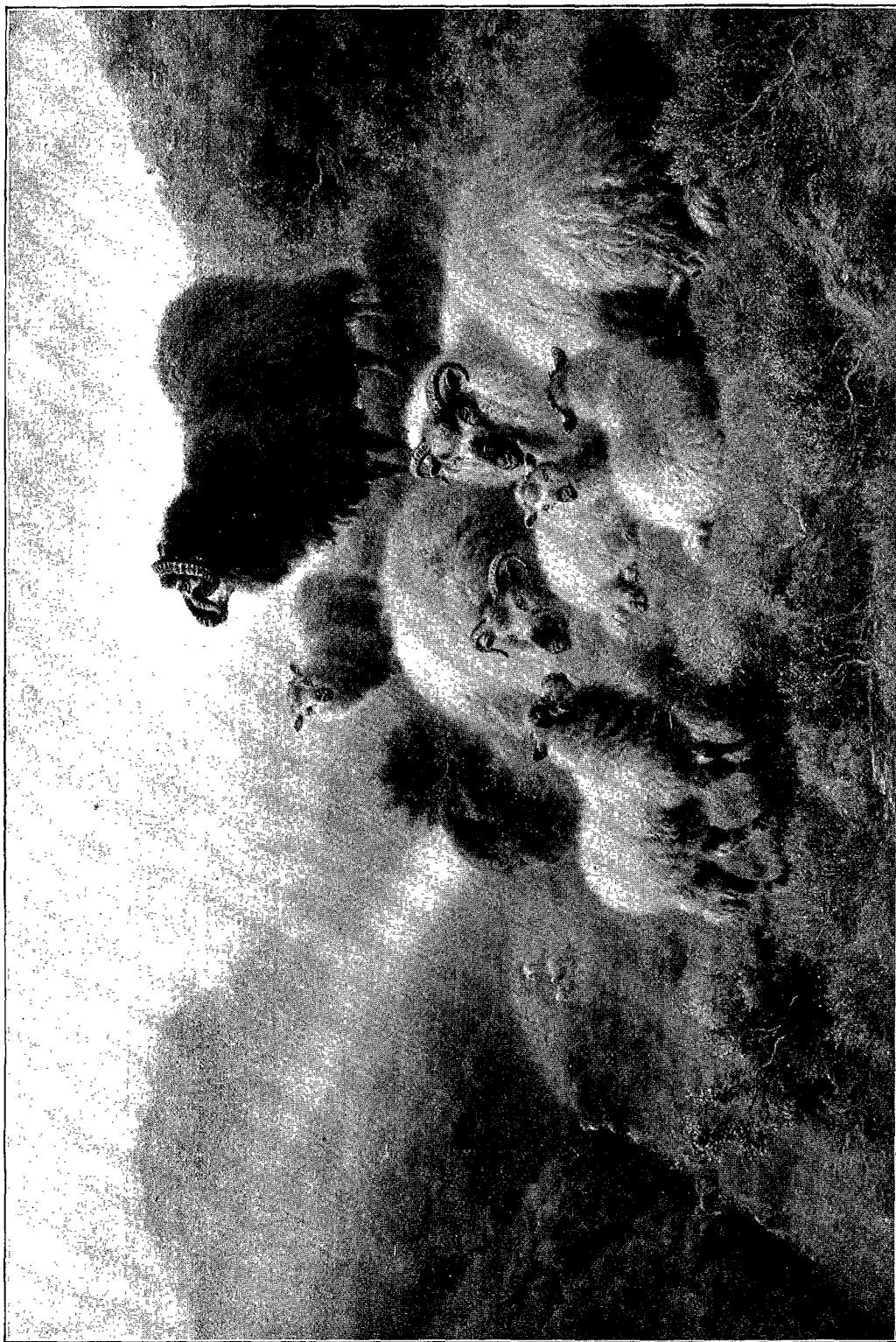


The Advent REVUE And Sabbath HERALD

Vol. 79

BATTLE CREEK, MICH., TUESDAY, JULY 8, 1902

No. 27



THE ONLY PERFECTED BIBLE KINDERGARTEN METHOD
FOR THE HOME AND SCHOOL

"Bible Object Lessons and Songs for Little Ones,"

ON THE LIFE OF CHRIST,

By LILLIE E. AFFOLTER and F. E. BELDEN.

Specially Prepared for Mothers and Teachers.



52 Child Lessons,

One for each Sabbath in the year, each lesson accompanied by suggestions to mothers and teachers.

30 Child Songs

And Hymns, written specially for the Lessons.

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52 Pen Drawings,

Showing how to use the kindergarten material when teaching the lessons.



OPINIONS OF WORKERS.

I have examined with great interest the beautiful volume of "Bible Object Lessons and Songs."

I am sure it cannot fail of being helpful in the extreme, not only to primary teachers, but to mothers of little children. I have already gotten some very suggestive hints from it, to use in my work as a teacher of teachers. It will give me pleasure to introduce it to the members of our Primary Teacher's Union, of which I am president, and also to the Presbyterian teachers at large, through the columns of the *Westminster Teacher*. Our teachers meet each Wednesday afternoon to discuss primary methods, and depend upon me, as their president, to introduce new things. I shall be glad to show the blocks and material and ways of using them.

ISABELLA MACDONALD ALDEN (PANSY),
625 Maryland Ave., N. E. Washington, D. C.
Author of "The King's Daughter," "Esther Reid," "Grandpa's Darlings," etc., etc., and editor of "The Pony."

I am exceedingly pleased with the "Bible Object Lessons and Songs." Enclosed is my notice of it in the *Baptist Superintendent* for Dec. (1892). I have also noticed it in the *Teacher* for Dec.

"Bible Object Lessons and Songs for Little Ones," is the attractive title of a handsome quarto volume by Lillie E. Affolter and F. E. Belden. It is the first of a series, and covers the life and words of Christ in fifty-two illustrated lessons, accompanied by thirty original hymns and songs, and thirty-one large engravings from the famous "Hoffman series." We have given this work very careful examination, closely scrutinizing the text and the teaching, and singing each of the pieces of music. The steps in the teaching are natural and progressive; the music is good and pleasing, and adapted to little children, and the illustrations are beautiful. Followed with the aid of the Kindergarten material recommended, and taught in the evidently devotional and reverent spirit of the authors, there cannot fail to be advancement in knowledge and a true instilling of precious truth. We most heartily commend the work."

C. R. BLACKALL,
Office Editor Official Periodicals American Baptist Publication Society, 1420 Chestnut St., Philadelphia, Pa.

I have given careful thought to "Bible Object Lessons and Songs," and write to express my hearty appreciation of the book and of the work that it marks out. It is a beautiful volume. The illustrations are superb. The plan of teaching by objects seems here to be brought to perfection. The suggestions concerning the use of objects are such as can readily be followed by intelligent mothers and teachers, and if followed, the task of teaching will become a pleasure to teacher as well as to children. The substance of the teaching, so far as I have been able to examine the lessons, is not only of excellent quality, but in its presentation it is made attractive and interesting. I hope the book may have a large circulation.

J. R. MILLER,
Editor "Westminster (Presbyterian) Teacher," 1332 Chestnut St., Philadelphia, Pa.

I am very pleasantly impressed with its plan, its illustrations, and its arrangement, stating truths, following them by judicious questions, and furnishing plain suggestions for use of objects. I am sure primary teachers (including mothers) will be delighted with it, and find it very helpful.

REV. A. E. DUNNING, D. D.,
Editor "Congregationalist," Boston, Mass.

I have carefully looked over your beautiful "Bible Object Lessons and Songs." I am a great believer in all good object teaching, and when it is applied as it is in this book to the truths of the blessed Word, it cannot fail to do much good. For mothers who want the best way of interesting their little ones, I can think of no better method, and for all teachers who teach the life of our blessed Lord, this book will prove a real godsend. The work is well done, and the general make-up of the book all that could be wished for.

A. F. SCHAUFFLER,
Vice Pres. and Supt. New York City Missions, founded 1827.

I have gladly and thoroughly examined "Bible Object Lessons and Songs." The whole book is a practical and beautiful blending of Kindergarten methods and real Scripture teaching. Happy the child who may receive it as a birthday gift or a Christmas treasure; happy the mother and the home whose Sabbath day is made a delight by its use.

For primary teachers it is inspiring and helpful, and when complete, the series will be a valuable addition to the few books wholly devoted to primary work. The correct and exquisite engravings, the songs well adapted to the range of children's voices, are an added charm.

MRS. JOHN A. MILLER ("FAITH LATIMER"),
1209 First St., Louisville, Ky., author of *Primary Lessons* in "Sunday School Times."



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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.

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No. 27.

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REVIEW AND HERALD, Battle Creek, Mich.
[ENTERED AT THE POST OFFICE AT BATTLE CREEK]

Editorial

Get Ready

THE Lord is coming. Get ready. He is coming soon. Get ready. He is coming in this generation. Get ready. No one can meet him in peace whose sins are unconfessed and unforgiven. Get ready. The message of the Lord's soon coming is to be given in all the earth. Get ready. The best way to get ready is to help others to get ready.

Individual Experience

It is self-evident that each one who lives must himself exercise all the functions of life. No one can take nourishment or exercise for another. The circulation of the blood in one man does not build up the body of another man. He who depends upon another to do his breathing for him refuses the gift of life. These principles apply just as forcibly to Christian experience. No one can confess sin for another. No one can accept forgiveness for another. No one can believe for another. The Christian life cannot be lived by proxy. The time of peril and test upon which we have entered will soon reveal the difference between those who are really having a Christian experience and those who are depending upon some one else's experience. Some of those who have no root in themselves are already falling out by the way, and others are showing signs of weakness. We must learn to stand alone with God and for his truth. We must individually know whom we have believed, and be persuaded that he is able to keep that which we have committed unto him against that day. We must each have an individual experience in the things of God.

A Test of Faith

We do not buy our salvation with the money which we pay toward the expense of spreading the gospel of the kingdom. Homes in the New Jerusalem are not sold by auction to the highest bidder. We do not secure a right to the tree of life by allowing the Lord to have a part of that which belongs wholly to him. It is no test of our faith in God and his truth when we divide our surplus with the Lord, and place in his treasury that which we can spare "just as well as not, and never miss it." The rich cast in of their abundance, but the poor widow "cast in all that she had, even all her living." In doing this she cast in more than all the rest, although she only "threw in two mites, which make a farthing." The test of faith is not in giving what we do not miss, that which costs us no sacrifice, after we have fully provided for our own present needs, and laid up something "for a rainy day." The test of faith in God's work is found when we place the needs of his work ahead of our own needs, and act upon this basis. This spirit of self-sacrifice, which is in itself the gift of God, brings us into that relationship with God that he can supply all our need "according to his riches in glory by Christ Jesus." He that ministereth seed to the sower will both minister bread for our food, and multiply our seed sown, and increase the fruits of our righteousness.

The Charter of Our Liberties

To those who have known the bondage of sin there can be no declaration of independence more highly prized than this one: "Sin shall not have dominion over you." The proclamation of liberty has been made. A blessed release has been provided, and there is a royal mandate which says "to the prisoners, Go forth." This command has the power to compel him "that opened not the house of his prisoners" to loose them and let them go. Thus are we delivered from the power of darkness, and translated into Christ's kingdom. What a deliverance! What a change! Light in the place of darkness; sight in the place of blindness; freedom in the place of bondage; hope in the place of despair; joy in the place of sorrow; in short, it is life in place of death. "Return unto thy rest, O my soul; for the Lord hath

dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. . . . O Lord, truly I am thy servant: I am thy servant, and the son of thine handmaid: thou hast loosed my bonds."

"Christ hath for sin atonement made;
What a wonderful Saviour!
We are redeemed!—the price is paid;
What a wonderful Saviour!

"He gives me overcoming power;
What a wonderful Saviour!
And triumph in each trying hour;
What a wonderful Saviour!"

The Heart of Christianity

THERE are many so-called religions in the world. What is the cardinal difference between Christianity and these so-called religions? It is just in this: they are after the power of a carnal commandment, but Christianity is after the power of an endless life. On the one hand, we have merely a system of morals, a dead description of an ideal course of conduct, a kind of shadow of the law once written in the heart; on the other hand, we have the perfect living law, incarnated in the flesh, the union of divinity with humanity. Any professed Christianity in which this is not found as the fundamental fact of the teaching and the experience is simply a variation of paganism masquerading under the name of Christianity. A Christianity which was once genuine and founded upon this principle, but out of which it has been lost, is like a human body from which the heart has been removed. Such a pretended Christianity is a mere sham. It may exhibit all the forms and paraphernalia of salvation, but it never saves a single soul.

The Rock Foundation

THE divine principle of Christianity is revealed in the great fact that Jesus, the man of Nazareth, was the Son of God. Jesus himself declared that this was the rock foundation upon which he would build his church, and death would not overthrow it. The question was, "Whom do men say that I the Son of man am?" The testimony of Peter was, "Thou art the Christ, the Son of the living God."

Then came the statement, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." The gates of hell are the gates of the grave. The power of the endless life in Jesus, Son of man and Son of God, in whom the divine principle of the union of divinity with humanity was a personality, would conquer death and the grave, not for himself alone, but for his church, his body, all who are found in him. Death and the grave are not conquered as mere abstractions. They are conquered by destroying "him that had the power of death, that is, the devil," and by saving from sin, which, "when it is finished, bringeth forth death." This victory is gained by the divine life working in us. "We shall be saved by his life." This is the power of the working of the endless life. It is here that we see what Christianity really is, and how it differs from other so-called religions. The Founder of Christianity gave himself to be the foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ." He is "the rock of my salvation." It is the work of the gospel to build upon this rock foundation "the house of God, which is the church of the living God."

Building on the Rock

WE know that "except the Lord build the house, they labor in vain that build it," but because of their co-operation with God in this work men are also spoken of as the builders of the house. Because of their rejection of Christ, Peter said to the "rulers of the people, and elders of Israel," after the healing of the lame man "in the name of Jesus Christ of Nazareth," "This is the stone which was set at naught of *you builders*." The apostle Paul writes thus of the gospel work: "I have laid the foundation, and another buildeth thereon. But *let every man take heed how he buildeth thereupon*." At the close of his sermon on the mount, in which he had applied to daily life the principles which he had spoken in the ten commandments at Sinai, Jesus said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." The words of Jesus are life. "The words that I speak unto you, they . . . are life." When we hear his words and do them, we receive his life, and manifest his life in this mortal body. In this way we come unto him "as unto a living stone," and "are built up a spiritual house." This makes clear what is meant by "building up yourselves on your most holy faith." When we build on the rock by hearing and doing the words of Jesus, we so completely identify ourselves with his life in receiving it that

we build up ourselves in him, and thus build up the body of Christ, the church, the house of God. It thus appears that the likeness between the one who hears and does the sayings of Christ and the one who builds his house upon a rock is very real. Both build a house upon a rock. The one builds a dead house out of dead material upon a dead rock. The other builds a living house out of living material upon a living Rock. In receiving the words of Jesus we receive his divine life, his divinity, and become "partakers of the divine nature." In doing his words this divine nature is wrought into our very being, and manifested in our experience. By this process the union of divinity and humanity becomes a fact in us. Thus is fulfilled the declaration of Christ, "Upon this Rock I will build my church." The storm is now gathering which will beat upon every house, and only those which are built upon the rock Christ Jesus will stand in that day. Be sure of your foundation. Be sure that you are using only good material in your building. Be sure that you are "rooted and built up in him."

"We'll build on the Rock, the living Rock,
On Jesus, the Rock of Ages;
So shall we abide the fearful shock,
When loud the tempest rages."

The Door Open—A Free Invitation to Enter

"LET us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

The passage here quoted is a gracious invitation. What are we invited to do?—Not to go, nor to run, but to "come." In what manner?—Boldly! To what place?—To the throne. What to do there?—To sit upon the throne. This is what Christ said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. What imagination can compass or language give a least shadow of expression of the majesty and exaltation to which the way is here opened, and to which we are invited? Who is on this throne now?—The Ruler of the universe. But this fact does not, of itself, necessarily imply great liberality or beneficence. The passage, however, does; for the throne is called a "throne of grace;" and all graces and blessings flow from a throne of grace.

What is the import of the word "therefore" with which the apostle introduces his exhortation? In other words, for what purpose are we now invited to come to this throne of grace? Paul answers: "That we may obtain mercy, and find grace to help in time of need." Our wants and necessities are here all included. We are sinners, and

so stand in need of mercy; condemned to death, and so need grace for pardon of our sins; undone, and in need of "help." All these blessings and favors we find at "the throne of grace." Therefore let us come.

What is the force of the reason assigned as an encouragement and inducement to us to come? The word "therefore" includes the great and wonderful facts stated in the two preceding verses; namely, the fact that we have a "great high priest, that is passed into the heavens, Jesus the Son of God," who can be touched with the feeling of our infirmities, and was in all points tempted like as we are, yet without sin. For this reason we may approach this throne, not thoughtlessly, nor presumptuously, but "boldly," that we may obtain mercy. We may come with supreme confidence and trust. In the act of hearing prayer, God acts as a Sovereign; but his sovereignty is all of grace. His throne is "a throne of grace." The hymn expresses it:—

"Thou art coming to a King.
Large petitions with thee bring;
For his grace and power are such
None can ever ask too much."

No language, human or divine, can ever state in too strong terms the sympathy of our loving Saviour; and no words can set before us in stronger light the courage we ought to feel in coming to Christ than the ones by which he has set forth his gracious designs in our behalf, to lead us to "hold fast our profession."

On the words "grace to help," Bunyan has the following thoughts: It is "grace that chooses; it is grace that calleth. It is grace that preserveth, and it is grace that brings to glory, even the grace that, like a river of water of life, proceeds from this 'throne of grace.' O, when a God of grace is upon a throne of grace, and a poor trembling sinner stands by and begs for grace, and that in the name of Christ, in and by the help of the 'Spirit of grace,' can it be otherwise but such a sinner must 'obtain mercy, and find grace to help in time of need'?"

And the one who is thus seated upon the throne of grace is the one who, John says, has "loved us, and washed us from our sins in his own blood." Rev. 1:5. He has purchased our possession, and taken possession of it for us. He has passed into the heavens as our surety and head. So the saints may consider themselves as possessed of their rights, since he is there. Augustine said, "Where he reigns, there I believe myself to reign." And let us consider that all our straits and troubles are not hidden from him; he knows and feels them, as our compassionate High Priest. He has a gracious sense of all our frailties, griefs, trials, temptations, and fears. He presents our cases continually to his Father. If we cleave unto him, his resurrection

power and glory are secured unto us. His life and ours are not two, but one. "The life which I now live in the flesh," says Paul, "I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. And if Christ could not be overcome by the world,—he says, "Be of good cheer; I have overcome the world,"—and if he could not be overcome of death,—he says, "Behold, I am alive for evermore,"—neither can we overcome by anything that he has passed through and conquered for us. His words are, "Because I live, ye shall live also." John 14:19. And as the words are as plain as language can make them, so the providence and works of God back up the invitation in terms equally plain; for "the Spirit and the bride say, Come." Rev. 22:17.

U. S.

Our Responsibility for Lost Opportunities

Is it not true that many are excusing themselves from engaging in this or that line of work on the ground of incapacity, who put forth little effort to remedy their lack? It is a comforting fact that the Lord does not require of us what we cannot do. But one who is not fully awake to his responsibilities can very easily allow this thought to quiet his conscience, and lull him into inactivity wholly inexcusable. As a warning against this mistake, a quotation from "Testimonies for the Church," No. 32, is to the point:—

"Remember that your responsibility is measured, not by your present resources and capabilities, but by the powers originally bestowed and the possibilities for improvement. The question which each one should ask himself is not whether he is now inexperienced and unfitted to labor in God's cause, but how and why is he in this condition, and how can it be remedied."

How the thoughts of wasted opportunities and privileges unimproved, come rushing in upon us as we think of our real responsibility before God, and see the pressing need of workmen in the cause. But there is a blessed message which comes to us from the Lord in the words of the prophet, "I will restore to you the years that the locust hath eaten." Joel 2:25. Time and privileges lost are gone forever, but as in ancient days the Lord's blessing was pledged to restore the years to Israel by multiplying the harvest of future seasons, so now he does not leave us in despair with the weight of years of neglect and sin crushing upon us; for in the wondrous workings of his grace, the time lost may be redeemed. The sentence following the quotation already given from the "Testimony" says:—

"God will not supernaturally endow us with the qualifications which we lack;

but while we exert the ability we have, he will work with us to increase and strengthen every faculty; our dormant energies will be aroused, and powers which have long been palsied will receive new life."

We have no right to be weak or to live for ourselves, with souls perishing about us, and a world unwarned stretching its vast proportions beyond our faintest efforts. Every soul of us in this decisive hour must be a soul winner by the grace of God, ready, as God's minuteman, to serve anywhere at his call. Time has been lost by this whole people. We know that we might have filled every continent with the sound of this message ere this. Now there is no further time to lose if we would not lose our own souls; for the call is to instant and world-wide service. Now indeed "it is the last hour." 1 John 2:18, R. V.

"The sunset burns across the sky;
Upon the air its warning cry
The curfew tolls, from tower to tower;
O children, 'tis the last, last hour!"

"The work that centuries might have done
Must crowd the hour of setting sun,
And through all lands the saving name
Ye must in fervent haste proclaim."

"The fields are white to harvest. Weep,
O tardy workers, as ye reap,
For wasted hours that might have won
Rich harvests ere the set of sun."

"We hear his footsteps on the way!
O work while it is called to-day,
Constrained by love, endued with power,
O children, in this last, last hour."

Shall we not, as workers together with God in the gospel, claim his promise of lost years, and let his word bring the promised life to enfeebled powers? Earth's last hour is the most glorious time for service that has ever come to men.

W. A. S.

Studies in the Gospel Message

THE subject of the Sabbath-school lesson for Sabbath, July 19, is The Curse of Formalism.

The curse of formalism is a worse thing than "the curse of the law." In reality it is the curse of the law concealed under the cloak of pharisaism. Here is what the Saviour said of formalism as he found it revealed in his time, and it is just as applicable to our time: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within

ye are full of hypocrisy and iniquity." Formalists profess to be righteous. They "outwardly appear righteous unto men," but they appear very differently in the Lord's sight; "for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." In profession, formalists are servants of the Lord whose lives are devoted to the doing of his will; in practice, they serve themselves, following the dictates of their own will; and in order to hide this mockery from men (themselves included) they weave a thick garment of self-righteousness, which they cast about them with the utmost self-complacency. Prayer, which was intended to be the voluntary opening of the heart to God, they use as a cloak with which to cover the heart from men, and they lengthen it out unduly in order that the real purposes of the heart may be concealed in a multitude of words. Putting on the outward signs of life and purity, they "are within full of dead men's bones, and of all uncleanness." They "receive the greater damnation" than those who do not add hypocrisy to their other sins.

It is more difficult to reach formalists with the simple gospel of repentance and salvation than to reach other ordinary sinners. They have substituted mental assent to a creed for a personal faith in Christ as a Saviour from sin; they have substituted orthodoxy for a righteous character; they have sought to cleanse and mend their own garments that they may "outwardly appear righteous unto men," instead of acknowledging that their righteousnesses are as filthy rags, and accepting "the garments of salvation" and "the robe of righteousness." To the deceitfulness of sin they have added the deceitfulness of self-righteousness, and only some mighty convulsion in their lives can break the spell. Centuries of experience testify to the blighting effects of formalism and the difficulty of saving those who have once come under its curse.

It was formalism which brought the downfall of Jerusalem and the captivity in Babylon. For many years before that experience the Lord warned and instructed his people, seeking to renew the spirit of their minds. Listen to his words: "To what purpose is the multitude of your sacrifices unto me? saith the Lord. . . . Bring no more vain oblations. . . . When ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red

like crimson, they shall be as wool." These were the Pharisees of old. Though they made "many prayers," yet their sins were "as scarlet."

Again the Lord said through the same prophet, "Forasmuch as this people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear of me is a commandment of men which hath been learned by rote: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: and the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Here is the very essence of formalism: mouth service, lip service, the heart far from God, the substitution of the commandments of men for the commandments of God, and the whole thing performed by rote. What a contrast between this and the genuine manifestation of the life of Jesus in this mortal body.

When the overthrow of Jerusalem was so near that it would be accomplished during the time of the generation then living, the Lord plainly declared what his dealing with his people would be in view of their long-continued formalism and their refusal to listen to his repeated warnings: "Behold ye among the heathen, and regard, and wonder marvelously: for I will work a work *in your days*, which ye will not believe, though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs. . . . They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand."

The prophet Daniel summed up the whole matter when he confessed in behalf of the people: "Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. . . . For under the whole heaven hath not been done as hath been done upon Jerusalem." The curse of formalism brought upon that people not simply the usual result of transgression, but the usual result multiplied many times over. Nations and cities had been overthrown for their iniquities, but there had been nothing like the punishment which had come upon God's professed people. "For under the whole heaven hath not been done as hath been done upon Jerusalem." It would seem as though this lesson might have forever saved people from the curse of formalism, but "the heart is deceitful above all things, and desperately wicked: who can know it?"

The same spirit of formalism which

brought destruction upon Jerusalem in Daniel's time, led to the rejection of the Messiah, and the destruction of Jerusalem by the Romans. Jesus applied the same prophecy of Isaiah to the Pharisees of his time. "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men." The Pharisees said, "If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation." And so they put him to death to prevent any more men from believing on him, and to save their place and nation; and in this very act they furnished the basis of belief on him to all men, and lost their place and nation. And yet these same people paid "tithe of mint and anise and cummin." Such is the curse of formalism.

The same danger threatens us to-day. This warning has been given to us: "For years a degree of pharisaism has been springing up among us, which has separated some from the Bible standard. If the preconceived ideas of those actuated by this spirit are crossed, they immediately assume a controversial, combative attitude, as a man puts on armor when preparing for battle. Much pride and loftiness, and a spirit which desires to rule, has been manifested; but very little of the spirit which leads men to sit at the feet of Jesus and learn of him, has been shown." The form of godliness without its power is one of the perils of the last days. It is not sufficient to have "the form of knowledge and of the truth in the law." We must possess "the righteousness of God which is by faith of Jesus Christ." This is the righteousness which is revealed in the gospel as its power. This is the power of the endless life. And this is the only salvation from the curse of formalism.

Will God's people, who are being called out of Babylon to-day, learn this lesson in time, or will they follow in the track of the other denominations from which they have outwardly separated themselves? The Lord's call at the last General Conference, repeated so many times since, is his invitation to them to get wholly free from this curse of formalism, and to receive the Spirit's power for the work before them. Then the message of Christ's righteousness can be quickly given in every land, and thus the way of the Lord can be prepared. "Unto thee will I cry, O Lord my rock. . . . Draw me not away with the wicked, and with the workers of iniquity, which *speak peace* to their neighbors, but *mischievous* is in their hearts. . . . Save thy people, and bless thine inheritance: feed them also, and lift them up forever."

At the Parting of the Ways

A GLANCE at the advancement made in educational thought by Seventh-day Adventists as a denomination during the past year is reassuring. It is well to ascertain our bearings. Are we traveling the straight road? Only a little over one year ago the Educational Department of the General Conference was brought into existence. The creation of that department set the pace for the union conferences, and they in turn were followed by the separate conferences, until to-day practically all the States have some form of organization for carrying on their educational interests.

Nominally, the denomination has committed itself to the truth of Christian education. Has it done so in reality? or must we deem that what has been done is mere form devoid of life? Passive assent to a principle will not bring a rich reward. To say that seed will grow, never brings a harvest. We must sow if we would reap. So in the educational work; to see the full glory of this truth there must be intense activity. It will enlist the full energy of every individual, from the presidents of conferences to the lowliest church member in the most obscure company of believers. When such activity is seen, when such co-operation exists, there will be a mighty uprising throughout the denomination. It will mean a school for every child in every church, and hundreds of schools for foreign lands.

In the early days of the message, the first steps were taken toward the establishment of church schools. After a time Seventh-day Adventists returned their children to the public schools on the plea that they could not afford to support an independent system of schools. Seventh-day Adventist parents used the same argument as did other Protestants. Evil results were not seen at once, but we are to-day reaping the inevitable results of the seed sown. An article in the *Outlook* (March 15), by Theodore D. Bacon, entitled "The Outcome of Higher Criticism," gives the results of the education of the past forty years. I quote but one result. He says:—

This attitude [the doctrine of higher criticism] modifies the feeling toward missions. There is no longer the feeling of frantic haste to save a few souls out of countless millions from going down to endless torment; nor is there any burning desire to let every heathen know of the name of Jesus in order to hasten the time of the second coming. . . . It is not to be denied that there has been a certain cooling of the interest in foreign missions, especially since our eyes have been opened.

Seventh-day Adventists must admit that their zeal for foreign fields has not been overgreat. A man of the world attributes this to the popular teaching, such as that under which the present genera-

tion grew up, and such as our children to-day are absorbing so long as they are left in the state schools. In other words, we not only lose our own children by failing to establish Christian schools, but we ourselves, because of this neglect, lose all ambition to preach Christ to the heathen or proclaim his soon coming to the world. Of what use is it, then, to say that we believe the world should be evangelized in this generation while we so reluctantly grasp the truths of Christian education?

The Protestant denominations which nearly a century ago turned their children over to the state for an education had two messages preached to them. The first message was given by William Miller. It was the judgment message,—the truth of Christ's near coming,—the same that men are repeating to-day. They heeded it not, because they were deaf. Their deafness came as the result of disobedience to a divine law—the law that spiritual life comes as a result of proper education. God sent the message, but having ears, they heard not. Then came that second message, "Babylon is fallen,"—the most terrible thing which heaven has ever said of any organization.

To-day we have the judgment message,—the evangelization of the world in the present generation. Has it life? or is it as sounding brass? We can prove that we mean what we say in but one way; that is, educate the children to fulfill the message by carrying the glad tidings to the world. That means schools, Christian schools, and enough of them for every child to have Christian training. If this principle is not heeded, then to this church in this generation will be given that second message, "Babylon is fallen," as truly as it was given to the Protestant churches in 1844.

We stand at the parting of the roads. One way leads Seventh-day Adventists over the road which the majority of Protestant denominations have trodden; the other leads heavenward. Which way shall we take? "How long halt ye?"

E. A. SUTHERLAND.

Note and Comment

"A 'BILLION-DOLLAR congress' has become a parsimonious instead of an extravagant congress," remarks the *Chicago Tribune*, in view of the reckless expenditure of money which characterizes the present session of the national legislature. The appropriation bills thus far aggregate \$700,000,000, this amount exceeding the estimated revenues by \$51,000,000.

THE higher criticism of the Bible is taking possession of the last strongholds of the old belief in the Protestant churches, one of these being the United Free Church of Scotland. At the gen-

eral assembly of that body held in May last, a decisive vote was given against taking any action unfavorable to the recent work on "Modern Criticism and the Teaching of the Old Testament," by George Adam Smith, which strongly advocates the ideas of the higher critics. Principal Rainy, who is the recognized leader of the Free Church, came forward as the chief defender of the book, and made a speech in which he told how the interpretation of Genesis 1 became adjusted to the "facts of science" which the investigations of the higher critics had brought to light. This decisive vote of the Scotch clergymen is noted with satisfaction by American Protestant journals, *The Congregationalist* remarking that "the vote now taken indicates the progress of the Protestant church throughout the world during the last quarter of a century."

STUDENTS at Yale University who are interested in missionary work have undertaken to establish an undenominational mission in North China, to be evangelistic, medical, and especially educational in character. The movement is to be under the control not of any existing mission board, but of a council of forty, of which Ex-President Dwight, of Yale, is president. The officers in charge of the undertaking include representatives of the Baptist, Congregational, Episcopal, and Presbyterian churches. An installation fund of twenty thousand dollars has been raised by the executive committee. The direct leadership of the mission is to be in the hands of the Rev. Harlan P. Beach, the present educational secretary of the Student Volunteer Movement. Two Yale graduates are to go to China this coming fall to study the language, and it is expected that in time a score or more of Yale men will be doing educational work in this mission. The enterprise is one which, on the whole, stands out as a new venture in foreign missions.

RESEARCHES in the domain of hygienic diet have drawn up quite a formidable indictment against the oyster, and to this is now added the following from an Italian physician, Dr. Zardo, who finds that this much-used mollusk has a sort of pet germ which is nearly always present with it, and which is capable under some conditions of doing serious mischief in the human system:—

This germ apparently produces no harmful effect if the stomach and intestines are in a normal state; but if the gastric juice is not normal, in other words, if it is lacking in germicide properties, and especially if the intestine is not in a perfect condition, gastro-enteritis and general infection occur, which may result in death. In experiments upon guinea pigs, it was shown that the injection of this germ beneath the skin or into the peritoneal cavity gave rise to general infection, the germ being found everywhere in the body, even in the blood. The poison produced by this

germ, when introduced into the body of a guinea pig in any way whatever, gave rise to interstitial hemorrhage, fatty degeneration of the liver, and necrosis. From these facts, it is plainly evident that the oyster is a very unsafe article of diet, especially when eaten raw or imperfectly cooked, and that no person can safely swallow one of these bivalves unless assured that his stomach and intestines are in a thoroughly sound state. Even thoroughly cooked oysters may give rise to serious symptoms if there happens to be present a considerable number of poison substances previously formed by the germ; for while cooking destroys the germ, it does not destroy the poison produced by it.

THE Roman Catholic Federation which has recently been organized in the United States, and which is now being developed and strengthened in every possible way, is already beginning to exercise its political influence for the promotion of Roman Catholic interests. It is seeking to force the United States government to accede to its wishes in the matter of maintaining Roman Catholic influence in the school system which the government is establishing at Manila, and elsewhere in the Philippine Islands. This is set forth in the *Catholic Mirror* of June 14, which says:—

The first concerted action of the officers of the American Federation of Catholic Societies in the direction of any of the ends for which the federation was formed, may be said to have been taken on Sunday last, when, at a meeting of the national officers, the executive and advisory boards, a resolution was passed calling upon the officials of the administration to deal with the school situation at Manila, where it is alleged the most bigoted measures are put in force by narrow-minded religious partisans in the guise of government appointees as superintendents, inspectors, and principals of schools.

The American Federation of Catholic Societies, having now taken the matter under advisement, will be treated with all consideration on account of the great body of citizens which it represents.

Action upon the resolutions passed at Cincinnati may not be expected at once, nor without a thorough inquiry into the truth of the allegations which are made. But the federation has a right to expect that an impartial investigation will be made, looking only for the truth, and there can be no question but that the administration will be entirely willing to meet this very reasonable expectation.

"On account of the great body of citizens which it represents," this church federation expects to be treated with "all consideration" by the politicians of all parties, and by State and national administrations. This situation directly foreshadows political catering by all parties in this country to the demands of the Catholic Church, and to those of Protestant bodies as well, which will surely follow Rome's example when they see political advantages are being reaped thereby.

L. A. S.

General Articles

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

"Hope Thou in God"

MRS. MATTIE HASKELL

"Hope thou in God," nor be dismayed
Though Satan has his hosts arrayed.
"Hope thou in God,"—the God of hope,—
His power he'll give with sin to cope.
"Hope thou in God," in him alone
Is power to change the heart of stone.
"Hope thou in God;" make him thy trust,
For he alone can keep thee just.
"Hope thou in God," nor hope in vain,
For soon must end sin's awful reign.
"Hope thou in God;" on him depend
For strength to keep until the end.
"Hope thou in God" (grasp thou this thought),
Who in the past such wonders wrought.
"Hope thou in God," and there shall be
A path made through thy testing sea.
"Hope thou in God," who'll overthrow
The walls as high as Jericho.
"Hope thou in God;" thou shalt come through
The furnace fires confronting you.
"Hope thou in God," On gallows high
Did Haman hang—not Mordecai.
"Hope thou in God;" so shalt thou see
Deliv'rance sure, prepared for thee.
"Hope thou in God," to him be true;
A noble work has he for you.
"Hope thou in God;" this message give
That other souls may hope and live.
"Hope thou in God;" let these words ring
Until our Lord shall come—as King.

An Appeal to Parents

MRS. E. G. WHITE

My attention has been especially called to a work that has been strangely neglected,—the training of children. Parents have set aside the work that lies at the very foundation of soul saving. Child training is the grandest work ever committed to mortals. The child belongs to the Lord, and from the time it is an infant in its mother's arms, it is to be trained for him, trained to enter his service. For the first years of a child's life, the home is to be its school. In the home, parents and children are together to learn the way of the Lord. Carefully and untiringly parents are to watch the opening minds of their children, giving them the lessons they need in order to develop into Christian men and women. Parents should make all else subordinate to the work God has given them to do for their children.

It is the mother's privilege to bless the world by her influence, and in doing this, she will bring joy to her own heart. She may make straight paths for the feet of her children, through sunshine

and shadow, to the glorious heights above. But it is only when she seeks in her own life to follow the teachings of Christ, that the mother can hope to form the character of her children after the divine example. The world teems with corrupting influences. Fashion and custom exert a strong power over the youth. If the mother fails in her duty to instruct, guide, and restrain, her children will naturally accept the evil, and turn from the good. Let every mother go often to God with the prayer, "How shall we order the child, and how shall we do unto him?" Let her heed the instruction that God has given in his Word, and wisdom will be given her as she shall have need.

Few parents realize as they should that child training is God's appointed agency for the salvation of their children. They do not make it their first work to train their children for the Lord. They allow exhibitions of temper, pride, selfishness, to pass unnoticed; and the children grow up unlovely in character, an injury to their companions, a sorrow to their parents, and an offense to God.

Obedience and How It May Be Taught

The first lesson that children are to be taught is the lesson of obedience. When they have learned to obey their parents, it will not be hard for them to obey God. Obedience becomes a part of their nature.

But before parents can teach their children obedience, they must learn the lesson themselves by obedience to God. How can they discipline their children aright till they learn the meaning and the value of self-discipline? How can they lead their children up the difficult heights of self-control, self-denial, patience, and truthfulness, unless they first climb these heights themselves?

A parent gives way to temper before the child, and then wonders why the child is so difficult to control. But what could he expect? Children are quick to imitate; and the child is but putting into practice the lessons taught him by his parents in their outbursts of anger.

Too often parents follow a course that develops evil in the child. Harsh and severe, they drive him to rebellion. Then they wonder why he has traits of character that are so unlovely, when they try so hard to break his stubborn will. It is in trying to break his will that they make their mistake. The child's will is to be *trained, bent*, not broken.

Disobedience and rebellion must be punished; but remember that the punishment is to be given in the spirit of Christ. Require obedience, never with a storm of angry words, but firmly and kindly. And when called upon to discipline your child, remember your own relation to your Heavenly Father. Have you walked perfectly before him? Are you not wayward and disobedient? Do you not grieve him continually? But does he deal with you in anger? Remember, too, that it is from you that your children have received their tendencies to wrong. Remember how often you act like grown-up children. In spite of your years of Christian experience,

in spite of your many opportunities for self-discipline, how easily you are provoked to anger. Deal gently, then, with your children, remembering that they have not had the opportunities you have had to gain self-control.

You may have to punish your child with the rod. This is sometimes essential. But never, never strike him in anger. To correct him thus is to make two wrongs in trying to cure one. Defer the punishment till you have talked with yourself and with God. Ask yourself, Have I submitted my will to God's will? Am I standing where he can control me? Ask God to forgive you for transmitting to your child a disposition so difficult to manage. Ask him to give you wisdom, that you may deal with your wayward child in a way that will draw him nearer to you and to his Heavenly Father.

Be Christlike in the Home

Love breaks down all barriers. Let there be no scolding, no loud-voiced, angry commands. Obey the injunction, "Be still, and know that I am God." The Lord will give rich blessings to those parents who make diligent efforts to rule the spirit. The grace of Christ softens harsh traits of character and smooths out the rugged disposition.

Those who govern by force have far less influence than those who govern by love. Harshness hardens the heart and braces the will to resistance. Gentleness softens the heart and subdues the most stubborn will.

To every parent God says, "Take heed unto thyself,"—*thyself, father; thyself, mother*. Before you can do your children justice, you must surrender yourselves to God's training. You must be filled with high motives and noble aspirations. Each day you must endeavor to make yourself more worthy of your trust. Then God will co-operate with you.

The family firm should be well organized. Together the father and mother should consider their responsibilities. Together they should work for the highest good of their children. There is to be no variance between them. Never should they in the presence of their children criticise each other's plans or question each other's judgment. If the wife is inexperienced, she should try to find out where her work makes the work of her husband more difficult, as he labors for the salvation of the children. And the husband should hold up the hands of his wife, giving her wise counsel and loving encouragement.

A Christian father is the house-band of his family, binding them close to the throne of God. Never is his interest in his children to flag. The father who has a family of boys should not leave these restless boys wholly to the care of the mother. This is too heavy a burden for her. He should make himself their companion and friend. He should exert himself to keep them from evil associates. It may be hard for the mother to exercise self-control. If the husband sees that his wife's weakness is endangering the safety of the children, he should take more of the burden upon

himself, doing all in his power to lead his boys to God.

Parents are not left to carry forward alone the work on which so much depends. Christ says, Come unto me. I will bear your burdens and your perplexities. All power in heaven and in earth has been given to me. I will give you strength. Go to him, fathers and mothers. Many of you cannot properly fulfill your trust until you are more closely connected with Christ. Some ask, "Why does not the Lord work miracles to-day, as he did when he was upon the earth?" Let parents live in the home the life of Christ, and the transformation in the lives of their children will testify to God's miracle-working power.

Hymn

WHEN storms arise,
And dark'ning skies
About me threat'ning lower,
To thee, O Lord, I raise mine eyes;
To thee my tortured spirit flies
For solace in that hour.

Thy mighty arm
Will let no harm
Come near me or befall me!
Thy voice shall quiet my alarm;
When life's great battle waxeth warm,
No foeman shall appall me.

Upon thy breast
Secure I rest
From sorrow and vexation;
No more by sinful cares oppressed,
But in thy presence ever blest,
O God of my salvation.
—Paul Laurence Dunbar.

Missionary Prayers

W. C. MATHEWSON

THE twelve disciples, desiring to pray, asked the Lord to teach them how. Luke 11:1. This desire did not originate in them; for "out of the heart proceed evil thoughts." Matt. 15:19. Similar to all good desires, it was purely of heavenly origin. In imparting such desires, God does not always act alone, but co-operates with human agencies.

The disciples did not receive that desire from the Father independently of the Son. Christ himself prayed within their presence; they admired his prayer, and wished to pray likewise. That prayer was missionary work. All sincere prayer, offered at the proper time and place, and in a proper manner, is missionary work. Thus may we all pray and win souls to Christ. All cannot preach, canvass, care for the sick, or engage in some special line of work; but all can offer prayers that will be potent factors in the salvation of sinners.

This is no abstract theory; it is a revealed truth. "The effectual, fervent prayer of a righteous man availeth much." James 5:16. Do we wish to accomplish much in the closing work of the gospel message? Let us pray. Our prayers will multiply prayers. It cannot do otherwise and be genuine. It is counterfeit prayers that possess no saving power, winning no souls to Christ.

There is a great work to be done be-

fore probation closes. "The harvest truly is great, but the laborers are few." If we cannot ourselves wield the gospel sickle, we can pray for the "Lord of the harvest" to "send forth laborers into his harvest." Luke 10:2.

If prayer were not an important agency in increasing the number of laborers, the all-wise Lord would not have recommended it. He instructed his disciples to pray for laborers in such a crisis, because he knew that they would be sent as a result of their praying.

Circumstances have changed materially since then; but prayer is no less efficacious in removing the dearth of laborers. Neither will it accomplish less in any good work now than it did in the days of Elijah. "Prayer is the key in the hand of faith to unlock heaven's storehouse" at all times and in all circumstances. If it seems to us that poor, perishing man is not receiving a liberal supply of heavenly blessings, if we feel that there is a dearth of eternal treasures in our own souls, let us pray with a keen realization of our own needs and the needs of the world around us. Implicitly believing every promise, let us pour out our souls to God as a child to its parent. Such a prayer, effectual, fervent, will accomplish much.

Jesus, who was "in all points tempted like as we are, yet without sin," was a praying man. While others were enjoying a comfortable repose, he, with aching limbs and tired body, was engaged in agonizing prayer, in order to accomplish what he had undertaken. Incomprehensibly great and difficult was his task, but nevertheless he accomplished it by means of prayer.

In praying for himself he was praying for others, whose salvation depended upon the success of his work. But he often prayed directly for others. He prayed for Peter. He prayed for the whole twelve. He prayed for all his disciples that should live in future ages. He prayed for you and me, who are within the ark of safety as a result of his prayers. Luke 22:32; John 17:20.

Knowing that there will be no starless crowns worn by the redeemed, have we been alarmed lest at the close of probation it shall be found that we have won no souls for Christ? Let us calm our fears by converting them into prayers. All that God requires of us is to do the best we can; and if some can do no more than pray, if they will do that, they will not labor in vain.

Although the majority can do more than pray, none can do anything if they do not pray; for prayer "is the life of the soul." When we pray, "life from God flows into our life, and from our life, purity and holiness flow back to God."

Why does God give us life when we pray? Is it for our benefit only?—He gives us life that we may pass it on to our neighbors. Do we ever feel ashamed to pray in the presence of others, and consequently neglect a duty and privilege? This we should not do; for others as well as ourselves lose divine life thereby. It is utterly impossible to pray

in public or within the family circle, and not disseminate the life of God.

"Unceasing prayer is the unbroken union of the soul with God." Thus united, there will flow through us an unbroken current of divine life to the dying world around us; but this is impossible without constant prayer.

Is it any wonder, then, that Christ prayed so often? And since we pray so little, is it strange that we are not accomplishing more?

Step by Step

J. M. HOPKINS

"O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10:23.

"The steps of a good man are ordered by the Lord: and he delighteth in his way." Ps. 37:23.

"Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2:21.

Step by step, O Saviour, lead us,
Onward, upward, nearer thee,
Step by step, our every weakness
In the light of God to see.
Every sin spot, every plague spot,
Every idol of our heart,
Sinful pride, unholy passions,
Help us bid them all depart.

Closer, sharper, though the testing,
Give us grace for each and all,
Lest, defeated in the conflict,
From our steadfastness we fall.
Step by step, O blessed Jesus,
Help us walk close by thy side;
Step by step, O Holy Spirit,
Be thou evermore our Guide.

Thou wilt surely prove thy people,
Every heart by thee is seen.
Wash us, cleanse us from defilement
Till at last, all pure and clean,
Thou wilt own us at thy coming,
'Mong the sanctified and blest,
Hear thy voice of welcome saying,
"Soul, enjoy thy long-sought rest."

An Experience

SEVER JACOBSON

A GREAT reformation is before us. It has just begun. The Spirit of God is moving upon his people everywhere, reproving, teaching, and guiding all who are sincere. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: . . . and he will show you things to come." John 16:13. "Esaiah also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut it short in righteousness." Rom. 9:28. The time has come when the Lord will make a short work upon the earth. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24:34. "Watch therefore." Verse 42. "Blessed is he that watcheth, and keepeth his garments." Rev. 16:15. The words "his garments" are to be understood as the righteousness of Christ. Zech. 3:3-5. Righteousness is right doing,—doing the

will of God, working in harmony with the laws of nature. "Let this mind be in you, which was also in Christ Jesus," "who loved me, and gave himself for me." The mind of Christ is a mind to give. "Freely ye have received, freely give." "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing. . . . And I will rebuke the devourer for your sakes." Mal. 3:10, 11.

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." If we were single minded, there would be no inclination to draw back; but now we are double minded. In the beginning God created man in his image. By obeying the deceiver our first parents partook of a different mind, which is enmity against God. Rom. 8:7. This mind must be annihilated. "For to be carnally minded is death; but to be spiritually minded is life." Hence a new mind must be created in us if we would have life. "That which is born of the flesh is flesh." And flesh and blood cannot inherit the kingdom of God. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." And this love he is commending toward us every day; for "he that spared not his own Son, . . . how shall he not with him also freely give us all things?"

"Give, and it shall be given unto you." The carnal mind is not inclined to give: this I know from personal experience. About ten years ago I accepted the rudiments of the theory of present truth. Nobody ever taught me the principles of the truth; and I never knew the difference between theory and principle until the Spirit of truth opened my eyes. About a year ago I was impressed with a sense of duty to pray for the Spirit; why, I did not know. Nevertheless, my prayer was answered, and now I see things in a different light. Beginning with the year 1900 we set aside a second tithe, to be used for foreign mission work, as the Mission Board might direct. The Lord blessed our work, and our little garden of one and one-half acres yielded abundantly. We were planning to live quite comfortably, not luxuriously; yet there was no real desire to live for others. We were tested, however. We lost forty dollars' worth of vegetables; and with no other means of income than the garden, our plans were frustrated. In October of the same year we took a motherless baby, but received very little help in caring for it. We decided that our loss was a test from the Lord, and as a thank offering we set aside five per cent of our income for the Chicago Medical Mission, making twenty-five per cent in all devoted to the Lord's work.

In "Patriarchs and Prophets" there is a statement to the effect that ancient

Israel gave at least one fourth of their income for religious and benevolent purposes. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24. We have now set aside all the eggs laid on the Sabbath, for a reserve fund. "It is more blessed to give than to receive." The Lord does not need our means. The fact is, we have nothing to give but what the Lord in his mercy gives us; but we need to practice giving, as it is one of the characteristics of God. "Freely ye have received, freely give."

Words

T. E. BOWEN

How small and trifling they seem, yet what great power for good or evil they possess! There are pure words, helpful words, kind words, words of appreciation for the good acts and motives of those nigh at hand and those afar off, words begetting love and confidence for and in others, peaceful words. All these may truthfully be called words of life.

On the other hand are words of censure, backbiting words, lying words, deceitful words, foolish words, words of jealousy, jesting words, impure words, lofty words, swelling words of self-conceit, words engendering strife. All these may truthfully be called words of death.

As a man thinketh, so is he. As a man thinketh, so he speaketh; therefore, it is written, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37.

Some people (and alas! some who profess to be followers of Christ) boast that they speak what they think; they are very "outspoken" in their make-up, and have a special gift in telling people to their face what they think of them. Usually these are not helpful words. They come from a blunt, discourteous, selfish heart, simply emitting the very venom of death. Such words emanate not from Him who pronounced a woe upon those causing offense to one of his little ones. Words of love may necessarily at times take the form of a rebuke, but it will be so administered as not to cause discouragement and unnecessary pain. When these sharp, unfeeling, unlovely words are uttered, they stir rebellion, they rankle in the breast, bringing alienation, strife, discord, and at the last enmity itself.

Such people are not followers of Jesus—at least in this particular. They are scattering from him. It is not likely that they will know until the judgment how much suffering they have caused. Here is a text which applies to the man who thinks he can talk as he pleases, to whom he pleases, and say what he pleases: "They speak vanity every one with his neighbor: with flattering lips and with a double heart do they speak. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things: who have said, With our tongue will we prevail; our lips are our own: who is lord over us?" Ps. 12:2-4.

Some will dwell in God's holy mountain. Whoever they are, here are some

of the characteristics they will possess: "He that backbiteth not with his tongue, . . . nor taketh up a reproach against his neighbor." Such people are wanted on high. They will be safe to dwell beside to all eternity.

Words of commendation are not flattering words. Words of true appreciation do not tend to vainglory. There is a wide difference between smooth-tongued flattery and whole-souled words of appreciation. The former come from a selfish, scheming heart; the latter from a generous, unselfish, lovely character.

Let us thank God for the gift of speech. Let us make a wise use of this talent; for all must give account thereof to its Giver. A good prayer for every child of God, every one striving for the mastery, is one uttered by the psalmist: "Set a watch [an angel guardian], O Lord, before my mouth; keep the door of my lips."

"O, TRUST thyself to Jesus when some truth thou canst not see
For the mists of strife and error that veil its form from thee!
Then is the time for waiting on him to guide thee right;
Then is the time for singing, 'The Lord shall be my light.'"

The Missionary Spirit

WHAT is the missionary spirit? It is the spirit of love, of generosity, of unselfishness. It is the spirit of him who, when he finds something precious, desires to share it.—Rev. J. T. Sunderland.

The Cross in the Heart

THERE is in northern Minnesota a cross made by heathen hands, and fixed over an unbaptized man's grave. Here is its beautiful history:—

Red Owl was a very noted chief and orator among his people. Although he never attended the religious services, yet he came one day to our schoolroom, and there was on the wall that picture of the *Ecce Homo*, that sweet, sad face, and he said to the missionary, "Who is that? Why are his hands bound? Why has he thorns on his head?" And the missionary told him the story, and the next day he came back, and again and again he came until the whole story had been told him. One day I was riding over the prairie, and I saw a cross over a new-made grave. I knew there was no church in that Indian village, and I asked what it meant, and they told me that Red Owl was dead, and that just before he died, he called his young men to him, and said, "That story that the white man has brought is true; I have had it in my heart. When I am dead, I wish you would put a cross over my grave, that as my young men go by, they may know what was in Red Owl's heart."—Selected.

"He that truly loves Christ will be content to learn of Christ how he shall express his love."



Wrought into Gold

I SAW a smile—to a poor man 'twas
given,
And he was old.
The sun broke forth; I saw that smile
in heaven
Wrought into gold.
Gold of such luster was never vouch-
safed to us,
It made the very light of day more lumi-
nous.

I saw a toiling woman sinking down,
Footsore and cold.
A soft hand covered her—the humble
gown
Wrought into gold,
Grew straight imperishable, and will be
shown
To smiling angels gathered round the
judgment throne.

Wrought into gold! We that pass down
life's hours
So carelessly,
Might make the dusty way a path of
flowers,
If we would try.
Then every gentle deed we've done, or
kind word given,
Wrought into gold, would make us won-
drous rich in heaven.

—*The Silver Cross.*

Principles of Pedagogics for Home and School

W. T. BLAND

IN the proper training of children and youth there must ever be exercised a spirit of patience. The desired results will not be seen in a day or a month. The work, however, should be making certain progress,—“here a little, and there a little,”—not by leaps and bounds, but “precept upon precept; line upon line.” The growth may be imperceptible, but there will be growth if the conditions are proper, and right methods are carefully followed. Just as the diligent work of the farmer, together with the moisture and the gentle rays of the sun, causes the tender plant to grow, to put forth leaf after leaf, and finally the full corn in the ear, rich with its golden luster, so will be the results of the diligent, patient parent and teacher. It is nature's way of doing things, and the more closely we follow her ways, the more confidently may we expect success to crown our efforts.

Parents and teachers must give up the idea that education means simply the acquirement of a certain amount of book knowledge. This is only a very small part of true education, though the proper use of good books is a great aid in its acquisition. One may study many books, and yet be poorly educated, and wholly unfitted for life's great work. There are many useful lessons and valuable ac-

complishments not best learned from books. Chief among these, perhaps, might be mentioned that of —

Good Manners

Long before the child need be taught to read and write, lessons in good manners should be given. Nothing will be so helpful throughout all the years of its life; more than all things else will it bring friends, position, and honor. It is this that helps to bring to the child the good name that is counted better than great riches. Of course I do not separate this from genuine religious culture; for it is a very essential part of it, and only thus is it genuine. True Christian courtesy is that attribute of Christ that impels one naturally, freely, and unselfishly to do as he did,—to speak a cheering word here, do a kind act there, do all in such a manner that others will feel better and happier. It is opposed to all that is uncouth, rough, coarse, and loud. Its nature is that of gentleness, cheerfulness, and kindness.

This is one of the accomplishments that are taught largely by example, and the reason so many children lack its possession is because they have not seen it in the home. Many parents failed to learn the lesson in their childhood; and even though they may have learned its principles in later years, they feel timid and backward about putting them into practice, and so their children grow up in ignorance of that power which would have been of untold value to them.

Politeness may be possessed by the poor and the rich alike,—should be possessed by all. We see it developed to a high degree in certain families, localities, and nations. Strange to say, it costs nothing, yet it is worth so much that we only wonder that it is not possessed by all. It brings business to the merchant, clients to the lawyer, patients to the doctor, and great results to the preacher in his ministry; in fact, it is of inestimable use in every vocation of life. But to be of true worth, it must be natural, must come from the goodness of the heart. Its lessons should be learned early in life, and put in practice daily; for it is one of those things which become perfect only by use. And right here I would advise a careful study of the twelfth chapter of Romans. Not only should this chapter be studied, but its principles should be put into practice. From their earliest recollection the children should be taught to be “kindly affectioned one to another; . . . in honor preferring one another.” If these principles are put in daily practice in the home and in the school, soon a purifying, uplifting influence will be felt in the church, and will reach out into the world, a saving power.

Children should early learn to be polite and courteous to strangers and to the aged; and not only to these, but to all classes, and upon all occasions. Courtesy is the one thing that will bring about the spirit of genuine unselfishness. Even a little child may be taught to please others; to wait willingly and gladly until others are served; to be anxious to divide that which it may have with sister, brother, or, if proper, with schoolmate, and find pleasure in it all.

Table Etiquette

I would especially call attention to proper table manners. Perhaps here more than at any other place may the marks of the true lady or gentleman be detected. Most animals manifest a natural selfishness and greediness when eating. Human beings in their savage state are much the same, but when they reach a state of civilization and high intellectual attainments, these characteristics disappear. To be civil at the table; patiently and pleasantly to wait for proper turn in service; to say “No, thank you,” “If you please,” or, “Please excuse me,” in their proper places may easily and naturally be learned by the smallest children, and they will take much interest and delight in doing these things just right.

It may seem strange to some that attention has been called to these things, but my observation and experience with many hundreds of young people lead me to the conclusion that in more than half the homes in our land there is a sad neglect in this respect. Often I have heard our students remark that some of their most valuable lessons were those learned in the school home, especially in the dining room. In all our homes, whether the family is alone, or whether invited guests are present, the meal hour should be made a pleasant and cheerful occasion. The children should receive their share of attention, and contribute their part of the entertaining.

Other Essentials

In this connection I would also call attention to the matter of neatness and cleanliness, an essential part of each child's training. The regular bath, brushing the teeth, giving attention to the hair, nails, clothing, and shoes should become an early habit with the children. The reason these matters are so often neglected is the supposed lack of time, or the nature of the work in which the family is engaged. But it will pay every family to take a little time from the daily labor, if need be, in order that this matter may receive some attention. It should form a part of the instruction given in every school, not only for the small children, but for the students in college as well.

We are social beings, and as such are coming in contact with people, no matter what our business or profession, and it is always to our advantage to make a pleasing impression. Our manners, personal appearance, the very clothes we wear, all tell for or against us, and even children should be taught their true value. But here, again, extreme views

are sometimes taken. Some will permit themselves to become proud and vain, to give undue attention to courtesies and clothes. Others will assume an affectation that is not only silly, but disgusting. But those who are endowed with good common sense and with a reasonable supply of brain capacity, will not be influenced by this more shallow class, when they understand their true worth. All thoughtful parents will also use proper care to avoid cultivating in the lives of their children vain and frivolous habits. The item of expense does not necessarily need to enter into the question; for one may be polite, clean, and neatly dressed while using even greater economy than does one who is uncivil in manner, untidy in appearance, and slovenly in dress.

Finally, it is my conviction that those who are missionaries for Christ, or who are being educated and trained for this work, should be models, or examples, in all these things. They must be so if they rightly represent Christ. The person who disregards these principles will not only be unable to meet the better class of people, but will find his influence weak, even with the most lowly. The individual whose manners and personal appearance bring to him the respect of others will find that it instills in his own heart a certain respect for himself and for the work in which he is engaged. Moreover, the parent and the teacher who put in practice these principles, both by precept and example, will discover in them one of their greatest aids in governing and disciplining.

The Law of Kindness

A FRIEND OF ANIMALS

I OFTEN wonder why men who profess to be followers of the meek and lowly Jesus, and especially those who claim to be keeping the commandments of God, do not give heed to this statement of Holy Writ: "A righteous man regardeth the life of his beast." How can any one who has read Christ's biography as recorded in the Gospels, imagine him whipping a horse, a cow, a dog, or any other animal which God has loaned us for our use here on this earth? But how often we see those who profess to be followers of the meek and lowly Nazarene doing these very things, seemingly without a thought that the poor dumb brutes on which they are venting their fury can feel pain. And yet such a person seems to think the animal should know right from wrong, and know just what is required of it, and obey at all times. If it did this, it surely would be wiser than its owner; for he neither does nor seems to know what his Maker and Owner requires of him.

I have known professed Christian men to beat a poor horse or cow because, after weeks of confinement, it found itself free, and ran from its master in order to obtain the exercise its nature required. When these animals find that their little escapades are followed with beatings even though they return peaceably to the place in which their masters

wish to keep them, who can blame them for trying to keep out of their masters' way?

If such men were dumb animals, and had the same disposition they now have, what would they do under similar circumstances? Would they walk quietly into the very place where they well knew they were going to be lashed with a rawhide, or perhaps with something worse, and stand perfectly quiet until the heavy blows caused ridges to rise on their backs and sides, perhaps on their heads?

My brother, do you say, Well, I would not run off in the first place; I would do what I was told by my master who fed me? Ah! would you? and do you do that? Are we not told to be merciful? "Blessed are the merciful; for they shall obtain mercy." Matt. 5:7. From whom?—From God, their master and keeper.

I have had domestic animals all my life, and I believe they appreciate kind words. They will follow those who treat them kindly, and will not have to be driven. When I wish an animal to do a certain thing or go to a certain place, I try to get it to comply with my wishes without harshness, and I succeed. Then I always pet it, and let it know in various ways that it has done what pleases me, and it soon learns that I do not wish to harm it, and will follow me into the stable or the yard without any trouble.

Brethren, let us practice the law of kindness, and treat the dumb animals which the Lord has loaned us as we shall wish we had when called to give an account of our stewardship in regard to these things. If we have been in the habit of treating our animals harshly or unkindly, it may take a great deal of patience and time to teach them that we do not mean to harm them; but let us be gentle and patient, and we shall not only succeed, but our influence upon the world will be better.

Influence

"THE smallest bark on life's tumultuous ocean
Will leave a track behind for evermore;
The lightest wave of influence set in motion,
Extends and widens to the eternal shore."

Leave Your Children Good Books

MANY people are anxious about their children, and are wondering what will befall them when they can no longer have parental care and oversight. They fear that the property they leave them may prove a hurt rather than a blessing, and so they have great anxiety.

One thing is very safe to leave to a family of children, that is, a library of good books. Let them be books which will be interesting, healthful, profitable, and of permanent value, and you may be well assured that such books, left in the hands of children, will not be wasted nor squandered, but will exercise a healthful influence, and will perhaps save children from many of the dissipa-

tions and follies into which young people are especially liable to be led. Persons who have an inclination to read are not likely to be lonely, and so are less inclined to run after evil company and vicious indulgences than are those who have no intellectual occupations to engage their attention.

Let parents begin early in life, give their children good books, and cultivate a taste for profitable reading, and they will have much less trouble than if their children are left to satisfy their hungry minds with the garbage of fiction, and with amusements which have nothing intellectual in their character.

A person who has an appetite for reading, and has plenty of good books to read, will not be likely to spend his time over "the devil's picture book,"—a pack of cards,—nor will he need to hang around saloons, or chase after pugilists and clowns and circuses, when he can hold communion through books with the noblest and purest minds, and can roam the earth from end to end under the guidance of those who have traversed it, and have recorded their experiences and observations.

If you wish your children to be intelligent, well informed, prosperous, influential, and fit to associate with honorable and intellectual people, see to it that they have plenty of good reading; and as a tree set out will grow and bear fruit when you are asleep, so a good book purchased may give good counsel and kind advice to those you love, long after your eyes have grown dim in death, and your heart has ceased to throb, and your lips to pray. And the book of which a child can say, "My mother gave me this," or "My father gave me this," is more likely to be read, and treasured, and preserved, than one which has been bought for money, and which may be sold again if there is opportunity to dispose of it.

Every family should have a library of well-chosen books, and each member of the family should also have his own library,—the beginning of a library; and it rests with the parents to say how the library shall begin, and what it shall contain, and to stamp upon it its character in the very outset. You can largely direct the reading of your household if you will begin in season; but if you wait till their minds are poisoned with evil literature, you may mourn and weep over their folly in vain, but can never recall the lost opportunities of guiding and influencing your children for good.—*The Christian*.

"LIKE a bairn to his mother,
A wee birdie to its nest,
I wad fain be gangin' noo
Unto my Saviour's breast;
For he gathers in his bosom
Witless, worthless lambs like me,
And carries them himsel',
To his ain countrie."

"THIS is certain, that Christ never intended by the translation of his body to heaven to deprive earth of any of his energy or power or virtue."

THE WORLD-WIDE FIELD

A Mission to the Santals/

W. A. SPICER

By pictures recently received from India, I see that Brother W. A. Barlow has been blessed in his efforts to make a garden in the wilderness. He has established a mission especially for the Santal people, at Simultala, a station about thirty miles from our Karmatar orphanage and school.

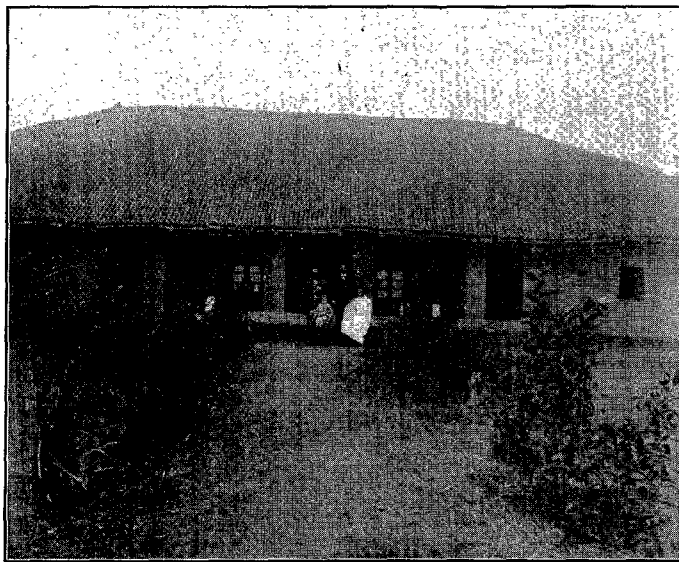
The Santals are one of the largest of the aboriginal peoples who roamed over India two thousand years ago, before the Aryan conquerors filled the land. They were driven into the hilly country of western Bengal, where they have preserved many of the old ways and traditions. Little was known of them until, a generation ago, the whole tribe went on a strike against money lenders and the administration of the land laws.

Simultala station has a few European houses and a few score of native dwellings. Brother Barlow went into the country a mile and a half from the village, and procured a few acres from the native proprietor, on a very desolate-looking slope of land. It had only the merit of being near the peasant settlements in the surrounding country. But with water available for irrigation, and by the art of the native builders working under his supervision, our brother has established very homelike headquarters for evangelistic work in that region.

Brother Barlow went to India under a Church of England organization, and later became associated with an independent Baptist Mission in the Santal country. Thus he obtained a knowledge of the Santali language. Later he came in contact with our work, and accepted the truths presented. After a short experience in the canvassing work, he felt that he should start a mission among the Santals. By touring among the various towns of India, collecting funds from those interested in such an effort, he has been enabled to gather sufficient to put up a few mud-walled buildings, and establish his work. We have helped him in his enterprise also from our own mission funds to some extent.

Brother Barlow first camped in a tent under a large banyan tree by the side of his plot. Here, while getting his grounds in shape and evangelizing among the vil-

lages, he contracted the cholera, which delayed him for a time. Later the house now used as a church building was put up, and his family joined him. Here I visited them several times, and watched with interest the building of a mission station in the wilds, with limited facilities.



MISSIONARY'S BUNGALOW, SIMULTALA

The larger building, or bungalow, now his home, was reared amidst difficulties. Delayed by having to go out to solicit funds for building, the rains overtook the workmen before the roof was up.

The mud walls were practically ruined, and the work stopped until after the rainy season. Then the workmen were again rallied, and the very habitable bungalow shown in the illustration has been carried to completion. The thick walls of mud are built up, layer upon layer, and allowed to dry in the hot sun and air. While

white ants and other earth workers can bore through mud walls, they are really firm and substantial. A native barber proved the master and leader of the workmen engaged on the wall. The bamboo roof frame was tied together with cords, not a nail, I suppose, being driven in it. The potter set up his wheel on the veranda of the house, and turned the tiles for the roof on the spot. Brother Barlow

intended burning some brick for lining their living room to a certain height, in order to shut out dampness, and to protect against the invasion of enemies that might burrow in the walls.

Sister Barlow has spent some time at our Calcutta Sanitarium, getting acquainted with our methods of helping the sick and with the principles of healthful cookery. As Brother Barlow has toured in the interests of his mission collections, he has distributed thousands of our English tracts over India, and I hear that one or two Eurasian people in the Simultala railway station village have accepted the Sabbath truth. It is a pleasant sight to see a crowd of Santals sitting on the ground around Brother Barlow, singing our familiar gospel hymns in their native tongue, keeping time with slightly swaying bodies to the sound of clapping hands.

It is not altogether pleasant to live apart from those of our own tongue and habits, especially for the mother of the house, who must look after the place, and be all things to the native community while her husband is on a tour. Such a life has few of the conveniences and comforts to which we get accustomed in the home land. But it has its compensations. We are glad Brother Barlow has been led to join us in carrying this truth through India. His efforts to plant a station among the Santals has shown what can be done where there is a will to work. He has appealed for help from railway men and officials of every class, and the result shows that we need not fear to ask help for a worthy cause from men of the world. We need to learn that lesson, and to use it within bounds. Too often we take it for granted that people of the world will not help our enterprises, and so do not ask them.



CHURCH BUILDING, SIMULTALA MISSION

As the work goes on in these great mission fields, we expect to find many more missionaries already having the languages, whom God is preparing to join with us in publishing the message in every tongue. As we are ready to support with prayers and means a really world-wide crusade that shall quickly finish the work, the Lord will surely raise up laborers.

The Medical Work in Argentina

R. H. HABENICHT, M. D.

WE arrived in Buenos Ayres, December 2, just five weeks from the day we left Battle Creek. The trip was a pleasant one all the way, with the exception of a few days after we left England, during which time our little girl was sick. The ship's steward was very kind to us. The last two weeks of the trip all were well, and we enjoyed it very much.

Shortly after our arrival, we began to lay plans for beginning work, although no way seemed open. We found that in order to be admitted to regular medical practice, I would need to pass an examination in Spanish, in all the branches taught in the medical college, just as the students finishing the course do; and it would cost nine hundred pesos, or about three hundred and sixty dollars, gold. We first thought of opening treatment rooms in Buenos Ayres, and working in that way till I had learned the language, and passed the examination, but the way did not seem clear for this.

About the middle of January I made a trip to the province of Entre Rios, where our school is located; and while there, the way opened for work in those parts. The town of Crespo was the place suggested to my mind, and in company with

cided to drive also. Then he decided to go on the train, and meet us in the city the next morning. We made the drive in the night, as the day was very hot, and in the morning we went to the place appointed, to find that our man had taken the early train, and had gone back to Crespo. Thus we were left with no one to speak Spanish for us, and neither of us was able to make our business known. We met a German in a restaurant who cited us to a Mr. Clark who could speak English. We found him to be the British proconsul, and also the head official of the railroad of the province. He treated us very kindly, and told us that he knew our man, the druggist, and that his aim was to see the president before our arrival, and thus shut us out, as he himself was acting the part of a doctor. An English physician, a friend of his, had formerly been at the same place, and he knew all about it. He gave me a letter of introduction to the president of the board of hygiene, and sent an interpreter with us, in a cab which he ordered for us. We were kindly received by the president, and in a few minutes the required permission was obtained, and we went on our way rejoicing.

I returned to Buenos Ayres; and as soon as we could make ready, we moved

noised abroad, and people are coming from other towns for treatment.

We now have another house near by which we use as office and treatment rooms. Brother L. Brooking, who spent two years at the Sanitarium, is now with us, rendering valuable assistance. The last year's failure in crops has made the times extremely hard, so that the financial part of the work is not so good as it would otherwise be. But as it is, our first month's work came to three hundred and eleven pesos.

I spend two afternoons each week in school, teaching vocal music, physiology, and simple treatments. On Sabbaths we meet with the various companies near us, and try to help them all we can.

God has blessed me much in the study of the language. Although very busy with other work, having only evenings for study, in less than five months I am able to conduct my school lessons in Spanish. I have also greatly improved in my use of German, as most of the people here are German. We hope soon to start work on a permanent basis. Pray that God may bless still more, and that we may soon enter the large cities. We give him all the praise for what has been done.

Crespo.

The Mission in Basutoland

J. M. FREEMAN

to our new field. We spent a few days at the school, and then came to our present location in Crespo, Entre Rios, about ten miles from our school. March 1 we began work. Our first treatment was given to the *comisario*, or chief officer of the place. We then gave treatments in one of the rooms of the small house in which we live.

SINCE my last report I have had the privilege of attending the conference in Cape Town. It is now three months since I returned to Basutoland. I had to travel through the troubled portion of the Orange River Colony. Of course I had military permit; but it was the Lord who protected me from danger. On my return I spent a few weeks at Bloemfontein, assisting the little company there. One brother and sister donated a cart, a wheelbarrow, and some other useful articles, to the mission. A week after my return one of the four native women, whom I had baptized before going to the conference, was taken ill and died. She had been convicted at one of the meetings, and after talking and praying with her at the close of the services, she gave herself to the Lord, and found peace. She was a heathen, the wife of the village chief. When she desired baptism, I advised her to wait until my return from the conference. But she insisted on being baptized, suggesting that something might happen if it were delayed. Even her husband tried to urge her to put off the event, desiring to call his friends together to celebrate it. But after a while I yielded to her wishes, little thinking that one of my first duties on my return would be to lay her away to rest. Up to the evening before she died, she expressed trust and peace in God. I believe she will have a part in the first resurrection.

Through the kindness of brethren and sisters in America, I have been enabled to put up a meetinghouse, which serves as a schoolroom as well. It is twenty-six by fifteen feet, and is sometimes too small to accommodate the people in our Sunday meetings. We have a school of



GERMAN RUSSIAN COLONISTS IN ARGENTINA

Elder J. W. Westphal, I visited that place. While there, we met a druggist who speaks German, and had a conversation with him in regard to our plans. He seemed very anxious that we should begin work in his city, and offered to go to Parana, the capital of the province, and help secure the permit for it. We considered the matter, and decided to do so if the permit could be secured. It was decided that I should go with the druggist to Parana, which is about thirty miles from Crespo. On our way to the station, I told Brother Westphal that I did not feel free to go alone with this man, not being able to speak Spanish nor very good German; so it was thought best for Brother Mass to go with me. When we arrived at the station, the druggist said that he would drive, and we could go on the train. We then de-

From the first, we have been busy, having as many as thirty-two calls a day for advice and treatment. Often four or five wagons stand in front of our door, containing beds with sick people, many coming from ten to thirty miles. As the sick come to us, we are made to realize the great need of instruction in the simple principles of right living. The habits of the people are such as breed diseases of the worst kinds. We are glad to be able to tell them some things which may help them. A few cases are creating special interest in our work. One man who has been paralyzed for four years, and has been to all the large cities for help, is recovering rapidly. The removal of a rapidly growing tumor, and the extraction of a cataract from a blind eye, which resulted in the restoration of sight, are being

earnest young natives, from eight to over twenty years of age. Some of them have attended other schools. Education is practically free, even in the higher training schools. Six pounds a year is charged for board, lodging, and tuition. There are many schools all over the country; and although our views are known, and some are opposed to us, still the people have been calling for a school, and have left the others to attend ours. In the beginning, I required all to work two hours a day for their tuition, at any kind of work given them. All agreed, and we began with an enrollment of thirty-three.

On the second day of the school, the girls marched up to my place, to say that they would work only the first hour. I marched them back to the building, and had a talk with them, and told them what rebellion is, and reminded them that they had asked for the school and

agreed to the conditions, and that the rule would not be altered. I gave any who desired the opportunity to withdraw. The result was that they expressed themselves sorry for what they had done, and promised not to repeat the offense.

Brother Kalaka, a native young man, who has spent two years at our college in Claremont, is the teacher. Previously to attending Union College he had spent several years in the school at Basutoland. I feel quite sure that if the native schools are conducted according to the light given us, the result will be more satisfactory than other work among these people. Their desire to secure an education is marvelous. True, all may not have the right motive, but certainly the educational work is a means by which we can daily instill principles that will make an impression on souls. We sadly need efficient white persons to oversee the school and take part in the daily routine. Besides this, they could assist the native teacher in his studies, take charge of the place, conduct meetings, and attend to calls from the school. I am compelled to be away frequently, sometimes for a week, or even a month, and the school, the daily morning prayer meeting, and the weekly meeting for seekers, two meetings on Sabbath and one on Sunday, besides the general care of the place, must all be left for the young teacher. It is absolutely necessary for Brother Kalaka or myself to go about among the people, to secure and keep open the opportunities for work, and to place literature in their hands.

We teach the native language, also English to those already able to read their own language. All desire to learn English. As a race the Basutos have received more school advantages than any other tribe. In a manner this prepares the way for our work, although it is also the cause of opposition.

Wherever I go to talk to the people, if any who belong to other missions are present, the question of the Sabbath is introduced almost immediately, and I have to take up the subject without any delay.

I sent Brother Kalaka to Maseru, the



A BASUTO FAMILY

principal English official settlement. A larger number of natives live in this place than in any other, and many come and go from inland villages. Taking "Steps to Christ," "Coming of the Lord," and tracts on the Sabbath, he started out to see how they would sell. The demand for the Sabbath tracts was greater than for any other, and he reports that during the week he was there, he had to spend much of his time in conversing on the Sabbath and Sunday question.

Last week we visited a prominent chief. He engaged us in conversation during the whole day. Afterward he did me the honor to introduce me to seven of his wives. The eighth was ill. One of the women is a professed Christian, and has received a liberal education in the native language. As usual, the Sabbath question was introduced. There are people who fully believe that the Bible teaches that the seventh day should be observed, and really think that Sunday is the seventh day. This is natural, as the natives have no names for the days, but count from Monday. Our views seem to be known everywhere.


This is an important field; but like all other native territories, one cannot expect much, if any, return in money or its equivalent to help the work along; for the people generally are poor. Besides Basutoland, there are many other large native tracts that must be entered. But teachers, as well as other workers, must be supported. Some places ought to be entered now, while they are free from martial law restriction. I am sure we

are all anxious that this old world, with all its misery, should come to an end, and the glorious kingdom begin. But this means that the gospel of the kingdom must first be proclaimed everywhere. How much of Africa is untouched! A large part of the help for this work must come from our brethren abroad. We need medical missionary help. This work would probably bring some return. Just as soon as the war is over, we shall need a good, serviceable wagon, strong but light, and conveniently constructed, to enable us to go about from farm to farm and from one native kraal to another with books. As we go from place to place, we have free opportunity to teach the truth. I have traveled over this country, and know the habits of the people, and I am confident that this is the work we ought to be ready to engage in at once. What help are the thousands of brethren in America able and willing to give to hasten the work in this field to a finish?


Kolo, Basutoland.

DURING the months of October and November of 1901, there was an abnormally large arrival of missionaries in Shanghai,—during November about one hundred and thirty, and in October one hundred and sixteen, representing, in all, twenty-four different societies in Europe and America. The majority of these were former workers returning to their field.

COMPARATIVELY few particulars have been received concerning the slaying in New Guinea of the missionaries, Messrs. Chalmers and Tomkins. The London Society requested that no acts of vengeance should be inflicted upon the tribe that was guilty of their death. But the government deemed it necessary to administer some punishment, and so the house in which the missionaries were killed was burned, and a large war canoe blown up with dynamite. We quote from one of the native preachers who has been working in New Guinea for nearly thirty years, having been one of the original band of South Sea missionaries, which shows the Christian spirit that prevails among the converts in New Guinea: "May you have life and happiness. At this time our hearts are very sad, because Tamate [Mr. Chalmers] and Mr. Tomkins and the boys are not here, and we shall not see them again. I have wept much. Tamate I shall not see again here, but if we are strong to do the work of God thoroughly and all the time till our time (on earth) shall finish, we shall see him again. Hear my wish. It is a great wish. The remainder of my strength I would spend in the place where Tamate and Mr. Tomkins were killed. In that village I would live. In that place where they killed men, Jesus Christ's name and his word I would teach to the people, that they may become Jesus' children. My wish is just this. You know it. I have spoken."



THE FIELD WORK



New Orleans

NEW ORLEANS, the metropolis of the South, has long been pointed out as a place where work should be done. The Testimonies have several times made special mention of it, and urged that the banners of truth be planted there in a strong, judicious work that would win the people. Just now, returning from a ten days' visit to the place, I want to testify to my brethren, and especially to those engaged in the medical missionary work, that there is no more interesting, promising, or needy field than New Orleans as regards size, location, social and industrial conditions, and missionary opportunities.

At a meeting of the Southern Union Conference Committee last April, it was decided, in response to an earnest appeal from Elder S. B. Horton, president of the Louisiana Conference, that the writer should visit New Orleans as soon as possible, and in connection with Elder Horton study the situation and make arrangements for a medical missionary enterprise. Ever since that time there have been earnest prayers ascending continually to God in behalf of that city, and those prayers have been answered. A building in the center of New Orleans, Nos. 303, 305, St. Charles Street, has been rented, and a food store and health restaurant was opened July 1. The restaurant is in charge of Brother D. D. Fitch and his mother, Sister D. A. Fitch. Two nurses will begin work at once, giving treatments in the homes of patients. It is expected that treatment parlors will be opened on the second floor of the restaurant building in the near future.

During the last two years repeated efforts have been made to get some workers located in New Orleans, and it is a matter for a great deal of thankfulness that we are able to secure such valuable help at this time. We regard this as one of the many evidences that God is ready now to work with us in a wonderful manner for the great crescent city. Another evidence is the readiness with which we found openings that enabled these laborers to begin work at once, developing a permanent and substantial institution.

The building that has just been rented was formerly used by the W. C. T. U. for restaurant purposes, the man who recently occupied it having purchased the outfit from them a few months ago. He carried on the same business, and transferred it to our people at a very low figure, in order that he might be free to devote his time to a pleasure-boat business in which he has recently become interested, and over which his enthusiasm ran so high that he was willing to dispose of his restaurant at almost any price. He transfers to us his business, all the furniture for dining room, serving room, kitchen, and rooms above, for twelve hundred dollars, and indorses us to the landlord for the unexpired term of his lease, nineteen months. The location is said by persons who are in a position to know, to be a valuable one. Brother Horton says he has had his eye

on it for three years, wishing and praying that it might fall into our hands.

With this opening before us, we estimated that we could start a health restaurant safely and creditably with a capital of two thousand dollars. We also did all we could to find out how such a restaurant as we should operate would be received, and met with encouragement from many sources. But all this amounted to nothing, since we had no money to invest. Several plans were discussed, and while praying over them, we were all impressed to go to our brethren at Welsh, and tell them the situation. It was decided that Brethren Horton and Fitch and myself should go there to hold a two days' meeting. Beginning Friday night and closing Sunday night, we had a very interesting series of meetings. The Lord blessed greatly in the study of the word. In regard to the New Orleans proposition the brethren said, "This opening is of God; we must step into it;" and they sent us back to the city prepared to close a trade with the restaurant man. With courageous hearts and strong faith in God these brethren moved forward unhesitatingly to meet the demands of the hour, and assumed financial burdens which are not light for them at the present time. We trust that their example may lead others to aid in the development of the work in the great city of New Orleans, whose multitudes, engrossed in busy activities during the day, and in seeking comfort and pleasure in river excursions and in the parks and lakeside resorts at night, know but little of the beneficent laws ordained unto life by an all-wise Creator, or of the soon-coming Saviour whose blessings and mercies they so constantly enjoy.

By reason of its location and its trade with the outside world, as well as its size, New Orleans is of general interest, and the work there should have general support. The burden is too great for a small, weak conference with only a few small churches. There is opportunity for some one outside of Louisiana to help. Elder S. B. Horton is glad to receive donations, or to answer questions about this work. His address is 305 St. Charles St., New Orleans, La.

The people of New Orleans are courteous and pleasant to deal with. They welcome Northern enterprise, but will not tolerate Northern or Western aggression along certain lines. They have customs and social ideas which they will permit no one to tear down. Workers there need to be careful and respectful. It is a matter for thankfulness in this connection that Elder Horton is a native of the city, and has lived there nearly all his life. There are many nations represented in New Orleans, and many classes of people for whom we should labor. Believers may be brought out there who will be of great service in carrying the message to other lands.

New Orleans is a thriving, bustling city with unlimited opportunities for missionary work and with glorious possibilities for the wide spreading of the gospel. Work there must be undertaken

on a large scale. Such efforts as are being made in some of our large Northern cities would not be out of place in New Orleans. At an early date the readers of the REVIEW will be favored by Elder Horton with a description of the city, its needs and possibilities.

O. M. HAYWARD,
Chairman Medical Missionary Department Southern Union Conference.

Argentina

BUENOS AYRES.—Nearly two months ago I visited San Cristobal, Santa Fé. Brethren Westphal and Vuilleumier had labored there, and as a result three sisters were keeping the Sabbath, but had taken no further advanced steps, refusing baptism. During my visit we studied in their own language,—the French,—and at the end of three weeks they decided to receive baptism and to pay tithe. They also purchased several books, and accepted the principal points of present truth. Others became interested in the third angel's message, and two of them have begun to observe the Sabbath. I expect to visit that place again in four or five months.

I visited the province of Rio de Janeiro at this time, being the first minister to enter there. This state is completely priest-ridden, the priests being almost worshiped. I labored there for some time, but saw no results of my efforts.

I have recently received a call to go to Chile, to give the brethren there a lift in the Spanish work, as they have only one Spanish laborer for that country. It is truly painful to see the condition of these countries, millions longing to hear the joyful tidings of salvation, and so very, very few to convey to them in their own language the closing message which the Lord has committed to this people.

Some time ago it seemed as if I would fall a victim to tuberculosis. But the kind, loving Physician came to my aid, and to-day, praise be to God, I am almost completely restored to health. Truly, I have tasted that the Lord is good; hence I delight in doing his will.

JUAN MC CARTHY.

China

HONGKONG.—The Lord has blessed us by adding two more young men to our number. These are also from the British cruiser "Terrible." They were led to take this step largely by the example and teaching of those on board who had already identified themselves with us. Others on that vessel are almost persuaded to accept the truth. This week the "Terrible" is about thirty miles from here, engaged in its annual target practice. She is to return the latter part of the week, when we shall learn whether she goes to Wei Hai Wei or remains here for the hot season. But we all believe that she is a light-bearer wherever she goes, and that the Lord will lead those few faithful young men in carrying his message to the world. The brethren had planned to carry on meetings at Wei Hai Wei, if they went to that place for the summer; and we feel more than willing that they should do so, since they have sufficient talent to conduct interesting and profitable meetings. So the Lord is raising up men and means for his work; and yet

how inadequate for this great field all these agencies seem!

Brother La Rue has fully recovered from his sickness, and is now as active as ever.

Within the past few weeks we have made some needed alteration and repairs in our house. A room has been set apart as a public mission room, where thirty or forty persons may be seated for worship; and it also affords accommodations for a table, where some may sit and read. I expect to conduct meetings here regularly through the summer.

We all keep well, although the weather is intensely hot at times. The rain, for which we have looked so long, has at last set in, and it seems to come in sheets. Yesterday it rained almost incessantly, flooding the sewers and sidewalks, and some of the houses. It gives us a new supply of water for general use.

J. N. ANDERSON.

Raiatea, Society Islands

AVARA.—The school home is completed now, and the school is in progress. My work, however, is largely in connection with the plantation. Cocoanuts are our main crop. We gather the nuts, and make them into copra by digging out the meat, and drying it in a house made for this purpose.

As we go about our work, our hearts are glad because the Lord has permitted us to have a part in the closing work of the third angel's message. We have no words of discouragement to offer. We have our trials and temptations, but the Lord is our helper in every time of need.

I will say to those at home, We need your prayers. Then as you pray for us, the Lord will lead you to give of the means he has intrusted to you, for the needy fields beyond. May God impress his people with the thought that all that they have belongs to him, and some day they will have to give an account of the way in which they have used his money. The people in the home land sing, "The heathen, in his blindness, bows down to wood and stone;" but they cannot realize this until they see it for themselves, then all will be willing to make any sacrifice to tell them of Jesus and his love.

As we learn of our workers going to other fields, our hearts are made glad; for we know that our redemption draweth nigh. Let our watchword be Onward and upward, for the victory is ours.

We are contented and happy in our work here, and enjoy many of God's richest blessings.

G. T. BECKNER.

Watertown (South Dakota) Camp Meeting

THIS meeting was held according to appointment, June 17-23, and was especially for the accommodation of the brethren and sisters who live in the central and northern parts of the State. It was well attended, there being sixty-six tents pitched on the grounds and about three hundred persons in the camp. It was evident that those in attendance came for the purpose of seeking the Lord. From the first, the social meetings were good, and scarcely a moment passed but what from one to five, and often more, were standing, waiting patiently to praise the Lord for the pardon of sin and for his keeping power. The

outside attendance was large, and would have been larger but for the cold nights. We had several quite heavy frosts. The many who came were seemingly interested, and listened with marked attention.

The Sabbath meetings were of a nature to be long remembered. At the close of the forenoon meeting nearly one hundred came forward to seek a fuller consecration to the Lord and his truth. Quite a number made a start in the Christian life for the first time, and have had a bright experience. Thirty-one were baptized. The scene at the banks of the clear stream was a solemn one. Hundreds witnessed the baptism, and manifested a reverence which was truly commendable. Among those who were baptized was a sister who has been observing the Sabbath but a few months. She moved into some rooms vacated by a family who left behind them a few books, among which was a copy of "Christ's Object Lessons." As she read the explanation of the parables she had studied at home and at Sunday school, it awakened in her an earnest desire to learn more of the truth. Later she met one of our missionary workers, and is now rejoicing in the truth.

The entire meeting was devoted to practical work, teaching the truth and answering many questions and explaining many things which were perplexing to the minds of the inquirers. Several hundred dollars was raised in cash and pledges for the Missionary Acre Fund and the Southern work, mostly for the former. Dr. George, of the Nebraska Sanitarium, was present, and instructed the people in the health principles. He also took an active part in every line of work. The educational work was ably set forth by Elder Hoopes, of Union College. The last meeting, in which the farewells were said, was a precious season, and all departed feeling that they had been benefited spiritually. Thus closed one of the best camp meetings ever held in South Dakota.

The conference president and his laborers are united in their efforts, and the work in the conference is prospering. They are determined to do all they can to diffuse a knowledge of the truth in the many towns where it has never been carried. The prospects for crops in the State are good, and the canvassers are disposing of many books. The people are liberal in aiding the Lord's cause, and the good work must prosper in the future. The establishment of an intermediate school seems an assured fact.

S. H. LANE.

Quebec

MONTREAL.—Acting upon the recommendation of the Lake Union Conference, I came to this place a few weeks ago. The few who are endeavoring to hold up the light of truth in this city gave me a most cordial welcome. In all, I think there are about twenty in Montreal who profess to keep the Sabbath. This is a city of great churches and cathedrals, the finest I ever saw. Not less than two thirds of the population are French, and nearly all of them are Roman Catholics. About one fourth are English-speaking people. Since coming here I have visited several places of worship, thus coming in contact with those who profess to be Christians. I have been invited to speak in missions, and to

take part in other religious gatherings, and God has blessed the words I have spoken to the good of the people.

Our people had no suitable place in which to worship, so we have purchased a tent, 20 x 40 ft., and have pitched it near a house where two sisters are operating a small sanitarium. It is not in a part of the city where we expect to settle permanently, as nearly all in this vicinity are French. Our tent with all that appertains to it is paid for, and we have a little money in the bank. When I said to our people, "Our policy in this city must be to pay as we go," they all said "Amen." My heart was made glad to see how willing God's people here were to sacrifice for his cause. They have been hoping and praying for help, and now that help has come, they respond, and the Quebec Conference feels grateful to our Michigan brethren for the assistance they are giving them, as this conference is not in a condition to take on any extra financial burden. We have means in sight to start a restaurant and treatment rooms when the right place can be secured, and the proper persons to run such an institution can be found. May God give us good judgment, and may we have the prayers of our people for the success of the work in this needy field.

W. OSTRANDER.

West Indies

KINGSTOWN, ST. VINCENT.—The terror of the people during the great disaster that overtook this place can better be seen than described. The bursting of the volcano and throwing out of fire, smoke, steam, heat, water, ashes, and stones, caused death and destruction for miles around. If we had not had hold on God's promises we should have been frightened, too; but we were sure that nothing could happen to us unless the Lord saw that it was best. So we went to work to comfort others, and point them to the only Refuge. Whole families were killed. A young man living several miles from his parents, the next day found his father and mother, wife and children, and a cousin dead—eleven in number. A boy fourteen years old was saved out of a family of ten. He could get no one to help bury them but a cousin, about his age. They dug a trench, and buried them all.

On Friday, May 9, a worse outburst than the one on Wednesday, killed many. We are about twelve or fourteen miles from the crater. Over sixteen hundred have been buried, besides those covered up in the eruption, which is thought to be enough to raise the number to two thousand. It has been a time to be remembered. People were afraid to go to bury the dead, and many of them were left until so decayed that they had to be handled with pitchforks and shovels; and put in trenches, fifty or sixty in one place. People have had to flee for their lives, and many were overtaken. Many animals are still lying where they died, as this is quite an island for stock, especially in that part. Probably thousands have been killed.

The roaring and the lightning were something never to be forgotten. Earthquakes followed one after another. But we held on to the strong arm of our Father.

Sunday evening, the eighteenth, just as our meeting closed, a young man

called my husband out to see the volcano. It was belching smoke again, and the roaring and lightning began. It was awful, and it seemed to be coming nearer to us than before. You may imagine the terror of the people, after what had happened. I could not look at it. I felt to go and ask God to have mercy. People began to come in, and I pointed them to Jesus as their only safety. O, how glad I was that I had made my peace with him in my sober moments! How good the Christian's hope seemed to me—a hope that holds all the time, when everything else gives way. I felt so glad for the truth, and I could point others to it.

About eleven o'clock the smoke passed away, and all seemed quite clear. But many never slept during the night. Monday, the nineteenth, about 3 P. M., it began again, and continued about four hours. Everything looked rather dark, I can assure you; but still we did not give up to fear, but with hearts full of courage went about to comfort others who were in such a state of mind that they hardly knew what to do. I went out on the street, and found some who were glad to receive comfort. I received a great blessing in pointing them to the only Source of help. My husband was out in another direction, doing what he could for the poor people.

About eight in the evening the smoke cleared away, things looked brighter, and we had a good night. This morning is fair, but what the day will bring forth we cannot say. We shall trust all to him who sees and knows all. We want to do just what the Lord would have us do. May he give his servants warning when it is time to leave. I could write much more, but time forbids. Do not cease to pray for us.

MRS. M. E. VAN DEUSEN.

The Work in Hawaii

WE closed our work in Port Huron, Mich., soon after the camp meeting; and after a short visit with our parents in Grand Rapids and Battle Creek, we left for California, where we had been invited to labor.

At a convention of the Western workers held in San Francisco, instruction was given that "all should wrestle to get into new fields," and after looking over the State of California, it was found that every place of any importance had been entered, so our attention was called, for the third time, to the Hawaiian Islands.

After seeking the Lord and looking at the conditions, we decided to make Hawaii our field, and at once took ship for Hilo, the only place of any note on the island, which is the largest of the group. After a voyage of twenty-four days, we landed the second of March, in a very heavy rain, which is a daily occurrence here at this season. Some work having been done in this place, we found a company of five believers, who are much in need of help. This island is devoted to sugar-cane plantations, the work being done by foreign help, mostly Japanese, Portuguese, and Chinese, grouped together in camps, very much as the negroes were during slavery in the South. As a result, sin abounds, and in many instances there is an entire lack of virtue and self-respect.

We brought some books with us, and as soon as we were settled, we began

canvassing and visiting the people. We have sold a number of books, and are now studying the Bible with some with whom we have formed a pleasant acquaintance. Our Sabbath meetings are held at the home of a native sister, as we have no public meeting place. One intelligent native woman who has attended our meetings regularly has decided to obey God, and is keeping the Sabbath. As she is educated in English, she is a help to us in interpreting.

We are well pleased with the climate thus far, although it is more debilitating than that of the States. Provisions are high, being shipped from the coast. We have a small garden in which are growing some of our Michigan vegetables.

We have the promise of a lot on which to build a church as soon as we are prepared to do so. A building is much needed for school purposes as well as for meetings.

The rain makes it difficult for us to go on foot from place to place with books, papers, etc. We need a colporteur's wagon, with which to get about. This would enable us to reach many camps where we could leave our literature, and also hold meetings as opportunity offers. We hope our brethren will help give the word of God to these hungry souls, by sending us donations with which to pay for this much-needed conveyance. We are enjoying good health, and pray that God's blessings may ever abide with us, leading us in all our plans and work.

C. E. LELAND,

MRS. C. E. LELAND.

Hilo, Hawaii, H. T.

The Work in San Diego, Cal.

THE hand of the Lord is surely seen in the work in this place. The way has been opened to start a hygienic restaurant, health-food store, and treatment rooms in the center of the city. The gentleman of whom the rooms were rented has given us a reduction of over one half of the price paid by former renters, making the rent very reasonable. The restaurant will be equipped in first-class style, and will be one of the finest we have at the present time. The treatment rooms will be first class, and provided with the various facilities for treating the sick. We have also secured the co-operation of good, consecrated men and women to assist in the work, so that the grand truths of the third angel's message may be impressed upon the minds of those with whom we come in contact.

There are some excellent openings for sanitarium work a few miles from the center of the city. One building that was equipped, and formerly run as a sanitarium, and cost over one hundred thousand dollars, can now be had, with twenty acres of land, for fourteen thousand dollars. Another location which is about eight miles from the center of the city, and cost seventy-five thousand dollars, can be obtained for twelve thousand dollars. For sanitarium purposes, both of these locations are all that can be asked, and altogether, with the most beautiful and equable climate the world affords, would doubtless be the means in the hands of the Lord of bringing many souls to a knowledge of the truth. However, the opportunity to secure these low prices will soon be in the past. Real estate is now on the rise, and with the assured prospects for a

railroad direct from the East, will soon double its value.

In a Testimony dated March 14, 1902, the following words were penned: "Offers of buildings at a low price will be received from men of the world who are favorable to medical missionary work. All these things should be taken into consideration. Take advantage of favorable offers. Often there are offered at a low price country places on which are buildings that could be utilized for sanitarium work. If the grounds are extensive, and are beautified by ornamental and fruit trees, we should consider these as strong reasons why we should secure such places for sanitarium work."

In a recent meeting held with the San Diego church a donation of over five hundred dollars in contributions and loans was taken up. One brother in Illinois has loaned one thousand dollars. Should any feel impressed to help in the work in Southern California, with loans or donations, they are invited to correspond with Elder W. M. Healey, 2719 G St., or with me, at 229 20th St., San Diego, Cal. T. S. WHITELOCK.

British West Indies

ST. JOHN, ANTIGUA.—A few months ago we began work in the district of Glengoffe, Jamaica, where there were two or three brethren who had been calling for several months for some one to help them. We erected a booth of bamboo and cocoanut boughs, in which to hold our meetings. We met much prejudice at first, but it was soon broken down. Eight precious souls accepted the message, and are keeping the commandments of God and the faith of Jesus. Five of these were baptized by Elder Richardson; one, an aged native preacher, was satisfied with his previous baptism, and two are yet to be baptized. Several others, who were observing the Sabbath, but who had had no education in the truth and had not been baptized, were established in the truth, and baptized at the same time.

Before leaving, we assisted the brethren in putting up a temporary chapel in which to hold their meetings. This will serve them nicely for a few months, until they can arrange for a permanent place. We also organized a Sabbath school of twenty members, which we left in good condition. When we finished our work there, we were requested to labor in the island of Tortola. We sailed from Jamaica, May 6, and through the kindness of the steamship company, we had the privilege of stopping with our parents here for a few days. We are of good courage in the Lord, and look forward to our work in Tortola with hope.

L. E. WELLMAN.

Honolulu

JUNE 6 marked the close of a full nine months' term of school work in the Anglo-Chinese Academy. We believe we can safely say we have had a successful year in many respects. First, a sweet spirit of harmony existed in the faculty, and also among the students. The motto of the school is "Do right." Each of our boarding boys owns a Bible and a song book, as do also a large number of the day students.

The last half of the term the boarding boys have been eating English foods, prepared and served in English style.

No chopsticks, no pork, no *ollapodrida* preparations,—these all had to go; but they went with the willing consent of the boys. Some of them are fleshier, and there is less complaint of headache, and, as they say, "I feel more better." At the beginning of the school year over half our thirty-eight boarding boys wore queues, and at the close I counted only five left. Nearly all of them wear American-cut suits.

We have secured the transportation papers for three of our Chinese boys who will sail on the seventeenth of this month, in company with Elder B. L. Howe and his family, on the good boat "Sonoma." These young men expect to enter Healdsburg College next fall. One other would like very much to do so. He is ready to take his stand on the side of truth, but his parents have not yet given their consent, and this he wishes to have, and intends at least to give them sufficient time to think it over. Two of these young men who go to the mainland were baptized in December, 1901, in Nuana Stream, before their fellow students, and are now members of the Honolulu Seventh-day Adventist church.

Money is beginning to be scarce here in the islands, and the nonpayment of the "fire claims," when the Chinese were burned out during the time of the plague, has caused quite a number of the smaller enterprises of this people to go to the wall, and is bringing some of their leading merchants into straitened circumstances. But present indications are that the United States will make an appropriation of one million and a half or two million dollars to pay off these fire claimants, which will, if done, greatly relieve the financial condition. Also there is a severe strife between the Bow Wong Society and the Consul Party here in the island; in other words, between the Reform Society and the old colonists. Some of the members of the Chinese committee that has the financial responsibility of this school, are Bow Wongs. This brings in a factional element, and they have already had some of their troubles in court. How this will affect our school we do not know, but the time may be not far distant when it will be necessary for us to quit our present quarters, and open up a denominational school, to which we may invite students from "every nation, and kindred, and tongue, and people." We believe the hope of this cosmopolitan place is largely through the educational effort.

I. C. COLCORD.

The Summer Assembly at Berrien Springs

THIS is Friday morning, June 27, and I am in camp with the Summer Assembly at Berrien Springs. It is inspiring to see the strong young people who are gathered here in the interest of the Lord's school work. It would be difficult to find a more promising class of young people than are now registered for work in this assembly. The total enrollment is a little more than one hundred and fifty, but not all of these are taking full work. Quite a number who are laboring upon the farm and upon the buildings had passed the examination before the regular school opened, and do not need quite as much as those who came especially for the summer term.

A number of States are wanting more teachers than they can find in their own borders. It is quite clear that they should have been preparing these helpers long ago. But all the conferences should make the most of this opportunity by sending such persons as can be most quickly trained for the church-school work.

Sister White has written to the matron of the camp, stating that she is deeply interested in the outcome of this summer school. She is very anxious to have a large number of our young people in training for the school work. Her great desire is that there shall be a sufficient number trained to supply the existing need. If our people hold back now, it will be at a very great loss. Unless the churches take hold of the Lord's plans, and work to save the children, they cannot hope to be ready for the coming of Jesus. Somebody must do this work. A most excellent opportunity is now offered to our people for educating workers. Let them not imitate the example of Meroz. If they do, they will certainly fare no better than Meroz did. Brethren and sisters, please rally to this work now. O, do not wait!

A very good spirit is enjoyed by all in the camp. Courage and confidence prevail in a large degree. Elder Brunson has just begun a series of lessons on the messages. These he is delivering evenings. I wish that a thousand of our people who are preparing for work in the Lord's cause, could have the advantage of the lessons which are being given. We believe, however, that the number will be largely increased before the school closes.

WILLIAM COVERT.

Australasian Union Conference

THE following items relating to the progress of the work in the Australasian Union Conference are gleaned from the minutes of recent sessions of the Australasian Union Conference Committee:—

The week of prayer was appointed for June 14–21. The readings for this occasion consisted of the subjects presented in the *General Conference Bulletin*, No. 4, 1901, excepting "Our Privilege of Giving," in place of which the substitution of an article on the general needs of the Australasian field, followed by a short Bible reading on Giving, was recommended; also excepting the article embracing the medical work, in place of which it was recommended to substitute a similar article dealing especially with the medical work in Australasia.

It was voted "that the second tithe, as a systematic plan of benevolence, be adopted and presented to our people as a permanent means of raising funds for the cause."

Dr. Lauretta Kress presented a financial report of the Avondale Health Retreat, showing a gain in nine months of £204.

It was recommended by the committee on the management of periodicals that Mrs. V. J. Farnsworth be editor of the *Bible Echo*; that E. C. Chapman be requested to act as managing editor of the *Union Conference Record*; and that the publication of the *Joyful Tidings* be discontinued.

A report of the progress of the work of selling "Christ's Object Lessons" showed that thus far about two thousand

books have been sold, and £200 received. The work has been started in New Zealand, Tasmania, and Victoria.

It was recommended that the location of the food factory be changed from Cooranbong to Wahroonga, where the new sanitarium is now in process of construction, and that it be run in connection with that institution.

In view of the financial situation of the sanitarium, the following resolution was adopted:—

"Whereas, The financial condition of the medical work in Australasia is such that we do not feel free to borrow more money to complete the Sydney Sanitarium, and—

"Whereas, The undertaking is greater than the brethren of these colonies seem able to lift, we therefore, as members of the Union Conference of Australasia in council assembled, appeal to our brethren in America to assist us to the amount of \$15,000; this amount being less than the present actual deficit of the medical work, and calling for only twenty-five cents per member for each Sabbath keeper in America."

It was voted that the Sabbath-school donations be appropriated as follows:—

Third quarter, 1902, fittings for Wahroonga Sanitarium treatment rooms; fourth quarter, Queensland; first quarter, 1903, missionary circulation of the *Bible Echo*; second quarter, 1903, Indian Tract Fund; third quarter, 1903, literature for our island mission field.

Special quarter-end collections:—

Third quarter, 1902, Avondale steam launch; fourth quarter, 1902, Sydney ship mission; first quarter, 1903, Union Conference church building fund; second quarter, 1903, Melbourne ship mission; third quarter, 1903, fittings for Christchurch Sanitarium treatment rooms.

A short report of the work of the Echo Publishing Company was given by the manager, W. D. Salisbury. The report showed that the institution has been steadily prospering, the loss of the previous year being considerably reduced. The State tract societies under the cash system are steadily reducing their past indebtedness. The brethren in South Africa have offered the Echo Company the territory in Natal, Transvaal, and Orange River Colony to work with our literature until such time as they shall be prepared to organize tract societies there. It has been decided to open a depository in Durban, with J. H. Camp as field man, and C. H. Pretzman as treasurer and office man, and it is hoped that this branch will be a help to both the Echo Company and the South African field.

The following report on distribution of labor was presented and adopted:—

R. Hare, Victoria; A. T. Robinson, Queensland; J. E. Fulton, Maoris of New Zealand; C. H. Parker, Fiji; G. Teasdale, Tasmania; E. H. Gates, Bible teacher for Avondale school.

The subject of the Forward Movement was introduced by G. A. Irwin. It was voted that this study be begun as soon as the present lessons on Revelation close.

In view of the fact that Brother F. W. Reekie had received an invitation to go to England as a canvasser, he was released from all claim on the part of the Australasian Union Conference, and left free to act according to his judgment in the matter.

The Committee on Sanitarium and Medical Plans recommended:—

1. That a forward movement be made to disseminate the principles of health, and that the medical association send to our churches throughout this field the help needed to give lectures, instruction in healthful cookery, etc., with a view of fitting our people to do acceptable work on health lines in this community.

2. That the local conferences and churches encourage and make provision to meet either wholly or in part the expense of such work.

3. That an inexpensive cookery book be gotten up, with simple hygienic recipes, giving special instruction in the preparation and use of health foods. Also that literature on the evils of tobacco, spirits, tea, etc., etc., and the benefits to be derived from hygienic living, including instruction in rational treatments in common diseases, be provided.



The Lord Knew Best

THE Lord knew just the best way to help us out of our difficulty in regard to the debt on the schools. The school work is to me a part of myself, and I am greatly encouraged by the success of the plan to relieve our schools from debt. My heart is made glad in the Lord as I hear of the money brought in by the sale of "Christ's Object Lessons." The sale of this book is the Lord's own plan, and his blessing is attending the efforts made to carry out this plan. I have already seen much more accomplished than I expected to see.

I hope that no one who can engage in this work will excuse himself, and so lose the blessing there is in it. This is the means the Lord has ordained for uniting the hearts of his people to one another by the same link that unites them to himself as his co-workers. "We are laborers together with God." These words seem so appropriate to the work now being done. MRS. E. G. WHITE.

Busy Men Wanted

WE want to see some men who are successful in other work go out and make a success of selling books. It is busy men whom the Lord calls for,—men who have much to do,—men who will sacrifice a paying business to answer the call of God.

Peter was a busy man, a hard worker and successful fisherman. He left all to answer the call of Jesus. Will you be true to your profession of faith? A great army will be raised up to engage in the canvassing work. Will you be one of them? Remember it is busy people whom the Lord is calling to go. May he give you grace to say, "Here am I; send me."

Can't you go out at once and take orders for "Christ's Object Lessons"? Take enough so that if you should not deliver more than half, you would have your quota sold. Let the church officers look after this matter at once. Orders can be taken for the books now much easier than the books can be sold in the

fall. And when this has been done, many will find that they can take orders, and will engage in the canvassing work.

C. McREYNOLDS.

An Incident in the Work with "Christ's Object Lessons"

"FOR who hath despised the day of small things? for they shall rejoice . . . they are the eyes of the Lord, which run to and fro through the whole earth." An instance in our work here in Gloversville has just come to our notice, illustrating the necessity of our being constantly on the alert to improve every opportunity to sow the seeds of truth among the people.

One Thursday evening, having no appointment for that night, our little company of workers decided to attend a prayer meeting in the Presbyterian chapel, in one of the suburbs of this city. The minister was away, and I was asked to conduct the services of the evening. After the meeting, I became acquainted with one of their prominent members who is a foreman in one of the large factories here. I asked him when he would be at liberty, so that I might show him an excellent book I had. He told me to call at the shop and see him at any time after the first of June, and he would be pleased to examine the book. Accordingly I called on him one morning later, sold him a copy of "Christ's Object Lessons," and through his influence succeeded in taking two orders from his men. This gentleman, who is a refined, Christian man, has become interested in our work, and has promised to attend the tent meetings, if they are within his reach this summer.

I have since had the privilege of speaking by request to the people at the chapel, and have sold three copies of "Christ's Object Lessons" to members of the church in that vicinity. My daughter formed the acquaintance of one of the ladies under the employ of the foreman already mentioned, and took her order for a book. Thus we are encouraged to go on in the work, striving to remember the words of Christ through Solomon: "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." — D. A. Ball, in *New York Indicator*.

Finish the Work

It is not difficult to get a church to begin the work of selling "Christ's Object Lessons," but it often requires considerable time to get all the members to do their full part. Not all the churches where a good beginning has been made have filled their quota. There are members in many places who have not as yet made an effort to sell a book, while many others have surmounted obstacles, and cheerfully completed the work assigned them.

It is presumed that those who have not yet sold the required number of books are unfavorably situated for such work, and that they will yet do their full share. Many have sent us word to this effect. They say that as soon as possible they will go out and dispose of a full complement of the book. Almost every mail tells us of some one who has succeeded

in disposing of a full quota of books where the outlook was unfavorable. These reports are encouraging, because they show that the completion of this whole matter is only a question of time. In fact, we are now so well along in this work that it would be unwise and cowardly to speak of failure.

The leaders of our churches will do well to come in touch with every member enrolled upon the church records, and secure the co-operation of all as early as possible. Kindly keep the matter before them until a favorable response is secured. There is not a church in Wisconsin that cannot in time fill its quota. Very many individuals have sold double the number of books assigned them, and many others a great many times their quota, some even twenty-five times the number assigned them. We confidently expect that the twelve thousand for Emmanuel Missionary College will be sold before many months have passed, and not only so, but that many thousand more will be sold, and the money used in establishing our German school in Wisconsin. We are glad to say that arrangements to this effect have already been perfected with those who have the management of the matter in hand.

A spirit of courage and confidence prevails, though we have not succeeded in disposing of our quota as early as might have been done if all had rallied to the call when it was first made. A kind, persevering spirit in the Lord's work will do wonders, and every one of us should seek to obtain and hold fast such a spirit. Let every one in the conference continue to press forward in this good work, and we shall soon see the work accomplished.

WM. COVERT.

Experiences

IN giving a canvass for "Christ's Object Lessons" the other day, while dwelling upon the parable of The Lost Sheep, and holding to view the beautiful engraving by which the artist has illustrated the subject, the little ones of the family, though naturally diffident, drew so closely about me, and their upturned faces bespoke so much of earnest interest, that I could not forbear to direct my conversation for the time being to them. When I explained to them the shepherd's manner of dealing with the little lambs that stray, neither driving nor expecting them to follow when found, but carrying them tenderly in his arms to the fold, and told them that Christ called the little children his lambs, and gave this lesson as illustrative of his manner of dealing with them when they go astray, or do wrong, their countenances expressed such sweet satisfaction as to inspire me with the hope that seed had been sown which would one day bear fruit.

The next day in a quiet little home in the outskirts of the town, I met a German mother who, by her tenderness of soul and strong faith in God, so met my ideal of motherhood as to draw me to her with cords both strong and tender. She certainly evinced a character strangely wanting in these days, but not the less sweet and potent because of its rarity. When I spoke to her of our work, particularly of our medical missionary work as carried on in Chicago, she manifested much interest, and her tears flowed freely, as well as when tell-

ing me of how earnestly she had sought to train her children to God's glory. Some of these, since going out into the world, have in a measure lost their hold on God. Through her tears she gave expression to words of strong faith that Prov. 22:6 would yet be verified to her. And I can but believe that it will; for what is a factor so strong in the soul-saving service as the prayers and intercessions of a mother?

Before I had spoken of the matter to this mother, she told me, with strong assurance, that she believes that the coming of Christ is near, as everything seems to indicate it. I gave her some tracts relative to this subject, took her subscription for *The Life Boat*, and left her presence with renewed courage, and the prayer that God would lead her fully into the light of present truth. My heart was filled with gratitude to God for once more permitting me to meet such a mother. ELSIE A. BROWN.

Current Mention

—The Great Northern Railway is crippled by a strike of 2,000 employees from among all departments of its business.

—The remains of Lord Pauncefoot, the late British ambassador, will be conveyed to England by the United States cruiser "Brooklyn."

—The Martinique volcano, Mont Pelée, continues to display activity at intervals, an eruption of ashes and mud being noted on July 1.

—A dispatch to the London *Chronicle* from Rome says it is probable that Mgr. Merry del Val will be appointed by the pope as "apostolic delegate" at Washington.

—Statistics of fires in this country for the last twenty-six years show that December is the month of the heaviest losses, with July a close second. The loss for 1901 was \$174,160,000, an increase of \$13,000,000 over the record for 1900.

—One of the most imposing Roman Catholic edifices in the world is Westminster Cathedral, near Westminster Abbey, in London, which has just been completed after several years' work, and was opened by the English cardinal Vaughan, June 29.

—Some American men of wealth, prominent among whom is Marshall Field, of Chicago, are reported to have set on foot an enterprise to colonize New England with mechanics and farmers from among the immigrants coming to this country from Europe.

—Affairs in the new Cuban republic are reported to be in a serious condition, and going from bad to worse. Little is being done toward agricultural development, and President Palma is engaged in a wholesale reduction of expenses, abolishing offices and decreasing salaries.

—King Edward of England has steadily improved since undergoing the surgical operation which was found to be necessary a short time ago, and English people everywhere, as well as many sympathizers among other nations, are much rejoiced at the favorable outlook. There is talk of a coronation with modified ceremonies in October. Russia is the only government which has been backward in expressions of sympathy.

—More than 490,000 immigrants arrived at New York during the last fiscal year, which is an increase of 150,000 over 1901.

—The anthracite coal strike still continues, but there are signs of a disposition to return to work among the body of the miners. It is believed that the contest will be ended by July 12.

—Beginning July 1 a permanent census bureau will be maintained in Washington, with a force of 750 clerks, this being considered necessary for a more expeditious and economical compilation of the census figures which are taken in this country every ten years.

—The controversy between the freight handlers and railways in Chicago, which was expected to result in a strike July 1, has been referred by the teamsters to the executive board of the Chicago Federation of Labor, the men saying that they will abide by the decision of that body. It is believed that the anticipated trouble will be avoided.

—There appears to be a growing sentiment among educational men against coeducation in the colleges. President Wheeler, of California University, says he is opposed to it because it leads to a great preponderance of girls in these educational institutions, as he observed during a recent trip through Colorado, Nevada, and Southern California.

—The senate chamber at Washington was the scene on Monday of a personal encounter between two well-known senators, one taking offense at the other because the latter had said that the former had used unwarranted language. It was not long ago that the two senators from South Carolina sought to do personal violence to each other in the same place.

—The interoceanic canal bill, fixing upon the Panama route as the one best suited for the waterway joining the Atlantic and the Pacific, has been passed by Congress and signed by the president. A portion of this canal is already constructed, and the French company owning it offers it to the United States for \$40,000,000. It remains to be determined whether the French company can convey a good title to all of its property, and whether President Roosevelt can obtain by treaty with Colombia control of the necessary territory on the isthmus for the completion of the canal.

—The following passage from a speech made by Emperor William at the city hall in Aix-la-Chapelle, June 19, has attracted considerable attention throughout Germany, the Catholic press giving it much favorable comment: "I look to all, priests and laymen, to help me uphold religion among the people, in order that the German name may preserve its health and strength. This applies equally to the two creeds, Catholic and Protestant. It is with pride and joy that I am able to tell you that the pope said to my special ambassador who went to Rome on the occasion of the holy father's jubilee, that he had always held a high opinion of the piety of the Germans, and especially of that of the German army. The pope asked my ambassador to tell his sovereign that the country in Europe where control, order, and discipline still prevailed, with respect for authority and regard for the church, and where the church could live, was the German empire, and for that the papal see was indebted to the German emperor."

—The opposing political parties in Hayti have substituted arms for political arguments, and have begun fighting near Port au Prince.

—A treaty providing for the continuation of the triple alliance between Germany, Austria, and Italy, has been signed at Berlin.

—The price of corn now exceeds that of wheat, and predictions are made that the former cereal will soon be quoted at one dollar a bushel.

—Speeches advocating the annexation of Cuba are beginning to be heard in Congress, the first having been made June 30, by Senator Elkins.

—The supreme court of Wisconsin has given a decision defining the rights of employment, holding that to employ or to be employed is a primary individual right with which no legislature can properly interfere. Hence no employer can be rightfully punished for refusing to employ a union workman, nor can a workman be prosecuted for quitting work in obedience to the command of his union.

—The continued rains have done immense damage to growing crops in the Middle Western States, particularly in Illinois and along the Mississippi River, many districts being completely inundated. Four persons were killed in Posey County, Ind., by a cyclone which visited that region, June 28. On the 27th destructive storms raged along the lower Texas coast and in the northeastern corner of the State, about a score of lives being reported lost. While an abnormal rainfall continues in North America, Australia is suffering from an unprecedented drought.

—Stirred up, doubtless by clergymen in this country who desire to see the government fully committed to an indorsement of Sunday as the Christian sabbath, Secretary-of-the-Treasury Shaw recently communicated with the president of the St. Louis exposition company regarding the provisions made by the company for fulfilling the agreement to keep the exposition closed on Sundays, which was made by Congress conditional to the gift of \$5,000,000 from the government treasury. Secretary Shaw wrote that he would not favor paying any further vouchers presented by the company until the Sunday-closing contract was executed and placed on file in the Treasury Department, and forwarded to the president the form of a contract which would be acceptable, to be filled out and signed by each member of the exposition company. In reply President Francis of the company said the matter would receive prompt attention, and that meanwhile, as evidence of the intention of the company to keep their agreement in the matter, he would invite the attention of the secretary of the treasury to an explicit declaration contained in the rules and regulations adopted by the company last November, that "the exposition will be closed on Sundays." To this Secretary Shaw replied that in the opinion of the Treasury Department this declaration did "not fully comply" with the act of Congress providing for Sunday closing, and it was "therefore requested that the exposition company, at its earliest convenience, comply with the requirements set forth" in his former letter. The officials of the exposition took action accordingly.

—The color line was drawn at the recent International Sunday-school convention at Denver, Colo., and young people of the colored race have decided to form a national society modeled after the Society of Christian Endeavor.

—Elder Hiram Munger, of Chicopee Falls, Mass., who took part in the proclamation of the advent message in 1844, and has been prominent as a First-day Adventist preacher since that time, died at his home, June 8, at the age of ninety-five years.

—A Massachusetts woman who is prominent in women's clubs in that State, affirms that she has often been greatly shocked at seeing and hearing of the common use of intoxicants by Boston society women, and, on the part of the younger women, the frequent indulgence in profanity.

—It is estimated that Lloyds and other English insurance companies lost \$5,000,000 by the postponement of King Edward's coronation, a vast number of tradesmen and shopkeepers having insured heavily against loss from the death of the king or any accident that might postpone the ceremonies.

—Revelations implicating the mayor and a large number of the public officials of Minneapolis, Minn., in one of the greatest scandals of corruption in office ever brought to light in this country, have been made by a detective sharing in the guilt, who was arrested after attempting to escape out of the State. There is no reason to suppose that Minneapolis is a special exception in the list of large cities in this respect.

—A congress of all religions has been planned by Bishop Samuel Fallows to be held in connection with the Olympian games to take place at Chicago in 1904. "It is held," the report says, "that the temperance and self-denial exacted of candidates for modern sports of all kinds is closely allied to the principles of self-control which are taught as part of every creed in civilized lands, and that athletics and religion work together toward forming a race of perfect human beings."



List of Missionary Acre Pledges

NAME	NATURE OF PLEDGE
E. H. West, 1 dozen chickens.	
Charles W. Lane, wool off 2 sheep.	
Anna Shadle, 2 rows radishes.	
Charles G. Bellah, 5c on every P. & P. sold.	
Fannie Bowley, \$1.	
Mrs. L. M. or Nettie Davis, brood of ducks and 2 turkeys.	
R. L. Christensen, proceeds of 1 acre wheat.	
George Wolfe, \$5.	
Mrs. Alice Anderson, eggs laid on Sabbath for 3 months.	
Justin M. Colburn and family, \$5.	
Susan Wallace, \$2.	
Vera Wallace, \$1.	
Mrs. Nannie Thompson, \$1.50.	
J. B. Wallace, \$5.	
Kent Wallace, \$2.50.	
Olie Wallace, 15c.	
Verda Wallace, 1 hen.	
Neva Thompson, 1 hen.	
Mrs. V. Hardy, proceeds of hen and chickens, and all eggs laid on Sabbath during the year.	
M. W. Graves, \$1.	

Edward Layland, ½ of cotton on about 2 acres of land in Keene.
 G. A. Lagrove, \$2.50.
 J. W. Handy, \$1.
 J. P. Gaede, 1 acre of corn.
 E. I. Marks, \$100.
 M. E. Carman, 1 acre of corn.
 Ralph M. Wood, 1 acre of potatoes.
 D. J. Vosburgh, 1 acre of oats.
 Mrs. L. O. Johnson, \$5 or more.
 Amanda B. Snider, proceeds of 6 chickens.
 Julia B. Storey, proceeds of 6 chickens.
 Mrs. Jamie Irwin, proceeds of 6 rows of pop corn.
 Nathan S. Welch, \$7.50.
 Jacob O. Fjarli, proceeds of 1 acre of flax.
 Mr. & Mrs. George E. Cutler, \$1.50.
 Charles Lengel, \$1.
 Mrs. V. A. Kersy, 50c.
 Mr. & Mrs. S. A. Carter, \$5.
 Clement W. Crapo, \$5.
 Mrs. W. H. Parker, proceeds of baking once every 2 months.
 Mae La Fave, proceeds of eggs laid on Sabbath for 3 months.
 Annie Le Fave, proceeds of 2 rows of potatoes.
 Mrs. Jane Le Fave, proceeds of 1 acre of corn.
 Lewis Peterson, proceeds of ½ acre of wheat.
 Sophy Johnson, proceeds of butter for 1 week.
 Miss Ida S. Johnson, \$5.
 John & Lillie Christian, proceeds of 1 acre of oats.
 H. P. Peterson, \$5.
 Emilie Johnson, proceeds of 1 bushel of potatoes.
 Huldah Le Fave, \$2.
 D. F. Park, proceeds of 1 acre of corn.
 Mrs. G. G. Goddard, proceeds of 100 head early cabbage and 1 brood of chickens.
 Charlie & Ruth Miller, proceeds of 1 brood of chickens and 1 quart of onion sets.
 Lillie May Norwood, 10c.
 Eliza Galloway, 10c.
 Mrs. Kate G. Boone, proceeds from sale of flowers.
 Eber Weed, \$3.
 C. C. Collins, \$5.
 George W. Howard, proceeds of 1 acre of oats.
 Cora E. Howard, proceeds of ½ dozen chickens.
 Earle Howard, proceeds of 2 rows potatoes.
 Eddie Howard, proceeds of 2 rows potatoes.
 Ellen Goodrich, proceeds of 1 crayon picture.
 Mrs. W. J. Wilson, \$5.
 Mrs. J. F. Pearson, \$10.

A Good Example

THERE are many in all parts of the country taking a deep interest in the Missionary Acre Fund. Many parents are educating their children to farm and garden for the Lord. When this is done, the children not only receive a practical education in that all-essential art of "how to make a living,"—for the want of such knowledge the world is cursed with privation and want,—but they also have their minds drawn heavenward by their endeavor to aid the cause of the Lord with the means secured by their labor, instead of spending it for their own selfish gratification, or hoarding it up. Thus every act in this good work leads to the development of that noble Christian grace, benevolence, instead of that soul-destroying sin, selfishness.

The writer is working in the interest of the Missionary Acre Fund, and received the following from one family: the father, two acres of wheat; the mother, one row of beets; Rhoda, one row of onions and a setting of eggs; Hazel, one row of onions and a setting of eggs; Orpha, one row of onions; Ruth, twenty-five tomato plants; and Mark, tomato plants, the rows being several rods long. Another family: the father, one acre of flax; the mother, eggs for a

specified time; Linda, tomato plants; Bernice, five tomato plants; and Hattie, two rows of sweet corn. And still another: the father, one acre of flax; Minnie, \$1; Bertha, plant of cabbage; Johnny, product of a bushel of potatoes.

Should every Seventh-day Adventist farmer's family follow the noble example of those mentioned above, a great blessing would be bestowed upon all concerned; the children would gain a practical education, which would be beneficial to them during their sojourn in this world, and the cause of God would be advanced by the thousands of dollars which would flow into its treasury. Parents, are you aiding the cause and teaching the children to do the same? or are you giving them dimes and dollars to fritter away in some transient toy, or to engage in some foolish, soul-destroying sport or game of chance? The children will either be saved or lost; which will it be? The safest thing to do is to interest them in the Lord's work.

Send all pledges for the Missionary Acre Fund to P. T. Magan, Berrien Springs, Mich., and all money to H. M. Mitchell, Battle Creek, Mich., stating that it is for the Missionary Acre Fund.
 S. H. LANE.

My Partner

WHEN the crops are snugly gathered,
 An' the seedin' time is past,
 An' the hoarhound, brown an' feathered,
 Rattles in the autumn blast;
 When the russet leaves a-flyin'
 Make a sort o' dreary moan,
 An' the lonesome woods 're sighin'
 In a dismal monotone;
 When the chestnuts are a beck'nin'
 Fer Jack Frost, the sassy elf,
 Then I like to hold a reck'nin'
 'Twixt my Maker an' myself.

We 'ave worked along together
 All the fruitful season through;
 He has furnished all the weather—
 Sent the sunshine, rain, an' dew;
 I have used my brain an' labor,
 He has found the seed an' land,
 Been my kindest, nearest neighbor,
 Alluz lent a helpin' hand.
 Now that harvest time is ended,
 An' the workin' days 're o'er,
 Of the crops that we 'ave tended,
 Have I got my shear—er more?

I've divided up the chattels,
 Took the oats, an' corn, an' wheat,
 Kep' the fodder for my cattle—
 Left him stubble, chaff, and cheat;
 When it come to the dividin'
 Of potatoes an' such crops,
 W'y, I wasn't long decidin'
 That I'd give 'im all the tops;
 But with punkins, beans, an' hay, an'
 Truck what grows above the ground,
 I jest thought I'd use fair play, an'
 So I turned the thing around!

So there ain't no use denyin'
 That I've got my honest due,
 An' I kind o' feel like tryin'
 It another year or two.
 Course I sometimes feel like sayin'
 That he's prodigal o' rain,—
 That's espheshly when I'm hayin',—
 But the sun'll shine again,
 An' I'll feel 'most like confessin'
 That I'm ruther weak an' small,
 An' without his help an' blessin',
 I could hardly farm at all!

—Selected.

NOTICES AND APPOINTMENTS

Tents for the Texas Camp Meeting

ALL persons wishing tents for our annual camp meeting, July 24 to August 3, are requested to send their orders at once to C. N. Woodward, Dallas, Tex., stating size of tent wanted, and whether with or without fly. Prices, 12 x 14, \$2.50; with fly, \$3. To insure having a tent, send money with order, and it will then be held for you; otherwise it will not be held after noon of the first day of the meeting if needed to supply some one present who has not ordered one. This request to send in orders is made that we may know how many tents to provide. Please do not overlook it if you would be sure of a tent.

W. A. McCUTCHEN.

Mississippi Camp Meeting

THIS meeting will be held at West Point, August 1-11. A beautiful grove has been secured in a good part of the city. Wide-spreading oaks will give ample shade to the whole encampment. The ground is supplied with an abundance of pure water from an artesian well, and everything is as convenient as could be desired.

Brother G. I. Butler, president of the Southern Union Conference, Prof. J. E. Tenney, and others will attend.

West Point is an important railroad center for all parts of the State. We hope our brethren and sisters will make a grand rally, and come to enjoy this feast of good things. None can afford to lose the blessings God designs to bestow at these annual gatherings. Begin at once to plan for the meeting. Come, and bring others with you.

R. S. OWEN.

The Texas Camp Meeting

Will be held this year at Handley, July 24 to August 3. Handley is six miles east of Fort Worth on the Texas & Pacific and the Dallas & Fort Worth Electric Line railroads. We tried hard to locate the meeting farther south this year, but suitable grounds and accommodations could not be had within the territory in which we desired to conduct the meeting. Waco, Corsicana, Hillsboro, and Temple were visited,—and Waco was visited twice, so anxious were we for it to be held at this place,—but suitable grounds could not be found in or about the city. The hot weather that prevails at the time of our camp meetings makes it very essential that we have shade, plenty of good, pure water, and roomy grounds, so as not to be too crowded.

Our annual camp meeting has become such a large affair that it is no longer easy to find grounds that will serve our purpose in the cities of north and central Texas. But at Handley we have all the essentials combined. We have a twenty-five-acre grove on an elevation, with open fields and prairie on all sides to let in the breeze, and an abundance of pure water from the artesian wells of the power house of the electric line road, piped to the grounds for our use, free of charge. Besides this, the electric company puts in electric lights for the meeting tent, gives us the use of a two hundred-and-fifty-acre pasture adjoining the grounds, with plenty of good water and shade for stock, hauls a car load of tents and fixtures from Dallas to Handley and return, all lumber, furniture, commissary supplies, and whatever needed, and as often as needed, from Ft. Worth—all free of cost. These are some of the reasons, together with the fact that we were unable to find a suitable place farther south, why we decided to hold the camp meeting at Handley; and it is hoped that when the brethren know these facts, they will feel entirely satisfied. The pasture being given to us free, pasturage will be furnished the brethren free of cost. This is something we have never had before. We also have a cheaper rate to the meeting than usual—a fare and one tenth for the round trip. At least the Texas & Pacific has granted us this

rate, and has asked other connecting roads of the State to do the same, which we have no doubt will be done. Later instructions about rates will be given. All roads coming into Fort Worth, except the Santa Fé and the H. & T. C., run into the union station, where change can be made without transfer to the T. & P. for Handley. Those coming from the east, northeast, and southeast through Dallas on the M. K. & T., Santa Fé, and Cotton Belt will have to transfer at Dallas to the T. & P. for Handley. The H. & T. C. and T. & N. O. come into the same station at Dallas with the T. & P., where change can be made to the T. & P. for Handley without transfer. Let all preserve these directions, and govern their route accordingly.

We expect good help at our meeting to look after all departments of the work. Besides the laborers of the conference, Brother G. G. Rupert, president of the Southwestern Union Conference, Brethren Haffner and Fields, presidents of Oklahoma and Arkansas Conferences, Brother S. H. Lane, of Battle Creek, Mich., and probably other general laborers, will be present. Let all come expecting to receive a blessing and to be a blessing, and it will be "even so." The seeming objection to having the meeting at a small village, instead of near the city, is overcome by the fact that the electric line road gives us almost a city rate (15 cents for round trip), and thus practically brings us within the city, or rather, brings the people to us. This company owns the entire street-car system of Fort Worth, so this round-trip rate may be secured in any part of the city. Come praying God's blessing upon the meeting.

W. A. McCUTCHEN,
President Texas Conference.

Business Notices

WANTED.—A good dairy and farm hand, by the year. Good wages to the right person. Address R. W. Talcott, Clarno, S. D.

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

FOR SALE.—Farm of 117 acres, seven room house, cellar, barn, outhouses, three wells, fruit of all kinds. Situated on the Hannibal & St. Joe R. R. five miles east of county seat. Price, \$6,000. Might take part in trade for Battle Creek property. Good place to do missionary work. No Adventists. Correspond with Mrs. Eva E. Clark, Anabel, Mo.

Obituaries

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

FULLER.—Reginald Fuller, little son of Captain and Nellie Fuller, and grandson of R. S. Donnell, died at the home of his grandfather, June 19, 1902, aged 1 year, 5 months, 28 days. He was born Dec. 21, 1900. Words of comfort were spoken by the writer, assisted by Elder M. M. Kenney, from Jer. 31:15.

S. S. DAVIS.

WALL.—Died May 20, 1902, of nervous exhaustion, James Wall, of Knoxville, Iowa, aged 64 years, 1 month, and 20 days. Brother Wall was a charter member of the Knoxville Seventh-day Adventist church, which was organized in 1862, and ever was faithful to his profession. A wife and two children are left to mourn, but not without hope.

W. E. PERRIN.

SANDERS.—Fell asleep at Eau Claire, Wis., June 9, 1902, after six months' painful suffering from tuberculosis, Elder Wm. Sanders, aged 64 years. He was born in England, and came to this country at the age of seventeen. He fought as a Union soldier in the Civil War. When the third angel's message reached him, he responded heartily, and engaged to carry the precious message both by word and act. He was a faithful brother in the ministry, and his labors will be greatly missed by the Wisconsin Conference. He leaves a wife and five children, hopeful in the assurance of meeting him in the first

resurrection. Funeral services were conducted at Eau Claire by Elder J. B. Scott, and at Moon by the writer, where interment was made in the cemetery on the farm he formerly owned.

C. J. HERRMANN.

CAMPBELL.—Fell asleep June 17, 1902, after a lingering illness, Sister Josephine Campbell. She had been a sufferer for many years, and grew in grace and love for her Lord during this experience. She accepted the faith of the third angel's message about fifteen years ago. Prayers were offered at the house in New Hampshire, but the funeral was held at Gloucester, Mass., where we laid her away, awaiting the Life-giver's call.

F. C. GILBERT.

SMITH.—Died in Battle Creek, June 19, 1902, Susannah Sisley Smith, wife of Asahel Smith, aged 59 years. She was born in Tunbridge, England. Her brother, the late Elder John Sisley, had come to America and found this truth. His report of it by correspondence led his mother and her children to follow him to this country about 1864. Sister Smith had, from early childhood, a bright Christian experience, and fell asleep trusting in the Lord. Mother Sisley and two sisters are in Australia, and a brother, W. C. Sisley, is in England. Others of the family and relatives were in Battle Creek as our sister was laid away in Oak Hill Cemetery.

W. A. S.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

	8	12	6	10	14	4	38
EAST	*Night Express	*Det. Ex. Accom.	*Mail Ex. Express	*N.Y. Ex. Express	*East'n Ex. Express	*N.Y. Ex. Express	*At. Ex. Express
Chicago	pm 9.35		am 6.45	am 10.30	pm 5.50	pm 11.30	
Nichigan City	11.25		8.45	pm 12.08	4.39	7.00	am 1.30
Niles	am 12.40		10.15	1.00	5.55	7.55	2.50
Kalamazoo	2.10	am 7.50	pm 12.10	2.08	6.45	9.05	4.12
Battle Creek	3.00	8.10	1.00	3.42	7.17	9.37	5.00
Marshall	3.33	8.43	1.30	3.09	7.43		5.30
Saginaw	3.55	9.00	1.50	3.30	7.45		5.50
Jackson	4.50	10.05	2.55	4.05	8.40	10.50	6.40
Ann Arbor	5.55	11.10	3.47	4.58	9.30	11.40	7.45
Detroit	7.15	pm 12.55	5.30	6.00	10.00	pm 11.40	8.45
Falls View						pm 11.40	9.35
Suspension Bridge						pm 11.40	9.35
Niagara Falls						pm 11.40	9.35
Buffalo				am 12.20	am 7.00	7.50	6.30
Rochester				4.13	9.00	10.00	8.40
Syracuse				5.15	10.35	pm 12.15	10.45
Albany				9.05	pm 12.30	4.50	2.50
New York				pm 1.30	6.00	8.45	7.00
Springfield				12.15	6.10	8.52	6.05
Boston				3.00	8.00	11.30	8.45
WEST	*Night Express	*N.Y. Ex. Accom.	*Mail Ex. Express	*Fast Mail	*W. Ex. Express	*K. Ex. Express	*Pacific Express
Boston					am 4.15	pm 6.00	pm 6.00
New York					am 6.00	pm 7.00	pm 7.00
Syracuse					am 7.00	pm 8.00	pm 8.00
Rochester					am 8.00	pm 9.00	pm 9.00
Buffalo					am 9.00	pm 10.00	pm 10.00
Niagara Falls					am 10.00	pm 11.00	pm 11.00
Suspension Bridge					am 11.00	pm 12.00	pm 12.00
Falls View					am 12.00	pm 1.00	pm 1.00
Detroit	pm 8.30	8.25	am 7.15	am 12.30	pm 12.40	4.35	11.15
Ann Arbor	9.35	9.25	8.40	1.15	5.38		12.25
Jackson	11.20	10.20	11.05	2.20	2.40	7.25	1.35
Battle Creek	am 12.40	11.34	pm 12.25	3.30	3.40	9.00	2.00
Kalamazoo	1.40	pm 12.10	1.30	4.05	4.15	10.00	3.00
Niles	3.45	1.22	3.35	4.28	4.38		4.00
Nichigan City	4.47	2.20	4.45	5.22	5.32		5.00
Chicago	6.55	4.00	6.40	7.55	8.55		7.00

* Daily. † Daily except Sunday.

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

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

GRAND TRUNK RY SYSTEM.

	8	4	2	10	78
EAST	Am 11.05	Am 3.02	Am 8.15	Am 7.32	
Chicago	pm 12.49	4.53	10.25	10.05	
Valparaiso	2.08	6.15	11.02	11.55	am 7.10
South Bend					pm 6.00
Battle Creek	4.14	8.15	am 2.08	am 7.00	
Lansing	6.20	9.28	3.25	8.30	6.25
Durand	6.00	10.15	4.25	9.30	6.30
Saginaw	8.10			10.05	6.40
Bay City	8.45			11.40	6.45
Detroit	8.00			11.50	6.50
Flint	9.40	am 12.30	7.08	pm 12.30	7.25
Port Huron	am 12.32	3.27	10.10		7.30
London	2.10	5.24	pm 12.25		
Hamilton	3.40	7.05	1.35		
Suspension Bridge		8.30	5.05	10.00	6.15
Philadelphia	pm 3.47	pm 7.20	am 6.55	am 6.55	pm 3.47
New York	4.33	8.23	8.23	9.33	4.33
Toronto	am 7.40	pm 1.30	am 7.30		
Montreal	am 7.00		am 7.30		
Boston	am 8.15		pm 7.05		
Portland	8.45		6.30		
WEST	3	5	7	9	11
Portland	am 8.15	pm 6.00	am 10.30		
Boston	11.30	7.30			
Montreal	pm 10.30	am 9.00			
Toronto	am 7.40	pm 1.00	am 5.25		am 8.30
New York	pm 8.10	6.00	am 9.00		
Philadelphia	7.00	3.45	5.05		
Buffalo	am 6.15	am 8.00	pm 9.30		
Suspension Bridge	7.00	pm 2.00	11.15		
Hamilton	11.05				
Port Huron	12.00	9.00	am 3.20	am 6.50	pm 3.50
Flint	pm 1.35	11.07	4.54	8.45	8.54
Bay City				7.25	4.00
Saginaw				8.00	4.25
Detroit	am 11.30	10.00		7.00	4.10
Durand	pm 12.02	12.05	5.22	9.30	6.30
Lansing	2.45	12.57	6.05	10.50	7.50
Battle Creek	3.50	2.17	7.10	pm 12.15	9.10
South Bend	6.35	4.08	8.55	2.25	pm 7.30
Valparaiso	6.51	4.35	9.05	3.57	pm 8.30
Chicago	8.45	7.20	11.55	6.15	

Nos. 2-4-6-Daily

Nos. 10-78-Daily ex't Sunday

G. W. VAUX,

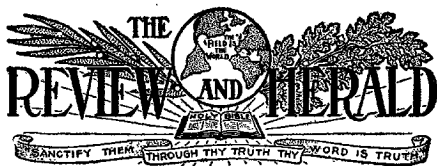
A. G. P. & T. A., Chicago.

Nos. 3-5-7-Daily

Nos. 9-11-78-Daily ex't Sunday

W. C. CUNIFFE,

Agent, Battle Creek.



BATTLE CREEK, MICH., JULY 8, 1902.

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

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

THE brethren in Trinidad have issued an eight-page tract with the title "The Voice of the Volcano, or God's Call to Repentance," and have circulated an edition of ten thousand copies. Brother Enoch writes that "these calamities harden some people, while others turn to the Lord."

TWENTY-FIVE thousand copies of the June number of the *Life Boat* were printed, and the whole edition was sold in a very short time. Encouraging letters are being received from prison officials testifying to the good accomplished by the *Life Boat* among the prisoners. One chaplain has ordered five hundred copies for a full year.

WE have received a copy of the "Twenty-first Annual Announcement" of South Lancaster Academy, and also a very neat calendar covering the time of the next school year. The announcement is attractive in appearance, and gives full information concerning the institution and its work. All friends of Christian education in the territory of the academy ought certainly to have a copy.

FROM particulars that have been received regarding the destructive storm that swept across Gratiot County, Mich., June 12, we learn that some damage was done to the Adventist church property in Washington township, the church sheds being all blown down, and that the church-school building, which stood close by, was moved bodily fourteen feet off its foundation, with teacher and pupils in it. Providentially, all escaped injury. The damage amounts to two hundred and fifty dollars.

Michigan State Camp Meeting

WE expect the camp meeting this season will be one of more than ordinary interest to all our people in this conference, at least we shall endeavor to make it a model meeting; and if we seek the Lord for his blessing, I am sure we shall receive it. He never disappoints his people, if they are faithful. We shall endeavor to eliminate from our camp everything that will have a tendency to injure the spiritual interest of the meeting. We trust that all our people will come with a firm determination to adhere strictly to health principles, and not expect that our camp will be filled with all kinds of unhealthy

foods, which have in the past caused so much sickness. We trust that all will endeavor to help carry out the rules of the camp in all things, and surely God will abundantly bless the meeting. We expect to have a limited amount of fruit, and we trust that all will follow the instructions which Dr. Edwards will give through the REVIEW. We shall have a full supply of all kinds of health foods, and shall not permit pop-corn stands or lemonade stands on the camp ground. If any want those things, we ask them to prepare them at their tents, so that our camp will not take on the appearance of a fair ground. I am sure that God will be well pleased to have his people use plain food, and be careful in following out Dr. Edwards's instructions in all matters pertaining to the health of the camp. In the past we have had much sickness on account of the sudden change in living, so I trust that all will try to live as nearly as possible as they do at home. The change in drinking water is apt to work injury to many, and no doubt much difficulty may be avoided by boiling the water. There are many ways in which we may avoid sickness if we are careful.

We shall endeavor to do away with all canvassing on the camp ground, as this in the past has proved an injury to the meetings, being conducted even during public services. All books and papers will be sold, or orders taken for them, at the book stand. There will be ample help to wait upon all. Let us all plan to come early, and seek the Lord for the best meeting ever held in the State.

We have the promise that Elder A. G. Daniells, who is now making an extensive trip in Europe, will be with us; and he will have many important matters to bring before our people. We shall also have other able help.

We hope that all our churches will realize the importance of sending a full delegation to the conference, which will be held just before the camp meeting proper, so that all business may be out of the way before we begin the camp meeting. The meeting will hold but one week after the conference, so come prepared to stay until the close. The workers' meeting will be held August 20-25, the conference August 25-30, and the camp meeting proper will begin September 1. May we all come to this annual feast with hearts open to receive much of God's blessing.

J. D. GOWELL.

Selling Life Boats in Chicago

SEVERAL of our young ladies are supporting themselves by spending half of each day in selling *The Life Boat* in the residence portion of Chicago. They find it easy to sell a copy of the *Life Boat* at almost every home at which they call. This is an excellent way in which to find opportunities that can be followed up by cottage meetings and personal work, and it also affords an opportunity to secure many of the advantages of missionary work in other departments of our Chicago work.

This city is so large that there would be room for as many earnest, consecrated young women to engage in this work as would care to come. No one except those who know that they have a genuine Christian experience need apply. Address David Paulson, 28 Thirty-Third Place, Chicago, Ill.

The Summer Assembly

IT has rained nearly every day for the past two weeks at Berrien Springs, but showers do not quench the ardor of the students of the assembly. All feel that God wonderfully blesses with an abundance of health, and signs of vigor are replacing wan cheeks and overworked nerves in many who came directly from the class room to the summer school. The atmosphere of the camp is refreshing, and the spiritual interest is strong. Educational reform means more to many of these young people than it did a few weeks ago. Vague ideas are gradually replaced by practical knowledge of subjects and methods which will help children to know Christ, and to become workers in his cause.

The practical side of education appeals strongly to all the students. One of the most interesting features of the work is the consideration of manual training for church and intermediate schools. This problem is now so prominently before educators of the world that it is no longer left for the church-school teacher to pave the way in industrial training. The effort made by Superintendent Harvey, of Wisconsin, has been carefully studied. Professor Bailey, editor of "Country Life in America," has contributed matter greatly appreciated by those who have to wrestle with this problem. One young man said, "When I entered the church-school work, I determined that wherever I might be, the school should have a garden. Last year each child had a flower bed, and we studied the planting of seeds and the cultivation of flowers. The children were happy to devote the early morning hours and the intermissions to their gardens."

This spirit, entertained already by some church-school teachers, is being strengthened during the summer. The morning hours are devoted to class work, the afternoons in part to manual work. A love for manual work on the part of teachers will enable them to make their schools a center from which will emanate an influence in favor of country life. In this way they can materially assist in the solution of one of the greatest social problems.

The Bible lessons, given by Elder John A. Brunson, are thoroughly appreciated. The classes in instrumental and sacred music, numbering twenty-six students, are enthusiastic.

The interest begins to point toward the ten days' convention to be held August 10-20. The work of the summer virtually centers in two problems of vital interest to the educational work and to the work at large. The first is concerned with an educational system, the adoption of which will provide Christian training for every child and youth. "A campaign for the free education of all children and youth," is the call of the hour. The financial support of Christian schools for the children is a question closely related to the first one mentioned.

Information concerning the convention will be furnished upon request; for a general and most cordial invitation to attend will be extended to all. This season should witness such growth in the school problem that every Seventh-day Adventist will realize that the movement is imbued with life from above.

M. BESSIE DE GRAW.