Adventists take their children from the public schools. Orders should be in by September 10. Price for this enlarged number, 5 cents. Address, *The Advocate*, Berrien Springs, Mich.

Community Health Dinners

WE must utilize every legitimate opportunity to reach our fellow men. The example of Christ emphasizes this. He not only preached to the people in the synagogue, but he also attended the marriage feast at Cana. He sat down with the other guests at the publican's dinner, and entered into the family spirit in that humble home in Bethany.

We have found that one good way to become acquainted with an excellent class of people is to invite them to a health-food banquet. We commend this idea to those of our institutions that have not yet tried it, and also to many

of our people who could do the same in a smaller way.

Recently our new Hygienic Café in Milwaukee served two such meals in one day. The first one was to the general secretaries of the Y. W. C. A., who were holding a convention in the city at the time. There were nearly forty young ladies present, representing twenty-two States. It was a splendid opportunity to sow good seed in good soil. They enjoyed the dinner, and gave the closest attention to the after-dinner talk on the relation between diet and development of character.

At the close of business hours another dinner was served to some of Milwaukee's leading business men and their wives. It was a rare opportunity to get our principles before a class of people whom it would have been difficult to reach in any other way. A few months ago Brother Dowsett, the conference secretary, became convinced that the time had come to do definite medical missionary work in Milwaukee. So he invested his own means, and encouraged some of the brethren to do the same, and with the co-operation of the Medical Missionary Board, there has been opened up one of the most attractive hygienic cafés and treatment rooms that we have seen. Both of these departments are already patronized by some of the best citizens of the place. Should not some of our leading brethren in other places plan to co-operate in doing this work?

Let us each ask ourselves if we have done all we can to benefit the people living in our community.

DAVID PAULSON.

South Lancaster Academy

SOUTH LANCASTER ACADEMY is not to be sold. The matter was thought of and considered at the time of the sale of the sanitarium; but the way did not seem clear to sell the school. Many of our people have obtained the idea that the school was to be moved with the sanitarium; and for fear that this idea might affect the attendance at the school, I take this means of saying that the school is not to be sold. We are planning to have a most excellent school at South Lancaster.

I wish to call special attention again to the plans which are being laid for our commercial work. We are changing some of the rooms in the academy building, so that they will be adapted to this work, and all the work in this department will be more effective. I wish also to call attention to the church-school work and the need of teachers. It now looks as though we should not have teachers enough for the schools that plan to open this year. Our young people who have any gift or calling in the direction of teaching should consider this work.

Since my connection with the academy, the outlook for the school was never more encouraging. It is not too late to plan to attend the school. Let all come who should. **FREDERICK GRIGGS.**