


The Advent
And Sabbath
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O Happy Home

Carl J. Spitta

☉ happy home, where Thou art loved the dearest,
Thou loving Friend, and Saviour of our race,
And where among the guests there never cometh
One who can hold such high and honored place!

☉ happy home, where two in heart united
In holy faith and blessed hope are one,
Whom death a little while alone divideth,
And can not end the union here begun!

☉ happy home, whose little ones are given
Early to Thee, in humble faith and prayer,
To Thee, their Friend, who from the heights of heaven
Guides them, and guards with more than mother's care!

☉ happy home, where each one serves Thee lowly,
Whatever his appointed work may be,
Till every common task seems great and holy,
When it is done, ☉ Lord, as unto Thee!

☉ happy home, where Thou art not forgotten
When joy is overflowing, full and free;

☉ happy home, where every wounded spirit
Is brought, Physician, Comforter, to Thee —

Until at last, when earth's day's work is ended,
All meet Thee in the blessed home above,
From whence Thou camest, where Thou hast ascended,
Thy everlasting home of peace and love!

— Translated by Mrs. Alexander.

Publishers' Page

Conducted by the Department of Circulation
of the Review and Herald Publishing
Company

New Books

ON this page we give a list of books which contain some of the works recently published or revised, and the readers of the REVIEW will find them interesting and up to date.

Our Little Folks' Bible Nature

BY ELLA KING SANDERS

A NEW child's book of simple, graded lessons on Bible nature, beginning with light, and continuing with the study of creation in the order of the Scriptures. It is a beginner's book of the sentence-method order, carefully graded. Each subject is thoroughly illustrated with new drawing, made especially for the book, and with thirteen colored plates. It contains 128 pages, and is beautifully bound in board and cloth, with colored cover design. While it is especially adapted to church-school work, it is nevertheless an excellent little book to sell to the trade. It is placed in the forty per cent list, and sells at retail for 25 and 40 cts.

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ATTEMPTING to meet the demand for a clear, connected conception of the Bible story, the publishers have given careful study of the original plan and nature of "Easy Steps in the Bible Story," and have arranged for the completion of the first plan of this series, and to produce a *full story of the Bible* for children in a series of six books, $6\frac{1}{2} \times 9\frac{3}{8} \times \frac{1}{2}$ inches in size, printed on a good quality of paper in new, large, open-faced type, profusely illustrated with original full-page drawings, colored plates, and new attractive marginal illustrations that really illustrate the text. Every page contains a picture made especially for illustrating and impressing the story recorded on that page. Also a beautiful new cover design for the entire series is provided.

The first volume contains that part of the Bible story from creation to the giving of the law, going over the full history of the week of creation in the order of the Scriptures, and in a higher grade than was followed in "Our Little Folks' Bible Nature." In each of these books the Bible order in the narrative of the creation is undisturbed, allowing the child to remember the events of the Scriptures in their order.

Volume 2 will resume the narration, and give the story of Israel's building the tabernacle and establishing its service down to the time when the ark was taken by the Philistines and returned to Israel.

The other volumes will cover the remaining story of the entire Bible, including simple biographical sketches of the apostles, with the wars and complicated narrations more essential for adults eliminated from Old Testament history, and practical, moral lessons woven in where the child would not be able to

draw them from the text without the aid of a more mature mind.

The work of the first two volumes is far advanced, and will be ready at an early date. This series of "Easy Steps" will be bound in two styles, board and cloth, and will sell for 50 cts. and 75 cts. a copy.

Our Paradise Home

50,000 Printed the First Year

THOUGH no effort has been made for some time in the past to place this book prominently before the public, the demand for it remains good. The people recognize in it true merit. It seems to meet a hearty response in the common human interests, which quality in a book always guarantees a large circulation.

Of this little book many say practically the same as the following:—

"I have read 'Our Paradise Home,' and am much pleased to see the message of present truth made so simple and plain, and put, as it were, in a nutshell, that even the busy people can take time to read it. It contains the pith of the Bible plan of redemption, besides taking us over to the setting up of God's everlasting kingdom. The language is simple, yet written in such a pleasing manner as to interest all who read it. This is the class of books that should be circulated by our people, instead of books containing but little present truth. We shall take pleasure in giving it a wide circulation in our conference.

"W. J. STONE."

Board binding, 25 cents; cloth, 50 cents. Presentation edition, 75 cents.

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UNCLE BEN'S "Cobblestones" or Familiar Talks about Common Things, is a very interesting and instructive work dedicated "To all those boys and girls who wish to gather out of the stones and build up good, strong walls of knowledge."

Beautifully illustrated, substantially bound, 221 pages, price 75 cts.

Last Day Tokens

THOSE who have sent us advance orders for the new edition of "Last Day Tokens" will doubtless have received their copies before this issue of the REVIEW reaches them, as our stock has been received, and all orders filled.

New interest will be awakened in this publication from the fact that the representations of the various signs seen in the heavens are reproduced in the exact colors in which they appeared. This makes the publication doubly interesting. Very few persons are acquainted with the phenomena which have appeared in the sky, and will be surprised at the information given in this connection.

None should obtain the idea that "Last Day Tokens" deals alone with the signs in the heavens. It is full of pointed truths. The second coming of Christ is given particular attention, also the Judgment Message, the Cleansing of the Sanctuary, the Sounding of the Trumpets, Close of the Turkish Independence, Termination of the 2300

Days, the Third Message and Last Call; and all these are especially interesting when connected with the 1834-44 movement, with which the author is so familiar. Elder J. N. Loughborough has a wide acquaintance, and this publication from his pen will meet with an extended circulation.

Price, postpaid, 25 cents.

Talks With My Students

BY PROF. FREDERICK GRIGGS

THIS little work is composed of the pith of stenographic reports of Professor Griggs' heart-to-heart chapel talks to his students upon such practical subjects as Adaptability, Be Enthusiastic, Learn to Wait, The Value of Minutes, Our Conversation, Economy, Promptness, Our Manners, Association of Young Men and Young Women, If Thine Eye Be Single, The Love of the Beautiful, and Lest We Forget.

These talks were given to meet circumstances in the actual experience of the students, and proved to be of much value to them in character building and the preparation for successful life. They will prove the same to any young person who will read them, for this series of talks reveals in a practical manner the qualifications necessary for happiness and true success in all walks of life. They should be in the possession of every young person. Paper covers, 25 cents; cloth bound, 40 cents.

Kept by all State Tract Societies.

By Land and Sea

THE new revised edition of this book seems to meet the approval of the general public. Orders are being received from news companies and from religious organizations, and many excellent testimonials are received in its behalf. Recommendations are freely given, and all young people are advised to study the book carefully, and especially those who are contemplating entering the missionary field. It is an excellent history, written in an attractive manner for use in our young people's societies.

The reduced price (\$1.50) brings the book within the reach of all.

Lover's Love, or John Three Sixteen

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Order of Review and Herald, Washington, D. C.; Review and Herald, Battle Creek, Mich.; Pacific Press, Oakland, Cal.; Kansas City, Mo.; Southern Publishing Assn., Nashville, Tenn., or of your State Tract Society.

The Advent and Sabbath REVIEW 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.

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Editorial

Resurrection Power

THE measure of the power available to every believer of the gospel is indicated in these words: "That ye may know . . . what is the exceeding greatness of his power to us ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." This is the abundant provision made to insure victory in the warfare against sin. The resurrection of Jesus is an accomplished fact. "This Jesus hath God raised up, whereof we all are witnesses." His resurrection is the pledge and the proof of the power of the gospel. "That I may know him, and the power of his resurrection." Let no one fail or be discouraged. "They that wait upon the Lord shall renew their strength."

Waiting and Watching

"LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching." "And it shall be said in that day, Lo, this is our God; we have waited for him, and

he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

"O Jesus, my loving Redeemer,
Thou knowest I cherish as dear
The hope that mine eyes shall behold thee,
That I shall thine own welcome hear!
If to some as a Judge thou appearest,
Who forth from thy presence would flee,
A Friend most beloved I'll greet thee,
I'm waiting and watching for thee."

The Alpha of Universalism

IN addressing his pagan hearers "in the midst of the Areopagus," the apostle Paul said: "The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring."

In writing to the Christian church at Corinth, the same apostle said: "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple are ye."

In his address to the pagans and in his letter to the Christians does the apostle Paul teach the same truth, and are his statements equivalent in meaning? Is the pagan and the unbeliever a temple of God just as truly as is the Christian?

We refer to this question again because of the teaching which is being persistently urged upon us that "a man is a temple of God, even though God is not permitted to dwell in his rightful place, which is the inner apartment, the inner man or heart."

An argument is based upon what is called

"The Universal Fatherhood of God" which runs somewhat as follows:—

The prophet asks, "Have we not all one Father? Hath not one God created us?" To these questions there can be only an affirmative answer. God is a universal father, since "he giveth to all life, and breath, and all things." "For we are also his offspring." . . . If a man who begets a child and never cares for it is still its father, how much more truly is God the father of those whom he creates, to whom he gives life, who live, and move, and have their being in him. He is truly the God and Father of all, above all, through all, and in you all.

It is very true that God dwells in some men in a far more complete and intimate manner than in others. Those who love him, believe and obey him, are his children in a much fuller sense than are others. While it is true that the extent to which God is immanent with men depends upon their attitude toward him, no man can totally disconnect himself from God, no matter how he may hate him or how rebellious he may choose to be. To be in God's universe is to live in him. Nor may we say that while all men live in God, he does not live in all men. . . . Those who have refused to acknowledge God, and have adopted the devil as their father, still live in God, and are the recipients of his love, of his gifts, and of his life. God ministers to them in temporal blessings, and serves with them in all they do, for he is their only source of strength. He ministers to them in the flesh, while they, through the flesh, serve the enemy of righteousness.

The conclusion from this argument is made to be that every man, the blaspheming sinner as well as the most devoted saint, is the temple of God, and this argument is designed to prove the universal application of the inspired statement in the letter "unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus," where it is said, "Know ye not that ye are a temple of God?"

We regard this teaching as subversive of the truth of the gospel, and as it appears so plausible that it may confuse some minds, we shall give it some consideration. Let us note the different steps in the argument: God is a universal father because he created all, and "giveth to all life, and breath, and all things." And because of "the universal fatherhood of God, and his immanence with his earthly children," every being in his universe lives in him; and when we consent to the claim that every being lives in God, we must not

deny that God lives in every being. Then comes the conclusion, that every man is the temple of God, even those who "have adopted the devil as their father" being no exceptions to this conclusion.

It Proves too Much

If this line of reasoning proves that every man is a temple of God, regardless of his character, it also proves that evil angels, and even Satan himself, are temples of God. It is just as true that God gave and still continues life and breath to the hosts of evil angels, as that he gives these gifts to men; and if the statement that "no man can totally disconnect himself from God, no matter how he may hate him or how rebellious he may choose to be," is one step in the argument to prove that every man is a temple of God, it certainly must be admitted that other rebellious beings, even Satan himself, who are dependent upon God for their existence, are also temples of God. And inasmuch as the same scripture which reminds the members of the church of Corinth that they are the temple of God also declares that "the Spirit of God dwelleth in you," and that "the temple of God is holy," it must follow as a further consequence that the Spirit of God dwells in the evil angels, and that all of them, including the great rebel leader, are holy. These conclusions are so clearly contrary to the truth that it is evident that the argument is fatally defective somewhere. Let us then look at it a little further.

In this line of reasoning which claims to prove that all men are the temple of God, there is a mingling of truth and error. There is a failure to distinguish between the relation which God sustains to all living creatures as the Creator of all, and the relation which he sustains to those who through faith in the gospel have been "created in Christ Jesus unto good works." As a consequence of this failure, there is a mixture of terms and a confusion in the argument, which ends in a false conclusion. A more careful analysis of the argument may enable us to see just where this confusion is brought in.

Creation a Birth

The original creation is spoken of as a birth in the Scriptures. In the ninetyeth Psalm, "A prayer of Moses, the man of God," we read: "Before the mountains were brought forth ["were born," Spurrell, Dr. Kay, and Polychrome Translation] or ever thou hadst formed ["gavest birth to," margin] the earth and the world, even from everlasting to everlasting, thou art God." As the creation was a birth, so the Creator was a father. As he was the creator of all, so he was the father of all. "Have we not all one Father? Hath not one God created us?" "For we are also his

offspring." All created beings were intended to be temples for the indwelling of the Creator, and so they would have been if sin had never existed. Since the entrance of sin, life and breath have been continued to rebellious angels and fallen men by the same Creator, but sin made such a change in their relation to God that they ceased to be his temple. Sinful man became "alienated from the life of God," and "without God in the world." The rebel angels refused pardon, and can never be again the temples of God. Through the gift of Christ to take the flesh, the privilege is offered to the human family of again becoming the temple of God. This is accomplished by the new birth,—

The New Creation

"the redemption that is in Christ Jesus." Thus we read: "He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "If any man is in Christ, there is a new creation." Conversion is not evolution. The difference between the sinner and the saint is not simply that of the degree in which God dwells in them. This is a very common teaching in these days, and it follows at once that evil is only undeveloped good, and the next step is that all men are holy—which is only another way of stating that all men are temples of God, since "the temple of God is holy."

With Whom Does God Dwell?

There is a mixture of terms and a confusion of the argument when the truth that God is the source of all life and father of all, by virtue of being Creator of all, is perverted to mean that he, as a consequence of this, sustains the same relationship to all men, irrespective of their faith in Christ, and when the fatherhood of God by virtue of the original creation is substituted for the fatherhood of God by virtue of the new creation or the new birth. The conclusion that all men are temples of God can not be legitimately drawn from the fact that God is father of all by virtue of being the creator of all. The children by the old creation must become children by the new creation, before they are temples of God. A man must change his attitude toward God, and accept the provisions of the gospel, before he is a temple of God. God does not dwell in the unregenerate man in any such sense as to make him his temple, although that man lives and moves and has his being, his existence, in God. To all created beings—animals, the members of the human family, and angelic hosts both

good and bad—God gives life and breath. All have their being, their existence, in him, but there is a vast difference between this and that indwelling of God in them which constitutes them his temple. This is plainly shown by such scriptures as the following: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite." "Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." "Christ [was faithful] as a son, over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end."

Who Are Temples?

A distinction is here clearly made between different classes of men. It is those who are of a contrite and humble spirit, with whom God dwells, and whom by his indwelling he makes his temple. It is those who love Jesus with whom the Father and the Son will make their abode. It is those who hold fast their boldness and the glorying of their hope firm unto the end, that constitute the house of God, the church in which he dwells, his temple. Such persons are entitled to the honor of being designated as the temples of the living God. But those who persist in their rebellion against God, and do not accept the gift of his Son, become "a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird." What a confusion of good and evil to claim that such persons are at the same time the temple of God!

A Summary

The argument may be summarized, and the contrast between the truth and the perversion of the truth may be indicated, as follows: God was the creator of all; he was, therefore, father of all; all created beings, of whom he was the father, were intended to be the temples of God; because of sin man ceased to be the temple of God; God continued life and breath to men, and offered them the privilege of restoration through the gospel; believers in Christ again become temples of God, and the fatherhood of God is thus grounded in redemption; of such believers it will be said, "Behold, the tabernacle of God is with men, and he shall dwell with them." On the other hand, those who refuse the gospel are not temples of God, even though through the long-suffering of God they are the recipients of life and breath and all that they have, from God. The argument when confused by a

mixture of terms, runs as follows: God is the creator of all; he is, therefore, the father of all; since he is a universal father, all men are his temples; although men have hated him and rebelled against him, he is still their father, and (substituting now, by a wrong use of terms, the fatherhood of God based upon creation for the fatherhood of God grounded in redemption) because he is still their father, they are still his temples. It is an easy step from this teaching to the conclusion that all men will in some way be saved.

Conclusion

To return to the question at the beginning of this article: we think it is clear that when the apostle Paul was seeking to make known to the men of Athens "the God that made the world and all things therein," and said that "in him we live and move and have our being," he was dealing with the relationship which God sustains to all his creatures by virtue of being the Creator of all. We think it is equally clear that when the same apostle wrote "unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus," and said, "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" he was dealing with the relationship which God sustains only to those who have been born again, "created in Christ Jesus." To make no distinction between these two relationships, and to make a sinner, as well as a saint, a holy temple of God by virtue of "the universal fatherhood of God, and his immanence with his earthly children," is the alpha of universal salvation. The very expression, "the universal fatherhood of God," is a favorite one with those who reject the divinity and the atoning work of Christ, the eternal Son, and who, by a perversion of the truth that "God is love," and by an argument based upon a false idea of the universal fatherhood, claim that all men will finally be brought into harmony with God by the evolution of the good in them, either in this life or by a future probation. The claim that God dwells in all men, resting upon the fatherhood of God by virtue of his being the Creator of all, overlooks the change which sin has made in the relationship between God and man, minimizes the need of a Saviour, and prepares the way for setting aside the whole gospel plan of salvation.

That fatherhood of God which grows out of the original creation is not the fatherhood to which the apostle Paul has reference when he says: "One God and Father of all, who is above all, and through all, and in you all." And again when he says: "But to us there is but one God, the Father, of whom are all

things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." The apostle Paul teaches "a conditional moral and spiritual fatherhood and sonship. In the divine family this sonship is by grace, and not by nature, not from Adam but from Christ, not based on creation, but grounded in redemption." There is a wide difference between the fatherhood of God which is thus grounded in redemption, and the fatherhood of God which is based upon the original creation.

It is only those who have been born again, it is only those who have been "created in Christ Jesus," it is only those who are "sons of God, through faith in Christ Jesus," who are temples of God by virtue of the fatherhood of God; and this fatherhood is not one of physical relationship, but "of a real moral and spiritual relation of sonship that involves a participation in the moral character of the divine Father."

The Catholic Church in Politics

THE proceedings of the recent Catholic federation convention at Detroit throw much light on the question of the purpose of that organization. Two addresses given at the convention, one by "Father" O'Brien, of Toledo, the other by Bishop McFaul, dealt quite fully with this subject, especially that delivered by the bishop, which took up the question of the federation's relation to politics. The following quotations from this address show that while the federation is professedly keeping carefully aloof from politics, it is really a political organization in the broadest and fullest sense of the term, and is not designed to be anything else. It aims to wield its political influence whenever that is deemed necessary to the realization of its ends:—

There are some who at the mention of federation cry out, "Politics, politics." Those who have raised this cry are either unacquainted with the literature of the movement, or they are scheming, selfish politicians, who realize that federation is a new factor which they can neither hope to influence nor control. Any one who stops to think will conclude that partizan politics can have no place in federation. It is made up of all political creeds and nationalities, and it would be suicidal to sway it in favor of any particular party. Others say: "But of what use is federation, if it doesn't engage in politics? Isn't it votes that count?"—Yes, that is true, and there is a sense in which the federation will take an active part in politics. To illustrate; a little over a year ago, a bill was brought up in the New Jersey Legislature; its language was ambiguous; bigots could have interpreted it in favor of taxing our parochial schools. Some Catholic gentlemen remonstrated against the phraseology of the bill, and requested that it be changed. No satis-

faction could be obtained. When, however, a committee from the New Jersey American Federation of Catholic Societies, composed of both political parties and different nationalities, called on the introducer of the bill, he begged that the matter be dropped, and declared "any changes you desire shall be made."

This is the kind of politics the federation intends to engage in. Is it not high time that we learned to employ the prerogatives of American citizenship in the defense of our rights? Others have been using these methods whenever it was possible; we are just beginning to understand the necessity of activity, if we are not to fall behind our fellow citizens.

Federation is not then a mere grievance committee, although it will use its influence whenever possible to redress grievances. It is not a political party; it will not engage in partizan politics, yet there is no power known to American citizenship which it will not employ in the interests of Catholics.

Already by the exercise of its political power the federation has exerted a persuasive influence upon the government. On this point it was stated by another speaker:—

Since our meeting at Atlantic City a year ago, the federation has made steady progress in numbers and influence. Within the past year the rations that were withdrawn from the Indian children attending Catholic schools have been restored by an act of Congress. The "Browning Ruling" has been revoked, and the right of Catholic Indian children in the government schools to receive instruction in their religion has been recognized by the government.

The bishop also touched on the same point, stating that "as practical results of the influence of federation may be mentioned the concessions made in the Philippine difficulties, the present amicable relations existing in Porto Rico, the changed aspect of the Indian schools, and the clear light thrown upon the vexed public school question."

Of the importance of the federation as a political power the bishop said:—

If federation had done nothing else but unite, and have ready for action, whenever called upon, nearly a million and a half of male Catholics of different nationalities, this would have been a sufficient indication of the sincerity of its motives, and of the vast influence it must eventually command in a country like ours, where public opinion is irresistible. We must remember that in "a government of the people, by the people, and for the people," it behooves the millions of American Catholics to have a voice, and to have some visible, tangible instrument whereby that voice may be heard. Seldom may it be necessary to use it, but we should know where to find it when it is wanted.

The "visible, tangible instrument" is the ballot. The influence alone of the federation will suffice to gain most of its demands, but if necessary it will exercise its political power at the polls.

The immediate objects to be realized through the federation, as stated by Bishop McFaul, are the following:—

Broadly stated, these objects are (1) the unification of the Catholic nationalities in America; (2) the voicing of Catholic public opinion on the solution of modern problems; (3) the destruction of divorce; (4) the banishment of Socialism; (5) the education of all citizens to a realization of the injustice of taxing us to maintain a system of public instruction which we can not conscientiously patronize, because it divorces religious from secular education.

And among other purposes of the federation which were brought forward at this meeting, was that of the "better observance of Sunday as a day of rest and religious exercises." Note this.

This federation is really the Catholic Church in politics. That church has always been in politics, but the effectiveness of its political power was weakened in this country by the racial antipathies and social disunion of its adherents, which are drawn from so many different quarters of the globe. The federation is to unite all these in one body under one leadership and one political influence, so that the force of the entire mass can be concentrated upon any purpose of the church in the briefest space of time.

This movement can not fail to have a profound effect upon the relation of other great churches in this country to politics, and to greatly stimulate the tendency of these churches which is now discernible to political alliances. "Old controversies will be revived, and new ones will be added. New and old will commingle, and this will take place right early."

L. A. S.

The Sabbath Offering for the Haskell Home

WHAT is known among us as the Haskell Home Sabbath offering is to be taken Sabbath, October 3. This is the regular fall offering that has for several years been taken in all our churches in behalf of this institution.

The object of this offering and the plans for taking it are too well understood to require any explanation. The object of this note is to speak of the present needs of the Home. I am informed by those who have been appointed to the management of its affairs, that for some time they have been sorely pressed for means to meet current expenses.

As the winter approaches, extra means for fuel and repairs will be called for. In view of this, it is earnestly desired by those who have to meet the bills, that the October offering shall be large, and that the gifts shall be sent in promptly.

The devoted workers, as well as the orphans of the Haskell Home, need the sympathy and co-operation of our people. The Home is full of unfortunate children

who have no other place to live. They must be fed, housed, clothed, and educated. This requires devoted, sympathetic ministry on the part of men and women who are free to devote their lives to such work, and it also requires means from the rank and file of our people.

Those who have immediate charge of the Home are working hard in caring for the children. Sabbath, October 3, will afford an opportunity for our people throughout the States to do their part in making a liberal offering of means.

While the gift of means is needful, and will be highly appreciated, there is another very substantial way of assisting in this line of work, and that is to open the childless homes among our people to the homeless children being taken care of at the Haskell Home.

There are hundreds of families among us that could each take at least one child into their homes; and at the same time the children would bring sunshine into these homes.

This we know, both by personal experience and by extended observation. While a public institution may serve well as a home for homeless children, a more natural and helpful arrangement is for families who can do so, to take these children and care for them as they would for their own offspring. This not only distributes the burden of financial responsibility, but gives the children better advantages than they can secure in a public institution.

The Haskell Home is now full of children who need immediate financial help. The winter is approaching. The object of the October offering is to provide this help. As the Lord has blessed us with good crops, high prices, and general prosperity, let us share these blessings with the less fortunate of the Haskell Home.

A. G. DANIELLS.

Note and Comment

PREMIER COMBES, of France, has declared for a complete separation of church and state in that country. A dispatch dated at Auxerre, September 4, says: "Prime Minister Combes, speaking at a banquet in this city, declared that the republic meant to free France from all dependence as regards religious power. For thirty years, he said, the ecclesiastical power had audaciously violated the concordat. A new one was impossible. The only solution was the separation of church and state by mutual consent. In the interests of social peace and religious liberty he was disposed to make all reasonable concessions in order that the separation should open a new era of social concord." Pope Pius professes to welcome

the prospect of the proposed separation, saying that a union of church and state is desirable only where the state is Catholic as well as the church.

THE recent great battle in Manchuria between the Japanese and Russians, which will probably go into history as the battle of Liao Yang, is noteworthy in several respects. While the precise number of combatants on either side is not definitely known, it is believed the combined number is greater than ever before met on the battle-field with modern military weapons. It also raged for a longer time than any other known military combat. But far more noteworthy than this is the fact that for the first time in military annals the white race has given way before the yellow race in a great pitched battle. It gives a new and, until recently, undreamed-of aspect to the question of the conquest and partition of Asiatic territory, which the powers of Europe had regarded as fairly well settled. It calls a decisive halt on the program for the dividing up of China. The yellow race must be reckoned with; and if China, under Japan's leadership, can be awakened and brought in touch with the spirit of modern progress and military science, the yellow race can bid defiance to all the Caucasian nations combined. In this battle the Japanese were numerically somewhat superior to the Russians, but the latter occupied strongly fortified positions, which had been made impregnable to assault by all the devices of modern military science, and the Russian commander fought on ground of his own choosing. Nor were the Russian troops at all lacking in bravery. But with all these advantages in his favor, the Russian commander, though accounted a man of much experience and ability, was squarely beaten, and with difficulty saved his army from disintegration and ruin. By some this battle is regarded as entitled to rank as one of the decisive battles of the world,—decisive in its effects upon Europe and Asia far more than in its immediate results to the defeated army. According to the historian Creasy, there had been fifteen "decisive battles of the world" since Marathon, B. C. 490, down to his own time, which was half a century ago. Since that time there have been Gettysburg and Sedan, and to these should perhaps be added the battle of Manila Bay, which brought the United States into the arena of old-world politics. This would make eighteen decisive battles of the world, with that at Liao Yang, if it may be classed with the others, the nineteenth. Certainly it will be a long time, if ever, before Russia recovers from this blow to her military prestige.

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.

God Sees

WHERE we but see the darkness of the mine,
God sees the diamond shine;
We only see the rude and outer strife,
God sees the inner life;
Where we our voice in condemnation raise,
God may see fit to praise.

—A. E. Hamilton.

An Onward Work

MRS. E. G. WHITE

ON Sunday, July 17, I spoke in the M Street Memorial church to the company of workers who have gathered in Washington to hold a tent-meeting and to do Bible work. My heart is filled with a longing desire that all who connect with this important work shall themselves have a daily experience in the things of God, that they may fill the place assigned them in a way that will win the Lord's approval. On this point we can not be too urgent. Each worker should feel that he is on trial, and should strive to do his work in a way that will stand the test of the heavenly watchers.

I wish to express my gratitude to my Heavenly Father for the work that is being done on the school land at Takoma Park. I recently drove over the ground with my son and Brother Baird, and they explained the plans to me, and showed me the buildings going up. All who were on the ground were working diligently and earnestly.

We have an excellent company of workers here. If they will walk with God, they will gain a precious experience; for God takes a special interest in his faithful laborers. The work that they are doing is the Lord's work, and his angels are round about them. We certainly see the hand of the Lord in the establishment of the work in this place. The message received is that many years ago this work should have been done. The call for help that is being made now should have been made long ago.

"The Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. . . . And let them make me a sanctuary; that I may dwell among them."

"And they came, every one whose heart stirred him up, and every one whom his spirit made him willing, and they brought the Lord's offering to the work of the tabernacle of the congregation." And the work went forward according to the word of the Lord.

We would now stir up the minds of our people in America to give willingly

to the work that is being carried forward in Takoma Park. A school and a sanitarium are to be established in this place. A building in which publishing work can be done is to be erected. As soon as possible, school and sanitarium work should be set in operation. ✓

We hope that no one will become weary in the special effort that is being made to erect memorials for God in this important place. All our churches are to show an unselfish interest in this work, doing all in their power to hasten it forward. Let church officers counsel together, and present to the church the importance of prompt action, and let the prayers of the church ascend to heaven, that all may see that it is their duty to help.

If there are those who are tempted to be extravagant in dress or in other things, let them restrain their desires, and remember that God calls upon them to show a special interest in the work in Washington. Let them be careful not to set an example that would lead others into extravagance.

The means that is sent in is to be used in the most careful, economical way. The buildings are to be put up and furnished without display, and without an unnecessary expenditure of means.

The Lord expects his people to take hold of this work with willingness, and with a ready mind. He is willing to give wisdom to those who are engaged in the erection of the buildings, and to those who shall be chosen to carry forward the work in these buildings. He now asks his people to offer willingly of their means, that the work on the buildings may be hastened forward.

God will surely bless those who will aid in carrying out the command, "Arise, and build for me a memorial in Washington." Let all his people take an active, unselfish interest in the advancement of the work that the Lord has declared should be done. Let no one yield to selfishness, or give with a grudging spirit. Let all give liberally, that the work may make rapid advancement.

Those who are working on the ground are doing their best. We pray that the Lord's blessing may rest upon them all, that everything may be done in accordance with his will. As the work advances, the workers will gain great blessings in seeing that the Lord answers the prayers ascending to him. His name is to be glorified. His truth is to find standing room here. The Lord God of Israel is in the work in this place, and we acknowledge it.

I call upon every church-member to remember that those who are working in Washington are in need of your stretching your hands toward heaven, and pleading with the Lord to put his Spirit upon every worker, imbuing him with his rich grace. Elder Daniells is bearing heavy responsibilities, and is putting to the tax every power of mind and body to advance the work. He needs each day the healing, reviving power of the

Holy Spirit. It is your prayers we need, brethren and sisters, as well as your gifts. Both are essential, but your prayers are needed constantly.

Let every believer ask God to give special help to the workers in Washington, that no wrong moves may be made, that there may be no extravagance in the outlay of means. We need the meekness of the Redeemer. I pray that we may all put on Christ, wearing the robe of his righteousness.

Let us trust in the Lord, and pray earnestly that we may be kept by his power. Looking to human agents for help is very poor policy. We must put our entire trust in God, and exercise faith in him, depending upon his wisdom. Unless we do this, we shall surely err; for Satan is watching every chance to take advantage of us.

We must plan wisely. God will go before us if we will look to him as our counselor and our strength. We need to get away from our selfishness, and begin to work for the Lord in earnest. When he girds us with his strength, we shall have power to rise above the discouragement that the enemy seeks to bring upon us. We are to move guardedly, walking in wisdom's way, true to the Lord God of Israel, glorifying his name in all that we do and say.

"Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, . . . and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob." "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

The Experiences of Former Days—No. 9

Early Methods of Labor

J. O. CORLISS

In the early days of the message, no local "pastors" of churches were recognized, but every preacher was an evangelist, pure and simple. Public meeting rooms, indeed, were scarce. The first company of Sabbath-keepers to possess a house of worship was the one at Buck's Bridge, in western New York. Theirs was erected in the summer of 1855. The following year a small house, eighteen feet by twenty-four feet was erected in Battle Creek, Mich. The walls of this structure were about ten feet high, and were formed of upright boards, having the openings between covered with battens.

Most of the preaching services of that time were held either in private dwellings or in country schoolhouses. When a "messenger" came into the neighborhood where a family of Sabbath-keepers resided, the largest room in the house

was generally fitted up for an evening meeting, by resting the ends of planks on chairs, or blocks of wood, thus providing seating accommodation for all who might come to the meeting. Every other business was then laid aside, and a personal invitation was extended to every one for miles around, to come and hear about the Lord's coming.

Few fine-spun theories were then brought forward; for they were unknown. But in the most simple manner attention was called directly to the prophecies, tracing events from ancient times to the present. By the aid of a chart illustrating the prophetic symbols, which every preacher carried with him in those days, these things never failed to create a deep interest. If more than one meeting was held, the signs of the times were canvassed, bringing the little audience to see themselves facing a crisis which could be met only by a great moral reform. The results following those meetings were generally good. For example: One minister, whose name may properly be withheld for the present, had, on one occasion, a regular nightly attendance of eleven persons for two weeks. On Sundays thirteen were present. Yet a company numbering fifteen souls was organized soon after at that place. Glorious days! May the power then attending the message soon return to lighten the earth with glory.

There were men among those pioneers who occasionally dreamed to some purpose, in the Lord's work. Many illustrations of this might be given from the experience of Elder White and others; but for the intent of these articles one case must suffice. In the year 1852, Elder Joseph Bates was holding meetings in South Bend, Ind., and as his work there matured, he dreamed of going northeast by stage to a village the name of which was not revealed to him in the dream. He awoke, however, with the impression that he must go there immediately, as the Lord had precious souls there who would thus hear the truth. Suiting his actions to his impression, he left the next day on the stage going to the northeast. He told the stage-driver that he did not know how far he wanted to go, but would pay the amount demanded when he arrived at his destination. The driver accepted the peculiar situation, keeping his eye, however, on his eccentric passenger. At every village of prominence along the route Brother Bates was asked if that was the place where he wished to stop. He would then get out of the stage, look around, and return a negative answer. But upon coming in sight of Jackson, Mich., he said, "This is the place where I wish to stop."

Having paid his fare, he soon found the home of Brother Dan R. Palmer, a blacksmith of the village, and meetings were started in his house. At that time Brother M. E. Cornell and his wife were passing that way, with horse and buggy, to some point where he was to

be the pastor of a First-day Adventist company, on a salary of three hundred dollars a year. He heard that Brother Bates was holding meetings there, and determined not to hear him. But after driving through the town, he became so troubled over the matter that he turned about, and went to the meeting. It happened that Brother Bates was just talking on the Sabbath question. After listening for a few minutes, he turned to his wife, and said: "Angie, this is the truth; I must obey it." "But," she said, "what about your engagement for the year to come?" "That will have to be canceled," he said, characteristically, and so the matter was settled.

He then started north for Tyrone, the residence town of Sister Cornell's parents. Arriving in the neighborhood, he saw John P. Kellogg (the father of Dr. J. H. Kellogg) in the field raking hay. "Hold the horse," he said to his wife, "while I go and give Brother Kellogg the light." Jumping over the fence, he ran to the place where Brother Kellogg was working, exclaiming, "I have light for you, Brother Kellogg." "Well," said Brother Kellogg, as he leaned on his rake, "what is it?" In a few moments the simple story was told, Brother Kellogg was convinced, and had resolved to obey.

Turning as abruptly as he had come, Brother Cornell rejoined his wife, telling her of the victory just gained for the truth. Before reaching home, another neighbor was met, and he also promised to obey the truth. Arriving at the parental home, nearly the first thing was to repeat the simple message to the inmates, with the result that the next Sabbath quite a company of the neighborhood met together for worship.

The School, the Young People's Work, the Homes—No. 2

M. E. KERN *

A RECENT writer says that the American people have made a success of every business except the business of training children; that in the mad rush for gold and glory the average father turns his children entirely over to the mother and the schools; and in the recent days of woman's clubs and conventions and business activities, the mothers in turn are giving over their sacred charge to the servants and the street. It is unfortunate that many Seventh-day Adventist fathers and mothers are doing practically the same thing.

The Saviour, in his tender love, has given us the warning: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Many parents will be asked in that day, "Where is the flock that was given thee, thy beautiful flock?" We must see more earnest study and prayer before

*Field Secretary of Young People's Work, in Central Union Conference.

the hearts of the fathers and children are turned to each other.

"It is the nicest work ever assumed by men and women to deal with youthful minds," yet many are ready to assume such sacred responsibilities without any preparation, while men are required by law to spend years in preparation to deal with the physical being.

The home is the unit, and our churches and institutions will be largely what our homes make them. "Happy the home when God is there." Shall we not pray for a reformation in our homes, that the message of Elijah may be received?

Our schools are inseparably connected with the young people's work. They are, or should be, centers of influence in the important mission of inspiring and training the youth for definite work. But the schools, however good, will fail to accomplish proper results with the young people, when their training as children has been deficient.

The great and dominating purpose before all our teachers, from the primary to the training-school, must be, first of all, "the restoration of the image of God in the soul." A secondary purpose will naturally follow; namely, a preparation of workers for the cause of God.

In behalf of our young people, two great objects must be kept before us in respect to education; first, to educate our people to appreciate the value of Christian education; and, second, to make the schools what they ought to be for the symmetrical development of the minds and hearts of our youth. To accomplish the great purpose for which our schools are founded, they must be taught by men and women who understand young people, whose whole hearts and lives are in this message, and who are willing to spend and be spent in this service. What, in all our work, is more important than the mold that is placed upon our workers?

In the REVIEW of Oct. 15, 1903, Sister White says, "The work of our colleges and training-schools should be strengthened year by year." And in a recent testimony this striking statement is made in reference to the most urgent need of the hour: "We first have a work to do at home. All our institutions—our sanitariums, our publishing houses, and our schools—are to reach a higher standard. Then workers sent to the foreign fields will reach a higher standard. They will be more earnest, more spiritual, and their labors will be more effective." If the students that are sent out from the institutions are to be more earnest and spiritual, I take it that the institutions themselves are to be filled with a new life and power from God. To this end we must all work and pray.

When the schools are doing what God desires them to do for those in their care, when all the workers arouse to the needs of the children and youth, and encourage our people to give all their children the benefits of a Christian educa-

tion, some of the perplexities of the young people's work will be solved.

Organization Called For

About ten years ago we were clearly instructed to take steps to organize companies of young people for such service as they could perform. The young men and women who really love Jesus are called upon to organize somewhat after the order of the Christian Endeavor Society, to see what can be done by each accountable human agent to save souls from ruin. One result of this work is to be the preparation of missionaries to give the warning to the world. Ministers have been instructed to "use all their ingenuity in devising plans whereby the younger members of the church may be led to co-operate with them in missionary work." This is not to be done by long sermons, but through fertile plans for enlisting the young in the work. "Train the young to do what is appointed them."—*Testimonies for the Church, Vol. VI, pages 35, 36.* This work, one of our State workers suggests, has not been done. In reply to the question, "What is in your mind the greatest hindrance to the progress of the young people's work?" this same worker says, "I am convinced that the greatest hindrance in our State is the condition of the churches, and their attitude toward the young people. The young people are simply ignored by the officers and members of the church. There are some exceptions, but this is the general rule."

There is no question in my mind but that our people need to be aroused as to the dangers that threaten the young, and the need of more vigorous and sympathetic efforts to save them from the world, and to enlist their efforts in the cause of God. I firmly believe that the time for the message of Elijah has fully come, that the hearts of the fathers may be turned to the children, and the hearts of the children to the fathers.

In "Christian Education," pages 45, 46, we read: "There are numbers that ought to become missionaries who never enter the field, because those who are united with them in church capacity or in our colleges do not feel the burden of labor for them, to open before them the claims that God has upon all the powers, and do not pray with them and for them; and the eventful period which decides the plans and course of life passes, convictions with them are stifled, other influences and inducements attract them, and temptations (to seek worldly positions that will, they think, bring them money) take them into the worldly current. These young men might have been saved to the ministry through well-organized plans."

There is great need of consecrated men and women who have a burden for this work, and who shall find relief only in faithful, earnest labor for the lambs of the flock. I do not understand that our young people are to imitate the form of the organization of any of the young

people's societies of other churches, but that they shall manifest the spirit and energy and enthusiasm in behalf of the advent message which we see the Christian Endeavor and other like organizations manifest in their work.

The first and fundamental part of their work, as indeed of all Christian work, is personal, heart-to-heart effort for the salvation of souls.

"Young men and young women, can not you form companies, and, as soldiers of Christ, enlist in the work, putting all your tact, and skill, and talent into the Master's service, that you may save souls from ruin?" "The formation of small companies as a basis of Christian effort has been presented to me by One who can not err."

Thus "the restless energy that is so often a source of danger to the young, might be directed into channels through which it would flow out in streams of blessing." We recognize that because of a lack of some outlet for their youthful energy, many of our young people never advance beyond the A B C of Christian experience.

Need of Suitable Local Leaders

Many of the workers who have studied this problem of the young people's work regard the question of suitable local leaders as one of the greatest needs. This was the conclusion reached at the Central Union Conference Young People's Convention held this year. To be able to do the work designed for them, our young people must be "directed and encouraged." One State worker says: "It seems to me that the great reason of failure in this work is the lack of persons who are really able to lead out and instruct the young people; many start well, but are unable to hold the interest of the youth." Another says that the majority of the leaders lack stick-to-it-iveness, not having been taught to bear responsibilities.

Proposed Remedies

Different plans have been suggested to supply suitable leaders for our churches. One State worker suggests that some successful worker visit each company where there are young people, and labor long enough with them to know that the society is not being organized out of unorganized material, and to become so well acquainted that he can select the most suitable leaders. He should afterward keep in close touch with that leader by correspondence.

Another worker suggests that we must "select, educate, and train live, tactful, all-round leaders for this work." It was because of a feeling that we must go about this young people's work with a spirit and energy that we have not yet manifested that led to the holding of the young people's convention.

One of the resolutions passed by this convention was "that an earnest effort be made at our camp-meetings this summer to train leaders for the home churches by instruction and actual work in the art of soul-winning." It is also

proposed to conduct a young people's training-class in connection with the special course offered by Union College next winter.

Intelligent Faith

D. H. KRESS, M. D.

"Ask, and it shall be given you." This is God's promise to all; and what he has promised he is both able and willing to perform.

Why do men so often ask and not receive? The fault certainly is not with God's promises. If there is any fault, it must be on the human side. It must be due to ignorance or unintelligent asking. "Ye ask, and receive not, because ye ask amiss."

An intelligent faith asks, and *always* receives what it asks.

In the Bible we have many precious promises. Many see these promises and claim them, unaware of the fact that there are conditions which must be met in order to obtain the blessings promised. Faith will lead a man to comply with the conditions; in other words, true faith will lead to obedience, or will claim the blessing promised, only in God's way. Many ignorantly or knowingly ignore the conditions, yet talk much of faith. But these ask, and receive not; they may create a few sparks of their own kindling, and imagine they are in possession of the blessing, but sooner or later disappointment will surely come. After several such experiences they become discouraged, and say, as they did anciently, "Wherefore have we fasted, . . . and thou seest not? wherefore have we afflicted our souls, and thou takest no knowledge?"

We have promised to us the blessing of health. God wishes above all things that we should be in health. We forget sometimes that the same God has also called our attention to the reforms that are needed in order to receive this blessing. True faith will lead a man to meet these conditions.

Anciently, the people asked for God's blessing as earnestly as we do to-day, but they did not receive—the curse rested upon them in spite of their asking. *Then* they said, "It is vain to serve God." But the conditions had not been met. God said: "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, . . . if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." He made known to them the fact that this blessing could not be received by the mere asking—the asking or petition must have in it sufficient faith in the promises to lead to the paying of an honest tithe. Those who possessed sufficient faith to meet the conditions did not say, "It is vain to serve God."

To pay our tithes and offerings with the expectation of receiving the blessing promised may be branded by some as attempting to obtain God's blessings by works. But this is not the case;

it is merely claiming the blessing in God's appointed way instead of our own, and an intelligent faith will always lead a man to do this. God has not changed in his dealings with men. He says now, as he said anciently, "I set before you . . . a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, . . . and a curse, if ye will not obey." It is only the faith that leads to obedience that can claim the blessing.

The works of obedience testify that the faith possessed is of the right kind. "Was not Abraham our father justified by works, when he [met the conditions demanded of him and] had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? and the scripture was fulfilled which saith, *Abraham believed God.*" A faith that will lead to reformation of habits, or a faith that will lead to obedience, in order to claim God's blessing in God's way, will never be denied. It will ask and receive. A few experiences in the exercise of such a faith instead of leading to discouragement, will increase our faith in God's promises.

The true child of faith will cheerfully comply with every condition laid down in God's Word, and when he has done so, it is his privilege to expect—and God desires him to expect—the blessings promised; for he says, "Prove me now herewith." This is not an effort to obtain righteousness by works, but the works testify that the faith is genuine. The true child of God in asking for the blessing of health will at the same time diligently seek to bring his habits of eating, drinking, dressing, etc., into harmony with right principles. He will cheerfully make reforms, with the expectation of receiving the blessing of health. This is true faith.

True faith will seek God's blessing of health in God's appointed way. Such a faith asks and receives. Faith does not lead to carelessness in these matters. Faith is not designed as an opiate to say "Peace" to those whose habits are such as to lead to sickness and destruction.

A faith, so-called, in God's promises that leads a person to become careless and to pay little attention to the laws of health, is a suicidal faith; it is the kind of faith Satan tried to have Christ exercise in God's promises when he said to him on the pinnacle of the temple, "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Let us be content with nothing less than a faith that will lead to a diligent study of God's Word and the Testimonies of his Spirit in order to ascertain where wrongs exist; where our habits of living need correction. This faith will usher in the time when there will not be one feeble person among God's people.

The Higher Life

WALK in the light! In darkness there is fear,
The way is dim, and evil shapes appear;
Choose thou the sunshine, for it is thy right;
He knows no fear whose path is in the right.

Build on the heights! Below, in every breath,
Lurk germs of listlessness, disease, and death;
Life-giving air, bright days, and star-lit nights—
These are for him whose home is on the heights.

Live near to God! In him is strength and peace,
Joy that abides, and life that will not cease;
Too long thy feet the path of doubt have trod;
Leave thy low life! Rise up, and live with God!

—William P. Merrill, D. D.

Sabbaths, Divine and Human

WHY make so much ado over a question of days? Isn't one day as good as another, providing it is properly observed? Surely God will not expect us to keep Saturday as the Sabbath when it is much easier to do as other people do.

The Real Question

In reply to such representations, which are frequently made in these days of easy-going superficiality in religious matters, it is only necessary to point out that the real issue is not one of *days* but of *institutions*. It is the failure to grasp the real meaning and design of the Sabbath as a divine institution that lies at the root of much of the neglect of the fourth commandment so palpable to-day.

The Sabbath was given primarily to serve *spiritual* and not mere *physical* ends. It was to be the grand memorial of God's creative work,—a weekly reminder to the human race that God had created the world in six days, and rested on the seventh. Idolatry would have been impossible had men kept the Sabbath, for every week would come the reminder that one creative hand had fashioned every living thing, and as mankind lifted their hearts in thanksgiving and praise to the divine Author, they would have received fresh grace and strength.

But men fell away from the worship of God and the keeping holy of his Sabbath. They chose to render homage to the creature instead of the Creator. Naturally the sun, as the most powerful object within the range of human vision, became the center of the idolatrous system, and in course of time the day especially devoted to the riotous orgies connected with such worship, came to be known as Sunday. Thus a writer in the *North British Review* calls Sunday "the wild, solar holiday of all pagan times."

Origin of Sunday Observance

It may naturally be asked how a day with such unfavorable antecedents, and

without a single trace of divine authority as a day of rest, came to displace the Sabbath of Jehovah, the day which he expressly blessed, and hallowed, and commanded mankind to keep holy.

The answer, to be very brief, is that Sunday-keeping came into the church along with the heathen customs, which, taken all together, brought about an era of apostasy and high-handed bigotry, known as the Dark Ages. Sunday observance and the elevation of the bishop of Rome to the chief place in the church, grew up side by side. The papacy in reality established the rival sabbath as an institution peculiarly its own, though taken originally from a heathen source, and the Roman Catholic Church to-day glories in the general observance of Sunday as an evidence of her power even to change God's law.

Not a Divine Institution

Only the most superficial suppose Sunday to have a New Testament standing as a divine institution. Careful readers of the Bible know that, searched from cover to cover, it does not afford even so much as a hint that the first day of the week had any sacredness attached to it. Everywhere it comes to view as an ordinary working-day, and such it must still remain to those who found their belief and practise on the Holy Scriptures.

That Sunday has been observed as a day of rest for centuries, does not make it a holy day, nor in any sense transfer to it the divine blessing which was placed on the seventh day. The Sabbath of creation is a divine institution, occupying an honored place in the great moral law of the ten commandments, and as such having binding claims on all Christians. The sabbath which Rome proudly boasts that she has given the Christian world in place of that Bible rest-day is a purely human institution, having its first origin in the pagan ideas and customs which, in the days of the corrupt but professedly Christian Constantine, became largely embodied in the church.

The Sign of a Rival Power

Knowing these facts, how can one reject the true Sabbath, and observe Sunday as a day of worship, without thereby dishonoring the God of the Sabbath, and yielding traitorous homage to a rival power? Surely such an important matter as the observance of the fourth commandment can not be set aside on the mere ground of inconvenience. No doubt it was something more than inconvenient for the early Christians to refuse, at the cost of their lives, to offer up a handful of incense to the emperor: but their loyalty was at stake; and, rightly viewed, it is our loyalty which is at stake in this question of Sabbath-keeping. Shall we honor God or honor the papacy? Shall we obey the commandment and *keep* holy the day which God has *made* holy? or shall we yield sinful homage to a rival power by observing the day which it has boldly put forth as the sign, or mark, of its authority?—*Present Truth.*



Putting in the Sun

An artist, fond of sunshine,
Who wide-spread fame had won,
Would oft begin his painting
By putting in the sun.

Then all the varying landscape
Of mountain, sea, and vale,
Received a bright reflection,
And told a sunny tale.

We love a cheerful painting,
And can not we begin
Each busy day that dawneth
To put some sunshine in?

Then every hour that follows,
In some harmonious way,
May mirror back the gladness
Which hailed the opening day.

The artist paints no longer,
His earthly days are done;
But still it lives—his lesson
Of putting in the sun.

—Eva Young.

Why So Much Indifference?*

G. H. HEALD

IN my study of the lives of men who have given much attention to the subject of healthful living, I have been led to ask myself why we as a people have been so indifferent regarding this important topic.

Professing to have special light on this point, we are permitting other reformers to push far ahead of us in health lines, both in the matter of zeal in teaching others and in the real results of the system in improved health.

To quote the words of another: "Guilt rests upon us as a people, because we have not appreciated nor improved the light given upon health reform."

No doubt it is the failure on our own part to reap the benefits of true health reform in increased vigor of muscle and mind that has dampened our ardor in presenting this truth to others.

I would hesitate to go to Neighbor Brown with instruction on health lines, if my family were about as sickly as his. The most sensible course for me to pursue would be to keep silent regarding health principles until I understood them well enough to get results in my own family. The next thing in order would be to go at it in earnest, to learn the real causes of the sickness (for causes there are, you may be sure), and get rid of them. Then I would be in a better position to help my neighbor.

* Quotations are from the writings of Mrs. E. G. White.

Especially should our light shine in the direction of helpfulness, and not in the direction of unfriendly criticism. As we are admonished: "Do not catch hold of isolated ideas, and make them a test, criticizing others whose practise may not agree with your opinion, but study the subject broadly and deeply."—*Christian Temperance*, page 19. The more thoroughly and completely we master the underlying principles, the less disposition we shall have to criticize others.

We are told that "much of the prejudice that prevents the truth of the third angel's message from reaching the hearts of the people might be removed if more attention were given to health reform." "This branch of the Lord's work has not received due attention, and through this neglect, much has been lost."

The quotation does not say that much of the prejudice would be removed if we were more vigorous in pushing our views on our neighbors, but "if more attention were given [by us] to health reform"—more study of the real principles, more earnest effort to carry them out in our own lives, and get improved health as a result, and possibly less preaching to our neighbors of things not borne out by our lives.

As we know from experience, health reform as it is often taught increases prejudice. As it should be taught, after proper study by ourselves to master the principles, it will remove prejudice.

Before we can enter this work consistently and heartily and intelligently, before we can carry a message that will go with the influence and power that it ought to go, we must first make a practical application of the health principles to our own lives, and demonstrate in ourselves, to our own satisfaction and that of our neighbors, that "there is real common sense in health reform."

Then, having ourselves proved in our own bodies the correctness of the principles, "we should be very cautious not to advance too fast, lest we be obliged to retrace our steps. In reforms, we would better come one step short of the mark than go one step beyond it. And if there is error at all, let it be on the side next the people."

We should avoid, on the one hand, that "zeal which is not according to knowledge," which always accompanies a hasty and superficial adoption of the health principles, and, on the other hand, we should avoid that indifference to the principles which have been growing upon us.

If we were carrying out real health

reform by example, showing the results in sounder health, better brain power, etc., the health reform would indeed prove to be as it was designed, the right arm of the message.

**The Health of the Household
Long-Standing Infection**

FEW understand how unsafe it is to use articles which have been exposed to the infection of a contagious disease. Articles shut up in a chest or confined in a dark closet retain infection for many years.

The secretary of one of our State boards of health quotes a case in Ohio where the clothing, toys, etc., of a child, dead of diphtheria, were carefully packed away in a chest. Fifteen years after, the mother died, and the chest was opened by her relatives; the contents were handled freely, and the result was an attack of diphtheria in this family, though no cases had been seen in that village for some time.

In such instances all clothing, toys, etc., should be destroyed, unless of great value, then nothing should be packed away before the most complete disinfection has been accomplished.

He says further: "I have known of a similar instance of the clothing and toys as well as the cradle used by a child that died of scarlet fever, acting, after nearly thirty years, as the means of conveying this disease to a later generation. So many instances have been brought to our notice while acting as medical inspectors of the State board of health, where toys, books, and clothing have been the agents of distributing disease, that we feel we can not be too urgent in the demand for the burning of everything so infected, unless for some important reason such articles must be preserved, when the most careful disinfection must be made, and also long exposure to the air.

Every well-regulated household will have seasons for house cleaning. The good housewife will remove every particle of smoke and dirt from the ceiling. The floors will be washed, the rooms dusted, the whole house put in perfect order, yet all this work will not kill these little microscopic bacilli, the danger germs of disease. To do this the house must be thoroughly disinfected, and this disinfecting should precede or immediately follow house cleaning, that the house be put in proper sanitary condition until the next house cleaning takes place. To disinfect a house is a very simple matter. A few pounds of sulphur burned in each room is a safe and sure disinfectant. Take a large iron kettle, put four inches of sand in the bottom, set the kettle on four bricks, put in the kettle a shovel of live coals, throw on three or four pounds of powdered sulphur, shut up the room tight, and let it remain for twenty-four hours, then open and air for forty-eight hours, and the room will be ready for use. This will not only kill all the germs of

disease, but also those pests more annoying than dangerous,—moths, roaches, and bedbugs.

A more modern way of disinfecting is by the use of formaldehyd. Boards of health in towns and cities have large and expensive machines for producing the vapor, but these are not absolutely necessary, excepting after very malignant and contagious diseases. By the use of a small kerosene stove the evaporation can be produced, and is sufficient to meet all requirements in dwelling-houses. Use formaldehyd, eight ounces mixed with sixteen ounces of water, in each room. Formaldehyd candles are on the market, and are sufficient for small rooms and closets.—*American Motherhood.*

“They Shall Not Hurt Nor Destroy”

JOHN M. HOPKINS

EVERY one who has ever lived in the Northwest, in Minnesota or the Dakotas, is familiar with the sound, the spring harbinger,—Bum, bum, boo!—the crowing of the prairie rooster, heard about the first of any from the feathered creatures. And when the farmer hears this welcome sound at four or five o'clock in the morning, he says, “The time has come to sow and plant.”

After the long, cold winter we are always made glad by this crowing, and also by the sweet songs of the happy birds returned from their Southern winter homes. Taught of God, they retrace their journey through the trackless space of heaven, coming back each spring to the nesting places of former years.

But the prairie chicken remains all the year. In the last of April or during May she makes her nest in some cozy spot in the wild prairie grass, lays from ten to thirteen eggs as large as a medium-sized walnut, and there she sits and hatches her young. And when the little chicks are able to run about, it is almost impossible to find them, so closely will they nestle here and there in the grass.

Forty years ago there were one hundred prairie chickens in Minnesota to one now. They have been hunted and shot until the legislature enacted an ordinance prohibiting all persons from shooting them before the first of September each year.

To-day is the opening of the chicken season in Minnesota, and “Bang! bang! bang!” was the cruel sound that grated upon my ear about daybreak this morning, and I knew the beautiful innocent creatures were being killed to gratify the depraved appetite of men. Indeed, sportsmen eagerly look forward to this time of year, when load after load of men with dogs and guns may be seen driving over the fields where the grain has recently been harvested, in search of the prairie chicken. The trained “chicken dogs” run here and there, and

scare the chickens, so the hunters can shoot them as they fly; and the man who “bags” the largest number is the “lucky fellow.”

To me it is a very painful sight to see the poor things, which, a moment before, could fly in the pure atmosphere of heaven, harmless as doves, now hanging at the hunter's side with a broken, bleeding wing, or maybe a broken neck. How any one can take delight in such cruel work I can not see. With the abundance of healthful foods that God has given us, it seems altogether unnecessary to slaughter our fellow creatures (all were created by the Lord), to deprive them of life, which is sweet to all animate beings. The beautiful fish in our lakes and rivers, our domestic animals—why should we be so cruel, so hard-hearted, as to take their lives?

Every day I thank God that this business will not always continue. The time is not far distant, when, according to the Word of the Lord, “they shall not hurt nor destroy in all my holy mountain.” Isa. 11:9. Study the first ten verses of this chapter, and I believe that as we draw nearer to that glad day, as we become more and more like him, growing daily into his loving, gentle nature, this flesh-hunger, this life-taking disposition, will leave us. We shall love our fellow beings, the beautiful flowers, and the patient, faithful creatures about us.

Let us pray for a baptism of the Holy Spirit. Let us cultivate the pure, the kind, the gentle. Let us cultivate a love for the pure and holy.

An Important Matter

Is it a fact that the peace of the home, and even that of states and nations, is affected for weal or woe by the diet of the people? An exchange believes this to be true, and says:—

“Bad cookery, bad food combinations, late suppers, indulgence in alcoholic drinks,—one or all of these may be, and frequently has been, the underlying cause of serious troubles in the home, the business, or the state life.

“A fermented state of the digestive organs produces a like fermented and irritated condition of brain and nerve; and while under the influence of this auto-intoxication, this self-manufactured poison, the individual may give vent to language that will separate chief friends, and result in life-long estrangements.

“‘Divorced, because of hasty words uttered while suffering from indigestion,’ might truthfully be reported as the chief cause of more than one divorce.

“‘Plunged into war because of a bilious attack upon the part of a leading diplomat,’ might truthfully be recorded also as the cause of war and bloodshed.

“Happy is that nation whose princes, noblemen, and diplomats, recognize this principle, and who ‘eat in due season for strength, and not for drunkenness.’”

Flesh Diet

SOME people imagine they see starvation staring them in the face when they read or hear any suggestion of a “meat-famine.” A probable scarcity of flesh-meat in the market, or an intimation of high prices from any cause, is deemed a public calamity. But if all would invest the money usually spent for flesh food in any of the better articles of diet, they would be better off healthwise as well as in purse. That meat is a prime necessity in the line of food is a mistaken idea, as is shown in the lives of many individuals, and of large classes of people.

An instance, reported in a current press item, is that of a Frenchman who is one hundred and five years of age. Every day, no matter what the state of the weather, he is out on the streets of Carmes selling small brooms, which he makes himself. His name is Ignace Botta, and he is hale and hearty, with snow-white hair. He is in full possession of his mental faculties, yet his life has been full of hardships. His daily nourishment consists of a loaf of dry bread, and sometimes a glass of sweet wine. He *never has tasted meat.*

On this question of flesh diet, there are some leading points that are worthy of special consideration: 1. God knows what is best for the sustenance of the human body and mind. 2. When he created man and beast, no flesh food was prescribed for any living creature. The eating of flesh by man or beast was a result of the fall, and a consequent degeneration of instinct and perversion of appetite. 3. When God would supply his people with food in the wilderness, he gave them manna from heaven, although it was just as easy for him to give them quails, which he did not do until they cried for flesh, not being willing to accept the wisdom of God in the matter. See Num. 11:4, 13, 17-23, 31-33. 4. When Daniel and his companions chose to eat only vegetarian food while attending school, they were graduated with higher honors than any of their fellow students. 5. When God would select a food for the unlimited perpetuation of life, he choose the fruit of a tree—the tree of *life*—and not flesh food. 6. As there was no flesh eating before the fall, there will not be any such thing when the dominion shall have been *restored*, as it will be in Christ. See Micah 4:8; Rev. 21:1-3; 22:1, 2, 14. 7. Whatever of actual necessity there may be now for flesh eating at times or in remote places, under restricted circumstances, is the result of dependence upon it, and use of it, and the lack of preparation for the use of other diet. The necessity, real or imaginary, is altogether an artificial necessity—the outgrowth of long departure from the natural food provided by the Creator.—*Signs of the Times.*

TRUE health reform diet means the best and most nourishing diet.

THE WORLD-WIDE FIELD

Korea Awaits the Message

F. W. FIELD

THE following Macedonian cry from Korea has deeply stirred our hearts. Recent reports in the REVIEW have told how two Korean brethren accepted the truth in Kobe; and how one of them, Song-fun-cho by name, while on his way home, met a fellow-countryman, Rin-ki-pan, and presented the truth to him. As a result, Rin-ki-pan readily accepted the message, and returned to his home in Chin-am-po. He at once began to disseminate the truth among his acquaintances, and the result is stated in the following letter just received by Brother Kuniya at Kobe:—

“Ko-sho-go, a servant of Jesus Christ, to his dear Brother Hide Kuniya, greeting. Grace and mercy from our Heavenly Father be with you. Amen. Two years ago I was converted to Christianity, but the light received was somewhat dim. Lately a brother in the truth, Rin-ki-pan, taught us about baptism and other ordinances observed in your church. We were surprised and greatly enlightened, and greatly praise the Lord. We now believe, and desire to be baptized,—sixteen men, fourteen women, and six youth. Has not our Heavenly Father chosen these to teach this truth? We praise his name. We wish with Brother Rin-ki-pan to join your church; but recently this brother has been under some trial. We are praying earnestly. Dear brother, when you read this, hasten to take a boat and come to us, associate with us who believe these truths, and establish a church, and thus save perishing souls. In your letter you wrote that you can not understand our language; but if God be with you, why need you fear? See Acts 2:4; Eph. 6:19. If you can come, then send us a telegram, and our desire will be fulfilled. Also if you can not come, telegraph to us; but we shall look for you. May our Heavenly Father send you to us.”

The writer enclosed a list of the names of the thirty-six persons mentioned in the letter. The list includes husbands and wives, mothers and sons. We infer that they were all professing Christians before, and so were prepared to receive more light; but we know nothing of their church connections.

I hardly need add that our committee in charge of the work in Japan decided without hesitation that this call should be answered; so the desired telegram was sent, and Brother Kuniya will sail for Chin-am-po as soon as he can arrange to go.

Chin-am-po is a port open to foreign trade, situated on the west coast, between

one hundred and two hundred miles north of Chemulpho, the port of Seoul, the capital. It contains somewhere from fifteen to twenty thousand inhabitants. Farther up the Todang River is Pyong-yang, a large and important city. At both these places foreign missionaries are located; and Christianity has gained quite a foothold in this region. All those Koreans who have recently accepted present truth are from this part of the country; so this certainly seems a providential opening for our work.

Japan and Korea are closely connected in various ways. Why should not the Japanese Mission annex Korea to its field of operations? But to do this we

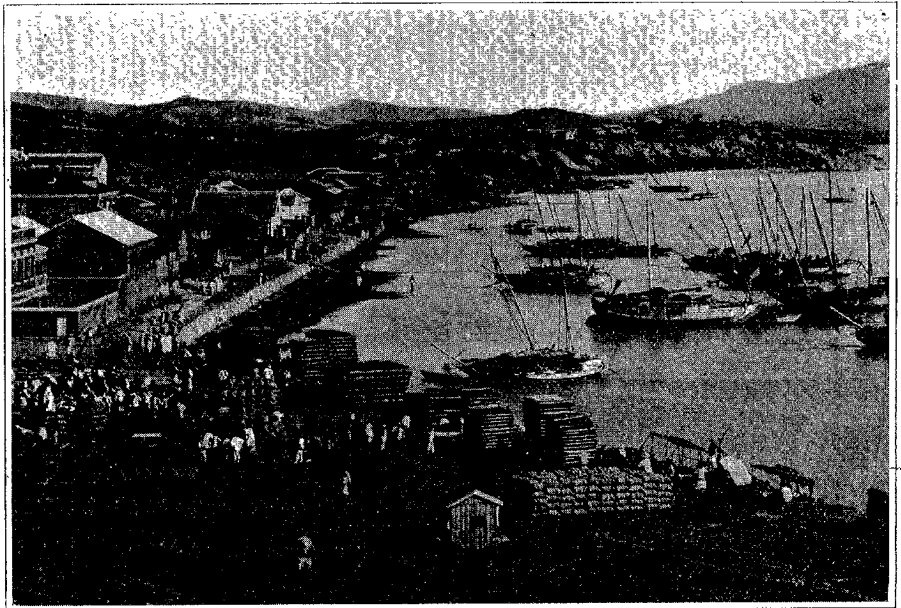
to this call at once. But some of our conferences are giving a goodly part of their tithe and workers to other fields. We present this opening to the consideration of such. And any whose hearts are so moved might contribute to a fund for opening the work in the once Hermit Nation. Meanwhile we shall do all we can to enlighten these earnest inquirers, and we ask an interest in the prayers of our people, that Korea may soon be added to the many nations, tongues, and peoples among whom the standard of present truth has been firmly planted.

Tokyo, Japan.

Our East African Mission

L. R. CONRADI

AMONG the colonies of the German empire, German East Africa is the largest, and contains the greatest number of inhabitants. Its area is about one tenth that of the United States, or twice the size of Germany proper, while



CHEMULPHO, KOREA

need means and workers; and we now make a definite call in behalf of this needy, open, ripened field. Are not the clusters of the vintage almost falling into our hands? We know our people will be as stirred by these things as we have been. We could locate workers at once, who could begin the study of the language, and have a watch-care over these new believers. As yet we have no one who could act as interpreter between us and the Koreans; but a number of our Japanese brethren understand English fairly well, and one of these could act as such between our English-speaking workers and the Japanese merchants found in every open Korean port. This would enable our workers to get along in a business way till they could acquire some knowledge of the language.

We do not urge any hasty action in this matter; but what less can we do than to pass along the word. The Mission Board may not be able to respond

its population numbers six and a quarter millions. Thus it is somewhat more sparsely inhabited than the States. The most thickly populated districts are naturally along the seacoast in the east, and along Lakes Nyassa, Tanganyika, and Victoria Nyanza in the west, where the largest tribes live. Along the seacoast the tribes, except the Suaheli, are much smaller. Thus far, the greater number of the European plantations are in the Usambara Mountain region, just west of Tanga, in the northeast corner of the colony. The only railroad of which the country can boast is about fifty-three miles long, and passes just south of that range, along the Pangani River. About twenty miles northwest from the Usambara Mountains is the Pare range. A broad prairie in the midst of which runs the Mkomasi River, lies between the two ranges of mountains. The railroad is now being extended thirty miles further, to Momba. From this place it is about ten miles to

Masinde, a deserted government fort, and after a journey of thirty-five miles farther through the desert, we reach Kihuiro, the main settlement at the foot of the Pare Mountains. Nine villages, containing about two thousand inhabitants, lay grouped around here. The land along the river is very fruitful, but as there are many mosquitoes in this region, one meets with more or less fever. The place is a little more than five hundred meters above the level of the sea. From here we ascend for about three hours, to our station, which had been known as Momba, named after the creek passing through there, but the government allowed us to change the name to Friedenstal—the Valley of Peace.

Up to last winter there was no mission station in the South Pare range, which is about fifty miles long. At that time we settled there, and a little later the Leipsic Lutheran Mission, which has several stations in the Kilimanjaro district and in the North Pare Mountains, opened a station about eighteen miles north of ours.

While the country around Kihuiro is quite fruitful, and produces maize, rice, and bananas, farther north the foothills rise, where nothing but desert, covered with briars and a sort of cactus, is to be found. But as we ascend about three thousand five hundred feet above the sea, there appear very fruitful and well-watered valleys, and native huts are scattered throughout the mountains.

During my stay, I visited nearly all of the South Pare country, but did not find a single village there. These natives live thus scattered and hidden in the timber and in the valleys because they fear the Massai—a very strong tribe, numbering several hundred thousand, and living in the vast prairies south of these mountains, even extending across into British East Africa. These Massai are something like our American Indians in their manners. They do not till the land. They simply raise cattle. It took the German government a long time, and required a great deal of effort, to stop the inroads of this people into the surrounding hill country.

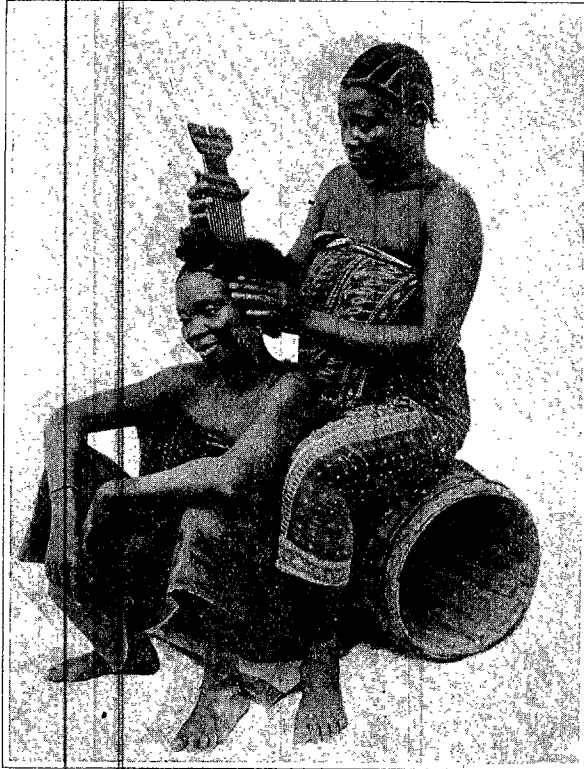
The Wapare tribe probably numbers, at best, about twenty thousand, and while their language belongs to the Bantu family, yet it differs so much from others that one must study the language for itself. The leading language in the colony, the language used by the government, and spoken by the coast people, and understood by the carriers, etc., is the Suaheli. This is

somewhat related to the Arabic. The Bible and considerable other literature already exists in it. In Kihuiro, which lies in the caravan route, many people speak that tongue. In the mountains, only a few understand the Suaheli; for the mountaineers, as a rule, seldom leave their homes. While I was at the Leipsic Mission, I was able to secure from a man who had been studying the language for several years, a copy

one other difficulty has to be met—the natives themselves often do not know whether the word they have just used belongs to their own or to another tongue. It requires quite a while to learn the characteristics of a heathen language. Again, it is hard to get the grammatical construction. The native can not very well tell you about the grammatical laws of his language. You yourself must learn what are the nouns, and what are the adverbs, and what are the pronouns, and how a sentence must be put together correctly. The native can not explain it to you any more than a little child could tell you why he speaks as he does. One must carefully observe the forms of expression they use, and construct his own grammar and dictionary. ✓

The primitive condition of the native mind is shown by the average understanding they have of arithmetic. When the people first came to work for us, we paid them ten *pesas* a day; that is about three cents. For five days, they would receive fifty *pesas*. They did not count, saying five times ten, but they counted out ten (that is as far as they could count) for each day, and there were five days, so they had five piles of money, each containing ten pieces. That is the way we had to pay them.

When our brethren first came among the people in the country surrounding our mission, the innocent natives hid everything they had; for they feared we had come to take away all their cattle and grain and fruit. When our brethren tried to buy milk, the natives made believe that they had no cows—they kept the cattle hidden. When the women saw our brethren coming, they would flee; but as the people gradually learned that we had come only to do them good, they became more and more confident, until to-day they freely bring us their produce, such as maize, bananas, and milk, and are glad to work for us.



NATIVES DRESSING HAIR

of the Lord's prayer in the Wapare, and as our people will be interested in reading something in this dialect, I quote that prayer. [See page 15.]

When the missionary finds himself among an uncivilized and uncultured people, whose language is unwritten, and who have no literature, it is one of his hardest tasks to learn the native tongue, and commit its crude sounds to writing. The only way in which the work can be accomplished is for one to go among the people, asking them the name of this and that in their dialect, and then writing down the sounds as nearly as possible, and reading the words to them, to ascertain if they are written correctly. I myself thus acquired the knowledge of a large number of things and words. I gradually learned to put the words into sentences. One of the best ways to accomplish the desired object, is to associate with you a number of bright young men, who will work with you and for you. However,



USAMBARA MOUNTAINS

In fact, the people of the Pare Mountains look upon us as their protectors. As to the dwellings of the people, their huts are round; they are built of light timber, and covered with banana leaves, and have no chimneys. They often share their dwellings with the cattle and odors, and the darkness render such abodes anything but comfortable for the chickens. The smoke, the unwholesome white man.

The great "staff of life" is maize, but the tribe for whom our mission has been established is not so very thrifty. They care to have only enough to live on. Of course this may change when they have a better market for their produce; thus far they really have had no great incentive to cause them to exert themselves in agricultural or other pursuits; for there was no easy manner in which they could find a market for their products. Bananas grow very luxuriantly, and where they are cultivated, an abundance of the finest and richest fruit is grown. They sold us seven medium-sized bananas for a third of a cent. They crush the maize in wooden vessels, with heavy wooden poles. They usually wet it a little, and as it is generally quite damp, it is not always the best tasting. They are very fond of meat. While they use the sheep for food, they are rather careful about eating their oxen. One great reason for this is that the oxen are a sort of medium of exchange, or money, as they are used in bartering for wives. Two oxen will often purchase a woman, but sometimes a wife is held at ten or twenty head of oxen. The women do the work, while the men smoke and take things easy. Nearly every one cultivates sufficient tobacco for his own use, and even young children have their snuff-boxes.

Their methods of cultivating the land are very crude. The one tool I found was a sort of native hoe, with a small ax-like instrument on one side; the handle to this small instrument is only about a foot in length. With this they cultivate the ground, and cut down and chop up their trees. I saw no sort of plow. As a tribe, the people are not very strong, and they are rather loath to take hold of European tools, like a spade or an ax, as they say that the tools of Europeans are too heavy.

When it comes to the question of roads, they are only narrow paths. If a tree falls down across the road, or if there is a stone in the path, a native will not think of taking that away, but will go around the obstacle, thus forming a new way, so the "road" is anything but straight.

As to arms, they have only bows, but they use poisoned arrows. In all the district I found but one blacksmith shop, and this had no roof, and was hidden back in the timber. The women manufacture their own earthenware and baskets.

Lord's Prayer in Wapare

Vava	yetu	nho	hena	wanga	Izina
Father	our	who	art	above	Name
lako	li	andzelve	vufumwa	wako	vuze
thine	be	praised	Kingdom	thine	come
Kintu	kola	we	kikunda	kivuswe	
thing	which	thou	lovest	will be	done
na	sa	ngeni	sa	tsavu	swaho
in	the	lands	as	it	done
wanga	utwinke	iyu	tsala	tsetu	tsa
above	Give	us	to-day	bread	of
na	we	utwigie	matesanyo	etu	sa
also	thou	forgive	us	transgression	our
na	uswi	twavasiga	vala	vetutesanya	as
also	we	those	forgive	who	sin
				against	us

usitningye he kutegwa mira utukije
 Lead us not into temptation but save us
 he vuvivi vufumwa na uzinya na
 from the evil Kingdom and power and
 onbaha ni wako misi yose na yose
 greatness is thine days all and all
 Amen
 Amen.

(To be concluded)

Hayti

THIS black republic of the Western hemisphere celebrated its centennial Jan. 1, 1904, at Gonaives, the town where the declaration of independence from bondage under French rule was ratified. This anniversary was commemorated at a critical period, when the nation had just passed through the tragedy of a civil war.

It was a time of rejoicing and feasting, and booming of cannons. Congratulatory speeches were delivered amid the flow of champagne, and toasts were drunk to long life of the Black Republic. But while there was festivity and happiness among the victorious party at the central point of merriment, many were shot for conspiracy. Thus there was wailing and crying, with mourning and pain of heart, mingled with hilarity and the display of the coat of arms of the nation, accompanied with music and dancing, which continued for many days. To prevent a revolt at this gala season, additional vigilant guards had to be posted to maintain peace and order in the enjoyment of this peculiar festival.

During the last hundred years nineteen rulers have been at the head of Haytian affairs, under the names of emperor, king, and president. At the present time there are in exile in different countries many of Hayti's sons who ought to have been at home to share in this grand holiday, if the national motto, "Liberty, Equality, Fraternity," were practised. The prisons are even now crowded with political prisoners whose lives are in the balance.

Blessed as this people have been with perfect freedom, and in the sole possession of a land so rich in natural resources, one would naturally expect continuous progress. Strange to say, the oldest inhabitant to-day declares the country to be worse off than at first. The government to-day is caught in a net of financial difficulty. From this it can not extricate itself, and hence it takes five Haytian dollars to equal one gold dollar. Everything is very expensive. There is hardly any importation just now.

It is said that the apartment assigned to Haytian industry in the St. Louis Exposition is scarcely, if at all, utilized, notwithstanding the fact that there is much talent, educational ability, and mechanical skill here. The heroic chief, Nord, is eighty-two years of age, yet he is firm and courageous, with honest intentions for his country's well-being.

In May, Brother C. N. Moulton, of Jamaica, remained with us six days, while on his way to Porto Rico to join

Elder B. E. Connerly. His presence with us was really refreshing, like parents and son reuniting after long separation. He gave a few Bible readings, which were timely and instructive to us, and to all who were present. We regretted much his departure. A natural question arises, When will Hayti get her share of laborers?

HENRY WILLIAMS.

Mission Notes

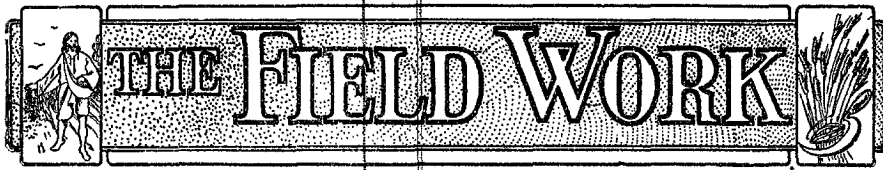
THERE are to-day eleven thousand widows under fifteen years of age in Calcutta alone.

THERE are now 6,838 preaching stations in Africa, and the number of foreign missionaries laboring on the continent is 3,051.

A CONGREGATION in Texas has planted six acres of cotton. The people come together and cultivate the cotton, thus making the work an occasion of social enjoyment, as well as genuine service rendered in the Master's cause. The proceeds from the sale of this cotton are to be used in home and foreign mission work. This example is worthy of emulation.—*Exchange*.

WE are assured, from a reliable source for missionary news, that over one fortieth of China's four hundred million people are slaves. Every well-to-do family in this vast empire keeps girl slaves, and a man's position is measured by the number which he keeps. These slaves are sold between the ages of three and fifteen years, and usually change hands at about eight years. The average price paid is between ten and twenty dollars apiece. Much depends upon the personal appearance of the girls for sale, as they are used for household service. It is much cheaper to buy slaves in this country than to hire help.—*Selected*.

REV. A. J. BROWN (Presbyterian) leaves not a single shred of that worn-out excuse, when he affirms: "The argument that our own land is not yet evangelized would have kept Paul and Barnabas in Antioch, would have prevented Augustine from carrying the gospel to England, would have prevented the founding of churches in our own country, and would to-day cripple every home-missionary church in the United States, since there is no other part of the United States more godless than the cities of New York, Boston, and Philadelphia. I do not mean to undervalue the importance of our work at home, but seven thousand Presbyterian ministers for our own constituency of less than five million in the United States, and two hundred and sixty-two ordained men for our foreign constituency of one hundred and fifty million, is not an equitable division."—*Missionary Review*.



THE FIELD WORK

Fiji

SUVA.—I am very glad to be back in Fiji, and am so well again that I trust the Lord will use me to the forwarding of the work in this group of islands. This is a very interesting center, and promises to become a very important one from which to work the islands farther to the westward, some of which are as yet in abject heathenism. We hope to have a school here that will develop native missionaries for the other islands. Fiji has a large representative class of Polynesians. This is due largely to the imported labor for the sugar and other industries carried on here. We have not been able to bring any of these other natives into the truth as yet. We are in hopes, however, that as we make special efforts for them, we may see some rejoice in the message for these times, and in turn become workers for their people in their own islands.

Mrs. Fulton is very much improved in health, and has been doing what she could to assist here during the past two months. Our children are well, and delighted to be again with the natives, and seem desirous of imparting to them what they learned at our good school at Coorabong.

Miss Guilliard, who has been with us ever since we have been in Fiji, has come back with us, and is working in the printing-office. J. E. FULTON.

Norfolk Island

As there has been no report from Norfolk Island for a long time, perhaps the readers of the REVIEW would like to know how the work is going here. I should be glad to tell you of many additions to the church; but instead of this, we do not number as many as when organized,—three having moved away, and two fallen asleep in Jesus. Since then we have had two additions. At present there are only thirteen members.

There are ten other adults who keep the Sabbath and consider themselves of us, who, having been sprinkled in infancy, can not as yet be made to see it their duty to be baptized. They attend meetings, and most of them pay tithes.

Our Sabbath-school numbers thirty-seven. We are in much need of a church-school. There are children enough to warrant our starting one. These now attend the public school, where they learn more evil than anything else.

We have just been having our week of prayer, which has been an occasion of profit and blessing. The offerings amounted to \$12.25. This may seem small, but it is very hard to get money here; all are poor.

There is not much outside interest, though there are some who will read our books and papers, and I have taken quite a number of orders for *Australasian Good Health*. The bitter prejudice that existed against Seventh-day Ad-

ventists at one time has died out, and all are friendly. Many say they believe the coming of the Lord is near, and have confessed that the seventh day is the Sabbath, but they do not see the importance of keeping it. We are hoping and praying that the Lord may yet lead them to see the necessity of obedience. MRS. S. T. BELDEN.

Egypt

CAIRO.—The work of God in the land of Ham is making progress. During the hot season our activities are considerably restricted. But since our smallpox experience we have been trying to hold the fort; at least. We see evidences that the seeds of truth are growing.

A little over two months ago, after prayer and counsel, it was decided to locate our Armenian worker, Brother G. K. Ouzounian, in Alexandria for a time. For a long time I had desired to do something more definite for that city, where our good brother, Dr. Ribton, fell, a martyr to mob violence, while trying to hold up the light of the third angel's message. But the way was not opened till the present season.

The little company of Sabbath-keepers there are much encouraged and strengthened by this move, and during my visit last week I had the pleasure of baptizing Brother Ouzounian's father, who has been keeping the Sabbath for over a year, but who had not fully united with us. He is now in full fellowship, and rejoicing in the faith.

Brother Ouzounian is very centrally located, and has an increasing interest. He has fitted up one room in his house for public meetings, and is also giving medical treatment to the sick who come to him for help, thus endeavoring to fully carry out the gospel commission, "Preach the gospel, and heal the sick." As to the language, he is well qualified to work in that cosmopolitan city, having a good working knowledge of Armenian, Turkish, and French, also a fair knowledge of English, and sufficient Arabic to do business with the natives. We expect to see the work established and enlarged there this year.

We hope to make another effort in Upper Egypt when the hot weather moderates. We hear from many villages of an interest created by the reading of our tracts, which have been sent out all over the country. Yet we are not without evidence that the devil is hard at work. The apparent absolute surrender of soul and body to the powers of evil that one sees everywhere is most startlingly suggestive of the time when the Spirit of God will be withdrawn from the earth. But truth is stronger than error, and will finally prevail.

The season is proving to be a very hot one. Yesterday was the hottest of the season. I have not heard the official record, but in the coolest place in our

house the mercury stood at one hundred and four degrees Fahrenheit. In the sun it rises to about one hundred and thirty degrees. But we are standing it very well, considering all things.

W. H. WAKEHAM.

Japan

It is nearly two months since my last report from Japan; but the work is progressing steadily. During June one candidate was baptized in Tokyo, and seven in Kobe. These include the two Korean brethren mentioned in Dr. Lockwood's report.

We have heard from one of these brethren since he left Japan. On his way home he met a fellow countryman, a Christian, and at once presented present truth to his new acquaintance. As a result this man also gladly received the truth as far as he was shown it. They wish to return as soon as possible to study and learn further. Surely, we have turned our attention to Korea none too soon. We hope and pray that laborers may enter this field ere long.

We are glad to report that thus far all our young men have been excused from military service. Those examined are divided into three classes. Those of good physique and good health are placed in the first class, and are required to serve in the army for three years. Those wholly unfit for military service are placed in the third class. The second class is composed of those who do not quite come up to the standard required for the first class. They, too, are excused from service unless there is a deficiency in the first class, when the required number is made up from the second class. The three young brethren examined this summer were all assigned to the second class. One passed a satisfactory examination on every point, and was just about to be assigned to the first class, when the examining officer noticed that his little fingers were uncommonly short and weak. For this reason only he was placed in the second class, and so is free to engage in service as a soldier of the Lord. I need hardly say that earnest prayers were offered in behalf of these young brethren; but now our prayers are turned to praise. We make no protest or appeal to the authorities in such cases, but depend entirely upon the Lord to deliver our brethren; and he surely has heard our prayers.

Another of our young men has recently taken up the canvassing work, and will unite with Brother Noma in labor near Wakamatsu. So now we have six who are devoting their time to the sale of our literature.

Recently one of the students in my Bible class has been studying the Sabbath question very earnestly. He is a professed Christian, a graduate of the higher normal school, and so understands English quite well. Last evening I spent some time with him studying the sealing work of Revelation 7, and the third angel's message of Revelation 14. He freely expressed his intention to observe the Sabbath hereafter. He goes home to-day for the summer vacation, and will take a supply of reading-matter which I furnished him for distribution among his friends and neighbors. We are praying for him, that he may come fully into the truth, and be-

come a useful laborer; for he has good ability. We renew our request for a continued interest in the prayers of our brethren.

F. W. FIELD.

Tokyo.

The Work in Kimberley, South Africa

THE Lord has blessed us, and has prospered the medical missionary work in Kimberley. During the winter months just passed, the patronage of the baths has greatly increased. At this season of the year there is a great deal of rheumatism here, and the physicians have found that the treatments given at the baths do more for their patients than the medicine they give, so they are sending many to us for treatment.

I will mention just a few cases, to show what the Lord is doing with the simple treatments to help the people. When Elder Hankins was coming to Kimberley on the railway train, he met a man coming to the hospital who had been laid up with rheumatism for months. Brother Hankins told him to come to the baths. He did so, and although it took two men to carry him into the room, in less than two weeks he returned home well. An engineer in the De Beers diamond mines here in the city was badly afflicted for eight months, and although attended by one of the leading physicians of the place, was getting worse. Finally the doctor sent him to the baths, and in less than a week he was entirely well. But the most remarkable case was that of a poor, hard-working woman, who had had a felon on her hand, which, as the result of improper care, so distorted the fingers that she could not use the hand at all, the fingers becoming set and permanently stiffened. The physician finally gave her up. She came to the baths, and by careful treatment has regained the use of her hand.

These instances are but samples of what is being done right along. After the siege of Kimberley there was a time when the outlook was not very encouraging, but the Lord's hand has been with the work, and we have seen it become established on a solid basis.

There are many outlying towns around Kimberley, and many people come from these to the baths, so a knowledge of the principles of health reform is being spread. We thank the Lord for the preservation of our lives and health, and desire to stay by the work as long as the Lord spares us. We have found the promise to those who leave father and mother and houses and lands, verified to us. We are deeply interested in the reports from different parts of the field, and hope to join in the harvest home by and by.

J. V. WILLSON,
SARA E. WILLSON.

Encouraging Experiences

AUGUST 1 our two orphan girls, and one orphan's home worker, my wife, and I, started out to sell our literature. In about forty-five hours we sold one thousand copies, or one hundred dollars' worth, of the World's Fair number of the *Bible Training School*. To the dear Lord we ascribe all the praise and glory.

This issue of the paper is a double number under one cover, selling at ten cents a copy.

We are supporting the work of the Keene Orphans' Home by the sale of literature. I feel certain that the reading-matter which we are selling is doing a great deal of good; for we hear favorable reports from some of those who have purchased it. Our girls have precious experiences to relate. One day the youngest one, who is about twelve years of age, sold ninety of these papers in about three hours. Elder S. N. Haskell and his wife persuaded us to take twenty thousand copies of this double number. We prefer it to anything we have ever sold. It sells readily, and will certainly do a great deal of good. We believe that the Lord led us into the work of selling this paper, for which we thank his holy name.

J. F. BAHLER.

Oklahoma Camp-Meeting

THE Oklahoma camp-meeting was held, according to appointment, in a beautiful park in the suburbs of Guthrie. The weather was pleasant, and the attendance was the largest in the history of the conference. Some of the brethren came over two hundred miles by team to be at the meeting. There were eleven hundred persons encamped on the ground, in one hundred and forty-five tents and seventy-five wagons.

Elder I. H. Evans was with us during the first of the meeting, and rendered valuable help. Elder J. H. Morrison was with us all through the meeting, and his counsel and instruction was much appreciated by all. Elder W. H. Anderson, of the Matabele Mission, gave several interesting talks, and the liberal donation which he received for that field bespoke the interest in that work. The brethren also responded to the appeal made by Elder Leppie for the work in Brazil, and, further, the Oklahoma Conference recommended that a German laborer be sent to that field and supported out of the tithe of the Oklahoma Conference; the same worker to remain in the field as long as his labor is needed there.

Elder Evans did not forget the Washington work, and although many of the brethren had already donated for that purpose, \$197.40 was raised in cash and pledges. Elder Sharp spoke of the Huntsville school for colored youth, and \$311.15 was raised for that purpose. The needs of the colored people in Arkansas and eastern Texas were also brought before the brethren, and a response of \$125 was made. The ten-cent-a-week plan was brought up both Sabbaths, and a donation of \$29.76 was the result. A deep interest was taken in the educational work, and \$175 was raised to assist needy students in getting an education in the Keene Academy. All this goes to show that the Oklahoma brethren have a deep interest in the promulgation of the third angel's message.

The praise services were very spiritual. During the eleven o'clock meeting of the last Sabbath, more than fifty came forward for special prayer. Many came for the first time, some throwing away their tobacco and making a complete surrender. It was one of the

best meetings I have ever attended. The Spirit of God came in with great power. It was very touching to see gray-haired men come forward and bow down and plead with God for deliverance, and to see fathers and mothers bring their children to the front. Great solemnity rested upon the whole congregation. O how willing the Lord is to give us his Holy Spirit when we are willing to give up all, and let him lead us! It was a solemn scene on Sunday to see fifty-two souls follow their Lord in baptism.

Oklahoma is a growing conference. Two more young men were ordained to the gospel ministry. The conference sends out fifteen ordained ministers, ten licentiates, and thirteen missionary licentiates.

The conference was divided into five districts, and a superintendent placed in charge of each. So the work as a whole is well organized. Elder G. F. Haffner was re-elected president for the coming year. Altogether, it was a very prosperous meeting, and our brethren went home full of hope and courage. May the Lord work mightily for Oklahoma the coming year.

N. P. NELSON.

Vermont Conference and Camp-Meeting

THE forty-second annual session of the Vermont Conference convened at Hardwick, Vt., in connection with the camp-meeting, Aug. 18-28, 1904. Besides the delegates of the conference, there were present Elders Cottrell, Thurston, and Mattson, Professor Griggs, and Brother F. E. Painter, also our conference ministers and workers.

The Chair was empowered to appoint the usual committees, which were as follows: On nominations, W. E. Fortune, A. E. Taylor, F. A. Page; on resolutions, T. H. Purdon, Eva A. Jenks, E. W. Thurber; on credentials and licenses, A. W. Boardman, C. C. Drown, L. W. Wetherbee; on auditing, H. A. Thurber, A. E. Taylor, E. H. Pierce, W. E. Fortune, F. A. Page, and C. C. Drown, in connection with the conference committee.

The president, Elder J. W. Watt, made a report of the work in the State for the past year. While there had not been the desired results from the year's work, he was hopeful that more would yet be seen as a result of the efforts in several places. A good letter was read from our worker in Scotland, Elder W. A. Westworth.

In referring to the canvassing work, attention was called to the advance in this department the past year. Owing to the other work of the Sabbath-school field secretary, Eva A. Jenks, there were no conventions during the year. Attention was called to our new work in the Medical Missionary Department, as represented in the treatment rooms at Burlington. Although we were not able to start this work on the cash basis as we had hoped, yet it is doing good work, and bids fair to be self-supporting the rest of the year and onward. Owing to overdraft in this department, donations are yet solicited as the people may feel free to aid the work.

The resolutions adopted were as follows:—

"I. Resolved, That we hereby ex-

press our heartfelt gratitude to our Heavenly Father for the prosperity attending the work in this conference the past year, recognizing that from him come all the blessings which we as a conference are continually receiving.

"In view of the importance of the moves which are being made at the head of our work, and the omens we see that the forces of right and wrong are fast being lined up for the last great contest, and realizing that unless we as a people discern the import of all these things, we shall drop out of the work and become indifferent to our eternal salvation and the salvation of others, therefore,—

"2. *Resolved*, That we urge upon all our people the importance of studying 'Testimonies for the Church,' especially Volume VIII, and subscribing for the REVIEW AND HERALD, *The Signs of the Times*, and the *Atlantic Union Gleaner*, and that we do all we can to have every family in our conference supplied with these Testimonies and periodicals.

"Recognizing the importance of our medical missionary work, and desiring to keep in harmony with the principles that have made us a separate people,—

"3. *Resolved*, That we give our hearty support to our Washington (D. C.) health journal, *Life and Health*, and that we endeavor to give it a large circulation in our conference, both among our own people and among those whom we desire to see accept the light of truth.

"4. *Resolved*, That we approve the efforts that are being made in spreading the truth by means of *The Family Bible Teacher*, and that we recommend it to our people as an efficient and inexpensive means of working, hoping that through its use there will be revived among us the old-time zeal in personal missionary work.

"Whereas, The Tent and Camp-meeting Fund has been overdrawn over two hundred dollars, and,—

"Whereas, Funds are urgently needed for carrying on the work this season, therefore,—

"5. *Resolved*, That earnest effort be put forth at this meeting and among the churches to replenish this fund.

"Whereas, We are told by the spirit of prophecy that 'very much can be done for the education and moral and religious training of our youth, by a well-organized, properly conducted Sabbath-school. Its influence can not be estimated,' therefore,—

"6. *Resolved*, That provision be made for holding Sabbath-school conventions in various parts of the conference as often as shall be deemed advisable for the promotion of the best interests of the Sabbath-school work.

"Whereas, There is to be an effort on the part of the National Reform Association to agitate and disseminate its principles in the State of Vermont by holding a convention in the city of Montpelier, October 11, 12, said conference being a part of its program for every State in the Union, therefore,—

"7. *Resolved*, That this conference adopt such measures as may be indicated by the Spirit of God to enlighten the people everywhere, especially in Montpelier, in regard to the true principles involved, which will save them from fostering the principles of this so-called

National Reform work, and which will save them at the revelation of Jesus Christ.

"8. *We recommend*, That all our people interest themselves in a Bible study of the *privileges* and *responsibilities* of paying a faithful tithe.

"9. *We recommend*, That all our people in the State interest themselves in the treatment rooms in Burlington, by recommending patients to the rooms, to the end that the medical missionary work may become permanently established.

"Whereas, Only a small part of our conference membership are in attendance at our annual conference to partake of the blessing in donating to the financial enterprises presented to us,—

"10. *Resolved*, That the conference secretary be hereby instructed to send to the church elders, clerks, or librarians the leaflets containing the several pledges, with instructions to have them presented to every member.

"Whereas, Much self-supporting missionary work should be done by many of our people who at the present time are doing very little in this direction, and,—

"Whereas, Elder I. E. Kimball and his wife and Brother C. F. Worthen and his wife have established an industrial self-supporting school in this conference, and,—

"Whereas, They have expressed a strong desire to direct, or manage, the school under the counsel of the conference, therefore,—

"11. *Resolved*, That we extend to them our hearty moral support in their educational work, with the understanding that we deem it wise not to make a strong effort to induce students to come to the North from the South, believing that it is better for them to receive their education in the South for missionary work in that field.

"Whereas, The solemn truths taught in our Sabbath-school lessons are just what our people need to aid them in passing through the trials and perils of these last days, therefore,—

"12. *We recommend*, That all provide themselves with the Sabbath-school *Lesson Quarterly*, and spend at least one half an hour each day in the study of the Sabbath-school lessons.

"Whereas, Both divine inspiration and divine providence indicate that the present is the most favorable time we shall ever have for the spread of this message by means of the printed page, therefore,—

"13. *We recommend* (a) That all our people be encouraged to spend as much time as they can in the circulation of our literature, either selling tracts and the special and regular issues of our periodicals, such as *The Signs of the Times*, *Southern Watchman*, *Life and Health*, and *The Bible Training School*, or taking up the work of resident canvassing for some of the books which have been set aside for that purpose, or joining the ranks of our regular canvassers, and engaging in the sale of our larger and more important publications; (b) that all persons who do enter the work as regular canvassers first communicate with the State agent, and arrange with him for territory, and that they work under his directions, reporting their work to him each week.

"Whereas, We as a conference have

disposed of only about two thirds of our quota of 'Christ's Object Lessons,' therefore,—

"14. *Resolved*, That we push this work to a speedy completion, and hereby pledge ourselves to do all in our power to accomplish this end.

"Whereas, The General Conference Publishing Committee has issued a proposition to publish a special series of four numbers of *The Signs of the Times* containing articles on the leading features of the third angel's message, for a special missionary effort by all our people during the coming fall and winter, therefore,—

"15. *Resolved*, That said proposition meets our hearty approval, and that we urge all our people throughout the conference to engage in the sale of the proposed special series of *The Signs of the Times*."

The preceding resolutions gave opportunity for general instruction and discussion, which always prove so valuable and stimulating.

The following officers were elected for the coming year: President, J. W. Watt; Secretary and Treasurer of conference, F. M. Dana; Secretary and Treasurer of Tract and Missionary Department, F. M. Dana; Field Secretary of Sabbath-school Department, Frank A. Page; Corresponding Secretary of Sabbath-school Department, Mrs. A. E. Taylor; Educational Secretary, Frank A. Page; Canvassing Agent, A. W. Boardman; Auditor, A. U. C. Auditor; Executive Committee, J. W. Watt, F. M. Dana, T. H. Purdon, A. W. Boardman, and F. A. Page.

It was also recommended that the work usually done by the district directors be done by the tract and missionary secretary.

Ministerial credentials were granted to J. W. Watt, T. H. Purdon, and W. A. Westworth; ministerial licenses to C. H. Drown, F. M. Dana, Frank A. Page, and Brother Stowe.

The treasurer made the following reports and statements:—

Standing of the Vermont Conference, Aug. 1, 1904

RESOURCES	
Notes receivable	\$222 00
Mileage	57 12
Treatment Rooms (Funds)	39 00
Tent and Camp-meeting Funds.....	5 64
\$350 apportionment of A. U. C. Debt.	147 43
Tithe	69 02
Accounts due	16 24
Cash on hand	239 18
Total	\$795 63

LIABILITIES	
Notes payable	\$500 00
Special Fund	200 00
Vermont Educational Fund	4 18
Vermont Benevolent Fund	69 45
Sundry funds	22 00
Total	\$795 63

RECEIPTS (AUG. 15, 1903, TO AUG. 1, 1904)	
Tithe	\$4,108 46
Donations	3,271 49
Mileage	110 28
Notes receivable	217 50
Temporary loan	500 00
Refunded by treatment rooms	150 00
Sundries	42 73
Cash on hand, Aug. 15, 1903	906 83
Total	\$9,307 29

DISBURSEMENTS

Laborers	\$4,504 00
Tent Fund	667 39
Donations	3,267 38
Tithe to A. U. Conf.	351 07
Mileage	237 66
Stationary and sundries ..	40 61
Cash on hand, Aug. 1, 1904 ..	239 18
Total	\$9,307 29

RESOURCES

Cash on hand	\$157 49
Notes receivable	41 22
Subscription (inventory) ..	626 95
Trade (inventory)	369 61
Merchandise (inventory) ..	10 37
Foods (inventory)	92 88
Furniture and fixtures	67 35
Office expense	24 35
"Christ's Object Lessons" ..	169 03
Accounts receivable (doubtful) ..	216 97
Accounts receivable (good) ..	201 93
Total	\$1,978 15

LIABILITIES

So. L. Acad. for "Object Lessons" \$	169 03
C. O. L. Commission Fund	17 00
P. P. Pub. Co. (old debt) N. Y.	
Branch	300 00
P. P. Pub. Co., Oakland, Cal.	14 68
Due on "Story of Daniel"	200 67
Accounts payable	4 25
Stock, or present worth	1,272 52
Total	\$1,978 15

STANDING OF "CHRIST'S OBJECT LESSONS"

Copies received to Aug. 1, 1904	2,224
Copies sent out from office....	2,064
Copies as per inventory.....	160 2,224
Cash on hand	\$ 13 80
Accounts due	177 23
Value of inventory	200 00
Total	\$391 03
Due academy	\$169 03
Due on loan to advance to academy..	222 00
Total	\$391 03
Copies sent out from office	2,064
Copies sent out not paid	142
Leaves copies sold	1,922
Copies to be sold	1,078
Equals "quota"	3,000
Accounts collected on sales for past year,	\$472.77, or about 378 copies.

F. M. DANA,
Sec. and Treas.

Who Will Come?

IN many important fields a great work may be accomplished in a very short time if the necessary means are at hand. We are in a position in this field to state something of its needs, and if these needs are not attended to now, it is probable that they never can be.

Prejudice is much the same wherever found, and it leads people to follow about the same unreasonable course; but it is true that in some hearts there is an intensity not found in others. In the Southern field, God has loyal hearts, many of whom are yet in darkness. These must have the light of life. Already some places in this field are closed against God's truth in a way wholly unknown in other portions of the United States. There is still a great work to be done,—millions to be warned,—and shall we sit idly by, possibly offering a feeble apology, but doing very little as we see a field closing up?

We need scores of canvassers all through the South, God-fearing men and women, made wise by the wisdom of heaven.

There is an untold need in the great State of Mississippi, and a good work might be accomplished in a few months of faithful work by an army of agents who will sell the printed page. We can use fifty such workers, yes, would be glad if we could have double that number for the next six months. Those already at work are having most excellent success. We believe fifty faithful canvassers might place fifty thousand dollars' worth of books in the field during the next six months.

Who will help us to quickly harvest this field before most bitter prejudice stops our work? To us, this present fall seems to be our golden opportunity. Who will respond to this appeal, and assist in pushing the work this season?

May God touch many devoted hearts to enter our field and help us gather in God's harvest in these remaining days of what appears to be a closing opportunity.

We shall be pleased to help in any way possible such as may come to our assistance. We can not do this work alone. Help must be given. Who will come?

H. G. THURSTON,
Pres. Mississippi Conf.

Meridian, Miss.

Washington Training College

WE are glad to again report the progress of work in the buildings for the Washington Training College at Takoma Park. Our builder has had associated with him during the summer a number of carpenters, masons, and young men who expect to enter the college as soon as it opens. The weather has been fine for the work, material has been secured at very low prices, and the process of building has been pushed steadily forward.

Three buildings are in process of erection: the first is now being plastered, the second will be ready for the masons in about two weeks, and it is hoped that the third will be ready within a month. These buildings are constructed of solid cement walls to the second story, the second, or top story being finished in wood. All are plain, comfortable, and substantial buildings. Much thought has been given to this work, and while the buildings will not be so large or expensive as those of some of our other colleges, yet for convenience and for the purpose for which they are being built, I know of none that are better.

This school is to be pre-eminently a training-school for young men and women who desire to fit themselves for places of usefulness in the denominational work. Great care will be given to the courses of study that will be provided. Teachers of successful experience, who have become thoroughly familiar with that which is needful in training our young people to the highest degree of efficiency for the work to which they are called, are to be employed. One of the special objects will be the training of those who attend the school for successful work in foreign fields, and teachers who have had an experience in, and a burden for, this work will be secured.

The capacity of the college will be about two hundred students. It will be closely associated with the Washington Sanitarium, and only those who have a desire to fit themselves for Christian work, and who are prepared to take up advanced lines of study for such work, should come.

The objects of the college are such, and the present demands for properly trained and qualified workers are so great, that the time of the faculty can not be taken up in dealing with incorrigible students, or those who have not finished their preparatory studies. However, young men and women from all parts of the country who have ability, who are in earnest, and who desire to prepare for the ministry, for teaching, for medical work, or any other branch of Christian or missionary effort, are invited to come. For such the Washington Training College will offer many advantages.

The city of Washington has become an important educational center. The great libraries and museums are free to all. A population of three hundred thousand people affords special opportunities for the various practical lines of Christian work.

We hope before long to be able to publish photographs of the buildings in the REVIEW, that all may get a better idea of our new college, in which so many are interested, and have so liberally contributed of their means to help in its erection.

We are especially glad to say that the buildings are being constructed on a strictly cash basis, and that they will be finished without debt. For this we heartily thank our people, and because of it we all greatly rejoice.

W. T. BLAND.

Study Spanish

"ANGELS of God are moving on the hearts and consciences of the people of other nations, and honest souls are troubled as they witness the signs of the times in the unsettled state of the nations."

These words indicate clearly that there should be no delay on the part of any soul in hastening to give the gospel of the kingdom to the people of all the world. The world is ready. All things are ready, except the people of God. Great opportunities are now presented to the people of God, but they must be improved soon if they are improved at all.

A large portion of the earth is populated with Spanish-speaking people. Several millions of these people are now under the government of our own nation. A great opportunity is ours for laboring in behalf of these souls.

A large portion of these people are in the Philippine Islands, and of them the following words are written in a recent letter from a missionary laboring there: "We are very fortunate in having a reading people with whom to work. . . . The people are fairly wild for a piece of paper with printing on it; and they grasp eagerly for tracts or portions of the Scriptures; and some of the largest crowds I have yet seen in the Philippines were the throngs about the colporteur as he distributed literature.

These throngs of souls will take what-

ever mental food is given them on printed paper; and right now, while they are so hungry, should we press in everywhere with our literature, and feed them with the truth of the third angel's message.

Now, what should we be doing to meet these crying needs of the world? "Young men should be qualifying themselves by becoming familiar with other languages." In the same connection we are told that young women also "could qualify themselves for usefulness by studying and becoming familiar with other languages. They could devote themselves to the work of translating."

Applying this instruction to the responsibility we bear to the Spanish-speaking millions, we call for a large number of young men and women to study the Spanish language. We wish to call attention to the fact that an unusually favorable opportunity to do this will be afforded the students of Emmanuel Missionary College during the coming year. We have a teacher who is not only well acquainted with the Spanish language and people, but who has had experience in preaching the third angel's message on foreign soil. The class in Spanish will thus give much more to the students than a mere knowledge of the language. We are glad to learn that there are a goodly number whose hearts are burdened for the Spanish work, and we trust that a large class can be formed at the beginning of the fall term. Address inquiries to Emmanuel Missionary College, Berrien Springs, Mich.

H. A. WASHBURN, *President.*

The Way It Came About

I entered the ministry at the age of thirty-three, and spent twenty years in the pastorate. I am now seventy-seven years old, and have been a Bible reader since a child. I was taught that the first day of the week was sacred; that on Sunday we must do no ordinary work, the day being one for special religious services. Once in a great while we would meet some one who kept Saturday as a holy day. We really pitied such persons.

One naturally keeps the beaten path of life, and when I became a pastor, I taught others as I was taught, although I knew just as well as I do now that God set apart the seventh day. I was in the same condition that most Sunday-keepers are in—just drifting along, unconcerned—until I attended a meeting held in a hall by Brother B. Hagle. It was not eloquence nor logic that awakened me to the situation, but I saw the importance of obeying God rather than man as I had never seen it before. I realized that I must answer to God for what I do and how I do it. I said, "I will act for myself." Then, as I sought to obey God with all my heart, the light came with new force. Surely, "Thy light shall break forth as the morning, . . . and thy darkness be as the noon-day."

This took place in the latter part of last March. I also began to set apart one tenth of all I received, for the Lord's work. The tempter said, "They will laugh at you." I answered, "That is none of my business. It is my business to obey God." Since the last Sabbath

in March, I have found a satisfaction never before experienced in keeping the Sabbath. I never felt the satisfaction in keeping Sunday that I now feel in obeying God. I believe that many are to-day in the same condition that I was in; they need to have their attention called to the fact that God has never repealed the law of the Sabbath. It is still in full force.

JOEL H. AUSTIN.

The One Hundred Thousand Dollar Fund

FURTHER partial list of the donations received on the Washington building fund at the General Conference Office:—

Amount previously reported	\$34,816 02
Sarah Bigham	100 00
Mrs. Harriet O. Hillman	50 00
L. Kiebahn	50 00
George W. Howard	46 33
Milwaukee (Wis.) church	43 50
N. O. Swadla	25 00
J. M. Cady	25 00
Mrs. E. D. Blackmer	20 00
Laura Pattison	20 00
Crawford (Neb.) church	17 75
L. A. Hartford	15 00
Mrs. Nina Edgerton	12 00
Second S. D. A. church, Baltimore	11 00
Welsh (La.) church	10 37
O. L. Stillman	10 00
Henry Miller	10 00
Mrs. M. C. Bolter	10 00
Mrs. E. Hollinger	10 00
Mr. and Mrs. Jason P. Greene	10 00
Sheridan (Wyo.) church	8 70
Mrs. C. Morton	8 00
Davis Barton	5 10
Henry Seath	5 00
Mr. and Mrs. Ezra Davis	5 00
Mr. and Mrs. Dee Wade	5 00
Sister A. H.	5 00
Mrs. M. A. D.	5 00
Mrs. Della Beckberger	5 00
Dr. J. D. Dennis	5 00
A. B. Graham	5 00
Mrs. Susan Johnston	5 00
Mrs. W. B. Skirvin	5 00
Mrs. M. A. Goodwin	5 00
F. M. Shepherd	5 00
P. A. Shepherd	5 00
Edith A. Shepherd	5 00
M. McKillof	5 00
James Robinson	5 00
H. C. Lamberton	5 00
Mrs. R. A. Talbott	5 00
Mr. and Mrs. C. E. Hebard	5 00
Sister Houck	5 00
Mrs. O. F. Atteberry	5 00
Helen M. Steele	5 00
Charity L. Boardman	5 00
Jessie L. Boardman	5 00
Phillipsburg (Mont.) church	5 00
Henry F. Greene	5 00
Mrs. F. V. Colcord	5 00
A friend	5 00
Jacob Weshmerier	5 00
Philip Mohr	5 00
J. H. Mohr	5 00
Mrs. R. E. Abbott	4 50
The Gallion brothers	4 15
Mrs. Nina Boggs	4 00
Mr. and Mrs. L. O. Lyman	4 00
Mr. and Mrs. John Irwin	4 00
Friends	3 50
Asa Smith	3 50
Mr. and Mrs. F. M. Barber	3 00
Maria Johnson	3 00
Mr. and Mrs. Frank H. Drier	3 00
Louise M. Drier	3 00
Mrs. Frank Morris	3 00
Placerville (Cal.) church	3 00
William and Mary A. Brain	2 50
T. McAlpine	2 50
J. L. Ireland, Librarian	2 50
R. L. Wildman	2 40
Norway (S. D.) Sabbath-school	2 25

John Loderberg	2 00
Mrs. John Loderberg	2 00
Mr. and Mrs. V. Smith	2 00
R. L. Ward	2 00
Mary N. Cassell	2 00
Dan and Belle Hackett	2 00
J. M. Brigham	2 00
M. D. Pratt	2 00
Courtland Green	2 00
Augusta Johnson	2 00
Mrs. J. B. Dennis	2 00
J. M. Steck	2 00
Earl W. Culver	2 00
Mrs. S. A. Furbish	2 00
E. Kuehl	2 00
Mrs. Anna B. Kuehl	2 00
Mrs. B. H. Bodwell	2 00
Mrs. M. L. Weiss	2 00
Irving H. Greene	2 00
Thomas J. Webster	2 00
Mrs. Jane Elliott	2 00
Mr. and Mrs. J. C. Miller	2 00
N. L. McCormick	2 00
Alex. Beltz	2 00
J. W. Reinhardt	2 00
N. Mae Morrill	2 00
Edythe Ayers	2 00
Mrs. Howland Nistle	1 70
James Hutches	1 54
A. J. Howard	1 50
Mrs. William T. Campbell	1 50
Mrs. R. Haslan	1 50
Mr. and Mrs. H. C. Matthews	1 50
Auburn (Ind.) Sabbath-school class	1 50
Hewitt (Minn.) church	1 33
Knoxville (Iowa) church	1 22
Fred J. Stemple	1 00
L. G. Puree	1 00
Mrs. J. F. Brown	1 00
Agnes Reed	1 00
J. H. Rogers	1 00
Mrs. C. L. Vollmar	1 00
Mrs. A. E. Holmes	1 00
Robert Seibley	1 00
Mrs. M. E. Touthier	1 00
Mr. and Mrs. A. Irwin	1 00
Charles A. Ibbott	1 00
Mrs. E. A. Callicott	1 00
Howard Lofton	1 00
Edie Wade	1 00
Mariak Cartwright	1 00
E. J. Harvey	1 00
Mrs. M. Pratt	1 00
S. R. Litchfield	1 00
A friend	1 00
Longway	1 00
Anna VanTassel	1 00
Mr. and Mrs. P. L. Raymond	1 00
Mrs. J. M. Steck	1 00
Mrs. L. V. Stevens	1 00
Nora Boyles	1 00
Mrs. James Skinner	1 00
C. P. Kellogg	1 00
F. O. Barrows	1 00
L. A. Francisco	1 00
Mr. and Mrs. E. L. Denslow	1 00
Sarah Looney	1 00
M. E. Peebles	1 00
Andrew J. Webber	1 00
Wallace E. Robbins	1 00
Ernest Mitchell	1 00
Ewald Peterson	1 00
Ruth A. Kuehl	1 00
Mrs. Tylia Payton	1 00
Sister Crum	1 00
Hilda Norman	1 00
L. M. Ritter	1 00
F. E. Caulkins	1 00
E. Olsen	1 00
Mrs. F. W. Cosman	1 00
M. Masson	1 00
Mrs. Weller	1 00
Mrs. J. Q. Herrington	1 00
Ethel Longacre	1 00
J. Q. and Bettie Perkins	1 00
Miss F. Pendola	1 00
John S. Gibbons	1 00
W. H. Jenkins	1 00
E. Hayes	1 00
Leona Rippey	1 00
Mr. and Mrs. Morris VanVoorhis	1 00
J. O. VanVoorhis	1 00
Friends (Larned, Kan.)	1 00
Mrs. N. J. Ross	1 00

Emmet Rawls	1 00
Mrs. J. E. Jones	1 00
Mrs. L. J. Mescoll	1 00
Mrs. A. C. Greene	1 00
Mrs. A. M. Sumner	1 00
Mrs. A. M. Culver	1 00
G. V. Verback	1 00
Mrs. A. E. Sheffield	1 00
Mrs. M. E. Beck	1 00
Pearl Cook	1 00
A. F. Schmidt	1 00
Ray A. Leslie	1 00
Lafayette Goddard	50
Lola Ligeas	50
Mrs. Cora Lofton	50
Mrs. I. M. Hamilton	50
William Penniman	50
William Melone	50
N. E. Fry	50
H. A. Hayden	50
J. J. Wise	50
G. M. Bancroft	50
Almeda V. Webber	50
Florence A. Robbins	50
Amos E. Willson	50
Mrs. K. Wolfram	50
Mrs. Matilda Peterson	50
Mrs. E. C. Arcey	50
C. A. Adams	50
Maude Smith	50
M. Burchill	50
Mrs. W. A. Davenport	50
Mrs. W. F. Conkling	50
Mrs. Annie Decker	50
Mrs. J. C. Hayden	50
Mary Keighley	50
Patrons "The Signs of the Times"	50
William Lane	50
Alta E. Corwin	50
Mrs. N. A. Hensley	50
Mr. and Mrs. J. R. Cobb	50
Edith M. Jones	50
Mrs. May	50
Mary Shultz	50
Lola Beck	50
H. Scheideman	50
D. S. Haley	50
Ethel Henry	30
R. R. Whipps	25
William Whipps	25
W. A. Towle	25
Sarah Ketchum	25
Wiley Ketchum	25
A friend	25
A friend	25
Mrs. Cora Nickles	25
Elvin A. Hoff	25
Mrs. Charles W. Rinchart	25
Bennie E. Robbins	25
Mrs. Olson	25
Mrs. E. Gillman	25
Mrs. L. Buskett	25
H. Reimers	25
Miss Nichols	25
Charles Ashton	25
Mrs. Mary Pedrick	25
Kate Boon	25
Edd Ross	25
Mr. and Mrs. John Ross	25
Ela Pyle	25
Mrs. L. S. Bussard	25
Frank Davis	15
A friend	15
Maud Davis	10
Three friends	30
Gracie Raymond	10
Victor Raymond	10
Olin Raymond	10
Myrta Raymond	10
Mrs. F. Shannon	10
Vesta I. Robbins	10
Olive May Robbins	10
Dr. Van Duzer	10
Mary McNeill	10
Elizabeth Rhine	05
Rilla Barnett	05
Nellie Raymond	05
Lloyd Raymond	05
Marie Barnett	03
A friend	1 25
Mrs. Rinda Cook	1 50
John F. Jones	2 50
Mrs. Ora White	5 00

Ellen M. Towne	5 00
S. W. Trump	5 00
Mr. and Mrs. C. S. Merrill	10 00
Mr. and Mrs. F. J. Ogden	20 00
Mr. and Mrs. J. P. Connell	50 00
Total reported	\$35,809 49

A further list will follow.
Send all donations to the General Conference Treasurer, 222 North Capitol St., Washington, D. C.

Field Notes

TWENTY persons were baptized at the Southern Illinois camp-meeting.

THE Kansas *Worker* of August 17 reports: "A nice church was organized at Chanute last Sabbath, with a full set of officers. Meetings closed there the thirteenth."

ELDER H. W. HERRELL sends the following report from Farnham, Va.: "After our camp-meeting, we pitched our tent again at Farnham. Sixteen have decided to observe the Sabbath of Jehovah, as a result of the meetings thus far. We are now going to build a church here."

ELDER F. D. STARR, who, with Elder C. J. Rider, is laboring in Idaho, writes from Coeur d'Alene under date of September 8: "We are now holding tent-meetings in this town, having just concluded a series of tent-meetings in Colville, Wash., as the result of which a small company was formed, and three were baptized."

WE note the following among the resolutions passed at the recent Missouri State camp-meeting:—

"As the work in Washington, D. C., is in accordance with the light the Lord has given us,—

Resolved, That we express our hearty sympathy for the work there, and help it forward by generous donations."

THE *West Michigan Herald* says it understands there will be twenty-five church-schools in the West Michigan Conference this year. Of the Battle Creek school it says: "The Battle Creek church-school opened Tuesday, September 6, with an enrolment of over one hundred and thirty pupils. They have an excellent faculty, and the prospects are favorable for a good school the coming year. The school has twelve grades this year."

THE *Pacific Union Recorder* speaks as follows of the present prosperity of the St. Helena Sanitarium: "Notwithstanding the heavy travel from California to the St. Louis Fair, our patronage is excellent. More than seventy patients are now at the sanitarium, and there are six nurses with cases outside of the institution, and other calls have been received which we are unable to fill. Business for the first six months of 1904 was thirty-three and a third per cent better than during the same period of last year. If it continues so the remainder of the year, this will be one of the five best years financially ever experienced by the sanitarium, and, we believe, second to none in gaining influence with the people."

Christian Education

Conducted by the Department of Education of the General Conference.

L. A. HOOPES, Chairman;
FREDERICK GRIGGS, Secretary.

Voices of Nature in the School-room

MANY are the valuable lessons teachers and pupils have been gathering from nature all through the seasons of the year. And while the spring, summer, and autumn appeal most readily to the child, and these seasons are the best for form study, color work, and drawing, well-directed practise in these lines will enrich the young minds with ideas which will cause them to be readily reproduced in the long winter months. For then nature's outward expression of life has apparently vanished, and vivid pictures of some of the beauties their eyes have rested upon in the summer, will bring cheerful smiles and profitable thoughts. It will also give the teacher an interesting way in which to present some most important truths.

The following arrangement was found helpful in this direction: different pupils who could draw were given some simple yet attractive flowers as hyacinths, tulips, or violets, together with some birds, to place on the board with colored crayon. The brown soil was shown with the flowers growing from it, and above a row of flowers was a branch containing a row of birds in different attitudes—of singing, listening, and arranging feathers.

The effect was a pleasing one upon the children, and many helpful thoughts were brought forth; but the lesson they taught was made quite inspiring when a visitor was speaking to the children one morning. Starting with a few simple questions which the children could answer concerning the drawings, he led them to see a beautiful truth. That which comprises the tissues of the plant and its blossoms has been taken from the soil or dust, and by the power of God has been transformed from dust to an expression of beauty which speaks to us of the Creator, and helps us to see a glimpse of his glory.

The different kingdoms themselves show us how He would have us look from glory to glory in the works of his creation. For just as the bird world is above the flower world, and the higher animals and man above the bird world, and all are renewed from the dust of the earth by the power of God, or really transformed from dust to glorious life, so we are to be prepared for translation from the kingdoms of this world to the kingdom of Christ, and be led from glory to glory throughout eternity. And just as the leaves of the forest, the songs of the birds, and all voices of nature speak to us of right and wrong, and as we can see where God's hand has written in field and flower, forest and fern, in wild-wood and jungle, so by his Spirit he would fashion our lives into different formations of character for fitting into his kingdom.

The infinite care manifested in the preparation of the buds for the storms and conflicts of the winter serves as a very important lesson just now. That

this preparation should be made in the last days of summer before the more noticeable signs of winter's approach have come, and this preparation of next year's growths accomplished with such forethought, make it all the more significant. The buds are protected, and so arranged that when the conditions for their change have arrived, they are ready to respond quickly and naturally to the voice that calls them forth. So it is with the truths and lessons to-day which the people and their children in this message are receiving. Now is the preparation time for the approaching storms and conflicts.

Here in the expressions of nature with the children is where seeds are to be sown for the harvest. While often the seeds seem cast upon rocky, barren heart-soil, yet there have truly been silent undergrowths, wherever the Spirit of God has found a crevice where it could work with its softening, quickening power, and although immediate tokens of success in drawing souls heavenward may not always be seen, these truths and their impressions will not be entirely forgotten by the young minds.

A good illustration from nature of what true religion is in the life, and a unique way of teaching it, is suggested in this statement from "Christ's Object Lessons:" "In those who possess it, the religion of Jesus Christ is not as a pool that evaporates, not like a broken cistern that loses its treasure; it is like the mountain stream, fed by unfailling springs, whose cool sparkling waters leap from rock to rock, refreshing the weary, the thirsty, and the heavy laden."

Just so all nature leaps on in its course, ever changing in its seasons, ever fresh and new, and in it God's children can see an emblem of what their growth and helpfulness should be.

EFFA G. GILBERT.

Importance of Church School Work

MANY of the people of the world to-day, living in the large cities, will not send their children to the public schools on account of the corruption to be found in them; and yet we who have been told to take our children out of the public schools continue to send them to a place where Satan is at work with great power to ruin the children of to-day.

In my work this summer I found many people who were sending their children to "pay schools." Of course many of these are Catholics; but these people regard this as much of a duty for them to perform as it is for them to get something to eat or drink. Should we be less particular than the people of the world in the matter of education? "By them God's message will be made known, and his saving health to all nations. Then let the church carry a burden for the lambs of the flock. Let the children be educated and trained to do service for God, for they are the Lord's heritage."

"Many people would accept the truth if we could reach them first through their children." One of the best ways that we can reach these children is by

getting them to come to our church-schools. I have heard some persons say that parents who themselves are not Seventh-day Adventists will not allow their children to attend our schools; but we know very well from experience that this is not so, for we find these children in many of our church-schools, and not only church-schools, but academies. This fact is well illustrated by a small church-school that was started last fall, in a city of Maryland. At the end of the tent effort in this city a small church was organized, and when they heard of the church-school work, they desired to have a school, although there were only four children in this little company old enough to attend school. The minister and his wife were so anxious to lay a foundation in this line of work that a school was started, and instead of beginning with only four children of Sabbath-keeping parents, five other children desired to come, belonging to two families who knew not the truth. Thus this school of nine had more than half its members coming from non-Sabbath-keeping parents. This shows what can be accomplished when the church earnestly takes hold of the school work. Will not many of our churches take advance steps this fall in the matter of the education of their children?

LULA I. TARBELL.

Current Mention

— A long-desired heir to the throne of Italy was born at the royal palace in Rome, September 16. The young prince will be named Humbert.

— Inhabitants of the island of Crete are reported to be dissatisfied with the rule of Prince George of Greece, and are threatening a revolution.

— Socialist agitation is on the increase in Italy, and in some parts of northern Italy is assuming the character of a rebellion, requiring the presence of troops to preserve order.

— Halifax, Nova Scotia, was visited by a conflagration, September 15, which destroyed property to the amount of \$500,000, and would have done much greater damage but for a fortunate shift in the direction of the wind.

— Eight occupants of a steam launch who were returning to Philadelphia from a pleasure trip on the Delaware River, lost their lives by collision with a river steambot the evening of September 11, the launch being cut in half by the steamer.

— A disastrous flood has prevailed for five hundred miles along the banks of the Rio Grande River, doing immense damage to crops and other property in Texas and on the Mexican border. At Presidio del Norte 500 people were left homeless.

— Catholic parents of Cincinnati have been warned by Archbishop Elder to send their children to Catholic schools only, under pain of mortal sin if they disobey. Confessors are forbidden to give absolution to parents who, without permission of the archbishop, send their children to the public schools.

— Seven thousand workmen are thrown out of work by a shut down in the great Pullman car shops at Pullman, Ill.

— Fourteen lives were lost in the great storm which swept the Atlantic coast from Florida to Boston, September 15. There were numerous wrecks of small seagoing craft along the coast. Plate glass windows were blown out of buildings in New York City. Some idea of the damage to property may be gained from the fact that a single county in South Carolina sustained a property loss of \$500,000. There was great destruction of crops and farm buildings in Virginia.

— More anti-Jewish riots are reported from Russia. A St. Petersburg dispatch says: "Anti-Semitic rioting took place at Rovno, in the government of Volhynia, September 4, during which many persons were injured and shops pillaged. A similar outbreak occurred at Smela, at the government of Keef, where the troops were called. Ninety-eight houses and 145 shops were pillaged, and several persons were seriously and many slightly wounded by the troops. Many of the rioters were arrested. The affair lasted for two days, September 4 and 5."

— A treaty has been signed between Tibet and Great Britain which binds the Tibetans to grant trading facilities, demolish all forts between the Indian frontier and Gyantse, and repair all dangerous passes on existing routes of travel; also, to pay an indemnity of 7,500,000 rupees, in three annual payments, and British troops are to occupy the Chumbi Valley until the indemnity is paid and other agreements are fulfilled. In addition, the Tibetans agree not to sell, lease, or mortgage any Tibetan territory without Great Britain's consent, nor permit any foreign power to be concerned in the administration of the government.

— A court decision favoring Sunday baseball was rendered in Brooklyn, September 12. The case was that of two members of the Brooklyn baseball team who were arrested last May under the Sunday law at the instance of clergymen who want Sunday to be observed as a sacred day. Now that the baseball season is practically over, the case has been allowed to come to trial, the result being the acquittal of the defendants, as was probably foreseen by the prosecution. The press report of the case says: "The prosecution established the fact that an admission fee was charged, but there was no evidence that there was any disorderly conduct, or that the peace of the neighborhood had been in any way disturbed. Police Captain White admitted that he could not secure any witnesses whose tranquility had been interfered with during the progress of the game. The court unanimously decided on dismissing the complaint."

— No severe fighting has marked the progress of the Russo-Japanese war during the past few days, but the outposts of the armies are in touch, and it is reported that the Japanese commander is under orders to make another effort to crush the Russian army before winter closes the campaign. At Port Arthur the Japanese are reported to be

tunneling under the Russian fortifications, and another general attack upon that stronghold is expected at an early date. The garrison are reported to be much reduced in strength, and to be short of food and ammunition. Terms of peace are being discussed in some quarters, but no move to this end has been made by either one of the belligerent powers.

NOTICES AND APPOINTMENTS

Notice!

THE undersigned desires to hear from every one who has ever sold any of our regular subscription books in North Carolina, and to learn what book was sold, and the territory canvassed, whether city or country. Address, Eufola, N. C.

H. G. MILLER,
State Agent.

Notice!

THE Greater New York Conference will hold its third annual session in New York City, Sept. 29 to Oct. 2, 1904, for the election of officers, and the transaction of any other business that may be brought before the delegates. Each church is entitled to one delegate for the organization, and one for each ten members. It is requested that each church in the conference elect its delegates immediately, and that the credentials of the same be sent at once to E. H. Hall, conference secretary, 39 Union Square.

The conference sessions will be held in the Beacon Light tent, Cor. 109th St. and Manhattan Ave.; first meeting, Thursday morning, September 29, at 10 o'clock. Let each delegate come to this important gathering with the prayer that brotherly love and unity may so prevail that the business sessions may be what God designs all his work to be, spiritual feasts and seasons of refreshing.

C. H. EDWARDS,
President.

Business Notices

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

WANTED.—A man to work on a dairy and truck farm by the month; or competent man, with references, as partner in business. Must be Sabbath-keeper. Address Julius Keisker, Station L, R. F. D. No. 3, Cincinnati, Ohio.

FOR SALE.—160-acre farm, unimproved; good title, good location, good farming land; 5 1/2 miles from Tyrone, O. T.; price \$800. Prefer to sell to S. D. A. Address C. E. Dunlap, Liberal, Kan.

WANTED.—Man to work among horses and cows and in garden. Good place for right man. Must be a Sabbath-keeper, and not under twenty years of age. Address J. A. Stuart, Harper's Ferry, W. Va.

FOR SALE.—To a good partner, a one-half interest in general store. Good business. County seat. Adventist church in city. Might take property in part payment. Reference required. For particulars, address C. W. Stone, Franklin, Ky.

FOR SALE.—Eight-room house, finished with natural wood, oiled and varnished. Two blocks from Battle Creek Sanitarium, one

from street-car. Drilled well of excellent water, city water, and cistern. Fruit of apple, pear, grapes, peaches, and cherries. Address I. D. VanHorn, 34 Walter Ave., Battle Creek, Mich.

FOR SALE.—Fruit farm of 50 acres—red clay loam and black chert, ideal soil for the peach and strawberry. Over 1,300 peach-trees, nearly all young, bearing trees; new up-to-date house: new 30 x 40 barn; two wells, pure freestone water; beautiful scenery on three sides; 1 1/2 mile from Graysville. Address C. H. Moyers, Graysville, Tenn.

A NURSES' COURSE IN CHICAGO.—A training-school for nurses will be opened at the sanitarium at 28 Thirty-third Place, Chicago, Ill., October 1. The course of training will be complete and thorough, including surgical nursing and obstetrical nursing, as well as ordinary sanitarium treatment.

Laws are now being enacted in most States establishing a high standard for professional nurses, and none are permitted to register as trained nurses who do not possess the required qualifications. The course of training will be the same as that at the Battle Creek Sanitarium. Dr. Paulson, Mrs. Dr. Paulson, Dr. Frank J. Otis, Dr. Mabel Howe-Otis, and other competent instructors constitute the faculty.

Those interested should address at once, Chicago Branch Sanitarium, 28 Thirty-third Place, Chicago, Ill.

Publications Wanted

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

[SPECIAL NOTE.—All who receive periodicals in answer to these calls are advised to examine them carefully before distributing them.—Ed.]

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

J. W. Huddleston, Antlers, I. T., *Little Friend* and *Lesson Quarterly*.

Mrs. Nancy W. Gath, Red Lodge, Mont., tracts on immortality of the soul.

M. T. Clark, M. D., Temple, O. T., *Signs, Instructor, Little Friend, and Life and Health*.

Obituaries

BRIGGS.—Died at the James White Memorial Home, in Battle Creek, Mich., Sept. 11, 1904, Emeline Briggs, mother of the matron, aged 92 years. Her life was a tribute to the saving grace of God. The funeral service was conducted by Elder L. McCoy and the writer. G. C. TENNEY.

BICKLE.—Died at James White Memorial Home, in Battle Creek, Mich., Sept. 12, 1904, Thomas Bickle, aged 81 years. Brother Bickle accepted present truth in 1852 in Wisconsin, and was a pioneer in the work. Funeral service was conducted by Elder G. C. Tenney, assisted by the writer. L. MCCOY.

RICHARDS.—Died near Ridgefield, Wash., May 2, 1904, of paralysis, Samuel S. Richards, aged 81 years, 9 months, and 15 days. He was converted at the age of twenty-three, and became a member of the Evangelical Church. Five children, seven grandchildren, and ten great-grandchildren survive him. He fell asleep in the hope of a soon-coming Lord. The funeral sermon was preached by the writer; text, Job 14:14, 15. A. J. STOVER.

YOUNG.—Died at the Good Samaritan Hospital, in Portland, Ore., July 12, 1904, of diabetic gangrene, Sister Celia B. Young, aged 64 years. She accepted the Seventh-day Adventist faith a number of years ago. We hope to meet her again when the dead in Christ shall rise. She left a husband and seven children to mourn. Sermon was preached at the grave by the writer, from 1 Cor. 15:26. R. D. BENHAM.

CLEMENT.—Died at Hot Springs, Ark., Sept. 10, 1904, of congestion of the brain, Jessie, only daughter of Charles S. and Iza E. Clement, aged 7 years, 11 months, and 24 days. It was only three quarters of an hour from the time little Jessie was taken sick until she breathed her last. She sleeps in the hope of seeing "Gentle Jesus," as she called him. Two brothers survive her. MRS. IZA E. CLEMENT.

LANCASTER.—Died at Campobello, S. C., Aug. 14, 1904, Mrs. Avery Jones Lancaster, aged 20 years, 7 months, and 10 days. Sister Lancaster joined the Baptist Church when quite young, and a few weeks before her death, when God's sign of his sanctifying power was presented to her, she, with her household, gladly accepted the Sabbath truth. She leaves a devoted husband, also a father, four sisters, and three brothers, to mourn her death. Words of comfort were spoken from John 11:25, by the writer. R. T. NASH.

SCHMIDT.—Died at his home in Bonapart, Iowa, Aug. 31, 1904, of heart failure accompanied with dropsy, John Peter Schmidt, aged 74 years and 5 months. At the age of twenty-five he was converted, and united with the German Methodist Episcopal Church, in which he remained a faithful member for twenty-six years. In 1882, under the teachings of Elder L. McCoy, he accepted present truth, in which he remained until death. Brother Schmidt was a kind husband and loving father, and was esteemed very highly by all who knew him. His wife, one daughter, one son, one brother, and five grandchildren survive him. Words of comfort were spoken by the writer. F. M. CORBALEY.

CARRIGHT.—Died at Grand Junction, Colo., at the home of her daughter, Mrs. Mary Plumb, Sept. 8, 1904, Mrs. Loretta Carright, aged 93 years, 1 month, and 18 days. Sister Carright was born at New Salem, Mass., July 20, 1811. About the year 1837 she moved to Battle Creek, Mich., where she accepted present truth, and was one of the first members of the Battle Creek church. She moved to Grand Junction in 1891. The turning aside of her son, Elder D. M. Carright, who was near and dear to her by the ties of nature, did not cause her faith to waver. She died in the blessed hope of the soon-coming Saviour. Seven children are left to mourn their loss. The funeral service was conducted by the writer; text, Job 14:14. J. A. RIPPEY.

TREADWELL.—Died at the Buffalo Sanitarium, Aug. 25, 1904, Wm. Treadwell, aged 73 years, 6 months, and 11 days. Brother Treadwell was one of the pioneers of the cause, having embraced present truth about fifty years ago. In the early days of the message, at the occasion of general meetings at Roosevelt, Brother and Sister White, Brother Andrews, and others were made welcome at his home. His faith in the message remained firm unto the last. In October he was taken seriously ill, and was confined to the house, and principally to his bed, from that time until his death. He was removed to Buffalo a short time before the end, in hope that his sufferings might be somewhat alleviated. His mind was clear unto the last, and he had evidence of acceptance by his Saviour. His anchor held. An aged and faithful companion, with whom he had lived fifty-two years, one son, and one daughter are left to mourn. Words of comfort from Isa. 57:1, 2, were spoken by the writer. T. E. BOWEN.



WASHINGTON, D. C., SEPTEMBER 22, 1904

W. W. PRESCOTT EDITOR
L. A. SMITH }
W. A. SPICER } ASSOCIATE EDITORS

UNION COLLEGE, at College View, Neb., opened last week with an enrollment of one hundred and seventy-three.

ELDER W. A. SPICER reached New York on his return from Europe, September 14, and proceeded to College View, Neb., to participate in the session of the General Conference Council at that place.

THE Sabbath-school lessons for the fourth quarter are designed to present in simple form some of the great fundamental truths of the message. They will be of special interest and benefit to all classes. They are now ready for delivery, and can be secured at the usual sources of supplies.

BROTHER and Sister W. W. Quantock, have arrived in Washington from India, where they have been laboring for a number of years past. Brother Quantock's return was made necessary by the state of his health, which had become seriously impaired. They will make their home for a time in Missouri.

PROF. H. A. WASHBURN, who has recently been elected president of Emmanuel Missionary College, has been compelled by ill health to relinquish his new position, and to seek the more favorable climate of Colorado. Elder N. W. Kauble, principal of the Sheridan (Ill.) Industrial School, has been chosen as Professor Washburn's successor.

THE object of Healdsburg College, as stated in the twenty-first annual calendar, just received, is "to develop and train men and women to live as true Christian citizens, and to fill positions of trust with the greatest efficiency; as ministers, teachers, missionaries, editors, authors, physicians, nurses, business men, artisans, managers, musicians, and all-round practical minutemen. The central thought is to prepare the youth to become proficient in the highest service in this world, and in the world to come, and to be foremost in giving to the world the everlasting gospel in this generation." The aim is a worthy one, and we hope that the managers will be prospered in their good purpose. The new president of the institution, Prof. Warren E. Howell, has been connected

with our educational work for a number of years, and his past experience gives promise of success in his present position. The calendar gives very complete information concerning the plan of work at the institution, and can be obtained by addressing the president, at Healdsburg, Cal.

THE editorial with the title, "The Alpha of Universalism," on the third page, is rather long, but the question involved is a fundamental one, and it is not easy to treat it in a brief space. We had hoped that the pernicious doctrine that all men are the temples of God, regardless of character, would not be urged further in this denomination, but it seems otherwise. We do hope however, that the truth is presented with sufficient clearness so that our readers will be saved from confusion over this subject.

WE are printing from time to time nouncements of different health institutions concerning their training-schools for nurses. In view of the circumstances which have developed in the denomination during the past two years, and the instruction which has been given through the spirit of prophecy, we advise our young people to give the question careful consideration before deciding to what institution they shall go for their training. In a recent testimony the statement is made: "God forbid that one word of encouragement should be spoken to call our youth to a place where they will be leavened by misrepresentations and falsehoods regarding the testimonies, and the work and character of the ministers of God."

// The Council of the General Conference Committee

THE fall council of the General Conference Committee opened at College View, Neb., on Thursday of last week, according to previous appointment. The following members of the committee were present the first day of the meeting: G. I. Butler, L. R. Conradi, H. W. Cottrell, A. G. Daniells, S. N. Haskell, L. A. Hoopes, A. T. Jones, N. P. Nelson, David Paulson, W. W. Prescott, E. T. Russell, W. H. Thurston, R. A. Underwood, W. C. White, W. B. White. Other members came in later. Brethren E. W. Farnsworth recently from Australia, W. H. Anderson, of the British Central African Mission, and John Lipke, of South America, were invited to represent their respective fields in the council.

Several conference presidents, members of union conference committees, and members of important boards of

management were invited to participate in the council.

A general outline of the business for the council was presented with suitable explanations by Elder A. G. Daniells, the president of the General Conference, which was ordered to be printed. The daily program was decided upon, and provision was made for the appointment of the necessary standing committees.

The council then considered the time and place of the next general conference, and after some discussion of the question it was voted that the next general conference should be held at Washington, D. C., May 11-30, 1905, and that the several union conferences should be invited to send large delegations. It is expected that this conference will be held in tents.

It was decided to hold public services each evening, and Elder E. W. Farnsworth spoke the first evening to a large congregation. He presented the necessity of receiving the Holy Spirit in order to give the third angel's message to the world.

Sister White is attending the council, and will speak from time to time as her strength will permit.

Quite a number of those in attendance are being entertained by the college and the sanitarium.

One of the visiting brethren will speak to the students of Union College each morning during the council. Elder A. G. Daniells spoke to them Friday morning.

Among the presidents of conferences in attendance are the following: R. C. Porter, of Missouri; C. McReynolds, of Kansas; G. F. Haffner, of Oklahoma; G. F. Watson, of Colorado; A. T. Robinson, of Nebraska; C. A. Burman, of South Dakota; H. S. Shaw, of Minnesota; W. J. Stone, of Indiana; A. G. Haughey, of West Michigan; S. E. Wight, of North Michigan; and W. M. Adams, of Manitoba.

Washington Training College Announcement

At a recent meeting of the board of trustees of the Washington Training College the time fixed for the college opening this fall was November 30. All who are planning to attend the college this year should arrange their plans accordingly.

An announcement will be published in a few days, and will be sent free to any who may be interested. All who are desirous of attending the school this year should write to Prof. J. W. Lawhead, President of the College, Takoma Park Sta., Washington, D. C., who will take pleasure in sending announcements to those who are interested, and in corresponding with them.

W. T. BLAND,
Sec. College Board.