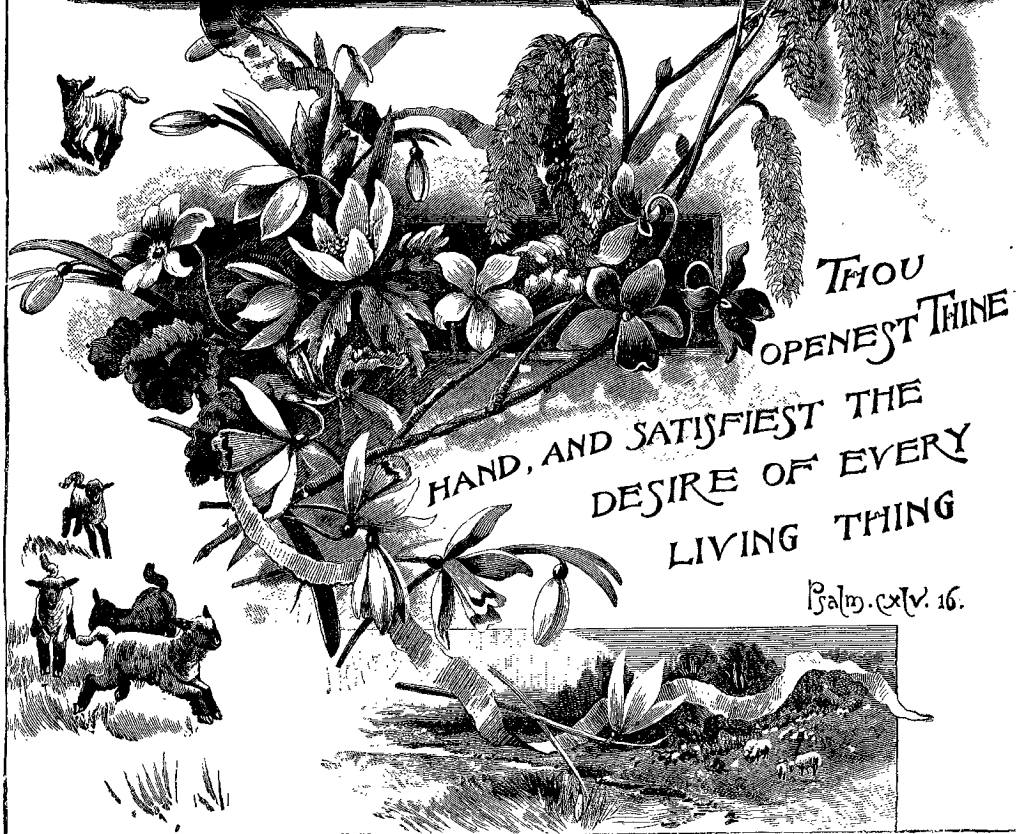
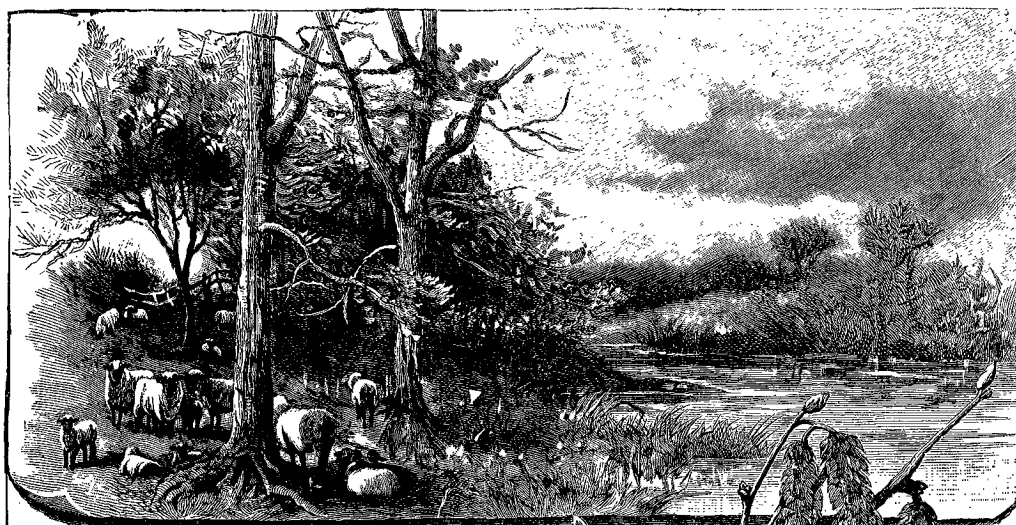


The Advent And Sabbath **REVIEW HERALD**

Vol. 79

BATTLE CREEK, MICH., TUESDAY, SEPTEMBER 23, 1902

No. 38



THOU
OPENEST THINE
HAND, AND SATISFIEST THE
DESIRE OF EVERY
LIVING THING

Psal. cxlv. 16.

Publishers' Page

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A BOOK written for the purpose of inspiring faith in the Bible as a guide in all scientific investigation.

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EVERY mother and every teacher should have a copy of this important work as early as possible. It supplies a long-felt need in the work of our home and church schools, and its coming, as it does, recommended by the General Conference Educational Committee, should inspire confidence in it. The object of this manual is to furnish a basis of organization upon which parents in the home and teachers in the school may build.

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cation to the home training in the education of the children until they are of school age, it provides a course of study for church and intermediate schools, with definite instructions upon the application of these principles. It contains many hints and helps for teachers, and solves many of the practical problems in our church-school work. It is bound in two styles of binding: cloth, 50 cts.; paper covers, 25 cts., postpaid.

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Sabbath-School Lessons

THE Sabbath-school lessons for the fourth quarter are a continuation of the "Studies in the Gospel Message," and will be especially interesting and important. In view of the rapid advance of Roman Catholicism in this country, the study of the following subjects is most timely: The Fourth Kingdom and the Little Horn, Modern Babylon, The Perversion of Christianity in Modern Babylon, The Kingdom of Antichrist, Changing the Law of the Kingdom of God, Taking Away the Real Presence, The Two Mysteries. The other subjects taken up are based upon the prophecies of the seventh and eighth chapters of Daniel, involving a study of the judgment, the cleansing of the sanctuary, and other prominent features of present truth. Certainly no one can afford to miss these lessons. Sabbath-school workers and church elders should make every effort to secure a full attendance at the Sabbath school, and see that each one is supplied with the *Quarterly*. Sabbath-school supplies should be ordered at once from your State Tract Society, or from the Review and Herald Publishing Co., Battle Creek, Mich.

Lesson Helps

The following-named books are quoted in the series of lessons prepared for the fourth quarter. In addition to D'Aubigné's "History of the Reformation," and the two Catholic books, "Catholic Belief" and "Doctrinal Catholic Catechism," we have—

The Great Empires of Prophecy

This is a complete history covering the period from the establishment of the Babylonian kingdom to the fall of the Roman empire, and thoroughly treating upon the prophecies of the great empires in the book of Daniel. It is, in fact, a cyclopedia of history for the period covered; for it contains the combined testimony of nearly one hundred of the standard authorities. All the principal and important facts in history concerning Babylon, Medo-Persia, Grecia, and Rome, and the ten divisions of the Roman empire, are arranged in convenient form in this book, and with these historical facts the Scriptural teachings are properly associated.

The book is the result of much research and hard work. It was written by Alonzo T. Jones, and is one of his best works. It ought to be in the homes of all the people. It contains 712 large pages, with colored maps made especially for it. Nicely bound in one style. Price, \$2, postpaid.

Patriarchs and Prophets

This work is an excellent commentary on the principal Bible subjects from Adam to the death of David, and especially helpful in the study of the sanctuary and its services.

This is the book that is attracting so much attention at the present time among the Sunday-school people throughout the United States. The International Sunday-school Lessons for the last half of the present year are upon Old Testament topics, principal among which are the Exodus, the Law, the Giving of the Manna, the Sabbath, etc., and the fact that "Patriarchs and Prophets" treats all these subjects in an especially interesting manner, brings the book prominently before the Bible-studying element in all sections of the country.

The intelligent people of the nation appreciate the divine facts and principles revealed in this full commentary of the Scriptures it covers, and our REVIEW readers should not only have a copy for themselves, but they should do all in their power to place it in the hands of their fellow men. Its author is Mrs. E. G. White. It contains 760 large pages, illustrated. Price, from \$2.25 to \$4.50.

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This is a book of 295 pages, written by Elder S. N. Haskell, and is especially good for the young people to study in connection with their Sabbath-school lessons.

Interwoven with the thrilling biography of Daniel and his three companions, the Biblical and the historical facts pertaining to the four great prophetic nations are effectually recorded. The young enjoy this arrangement of the subject-matter of this volume. The cost of the book, 75 cents, is small when contrasted with its actual value.

These books can all be secured of the State Tract Societies, or of the Review and Herald Publishing Co., Battle Creek, Mich.

Historical Notes

On the Tenth Chapter of Genesis, or The Peopling of the Earth

THESE notes are the result of the lessons given by A. T. Jones to the students of the Bible and history in Healdsburg College, Cal., in the winter of 1886-87. They form an excellent pamphlet of 96 pages.

The tenth chapter of Genesis is to many a mystery and a dead letter. This pamphlet will act as a beacon light, and cause the Bible reader to see in this chapter of Genesis something more than a barren list of almost meaningless names.

We certainly ought to understand the lessons contained in these so-called dry parts of the Word of God.

The pamphlet also contains chapters on The God of the Nations, The Beginnings of Kingdoms, and The Egyptian Empire. Price, only 15 cts.

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"CHRIST in Type and Antitype." An exhaustive treatise on the subject of the sanctuary. A well-written and nicely illustrated book of over 300 pages, on the work of Christ as revealed in prophecy from the beginning, by Uriah Smith. Prices, plain cloth, postpaid, \$1; presentation edition, postpaid, \$1.50.

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The Advent REVIEW And Sabbath HERALD

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

VOL. 79.

BATTLE CREEK, MICH., TUESDAY, SEPTEMBER 23, 1902.

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Devoted to the Proclamation of "the
Faith which was once delivered
unto the Saints"

Issued Each Tuesday by the
Seventh-day Adventist Publishing Ass'n.

Terms: in Advance

One Year.....	\$1.50	Four Months....	\$.50
Eight Months.....	1.00	Three Months.....	.40
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REVIEW AND HERALD, Battle Creek, Mich.
(ENTERED AT THE POST OFFICE AT BATTLE CREEK)

Editorial

The Transmutation of Light

SCIENTISTS use the phrase "transmutation of energy" to express "the theory that any one of the various forms of physical force may be converted into one or more of the other forms." In contrast with this theory we wish to consider the actual experience of the transmutation of light. All light is the outward manifestation of the very being and character of God, no matter in what specific way the manifestation may be made to us. "God is light, and in him is no darkness at all." Life is simply the shining of that light through the flesh. "In him was life; and the life was the light of men." When the Word, which is both light and life, became flesh and dwelt among us, the eternal Son was a beam of light direct from the throne of God, shedding light amid the darkness of the world. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Speaking to his disciples of every age, Jesus said, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It is thus evident that those upon whom "the light of the gospel of the glory of Christ" has shone are to be a sort of human lens through which that light is to shine to the world, and that in shining through the lens of humanity the light is to be transmuted into good works. The purpose of this transmutation is that the world may be able to see the light. Thus it was that when Jesus "went about doing good," then "the people which sat in darkness saw great light." Since Jesus took his bodily presence from the earth, the same light is to shine to the world through the flesh of those who believe on him, mani-

festing itself in the same works which were wrought by Jesus. When the true believers are found in all parts of the earth, doing such works of faith as will reveal the indwelling of the true Light, then the earth will be lightened with the glory of the character of God, and every one will be left without excuse for refusing to accept the gospel. Let your light shine.

In This Generation

IN reply to the inquiry of the disciples, "What shall be the sign of thy coming, and of the end of the world?" Jesus used the experience of Jerusalem as a prophetic picture of what would come in the last days. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains." From the record of this prophecy as given by Luke it is plain that the event to which the Saviour was referring was the destruction of Jerusalem by the Roman army. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains." It was the rejection of the truth as revealed in Jesus which caused the overthrow of Jerusalem. When the Jews crucified Christ, they sealed the doom of Jerusalem. For such a rejection of light there was no remedy, and the inevitable result was the fall of that nation. And the generation which crucified the Messiah saw the end of the Jewish nation, in A. D. 70. "The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon his law." And as a sign was given which marked the impending destruction of Jerusalem, so there are signs given to mark the second fulfillment of this prophecy in the destruction of the world. "There shall be signs in the sun, and in the moon, and in the stars." The fulfillment of this prophecy in the darkening of the sun and moon on May 19, 1780, and the falling of the stars in the month of November, 1833, marks the time when the destruction of the world is near; but the direct

cause of that destruction is the same now as before—the rejection of the light of truth. In the proclamation of the advent message to the world there is the revelation of such a light as has not shone upon the world since the first advent, and for the rejection of this light there will be no remedy. Then, the light was given to the Jewish nation, and its rejection resulted in the destruction of that nation. Now, this light is to be given "to every nation, and kindred, and tongue, and people," and its rejection will result in the destruction of all the nations. Then, the Jewish nation refused the Light of the world, and crucified him; now, the world is crucifying him afresh in the rejection of the threefold advent message. The generation which crucified him then lived to see the end of that nation; the generation which is crucifying this threefold message now will live to see the end of the world. "This generation shall not pass, till all these things be fulfilled."

A World-Wide Testimony

BEFORE the end comes, the gospel of the kingdom must be preached "for a testimony unto all the nations." No one will be cut off who has not heard and rejected the gospel message. The need of the hour is for witnesses who will go to all the nations to bear the testimony. It is not sufficient that the ordinary gospel message shall be given in all parts of the world, but there must be a presentation of the gospel of the coming of the King, a warning of the approach of the great day of the Lord. We are in the time of the promise, and the advent of our Lord and the end of this reign of sin may be ushered in speedily by a spirit of consecration to the work of spreading this last message. Do we believe in the coming of the Lord in this generation? If so, then let us live for the coming of the Lord in an earnest devotion to the work which will bring the coming of the Lord. "Go ye into all the world and preach the gospel to the whole creation." Whole nations are still waiting for this message, and there are others where only a beginning has been made with it. O for a burning zeal in the hearts of the people of God which would never be satisfied until there were witnesses for this truth scattered among all the nations! "Ye churches of the living God, . . . consider how your lack of faith, of

spirituality, of divine power, is hindering the coming of the kingdom of God. . . . Were every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue. This is the work that must be done before Christ shall come in power and great glory."

Christ Our Passover

ONE of the principal festivals of the Jews was called "the passover." The name was derived from the fact that when God was about to deliver the Israelites from Egypt, they were ordered to select a lamb without blemish, and with the blood of that slain lamb strike the lintel and the door posts of the house, that when the destroying angel went through the land to cut off the firstborn of the Egyptians, he should see this sign, and pass over the houses so marked, and destroy them not. The importance of the passover in its literal application, at once becomes apparent, and also in its spiritual application. All Christians have an interest in this subject; for the apostle says that "even Christ our passover is sacrificed for us." 1 Cor. 5:7.

The instruction given to the Israelites thus becomes pertinent to us. Through Moses these directions were given: "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for a lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb." Ex. 12:3, 4.

The whole subject of the passover is full of instruction, and according to the apostle these words were written for our admonition. 1 Cor. 10:11. Let us note some of the instruction of the text, which we may turn to our profit. The instruction is intensely personal. A lamb was to be taken by *every* man. Thus all were to have a part in this work. The passover was to be all eaten, and to be eaten by all, and to be eaten at the same time. Christ is, our passover. He is our living bread. John 6:51. We are commanded to partake freely of this bread from heaven, "every man according to his eating." This should be to us a delicious repast, and should be enjoyed by all the household; for the distribution is "a lamb for an house;" that is, one for each house. Parents, children, and servants may all be partakers of Christ. By teaching, training, praying, and setting a holy example, this blessing may be secured. Other texts promise the same wide application of the blessing: "Believe on

the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:31.

If there were not a sufficient number in the family to make a full board at the passover feast, they were to call in their next-door neighbors. So in the gospel feast, the invitation has been graciously sent out, and a cordial welcome extended to all. And here we are to imitate the example set by the Israelites, and invite our nearest neighbors and friends. Our next neighbors have the first claim upon us, to share in the offers we have to extend. Such are apt to be most easily reached by us, and are more likely to be influenced by our solicitations than others. At any rate, there is the rule, and we are to obey it, "Beginning at Jerusalem." Luke 24:47. We read of Andrew, that "he first findeth his own brother Simon." John 1:41.

If our neighbor does not come when invited, we are not responsible; but if he perishes because he was not invited, then bloodguiltiness will be upon us.

The marriage must be furnished with guests. The supper furnished at such infinite cost must not be permitted to go by, by default. "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke 14:23. The Lord said to Noah, "Come thou and all thy house into the ark." Gen. 7:1. True religion thinks of the "house."

"I once knew a man," says C. H. Spurgeon, "who walked a long distance to hear what he called 'the truth.' Neither his wife nor any of the children attended any place of worship. When I asked him about them, he replied to me, that 'the Lord would save his own.' I could not help replying that the Lord would not own him as one worthy to be saved. When he demanded a warrant for this saying, I gave him this: 'But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.' 1 Tim. 5:8."

A little boy once asked his mother which of the characters in the "Pilgrim's Progress" she liked best. She replied, "Christian, of course; for he is the hero of the whole story." Her son replied, "I don't, mother, I like Christiana the best; for when Christian started on his pilgrimage, he started alone; but when Christiana went, she took the children with her."

We once read of a man going to his work, one morning, when he was told that a reservoir in the river above had broken its banks, and was sweeping the valley, carrying death and destruction wherever it went. His informant did not seem much concerned about the matter; but the brave workman immediately responded, "If that is so, somebody has got to let the people know about it;" and he immediately dashed

off down the valley, shouting out a frantic warning to all he could reach. By his timely efforts many lives were saved.

The last thing that was supplied to the great marriage feast was guests. The proclamation now is, "My oxen and fatlings are killed, and all things are ready." Matt. 22:4. Soon the wedding will be furnished with guests, and the door will be shut. "Let him that heareth say, Come." U. S.

Studies in the Gospel Message

THE visions of Daniel as recorded in the seventh and eighth chapters of the book of Daniel form the basis of the Sabbath-school lessons for the last quarter of the present year. It may therefore be an opportune time to consider what special reason there is for the study and teaching of the book of Daniel and that book which is its complement, The Revelation.

One thing is certainly clear from the ground which we have already covered in these studies, there can be no new gospel for this generation. From the time when the gospel was first preached in the garden of Eden until now, there has been but one way of salvation, and that is personal salvation through personal faith in a personal Saviour. Why, then, is it necessary that at this time so much stress should be placed upon the study and teaching of the books of Daniel and Revelation? The most satisfactory answer to this question will be found by a study of the living oracles.

The promise of his continued presence with his disciples in his representative, the Holy Spirit, was the greatest promise which Jesus could make to his disciples just before the time when he was to take his bodily presence from them. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. . . . I will not leave you comfortless: I will come to you. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Jesus was about to give himself as the living sacrifice for a fallen world, and "through this sacrifice the mighty influence of the Holy Spirit was given to the world." Thus the living presence of the Father and the Son would be found in and among the people of God.

This was the full realization of that gospel of the indwelling presence which was taught in the sanctuary and its services. The Lord told Moses, "Let them make me a sanctuary; that I may dwell among them." This was "the tabernacle of witness," constantly bearing witness to the purpose of God to make his dwelling with men. And this is the essential thing in Christianity. In the fulfillment of this eternal purpose.

"when the fullness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law." "By the incarnation of the Son of God, the purpose of heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again his temple." Any perversion of the gospel which prevents one from receiving the full benefit of this provision, and thus himself becoming "the temple of the living God," strikes at the vital thing in Christianity.

In the worship of ancient Israel everything centered in the sanctuary and its services, and the central thing in the sanctuary was the ark of the covenant, in which was the law of God written upon the two tables of stone. Thus the law of God was the heart of the sanctuary and its services. In this "parable for the time now present" was set forth the new covenant promise, "I will put my laws into their mind, and on their heart also will I write them." This same law which was deposited in the ark of the covenant was enshrined in humanity when the Word became flesh. This was the fulfillment of the prophecy, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." Jesus in the flesh was the living law revealed in and for humanity, the actual setting forth of the purpose that humanity should be the temple of the living God. By the gift of the Holy Spirit, the personal representative of Jesus, to be the indwelling presence in the hearts of believers, this experience would be extended to all who would avail themselves of the provision. Thus the temple would be restored, "Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an *holy temple* in the Lord; in whom ye also are builded together for an *habitation of God through the Spirit*."

It is because this is the chiefest thing in Christianity that there has been preserved for us in the Scripture such a full record of the instruction concerning the building of the tabernacle and later the temple, and of all that pertained to the services carried forward therein. The subject of the sanctuary and its services is the leading subject in the gospel, and Christian experience consists in translating this instruction into the reality of life. When we recognize God's claim upon us to be his temple, and when we accept the provision which he has made in order that this original purpose may be accomplished even though sin has laid the temple in ruins, we are co-operating with God in his plan of salvation. Thus the way is opened that God himself shall dwell

in his own temple, and reveal his own glory there.

From the instruction given by the Holy Spirit through the apostle Paul we learn that he foresaw a great apostasy in the church, and that there would be a most astonishing perversion of the truth taught by the great parable of the sanctuary and its services. He foretold the career of one who would actually usurp the place of God in his own temple, and thus seek to render of none effect the whole provision which has been made that fallen humanity might again be "an habitation of God through the Spirit." Let us read the inspired statement of the case: "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present; let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple [*"sanctuary," margin*] of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming; even he whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 1-12.

Several things should be noted concerning this instruction:—

1. It has special reference to the coming of the Lord. "We beseech you, brethren, touching the coming of our Lord Jesus Christ."

2. Between the time when this was written and the day of the Lord there was to be an apostasy. "It will not be, except the falling away come first."

3. This apostasy would result in revealing "the man of sin," "the son of perdition."

4. The characteristic of this man of

sin would be self-exaltation, so that he would actually usurp the place of God in his temple.

5. All this disloyalty and opposition to God would be revealed under the pretense of serving God as *his representative*. "He sitteth in the temple of God, setting himself forth as God."

6. This great apostasy was designated as "the mystery of lawlessness," and it had already begun its work at the time the apostle was writing. "The mystery of lawlessness doth already work."

7. This opposition to the kingdom of God in the earth, under the cover of a pretended zeal for its establishment, would continue unto the end, and would be overcome only by the second coming of Christ in his own person. When that which restrained should be removed, "then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming."

8. The only defense against being swept away by this tide of apostasy, and sharing in the destruction which it will bring upon those who are caught in it, will be the belief of the truth.

It is plain that before such an apostasy could come in the church, there must be a perversion of the fundamental truth of the gospel as taught in the sanctuary and its services. The early church knew that the Holy Spirit had been poured out upon all flesh, and that he was the representative of God in the earth, and that if any man attempted to take his place, it would be putting the flesh in the place of the Spirit, man in the place of God. This would be a direct effort to shut away the presence of God from his church. And yet this was just what was prophesied of through the apostle Paul. Is there any way of locating the rise of this great apostasy and of following its development? Has the church any duty to the world with reference to it? Does the time of the coming of the Lord depend in any way upon the working of this "mystery of lawlessness"? We will consider these questions in our next study.

Weakness and Strength

FAILURE to live the Christian life is prone to seek excuse under the plea of the weakness of the flesh. Those who make this plea have a very mistaken conception of the nature of the plan of salvation. That plan would have been a total failure if it had depended for success upon the ability of even the strongest of human beings to perform the requirements of the law of God.

The law of God does not represent to men the measure of human strength which God requires. It does not measure human strength toward God, but God's strength toward humanity.

The trouble is not with the individual's weakness, whoever he may be. What God requires of humanity is submission, and who was ever so weak that he could not submit? All the more easily should an individual yield himself to God when he has so little strength. The trouble is that there is no one so weak that he does not have some strength to resist, and when God would take possession of the heart, he is resisted.

We are told to resist the evil one: "Resist the devil, and he will flee from you." James 4:7. All admit that the devil is powerful enough; yet God has made provision so that the weakest individual may become stronger than the devil. The only secret about it is this: "Submit yourselves therefore to God." *Id.* It is not you; but God in you, who is to resist the devil, and cause him to flee.

No one can ever excuse himself from Christian duty on the plea of weakness. There can be no reason why any one should fail to live upon the high plane of Christian duty and privilege, and no cause for such failure save his own unwillingness to submit himself unto God. To submit to God, or to resist him—these are the questions to be settled by each individual, through the exercise of his own will. "Whosoever will," may take the water of life freely.

L. A. S.

Our Place as Sons

"WHEN the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5.

This scripture tells us not only how we may receive the great salvation provided for us, but also the way in which it is provided, because there is such an intimate connection between the two things that they cannot be separated. The expression "the adoption of sons" does not convey the fullness of the relationship with the Father into which Christ brings us, because, when one is adopted, he does not come by that fact into any life relationship with the family. He is in the eyes of the law entitled to the privileges of a son, but there is no union of life that makes him a true member of the family into which he is received. So this expression, like every other figure, fails in the final degree, because of this difference.

We will notice first this idea of sonship, the importance of which is seen from the fact that if one can make himself a son, he can save himself; otherwise he cannot, for salvation must come by the receiving of life and entering into that relationship of life, that can come

only by generation. And this text sets forth how this relationship comes to us: "God sent forth his Son." In sending forth his Son into the flesh, God has brought that flesh into the direct relationship of sonship with himself. All men are made sons of God in Adam, for "Adam . . . was the son of God." Luke 3:38. But in Adam we are the sons of God only by creation; he was *created* the son of God. Christ was not created the Son of God; he *was* the Son of God, the only begotten of the Father. The relationship of the human family, sonship by creation as in Adam, gives very high and exalted privileges. By being made the son of God, man was placed in a position where he could recognize and understand God. Of all the created beings on the earth, man was the only one who could recognize God as God. Yet Adam, the created son, had not the same relationship to the Father as Christ, the only begotten Son, who was born, or who simply *was*, the Son of God in eternal times that no human mind can fix or comprehend.

Through Christ and His mediation, not in the sense of mediation for sin, but as standing between God and all things, everything was created and sustained. So Christ, even before sin came into the world, was the Mediator between God and all things. "The Lord possessed me as the beginning of his way." Prov. 8:22. Note that it is not *in* the beginning, but *as* the beginning. Christ is "the beginning of the creation of God." Rev. 3:14. This does not mean that he was the first created being, nor the Beginner of creation, but that the beginning of the creation of God was when Christ was, in the days of eternity. That was not the creative act, but the beginning of the creation, which resulted in the creation of all things. In that mystery that no human mind can grasp, and which it is useless for us to try to put into words, God the Father was in the eternal ages, and the Son also was, through whom came the creation. Thus we see clearly that man in the first creation was farther from God than was Christ. Then the question, when sin entered, was whether Christ, who had always been the Mediator, the Daysman, the One who stood between God and all created things, should still continue to be the Mediator. Shall he still stand with one hand upon the throne of God, and the other upon all things, including man? If so, the hand upon man must be stretched forth to reach to where man is; it must be extended to the place to which he has fallen.

The question was decided from eternity; Christ was still to be the Mediator, and so "God sent forth his Son." The work now to be done by the Mediator is that he shall still be the bond of union between man who has fallen, and God; and that bond must be the union of life.

So Christ was sent forth to be clothed in human flesh; the eternal Son, not the created, was born in the flesh, and dwelt among us. Thus into the very flesh that we bear was introduced "that eternal life which was with the Father and was manifested unto us." This introduction of the eternal Son into our sinful flesh, brought us into a relationship with the Father that the first Adam did not sustain. By the power of his endless life received into our flesh, we may experience the sonship of the Eternal, and receive our place as sons. So we see that redemption means not simply that we are to be restored to the place that Adam had, but to be lifted far above it. This is the place to which God calls every one of us.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Note that the word "his" is in italics, and the margin has "*a son*." The thought here is not so much *who* he was, as *what* he was; it is to emphasize the idea of the sonship. God spake at sundry times and in divers manners by the prophets, who because of their own limited experience could reveal only a portion of his salvation. Their message was the message of their own experience in seeing and hearing the Lord. Every prophet taught according to his own experience, and could not reveal more. But gathering up all that had been revealed through all the prophets in all times, God now has revealed the whole through the Son.

The verses following this in the first chapter of Hebrews, state that Christ is "made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son?" This scripture is brought in here to show how much Christ the Son is exalted above angels. But "he that overcometh shall receive all things as an inheritance, and I will be his God and he shall be my son." Here the very words that are quoted to show the superiority of Christ over the angels are cited as the experience of the overcomer. This shows that the fact that "God sent forth his Son," sent him forth from himself into human flesh, established a relationship that had never before existed between God and man. Christ being sent forth from God, will always abide in the flesh; thus the relationship will always be maintained. From the days of eternity one with the Father in essence, character, and being, Christ has now been sent forth into the flesh that we may have the same experience, and in him receive our place as sons. This brings us into a relationship more exalted and more close than the angels, for the very scripture that shows

that Christ is above angels is used of us also.

But all this simply means greater capacity for service. This is the exalted privilege of the Son, and one who holds this relationship must be willing to be used as a son, willing to serve to a greater degree than he ever could before. This redemption puts him on vantage ground with reference to ministry. In Jesus Christ man is brought near to the Father; but this is accomplished by pouring into him the life of the Son, which is a life of ministry and service, and he can keep his place as a son only by letting this life continually flow through him. It is not simply a matter of words, or of assent to a creed, or joining any body but the body of Christ. It is a life relationship with God, to be maintained only by remaining in harmony with the life. "God sent forth his Son" that we might have capacity and power for service, and grow up to the measure of the stature of a perfect man in Christ.

This means earnest, faithful service. We are delivered from the bondage of the law, that our service may be that of sons. A larger ministry is possible for us than ever before, and he who acknowledges this sees open before him such a field of service that he must give himself to ministry. So the redemption offered to us in Christ Jesus is the opportunity to serve in the place of sons. Instead of being mere weaklings and infants who must have some one to look after us, we may have the privilege of looking after others. The ministering Son came not to be ministered unto, but to minister; and when we occupy that place and keep it, we shall not be waiting to be ministered to, but shall be looking for and entering into opportunities of service to others.

A Serious Situation

As everybody knows, the whole northern section of the country is wrought up over the situation produced by the strike in the anthracite coal mines. Tremendous forces are arrayed against each other in this conflict, and tremendous influences are being brought to bear in favor of some action that will end the strike. On the one side is the coal trust, backed by its ownership of railways and its millions in gold. On the other side is the miners' union, backed by the powerful influence of organized labor, and by the sympathy of the large majority of the people. Added to these is the great American public itself which is compelled to face a coal famine on the verge of winter, and is calling loudly for relief. Politicians and statesmen are afraid to grapple with the situation, and in their fear of offending and arraying against themselves some one or more of these powerful political forces, it is not impossible that they may

be willing to sacrifice some principle of republican government if it should appear expedient to do so. They may excuse themselves under the plea of the necessity of the situation. Already republican principles of government have been sacrificed in this country under such circumstances, and it is not improbable that a further departure from republican government may be the outcome of the present crisis in the industrial history of this country. This is a fact which adds greatly to the significance and the seriousness of the situation.

"A surprisingly large number of newspapers and public men," says the *Literary Digest*, "have been brought to the advocacy of remedies sometimes considered socialistic, by the long duration of the coal strike. State or federal ownership of the anthracite mines has been suggested by a number of conservative journals. Now a drift of opinion is seen in favor of compulsory arbitration." Among the newspapers mentioned as advocating such a remedy is the *Chicago Evening Post*, which says: "Evidently the representatives of 'the third party,' the great public, are losing faith in the 'economic harmonies' of free contract, and in the 'let alone' policy embodied in the American system of government. A few more bitter and violent conflicts of the kind we have witnessed—and endured—within the last year, and public opinion will be ready for radical legislation in relation to capital and labor."

After quoting from persons who favor legislation in the matter, the *Post* continues:—

What can this mean if not compulsory arbitration? There is no half-way house between the right to strike and to lock out—concomitants of free industry—and state regulation of wages, hours, and conditions of employment. . . .

Let the coal operators and other employers seriously ask themselves whether they prefer complete loss of freedom to voluntary arbitration. . . . Blind, heedless, and futile opposition to "recognition" and to conciliation and impartial mediation, will lead, not to the destruction of the unions (that is neither possible nor desirable), but to the rough intervention of the state, and to the abolition of that freedom which has made the United States the first industrial power of the world.

Thus in these battles between capital and labor, the thing that will be destroyed will be, not the trust, nor the labor union, but some principle of republican government—some measure of individual freedom. And as this process goes on, the power which under a free government resides in the individual, will be more and more transferred to the state, and the state will more and more intervene between employer and employed to regulate "wages, hours, and conditions of employment," until the will of the individual will count for nothing, and the government will become a mon-

archy in fact and a republic in name only.

The *New York Times*, speaking on the same subject, mentions that a compulsory arbitration law has lately become operative in New South Wales, Australia, and that one decision of the arbitration court having gone against one of the most powerful and domineering of the labor unions, the court, to save the system, "has sustained the claim of the union for a recognition of its right to use its funds for the publication of a newspaper to advocate socialism, and to *require every member to subscribe to it*, whether he approves it or not." (Italics ours.) This shows how far the judicial branch of the government is willing to go, in that country, in showing deference to a powerful labor union at the expense of civil liberty.

When matters shall have progressed to the point where the State shall be vested with authority to step in and regulate "wages, hours, and conditions of employment," then, when these are affected by religious belief, as in the case of Sunday labor, it will be deemed proper for the state to prescribe the day of rest for all, and there will be a revival of Sunday legislation and the enforcement of Sunday laws, which will bring the speedy fulfillment of all that is written in prophecy concerning the oppression to be suffered in this land by observers of the Bible Sabbath. This may be plainly read to-day in the signs of the times.

L. A. S.

SOME interesting facts concerning the conditions which will influence the choice of Pope Leo's successor, and the manner in which the choice will be made, are given by the Rome correspondent of the *London Pall Mall Gazette*. He says:—

A prominent prelate has just said to me: "The next conclave, before thinking of individuals, will decide first whether the successor of Leo XIII shall be a cardinal of curia,—that is, one who has moved among the intrigues of the Vatican,—or one who has lived out of the Eternal City. Afterward will have to be decided whether the series of political popes shall be continued, or one entirely devoted to religion chosen. In the former case, the discussion will be over having a pope favorable to the Latin elements, who, taking things as they are to-day, would be Cardinal Rampolla, or one standing for the Anglo-Saxon Teutonic countries, who would be personified in Cardinal Serafino Vanutelli. If, on the other hand, the decision is for a purely and entirely religious pope, the candidates might be two: Gotti, supported by the conservative and more intransigent elements, and Capelatro, the learned archbishop of Capua."

There is probably no event which is more largely determined by intrigue than the selection of a pope.

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.

The Exaltation of the Humble

He that is down need fear no fall;

He that is low no pride;

He that is humble ever shall

Have God to be his guide.

I am content with what I have,

Little be it or much;

And, Lord, contentment still I crave,

Because thou savest such.

Fullness to such a burden is

That go on pilgrimage;

Here little, and hereafter bliss,

Is best from age to age.

—John Bunyan, author of "Pilgrim's Progress."

Work While It Is Called To-day

MRS. E. G. WHITE

My brethren and sisters, you have been bought with a price, and all that you have and are is to be used to the glory of God, and for the good of your fellow men. With earnest, unwearying effort you are to seek to save the lost. Christ's sacrifice on Calvary has made it possible for you to live a new, transformed life. You are to hold every new-found power as a precious trust, for use in God's service. Remember that it was your sins that made the cross necessary. When you accepted Christ as your Saviour, you pledged yourselves to unite with him in bearing the cross. For life and for death you are bound up with him, a part of the great plan of redemption. Before the inhabitants of the unfallen worlds and before fallen human beings you are to live the life of Christ, that unbelievers may be constrained to acknowledge, "They have been with Christ, and have learned of him." As you seek to draw others within the circle of his love, the purity of your language and the unselfishness of your actions will bear witness to the power of his grace.

"We are laborers together with God." Lay hold of his work with clean hands, a pure heart, and holy, consecrated endeavor. Press forward to win the triumphs of the cross. Are you not striving for a crown of immortality, for a life that measures with the life of God? O put your whole heart into the work! Let nothing cause your zeal to flag.

Do not depend on human aid. Look beyond human beings to the One appointed by God to bear our griefs and carry our sorrows and supply our necessities. Taking God at his word, move forward unitedly, with steadfast, unfaltering faith. Christ's presence and his word, "Lo, I am with you alway,"—these are our wisdom and righteousness. It is the living Presence that makes the living Word. The kingdom comes to us, not in word only, but in power. It is unwavering faith in Christ's presence that gives power.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." At an immense cost, probation has been granted to human beings. At the day of judgment there will come to the lost a full realization of the meaning of the sacrifice made on Calvary. They will see what they have lost by refusing to be loyal. They will think of the high, pure association it was their privilege to gain. But it is too late! The last call has been made. The wail is heard, "The harvest is past, the summer is ended, and we are not saved."

The world is to see God in his followers. Life and immortality are brought to light through those who are one with Christ. It is our privilege to have the Spirit that is the wisdom of heaven. Those who have the Spirit, in whatever position they may be, the highest or the lowest place of service, will reveal in their lives the power of Christ's grace.

Truth alone is to be our watchword. Self is to be hidden. Christ alone is to appear, full of grace and truth.

We have only a little longer time in which to prepare for eternity. May the Lord open the closed eyes of his people, and quicken their dulled senses, that they may realize that the gospel is the power of God unto salvation to them that believe. I desire if possible to impress our people with the importance of giving so pure and righteous a representation of God that the world shall see him in his beauty. I desire them to be so filled with the Spirit that dwells in him that the world shall have no power to divert them from the work of presenting to men the wonderful possibilities before every soul who receives Christ. My heart is so full of this matter that sleep departs from my eyes and slumber from my eyelids.

The Reward of Earnest Endeavor

Each worker, while preserving his individuality, should seek to labor in harmony with every other worker. Each is to be united with his fellow workers in bonds of Christian fellowship, and all are to be united with the Lord. The aim of every one is to be the advancement of the cause of truth. Each is to seek earnestly for the impartation of the Holy Spirit. Each is to look to Jesus, believing that he will receive the blessings he must have in order to be a strength to the work. Each may receive light from the Source of light. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

All are to do their best. All are to keep looking to their Leader, studying the lessons he has given in his guidance of his people from the beginning. The experiences of Abraham, of Moses, of Daniel, contain lessons of great value to us at this time.

Those whom God chooses as his workers are not always talented, in the estimation of the world. Sometimes he selects unlearned men. These have a

special work. They reach a class to whom others could not obtain access. Opening the heart to the truth, they are made wise in and through Christ. Their lives inhale and exhale the fragrance of godliness. Their words are thoughtfully considered before they are spoken. They strive to promote the well-being of their fellow men. They take relief and happiness to the needy and distressed. They realize the necessity of ever remaining under Christ's training, that they may work in harmony with God's will. They study how best to follow the Saviour's example of cross-bearing and self-denial. They are God's witnesses, revealing his compassion and love, and ascribing all the glory to him whom they love and serve.

Constantly they are learning of the great Teacher, and constantly they reach higher degrees of excellence, yet all the time feeling a sense of their weakness and inefficiency. They are drawn upward by their strong, loving admiration for Christ. They practice his virtues; for their life is assimilated to his. Ever they move onward and upward, a blessing to the world and an honor to their Redeemer. Christ says of them, "Blessed are the meek: for they shall inherit the earth."

Such workers are to be encouraged. Their work is done, not to be seen of men, but to glorify God. And it will bear his inspection. The Lord brings these workers into connection with those of more marked ability, to fill up the gaps they leave. He is well pleased when they are appreciated; for they are links in his chain of service. And it is his desire that every human instrumentality engaged in work for him shall be recognized, however small may be the work he does.

Men who are self-important, who are filled with the thought of their own superior abilities, overlook these humble, contrite workers; but not for one moment does God lose sight of them. He marks all that they do to help those in need of help. In the heavenly courts, when the redeemed are gathered home, they will stand nearest the Son of God. They will shine brightly in the courts of the Lord, honored by him because they have felt it an honor to minister to those for whom he gave his life.

The Jubilee

L. D. SANTEE

"A JUBILEE shall that fiftieth year be unto you;" "and ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." Lev. 25: 11, 10.

In that typical dispensation the year of jubilee was doubtless a type of the great ingathering and reunion of the people of God when their probation is past, and their crowns are given. In the type it was a year of gladness. Fancy cannot picture the glories of the antitype.

A few years ago the British nation held a jubilee to celebrate the fiftieth year of Victoria's reign. Still later a papal jubilee was held in honor of the fiftieth year of the priesthood of Leo XIII. But the jubilee of which we speak is brought in by the coming of the Lord. Students of prophecy know full well that the time is drawing near for the celebration of this glorious event. Our jubilee trumpet by and by will sound long and loud, accompanied by a shout from heaven and the voice of the Archangel, and at that signal the sleeping saints and the holy living will immediately respond to the bugle call. The air will reverberate with the joyful acclamations of myriads of the redeemed, whose shout will be, "O death, where is thy sting? O grave, where is thy victory?" Angels and archangels will take up their part of the hallelujah chorus, saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Again they shout, "Hallelujah: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

Our jubilee will be celebrated with the rapture of joy, and with no minor chord of sadness. Sorrow and sighing will then "flee away," and in their place will be fullness of joy, and pleasures forevermore. Those who have passed through heartache, and sorrow, and affliction, will then know these things no more forever. The new song will be sung by them with immortal tongues. No earthly lips could ever sing it. The body that they then have, will never grow old, will know neither weakness nor weariness, and with its robe of righteousness it will shine forever and ever. To live and reign with Christ will be our honor and our glory.

I read in the type, in Leviticus, "And ye shall return every man unto his family." This brings in the reunions in the antitype, when we are caught up "together with them." How this gilds with the sunshine of hope the pillow of the dying! How it softens the separations at the edge of the dark valley! How that promised reunion in the jubilee softens the "good-bys" of earth!

"O, how sweet it will be in that beautiful land,

So free from all sorrow and pain;
With songs on our lips and with harps
in our hands,

To meet one another again!"

Our jubilee is to be followed by the jubilee of the world. In the crucible of fire, every offending element is to be burned away, and again the earth will be a diadem of beauty in the hand of an approving God. The glory of God will cover the earth, as the waters cover the sea. The kingdoms of the world will then become "the kingdoms of our Lord, and of his Christ." The earth "under the whole heaven" will then be loyal to her King. Her jubilee song has already been written: "O sing unto the Lord a new song; sing unto the Lord,

all the earth. . . . Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing." And again, "Let the heavens rejoice, and let the earth be glad."

How little the type showed of the wondrous antitype, and yet it was an object lesson that opened a prophetic vision to the eye of faith.

Our Source of Power

A. J. HOWARD

"POWER belongeth unto God," but just for the asking we may share all that belongs to our Father. He comes to us with the gracious promise: "Ask, and it shall be given you. . . . If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

The powerlessness and poverty of those having the last warning for the world is expressed quite forcibly in James: "Ye have not, because ye ask not." Neglect of prayer is the only feasible reason why we as Christians have so little power to move the people to-day. Fruit comes from sowing. Good seed sown, without the rain—the latter rain—from heaven will not germinate, even in seemingly good soil. It must be watered by the Holy Spirit. The Holy Spirit comes in answer to earnest prayer. Has God not placed his own infinite power at our "demand and reception"? "Ask, and ye shall receive."

Many in the past have believed and received power; for we read of the power of God with the early Christians. See the fruit of Peter and John's work: "The Lord added to the church daily." "Many of them which heard the word believed," "multitudes both of men and women." Did these men not have most determined, bitter, and relentless opposition, compared with which ours is as child's play?

The apostle explains their source of power with the people: "We will give ourselves continually to prayer, and to the ministry of the word." This power was not confined to the leaders alone, but to the rank and file, as pictured in Acts 2:44-47; 8:4.

The secret of this fullness of life and power is expressed in the words, "They continued steadfastly in prayers." This course pleases God. "Call upon me. . . . I will deliver thee, and thou shalt glorify me." Our strength is in him. "They that wait upon the Lord shall renew their strength; . . . they shall run, and not be weary; and they shall walk, and not faint." We who are too busy in the Lord's work to pray often, are too busy to have much power to accomplish his purposes toward us, and for the people. We have not, because we ask not.

The record of the real *doers* in church work shows them to be real pray-ers also. Faith begets prayer, prayer begets works. James 2:18. Effectual, fervent prayer is only limited by what God can do. This source of power brings to us the true knowledge of ourselves and our needs. We must know our weakness and selfishness. Rom. 7:18. It caused

Isaiah to cry, "I am a man of unclean lips." Moses saw it when he met the Lord at the burning bush. It was after Job met God, and saw himself (Job 42:5, 6, 10, 12) that he had power to intercede for his friends, and bear abundant fruit. This power comes only in prayer.

Sins, secret or known, have marred many a soul's life for years, release being found only by going to God in earnest prayer. Sins seemingly uncontrollable are rooted out by the prayer of faith, which brings in the Holy Spirit to set us free from sin's power.

Prayer establishes our goings in his paths. Ps. 17:5.

Prayer controls the tongue. Man cannot tame it (James 3:8), but God can and will if we ask in faith.

Prayer brings wisdom. James 1:5. The wisdom of God awaits us. His own infinite wisdom is at our disposal. Shall we stumble on in our foolishness, lacking wisdom simply because we do not ask? O, the joy of knowing and walking in God's way! The blessed Holy Spirit teaches the way. Prayer opens blind eyes. Ps. 119:18. It is wonderfully precious to see the Word of God open up to one who looks to him in earnest, believing prayer. The Holy Spirit is the only infallible interpreter of the Word. Do we not need the Holy Spirit in these days of "isms" and theories of worldly wise men. None but those whose minds are enlightened by the Holy Spirit and prayer can understand the Bible.

It is said that John Welch spent one third of his life in prayer, often whole nights. Prayer is a mirror by which God's life and glory are reflected into the soul, transformed from glory to glory. 2 Cor. 3:18.

Prayer brings the fullness of power into our work. Acts 4:24, 31-33. Constant holding on brings success. Luke 18:1. Many of us would be lifted out of ourselves by earnest prayer.

Through prayer comes power to help others, though they themselves may not sense their condition. 1 John 5:16. It brings conversion and salvation to our friends. Shall we not call upon God till he visits us as a people by the mighty outpouring of his Holy Spirit?

"Wait on the Lord."

Christian Arithmetic

SOME one has compiled the following rules for Christian arithmetic from God's Word:—

Notation: "I will put my laws into their hearts, and in their minds will I write them."

Numeration: "So teach us to number our days, that we may apply our hearts unto wisdom."

Addition: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

Subtraction: "Let us therefore cast off the works of darkness, and let us put on the armor of light."

Multiplication: "Mercy unto you, and peace, and love, be multiplied."

Division: "Bear ye one another's burdens, and so fulfill the law of Christ."

The Tabernacle of Witness

E. J. WAGGONER

IN his talk before the Jewish council, when he was on trial for his life, Stephen said, "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen." Acts 7:44. It is in the twenty-fifth chapter of Exodus that we find this given; and nearly the whole of the remainder of that book is devoted to the description of the tabernacle, its furniture, and the service pertaining to it.

The principal article in the tabernacle was the ark containing the tables of the law, the ten commandments. It was called "the ark of the testimony," for the commandments are frequently called the testimonies of God. Testimony is witness, and the law is called the testimony because it is the witness of God's presence. "Love is the fulfilling of the law," and "God is love;" therefore the law is God's life. So the tabernacle that contained the witness, or the testimony, was called "the tabernacle of witness."

It was from above the ark of the testimony, between the cherubim that were upon it, that God said he would meet with Moses, and commune with him of all things that he would give him in commandment unto the children of Israel. Ex. 25:22. And it was there that the glory of God was specially manifested. In Ps. 80:1, we read: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth." And when Sennacherib, the Assyrian king, threatened to destroy Jerusalem, Hezekiah the king, in his extremity, went up into the house of the Lord, and spread Sennacherib's defiant and blasphemous letter before the Lord; "and Hezekiah prayed before the Lord, and said, O Lord, the God of Israel, that dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline thine ear, O Lord, and hear." 2 Kings 19:14-16.

It is in Ex. 25:8 that we find the reason why the tabernacle was built. God told Moses to have the people bring offerings of gold, silver, and brass, fine linen, etc., and said, "Let them make me a sanctuary; that I may dwell among them." In one sense this was a great honor; for, as Moses said, "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?" Deut. 4:7. Yet when we consider the matter further, the command to build the sanctuary, together with the statement of the reason why it was to be built, is one of the most sorrowful things to be found

in the Scriptures. "Let them make me a sanctuary; that I may dwell among them." What a sad thing that God's people, whom he had delivered from bondage for the express purpose of dwelling not simply among them, but in them, had to have a house made with hands in order that his glory might be seen among them. Thus the tabernacle was at once a witness of God's presence and of the unfaithfulness of the children of Israel.

"The Most High dwelleth not in temples made with hands." "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? for all those things hath my hand made." It is evident that the tabernacle built by Moses could not be the real dwelling place of God, and every Jew ought to have been impressed by that truth every time he looked at it. Solomon knew it well, for at the dedication of the temple that he built, which was far larger and grander than the first tabernacle, he said, "Will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" 1 Kings 8:27. What, then, is God's dwelling place? He himself indicated it when, after asking, "Where is the house that ye build unto me? and where is the place of my rest?" he said, "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17. The human body is the temple of the Holy Ghost. 1 Cor. 6:19. This is the true dwelling place of God.

When Jesus was asked for proof of his divine mission, he said, "Destroy this temple; and in three days I will raise it up." At that very time he was standing in the Jewish temple, and although he made no explanation, he expected the people to understand that "he spake of the temple of his body." So evident is it that the human body, and no man-made building, is the temple of the Lord, that the Jews ought to have understood his meaning without any explanation. He was the temple indeed, because the law of God was within his heart (Ps. 40:8), not in dead characters, but as the Spirit of life, in the Living Stone. Therefore it is that he is "the faithful and true witness." To us the Lord says, "Ye are my witnesses, . . . and my servant whom I have chosen. . . . I have declared, and have saved, and I have showed, when there was no strange god among you; therefore ye are my witnesses, saith the Lord, that I am God." Isa. 43:10-12. When the Lord is given full possession of his temple, his people, then they also, as well as Christ, are his witnesses to the world.

When Moses erected the tabernacle,

"then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." Ex. 40:34, 35. Even so it was at the dedication of Solomon's temple: when Solomon had made an end of praying, "the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house." 2 Chron. 7:1, 2. That was a representation of how it should be with God's people, his real temple. Thus it was with Christ; for "the Word was made flesh, and dwelt [tabernacled] among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." The people saw the glory of the Lord upon the house (2 Chron. 7:3), at the dedication of the temple. The Lord says to his people, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." And even as the Lord said, "My house shall be called an house of prayer for all nations," so will it be with his true temple, his people, when their bodies are dedicated to him. For he says, "The Gentiles shall come to thy light, and kings to the brightness of thy rising." "And nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee."

There are marvelous opportunities and privileges for men who will take them. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." "It is the Spirit that beareth witness, because the Spirit is the truth;" and when the Spirit fills men, they have power to be tabernacles of witness. There was no man in the tabernacle when the glory of God filled it; even so when Christ, the quickening Spirit, dwells in the heart by faith, and we are, according to the riches of his glory, "filled with all the fullness of God," self will disappear, and he that sitteth between the cherubim will shine forth.

"A TRUTH never derives force by being uttered by any man, however great he may be; nor is it any less weighty when declared by the weakest. Truth, like God, always is, and it always is just what it is, and must be accepted for just what it is, wherever we find it. On this basis we may take the following statement of truth from Augustine: 'It is one thing to be in the law, another, under the law. Whoso is in the law, acteth according to the law; whoso is under the law, is acted upon according to the law; the one therefore is free, the other a slave.'"



True Sympathy

If you have a friend worth loving,
Love him—yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it—do not let the singer
Wait deserved praises long.
Why should one that thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it—do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of two or three in prayer?

If you see the hot tears falling,
Falling from a brother's eyes,
Share them—and thus by the sharing
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

—New York Tribune.

The Wise Woman and the Foolish Woman

INA WRIGHT HANSON

THE wise woman springs out of bed in her well-ventilated room, and takes a cold plunge and a few exercises. As she dresses, she reviews the duties of the day before her. "So many pleasant things to be done," she says, while her eyes sparkle, and her cheeks glow with perfect health.

The foolish woman, hollow eyed and sallow skinned, crawls out of bed. Her windows have been closed all night, for "night air is poisonous, you know." She bathes her face and hands in warm water,—she never takes a cold bath, for her system couldn't stand the shock,—and as she dresses, she sighs, "O, the weary round of household cares!"

The wise woman, if she happens not to be hungry, eats no breakfast, even though she prepares it for her family.

The foolish woman is not hungry, and a disagreeable taste in her mouth ought to warn her that her stomach is not ready for food; but she "must eat to keep up her strength," and what she half masticates, is washed down with strong, hot coffee.

The wise woman goes about her work with a song in her heart, and the household machinery moves smoothly. She laughs as she sits down to the noon meal. "'Hunger is the best sauce.' I don't have to tempt my appetite with delicacies." Then she proceeds to eat slowly, and drink—nothing.

The foolish woman was hungry when

she began dinner, but "the smell of the cooking took away her appetite." She wishes she could have a change of air, maybe it would make her feel better. Baby has been so cross, and "she is that nervous that she is ready to fly away with herself," and all the time she is eating, eating, drinking, drinking.

When the wise woman's husband comes home at night, he is greeted by a cheerful wife. She has no tales to tell of annoyances, although she may have experienced some. Her mind dwells upon pleasant things, that she may attract to herself good and not evil. The children bubble over with good nature and fun. They are encouraged to talk of the day's happiness, while their attention is deftly drawn away from unpleasant occurrences.

The foolish woman's husband comes home to racked nerves, scowls, complaints, perhaps tears. The children have caught the mother's spirit, and they relate the partiality of the teacher, the impossibility of their tasks, and the misbehavior of their schoolmates.

The heart of the wise woman's husband "doth safely trust in her. . . . Strength and honor are her clothing;" and she shall not only "rejoice in time to come," but her joy is ever present.

The foolish woman is small comfort to herself, or to those around her.

But there is light ahead. The former class are receiving daily re-enforcements. Women all over this broad land are learning how to live; are choosing between beauty and ugliness, health and sickness, and are choosing wisely. Dumb-bells and cold baths are replacing drugs and potions. Shall we not all be wise, and not foolish?—*Good Health*.

Who Healeth All Our Diseases

D. H. KRESS, M. D.

PROBABLY nine tenths of all our diseases have their origin in the mind, or brain. It is through the brain that the Creator communicates with man. Through it he transforms the life, and imparts life and health to every part of the body. Through the nervous system conscious and unconscious impulses are conveyed from the brain to other organs and members of the body. These impressions influence them either for good or for evil.

It is well known that the organs of digestion may be retarded or entirely arrested in their work, and actual disease produced, through fear, worry, despondency, fault-finding, anger, impatience, etc. If the stomach is deranged, all other organs are deranged. How important then to heed the warning: "Keep thy heart with all diligence; for

out of it are the issues of life." The issues of life proceed from it because it is the seat of the Author of life. "The kingdom of God is within you." "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." "Ye are the temple of the living God; as God hath said, I will dwell in them." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you;" for the Spirit itself giveth life. If God is allowed his place in the mind, if he is permitted to rule upon his throne, life and health will flow from it to every organ and tissue of the body. Thus he heals our diseases. "I am the Lord that healeth thee." "Who healeth all thy diseases." Healing comes from within, not from without. The fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance—are the life-giving impulses sent forth from the brain to the various members of the body when Christ is enthroned within. In these there is health. These are the evidences of Christ's rule. By these we, and our neighbors as well, can tell whether Christ abides within. "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" "Say not in thine heart, Who shall ascend into heaven (that is, to bring Christ down from above)? Or, Who shall descend into the deep (that is, to bring up Christ again from the dead)? But what saith it? The word [Christ] is nigh thee, even in thy mouth, and in thy heart." Christ is our life. Christ in us is the only hope of health and glory.

On one occasion, as I was called to visit a patient, his wife said to me, before I saw him, "He is a Christian, doctor, but an inveterate smoker. I think this has much to do with his illness." He was a little hard of hearing, but we carried on, as best we could, the following conversation: "You are a Christian?" "Yes," he replied. "You use tobacco?" "Yes," was his answer. Then I said, "Christ does not use tobacco." He looked at me surprised, and said, "No, I use tobacco." "But," I said, "I am dead, nevertheless I live; yet not I, but *Christ liveth in me*;" and Christ in you does not use tobacco." I could see that this made quite an impression. It is true that Christ within does not lead a man to gluttony or intemperance, or to defile his holy temple with tobacco, alcohol, or any other poison or impurity. "He that saith he abideth in him ought himself also so to walk, even as he walked."

When a captive in Babylon, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." It was witnessed of him that "an excellent spirit was in him."

This excellent spirit was God's Spirit. God's Spirit in man to-day will keep him from defiling his body, and will lead him to eat and drink that which is pure and good. Daniel requested, "Let them give us pulse to eat [the simple products from the earth], and water to drink." The result was, the three captives were fairer and healthier than all the children that ate the king's meat. "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." When Jesus entered upon his ministry, he cleansed the temple at Jerusalem. But his mission to this earth is not to cleanse lifeless temples made with bricks, stone, and mortar, and built by human hands. This is merely held up as an object lesson. His work is to cleanse living temples, made without hands. To the members of the Laodicean church he says, "Behold, I stand at the door, and knock [showing that Jesus is on the outside]: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." When he enters, he will again say, "Take these things [the things which cause disease, and defile the temple] hence."

The difficulty with the human family is, they have chosen the mystery of iniquity, or sin, in place of the mystery of godliness, which is Christ in you. There can be but one remedy for our diseases, and that is to welcome Jesus into our temple once more, and let him cleanse it, and let his house once more become a house of prayer, instead of a den of thieves. "He shall save his people from their sins." By saving them from their sins, he saves them also from the consequence of sin, which is disease and premature death. They that are saved "shall call his name Emmanuel, which . . . is, God with us."

Transformation must precede reformation. Reformation always follows transformation. It is the product of the renewed mind. The only thing that is of any avail is a new creation with new desires and new tastes. Such a person will love the things he once hated, and hate the things he once loved. The carnal mind will always be at enmity with that which is good, whether it is good food, pure drink, or whatever it may be. This was illustrated in the experience of Israel. With most of them it was an effort at reformation without transformation. But it proved a failure; they soon turned back in their hearts to the fleshpots, leeks, and onions of Egypt. "With many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. . . . 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. Wherefore let him [the reformer] that thinketh he standeth take heed lest he fall." "Finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Is-

rael and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." When these laws are written not upon tables of stone, but upon the fleshy tables of the heart, the keeping of them becomes a delight, a pleasure. Reforms will then be taken up cheerfully. It will not be so difficult to give up tea, flesh, and other impurities. We shall not regard self-denial a hardship, and God as a hard master. When God is allowed to take his place in the mind, we shall not lust as Israel did. When his kingdom is set up within, his will will be done in these earthen vessels as it is done in heaven. It will be said, "I delight to do thy will, O my God: yea, thy law is within my heart."

I have seen men under the influence of a mesmerist eat tallow candles, and call them sweet because they were called sweet by the mesmerist. They seemed to enjoy them until they came from under his influence, then they showed signs of disgust and nearly vomited. Satan, the great mesmerist, has blinded the minds of most men, so that they call good evil, and evil good. They are led captive by him at his will.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed [not reformed] by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Only the transformed, or renewed, mind can appreciate fully that which is good. Until Satan's spell is broken, men will despise that which is good, and will say, as did the children of Israel, "There is nothing at all, beside this manna, before our eyes." "Our soul loatheth this vile bread,"—the very bread from heaven, angels' food. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you."

"O LORD, my soul rejoiceth in thee,
My tongue thy goodness is telling,
I've found thy love so precious to me,
My heart with its rapture is swelling.

"Wonderful love! O wonderful love!
I'll sing of its fullness forever;
I've found the way that leadeth above,
The way to the life-giving river."

Need of Attention to Hygiene

A. B. OLSEN, M. D.

OUT of every one thousand children born, only one hundred reach the age of seventy-five. Four hundred perish before the age of five, and the average life to-day is about half the threescore and ten of which we read in Holy Writ. The five principal diseases, those which account for by far the larger number of deaths, are consumption, bronchitis, convulsions, pneumonia, and common fever, and all these diseases can to a large extent be prevented by careful attention to hygiene and sanitation.

To illustrate, in Northumberland is a little village in which in twenty years one hundred and forty children were born, and at the close of the period all were living. What does this show?—That it is not necessary for half or nearly half of the children to die before the age of five if they could only have healthful surroundings, a wholesome diet, etc.

A famous physician in London, noted for giving very original advice on various occasions, had as a patient a man who possessed much of this world's goods, and little of the wealth that we call health, and who was constantly consulting the physician about some pain or ache. Finally the genial old doctor almost got out of patience, and he startled his patient by saying, one day, "Young man, I advise you to go and steal a horse." "What do you mean, doctor?" asked the patient, indignantly. "I mean," said the doctor, "that if you steal a horse, you would probably be caught, and then you would be taken care of properly, and would not have an opportunity to keep fashionable hours, and injure your digestive organs as you are doing now." This advice was not so far out of the way.

The contracting of disease depends upon two chief factors: The first is *exposure to disease germs*, and we have not much control over that. The other and more important factor is the *amount of power that the body has to overcome the disease*. The body might be likened to an army; if we wish to obtain and keep sound health, we must keep it in a fighting condition, because there are all the time about us conditions which invite disease, and we must be able to resist them.

People do not always stop to consider that the food that is eaten becomes muscle, brain, and nerve. The food that you swallow to-day is blood to-morrow, and it is soon built up into the body tissue. If the bodily organs are to be sound, full of health, ready for vigorous work, then the material of which they are built must be wholesome and pure. Simplicity should enter into all the details of one's life, including the preparation of one's food. Simplicity involves abandoning the eating of pickles, peppers, rich sauces, and all those things that require a large amount of work in the kitchen, and also prove burdensome to the digestive organs. A simple, wholesome diet, consisting largely of fruit, will conduce greatly to health and vigor of mind and body.

THE WORLD-WIDE FIELD

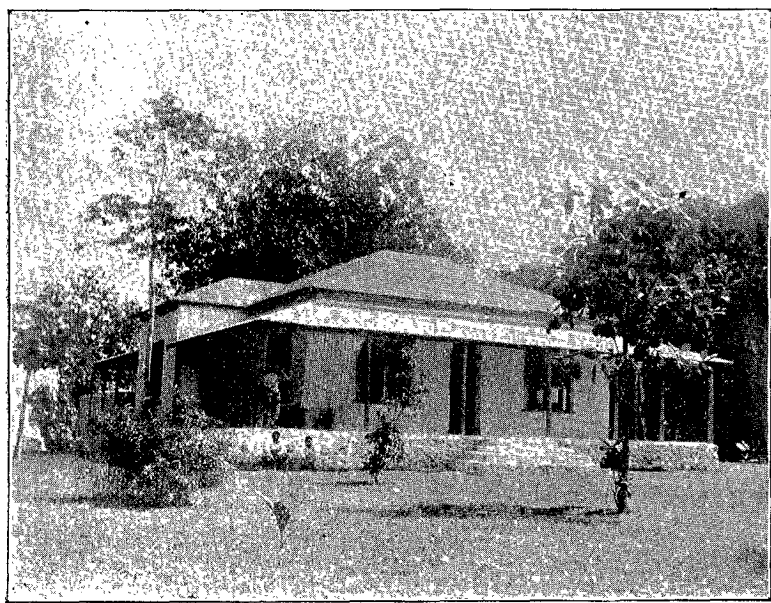
The Message in the Cook Islands

A. H. PIPER

ON the first trip of the brig "Pitcairn," three of the Cook Islands—Mangaia, Raratonga, and Aitutaki—were visited. This was in April, 1891. A variety of our publications were sold and given away at each place. Three years later, in 1894, on the third trip of the "Pitcairn," Dr. J. E. Caldwell and family and Brother D. A. Owen and family were located on the island of Raratonga.

Dr. Caldwell opened up a medical mis-

sion, quite an awakening on the Sabbath question throughout the whole group. Previously to this year the inhabitants of these islands had kept the seventh day of the week as the Sabbath, having been taught to do so by the early missionaries. However, in the latter part of 1899 the local government had passed an act ordering that the Sabbath be observed on the first day of the week, in conformity with the rest of the world. Our brethren, by all that lay in their power, warned the natives that the proposed change was not according to the



WHERE THE SCHOOL OPENED

sion, which, until it was closed in 1900, was a means of blessing to many of the natives. Through its agency several were led to accept the truth. One of these, a woman who was afflicted with one of the foulest diseases known to mankind, and who for years had hardly moved from her hut, was greatly benefited by treatment. The queen of the island wished the doctor to let this woman alone, that she might die, but he did not listen to such advice, and to-day, although not altogether free from disease, she is one of the most intelligent Sabbath keepers in the group. She and her husband were the first of the Cook Islanders to be baptized.

In 1895 Sister Owen was laid to rest, and Brother Owen left the island, and located in Samoa. About this time the "Pitcairn" brought other workers to the field, all of whom have since been compelled to leave. The work progressed slowly, and a small company was gradually gathered who were obedient to the faith. Among them was the government translator, who has since translated several of our books, such as "Steps to Christ" and "Christ Our Saviour," as well as a number of tracts, into Maori.

In the beginning of 1900 there was

Word of God. When the time for the change came, the local churches were almost deserted by their adherents. Large companies in the several villages of Raratonga continued to worship on the seventh day. At the villages in which our brethren lived, many came to the meetings held by them. Then began a severe persecution on the part of the authorities. The natives were fined if they worked on Sunday, and did not attend church. Policemen were placed at the gates of the places where meetings were held on the seventh day, and would not permit the natives to enter. Many had their lands and offices taken away from them, and gradually by this means and through fear of the chiefs the majority were led nominally to worship on Sunday.

Still there was one company that held out, and they invited our brethren to minister to them at their village, Titikaveka. This they did, and about the middle of the year, Brother E. H. Gates, who was visiting the mission, baptized twenty of them. They were still tested by the threat to deprive them of their homes and land, and then they were fined and ordered to work on the road for twenty-eight days. Still they were

firm. About this time, Dr. Caldwell and his family were beginning to suffer because of a protracted stay in the tropics. My wife and I came from Australia to relieve them. We tried to get land on which to build a meeting house, but were baffled by the chiefs who own the land. Our next move was to clear a piece of land for the purpose of building a church on a section that was placed at our disposal for twelve months by a white man. As soon as we started, all our native brethren and sisters were again called upon to work on the roads. We did not go on with the building because of the shortness of the time that we were to have the land. We made up our minds to wait and pray, and in the meantime met in the deacon's house for worship each Sabbath and two mornings in the week. After thirteen months of waiting we secured the piece of land that we wanted in the beginning. This was brought about one week ago. We thank the Lord for it, and take courage.

During the year 1901 all the old workers retired from the field, leaving us alone. But since then Sister E. Gooding has come from Australia, and we have been able to open an industrial school on a small scale. Beyond a visit now and then on the part of our workers, nothing has been done in the other islands. For a long time the natives of Aitutaki have been asking for help, and we believe that the Lord would have us help them. We are about to begin to train one of our native brethren as a worker, and trust that he will become a useful man. As soon as I can leave this island for a time, I intend to visit the other islands. Owing to the irregular shipping, one never knows on leaving Raratonga when he will be able to return. This makes it rather perplexing with the field undermanned.

Respecting the call from Aitutaki, we believe that a married couple should be sent there. One of them should have a thorough knowledge of nursing, as the natives of this island have no medical help whatever, and are in a bad condition, physically as well as spiritually.

We are anxious that when the work of the third angel's message shall be finished, and that time is not far off, some of the Cook Islanders may, by the grace of God, have proved themselves worthy to be eternally saved.

Raratonga.

CHINA sleeps no more. She is awake at last, and thirsts for knowledge; and she will draw that knowledge out of turbid wells unless the Christian church gives it to her. Three or four years ago had the church taken note of the opportunity, it would have been easy to flood the Chinese empire with Christian literature. This literature would certainly have been read, and with God's blessing, might have brought forth wonderful results. We shall probably never have such an opportunity again; but we will at least humbly accept the teaching of the past, and dispose ourselves to seize the opportunities which God in his great compassion may grant us. Would that every reader might take part in this

work, and, as has been said by a veteran of the China mission field, "stand in the foremost rank of one of the greatest movements which the world has ever seen."—*Missionary Review of the World*.

From Padang to Deli

E. H. GATES

ON January 14, after a four days' voyage from Batavia, Java, I reached Padang, Sumatra. With little difficulty I succeeded in finding Elder Munson. After traveling over seven thousand miles without meeting a person of like precious faith, it seemed very pleasant to sit down with this family in their own home in that far-off land. Brother Mun-

son's help to bring out a small company of Sabbath keepers among the Chinese. During my stay at Padang, I had the privilege several times of preaching to this company, Brother Munson interpreting in the Malay language. Most of the Chinese can speak that language, having been born in this island. I also had the privilege of speaking a few times to the few English-speaking people at Padang. On Sunday morning I spoke to a small company on the subject of Christ's coming. This was interpreted by Brother Munson into the Malay language for the Chinese brethren who were present. In the evening of the same day, I spoke in a public hall, the use of which had been given to us free of charge by the city author-

Java, it was arranged that Brother Munson and I should proceed to Medan in Deli, on the east side of the island, to assist Brother Teasdale in starting a school at that place. A cablegram was sent to Brother Teasdale, to go directly to Deli, instead of coming to Padang.

February 5 we took the steamer "Reael," of the Dutch line, by way of the north end of the island, for Penang, in the Malay Peninsula. In the northern part of Sumatra is the district of Acheen, where for about thirty years war has existed between the Dutch and the natives. The Dutch government is slowly gaining ground, but it will probably be many years before the whole district is conquered.

On the 7th we reached Ulali, which is the port of Kota Raja, the most northern point of the island. This is the place where, in the beginning of the thirteenth century, the Mohammedan missionaries first preached the faith of Islam in the East Indies. Here the natives are all fierce Mohammedans. We were at this place on Friday, which is the Mohammedan sabbath. We visited the large mosque in the town, and were permitted, after removing our shoes, to go inside and see the building. It was a splendid structure, with polished marble floor, but entirely empty of seats or statuary, or anything that could be considered an idol, there being nothing within except a sort of seat, or throne, on which the officiating priest sat.

When we left Kota Raja, we proceeded to a small island north of this place, which is a coaling station. Here we remained for a few hours. Lying in the beautiful harbor were three splendid Russian war ships on their way through the Suez Canal to China, via Singapore. They had put in here to get coal. The Russian government has tried to purchase these islands of the Dutch for a coaling station. The war spirit seems to be in the very air in all these countries. As we left this port, and proceeded along the northern part of Sumatra, we stopped at several places, at each of which was a military post. Here Dutch soldiers were taken on board, and discharged from our ship.

On the 11th of this month we reached Penang, which is a little island just off the coast of the Malay Peninsula. The town is a very beautiful one. Here we were entertained during our stay by a Methodist pastor, an old friend of Brother Munson's. This gentleman and his family did all they could to make our stay a pleasant one. At night we attended the Tamil conference, which was in session, and saw a number of converted Indians who were engaged in the gospel work. The pastor reported having found about seventy-five Christian converts from Burma who had come to the Malay Peninsula to work in the tin mines. They were Baptists, and probably were the descendants of those who accepted the Baptist faith during the work of Judson, in the early part of last century. We also visited the Methodist Chinese school at that place. The pastor referred to was considerably



FORT DE KOCK

son was in the midst of his school duties, surrounded by a little company of Chinese students. It seemed good to know that in this distant heathen land the principles of God's truth are being taught. Though Brother Munson was, a few years ago, a confirmed dyspeptic, he is now enjoying better health than for many years. I am sorry to say that his wife is not in such good health. Before I left Sumatra, she was obliged to go to the mountains in order to get a cooler climate. These tropical lands are very hard on those who are physically weak; but the climate in the mountains is agreeable. The difficulty is that our laborers cannot live in the mountains while carrying on their work; for most of the people live in the towns on the coast.

A few days after my arrival in Padang, I had the privilege of visiting Fort de Kock, a beautiful town away up in the mountains, almost under the equator. The climate was delightful. All the way up the side of the mountain were seen fields where the most excellent rice in the world is grown. The people here are nearly all Mohammedans.

Brother Munson has been able with

ities. As the night was a stormy one, and as there were but few English-speaking people in the place, our attendance was small; but I never saw a more intense interest to hear. The subject was the signs of the second advent, especially those relating to the Eastern question. The people present listened with the deepest interest, and as I have told them that I had some publications treating upon that subject, at the close of the service they made a rush to the stand, and took every book I had, and wanted more. I am hopeful that good will come from these meetings.

Our health foods are also being used by some. The United States consul makes constant use of them. Others who are suffering from stomach troubles come often to Brother Munson to purchase health foods. I am satisfied that these foods will meet with a ready sale in all these Eastern countries. The hot climate and the unhygienic habits of the people produce a great deal of sickness. Health principles will solve to a great extent the question of how white people can live in these latitudes.

My stay in Padang covered about three weeks. Receiving a cablegram from Brother Teasdale, who had reached

interested in the matter of health foods, and it was arranged by Brother Munson for him to receive health foods from our manufactory in Calcutta. Everywhere we go, we find people who are interested in our health foods and health publications. I know of no place where these principles are more needed than in this Eastern country.

Leaving there, we proceeded to Medan, which we reached after traveling one day and a night. Being strangers in the place, we did not know where we could find board and lodging for which we could afford to pay. Such accommodations are very high-priced in those countries. But we made it a subject of prayer, and the Lord answered. A Eurasian gentleman received us, and during our stay of about two weeks entertained us free of charge, giving us the best that the house afforded. As soon as possible we arranged for the holding of a Chinese school. It was necessary to get the consent of the Dutch resident. At first he seemed unwilling to grant our request, but in answer to our earnest prayers the way was opened for a school. Those with whom we conversed upon the subject seemed interested in our project. Several Chinese expressed a desire for such a school. While in this place, we visited a school conducted by a Tamil gentleman. He was able to speak English well, and had a number of Indian youth under his instruction. This gentleman was a Christian, and seemed much interested in some publications we gave him. He also invited us to speak to his students in the school-room. Brother Munson complied with this request, speaking to them in the Malay language. The gentleman who entertained us showed great interest in the truths that we carried to him. Before we left, he had given up meat eating, and had practically adopted the principles of health reform, and showed great interest in the truth. We also had the privilege of treating some who were sick. It was a great surprise to them to see how such a simple thing as water treatment could effect so great results in a few hours' time. We must carry these principles to every part of the globe.

Though we were disappointed in getting our school started as we had hoped, yet we felt that our stay in Medan was far from being in vain. Our prayers daily ascend to God that those who so kindly entertained us, and showed such an interest in the principles of truth we carried to them, may follow the light until it leads them to a full knowledge of God's truth for these days.

Cooranbong, Australia.

THE Christian people of India, according to the latest census, number 2,501,803, while the population of that benighted land is 290,350,000.

THE great Augustine said, "I need a whole Christ for my salvation, a whole Bible for my study, a whole church for my fellowship, and a whole world for my parish."

Native Home Life in India

MRS. J. L. SHAW

HERE in the far East under the blazing sun of a never-ending summer, and the cool breezes from the snows of the Himalaya Mountains, are found one fifth of the inhabitants of the globe. Three hundred million souls in India! One hundred and fifty million women, nine tenths of whom have never heard of the Saviour!

Into some of these darkened homes where only oppression is known, the gospel message, pure and simple, is winning its way, and women bound by custom and caste as truly as though shut behind iron bars, rejoice to hear the story of salvation; and no doubt from these dark corners and high-walled homes will come forth a company to join in the song, "Lo, this is our God; we have waited for him, and he will save us: . . . we will be glad and rejoice in his salvation."

In company with Sister Hansen, by means of our English *Good Health*, we have been gaining access to some of the homes of the high class natives of Calcutta. In the home of the widow of a king the way was opened for us to enter her apartments. As she could speak only Bengali, we made an appointment to go there again, and take Miss Burrus with us. The gentlemen of the house, prince, son-in-law, and attendants not a few, carefully inquired as to our business, and after a third attempt we were admitted into the secluded apartments of the queen. Her son-in-law conducted us to her bare, cheerless rooms, where for weeks, months, and years the greater part of her life has been spent. Should she leave it, it must be in a closely covered conveyance shut in from all observation. She received us with covered face, and her son-in-law remained by to entertain us till Sister Burrus, who knew the customs of India, that a woman is never free to speak in the presence of gentlemen, and especially her son-in-law, said, "If you will leave the room, the Moharani [great queen] will be more free to talk with us." He quickly excused himself, and at once the queen threw off the covering from her face, and began to talk most freely with us. She said, "Why did he remain?" addressing her maid servants who were standing around. "Did he not know that this was my company; and if this lady had not told him to go, I never could have spoken to these ladies?" She then fully explained how particular she must be in the presence of her son-in-law. To speak to others in his presence would be a great breach of etiquette. She said that if she were drowning, her son-in-law or her husband's elder brother could not save her.


Her husband was killed in the earthquake five years ago. She told us how since then all joyful things had been removed from her life. Although a queen, the curse of widowhood rested upon her as heavily as upon those in less favorable circumstances. Miss Burrus talked with her, and sang the story

of Christ's second coming. She eagerly listened, and tears came to her eyes as she heard the song, Christ the friend of sinners. Though she may never be privileged to hear more of the gospel, these few seeds have been permitted to fall upon her pathway. As we left, she assured us that we would be welcome guests at any time. In many of these places the women would gladly learn of Christ, but the men fear that the women will become unsettled by their contact with Europeans.


The next place we visited was a queen's palace in reality. A young widowed queen lived here. As her husband's father and mother were dead, she had invited her own father and mother to live with her, and the government had appointed her father administrator of her immense estate. On a former visit the father had become so interested in the principles advocated in *Good Health* that he visited the sanitarium, and arranged for daily treatment. He gave us a most hearty welcome, and took great pride in showing us to the apartments of his daughter, and introduced us to a queen indeed, in manners, appearance, and surroundings, a young, bright, handsome girl of twenty, but sad indeed, because a widow; for though surrounded with wealth and beauty, she must be shunned by the world, as widows are an omen of evil. A beautiful garden built on the third story of the veranda shut out the gaze of the outside world, and afforded her a place to walk among the flowers. Her yard was filled with palms and beautiful flowers, where she might walk when there were no servants on the premises, which would be an unheard-of thing in an Indian home of this size. The walls of her home were hung with paintings by her own hand. Having studied English two years, she was able to speak fluently. She expressed a desire to visit us if she might be assured that there would be no gentlemen present at the time. In the course of the conversation her father joined us, and began to explain the difference between Christians and Hindus. He said, "You Christians come here to India, and tell us that we have idols, but Christians have idols as well as Hindus." His home was facing the great park of Calcutta, and he pointed toward the statues of Queen Victoria, Lord Roberts, and other distinguished persons, and said, "These are Christians' idols." The remark made quite an impression on our minds, and we have wondered if in many of our lives there are not idols as truly as the idols of wood and stone to which the Hindu bows down. Through the outward life the missionary is preaching the gospel as verily as by pen or voice. No idol must remain in his life if he hopes to raise the heathen from his idolatry. "And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes."

Calcutta, India.

"MISSIONARY reading means missionary succeeding."



THE FIELD WORK



Testimony

THORO HARRIS

SPEAK a word for Jesus,
Tell what he hath done.
Of this Man's disciples,
Brother, are you one?
Christ is now on trial:
Have you found him true?
Is this Friend of sinners
All in all to you?

Speak a word for Jesus,
Count it not a cross.
If you wait, the blessing
Surely will be lost.
He the cross has lifted,
Borne for thee the shame;
As a royal honor
Mention his dear name.

Speak a word for Jesus:
'Tis a holy joy.
Every power he gives you
To his praise employ.
Grace your debt has canceled;
Grace has set you free:
Speak a word for Jesus,
Speak with liberty.

Speak a word for Jesus,
Speak it loud and clear;
Brother, speak it boldly
So that all may hear.
From the fold of safety
Some have gone astray;
One small word may win them
Back to God to-day.

Speak a word for Jesus:
Though your faith be weak,
Do not fear to utter
What he bids you speak.
You have found him precious,
You have proved him true:
Can you once deny him
Who has died for you?

Speak a word for Jesus:
Time is passing by.
Of his love so boundless
Rise and testify.
'Twas your sins that nailed him
To the cruel tree;
Only say, I love him,
Him who first loved me.

Speak a word for Jesus:
Faithful is the Lord,
Trusty is his promise,
Sure the rich reward.
If thou faithful own him
Here to mortal men,
In his Father's kingdom
Christ will own thee then.

Demerara, Trinidad, St. Vincent, and Antigua

MAY 28 I arrived in Georgetown, British Guiana, to attend a ten days' general meeting. I found nearly everything in readiness. Our brethren had rented a hall, with rooms for those coming from the different churches and companies. Nearly every company was represented.

The evening services were well attended by those not of our faith, and

the subjects presented were such as to benefit both these and our own people. Two temperance meetings were held, and the majority of those present signed the pledge.

The necessity of rapidly pushing our work out in the unwarned districts, also of a systematic effort to educate our churches and companies so they can do practical missionary work, was largely dwelt upon in our council meetings. While we do not see all accomplished that we hope to, we believe that the work will receive a new impetus from now on.

Men from the city asked us where we had been hiding, why we had not bestirred ourselves and let the people know we were there, and what we had for them? We as workers accepted this rebuke, and resolved to push the work with more vigor than in the past.

The Spirit of the Lord came in, and some who had been disfellowshipped were reclaimed. Three were baptized, and many became interested in the truth for the first time. Our brethren returned to their homes with more faith and better courage to engage in the work before them. Arrangements were made to continue the evening meetings for a time.

At the close of the meeting I went to Trinidad, and spent a few days in council with the brethren there. I was glad to see the work growing. The effort to raise a building fund is encouraging, and new plans were suggested, which I believe will greatly help in this work.

My next stop was at St. Vincent. I found Elder Van Deusen well, and working hard to enlighten the people; but Sister Van Deusen was very poorly. The hard work she has been doing has been too great a strain upon her.

One would think that, after the terrible volcanic eruptions which took off so many souls, injured many persons, and rendered many more homeless, the people would be thinking more seriously about their eternal salvation, and would be turning to the Lord. While this is true of a few, and has given us the opportunity of presenting the signs of the times to many who before would not listen, yet Amos 4:11 describes the condition of the rest. This is a hard field indeed, and may the Lord give his servants strength faithfully to present the truths for this time.

June 23 I took a small boat for St. Lucia, to catch the packet for Antigua. We were twenty hours going about fifty miles, but arrived just in time to make the boat, reaching Antigua about eleven o'clock Wednesday night. They have just secured property for a church, and will soon begin to build: the work is prospering. The number of believers is increasing. Brother Wellman is not only holding meetings in the hall, but open-air services in different parts of the city. This is doing much to bring our work before the people.

I had a good time while in St. Kitts, and baptized five persons, one a Spanish sister from San Domingo, the first convert in this field who speaks Spanish only. May the Lord add greatly to the

nucleus. I have also baptized four since coming to St. Thomas, two of whom were a man and his wife. The gentleman has attended the Moravian training school in Antigua, and has been teaching and acting as local preacher for four years. He seems to be an earnest young man, and I hope will make a worker for the small islands after he has had a little training.

We get good reports from the field. The work is going hard, but the Lord is blessing. I am anxious to cover the islands as quickly as possible, for disasters and war will soon make the work harder, and many will be cut off.

A. J. HAYSMER.

The Norway Conference

OUR sixteenth annual meeting in Norway was held in Bethel, Christiania, June 10-15, 1902. At the opening meeting thirteen of the twenty-one churches were represented by delegates. When it is remembered that almost as much time is needed to sail from the northern part of Norway to Christiania as to go from Christiania to New York City, one may see that it would be next to an impossibility for the northern churches to be fully represented. As the larger number of our brethren live in the southern part of Norway, these annual conferences are generally held there for the accommodation of the majority. A number of the northern churches sent telegrams to us, expressive of their interest in, and prayers in behalf of, our deliberations, that God might give wisdom in all that should be done.

The president, Elder O. A. Johnson, briefly reviewed the work of the year, and heartily thanked the brethren for the cordial manner in which they had responded to the needs of the cause. They had been asked to assist in raising money at three different times, besides the regular annual offering, thus paying the conference and tract society debts to the publishing house.

In view of the custom now gaining recognition at all our general meetings, it was voted that a large committee be chosen to act as a committee of counsel, as follows: H. Hansen, N. P. Nelson, Z. Sherrig, H. J. Hansen, C. B. Jensen, O. J. Olsen, O. A. Johnson, John Lorntz, A. Sewaldsen, Z. Johansen, H. Angel, E. Iversen, A. O. Narem, H. M. Lund, and J. Badendüch.

The following subcommittees were chosen:—

On Resolutions: N. P. Nelson, H. Hansen, Z. Sherrig, Z. Johansen, John Lorntz.

On Credentials: O. A. Johnson, A. G. Daniells, H. J. Hansen, A. O. Narem, C. B. Jensen.

On Nominations: A. Sewaldsen, E. Iversen, J. Badendüch, L. R. Conradi, S. M. Scheen.

Opportunity was given our local ministers and church-school teachers to relate their experiences in the field during the past year. These were of a varied nature, indicating that the enemy of all righteousness is not asleep here in Norway. One minister had been threatened with death by shooting, if he did not leave the town; another had been imprisoned four days, with nothing but bread to eat and water to drink, because he had baptized a convert under age, whose father objected; one of the church-school teachers related a touching incident of how his pupils, instead

of playing during the recess hour, had spent the time in prayer in a secluded place, asking God's blessing upon them and upon their teacher. These experiences were listened to with interest and sympathy on the part of the congregation, as one could see from the tears in many eyes.

The following resolutions were passed:—

"Whereas, Our ministers are few, and rarely have an opportunity of visiting our isolated brethren and sisters, and,—

"Whereas, In the past the Sabbath school has proved to be a great blessing to old and young, therefore,—

"1. *Resolved*, That we encourage our isolated brethren and sisters to devote some time every Sabbath to a thorough study of the Sabbath-school lesson, that they may, through this branch of the work, be partakers of the blessing and light God is willing to bestow upon his people. And, further,—

"We Recommend, That at the same time, these brethren and sisters take up a collection, and at the end of each quarter forward the money to the conference treasurer.

"Whereas, The quarterly reports from our Sabbath schools and churches are quite incomplete, therefore,—

"2. *Resolved*, That we encourage our secretaries in the various churches and Sabbath schools to be more prompt in filling out and sending in said reports.

"Whereas, *Evangelists Sendebud* [Gospel Messenger] has not the circulation among our own church members that it ought to have, and thus comes out with an annual deficit, therefore,—

"3. *Resolved*, That we attempt to increase its circulation (a) by visiting every family among us that does not take the paper; (b) by soliciting subscriptions among outsiders; (c) by requesting that our ministers, and others who have the ability, write short, pithy articles for the paper.

"Whereas, The Lord has richly blessed us in all branches of the work during the past year, therefore,—

"4. *Resolved*, That we express our deep gratitude and thankfulness for all his goodness toward us.

"Whereas, We gratefully acknowledge the help rendered us by our brethren in America and in other lands, during the time of our financial difficulty, therefore,—

"5. *Resolved*, That we hereby express our heartfelt thanks for their tendered sympathy.

"Whereas, Our hearts are to-day full of gratitude to God for his wonderful deliverance in our time of great need here in Norway, and as our brethren in America and other parts of the world so nobly came to our rescue, not only with their counsel, but with what money we needed to pay the banks, and thus saved the cause of God from the reproach of our enemies, therefore,—

"6. *Resolved*, That we ask our brethren who are present from America, to carry our sincere thanks to our beloved brethren beyond the great Atlantic for all the help and encouragement they have sent us in our time of need.

"Whereas, During the past year our church schools have proved themselves to be a great blessing, therefore,—

"7. *Resolved*, That our churches be encouraged to lay plans whereby more church schools may be established.

"Whereas, Many of our tracts are out

of date, and a number are also out of print, therefore,—

"8. *Resolved*, That Z. Sherrig, O. A. Johnson, H. M. Lund, S. M. Scheen, and John Lornitz be a committee to look over and revise our tracts, and recommend which of the old, as well as what new books and tracts, should be printed.

"Whereas, Our canvassers are suffering from the financial crisis that has visited our land, and the opposition to their work has become more intense, so that it is difficult for them to make their work self-supporting, therefore,—

"9. *Resolved*, That the conference committee appoint a day on which a collection in behalf of this branch of the work may be taken up.

"Whereas, Other conferences pay their own president, as they do their other missionary workers, from nine tenths of all their tithe, and pay one tenth of their tithe (as well as their Sabbath-school donations and week-of-prayer offerings) for use in the mission field, therefore,—

"10. *Resolved*, That we adopt the same attitude toward the Scandinavian Union Conference, and accept the usual custom of paying the conference president from the nine tenths of the tithe, and that, in harmony with the advice of the visiting brethren, we ask the European General Conference for an appropriation large enough to cover the deficit that will be occasioned in our conference treasury by this additional expense."

Resolutions five and six seemed to touch a responsive cord in the hearts of the people, and many touchingly related how this experience, more than anything else, had led them to realize that this is indeed the work of God. The lesson has been a bitter one, but through the help of the Lord, it will be productive of great good to the cause of truth in Norway.

The philanthropic work received its share of attention. This branch of the third angel's message is now represented in three centers,—by our water-cure establishment in Christiania, which is under the direct supervision of the Norway Conference, and by treatment rooms in Bergen and in Hamar, both of which are private, self-supporting undertakings, operated in harmony with the light God has been pleased to give us as a people.

The following persons were chosen as the board for the Norwegian Philanthropic Society: President, O. A. Johnson; Vice-President, O. J. Olsen; Secretary and Treasurer, John Lornitz; other members, H. J. Hansen, C. B. Jensen, L. Halvorsen, Johanne Christensen.

The treasurer's report showed that during the past year the income of the conference had exceeded its expenses by kroner 713.07; and the book mission which operates the publishing house, had a gain of kroner 2,733.11 for the year. Considering the money stringency, this is a very encouraging showing.

About seventy have accepted the truth during the year.

Ministerial credentials were granted to O. A. Johnson, H. Hansen, N. P. Nelson, A. Sewaldsen, and O. J. Olsen. Missionary licenses were given to Z. Sherrig, E. Iversen, Lina Lind, Julia Lyche, and Johanne Bjorkelund.

The conference officers for the year are as follows: President, O. A. Johnson; Secretary, C. B. Jensen; other members of the committee, N. P. Nelson, Z. Sherrig, H. Hansen, O. J. Olsen, A. Sewaldsen; conference Treasurer and

Treasurer and Manager of Book Mission, A. C. Christensen; Canvassing Agent, Z. Sherrig; Sabbath-school and Missionary Secretary, Johanne Christensen.

All certainly appreciated the help rendered by the visiting brethren—L. R. Conradi, A. G. Daniels, N. P. Nelson, C. W. Flaiz, H. W. Cottrell, Dr. Carl Ottosen, and H. Shultz. Their advice was timely, and their suggestions helpful.

At the close of the meeting, the brethren and sisters all went home happy in the Lord, and of good courage to carry forward the work he has committed to his people in these days.

C. B. JENSEN, *Secretary*.

Carolina Camp Meeting

SALISBURY, where the meeting was held, is in the eastern part of North Carolina. It is a large city, at the junction of the Trunk lines of the Southern Railroad. It is a new field, the work of the canvassers this summer being all that it had heard of the message prior to this meeting. The camp was located on a vacant lot, surrounded with residences. With the work done in the city by the canvassers and the distribution of the Camp-Meeting Bulletin, the people became deeply interested, and filled the large tent every night and on Sundays, listening attentively to the word spoken. By actual count nearly five hundred men and women stood around the tent during the entire service, while many, finding no chance to hear, returned to their homes. In our social meetings many not of our people took part in praising the Lord for the light and truth they were receiving. Our people were greatly cheered and strengthened by the presence of the Spirit and power of God. The whole congregation was forward, consecrating themselves, with deep feeling and heart searching, and sinners were converted.

The meetings are to be continued by Elders J. O. Johnston and W. L. McNeely, assisted by a good company of other laborers. The prospect is favorable for a church at Salisbury, for God has certainly much people in that city. He will bless his servants if they keep humble and trust him.

The work in this conference is growing, their numbers are increasing, the calls for labor are more than they can fill; and although their tithes are increasing, the treasury has not sufficient to meet the demands upon it. More workers could be set to work if the conference had the funds. The officers are overwhelmed with the magnitude of the work which they have on their hands. Love and harmony prevail among all the believers.

The meetings of the conference and its departments were made seasons of instruction, and were profitable occasions. But few changes were made in officials.

A proposition from the Southern Missionary Society to transfer the Hildebran school to the conference was received, and it was planned to make it a preparatory school. We hope this may be brought about. Several church schools are contemplated. Some experienced teachers have been secured.

The new corporation provided for by the Southern Union Conference Committee was formed, taking the name of "The Southern Educational Company." (The statute requires the termination

"company" to all corporations.) The object of this organization is to open and operate schools in the rural districts and among the poor in the cities of the South, outside of, and apart from, our church organizations. The need of such a corporation will appear to all who understand the situation and the purpose of the committee in its inauguration.

This was indeed a precious occasion, a meeting long to be remembered. The prospect is bright for the future of this conference.

R. M. KILGORE.

Humboldt County, California

THE third angel's message is making steady progress in Humboldt County. There are over two hundred believers, many of whom have been led to accept the faith through the efforts of Elder C. M. Gardner, Brother A. S. Marchus and those associated with him. A new impetus has been given to the work there by the Eureka camp meeting, which was held from August 7 to 17. The camp was located at H and Seventeenth Streets, a different location from that of last year. The number of campers was about one hundred and fifty. By invitation of the California Conference Committee, Brethren A. T. Jones, E. J. Hibbard, and A. J. Bourdeau were present to assist in the work. From the first, the interest was excellent on the part of both believers and unbelievers. Most helpful and practical talks were given by Elders Jones and Hibbard upon practical Christianity, Christian singing, true health reform, how to study the Word, the reception of the Holy Spirit for service, Christian education, temperance, personal self-government an essential in the reorganization of our conferences and of the General Conference, and many other topics pertaining to the message.

"Christ's Object Lessons"

Due time was also given by all to the consideration of the great blessing to be found in circulating "Christ's Object Lessons." A number arose and told of their experiences in the work; and all listened with evident pleasure to the reading of over twenty excellent recommendations of the book, written by the leading pastors of California. When we called for those to arise who are determined to stay by this grand work until it is completed, every one in the large pavilion arose. The brethren and sisters in Humboldt County have shouldered their entire quota, fourteen hundred and eighty-two books, and are doing their utmost to dispose of them as rapidly as possible.

The tract and missionary work was also presented, it being shown that our publications are to-day doing a far greater work than even the living preacher. An interest was awakened in our plan to have each church in this State secure as complete a library of Seventh-day Adventist literature as possible, and to circulate these books, pamphlets, papers, and tracts among those not of our faith.

The most cultured and intelligent people of Eureka—lawyers, ministers, editors, school-teachers, etc.—came regularly to the meetings, and manifested a deep interest. Sunday afternoon, August 10, Elder Jones delivered a stirring address on the subject of Rome and the United States, taking his text from the daily newspapers. He showed how

Rome is slowly but surely gaining control of this nation, of its press, of its leaders, and pointed out the only way of escape,—by joining the forces of the Lamb, and sharing in his victory. The audience sat spellbound, and at the close of the sermon the speaker was interviewed by a number of Eureka's leading men, and requested to deliver another sermon just like it the following Sunday, as they desired to bring with them a large number of friends. Their request was complied with, and such was the interest Sunday afternoon, August 17, that it became necessary to complete the subject in the evening service. A liberal amount was collected after each of these services. In view of the deep interest shown in this particular phase of the truth, we telegraphed to Oakland for a good supply of "The Two Republics" and "Ecclesiastical Empire," quite a number of which were sold.

It was evident that the brethren and sisters had come to the camp meeting with but one idea in mind—that of receiving more of God's blessing and Spirit to make them more efficient workers for him. It was also apparent that they believed in a thorough knowledge of present truth; for over one hundred and sixty dollars' worth of publications were sold to them—over one dollar's worth to each one. Counting the money received on the sale of "Christ's Object Lessons," on pledges, etc., nearly three hundred dollars was paid to the tract society secretary during the ten days spent there.

The Eureka Sanitarium

This institution is located on the corner of I and Second Streets, only one block from the county courthouse. Dr. and Mrs. Dail, together with their assistants, are doing a good work in Eureka, and the institution is a financial success. A number of prominent citizens take regular treatment there, and are warm in their praises of the correct principles of treatment there followed.

Needs of Humboldt County

Among the needs mentioned at the camp meeting are a small branch sanitarium in Ferndale or some other suitable locality, a canning factory, and a food factory. The complete isolation of Humboldt County, there being no railroad communication with the southern portion of the State, really seems to demand the starting of such industries there.

Sabbath, August 16, was a most blessed occasion indeed to all the campers. The Spirit of the Lord was there with power and healing and forgiveness for all present. The young gave their hearts to God, and many came forward for baptism, the ceremony taking place the following day. The tent rang with Spirit-filled, thankful testimonies from nearly all the campers. The meeting was a fitting climax to all the preceding excellent meetings.

The Work in Ferndale

Following the camp meeting the large tent was removed to Ferndale about thirty-eight miles distant, and pitched on the main street of the town, near the Congregational church. Meetings began Friday evening, August 22, and are still in progress. The working force there consists of Elders C. M. Gardner and E. J. Hibbard, with Brother A. S. Marchus as tent master and assistant.

After helping to pitch the tent in Ferndale, I met with the church at

Arcata (Sabbath, August 23), and later on with some from the Dow's Prairie church, and still later (August 27), with the Pepperwood church. The Lord was present at each place as we presented the blessedness connected with the old-time tract and missionary work.

I believe that the third angel's message is the greatest thing in the world, and I was never of better courage.

AUGUSTIN J. BOURDEAU,

Secretary and Treasurer of California Tract Society.

Canvassing in Central America

SUNDAY morning, July 15, my wife and I landed in Belize, British Honduras, after a stormy trip of three days, from Puerto Cortez, Spanish Honduras. Copies of the Coronation number of *The Signs of the Times* reached us the same day, so I began work with them the next morning. This gave me a good opportunity to become acquainted with the people. The two hundred copies ordered were not sufficient to supply the demand. After these were all sold, I took "The Coming King." This was a new book to me, but the first man to whom I showed it bought one, and a few minutes later sent for two more for his customers. Our supply of that book is now exhausted, and I am working with "The Desire of Ages" and "Thoughts on Daniel and the Revelation." Some of those who bought "The Coming King" are now buying "Daniel and the Revelation." We now have just two of these left. I have canvassed only the business portion of the town and a few of the best houses. I took a trip up Old River about fifty miles, and in three days sold \$18.50 worth of books. God certainly is going before to prepare the hearts of the people to receive the books, as this is the hardest part of the year in which to canvass, there being very little money in circulation at present.

When the winter months come, the logging men from up the rivers will return to spend the year's earnings. This will make better times for all, and we are planning for a large sale. We have just ordered over eight hundred dollars' worth of books for these months. Brother Braster is the only canvasser in the field besides myself. He is a native of this place, and is doing faithful work. As soon as a new supply of books reaches us, we intend to take a trip of several hundred miles together, canvassing the towns along the way.

The first month here I sold seventy-five dollars' worth of books, and I am still doing well. I find many interested souls, and I hope that the books will be the means of leading some to Christ.

I like to canvass, and I believe that God has called me to this work. It cannot be done here, however, as it can in the States. Very few orders are good. The customer may intend to take the book when giving the order, but in a place where money is so scarce, it often occurs that the money has to be used to obtain food. When I take an order now, I obtain a small payment down if possible. This insures the delivery. This might be a good plan to follow in other places also. I am thankful for the privilege of having a part in giving the last message of mercy to a dying world, and hope that there will soon be others who will give themselves to the Master to be taught of him and used wherever he may lead.

ALVIN N. ALLEN.

The Michigan Conference

THE forty-second session of the Michigan Conference was held at Alma, Mich., prior to the camp meeting, August 25 to September 1. Eleven meetings in all were held. By motion the reading of the minutes of the previous session was waived.

The conference was represented by about one hundred delegates representing seventy churches.

The following churches were received into the conference by vote: Marine City, with twenty-one members; Grace, with eighteen members; and Berrien Springs, with sixty members. A petition was presented requesting the organization of the Belleville company into a church. This was referred to the conference committee for investigation and action.

The treasurer's report was presented as follows, and adopted by vote:—

RECEIPTS

Cash on hand July 1, 1901 . . .	\$ 3,215 86
Tithe for twelve months . . .	42,010 04
Camp-meeting Fund . . .	2,414 14
Total	\$47,640 04

DISBURSEMENTS

Labor	\$34,159 62
Donations	1,230 00
Camp-meeting expenses . . .	2,424 60
Detroit Mission	399 30
Miscellaneous expenses . . .	78 35
Michigan Conference Association . .	200 00
Tithe to General Conference . .	1,921 41
Tithe to Lake Union Conference . .	1,901 12
Cash on hand June 30, 1902 . .	5,325 64
Total	\$47,640 04

The Missionary Department of the conference presented the following report, which was accepted by vote:—

REPORT OF MISSIONARY WORK FOR YEAR ENDING JUNE 30, 1902

Number of church members . . .	7,216
Number of reports returned . . .	940
Number of letters written . . .	1,318
Number of Bible readings held . .	1,827
Number of letters received . . .	537
Number of subscriptions for periodicals .	748
Number of periodicals distributed .	43,882
Number of pages of books and tracts distributed	551,144
Fourth Sabbath donations . . .	\$307 98
Other donations	\$8,455 23

RECEIPTS AND DISBURSEMENTS

Cash in bank July 1, 1901 . . .	\$ 586 42
Receipts	29,452 56
Total	\$30,038 98
Disbursements	\$29,388 98

RESOURCES

July 1, 1902	
Inventory	\$5,510 54
Property	305 79
Bills receivable	511 38
Church accounts	2,481 55
Individual accounts	4,868 25
Labor	843 15
Total	\$14,520 66

LIABILITIES

July 1, 1902	
"Christ's Object Lessons" . . .	\$ 3,788 75
Church accounts	135 13
Individual accounts	29 58
Present worth stock	10,567 20
Total	\$14,520 66
July 1, 1902	
Present Worth	\$10,567 20
July 1, 1901	9,691 90
Present Worth	\$875 30

The superintendent of schools gave his report. He said that the outlook

was very encouraging, that there was an intense interest on the part of many of the conference laborers in this work, that many people were deeply interested in the school work, that there were twenty-four schools last year, and that the work done was very good, also that there were about thirteen hundred young people who ought to be in school this present year.

A report of the Cedar Lake school was given by the principal, J. G. Lamson. He said that it is now in its fourth year, that last year there were forty-four in attendance, that the highest number ever in attendance there was sixty-three, and that there was a possible enrollment this coming year of fifty. He also said that the school was on a paying basis, and that it was out of debt, and that there was every prospect that it would continue to be on a self-supporting basis this coming year.

The following recommendations and resolutions were presented by the committee, and were adopted:—

1. That we favor the setting off of the Upper Peninsula as a mission field, and that the Lower Peninsula be divided into three conferences.

That the Chair appoint a finance committee to make a proper division of the property and territory. (This committee was as follows: representing the northern Peninsula, H. R. Johnson; eastern division, E. I. Beebe; western division, S. E. Wight; northern division, C. A. Hansen; J. D. Gowell fifth member, and chairman of the committee.)

Whereas, The hand of death has removed from our ranks three trusted laborers, Elders H. D. Day, W. H. Falconer, and H. M. Kenyon, therefore,—

2. Resolved, That we express our appreciation of their labors, and extend to their families our heartfelt sympathy in their bereavement.

Whereas, The manifest blessing of the Lord has attended the effort of the Michigan Conference to help in regions beyond, by contributions of workers and means to needy fields,—

3. We Recommend, That the work already entered upon be continued the coming year, and that the same plan be adopted as the policy of the several conferences within the State, counting it a privilege to have a part as conferences in sending this message to all the world in this generation.

Whereas, In the distribution of the General Conference Association liabilities, the Lake Union Conference has assumed its proportion with the other union conferences, therefore,—

4. Resolved, That Michigan's share of this amount, fourteen thousand dollars, be assumed by this body, and apportioned among the conferences of the State.

5. We Recommend, That the request of the Entran church for a change of name to Clifford Lake church be granted.

6. We Recommend, That the East and West Michigan Conferences make regular appropriations for assisting the Upper Peninsula.

7. We Recommend, That each conference employ one or more trained medical missionary workers to instruct the churches in health reform.

8. We Recommend, That all our churches take an interest in the circulation of the *Christian Record*, by placing it in the hands of blind people and contributing to its support.

9. We Recommend, That a committee consisting of the presidents of the three conferences and mission field prepare and submit to this body constitutions for these organizations.

10. We Recommend, That the name of the Stambaugh church be changed to Iron River.

Whereas, The Lord has blessed the circulation of our books to the salvation of souls, and—

Whereas, He is calling on us greatly to

increase our work in this way, therefore,—

11. Resolved, That the churches in their missionary efforts use more of our books, selling and loaning them to the people.

12. We Recommend, That more attention be given the matter of encouraging young men and women to engage in the canvassing work as a life work, in order to accomplish this and to raise the standard of the work.

13. We Recommend, That the State agent, in counsel with the conference committee, select the canvassers.

14. That all tried and proved canvassers be given canvassers' credentials by the conference.

15. That more attention be given the education and training of canvassers.

16. We Recommend, That *The Life Boat* be used by all our churches as a means of introducing our other literature to the attention of ministers, leading temperance workers, and others.

Whereas, The work for the sale of "Christ's Object Lessons" has resulted in great good to our churches, and in many rich experiences to the individuals engaging in it, and—

Whereas, The need for the sale of this book is very pressing, that the work of Emmanuel Missionary College may not be hindered, therefore,—

17. Resolved, That we express our gratitude for the privilege that has been thus given for a revival of personal work for our neighbors, and pledge ourselves to renew our efforts in the sale of the book, and that we make a determined effort for the sale of this book between now and the holidays.

18. We Recommend, That this conference grant teachers' credentials to church-school teachers who have taught with success, and teachers' licenses to those who are taking up the work for the first time.

19. We Recommend, That the practice of paying the stationery and postage expense of the Department of Education out of the Sabbath-school funds be continued during the coming year.

20. That those laborers who are in the Northern Peninsula mission field at the time of the division, be supported as before, and that this expense be divided between the Eastern and Western Michigan Conferences, and that the details be left to the committees of the two conferences to act jointly, and that the Eastern and Western Conferences each pay the wages of two laborers in the Northern Michigan Conference.

21. That each conference adopt the constitution of the Michigan Conference, with five members on the committee, and that wherever there is a vacancy in the committee, it be supplied by the conference committee.

22. That the charter of the Michigan Conference Association be so amended as to substitute the name "East Michigan Conference" for "Michigan Conference Association," and that the trustees be elected at the annual meeting of the East Michigan Conference.

23. That the conference committees of the North and West Michigan Conferences be authorized to organize in incorporated bodies to take over and hold their share of the assets and liabilities of the Michigan Conference Association.

The Finance Committee presented the following recommendations, which were adopted:—

That the Detroit Mission property and its equipments belong to the East Michigan Conference, and the Cedar Lake property and its equipments belong to the West Michigan Conference, and that the Petoskey church property and its equipments belong to the North Michigan Conference.

That the Missionary Department of the conference be given until October 1 to close up accounts and diminish stock before making said division.

That after paying the conference expenses and the laborers up to October 1, and reserving a thousand dollars, we pay the rest of the money on hand toward the Ireland and Wales Missions.

That the Battle Creek church and each conference into which the Michigan Confer-

ence has been divided assume their portion of the fourteen-thousand-dollar debt per capita, with the understanding that an account of the notes held against the General Conference Association by individuals in the Michigan Conference be turned over to the Michigan Conference Association, and the accounts be equally divided between the different conferences and the Battle Creek church per capita.

The following officers were elected for the ensuing year for the Michigan Conference Association: J. D. Gowell, A. G. Haughey, S. E. Wight, E. R. Williams, and E. I. Beebe.

For trustees of the Cedar Lake Industrial Academy, Incorporated, A. G. Haughey, S. M. Butler, J. G. Lamson, S. E. Wight, S. P. S. Edwards, I. H. Evans, and W. C. Hebner.

Ministerial credentials were voted to the following-named persons: J. D. Gowell, E. H. Root, E. R. Williams, O. F. Campbell, L. N. Lane, C. N. Sanders, W. C. Hebner, S. M. Butler, W. R. Matthews, S. E. Wight, L. G. Moore, Wm. Ostrander, R. C. Horton, E. K. Slade, H. R. Johnson, M. W. Lewis, M. C. Guild, A. R. Sanborn, W. D. Parkhurst, J. J. Irwin, B. F. Stureman, Eugene Leland, R. W. Munson, H. W. Miller, J. L. Edgar, C. P. Haskell, M. B. Miller, A. G. Haughey.

The following received ministerial licenses: W. E. Videto, M. D. Warfle, M. Shepherd, T. G. Lewis, Mrs. E. R. Williams, J. G. Lamson, R. E. Harter, S. P. S. Edwards, M. D., F. J. Harris, C. A. Hansen, Fred Brink, O. F. Butcher, E. I. Beebe, A. J. Olsen, E. A. Bristol.

Missionary licenses were given to Mrs. E. I. Beebe, Belle Campbell, M. M. Faulkner, Rose Gooden, Agnes Harris, Mrs. C. A. Hansen, Mrs. E. F. Hutchinson, Clara Kiep, Mrs. M. W. Lewis, E. Jennie Lane, Mrs. R. W. Munson, E. McHugh, Mina Pierce, Ethel Peters, Rose Peters, Grace Richards, Bertha Snyder, Alice Slade, Emma Schilling, E. F. Hutchinson, Mrs. M. C. Kenyon, Mae Warfle, Mrs. M. B. Videto, Lucy Tyte, Marion Teats. Chancy Wood was recommended for ordination.

In accordance with the action taken, the Michigan Conference is now divided as follows:—

The Superior Mission Field comprises the Upper Peninsula.

The North Michigan Conference comprises the counties of Emmet, Charlevoix, Cheboygan, Presque Isle, Leelanau, Antrim, Otsego, Montmorency, Alpena, Benzie, Traverse, Kalkaska, Crawford, Oscoda, Alcona, Manistee, Wexford, Missaukee, Roscommon, Ogemaw, Iosco, Mason, Lake, Osceola, Clare, Gladwin, Arenac.

The West Michigan Conference comprises the counties of Oceana, Newaygo, Mecosta, Isabella, Muskegon, Montcalm, Ottawa, Kent, Ionia, Allegan, Barry, Eaton, Van Buren, Kalamazoo, Calhoun, Berrien, Cass, St. Joseph, Branch.

The East Michigan Conference comprises the counties of Midland, Bay, Huron, Gratiot, Saginaw, Tuscola, Sanilac, Clinton, Shiawassee, Genesee, Lapeer, St. Clair, Ingham, Livingston, Oakland, Macomb, Jackson, Washtenaw, Wayne, Hillsdale, Lenawee, Monroe. E. I. BEEBE, Secretary.

SISTER A. J. HAYSMER writes from St. Thomas that she recently made a short visit to Antigua, and was encouraged to find some progress in the work there. While eight or ten were in the Sabbath school a year and a half ago, now there are nearly fifty enrolled. She and Elder Haysmer stopped at St. Kitts, where five were baptized. One was a Spaniard, recently from San Domingo. She can scarcely speak an English word. Sister Haysmer says: "It would have done you good to see her bear her testimony after baptism, and take part in the ordinances. As far as we know, she is the first Spanish convert in the West Indian field." Four have recently been baptized in St. Thomas.

A Golden Opportunity

DURING the past five months I have traveled extensively throughout the Middle West, and in all my travels over these States, I never saw such a fruitful season as is the present one. The rain has been abundant in almost every place. In the early part of the season the drought affected parts of Kansas and Texas to that extent that the wheat and corn and oats were cut short,—especially was this true in Texas,—but later rains redeemed in a measure the withering crops, and developed later ones. The most important crop in Texas is that of cotton, and for several years no crop has presented a finer appearance than does the present one, the earlier bales of which are now being marketed.

The wheat, flax, and oat crops of Minnesota and North and South Dakota are simply wonderful. The corn, wheat, and oat crops of Iowa, Nebraska, Kansas, and Missouri are so immense that it has been very difficult in sections to harvest them on account of rain and the scarcity of laborers. In the Indian and Oklahoma Territories, and the States of Arkansas and Texas, the cotton and cane crops are abundant, also the corn crop, except in the State last named. Small fruits have been abundant in all these States, while apples and peaches are abundant in Missouri, Arkansas, and Texas, and the two Territories mentioned. These crops are being secured and marketed, and as the result money begins to flow into the country; and when the crops are marketed, the West will be filled with money, which will be spent freely by the people for things which they may be pleased to purchase. They will part with it more freely than in the past, from the fact that a few years ago thousands of farms were mortgaged, but on account of the prosperity and good prices of produce during the past few years, the majority of these mortgages have been discharged, and people are now at liberty to spend money more freely. Shall not some of it come into the cause through the sale of our books? Indeed, our entire country has been wonderfully blessed with good crops, and money will soon circulate freely, and now is our golden opportunity to sell our publications.

If we had hundreds of canvassers in the States of the Middle West, they could place thousands of dollars' worth of books in the homes of the people. Every one of our people in the States I have mentioned, and in every part of our great country, should from now until the holidays engage in book selling as never before. Every copy of "Christ's Object Lessons" should be sold, and the last debt of our schools should be liquidated. The sale of our subscription books should be such as to tax the capacity of our printing presses.

Reader, have you ever engaged in the sale of any of our good books? If not, will you not now begin? You have near and dear friends who will purchase if you will present the books to them, and both you and they will be benefited. The holidays are before us, and it is none too early for every one who can sell books to begin the work of securing orders. Our publishing houses have the books on hand. Will not every union conference and State agent and every canvasser now work as never before, and inspire others to do valiant service? S. H. LANE.

Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER :: :: Editor

If I Can Live

If I can live
To make some pale face brighter, and to give
A second luster to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;

If I can lend
A strong arm to the fallen, or defend
The right against a single envious strain,
My life, though bare
Perhaps of much that seemeth dear and fair
To us on earth, will not have been in vain.

—Helen Hunt Jackson.

The Sale of Periodicals

WE invite our readers to give careful study to the reports and suggestions given this week with regard to the circulation of our good papers. The Lord has placed in our hands a wide variety of papers and journals which are second to none in general appearance, and which are infinitely more valuable than many others; for they contain a great message to the world. What are you doing, dear readers, to help extend the influence of our papers? and what will you do from this week on? Study this page carefully, and with the Lord's blessing, you may receive some suggestion which will be helpful to you.

In Great Britain there are about 1,000 Sabbath keepers, and 120 of these are giving all, or nearly all, their time to the sale of *Present Truth* and *Good Health*. In another column we have given in full their monthly report, which will show for itself how earnestly our brethren and sisters in England are laboring to get the truth before their neighbors. This is not a spasmodic effort. The circulation of *The Present Truth* has been steadily increasing for several years, until now it has an average circulation of 20,000 copies a week. Their *Good Health* journal has a circulation of 50,000 copies a month. They have very few annual subscribers. Nearly all these papers are taken to the doors of the people and sold week after week.

FROM these figures it is easy to compute the average work of our brethren and sisters in Great Britain. There are 1,000 Sabbath keepers, and they distribute about 80,000 copies of *The Present Truth* and 50,000 of *Good Health* each month, or a total of 130,000 copies a month. This makes an average of 130 periodicals distributed by each member. This is really good, is it not? In the United States there are 60,000 Sabbath keepers. Suppose the same ratio of work were done by each in behalf of *Good Health* and *The Signs of the Times*; these journals would be given a monthly circulation of 7,800,000.

copies. And if the proportion sold of each paper were the same here as in Great Britain, our *Good Health* journal would have a monthly circulation of 3,000,000 copies, and *The Signs of the Times* would have a weekly circulation of 1,200,000 copies.

COMPARE these figures with our actual circulation, which is about the one-hundredth part of this number, and our neglect becomes very apparent. It is easy to see that the Lord has been impressing a great truth upon us when he has repeatedly told us that we are not doing one-hundredth part of what ought to be done, and what might be done, to get these printed truths before the world. Would it not be well for us to ask ourselves some pointed, personal questions as to what we are doing in this work? Instead of looking at the whole United States, or our own State, or even our own church, should we not settle what we ought to do? Then our example may help others.

IN the German Union Conference there are nearly 4,000 Sabbath keepers, or about the same number as in the State of Iowa; yet they sell 50,000 copies of their German evangelical paper, besides giving a large circulation to their health journal. In Australasia their papers are sold from door to door, the same as in England. There are 2,000 Sabbath keepers, and they give the *Bible Echo* and the Australasian *Good Health* a circulation of 40,000 copies a month, or an average of twenty copies a member. Besides this paper work, about seventy-five people in Australasia are devoting their whole time to the sale of large books, and their sales amount to between \$80,000 and \$100,000 a year.

THE activity of these Sabbath keepers in our foreign fields indicates the earnestness and devotion of a people during the days of their first love. There was a time when we were a small people here in the United States, but our activities were great. Every paper that came to our homes was loaned and reloaned, and then posted away to some distant friend or relative. Clubs of from one hundred to one thousand copies of *The Signs of the Times* were taken, and either sold or given away. A few are still doing something; but where is the old-time faithfulness and earnestness, the first love, which led us to exert every energy possible for our friends and neighbors? Have we lost it? We call for a revival of the old-time missionary spirit. Who will be the first to start it in his own home, and then kindle the fire in the church? The church needs a fire kindled in it, and all our hearts, which are growing cold, need something to warm them up. Work for the lost will do it.

How Periodicals Are Sold in England, Germany, and Australasia

FIRST a good man is selected who is successful as an agent, and who has plenty of energy, and some ability to organize. The largest part of his work is with regular agents. He selects men and women who are willing to devote the whole or a large part of their time to selling papers and supplies them with

a club of from one hundred to three hundred copies a week to start with. The agent is located in a large town, and is assigned a definite territory. He is given a commission on the papers sold, which usually makes the work self-supporting. The agent goes from house to house through his territory, covering as much as he can in one week, and places on his list the names of all those to whom he can sell a paper. The next week he goes over the same ground with his new club of papers, and endeavors to make arrangements with all who have taken the paper for one week to take it regularly for one, three, or six months. This method is continued until the agent has a list of from two hundred to six hundred regular subscribers to whom he can deliver the paper every week. Some of these subscribers are constantly dropping out, and new ones are being added. Many papers are also sold on the streets, and in shops and stores, but the most of them are sold from door to door.

Some of the advantages of this house-to-house work with our papers may be mentioned as follows:—

1. It is an excellent school for personal training in practical missionary work. Nothing could give one a better experience in meeting people, and in learning how to do good gospel work from house to house.

2. The agent is brought into touch with many thousands of people, and by meeting the people week after week they become mutually acquainted, and the agent can reach many homes from which he would be repulsed at first.

3. A club of papers handled on this plan has been often shown to be the most satisfactory way for Bible workers and ministers to begin their work in a new place. It brings them rapidly into personal touch with the people, and enables them to search out quickly those who are looking for light.

4. Three or four periodical workers can work most effectively in connection with tent or hall meetings. When such a meeting or when a camp meeting is to be opened in any place, it is well to send periodical workers there from one to three months before the meetings are to begin. With a thorough knowledge of the town, and with more or less personal acquaintance with all the people, these workers become invaluable as assistants, and they often develop into the best kind of Bible workers. These agents, as they go from door to door with their papers, can personally invite the people to attend the meetings, and they are able to secure the attendance of hundreds who would not otherwise go.

5. Every conference ought to have a great army of workers going from door to door among the people. If much attention were given to practical work from house to house, there would not be such a dearth of laborers as we now see. We would like to give further particulars by correspondence to any who would like to introduce this method of work.

EMPLOY the gift thou hast,

Whate'er it be, with true and earnest care;

And this endeavor shall not be the last:

Each good performed another shall prepare.

—Mrs. Guernsey.

Present Truth Agents' Report, England, for Month Ending July 31, 1902

AGENT'S NAME	TERRITORY	GOOD HEALTH	PRESENT TRUTH
Fry, S.	Belfast		1,850
McAvoy, J.	Belfast	3,000	
Marks, Miss	Belfast		800
Yeates, W. H.	Belfast		525
Matthews, Miss H.	Burton	30	478
Culshaw, T.	Bolton	12	498
Campion, H. E.	Birmingham		120
Rivers, Miss	Birmingham		488
Mountain, Miss	Birmingham		1,228
Tract Society	Birmingham	600	800
Buxton, W.	Birmingham	2,500	
Willmore, Miss	Birmingham		310
Blackwell, Miss E.	Bath		400
Tract Society	Bath	700	340
Jessup, C.	Bristol	300	1,200
Pickard, Mrs.	Bargoed	100	780
Henri, L. E.	Birkenhead	125	1,728
Tract Society	Birkenhead	250	
Omara, P.	Birkenhead		200
Warnock, E.	Birkenhead	150	400
Bachman, E.	Bradford	500	900
Johnson, Mrs.	Brigend	101	336
Parry, Mrs.	Cardiff		400
Churchill, E. G.	Cardiff	25	430
Meadows, Mrs.	Cardiff	1,300	1,200
Bell, Mont.	Coventry		800
Miles, W. T.	Croydon	300	1,040
White, Miss J. C.	Chatham	100	400
Lake, W. L.	Cosham	150	200
Sargent, Mrs.	Cowes	200	
Jackson, Wm.	Denton	50	
Gresswell, Miss E.	Derby	90	880
Spicer, Eddie	Deal		200
King, Wm.	Ebbw Vale	200	1,834
Rambart, Miss	Elmsworth	100	450
Bleasby, Miss	Glasgow		800
Monteith, A.	Glasgow	3,004	1,950
Johnson, J.	Glasgow		100
Ford, Mrs.	Grimsby		400
Short, W. R.	Grimsby	500	
Johnson, Mrs. J.	Hull	80	240
Saville, R. J.	Hull	440	1,250
Brandt, J.	Hull	150	400
Carlile, Mrs.	Hull	1,500	430
Smedley, E.	Hull		200
Mills, G. O.	Herne Bay	300	750
Tract Society	Kettering	224	200
Watson, A.	Kilpike		168
Bryon, M. D.	Londonderry		735
Wilkinson, W.	Leeds		700
Musgrave, W. H.	Leeds		770
Holmes, James, Pike,	Leeds	2,400	300
Kennington, E.	Leeds	500	
Richardson, J.	Liverpool	200	2,396
Bell, J. E.	Liverpool		1,674
Cowley, S. G.	Liverpool	200	1,560
Jackson, H. M.	Liverpool		400
McFadyen, A.	Leicester	48	400
Murphy, S. H.	Leicester	100	250
Armstrong, D.	Leicester	150	325
Clarke, W.	Lincoln		216
Westbourne, P. T. S.	London	224	160
Spicer, Mrs. R.	London	450	620
Eades, J.	London	149	484
Cross, Mrs.	London	300	496
Davenport, Mrs.	London	36	400
Leytonstone T. S.	London	330	530
N. London T. S.	London	819	604
Penning, E.	London		1,275
Baldwin, H.	London	149	600
Liney, Miss	London	12	350
Golding, Gladys	London	86	200
Morgan, Miss	London	6	400
Howell, H.	London	340	550
Eastcott, Miss	London	24	294
Werge, E.	London	100	
Baker, Miss	London	150	
Guyton, Mrs.	London	250	
Briggs, T.	Merthyr	36	1,040
Beharell, T.	Middlesborough	34	760
Chapman, W.	Manchester	600	1,400
Morton, G.	Manchester		400
Munroe, A.	Manchester		300
Davies, C.	Manchester	1,000	340
Britton, W. A.	Newport, Mon.	220	1,564
Slater, W. A.	Newcastle	72	1,359
Gill, Miss J.	Nottingham	24	448
McPherson, Mrs.	Nottingham	166	587
Aplin, E.	Nottingham	800	
Aplin, C.	Nottingham		100
Earl, A. E.	Nesmiles	500	
Brown, Wm.	Nesmiles	250	
Normansel, Mrs.	Oldbury		680
Farina, Miss M.	Pontypridd	130	1,900
Robinson, Wm.	Pontypridd	200	
Borrowdale, R.	Plymouth	800	780
Eyre, Miss	Penrhwyce'ber	81	528
Parsons, Miss	Pontypool	50	870
Etheridge, Mrs.	Portsmouth		1,082
Holt, Miss	Portsmouth	200	1,230
Jerome, S. J.	Portsmouth	25	89
Casson, H.	Rotherham	80	760
Hancock, H. A.	Swansea	500	1,550
Johnson, J. W.	Sheffield	100	1,540
Warne, J. W.	Southampton		800
Tract Society	Southampton		606
Stubbs, H.	Southampton	200	
Niner, Miss M.	Treherbert	300	100
Mainwaring, Miss	Treorchy	200	652
Hale, Miss E.	Treorchy	100	652
Howell, Miss A.	Uleby	40	
Gilbert, A. D.	Various		400
Ellis, J.	Wolverhampton	24	550
Tract Society	Wellingborough	130	96
Newnham, J.	Worcester	36	672
Nicholson, T.	Wigan	80	800
Mailing list	Wigan	800	1,900
News agents	Wigan	5,000	2,028
Miscellaneous	Wigan	12,918	5,656
Total		50,000	78,811



Donors to the Relief of the Schools

The Total Cash received on the Relief of the Schools Fund up to Sept. 14, 1902, is \$46,033.99

NAME	AMOUNT
Mrs. Emeline J. Thorne.....	\$ 1 00
A. T. Simons.....	1 00
Sister Christiansen (Alameda).....	1 00
Mrs. Margaret A. Frisch.....	1 00
Mrs. M. H. Dunmead.....	5 00
Robt. E. Moore.....	5 00
Andrew Knecht.....	1 50
Mary Pickell.....	1 00
Mrs. Josie Lansing.....	1 00
Fritz Guy.....	8 00
R. L. Williams.....	5 00
Eliza Weaver.....	2 00
B. Blinn.....	1 00
Wm. T. Hilgert.....	1 00
Carene Barton.....	2 00
Mrs. H. Forsythe.....	2 50
Mrs. Mary E. Lowry.....	2 00
W. S. Boone.....	5 00
Mrs. H. A. Baldwin & Son.....	5 00
Wm. Ploeger.....	2 50
Jas. A. Witter.....	1 00
C. J. Dart.....	2 00
Mr. & Mrs. H. Scharnweber.....	5 00
Mrs. L. Lehman.....	10 00
Jessie M. Weiss.....	2 00
Alice Holmes.....	1 00
H. L. Dye.....	1 00
Anna E. Krumm.....	50
W. S. Holbrook.....	5 00
S. J. Clifton.....	5 00
A friend (Altoona, Pa.).....	3 00
Grace Barber.....	1 50
Augusta Schramm.....	2 00
Fritz Guy.....	10 00
Bell R. Flesher.....	50
Hattie Roper.....	50
Mabel Watson.....	25
Mrs. S. I. Tegar.....	1 00
Colorado Tract Society.....	8 85
Laura Davis.....	50
Francis De Pas.....	10 00
Mrs. Sadie Hodges.....	2 00
W. H. Hyatt.....	2 50
Mrs. J. M. Wallace.....	1 00
George F. Weller.....	1 00
Frank Friend.....	25 00
Homer Howe.....	2 50
O. B. Thompson.....	5 00
Frankie Bradford.....	25
Edna Pincus.....	1 00
A friend (Berrien Springs).....	8 00

God Opened the Way

TREMBLING, I went out with "Christ's Object Lessons." That day I took no orders, nor was I more successful the next; but the Lord gave me a place to stay with some kind old people. Near the close of the second day I rapped at a door. A little woman came. I heard the baby crying in the kitchen. "Bring the baby, and while you soothe it, I wish to show you a good little book," I said. I wish I could tell you how I won that mother's heart with sympathy for the sick children, and with suggestions concerning their treatment. She urged me to come early next morning to see her husband. He ordered the book, and said that he would sell two more copies to friends.

When I went to deliver the books, they insisted on our taking supper with them—my husband was with me. We accepted their hospitality, and in turn invited them to call on us.

To-day the gentleman called near dinner time. We live with my husband's mother in a small village six miles from town. She is very much opposed to the

truth, and insists that we shall never mention it.

We had no sooner seated ourselves at the table than our guest asked me our reasons for not using meat, tea, and coffee. I gave him our reasons from a health standpoint. "But is there not more to it? Isn't it your religion? Why do you keep Saturday?" I do not know how he knew we did keep the Sabbath. I thought it might displease mother to enter into religious conversation, so I answered him briefly, and turned the conversation into channels not antagonistic to her belief.

As my husband was absent, I thought the gentleman would depart after dinner, but he sat down with the assurance that he would not go till he knew more about "these things." I suggested another day in his own home, but he insisted on the present time.

Feeling that God had so directed, I told him about some things in which we differ from other churches. Mother then told him that we were wrong, and that it was as she believed. I quoted the plain "Thus saith the Lord," and, praise his name, truth triumphed as far as it had opportunity.

After two hours the gentleman went away, and he is going to take Bible readings. He had never heard of true Sabbath keeping or of vegetarianism, but he left fully consenting that the seventh day is the Sabbath of the Lord, and hungering for more truth.

O my brethren and sisters, the Lord will open the way before us if we will but start—no matter whether we feel like it or not; we should never be governed by feeling. The Christian worker is dead, and his life is hid with Christ in God. The command is "Go," not, "Go if you feel like it." Working for Christ is not a question of feeling, but a question of obedience.

EDITH SAPP SPEEDIE.

Current Mention

—Seventeen miners were killed by an explosion in the Big Four mine of the Algoma Coal and Coke Company at Bluefield, W. Va., September 15, by an explosion of gas and gunpowder in the mine.

—A new Boxer organization in China, known as the "Lantern" society, has been formed with the avowed purpose of exterminating all foreigners and native Christians. They are operating in the province of Szechuen, where it is reported that over three hundred native converts to Christianity have been massacred.

—The Vatican is reported to be seriously disturbed by the news that the czar, when he returns the visit of King Victor Emmanuel, of Italy, will not call on the pope. The czar is reported to be displeased with the pope because the latter withdrew the papal nuncio from The Hague Peace Conference because he had not been invited to take part in the proceedings. It would be "very awkward" for the Vatican to be thus passed over by the czar.

—Forest fires in Oregon and Washington, which were started the second week in September, raged with great fury and destructiveness for several days, devastating forests and burning up

towns in Multnomah and Clackamas Counties, Oregon, and in Cowlitz County, Washington. It is reported that over fifty lives were lost in the burned districts.

—A member of the Illinois Woman's Press Association, named Barnes, was accidentally shot at a Wisconsin summer resort, September 16, says a Rockford, Ill., telegram. She was wearing a hat, which a hunter mistook for a bird. She is now in a Chicago hospital. Whether the hat or the hunter was most at fault is not stated.

—The attempt of the mine owners in Pennsylvania to reopen their mines with nonunion labor seems likely to lead to a strike on the part of the labor unions whose members are operatives on the railways of the coal trust. It is believed these men—engineers, yard masters, firemen, brakemen, etc.—will refuse to haul any coal not mined by members of the miners' union.

—A report from Bainbridge, Ohio, states that Copperas Mountain, the highest elevation in the range of hills bordering Paint Creek, is assuming the characteristics of an active volcano. Dense smoke and sulphurous gases are issuing from fissures on the mountain side, and the slate which covers one side of the mountain has become red hot. Farmers residing in Paint Creek Valley are apprehensive of a disastrous eruption.

—A young man named Gosse, the son of an English clergyman in Somersetshire, says a London dispatch, was found dead in his room, September 16, having committed suicide after reading the novel, "The Mighty Atom," by Marie Corelli, the most striking scene in which is a portrayal of a suicide. A letter left by him explained the nature of his death. This case, says the dispatch, is the second one of imitative suicide in that country caused by reading that book. Parents, do you know what books your children are reading? and do you know how their minds are being affected by the unhealthy pictures portrayed in novels, and depicted upon the stage of the modern theater?

—The "First Church of Christ, Scientist," at Philadelphia, and incidentally the "Christian Science" church in general, received a decided set back by a decision rendered in the common pleas court in Philadelphia, by Judge Arnold, September 15. The church had applied to the court for a charter, which was refused by the judge, who in giving his opinion said: "The charter applied for in this case covers a double purpose—a church and a business. We have power to grant a charter for a church, but we have no authority to grant a charter for a corporation for profit—that is, a business corporation." Continuing, the judge quoted from the text-book of Mary Baker G. Eddy instructions to Christian Scientists to sell and circulate the publications of Mrs. Eddy, failure to do the same being sufficient cause for expulsion from membership in the church. "This shows," said Judge Arnold, "that the so-called church is a corporation for profit, organized to enforce the sale of Mrs. Eddy's books by its members, which is a matter of business, and not of religion. As the courts have no power to charter such a corporation, the application for a charter is refused."

—The end of the civil war in Venezuela is apparently in sight, the revolutionists having been victorious at all points. President Castro has retreated to his capital, and a final battle is expected to occur in the hills surrounding Caracas.

—Testimony given at St. Louis, Mo., September 16, by Thomas L. O'Sullivan, a meat and live-stock inspector in that city, affirms that meat which has been sold by packers recently was adulterated with decayed meat chemically treated to hide its condition, unhealthy kidneys ground up, and other unwholesome substances. Similar testimony was elicited from authoritative sources a few years ago when there was an investigation of the "embalmed" beef charge made against the packers by General Miles. It seems that testimony of this sort comes to the surface at every investigation that is made into the meat-packing business; from which the only conclusion to be drawn is that the disposal of decayed and diseased meat by the packers to the retailers, and by the latter to their meat-eating customers, is a regular part of the business. The person who would be healthy must not eat diseased meat, and he who would escape eating diseased meat must discard meat altogether.

any one, especially for family with children. Would exchange for good property in Battle Creek, Mich. For particulars address Wm. Dunlap, Burrough, Cal.

WANTED.—Engineer, plumber, electrician, printer, upholsterer, harnessmaker, shoemaker, house painter, carriage painter, carpenter, blacksmith, and gardener. State age, experience, reference, and salary expected. Must be Seventh-day Adventists. An excellent opportunity is offered for young men with a practical knowledge of any of these trades who desire to obtain an education, to pay their entire way through college by working a few hours each day. Address Healdsburg College, Healdsburg, Cal.

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:—

Mrs. C. W. Crowell, Box 62, Gravett, Ark., *Signs, Sentinel, Life Boat*, and tracts.

Bert Cool, Murdockville, Pa., *REVIEW, Sentinel, Instructor, Little Friend.*

24 years, 9 months, and 8 days. Her death was caused by consumption. Five months ago she accepted Christ as her Saviour, from which time she lived a consistent Christian life. She leaves a father, two brothers, and other relatives, but we sorrow not as others who have no hope. Words of comfort were spoken by Rev. Bruclette (Presbyterian) from Rev. 14:13. **MRS. W. H. MORRIS.**

BENSON.—Died in Cleveland, Ohio, Aug. 23, 1902, after a long and painful illness of tuberculosis and chronic diarrhea, Mrs. Bell Benson. She gave her heart to the Lord and united with the Seventh-day Adventist Church in 1889. She died in full faith of a soon-coming Saviour. Funeral services were held by the writer. **A. C. SHANNON.**

WALSORTH.—Died at Adams Center, N. Y., Sept. 8, 1902, Samuel N. Walsworth, aged 80 years. In 1862, through the labors of Elders J. N. Andrews and M. E. Cornell, he accepted the truths of the third angel's message, becoming a charter member of the Adams Center church. His consistent life has ever been a living testimony of an indwelling Saviour. The coming of the Lord was his joy. An aged sister and other relatives and friends are left to mourn their loss. The writer presented the Christian's hope at the funeral, using as a text 2 Tim. 4:6-8. **G. B. THOMPSON.**

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 26, 1902.

EAST	8	12	2	10	4	30
	*Night Express	*N.Y. & Bos. Exp.	*N.Y. & Bos. Exp.	*N.Y. & Bos. Exp.	*N.Y. & Bos. Exp.	*N.Y. & Bos. Exp.
Chicago.....	pm 10.00	am 6.45	am 10.30	pm 5.20	pm 11.30	pm 11.30
Michigan City.....	pm 11.50	am 8.35	am 12.05	pm 6.10	pm 12.20	pm 12.20
Niles.....	am 1.05	10.15	1.00	5.30	7.45	2.30
Kalamazoo.....	am 1.30	10.40	1.25	5.55	8.00	2.55
Battle Creek.....	am 1.55	11.05	1.50	6.20	8.25	3.10
Marshall.....	am 2.20	11.30	2.00	6.45	8.50	3.35
Albion.....	am 2.45	11.55	2.25	7.10	9.05	3.60
Ann Arbor.....	am 3.10	12.20	2.50	7.35	9.30	3.85
Detroit.....	am 3.35	12.45	3.00	7.60	9.55	4.10
Falls View.....	am 3.60	1.10	3.25	7.85	10.10	4.35
Buffalo.....	am 3.85	1.35	3.50	8.10	10.35	4.60
Rochester.....	am 4.10	1.60	4.00	8.35	10.60	4.85
Syracuse.....	am 4.35	1.85	4.25	8.60	10.85	5.10
Albany.....	am 4.60	2.10	4.50	8.85	11.10	5.35
New York.....	am 4.85	2.35	4.75	9.10	11.35	5.60
Springfield.....	am 5.10	2.60	5.00	9.35	11.60	5.85
Boston.....	am 5.35	2.85	5.25	9.60	11.85	6.10

WEST	7	17	5	3	23	37
	*Night Express	*N.Y. & Bos. Exp.	*N.Y. & Bos. Exp.	*N.Y. & Bos. Exp.	*N.Y. & Bos. Exp.	*N.Y. & Bos. Exp.
Boston.....	pm 2.00	am 14.40	am 14.15	pm 3.00	pm 3.00	pm 3.00
New York.....	pm 2.25	am 15.05	am 14.40	pm 3.25	pm 3.25	pm 3.25
Syracuse.....	pm 2.50	am 15.30	am 15.05	pm 3.50	pm 3.50	pm 3.50
Rochester.....	pm 2.75	am 15.55	am 15.30	pm 4.05	pm 4.05	pm 4.05
Buffalo.....	pm 3.00	am 16.20	am 15.55	pm 4.30	pm 4.30	pm 4.30
Niagara Falls.....	pm 3.25	am 16.45	am 16.20	pm 4.55	pm 4.55	pm 4.55
Susp. Bridge.....	pm 3.50	am 17.10	am 16.45	pm 5.10	pm 5.10	pm 5.10
Falls View.....	pm 3.75	am 17.35	am 16.70	pm 5.35	pm 5.35	pm 5.35
Detroit.....	pm 4.00	am 18.00	am 17.00	pm 5.60	pm 5.60	pm 5.60
Ann Arbor.....	pm 4.25	am 18.25	am 17.25	pm 5.85	pm 5.85	pm 5.85
Kalamazoo.....	pm 4.50	am 18.50	am 17.50	pm 6.10	pm 6.10	pm 6.10
Battle Creek.....	pm 4.75	am 19.05	am 18.00	pm 6.35	pm 6.35	pm 6.35
Niles.....	pm 5.00	am 19.30	am 18.25	pm 6.60	pm 6.60	pm 6.60
Michigan City.....	pm 5.25	am 19.55	am 18.50	pm 6.85	pm 6.85	pm 6.85
Chicago.....	pm 5.50	am 20.10	am 19.00	pm 7.10	pm 7.10	pm 7.10

*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, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.

GRAND TRUNK RY SYSTEM.

EAST	8	4	2	10	70
	AM 11.05	PM 8.05	PM 8.16	AM 7.35	PM 7.35
Chicago.....	AM 11.05	PM 8.05	PM 8.16	AM 7.35	PM 7.35
Valparaiso.....	PM 12.40	4.55	10.25	PM 11.35	AM 7.30
South Bend.....	2.05	6.10	11.02	PM 12.00	PM 6.40
Battle Creek.....	4.15	8.15	AM 4.00	AM 7.00	PM 6.40
Lansing.....	5.20	9.25	3.25	8.30	6.50
Durand.....	6.00	10.15	4.05	9.30	7.30
Saginaw.....	6.10	10.25	4.15	11.05	8.40
Bay City.....	6.45	10.50	4.50	11.40	8.45
Detroit.....	8.00	12.10	5.10	12.10	9.00
Flint.....	9.40	PM 12.30	7.00	PM 12.20	9.30
Port Huron.....	AM 12.35	3.27	10.10	PM 12.30	9.40
London.....	2.10	8.20	PM 12.35	PM 12.35	9.45
Suspension Bridge.....	3.40	7.05	1.55	8.50	AM 3.40
Buffalo.....	PM 3.47	7.10	2.00	9.05	PM 3.47
Philadelphia.....	4.35	8.25	2.25	9.30	PM 4.35
New York.....	5.10	9.00	3.00	10.00	PM 5.10
Toronto.....	AM 7.40	PM 1.30	PM 7.40	PM 1.30	PM 7.40
Montreal.....	PM 1.30	PM 1.30	PM 1.30	PM 1.30	PM 1.30
Boston.....	PM 1.30	PM 1.30	PM 1.30	PM 1.30	PM 1.30
Portland.....	PM 1.30	PM 1.30	PM 1.30	PM 1.30	PM 1.30

WEST	3	5	7	9	11	70
	AM 8.15	PM 6.00	AM 10.30	PM 8.30	PM 8.30	PM 8.30
Portland.....	AM 8.15	PM 6.00	AM 10.30	PM 8.30	PM 8.30	PM 8.30
Boston.....	PM 10.30	PM 9.00	PM 9.00	PM 9.00	PM 9.00	PM 9.00
Montreal.....	AM 7.40	PM 1.00	PM 5.25	PM 5.25	PM 5.25	PM 5.25
Toronto.....	PM 5.10	PM 1.00	AM 10.00	PM 1.00	PM 1.00	PM 1.00
Philadelphia.....	7.00	8.45	PM 9.30	PM 9.30	PM 9.30	PM 9.30
Buffalo.....	AM 6.15	AM 8.00	PM 9.30	PM 9.30	PM 9.30	PM 9.30
Suspension Bridge.....	7.00	PM 10.00	11.15	PM 10.00	PM 10.00	PM 10.00
London.....	8.45	PM 11.00	12.15	PM 11.00	PM 11.00	PM 11.00
Port Huron.....	PM 12.00	9.00	AM 3.30	AM 4.50	PM 3.30	PM 3.30
Flint.....	PM 1.35	11.00	4.54	8.45	6.54	6.54
Bay City.....	PM 2.00	AM 12.05	5.22	9.30	7.30	7.30
Detroit.....	AM 11.30	10.00	6.05	10.50	7.55	7.55
Lansing.....	PM 2.40	12.57	6.05	10.50	7.55	7.55
Battle Creek.....	3.50	2.17	7.10	AM 8.15	PM 8.15	PM 8.15
South Bend.....	4.30	4.08	8.55	2.30	PM 8.15	PM 8.15
Valparaiso.....	5.51	8.25	10.05	3.57	PM 8.15	PM 8.15
Chicago.....	8.45	7.20	11.05	4.18	PM 8.15	PM 8.15

Nos. 2-4-6-Daily. Nos. 10-70-Daily except Sunday. Nos. 3-5-7-Daily. Nos. 9-11-70-Daily except Sunday.

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

NOTICES AND APPOINTMENTS

Camp Meetings for 1902

PACIFIC UNION CONFERENCE

California, Fresno, Sept. 30 to Oct. 12

NORTHERN UNION CONFERENCE

Minnesota, St. Peter, Sept. 23-28

CENTRAL UNION CONFERENCE

Kansas, Junction City (State meeting), Sept. 23 to Oct. 6

Nebraska, McCook, Sept. 23-29

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.

WANTED.—Position as bookkeeper and stenographer with some Adventist firm. Address B. W. Parker, 576 Dunlap St., Memphis, Tenn.

WANTED.—The name and address of every adult person in your church or company who is not a subscriber to the REVIEW. Also your name and address if you are willing to distribute sample copies of the REVIEW among those who should be readers of our church paper. Address the editor.

FOR SALE.—Fine apple orchard of 45 acres, in full bearing, situated in the beautiful Burrow Valley, in the foothills of Fresno County, Cal. Excellent climate, good school, and P. O. within ¼ mile. S. D. A. church building adjoining farm. A good home for

Obituaries

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

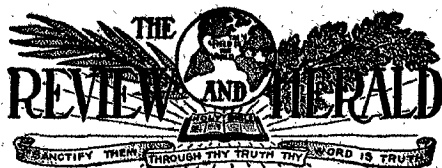
JOHNSON.—Died at Batesville, Ark., Sept. 5, 1902, Sister Martha Johnson. The deceased was born April 29, 1854. In the summer of 1901 the third angel's message was preached at Batesville, and she and her husband took their stand for the truth. The funeral services were conducted by the writer, Ps. 116:15 being presented as a token of love and comfort. **URBANUS BENDER.**

HICKOK.—Stephen W. Hickok was born Feb. 4, 1831, in Allegany Co., N. Y., and died of disease of the throat, Aug. 13, 1902, at his home, near Gravenhurst, Ontario. Previously to 1863 Brother Hickok was a member of the Seventh-day Baptist denomination, since then a zealous believer in the third angel's message. The last eleven years were spent in the canvassing work, until within a few weeks of his death. His faithful companion and three sons survive him. Remarks were made on the occasion of his funeral from 2 Tim. 4:7, 8, by the writer. **F. W. MORSE.**

COON.—Died at Lincklaen Center, N. Y., Sept. 7, 1902, Sister Mary Ann Coon. Sister Coon was afflicted with a tumor, but bore her suffering without murmuring. She has always observed the Bible Sabbath, first as a Seventh-day Baptist, and later as a Seventh-day Adventist. Her life was that of a consistent Christian. A husband, four children, and many other relatives and friends mourn their loss. Remarks were made at the funeral by the writer; text, John 14:1-3, a scripture of her own selection. **G. B. THOMPSON.**

MECKS.—Allen Meeks died at his home, near Star of the West, Ark., Sept. 5, 1902. He lacked five days of being 74 years old. He came to this country when he was a young man. About twenty-eight years ago he received a knowledge of present truth through reading. He took a prominent part in church work, and knew what it was to be persecuted for righteousness' sake, being one of those who suffered under the Sunday law in this State, being indicted twice. He leaves five children to mourn their loss. Words of comfort were spoken by the writer, from Job 19:25. **A. E. FIELD.**

MORRIS.—Fell asleep in Jesus at the home of her father, in Newberg, Ore., Aug. 19, 1902, my dear sister-in-law, Sara M. Morris, aged



BATTLE CREEK, MICH., SEPTEMBER 23, 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.

BRETHREN A. G. DANIELLS, E. R. Palmer, and W. W. Prescott will attend the Kansas State camp meeting, which opens this week. Brethren Daniells and Palmer will then attend the California camp meeting.

We invite special attention to this week's study in the gospel message on page 4. It is the first of two or three articles which will deal directly with the question why we ought to study and teach the books of Daniel and Revelation.

SABBATH, October 4, is the day for the semiannual offering to the Haskell and James White Homes. Will the church and Sabbath-school officers kindly make the announcement on the preceding Sabbath, September 27, and call attention to the October issue of the *Haskell Home Appeal*? It will be mailed to REVIEW subscribers, and will contain items concerning the Homes, and articles of interest to mothers.

At the recent camp meeting in Illinois the State was divided into two conferences by a line running east and west between Peoria and Springfield. These conferences will be known as the Northern Illinois Conference and the Southern Illinois Conference. Brother Allen Moon was elected president of the Northern Conference, which will have a membership of about eleven hundred, and a tithe of about ten thousand dollars. Brother S. H. Lane was elected president of the Southern Conference, which will have a membership of about six hundred, and a tithe of about four thousand dollars.

Quite a number of workers are now leaving America for other fields. Brother and Sister W. H. Wakeham and four children, of Ohio, left New York for London on Wednesday of last week. They will go on to Hamburg, and from there to Egypt, which will be Brother Wakeham's field of labor. On Wednesday, October 1, another party will sail from New York. It will include Brother and Sister Carl Jensen and Sister Myrtle Asay, of Iowa, and Brother and Sister J. Nethery, of Nebraska, who go to England, Sister Cora Blodgett, of Nebraska,

who goes to Natal, South Africa, and Brother B. L. Morse, of Nebraska, who goes to France. Five days later another party will sail from Vancouver for the Orient. It will consist of the Doctors Lockwood, recently of the Portland (Oregon) Sanitarium, for Japan, the first medical workers to go to that field, and Brother and Sister E. H. Wilbur, of Iowa, for China. We rejoice that re-enforcements are thus going to the front, and we pray that they may be brought safely to their various destinations, and greatly blessed in their work.

THE first term of the eighth year of the American Medical Missionary College opens on Wednesday of this week. It is expected that there will be about twenty in the freshman class.

We have omitted from the report of the Michigan Conference, found on page 19, such information as was given in the partial report of the meeting published in our issue of September 9. The two reports taken together cover the ground quite fully.

Another Company of Missionaries

DURING the past few weeks a great wave of blessing has swept over many of our camp grounds, as the needs of foreign fields have been presented to the people. Such a response has never before been witnessed in this denomination.

At the Nebraska camp meeting three hundred earnest, devoted young people deliberately, and without excitement, consecrated themselves to the missionary work in home and foreign fields. From among the many volunteers in several States a company of devoted young people has been made up for England and Europe. Some are to enter the canvassing work in England, others will attend the Bible school in London, and enter the canvassing or Bible work later.

The next company to be sent will sail in October, and we need the money to pay their traveling expenses. The cost will be from seventy-five dollars to one hundred and twenty-five dollars for each person. We need at least twelve hundred dollars right away to meet these expenses, and we urgently request our lay brethren and our conferences to help us what they can.

We suggest that conferences which are able to do so send us from twenty-five to one hundred dollars each toward this account. Schools and churches might unite in making up a contribution, and there are hundreds of our people who will doubtless esteem it a privilege to help send these missionaries to needy fields.

God is working with his people, and turning their hearts toward distant lands. Strong young men and women are consecrating their lives to the service. Who

will help us by contributing toward their traveling expenses?

Send all contributions to the Mission Board, 267 West Main St., Battle Creek, Mich.
A. G. DANIELLS.

Our Special Number of the Scandinavian Papers

IN the State of Iowa our people have taken hold in earnest to help in circulating these excellent numbers. They have sent us an order for ten thousand copies, and the prospect is that they will use many more. On a certain Sabbath a collection will be taken up throughout the State, and a special season of prayer will be participated in for the success of this work.

At the camp meetings in Wisconsin and Michigan this matter was brought to the attention of the whole congregation, and quite an interest was aroused and assistance promised. Already we have received a number of orders from different localities as a result of this, and we hope that none will forget to fulfill their promises, but that all will send in their orders soon.

This is encouraging, and such assistance in this good work is very much appreciated. May we not hear from others? We expect to have these numbers ready the first week in October. The name of the Danish-Norwegian paper is *Evangeliets Sendebud* (Gospel Messenger), and of the Swedish *Sions Vaktare* (Zions Watchman).

C. A. THORP.

Is Your Home Under New Management?

A WRETCHED excuse for a home is worse than a saloon, brothel, or gambling den; for it constantly tends to drive some members of such a family to frequent these places.

If the Lord has already had an opportunity to make your home a small heaven on earth, then he will certainly use you to co-operate tactfully and tenderly with him in bringing other homes under a new and divine management, so that this sign can truthfully be hung out, "This home has changed hands."

We must have better homes before we can expect to have better churches and institutions. It is the recognition of this fact that has led us to make the October *Life Boat* a special home and purity number. Such experienced workers as A. T. Jones, Dr. Mary Wood-Allen, Dr. and Mrs. J. H. Kellogg, Mrs. W. S. Sadler, Miss Fannie Emmel, and others will contribute helpful articles on true home making, which will undoubtedly be used of God to elevate and transform thousands of the homes that this number will enter.

Will you send us the names and addresses, and a two-cent stamp for each name, of all those homes in your community that you feel impressed should receive this number of *The Life Boat*, and also order a liberal quantity to supply personally to others? When they have read it, the majority of them will thank you for the interest that you have taken in their behalf, and that will open the way for you to do them still greater good. We may do a world of good in our respective communities. Pray over this matter, and then do as the Lord may direct you. Address *The Life Boat*, 28 Thirty-third Place, Chicago, Ill.

DAVID PAULSON.