

The Advent REVIEW And Sabbath HERALD

Vol. 83

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 19, 1906

No. 29

Precious Promises

- "I will never leave thee, nor forsake thee." Heb. 13:5.
"I will instruct thee and teach thee in the way which thou shalt go."
"I will guide thee with Mine eye." Ps. 32:8.
"I will take you one of a city, and two of a family, and —"
"I will bring you to Zion." Jer. 3:14.
"I will give you pastors according to Mine heart." Verse 15.
"I will heal your backslidings." Verse 22.
"I will love them freely: for Mine anger is turned away from him." Hosea 14:4.
"I will be as the dew unto Israel: he shall grow as the lily." Verse 5.
"I will be thy king." Hosea 13:10.
"I will ransom them from the power of the grave." Verse 14.
"I will both search My sheep, and seek them out." Eze. 34:11.
"I will bring them out from the people." Verse 13.
"I will feed them in a good pasture." Verse 14.
"I will make with them a covenant of peace." Verse 25.
"I will make them . . . a blessing." Verse 26.
"I will take away the stony heart out of your flesh, and —"
"I will give you an heart of flesh." Eze. 36:26.
"I will also save you from all your uncleannesses." Verse 29.
"I will put My Spirit within you." Verse 27.
"I will forgive their iniquity, and —"
"I will remember their sin no more." Jer. 31:34.
"I will be with thee." Isa. 43:2; read the whole verse.
"I will strengthen thee; yea,—"
"I will help thee; yea [ten "I will's" in this chapter].—"
"I will uphold thee with the right hand of My righteousness." Isa. 41:10.
"I will bring the blind by a way that they knew not;
"I will lead them in paths that they have not known:
"I will make darkness light before them, and crooked things straight." Isa. 42:16.
"I will not blot out his name [the overcomer's] out of the book of life."
"I will confess his name before My Father, and before His angels."
"I will write upon him the name [character] of My God." Rev. 3:5, 12.
"I will give thee [the overcomer] a crown of life." Rev. 2:10.
"I will not leave you comfortless: I will come to you." John 14:18.
"I will pray the Father, and He shall give you another Comforter." Verse 16.
"I will come again, and receive you unto Myself." John 14:3.
"I will appoint a place for My people Israel, and will plant them." 2 Sam. 7:10.
"I will give you rest." Matt. 11:28. "His rest shall be glorious." Isa. 11:10.
"I will put My laws in their mind." Heb. 8:10.
"I will rebuke the devourer for your sakes." Mal. 3:11.
"I will open you the windows of heaven, and pour you out a blessing." Verse 10.
"I will be their God, and they shall be My people." Eze. 37:27.
"I will give unto him that is athirst . . . of the water of life freely." Rev. 21:6.

— Compiled by G. T. Wilson.

Our Publishing Work

The Lord gave the word: great was the company of those
that *published* it. Psalm 68:11.

THE new edition of "Early Writings" is bound so as to conform to the size and style of the "Testimonies for the Church." Its contents are of such nature that it is, in fact, a part of the Testimony series. No one can really grasp the full importance of the present work of the message without the help "Early Writings" affords. Bound in plain cloth, 75 cents; in flexible leather, \$1.25.

THE students who entered the canvassing work from the sanitarium training-school in the Cumberland Conference are enjoying many blessings, and a good degree of success has attended them in their work. J. L. Maroon, the Cumberland Conference agent, writes favorably of the prospects for the book work in that conference. He assures us that his conference possesses some excellent unworked territory.

EVERY member of every Seventh-day Adventist family should study the Sabbath-school lessons for the present quarter. Having the teachings of these lessons applied in the daily lives of the members of our families would prove to be one of the greatest blessings that could come to the denomination at the present time. These lessons are printed in pamphlet form under the title of "Sabbath-school Lesson Quarterly." Price, 5 cents a copy.

How you can interest the children will be found in "Lessons for Children's Meetings," No. 4, which has just been published by the Review and Herald for the Sabbath-school Department. It is an illustrated pamphlet of sixty-two pages, containing outline of lessons, together with suggestions, blackboard drawings, and word-picture studies adapted to the needs of primary workers in children's meetings. It will also be a great help to mothers who desire to give their little ones lessons at home. It is, in fact, worth much more than its price, 10 cents.

WE have a letter, containing one dollar for *Life and Health*, sent to Mrs. M. C. Wilcox, Mountain View, Cal., by a traveling man who picked up part of a torn copy of *Life and Health* which contained Mrs. Wilcox's name and address. This man was so impressed with the value of the paper containing such matter as he found in the torn copy that he at once wrote to Mrs. Wilcox, and requested her to send him the paper for a year, or for as long as one dollar would pay. There are thousands of others who would be as anxious for *Life and Health* as this person if they only knew of it. The public mind is being turned to the principles of health. The recent exposures of the methods employed in the large packing-houses has caused the people to think upon the unhealthfulness of a meat diet, and they are turning their attention to health reform principles. This is one of the most favorable times to introduce our health literature. The July number of *Life and Health* is meeting with good success. We need a large force of boys and girls, as well as men and women, to introduce the journal into the homes of the people. Good commissions are given on annual subscriptions and on copies to sell.

WE are glad to know there are so many boys and girls who are not afraid of hard work, and who desire to do something to help others. We are receiving prompt responses to our recent request for the names and addresses of all such boys and girls, and yet there is room for more. Let the names come in.

ARE you interested in the health of babies? If so, read in *Life and Health* the series of articles by Dr. F. M. Rossiter, on "The Baby: Its Dangers, Diseases, and Care." Mrs. A. C. Bainbridge is also furnishing a series of articles on "Divine Healing." Send five cents for a sample copy, or fifty cents for a yearly subscription.

OCCASIONALLY our agents receive calls for family Bibles, and have asked us for prices. We wish to announce that we have prepared a Family Bible Prospectus, which shows the full-size type, page, illustrations, cover designs, price, etc. To any agent desiring one of these prospectuses, we will send the same free on application. It is not every day that an order is received for a Bible, but such orders are profitable, and all agents should be prepared to receive them. With these Family Bible Prospectuses, taken together with our circulars for our large-type, medium-size books, agents will be able to meet almost any demand for Bibles.

Liberty, No. 2, is now ready. It is a very attractive number, both in appearance and in contents. The front cover page has a picture of the Canadian House of Parliament, while the back cover has a cut of the American Liberty Bell. It is illustrated throughout in keeping with the reading-matter, which we believe will convince all reasonable people that *Sunday laws are not essential to good government*. This number deals largely with the question of Sunday laws and general religious legislation. It will be valuable in proportion to its circulation. If it is given a large circulation, its influence will be a forceful factor against the present strong tide favoring religious legislation and the enforcing of Sunday laws. If the REVIEW readers do their duty to their fellow men at this critical time, 200,000 copies of the second number of *Liberty* will be circulated in a short time. Prices are as follows: Single copy per annum, including extras, 25 cents; single copy of any regular issue, 5 cents; single copy of an extra, according to size; five or more copies per annum to different addresses, one order, 15 cents a copy; ten or more copies per annum to one address, one order, 15 cents a copy; twenty-five or more copies of any one issue, to one address, 2½ cents a copy.

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THE REVIEW AND HERALD

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

VOL. 83.

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Editorial

Surrendering and Claiming

THE first step in a successful Christian experience is to surrender all to God. "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." The next step is to claim all from God through faith in his promises. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." He who has not surrendered fully to God has never realized his own weakness and nothingness. He who has not claimed all from God has never realized God's power and greatness. "Education, culture, the exercise of the will, human effort, all have their proper sphere, but here are powerless. They may produce an outward correctness of behavior, but they can not change the heart; they can not purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness In vain are men's dreams of progress, in vain all efforts for the uplifting of humanity, if they neglect the one source of hope and help for the fallen race." "It is the

will of God to cleanse us from sin, to make us his children, and to enable us to live a holy life. So we may ask for these blessings, and believe that we receive them, and thank God that we *have* received them." We are servants, and yet we are kings. We have nothing, and yet we possess all things. By surrendering all and claiming all, we are possessors of all things and heirs of all things. "He giveth to all life, and breath, and all things."

The Schools and the Mission Fields

THE educational convention which has just been held at College View, Neb., was a meeting of much interest and profit. The representatives of the educational interests in all parts of this country who gathered there gave thoughtful and earnest consideration to the solution of the practical problems which they face in their work, and the interchange of views and experiences was exceedingly helpful. The discussions concerning courses of study, text-books, and educational principles and methods were enlightening and stimulating, and the recommendations adopted as expressing the consensus of view of those present will be a helpful guide to many teachers in their future work. Viewed from this standpoint alone, the convention accomplished excellent results. The technical work of the schoolroom will be better done because of this meeting. Improved plans and methods will be adopted, and a higher standard will be maintained in all grades, of work from the church-school to the training-school in consequence of the emphasis laid upon the necessity of constant advancement in all right lines, and of faithful application as the only road to intellectual development. Study, and not sentiment, was one of the watchwords of the convention.

There was another feature of this meeting, however, to which we desire to direct special attention. It was a missionary educational convention. The program was well balanced, and all phases of the work received due consideration, but the deepest interest and the warmest enthusiasm were aroused in the study of the relation between the schools and the movement to give the advent message to all the world in this generation. The opening address sounded the key-note by emphasizing the right relation between the educational

institutions and this great second advent movement, and by declaring that the inspiration needed to arouse us to a sense of our present responsibilities and to impart the zeal befitting our time and our work would be found in the spirit of this closing message. The convention responded heartily to these thoughts, and showed itself ready to be led further in the same direction. The themes of the Sabbath services were of a nature to direct the eyes of all to the waiting fields, and to impress upon the hearts of those who train the youth their solemn responsibility to make the schools the recruiting stations for the companies at the front. The Holy Spirit witnessed to the effort to arouse an intelligent missionary zeal, and impressions were made which will not soon be effaced.

The proposal was made, growing directly out of these addresses, that an hour should be devoted to a mutual conference over the relation between the schools and the mission fields. At this conference attention was called to what is known as the Student Volunteer Movement, an organized effort to secure missionaries for foreign fields among the students of the colleges and universities of the world, whose motto is, "The Evangelization of the World in this Generation," and which has resulted in sending thousands of well-trained workers to dark and needy fields. The similarity between this motto and our own, "The Advent Message to All the World in this Generation," was noted, and it was suggested that there ought to be a movement in our own ranks whose purpose it should be to hasten the accomplishment of our work by making our schools missionary institutions and by opening the doors of missionary opportunity to thousands of the students. As these subjects were discussed with increasing earnestness, it became more and more evident to all that this was to be indeed a missionary educational convention, and that the Lord was calling upon the educators to enlarge their vision and to make their horizon include the fields waiting for the third angel's message. There was a hearty response to this call, and the missionary tide ran higher and higher. At this conference a large representative committee was appointed, of which Elder A. G. Daniells was chairman, with instructions to prepare in suitable form such an expression of the attitude of the

convention toward the missionary problem as would serve as a working program for the future.

The committee performed its duty with painstaking earnestness, and presented its report on the morning of the middle day of the convention. This report we give herewith in full:—

We, a representative body of Seventh-day Adventist teachers and educators, assembled in convention at College View, Neb., June 29 to July 10, 1906, fully and firmly believe that the Holy Scriptures plainly teach:—

1. That it is God's purpose to finish in this generation his work in behalf of mankind.

2. That this will be done by the proclamation to all the world of the gospel as set forth in the great threefold message of Rev. 14:6-14.

3. That the proclamation of this message to the world will be made by the church, the Lord's people who are called out and developed by the message itself.

We also believe in the following instruction from the spirit of prophecy:—

1. That it is the purpose of God that through the excellence of the work done in our educational institutions the attention of the people shall be called to the last great effort to save the perishing.

2. That the primary object of our training-schools is to afford young men an opportunity to study for the ministry, and to prepare young persons of both sexes to become workers in the various branches of the cause.

From the experience through which God has led us, we have found:—

1. That in doing this work, the church must make use of varied lines of service, such as preaching, Bible work, writing, translating, teaching, medical work, colportage, Christian business management, etc.

2. That this work for the Master may be efficiently and acceptably performed, men and women should receive a definite, thorough education.

To-day we face a great missionary problem. Notwithstanding all that has been done to finish this work, there are still vast fields unentered, millions of men and women unwarned, and many pressing Macedonian calls unanswered.

In view of this situation, we feel deeply impressed that the time has fully come when we should put forth the highest efforts of which we are capable to place in the field the number of qualified workers required to finish the Lord's work according to his purpose.

To this end we recommend that immediate, earnest, and continuous efforts be made—

1. To create a more intelligent and profound conviction regarding the field to be occupied and the service to be rendered.

2. To unite conference and school into closer and more sympathetic touch for intelligent, harmonious co-operation.

3. To press the demands of the fields more heavily upon the schools for the supply called for.

4. To inaugurate and carry forward a steady, well-grounded, persuasive movement, the great aim of which shall be to provide qualified workers for the work to be done.

That the above lines of work may become effective, we urge the Department

of Education to take immediate steps to secure the sure and speedy realization of these ends—

(a) By promoting a general, thorough, and continuous study of the subject of home and foreign missions.

(b) By aiding all our schools to arrange a definite course of study of missions.

(c) By encouraging school boards to provide suitable literature on missions for use in their schools.

(d) By encouraging teachers to give the subject of missions more careful study, and to speak on the subject more frequently to the people.

(e) By providing suitable articles regarding missions for all our papers.

(f) By enlisting the co-operation of all the children, youth, and young people in the financial support of some teacher or classmate who leaves them from time to time for mission fields.

(g) By stimulating home missionary work on the part of those who can not go to regions beyond.

(h) By making our motto, "The Advent Message to All the World in this Generation," a guiding, determining factor in the life plans, and in the use of the time, money, and opportunities of our young people.

(i) By leading all who can not go, to reckon themselves members of recruiting bands in behalf of their comrades at the front.

In view of the importance of our educational work as related to the entire work of God, of the large place it has come to hold in that work, and of its great possibilities as a factor in preparing and supplying trained workers for the mission fields of the world,—

We earnestly request that arrangements be made for either the chairman or the secretary of the Department of Education to devote his entire time to the general work of the department.

A. G. DANIELLS,
C. C. LEWIS,
W. E. HOWELL,
H. R. SALISBURY,
M. E. CADY,
M. E. KERN,
J. E. TENNEY,
J. W. LAWHEAD,
A. G. HAUGHEY,
Committee.

The reading of this report was followed by a most interesting and most profitable discussion. The presence of the Holy Spirit was recognized by all, and it was plain that the Lord was setting his seal of approval to the proposed movement. Some were almost overcome by their emotions as they spoke of their past experiences and their hopes and purposes for the future. Although the regular program called for the consideration of other subjects during the morning hour, yet there was no desire nor effort to check the flow of missionary feeling, and this meeting continued until the noon hour. As a practical feature of the occasion, the chairman, Prof. Frederick Griggs, asked all who were willing to go themselves to any field to which the Lord might call them to rise, and it was an inspiring sight to see

nearly the whole assembly of ministers and teachers on their feet in response to this invitation. The report was unanimously adopted by a rising vote of the convention, and while all were thus standing as an expression of their approval of a more aggressive missionary campaign, Elder E. W. Farnsworth offered an earnest prayer of consecration, to which the whole congregation said, Amen.

It is difficult to transfer to paper the spirit of a meeting, and we wish that all our readers could have been present to share in the inspiration of this gathering. We feel sure that we voice the feeling of many in attendance when we say that in our judgment it marks the beginning of a most important movement which will contribute greatly to the speedy finishing of our work for the world. The time has come for this message to move forward with an increasing power. Volunteers should now press into the ranks, that the working force may be greatly strengthened. There will be places for all, young and old. The Holy Spirit will be given for service, the way of the Lord will be speedily prepared, and the consummation of all our hopes will be realized. In this final movement our youth and children are to bear an important part. This fact should now be recognized, and the educational work should be shaped accordingly. Those teachers will accomplish the most for the Great Teacher and his cause in the earth who direct their energies in harmony with the evident providence of God at this time. This will meet any legitimate demand for the training of missionaries both for home and for foreign fields.

The following instruction, given through the spirit of prophecy, seems appropriate to this subject:—

With such preparation as they can gain, thousands upon thousands of the youth and those older in years should be giving themselves to this work. Already many hearts are responding to the call of the Master Worker, and their numbers will increase. Let every Christian educator give such workers sympathy and co-operation. Let him encourage and assist the youth under his care in gaining a preparation to join the ranks. . . .

With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,—the end of suffering and sorrow and sin!

We believe that the missionary movement inaugurated at the educational convention of 1906 will, in the providence of God, hasten the glorious result. We believe that as a result of this movement many serious, earnest young people will be found in our schools. Let parents and ministers unite with the teachers in bringing this movement to a successful issue.

A Catholic Goddess

JUST across the bay of Rio, as I sit on the ship's deck, I can see a shining statue on the hills of Nictheroy. It was plainly visible by day, a giant figure of a woman, with the moon under her feet, and a crown of twelve stars upon her head. Now, by night, the electric light is turned on, and the figure shines as though "clothed with the sun."

The idea, of course, is the Catholic interpretation of the symbol of Rev. 12:1. With churches and shrines in honor of "Our Lady," the virgin Mary, all abounding, doubtless this statue stands for her, in the minds of the people. She is as truly worshiped as a goddess in these Catholic lands as is the goddess Kali in Hindu India. The church has crowned every available eminence in these cities with churches and shrines, where Mary is apparently the most highly honored object of devotion.

It is amid actual idolatry of the most materialistic kind that our laborers in South America have to raise the voice of warning. Here the teaching of the Roman Church regarding the worship of Mary finds full expression. The blasphemous nature of that teaching is shown by this one quotation from St. Bernardine, of Siena:—

Therefore setting each individual thing one against another, namely, what things God hath done for man, and what things the Blessed Virgin has done for God, you will see that *Mary has done more for God than God has for man*; so that thus, on account of the Blessed Virgin (whom, nevertheless, he himself made), *God is, in a certain manner, under greater obligations to us than we are to him.*

To these poor people who are still groping in medieval darkness, worshiping the creature instead of the Creator, is now coming the cry of the threefold message, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Right here in Nictheroy our work has a foothold. W. A. S.

Rio de Janeiro.

The Babel Builders

WHEN man has kept close to God, he has maintained no exalted opinion of himself; but as man has turned his back upon God, self has loomed in mightier and still mightier proportions, and the true greatness of God, the true purpose of God, and his sense of his great need of God, have shrunk in equal ratio.

The race had hardly scattered from the stranded ark till they were planning the erection of a tower and a city which would make them a name and preserve them from dispersion—a tower which should bridge the gulf between earth

and heaven, and be to them their own gateway back into the paradise which had been lost.

God understood the purpose, confounded the common language, and did for them the very thing they aimed to make impossible. He dispersed them with the confused language of their kindred ringing in their ears; and to every country whither they went with the memory of God leaking out of their minds, they carried the heart-purpose of the Babel builders, a purpose to work out a salvation of their own.

So in the heathen countries of the world to-day we find the religion of self-exaltation and self-salvation "bred in the bone" of the people. Every heathen religion turns upon that pivot. It is but a continuation of the efforts of those who builded Babel, and went out unreconciled to the purpose of God in their dispersion.

The evangelization of those heathen countries has stirred up a spirit there of counterworking the nations which sent out the missionaries. A stream of pagan philosophy began years ago to flow back into the evangelizing countries. That flow has increased to a flood at the present time, and every "Christian country" has been deluged with it. Heathenism has tempered its teachings so that they can lie closely alongside the most precious truth and seem to be its parent or its offspring; but once accepted and followed, it bears away ever so slightly at first from the true line until the entrancing philosophies have educated the perceptive faculties to a distaste for the real and the true. The mind is confused; the soul ensnared.

In every such system of heathen philosophical religion there is found in some form the tenet of man's affinity with the divine. This doctrine has been so greedily accepted by some in our own country that they have virtually out-heathened the heathen. Such have even gone so far as to declare that "man is the highest expression of God;" whereas the heathen have only dared to hope for assimilation into the divine Being when death has separated them from their clay. That is Nirvana, the snuffing out of their separate existence. In direct line with this teaching a society has been organized in this country for the "exaltation and worship of man." Books are being written by writers of note whose teachings have the same general trend. Glittering phrases and most striking utterances are used to captivate the mind. One such writer declares: "Man will yet fling himself into the heavens and abide."

That was what the Babel builders sought to do in ancient times; that is what they are still purposing to do in our day. It is coming in through hea-

thenism direct; it is coming in through "Christianized evolution;" through Christian Science, through spiritualism and theosophy; and from these cisterns it is filtering into every denomination in the land without an exception.

Beware of the teacher who exalts the human; who teaches that the grass, the trees, the flowers, and all created things have God *within* them, transforming them into temples indeed. He who seeks to put God himself into everything that God has caused to live, is giving the heathen the very excuse he is looking for to bow down and worship every created thing. The heathen bows down to his sacred tree, for he believes God to be in it. For the same reason he worships the sacred bull, the alligator, and the beetle. The teaching of God in man and in all nature goes hand-in-hand with the teaching of the exaltation of man; and every such teaching is but rebuilding Babel. Such teachers, reasoning from such an hypothesis, invariably come to the place where they turn the back upon the whole work of Christ for man, and set forth man as able to do for himself what Jesus Christ only can do.

Paul in his prayer for the Ephesians, prays "that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith," etc. Eph. 3:16, 17. The mystery of the gospel is declared to be "Christ in you, the hope of glory." Col. 1:27. "Let this mind be in you," says the apostle, "which was also in Christ Jesus." That does not make gods of us, it does not exalt man; it dethrones satan and self, enthrones Christ, and makes us his obedient children. Then we can "do all things," but we do them only "through Christ which strengtheneth" us. We become, then, joint heirs with Jesus to the Eden which is above. We have, through him, the power and right to enter the paradise our parents lost; but we do not do it over any Babel of our own building. Having come into that relation, Christ is ours, and we are his. "He that hath the Son hath the life; he that hath not the Son of God hath not the life." 1 John 5:12.

God smote the Babel of the ancients and scattered the builders. When he has smitten this modern Babel tower, the long-pending judgments will fall upon the world. Build no such towers, and beware of the teachings that lift up man and belittle the mission of our Redeemer.

C. M. S.

"As the branch can not bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing." John 15:4, 5.

Exposing Its Weakness

A CAMPAIGN for better Sunday observance was recently begun in Ossining N. Y., by a religious federation of the churches and other religious organizations of that place. The Sunday following the inauguration of the campaign all the clergymen of the place preached on the subject in their churches, and reports of the sermons were published in the *Ossining Daily Citizen*. As always happens when such efforts are made, the inherent weakness of the Sunday cause was clearly exposed.

A great many assertions were made in behalf of Sunday as being the Lord's day and binding upon Christian people, etc., but there was an entire absence of accompanying Scripture proof. A cause which rests only on the assertions of men is too weak to serve as the foundation of Christian faith. The Christian may be sure that true Sabbath observance rests on a solid foundation of Scripture.

The assertions of the speakers, as quoted in the *Citizen*, revealed a lack of familiarity on their part with plain Scripture teaching. Thus, the pastor of the First Presbyterian church is quoted as saying:—

The fourth commandment is important as far as it goes, and lays the foundation for the spiritual worship. So when the Lord's day comes on in the fulness of time with the direct appeal to the higher worship of man, and looks to the resurrection, a man may keep the fourth commandment and yet be an utter stranger to the spirit of the Lord's day.

The psalmist said: "The law of the Lord is perfect," and "thy commandment is exceeding broad." Ps. 19:7; 119:96. The fourth commandment leaves nothing incomplete in the matter of Sabbath observance. He who keeps it will observe the "Sabbath of the Lord"—the Lord's day—both in the letter and in the spirit.

Another speaker said:—

The Jewish sabbath commemorates the creation. The first day of the week, Sunday, commemorates the resurrection. The first was the commencement of the race, the second the religious life of the race.

This is equivalent to saying there was no religious life in the race prior to the resurrection of Christ, and that God created Adam with no religious life. Only in behalf of a bad cause would one be driven to make such statements. The same speaker said further:—

The fourth commandment does not make any suggestion about religious worship, nor prior to the captivity did the Jews even have any religious worship.

Evidently he had never read Lev. 23:3: "Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no

work therein: it is the Sabbath of the Lord in all your dwellings." (Italics ours.)

Another speaker, the pastor of the M. E. church, is reported as follows on the subject of opposition to Sunday as the Christian sabbath:—

Mr. Finch said that one of the most potent and powerful influences working against the Christian Sunday was the efforts of the Sabbatarian Legalists or Seventh-day people. It might seem strange that he should make such an assertion, as these people were so few; but the fact that they were so earnest in their efforts and really believed down deep in their hearts that they were absolutely right, even to the extent that they would welcome burning at the stake as a proof of their loyalty, made them a power.

The second powerful influence working against the observance of the Christian Sunday is the prevailing spirit of irreverence. Thousands of people looked upon Sunday as a day to be spent in pleasure and dissipation. These people spent the Sunday in all sorts of pleasurable occupations instead of making it a day of rest and recuperation. It was mostly a careless disregard for the Lord's day.

Mr. Finch overlooks a very important fact. All the earnestness of these few seventh-day people in a bad cause would accomplish little. It is not their earnestness that produces the results, but the fact that they are on the side of Scripture truth. It is God's truth that is so powerful. The power of the Almighty is in his Word. The few seventh-day people are a power because they go to the people armed with that Word, the "sword of the spirit."

And further: the "prevailing spirit" of disregard for Sunday is very largely due, beyond doubt, to the absence of Scripture proof in its support. Clergymen may convince themselves and some few others that Sunday observance rests upon a Scripture basis, but the mass of the people, who have heard the subject discussed and have weighed the evidence for both the first and the seventh day, know that the Sunday cause is fatally weak in Scripture argument. They know that the Bible does not support Sunday observance. Those who are determined to revive Sunday observance must reckon with this fact. The cause of the strength of the few seventh-day observers is that God's Word is with them; and the weakness of the Sunday cause is due to the lack of that Word in its support. They can not hope to change or to prevail against the Word of God.

L. A. S.

"THIS is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." Heb. 10:16, 17.

Note and Comment

A RECENT Paris dispatch states that the private convocation of Catholic bishops held "to advise the pope in regard to accepting the new laws for the separation of church and state," has decided to advise the pontiff to submit to the French government in the matter; though there are still "advocates of resistance" who "will still seek to persuade the pope to adopt a recalcitrant attitude." If the Catholic Church is such a conservator of peace as its spokesmen loudly proclaim it to be, why is it necessary to have a vote of a council of bishops to decide whether or not the church in France shall submit to the laws of the government? "Actions speak louder than words."

THE Kongo Free State has found in the Catholic Church a staunch defender of its course whenever accusations have been made of its cruelties in the Kongo country. The accusers have been belittled as disappointed Protestant missionaries, and their accusations declared to be unreliable and false; and there is no doubt that the position of the Catholic Church in this matter is responsible for the disinclination of the various governments to push the demand for Kongo reforms. The reason for this attitude of Catholicism is easily understood by reading the following article, which appeared in the *Catholic Mirror* of July 7:—

The Holy See and the Kongo Free State have entered into an agreement for the furtherance of missionary work in Africa.

In accordance with this convention the Kongo government grants each Catholic mission from two hundred and fifty to five hundred acres of land in fee simple, and provides also, in certain cases, a stipend for the missionary in charge. The church on its part, agrees to establish new schools for the natives, especially agricultural and manual training-schools.

The preamble of the convention sets forth that:—

"The Holy Apostolic See, being desirous of encouraging the systematic diffusion of Catholicism in the Kongo, and the government of the Kongo Free State, appreciating the important part taken by the Catholic missionaries in the work of civilizing Central Africa, have made an agreement between themselves and with the representatives of the Catholic missions in the Kongo for the purpose of still further assuring the realization of their respective intentions."

With such a hold upon the state, receiving such favors from the state, and with such an ambition as she has, it should be no cause for wonder that such a state finds such a warm defender in such a church.

General Articles

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

The Joy of Incompleteness

IF all our life were one broad glare
Of sunlight, clear, unclouded;
If all our path were smooth and fair,
By no soft gloom enshrouded;
If all life's flowers were fully blown
Without the sweet unfolding,
And happiness were rudely thrown
On hands too weak for holding—
Should we not miss the twilight hours,
The gentle haze and sadness?
Should we not long for storms and
showers
To break the constant gladness?

If none were sick, and none were sad,
What service could we render?
I think if we were always glad,
We scarcely could be tender.
Did our beloved never need
Our patient ministration,
Earth would grow cold, and miss indeed
Its sweetest consolation!
If sorrow never claimed our heart,
And every wish were granted,
Patience would die, and hope depart,
Life would be disenchanted.

And yet in heaven is no more night;
In heaven is no more sorrow!
Such unimagined new delight,
Fresh grace from pain will borrow.
As the poor seed that underground
Seeks its true life above it,
Not knowing what will there be found
When sunbeams kiss and love it;
So we in darkness upward grow,
And look and long for heaven,
But can not picture it below
Till more of light be given.

—Selected.

Notes of Travel—No. 5

MRS. E. G. WHITE

A Visit to Mountain View

ON the morning of May 2, we left Loma Linda, and started on our homeward journey. Passing through Los Angeles, we rested an hour or two at the treatment rooms, and took the afternoon north-bound train over the Coast Line.

I had planned to spend a day at Fernando, but on account of a severe cold recently contracted, dared not undertake labor there. I did not want to see the ruins of San Francisco, and dreaded to stop at Mountain View. But the next morning, as we neared Mountain View, we decided to stop over for a few hours.

The board of managers of the Pacific Press Publishing Company felt the need of counsel, and urged that we remain over the Sabbath. We finally consented to do so. Thursday afternoon we met with the brethren in council. I spoke a short time. The following day I was ill, and very weak. The cold had taken a firm hold on my system. I doubted if I should be able to speak on the morrow. However, I ventured to allow the brethren to make an appointment for me to address the people Sabbath forenoon.

I made the Lord my entire dependence; for I knew that unless he should be my helper, I could not speak more than a few words. My throat and head were greatly troubled. I was so hoarse that I could scarcely speak aloud.

Sabbath morning I felt no better. At the appointed hour, I went over to the chapel, and found it crowded. I feared I should fail, but began talking. The moment I began to speak, strength was imparted. I was relieved of hoarseness, and spoke without difficulty for nearly an hour. My illness seemed to disappear, and my mind was clear. As soon as I finished speaking, the hoarseness came upon me again, and I began coughing and sneezing as before.

To me, this experience was a marked evidence of divine help. I am so grateful to my Heavenly Father for this special miracle of his power, which gave me no chance to entertain any doubt but that he had a message for me to bear to the people. I was very ill in the afternoon, and restless during the night; but Sunday I was able to sit up in bed and write a few pages. Monday, May 7, we returned home, passing through San Francisco en route.

The Sabbath Sermon

The last prayer of Christ, as recorded in the seventeenth chapter of John, formed the basis of my remarks. Standing in the shadow of the cross, the Saviour here presented principles that lie at the foundation of all true Christian experience. Lifting up his eyes unto heaven, he said: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Fathers and mothers may find special encouragement in these words. Their greatest desire in behalf of their children should be to train them in the knowledge of "the only true God, and Jesus Christ," who was sent by the Father to bring to us the gift of life eternal. Of Abraham, the great Searcher of hearts declared, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." There will be no betraying of truth, no yielding to the temptation of Satan to allow the children and the household to control. By the influence of decided authority mingled with love, the wise parent will rule his household in the fear of God.

In connection with the petition of Christ, "Sanctify them through thy truth: thy word is truth," I felt impelled by the Spirit of God to appeal to the youth to study the Word. Let every one covenant with God to study the Word. Dear youth, cease to read the magazines containing stories. Put away every novel. In the days of Paul, those who were converted at Ephesus burned their magical books. We would do well to clear our houses of all the story magazines and the publications containing

ridiculous pictures — representations originated by satanic agencies. The youth can not afford to poison their minds with such things. "What is the chaff to the wheat?" Let every one who claims to be a follower of Christ, read only that which is true and of eternal value. "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."

May the Lord help us to appropriate the instruction that Christ gave his disciples just prior to his crucifixion. We are to build up one another in the most holy faith. A Christian can not mingle with worldlings as one of their number. Though living in the world, we are not to be of the world. He who acts as a worldling, while retaining his name on the church book, greatly dishonors God.

In his prayer the Saviour has revealed his desire that our conduct be such that the Father can have the same love for us, and the same interest in our salvation, that he had for his only begotten Son. He desires that we shall partake freely of the divine nature, and thus escape the corruption that is in the world.

We must prepare ourselves for most solemn duties. A world is to be saved. The work is advancing in a most marvelous manner in foreign lands; and even within the shadow of our doors there are many, many opportunities for communicating to others the saving truths of the third angel's message. Publications are to be distributed like the leaves of autumn. This is the message that has been coming to us from the Lord for many years. In view of the great work to be done, how can any one afford to waste precious time and God-given means in doing those things that are not for his best good or for the glory of God? The Scriptures are to be studied diligently, and are to be made the man of our counsel. None can afford to neglect this source of strength and blessing.

A Solemn Message to Our Youth

While in Mountain View, I was instructed, as God's messenger, to appeal to the youth connected with our institutional work. This message is applicable to all young men and young women who claim to be Sabbath-keepers, and especially to those who are laboring in our institutions:—

Dear youth, there is great need of your examining yourselves. Many perished in the fearful calamity at San Francisco. How many who were destroyed by that awful earthquake, were prepared for death? How many who are still alive, will be admonished? None of us can foretell where the next destructive earthquake may be permitted to come. Who are prepared?

Our young people need to be surrounded with wholesome, uplifting influences. They are to be kept in the love of the truth. The standard set before them should be high. Some feel a de-

sire to be left without restraint, that they may do as they please. Those who are connected with our institutions in positions of responsibility should take upon themselves the burden of caring for the souls of those placed under their charge.

The fathers and mothers, too, in the church, are under sacred obligation to watch for the souls of their children as they that must give an account. Let none, neither parents nor the youth, begin to believe that amusements are essential, and that a careless disregard of the Holy Spirit during hours of selfish pleasure, is to be looked upon as a light matter. God will not be mocked. Let every young man, every young woman, consider: "Am I prepared to-day for my life to close? Have I the heart preparation that fits me to do the work which the Lord has given me to do?"

Every youth should make God's Word his guide, and daily gather from the Word the instruction given. If some refuse to be guided by this instruction, they are sowing seeds that the enemy has placed in their hands, and they will not care to reap the harvest. In view of the abundant opportunity given every one to walk in the light of God's Word, is it not sad to think that some are choosing their own way of careless pleasure?

Every talent of influence is to be sacredly cherished and used for the purpose of gathering souls to Christ. Young men and young women should not think that their sports, their evening parties and musical entertainments, as usually conducted, are acceptable to Christ.

Light has been given me, again and again, that all our gatherings should be characterized by a decided religious influence. If our young people would assemble to read and understand the Scriptures, asking, "What shall I do that I may have eternal life?" and then place themselves unitedly upon the side of truth, the Lord Jesus would let his blessing come into their hearts.

O that every church-member, every worker in our institutions, might realize that this life is a school in which to prepare for examination by the God of heaven, with regard to purity, cleanness of thought, unselfishness of action! Every word and act, every thought, is recorded on the record books of heaven.

As God's messenger, I am now instructed to speak to all, including the youth: We are still spared; and now we have a precious opportunity to think to some purpose. Some of our Sabbath-keepers who have had great light, have allowed their children to have very much their own way, until the leaven of an evil influence has permeated other households. The parents are to be called to an account, if they do not bring sound doctrine into their home life; for only by doing their duty faithfully may they hope to see sound practises in the lives of their children. The form of sound words is to be fully appreciated; but unless these words lead to right acts, the work has been left unfinished.

To all, old and young, the word of the Lord is: Let the truth of God be wrought in mind and soul. Let your prayer be, "O Lord, preserve my soul, that I shall not dishonor thee." Let your prayers ascend to God, that he may sanctify the soul in thought, in word, in spirit, in every transaction. Plead with God that not one thread of selfishness shall be woven into the fabric of your character. Let the prayer be offered: "Sanctify my heart through the truth. Let thy angels keep my soul in strict integrity. Let my mind be impressed with the simple, searching maxims in thy Word, given to guide me in this life as a preparation for the future, eternal life."

It is through the power and prevalence of truth that we must be sanctified, and elevated to the true dignity of the standard set forth in the Word. The way of the Lord can be learned only through most careful obedience to his Word. Study the Word.

Manifesting the Glory

D. T. SHIREMAN

IN "Testimonies for the Church," Vol. VI, page 11, we read: "All the light of the past, all the light which shines in the present and reaches forth into the future, as revealed in the Word of God, is for every soul who will receive it. The glory of this light, which is the very glory of the character of Christ, is to be manifested in the individual Christian, in the family, in the church, in the ministry of the word, and in every institution established by God's people. All these the Lord designs shall be symbols of what can be done for the world. They are to be types of the saving power of the truths of the gospel. They are agencies in the fulfilment of God's great purpose for the human race. God's people are to be channels for the outworking of the highest influence in the universe."

Dear reader, will you kindly stop and read over slowly and thoughtfully the preceding paragraph two or three times? It seems to me it is time for every believer in the Word of God to get these thoughts so fixed in his mind that they will shine out in his every-day life so clearly that all around him will see, and thus be warned of the great day of God. The people of the Lord will be ready for translation when all the light of the past and of the present shines out in their lives. Beloved, let us believe all that God has shown us. Let us reflect the light the Lord has given us.

Are there things in us that must be laid aside? Let us lay them aside to-day; let us not wait for a more convenient time. Is there anything we should do that we are not doing to bring us the blessing of the Lord? Let us do it, and let us begin now, for in neglecting our duty we are on dangerous ground, and our lives are not safe a moment. Somebody will be ready when our High Priest lays aside his priestly garment. Some-

body will be hoping to be ready, but will not be.

The Lord is calling for you and me to be representatives of his divine character. The number of the redeemed will soon be made up of the true, honest men and women who are walking in the light. The light of present truth is shining upon these honest persons from the heavenly sanctuary. All the angels of God are engaging in the closing work of bringing the light to them.

Our Heavenly Father is waiting to reveal himself to his people. All heaven is astir. Satan, too, understands this; and many are parleying with him, and will lose their souls at last. This old earth is groaning under its load of sin and suffering, and is soon to fall to rise no more. All the wicked must sink with it, while the righteous dead will come forth from their dusty beds in robes of immortal beauty, and the living saints, changed in a moment, will mount up to meet their Lord, and take their journey through the air to the city of God. O praise the Lord for his goodness and mercy! it endureth forever.

Toluca, N. C.

Moral Backbone and No Compromise

JOHN M. HOPKINS

"THEREFORE, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58. "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13.

In one sense every one stands alone. Every one has his individual realm, his circle in which to operate, his niche in life to fill, and no other person can occupy that place. That particular place is where he is to move, to toil, to develop and grow, or to reveal to all around him whatever weakness may be peculiar to himself. And just here comes the test of loyalty, the real proof of true manhood and true womanhood, of true loyalty to principle and duty.

It is no difficult matter to glide or drift along with the tide. It is not difficult to float down stream. A few days ago the writer, in company with an old fisherman, was some distance from land on one of our beautiful lakes in Minnesota. He did not find it at all hard to manage the boat when there was no wind, or to let her drive with the strong gale. But when it was necessary to "tack about" and force the boat against the gale and the rolling waves, it was a very different thing. So it is in Christian living.

The Christian may not always consult or follow inclination. He may not at all times be surrounded with agreeable environments. It may be that sometimes his lot is cast in a place that is altogether opposed to his tastes, may even be very distasteful to him. Congeniality, pleasant associations, and those things that brighten and sweeten life for him,

may not be his privilege to enjoy. Yet duty, principle, a sense of right, hold him there. He can not do otherwise than stand right there. He must deny himself of things which, under other conditions, would be very proper and right, and highly agreeable to him.

His life thus becomes a continual fight for principle. He must have moral backbone to stand firmly for what he knows to be his duty. He may be compelled to stand alone, or worse, in opposition to those who should be helpers, not always passively only, but even actively. But there must be no compromise. He must firmly, faithfully, kindly, meekly, stand, do, bear, or suffer, as duty and principle require.

Under these circumstances he needs the whole Christian armor of Eph. 6: 13-17. And thankful should he be, and truly thankful every Christian is, that there is an open Ear into which he may speak his needs, a strong Arm reached down to support, a loving Hand ever open to supply strength and encouragement. Therefore, "be strong and of good courage, fear not, . . . for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." Deut. 31:6. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." Ps. 27:14.

Villard, Minn.

Lessons From the Life of Judas —No. 1

T. E. BOWEN

CHRIST left on record in the Word portions of the life history of Judas. This was for a purpose. Lessons were to be drawn from his connection with the apostolic band that were to serve as a warning to others, lest they, too, enter upon the same fateful path that he did. The record of Judas' life has become a part of the Scriptures given by inspiration of God, and which to us, upon whom the ends of the world have come, are profitable "for doctrine, for reproof, for correction, for instruction in righteousness."

With these thoughts before us, and for the purpose of getting the lessons Christ designed to teach by recording portions of the history of this false disciple, let us enter into a brief study of this record.

First, let us note that no deception was practised upon Christ. He knew from the beginning the heart secrets of every disciple. At the close of his earthly mission, he prayed, "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."

In making up the little band of men who were to be associated with him in his earthly mission, Jesus chose different types of character. Each represented a class of the race he had come to save. The Master Builder was laying the foundation-stones of his spiritual

house. Wisely, energetically, and with masterly skill did he arrange his work, knowing that he was working out one of the most wonderful plans of eternity. He was dealing with a subtle foe. Well did he know that every inch of the ground covered in his earthly work would be contested by that same antagonist with whom he had fought before in heaven.

Judas came from that circle of men who were shrewd, keen, full of worldly ambition, covetous, and self-centered. He was a man of ability, one that wielded an influence among men. He had executive ability. Some most admirable qualities were to be found in Judas, and by no means was he beyond the transforming grace of Christ, had he but yielded his will to the will of his divine Leader. These qualities, unrestrained, unconverted, were what brought the disaster at the end of his career. Because of this failure to humbly yield to Christ, Judas made the earthly work of the Lord extremely difficult.

Of the twelve, four of the disciples were taken as it were into an inner circle of Christ's confidence, for the purpose of better fitting them for their important stations in after life. These four were Peter, James, John, and Judas—"Judas, in service capable of pre-eminence above his brethren, yet brooding in his soul purposes of whose ripening he little dreamed,—these [four] were the objects of Christ's greatest solicitude, and the recipients of his most frequent and careful instruction."—"Education," page 86.

Ponder well: Judas had capabilities, and started in not only to be a follower of Christ, but was one of the ordained twelve who were sent forth as workers for Christ. He started in as any other sinful man might do, to become an active servant of God, but there was something in Judas' life that did not harmonize with the spirit and plans and purposes of the Master. "With Judas an element of antagonism was introduced among the disciples. In connecting himself with Jesus he had responded to the attraction of his character and life. He had sincerely desired a change in himself, and had hoped to experience this through a union with Jesus. But this desire did not become predominant. That which ruled him was the hope of selfish benefit in the worldly kingdom which he expected Christ to establish. Though recognizing the divine power of the love of Christ, Judas did not yield to its supremacy. He continued to cherish his own judgment and opinions, his disposition to criticize and condemn. Christ's motives and movements, often so far above his comprehension, excited doubt and disapproval, and his own questionings and ambitions were insinuated to the disciples. Many of their contentions for supremacy, much of their dissatisfaction with Christ's methods, originated with Judas."—*Ibid.*, pages 91, 92.

It will be seen by this quotation that there was an inner thought in Judas' mind that he was very essential to the

cause. His great business sagacity was needed to guide the little apostolic bark lest it run upon the shoals and suddenly be dashed in pieces. His wise counsel must steady the ark, even though the divine Son was at hand himself. This was the ruinous seed Satan had dropped into the soul of Judas, and little did Judas know what its ripening should mean.

Let us follow one point of controversy between Judas as leader of the disciples, and Christ. Christ taught that his kingdom would not come with outward show. "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with outward show [margin]: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you [or among you]." Luke 17:20, 21.

The Pharisees believed that when Christ came, he would set up an earthly kingdom and free Israel from the Roman yoke. But Jesus taught differently, and the disciples understood it plainly. Yet they would not yield to what the Lord said. He meant exactly what he said when he said it the first time. And had they believed it, and settled down upon it, much trouble for them would have been avoided.

Later, we find them cherishing the same fond plan. Christ had miraculously fed the five thousand. Every tongue was filled with his praise. "Now," suggested Judas, "has come our time for enthroning the Lord." By force the disciples planned to proclaim him king before the multitude. "When Jesus perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." John 6:15.

But still the disciples cherished their false hope. The request is presented for seats at the right and the left of the King in his kingdom. Jesus replied that that was not for him to give. To Pilate he stated what he had taught the disciples: "My kingdom is not of this world." Later the disciples saw their folly. They learned at last that they had been dealing with One infinite in wisdom, as well as of great power.

Rome, N. Y.

ON the heels of that wonderful ingathering of souls at Pentecost, three thousand of them, they had a big collection. So you see the collection is as religious as getting people converted. Don't ever turn blue when the collection is made or announced, because the collection is as religious as Calvary, and until you know how to give, you do not know what Calvary means. The collection is Scriptural, and when a man puts his check-book on God's altar and says, "Here, Lord, here is my name; fill in that check just as you like; you know how much I can afford, and you know how much I can give; fill it in for what you like," you may know he is not far from the kingdom. Giving means grace; and when a man gets from God, he must give to God.—*Gipsy Smith.*



Where's Mother?

BURSTING in from school or play,
This is what the children say;
Trooping, crowding, big and small,
On the threshold, in the hall—
Joining in the constant cry,
Ever as the days go by—
“Where's mother?”

Mother, with untiring hands,
At the post of duty stands;
Patient, seeking not her own,
Anxious for the good alone
Of the children as they cry,
Ever as the days go by—
“Where's mother?”

—Selected.

The Fruit of the Godly Example

C. M. S.

PAUL's exhortation to the Ephesians, “Be ye therefore followers of God, as dear children,” has in it a thought which is worthy of the attention of every parent. The American Revised Version reads: “Be ye therefore imitators of God, as beloved children.” Eph. 5:1.

Every parent knows how natural it is for a child to do what it sees its parents do, or its teacher do, or its older playfellows. The “beloved children” are those who are heeding parental advice, copying their living pattern, and so meriting continual approval. The parent is to follow, or imitate, his pattern (Christ) as he expects his child to follow, or imitate, the pattern which he sets. The ideal result would be that the child would learn to follow Christ by following the example of his own parent. The more closely the parent followed Christ, the more closely would the child follow Christ in following, or imitating, the parent. What a grand opportunity!

But the child will imitate the parent, the teacher, whether they are following Christ or the adversary. What a weighty responsibility! The example which we set before the child, which is imitated by the child, does not cease with the child, but is passed on and on, carrying with it a blessing or a blight, the sunshine of helpfulness or the mildew of selfishness.

If we expect politeness and courteousness in the children, we must set before them the example we desire to see worked out in them. We must be polite and courteous both before them and to them. It is not enough to say, “Johnnie, you must say, ‘Thank you,’ ‘If you please,’ ‘Excuse me,’” etc., etc. We must practise the courtesies we exact from them. I once saw a child compelled to sit at a table for a long time after the rest of the family had left, be-

cause he would not preface his request with “If you please.” He had not been accustomed to hearing the expression from his parents and older brothers and sisters; and his own bashfulness and the fear of being ridiculed kept him from saying the words. That child was declared to be stubborn and wilful; and the only lesson he learned from the experience was to refrain from asking for anything at the table. If the child is accustomed to hearing such expressions in the home, they will generally become his natural language; and if the child is accustomed to seeing the courteous acts which are the true accompaniment of such expressions, they will almost invariably be seen in his life.

When neighbors call, it is a common thing with some parents to rehearse the misdoings of the children to the callers, in the presence of the child who has done the wrong. It is done in the hope of making the child so ashamed of the deed that he will not repeat it. It does not accomplish the result, and it breeds in the heart of the child a spirit of hatred which the parent may never be able to eradicate. It is perfectly natural that the child should dislike being held up to ridicule. Parents do not like it themselves, and they come to dislike very heartily those who ridicule them before others. It is a very dangerous place for any parent to put himself in with reference to his own child. “Be ye imitators of God, as beloved children.” God does not accuse his children before those outside his family.

What you wish your children to be, live that before them. Copy Christ. Learn his ways, and imitate them till the graces of Christian kindness are seen in your every act. Then you may rightfully expect to see some of them at least in the lives of your children.

Healthful Life in Summer Time

MANY have come to look forward to the summer time as a season of discomfort and possible danger, especially for the younger children. It may easily be made so by injudicious living. We take the following excellent suggestions upon this matter from an article by M. E. Olsen, in the *British Good Health*:—

“The ideal life in summer should be an active one. In the winter, because of inclement weather, short days, and business or social duties, we are kept largely indoors. We may almost be said to hibernate. Our muscles lose their elasticity, our lungs forget to expand, and all the organs of the body suffer from the general inactivity.

“With the first warm breath of spring it should be the earnest endeavor of the man or woman who is seeking to live a natural life, to spend much time out of doors. With many this privilege will be confined to mornings and evenings during week-days; but such need not despair. The morning walk before breakfast is an excellent appetizer, and there is nothing better as a preparation for refreshing sleep than a long evening walk following a light supper taken at about six o'clock. Games of various kinds are also an excellent means of relaxation.

“To get the most good out of outdoor exercise, one needs to take it with vim and vigor. The muscles are to be put to some strain, the breathing is to be quickened, the blood sent bounding through every organ in the body, and the tissues thoroughly oxygenated. Even in very warm weather, brisk exercise, instead of adding to the discomfort, usually relieves it. The humid heat always makes itself felt most keenly when the body is in a generally clogged-up condition, its organs sluggish with inaction.

“Next after outdoor exercise, which we may call the bath of fresh air for the lungs and tissues, comes the daily cold-water bath as a means of making an enjoyable summer. Those who have not tried this admirable tonic little realize how much of the zest and sweetness of life they are missing. On awaking in the morning, just slip on your dressing-gown, and make for the bath-room. A dip in the cold water followed by vigorous rubbing with a Turkish towel will tone up the nervous system, wonderfully quicken the circulation, and give a delightful sense of well-being and abounding energy. The morning bath in some form, either sponge bath, wet hand rub, or wet towel friction, is exactly as important as washing the face.

“It is a very poor sort of civilization that insists on the visible portion being washed, while neglecting the remainder of the body.

“Mothers who have delicate children will find the summer the best time in which to build up their constitutions. Take them to the parks and keep them there as much as possible. You can take your sewing along, and enjoy the fresh air yourself. Delicate children need to just live out of doors all through the spring, summer, and autumn; of course they should always be dressed according to the weather.

“Everybody should dress according to the weather. While we usually expect to have a certain amount of warm weather at this time of the year, we are occasionally treated to weather which is anything but warm. The proper way to meet such emergencies is to dress accordingly. Many summer colds are the result of dressing by the calendar instead of the thermometer.

“One parting word: Don't waste the beautiful summer mornings by lying late abed. Keep reasonably early hours for retiring, and then get up and enjoy the fresh morning sunshine. It has health and beauty for you which you will never find in the bed-room.”

THE WORLD-WIDE FIELD

Sierra Leone, West Africa Mission Work of Later Years

D. C. BABCOCK

In a former article on mission work in Sierra Leone, I referred to the advantages taken of the natives by those professing to be missionaries, and the sad experiences that followed. This trafficking has increased, and with it added difficulties. The man who poses as a missionary, and at the same time carries on a trading business of any kind, is looked upon by the natives with suspicion.

Some honest, faithful workers have struggled on, fighting hard against the tide of heathenism in its different forms, and the evils brought in by unsanctified laborers, professing to be working for the Lord, and at the same time filling their own coffers. The time will come when such work will meet its reward.

Prior to the year 1855 mission work was carried on by the Baptists, Methodists, and the Church Missionary Society of England. Just what time the Sudan Mission was established, I am unable to say. Rev. Smith, superintendent of that mission, informed me that he had labored in this field for more than thirteen years. Their work extends farther into the interior than any other missionary society. It was while laboring with this society, that Brother Chaney, now working in Basutoland, accepted this message. He was opening a mission at Falaba on the head waters of the Niger River. He began work here in 1892, and in 1895 accepted the message for this time. The Sudan Mission is under the direction of the society of the "Christian Alliance" of America; and has accomplished something in the hinterland of this colony.

In the year 1855, the United Brethren of the United States began work on the island of Sherbro, on the southwestern coast of this colony. Their principal efforts were to establish industrial schools. Success attended their labors, and they soon had missions established along a line about twenty miles from the coast, for quite a distance. Several industries were started, such as a sawmill, farming, and other enterprises.

They had, however, many trials to encounter, and there was shown on the part of the natives much dissatisfaction at times. Opposition to Christianity has increased among the natives, and but few, comparatively, ever truly accept Christ. The large number of those in this colony that accept the gospel, are descendants of those who were once slaves in the United States and other countries, and have returned to their home land.

In the city of Freetown churches are numerous, and there are large gather-

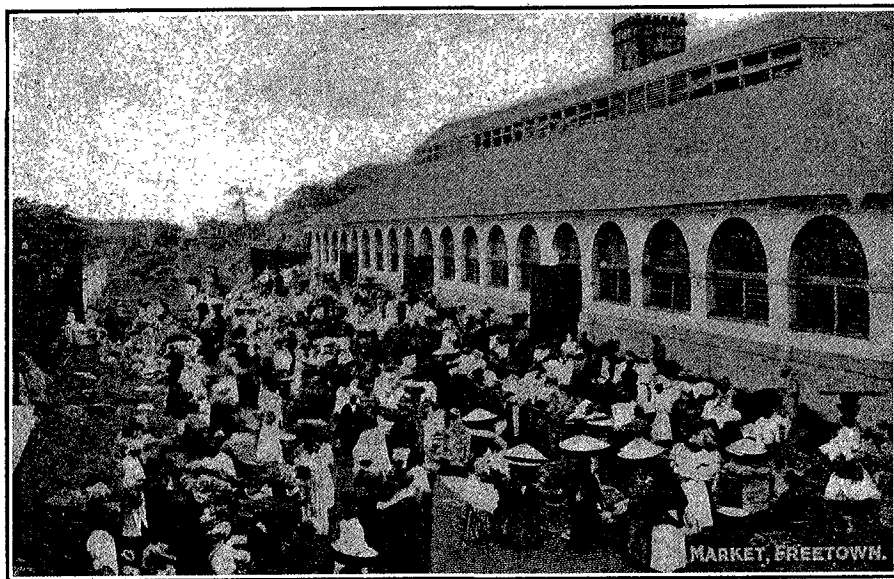
ings. Preachers may be seen on nearly every corner, and from an outward appearance one would think that everything was favorable to Christianity. But not so. Paganism and the faith of Islam are making headway here in the city of Freetown, and the professed church seems unable to cope with this tide of evil which is sweeping down upon it. The atmosphere itself seems impregnated with the terrible influence of evil. Heathenism has set itself like solid walls of brass against Christianity, and their object is to stamp out its influence from their shores. This will appear from the efforts made by the different tribes only a few years ago.

From the time this colony was taken over by the government of Great Britain,

successfully for a time that it seemed they would not be subdued. This gave courage to the Mendies, and they, too, sounded the battle-cry. Their object was, however, even greater than that of the Timnies.

The Timnies opposed only the taxation; but the Mendies decided to obliterate Christianity, stamp out the English language, capture all valuable stores, and fully reinstate their former religion. To accomplish this end, they decided to kill not only the white man, but also the creoles of the colony, including their own children that had accepted some of the customs and habits of the white man. Merciless were their efforts. Their own offspring many times were their victims. I have been informed by the Mendie boys working for me on our mission building, who took part in the conflict on the part of their own people, that if any one was found wearing a garment made of English cloth, he was at once killed. More than three thousand met their end during this short conflict.

The United Brethren probably suffered



PUBLIC MARKET, FREETOWN, SIERRA LEONE

there have been unceasing difficulties with the natives. War has been its history. At one time Freetown was entirely burned, and its inhabitants scattered, but they rallied, and the town was rebuilt, but over and over the records show difficulties.

Probably the saddest experience, not only to the civil government of Sierra Leone, but to the different missions, was in the months of April, May, and June, in 1898. A tax had been levied on all houses throughout the colony, including the native huts, of three shillings each (about seventy-two cents), but the natives refused to submit to the requirements of the government. Some, however, paid the tax. All the Mendie tribes south and west of the Rokelle River promptly paid when the government called on them, but the Timnies, north and east of the same river, utterly refused to pay. This brought on war, and Biabura, king of the Timnies, stood his ground against the British soldiers so

more than any other missionary society. Their mission stations were all destroyed, and nearly all their missionaries, including three men and five women from America, were brutally murdered. A man who was a prisoner with Rev. and Mrs. L. A. McGrew, but escaped the hands of the slayers, personally gave me in detail the several days' experiences they were compelled to pass through. I do not relate these things simply to tell what has occurred, but that you may know the great need of a Saviour for this poor benighted land.

I will mention one other devoted worker, who lost his life during the conflict, the Rev. W. J. Humphrey, M. A., principal of the Fourah Bay College, Sierra Leone. In his last letter to the bishop of Sierra Leone, he gave a thrilling account of the experiences they were passing through at Port Lokoh, in the Timni country. The next report that was sent, gave the account of his sad death when he was trying to get relief

to one of their mission stations. After making the third effort, he was met by a band of Timnies, and his head was almost severed from his body.

Shall we be discouraged, and give up these poor people to the enemy of all truth? There is power in the third angel's message to meet the situation. We need men and women who have faith in God, who believe this message with all their hearts, to help us in this dark land. We need the prayers of our dear brethren and sisters, who are acquainted with God; we need means, so that the work may soon be finished in this dark, dark corner of the earth.

We are thankful for the kind care of our Heavenly Father since coming to this field, and for the liberal supply of means to start the work. It seemed for a time that we would be compelled to leave the field on account of failing health, but that fear is all past. One month's time in our new mission home, although unfinished, has been a great help to us healthwise. By the time workers can reach us, we shall be prepared to receive them in the new home.

Freetown, Sierra Leone.

Portugal

C. E. RENTFRO

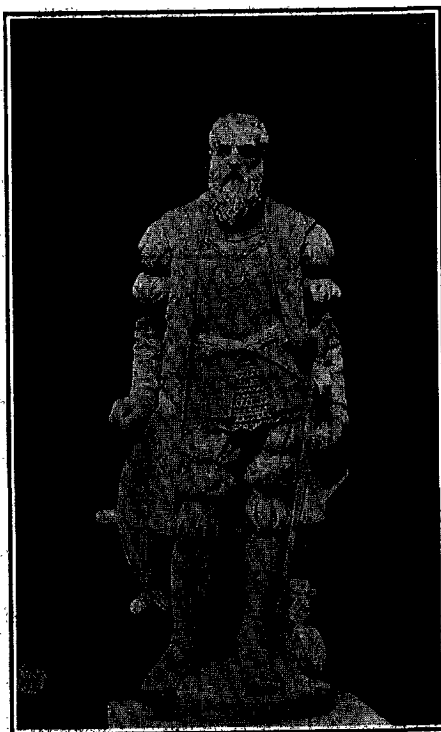
PROBABLY no country has done more in opening up the world for the "running to and fro" than has Portugal. While within her borders the truth has been suppressed, yet she was used of God to prepare the way for enlightening the world. In the days of discussion about the round-world idea this country stood foremost in her discoveries.

In the end of 1484 a man whose surname is the name for God, accompanied by Martin Benhaim, the inventor of the astrolabe and maker of the famous globe of Nuremberg, with two ships started from Lisbon on a voyage of exploration. In their discoveries the Portuguese raised crosses, many times of wood, or wrote on the bark of cork trees. Up to this time their discoveries stopped at one degree and fifty-two minutes south latitude. At the sixth degree Benhaim came to the Kongo River, called "Zaire" by the natives, some of whom he carried home to teach him the language. In 1486 he returned and went as far as twenty-two degrees south. He also left marks at the cape of Santa Maria, and at Cape Negro and Cape Cross.

Aug. 2, 1486, two ships under the command of Bartholomeu Dias sailed from Lisbon, in order to find a certain powerful African king. On the way south they passed all marks into unknown seas. He found Spencer Bay. After fighting with the wind and waves for five days, the tempest became the pilot, and took them on south. The weather became very cold, which frightened them much. Finally changing their course north, they sighted land which enclosed a small bay, which they called "Bay of the Cattle Herders," known to-day as Flesh Bay. Going eastward, they encountered what is known now as Mossel Bay. A little farther was Algoa Bay, which he

named Santa Cruz. Here the sailors refused to go farther, and on their return discovered the Cape of Good Hope, named by King John II and by Dias, Cape Tormentoso, or stormy.

Some may be interested to know how Portugal was connected with the discovery of America by Columbus in 1492. He had been fighting the Venetians by sea off the coast of Portugal. His ship catching fire, he leaped into the sea, and made his way to shore. Joining himself to Portuguese fishermen, he finally married a daughter of an owner of a small island. Although the king of Portugal was prejudiced by preconceived ideas of a western sea route to India, the Portuguese had a no unimportant represen-



STATUE OF VASCO DA GAMA IN LISBON

tative in the discovery of America—a woman, the wife of Columbus.

July 8, 1497, Vasco da Gama embarked at Lisbon with four ships for a voyage to find the way to India by a western route. In seven days they arrived at the Canary Islands. A fog scattered the flotilla, and they united at Cape Verde. They were three months in reaching St. Helena, and November 19 they saw the Cape of Good Hope, or Tormentoso, both names verified, after battling three days with wind and waves. They rounded the Cape, November 22, and anchored in Mossel Bay. Here calm weather kept them until December 7. On leaving this place, their route changed from the known to the unknown. Reaching Inhambra and Quilimane, on the west coast of Africa, they thought they had reached the place all desired. After they learned differently, they captured some Moors, whom they forced to act as pilots. On April 14 they arrived at Melinde, and on the twenty-fourth set sail for Calcutta. On May 17 they sighted India, and on the twentieth anchored in an Indian port, some distance from Calcutta.

From this place they sent a man to Calcutta, who caused great surprise. The people took him to the house of a Moor who spoke Portuguese, Spanish, and Italian. This man, on seeing the Portuguese, said, "Whom did you bring here?" Great was the surprise of the Portuguese to hear his native tongue in that land. This Moor accompanied the man aboard, and on arriving, said, in Portuguese, "Good venture! Good venture, many rubies, many emeralds. Many thanks you must give to God, who brought you to a land where there is so much riches."

Great was the happiness of Vasco da Gama in hearing these words in his own tongue. Eleven months he had fought wind, waves, fears, and mutiny, and to hear these words brought tears of rejoicing to the eyes of all. Well they might rejoice for "a great act," wrote another, "finished, to be realized not only for Portugal, but for all the countries of Christendom."

Many times King Don Manuel climbed the mountains of Cintra, a few miles from Lisbon, to look for the sails of Vasco da Gama, thinking of the glory to the name of Portugal. His return was hailed with great rejoicing. He was given three hundred dollars as a donation, a heritage to himself and posterity of a rental of sixty dollars a year in one place, one hundred and thirty dollars in another, forty dollars in yet another, and seventy dollars by the king. He was also named Admiral of the Indian Sea. The Portuguese raised a monument in his memory, and a statue in the Geographical Society, which is shown in the illustration. On the four hundredth anniversary, money was coined in honor of the event.

In 1498 ships went to America, and in 1500 Pedro Alvares discovered Brazil. In 1519 a Portuguese, whose name in English is Magellan, having left Portugal and connected with Spain, left Europe for the first circumnavigation of the globe. Nov. 27, 1520, he passed through the Straits of Magellan.


Japan was first visited by the Portuguese, says the history of P. Chagas, Volume VI, and some say that they were the first to discover Australia. They furnished the name "China," and "Mandarin" comes from the verb *mandar*, meaning "to send."

The everlasting gospel is sadly needed by the more than nineteen million inhabitants of Portugal, its islands and possessions in east and west Africa and India. May God hasten the day when this shall be accomplished.


Carcavellos, Portugal.

Of every dollar given for Christian work, we spend ninety-eight cents on our home work, and two cents for the heathen.

"ALL the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee." Ps. 22: 27.



THE FIELD WORK



China

KULANGSU, AMOY.—The year 1906 has opened very favorably. While I can not give a detailed account of all that is being done in the province, yet a few instances with which I have been personally acquainted will serve to illustrate the way in which the Holy Spirit has been working.

A few months ago, a young native preacher—a former pupil of Brother Keh—came in from the country, and spent several days with us, studying the different points of the truth. Since that time he has been carrying on a correspondence with Brother Keh, asking questions on points that were not quite clear to him.

Sunday evening, January 14, Brother Keh brought a letter from him, for me to read. In this he told how he had resigned his position with the other missions, and taken a public stand for the Sabbath. He is an intelligent young man, and if he remains true to the Lord, we hope to secure him as teacher of the boys' school, which we expect to start at To Kang (pronounced Do Gā'ng). We have said nothing whatever to him about working for us; we are leaving that in God's hands.

Then on Monday evening, another young native preacher came in, and announced his intention of keeping the Sabbath and joining our mission, if we would receive him. He had been here and had studied with us a few times; but as he had been studying the matter for himself ever since, he heard the truth from Brother Timothy last year, there was very little left for us to do. He is taking the step under very trying circumstances, and seems already to love the truth very much. His mother and grandmother were both Bible women for one of the missions here. His mother very strongly opposes the step he is taking, and that means a great deal in China. But it does not seem to shake his determination to obey God, although it makes him very sad.

When he first thought of keeping the Sabbath, he intended to start into business; but afterward he thought how ashamed he would be if the Lord should come and find him engaged in making money, instead of preaching the gospel, so he is hoping to be able to help in spreading the good news of the soon-coming Saviour. He has spent some time with us, studying the message, and last week spent his first Sabbath with us. We invited him to speak to our little company, and he gave a splendid sermon on the temptations of Christ in the wilderness. As he could get no boat going to his home on Monday, he spent part of the day with an old schoolmate and very dear friend, to whom he told the news of the Saviour's soon coming, and invited him over to see us. He came over in the afternoon, and stayed the remainder of the afternoon and evening with us, studying the Bible. He was here again to-day, and studied with me two hours, and expects to come again to-morrow.

Sunday and Monday evenings of last week we learned of the stand taken by these two young ministers, and then again on Tuesday evening came the glad news that a young man, who first heard the truth at To Kang, our country chapel, and who had gone with our workers to Canton to the convention held there, had finally decided to give up his tobacco, and obey the Lord in all things. This young man can speak some English, and may be of value to our work here later on.

Thus three young men in one week have taken their stand for the truth. They are all experienced in gospel work, and, if thoroughly consecrated, will be of great value to the work here, or perhaps in some of the other places where the Amoy language is spoken.

Surely, God has been with the work here, and to him belongs all the praise. We are seeking to let him work in his own way, and not interpose any of our own plans, and thus interfere with his work. But we seek to keep in that close relationship to him that will enable us to hear when he speaks, and to follow where he leads. We have not a word of discouragement to write. We have no desire to return to the States to labor, but are well content to labor here until the Lord comes, if our lives shall be spared till then.

Our hearts yearn to see more laborers in this vast field, that the work may be finished quickly. Let a few workers enter each province, gather a number of consecrated native helpers together, and by the Lord's help, we can carry this message to all China in a few years. China is ripe for the harvest. I am glad to see the reinforcements coming, but they are not nearly enough. But of course we know that in good time there will be plenty of workers for this field; and we can only pray the Lord to send them quickly.

We are very much interested in the reports in the REVIEW of the work throughout the fields, also in the other articles. We look for the paper almost as eagerly as for our letters from home. Our courage is good, and we are daily more thankful for the privilege of working in China. W. C. HANKINS.

SIANG-CHENG.—The work in our station has never looked more promising than it does now. I have one young man who is really converted, is paying his tithe, and is a good Bible student and preacher.

Mrs. Selmon's girls' school has just opened, after the New-year season, and the interest is good. The prospect for a large number of girls was good until this trouble, which has frightened the people.

For some time I have felt that we ought to do something to get the truth before the missionaries here in China. There are many true, consecrated ones among them, and without doubt a large number have never had their attention called to this message. I mentioned this at our council, and we raised twenty-

seven dollars, gold, to send them the special message series of the *Signs*. We will put at least one set, and, in case it is a large place, several sets of the special *Signs* in over five sixths of all the mission stations in China. I wrote out two hundred and ninety addresses. The time is ripe for this work. The Centennial Missionary Conference will be held next May, and a missionary union will no doubt be formed, and allotments of territory will be made. We expect to follow up the *Signs* with other literature.

About three weeks ago we completed our song-book. We did not get out a very large edition, for we shall not need many for a while at least. It was quite a task for us to get out a book of this size, small as it is, because of the language. Mrs. Selmon and I spent about a month compiling and correcting the collection we have.

A. C. SELMON, M. D.

Australia

SYDNEY, NEW SOUTH WALES.—On the whole, our work is advancing encouragingly. We are much pleased to see how our people are taking up the burden of the island mission work. They have fully accepted it, and mean to stand by it. I think we shall not at any time call for any increase of the appropriation from the General Conference, and we hope to lessen it by degrees, until we can support this part of the work. We have started the mission in Singapore, and supported it entirely from this field, and we mean to continue to do so. In a few weeks we shall send a laborer to the Philippines, and he will be supported from here. We have already a canvasser there, whose fare we paid, but who is self-supporting. Another canvasser leaves to-day for Singapore. We pay his fare, and he will support himself when there. Now we are searching for some one to go to Fiji for a time, and work with the school there, with a view to going to New Guinea later, taking some of the Fiji students with him. We feel impressed to push forward the work in these islands as fast as we possibly can.

We are getting out literature for the Malays now. A tract on the second coming of Christ is on the press. "Christ Our Saviour" is being translated, and will be pushed forward as rapidly as possible, so that our workers may have it to canvass with. We have also started a monthly news-letter, which is prepared in English, and then translated into the languages of our island missions, and sent to the native churches and isolated Sabbath-keepers. It consists of instruction on general lines, selections from the spirit of prophecy, and items of news from this field and the other islands. The natives have so little reading-matter, and so little to connect them with the work as a whole, that we think this will help to keep up their interest in the truth and the work.

We have other literature in course of preparation. An edition of "Christ Our Saviour," in Maori, has just been finished, and is ready for distribution in New Zealand. A condensed edition of "Daniel and the Revelation," in Rarotongan, is on the press, and we are preparing to get out some tracts about eight pages in length, in Rarotongan, Fijian, Tongan, etc., for extensive distribution. We are believers in literature

— I suppose partly because we sell so many books here.

We have just learned from Brother G. F. Jones that the first Sabbath-keeping family is established in Java. They accepted the truth in Singapore, and have moved to Java. Another family who have accepted the truth in Singapore intend to go to the Malay Peninsula soon, and we shall then have our first Sabbath-keeping family there. And so the little lights are being set up in new places.

EDITH M. GRAHAM.

A Church-School at Indiana, Pa.

In view of what the Lord has said in the Bible and the Testimonies with reference to educating our children for him and his work, and for a home in the world to come, the writer has been for some time deeply interested in the subject of Christian education. Realizing the great need in our conference, we have taken steps toward the establishing of a school near Indiana, Pa. The plan for this work is briefly as follows: we have secured a tract of land which we propose to divide into small lots of five, ten, or fifteen acres, or more, to suit the purchaser, and encourage a few families of our people to purchase small homes and engage in the cultivation of the soil, raising small fruit, vegetables, and perhaps poultry. In this way they can support themselves, and at the same time give financial support to the school. The students will thus be provided opportunity for manual training as they assist their parents in tilling the soil. We hope thus to have a co-operative school that will be strictly industrial also. Perhaps in the future, if there is a demand for it, we shall provide for other lines of industrial work aside from cultivating the soil. Our location we think is a good one. We are not far from the center of the conference in a good farming district, where fruit can be raised, and where we shall have a good home market for our products. We have very fine springs of soft water on the farm; and while we can not locate every family near a spring, good water can be obtained by digging a well. Fuel is very cheap. We are within four miles of the county seat, which has two railroads, and another will be built soon, if we are correctly informed, which will touch one part of the school farm. We are only seventy-two miles from Pittsburgh, which will give us a good market for any products from the farm which we may desire to ship.

The conference committee look with favor upon this school enterprise, and will do what they can to encourage the work. While we have secured this tract of land and are ready to sell the same to our brethren at a very reasonable price and on easy terms, we have no money in sight with which to erect a schoolhouse; therefore we, by the advice and sanction of the conference committee, extend to our brethren throughout the conference an invitation to assist us financially in this matter if they feel clear to do so. Any sum of money, large or small, received for this purpose will be greatly appreciated. We do not expect to put up a large, expensive house, but a plain frame building large enough to meet the needs of the work.

Already there are four families of us who are interested in this matter. Are

there not a few more families who have children to educate who will be glad to co-operate with us in carrying out this plan for the establishment of a school in our conference? Those who have read the Testimonies know that the Lord has spoken plainly with reference to taking our children out of the public schools. The Lord does not speak to his people upon any point unless the instruction he gives is necessary for the good of his children. If our children are not saved in the kingdom of God, how sad it will be! Let us think seriously of this matter, and pray earnestly that God may guide, and that we may be able to do his will in all things. We shall be pleased to correspond with any one who may be interested in this work. May the Lord help us to walk in the light and do our whole duty.

J. W. WATT.

R. F. D. 8, Indiana, Pa.

The British Union Conference

LOOKING over the past year, we see many evidences of the Lord's blessing in the various divisions of this union conference. During the first quarter of 1906 we baptized 111, making our total membership 1,630. The tithe amounted to \$5,245.12, the Sabbath-school offerings to \$323.30, and the First-day offerings to \$175.79. We had seventy-eight canvassers handling our books in the field, and they reported sales amounting to \$7,991.67.

In the North England Conference, four tents have been placed in the field, and have begun work with very favorable prospects of success. The South England Conference has two in operation, and two others will be started soon. Two tents are pitched in Wales, and two in Scotland. We are not using tents in Ireland, but have two portable halls that are used the year round. Elder Altman has located his family in Dublin, and has begun work with encouraging prospects. This is really our first effort in the Catholic portion of Ireland, and we request the prayers of our people in its behalf. Perhaps there is no other country where it will be more difficult to labor than in the south and west of Ireland, which are almost wholly given over to Catholicism. Our laborers in the north of Ireland are meeting with some success in their efforts, and are of good courage, though the work so far has moved somewhat slower there than in England.

The last year has been the most successful one in the history of our college work. Five of our young men have gone forth from the school this year into the ministry, and are laboring in tent work. Three will doubtless return for another year's work in college, while two will remain permanently in the field. Two young men and three young women are doing Bible work, and several of our students are acting as tent masters. A large number have gone out into the canvassing field, and are doing most excellent work. Two young women are beginning the nurses' course at the Caterham Sanitarium; a few are employed in the publishing house; and Peter Nyambo, a young colored man from our Plainfield Mission in Nyassaland, will soon be on his way to German East Africa, whence, in company with one of our missionaries from the German East African Mission, he will cross into the

British Protectorate, and after finding a suitable location establish a mission station.

Our brethren are very earnestly taking hold of the plan of opening up mission work for the natives in British East Africa, and we hope that in this way a live interest will be awakened throughout our churches on behalf of those in the darkness of heathenism. Our purpose is to do all in our power to assist in carrying this gospel message to the world in this generation.

Our sanitarium and publishing work are each steadily growing. While we have a great work before us, we believe that He who began this work will also finish it in the allotted time, and hence we are of good courage.

E. E. ANDROSS.

Southern New England

THIS report of our camp-meeting is delayed a little on account of the press of other work, and yet we feel that we should not omit to testify to the goodness of God and his presence with us at our late gathering at Middletown. The help of our Heavenly Father was manifest from the beginning. The weather was delightful as we arranged the camp; and had we been called upon so to do, we could have held our first meeting on Tuesday night. By Wednesday night every arrangement and detail was perfected, and our workers were free to rest throughout Thursday and to welcome our brethren and sisters as they came on the ground. This condition we believe contributed largely to the success of our work.

The representation at the camp was a larger one than that at Willimantic one year ago, and the spirit of energy, courage, and consecration was everywhere manifest. The last Sabbath of the meeting witnessed a large outpouring of the Spirit of God. Ministers and people alike laid aside everything that had hindered in any way their usefulness; hearts were turned to God; consecration for service was renewed; and victories were gained which caused our hearts to unite in thanksgiving to our Heavenly Father for his mercy and long-suffering to us, his erring children. This work of triumph we believe was the result, to some extent at least, of a heart-searching and a straightening up in individual lives all through the previous week. We thank God for the advance step thus taken.

We were favored with the presence and assistance of Elders Ketring and Fitzgerald throughout the season, and for a part of the time with the help of Elder F. C. Gilbert and Professors Griggs and Cottrell, besides having a full attendance of all our workers in the local field.

The condition of our conference is encouraging, and we press forward with confidence that the coming year will be a successful one to the praise of God. Our force has been increased from four, one year ago, till at the present time we enter our tent season with fourteen upon the conference pay-roll. During the past fiscal year our tithe has increased over twenty-five per cent, so that although we have largely increased our working force, our cash balance is considerably in advance of what it was one year ago, and our property has also been increased several hundred dollars.

We are thankful to God that we have a good equipment, all paid for, and that we are thus able to press forward, unembarrassed by any debt.

During the camp the needs of various enterprises were presented, and donations were received, as follows: for foreign mission work, one hundred dollars; for the Jewish mission work, centered in Boston, about eighty dollars; and for the expenses of the home work, outside the regular lines supported by the tithe, one hundred and sixty-five dollars.

During the latter part of the meeting there was considerable interest manifested on the part of the townspeople, and we hope that this interest, now being followed up by a tent effort, will bring some souls to the full knowledge of this saving message.

WM. A. WESTWORTH.

Tennessee

NASHVILLE.—We left Washington for Nashville on Wednesday, May 9. Our journey through the mountains of North Carolina and Tennessee was most pleasant. The mountain scenery of North Carolina is truly beautiful, not so awe inspiring nor so grand as the Rocky Mountain scenery, but really much pleasanter.

Since our arrival in Nashville we have seen much to encourage us to believe that the Lord is here, and that he will help us in our work in the South.

The purchase of the sanitarium property is a great advance step. This is a country place, within easy touch of Nashville. The situation is high; the view is wide, and we believe it is as pleasant and healthful a situation as can be found in the vicinity of this important Southern city. The owner died only last January. He was a professor in the Vanderbilt University, a man of culture and refinement, as everything about his place indicates—beautiful trees and grounds, and a really elegant home.

Through the great kindness of the brethren, the money has been secured; and by a direct providence, the Rinallis property, which had been purchased for a sanitarium, was transferred on this bargain, at an advance in its value of one thousand dollars.

Property is advancing in this city. Nashville is building up rapidly. We found great difficulty in renting a house as a home, but finally, by that which seems to us a great providence, we secured a very pleasant situation, just across the street from our tent.

This is an excellent climate. I have suffered more from the heat in Iowa, or in Washington, D. C., than in Nashville. A sunstroke is almost unknown here. The nights are nearly always cool.

Our tent, which was donated by the California brethren, is sixty by eighty feet, as it is pitched at present, and is really a fine tent in appearance. It is comfortably seated, and the platform is more tastefully decorated and fitted up than I have known in any previous tent-meeting. It is beautifully lighted also, with electricity. We are situated on the street-car line, in an enclosed lot with an abundance of shade, in an excellent neighborhood, not in the most aristocratic part of the city, and yet in a part where nearly every one owns a comfortable home. We have never found people more friendly and more pleasant.

Our first meeting was well attended,

and the average attendance has been above that of any tent-meeting in my experience. The smallest congregation we have ever had, I think, is seventy-five. Our average week-night attendance has been about one hundred and fifty, and sometimes more. Sunday nights the tent has been filled. We have twice quite largely increased the seating capacity of the tent, and last Sunday night every seat was taken, and a large number were standing; and a more attentive, interested congregation we have never seen. At the close of the meeting a large number acknowledged that they believed the ten commandments should be kept.

The ex-mayor of the city, who is also president of one of the city banks, attends quite regularly. A thinking, intelligent class are greatly interested in the meetings. We pray, not only that their intellects may be convinced, but that their hearts may be converted, and that a large number will accept the truth as a result of this effort.

One interesting feature is that the papers give us daily reports. These are quite brief, but if we should take a hundred copies or more, they would give us a column. The editor of one of the leading papers has promised to publish a photograph of the tent, with quite a lengthy report. We are hoping to get in a brief history of the advent movement. The Lord has given us favor with the people.

Will not all the readers of the REVIEW pray that the work may be established here, and that through the sunny Southland, once stormed by war and still suffering from its terrible effects, the glorious message of truth may run and be glorified?

We have just received from Sister White thirty dollars to help on tent expenses. As we have had to buy a number of extra seats, this is very welcome. The expenses have been quite heavy, and if any reader of the REVIEW desires to follow this good example, such aid would be most thankfully received. Send any donations of this kind to Elder Geo. I. Butler, Twenty-fourth Ave. N., or to the writer at 610 Meridian St., Nashville, Tenn.

J. S. WASHBURN.

Western Oregon Camp-Meeting

THIS meeting was held at Woodburn, Ore., a small city about forty miles south of Portland, in the beautiful Willamette Valley, May 31 to June 10. The camp was pitched in a beautiful pine grove about half a mile east of the station, and was connected with the city by sidewalk, making the camp reasonably accessible to the people of the city. About ninety tents were pitched, and between five hundred and six hundred persons camped on the ground. The laborers present from outside the conference were Elders G. A. Irwin, A. O. Tait, G. F. Haffner, A. J. Breed, F. M. Burg, G. A. Snyder, M. E. Cady, Drs. W. R. Simmons, W. B. Holden, and J. E. Froom, and the writer.

This camp-meeting was pronounced by those who know best, to be one of the most instructive and encouraging meetings of its kind ever held in Oregon. From first to last there was a connected line of study given on the fundamentals of present truth, which was greatly appreciated both by our own people and by

those not of our faith. All the speakers seemed to have unusual liberty in presenting the truth, and God certainly blessed their efforts. The spirit of harmony, love, and union which pervaded the meeting was indeed refreshing, and not a discordant note was heard during the entire session. Elder Frank S. Bunch, who has faithfully served the conference as president one term, was re-elected by unanimous vote, with about the same committee for counselors as last year.

During the past year the tithe had increased nearly four thousand dollars, and a surplus of three thousand dollars was in the treasury after all accounts were settled. Of this one thousand dollars was donated to foreign missions.

The report of the Laurelwood Academy showed a gain of about two hundred dollars in its running expenses. The spiritual condition was excellent, and eighteen of the students had been baptized during the year. An effort will be made the coming year to better equip this school, and pay off the small debt resting upon it.

A resolution passed the conference, recommending that a thorough effort be made in the city of Portland and suburbs to carry the truth to the people, and Elder G. A. Snyder, with a company of workers, has located there, and will now begin aggressive work for souls.

A good company of canvassers is now taking the field in western Oregon. Some intelligent, consecrated young men are developing in the ministry, and the work in that field is progressing.

The last Sabbath at noon the meeting was closed by the health officers on account of two cases of scarlet fever which had developed in the camp. Great consideration was shown us by the authorities, but no more meetings could be held. All felt sorry for this, but it could not be avoided.

We thank God for the good camp-meetings in the North Pacific Union Conference this spring, and feel that they have been a great blessing to the work in our field.

W. B. WHITE.

Jamaica

KINGSTON.—We secured subscription pledges to the amount of fourteen hundred and fifty dollars toward our industrial school, to be paid within the year. On the strength of this, we bought sixty-five acres in a valley, about twenty-five miles from Kingston, one and one-half miles from Bog Walk railway station. It has a good house, built only six years ago, which will make a good dormitory. The purchase price is fourteen hundred and sixty-one dollars. We also took a lease and sale on forty-one acres adjoining this property. The purchase price of this will be eleven hundred and seventy dollars. The rent at this price will be about three per cent. Our people are very enthusiastic over the prospect of a school, which we have so long needed. We expect all the clearing and building to be done by the students. Already nine stout, hearty young men have promised to come and begin work as soon as we shall have possession of the property, which will be the tenth of June.

Our rainy season is now on, and workers report that this is interfering with the meetings.

J. B. BECKNER.

Notes of Progress

WE have great reason for thanksgiving as we present our summary for the month of May. We believe this to be the largest summary presented for several years. A casual glance at the totals indicates that this prosperity is quite general.

It is gratifying, indeed, to see that the greatest prosperity for the past month is shown by union conferences where the work has usually been considered rather difficult. The Southern and Southwestern Union Conferences are well in the lead, and yet it is a well-known fact that times are not so very prosperous in many of the Southern States. Thus we have another item of evidence to show that prosperity in this work does not depend so much upon good times in a worldly sense as upon good times in a spiritual sense. We greatly rejoice with our brethren in the South over the splendid advance they are making.

The month of May seemed to be an off month for the Pacific Union Conferences. Nearly all their agents were attending conventions or other meetings of some kind, and hardly any reports were sent in. However, some excellent work has been in progress in qualifying agents for the service, and we are promised a good report for the month of June. In fact, we have before us reports which indicate that the agents in the two conferences of California are now selling three or four thousand dollars' worth of books each month. More students have been sent into the field from our schools than previously for quite a number of years, and there never was a time in the history of the work here in the West when agents averaged such large sales as at the present.

The only reason why more books are not sold at the present time is that our force of agents is not large. Nearly all in the field are having remarkable success. As proof of this, and as an encouragement to our workers, I will give an analyzed report of the work in Texas for the month of May. Texas is the largest State in area, and appears in the summary with the largest report. Twenty-six agents worked an average of thirty-one hours each per week, and their sales averaged one hundred and ninety-two dollars each per month, or nearly fifty dollars each per week. This is one of the best reports we have seen for that number of agents. May the Lord continue to bless the canvassers in Texas who are putting in such good time and meeting with such excellent success; and may he also abundantly bless our dear Brother Eastman, who is back again at his old post after several years of faithful service in the foreign mission field.

We are now in the midst of the season. The best months of the year are before us between now and the holidays. The evidences are abundant that the Lord is with us and is restoring the old-time prosperity. Are not these omens sufficiently encouraging to induce scores, yes, hundreds, of our brethren and sisters to enter the work? There are many canvassers who have gained a rich experience in the past, but who for one cause or another have become discouraged and dropped out. But now the courage of every one is rising. This is an hour of advancement and success. Is

Canvassers' Summary for May, 1906

	AGENTS	HOURS	ORDERS	VALUE
Atlantic Union Conference				
Central New England	4	215	88	\$ 317.55
Chesapeake				
Eastern Pennsylvania	3	266	153	188.00
Greater New York				
Maine	1	76	17	23.55
New Jersey				
New York	4	158	151	194.75
Southern New England	2	17	45	84.25
Vermont	2	41	34	45.25
Virginia	2	138	77	123.85
Western Pennsylvania	12	417	284	500.17
West Virginia	8	505	164	382.48
Total	38	1,833	1,013	\$ 1,859.85
Lake Union Conference				
East Michigan	5	102	47	\$ 166.75
Indiana	7	423	133	285.75
Northern Illinois	3	254	77	281.10
North Michigan	3	273	47	160.50
Ohio	17	906	323	881.70
Southern Illinois				
West Michigan	6	46	57	198.40
Wisconsin	26	1,618	712	1,134.25
Total	67	3,622	1,396	\$ 3,108.45
Canadian Union Conference				
Total	9		278	\$ 563.30
Southern Union Conference				
Alabama	2	85		\$ 95.25
Cumberland	13	562		1,556.10
Florida	4	411		212.20
Georgia	3	170		156.75
Louisiana	12	921		661.56
Mississippi				
North Carolina	10	1,214		1,023.95
South Carolina	17	1,826		1,378.85
Tennessee River	12	1,441		1,436.05
Total	73	6,630		\$ 6,520.71
Northern Union Conference				
Alberta	1	106	34	\$ 112.75
Manitoba	3	313	73	224.50
Minnesota	4	391	160	435.35
North Dakota	2	161	44	157.85
South Dakota	9	1,389	429	1,290.40
Total	19	2,360	740	\$ 2,220.85
Central Union Conference				
Colorado				\$ 1,349.80
Iowa				251.65
Kansas				1,400.00
Missouri				2,493.80
Nebraska				351.65
Total				\$ 5,846.90
Southwestern Union Conference				
Arkansas	2	199	67	\$ 138.50
Oklahoma	17	2,043	956	2,836.80
Texas	26	3,254	1,875	4,994.00
Total	45	5,496	2,898	\$ 7,969.30
Pacific Union Conference				
Arizona				
California-Nevada				
Southern California				
Utah				
Total				
North Pacific Union Conference				
British Columbia	1	56	88	\$ 83.50
Montana				
Upper Columbia	4	125	69	208.80
Western Oregon				
Western Washington				
Total	5	181	157	\$ 292.30
*British Union Conference				
Irish Mission Field	8	689	348	\$ 368.45
North England	20	1,380	687	746.43
South England	22	1,995	589	971.54

Scotch Mission Field	19	1,125	773	807.00
Welsh Mission Field	7	368	245	158.72
Miscellaneous	1	45	10	21.62
Total	77	5,602	2,652	\$ 3,073.76
† <i>Australasian Union Conference</i>				
Queensland	6	78	68	\$ 488.12
New South Wales	14	838	181	634.02
North Queensland	2	182	59	213.50
New Zealand	20	1,702	561	2,428.87
Victoria	7	386	114	415.12
Tasmania	2	216	22	126.50
Mayalsian Mission	2	230	181	1,030.62
Total	52	3,622	1,186	\$ 5,336.48
<i>General Summary</i>				
Atlantic Union Conference	38	1,833	1,013	\$ 1,859.85
Canadian Union Conference	9	...	278	563.30
Lake Union Conference	67	3,622	1,396	3,108.45
Southern Union Conference	73	6,630	...	6,520.71
Northern Union Conference	19	2,360	740	2,220.85
Central Union Conference	5,846.90
Southwestern Union Conference	45	5,496	2,898	7,969.30
North Pacific Union Conference	5	181	157	292.30
Pacific Union Conference
* British Union Conference	77	5,602	2,652	3,073.76
† Australasian Union Conference	53	3,621	1,186	5,336.48
Grand Total	386	29,345	10,320	\$36,791.90

* Four weeks ending May 18.

† March.

not this the time for these old workers to return to the field and fill up the ranks, and join in fighting the battles of the Lord? We give to all such, and to all others who can leave their homes and worldly employment, an invitation to this service.

E. R. PALMER,
Sec. Gen. Conf. Publishing Com.

Canada

OTTAWA.—July 6 the Sunday bill was taken up early in the day, and the House in committee reconsidered nearly the entire bill. Many heated discussions were entered into, and some declared their hostility to the bill. One member said he had favored the measure brought down by the government, but it had been so hacked and changed and mangled that he was unable to recognize it. The government's vacillation throughout the progress of this bill was most remarkable. Instead of a third reading we found the bill again in committee. As the bill now stood, it permitted on Sunday "everything but a prayer-meeting."

Far into the night the debate surged, the old ground being gone over again, and at 3:25 in the morning, with a multiplicity of amendments, the bill was given a third reading.

W. H. THURSTON.

England

LONDON.—We have nothing but words of encouragement to present with reference to the work here. While there are many difficulties, yet the Lord is helping us to overcome these, and we are all of good courage in him.

We sent out our first missionary to British East Africa a few days ago. Brother Peter Nyambo, a young colored man who has been in attendance at our school here for the last two years, left us for Germany, and from that country he will sail, in company with another young man, to German East Africa. From there one of our German brethren, Brother Enns, will accompany him

across the border into British East Africa, and look up a site for our mission station, and establish it. In the meantime we will prepare some other helpers for the work in that field, and send them on as soon as possible. We are now doing all we can to raise funds to carry on this work, and I believe we shall not have any serious difficulties in this matter. Our brethren are interested in this work, and will respond very well.

We have just taken up an offering in the interests of our institutions and people in California that have suffered from the earthquake. This was rather hastily done, and I am not prepared to say how liberally our brethren have responded; but it will at least be a token of our interest and sympathy.

As yet we have not succeeded in securing a suitable location for our institutions. We thought that we had been successful, but at the very last moment matters developed that decided us against taking the place, and now we are looking for something that will be more suitable.

We have just succeeded in securing a place to hold our British Union Conference early in August. It is in the northern suburbs of London. We hope to have a large attendance of our people at this meeting.

E. E. ANDROSS.

Colorado

DENVER.—We are indeed glad to report that the good work in Denver is still onward. Our Sabbath and Sunday night meetings are well attended. Some good souls are taking their stand with us in the message. Sabbath, June 16, three were baptized, and Sabbath, June 30, five were baptized. Others who are now keeping the Sabbath of the Lord will soon follow. Elder L. A. Spring and the members of the church are earnestly assisting in the work.

We praise God for his keeping power. Through all the struggles and conflicts that have come upon our church here,

we have not lost one soul; all are standing true to God and to the work that is being done by our General Conference organization. We know that this grand message will triumph, and our only safety is in standing together, that we may triumph with it.

Quite a goodly number of letters have been received from our people in different places asking me to visit their friends and relatives living in Denver. Good results are following this work. If others have any such friends or relatives living here, please address me at 531 Santa Fe Ave., Denver, Colo., and pray that as I may visit them, the Lord will bless in leading them to God and into the precious truth.

G. W. ANGLEBARGER.

General Meeting in Scotland

THIS meeting was held in Kirkcaldy, beginning Friday evening, April 6, and closing Tuesday, April 10.

About two years ago a tent-meeting was conducted in Kirkcaldy by Brethren Ritchie and Westworth, as a result of which a number took their stand for the truth, and later a church was organized. This is on the battle-ground of John Knox, and the old-time love for truth, and the willingness to suffer for it if need be, still lingers in the hearts of many of the people of Fifeshire. From our limited experience, it seems that the people of this country are more ready to listen to and obey the truths of this message than in any other part of Scotland, though we are sure that other parts will respond, perhaps equally as well, when we are prepared to work them.

We had a larger attendance than at any former meeting in this field, and from the beginning the Lord's presence was very manifest, guiding in the presentation of the Word and in all the business of the meeting. Hearts were drawn closer together than ever before, and all united in planning for a larger work in every phase of the message than has been accomplished in the past.

The chairman, Elder MacLay, presented a very encouraging report of the field work, showing marked progress in an increase of membership and of tithe, the latter being especially good.

Scotland has seemed to be the most fruitful field for our book agents of any part of the British Union Conference, and the past year's report revealed steady progress in a financial way; but from a careful study of the report it was manifest that some had yielded to the temptation to handle such books as give the best financial returns. However, our brethren and sisters engaged in this work are perfectly loyal to the truth, and were glad to co-operate with us in an effort to place in the hands of the people those books containing the message for this time in its simplest and plainest form. We confidently expect to see large results from the faithful seed sowing of our devoted workers in the Scotch mission.

Elder S. G. Haughey was elected chairman of the field, on the recommendation of the British Union Conference. The members were very sorry to lose Brother and Sister MacLay from this field, where they had done excellent service, but on account of Sister MacLay's health, it seemed necessary that a change be made, and all heartily welcomed Brother and Sister Haughey, and will give them their cordial support.

All were disappointed at not having Elder Conradi's assistance in the meeting, but it seemed necessary that he should return to the Continent, following the meeting in Ireland. Elder Haughey, Professor Salisbury, Brother Sisley, and the writer, besides the local laborers, assisted in the services.

E. E. ANDROSS.

The Southern New England Conference

THE third annual session of the Southern New England Conference convened at Middletown, Conn., June 14-24, 1906. The business of the conference was taken care of in five meetings, thereby giving the greater part of the time to the spiritual part of the meeting. Since our last session, through the efforts of Brother A. J. Clark, a company has been raised up at Middletown, which was admitted into the sisterhood of churches of this conference.

Resolutions were adopted expressing our attitude toward the spirit of prophecy, toward the sale of our books, toward the support of the canvassers in their training, the subscribing to our denominational papers, and the religious liberty work of the conference.

The following officers were elected for the ensuing year: President, W. A. Westworth; Secretary and Treasurer, Irene J. Cady; Conference Committee, W. A. Westworth, D. B. Parmelee, D. A. Bidwell, James Teft, G. P. Coates; Religious Liberty Secretary, W. R. Andrews.

Ministerial credentials were granted to W. A. Westworth, J. C. Stevens, W. R. Andrews; ministerial licenses to A. J. Clark, C. H. Reimers, H. S. Prenner, H. L. Shoup; and missionary credentials to Matilda Thaler, Lora Tarbell, Ona M. Russell, Irene J. Cady, Harold Waldo, Charles Dyer.

IRENE J. CADY, *Secretary*.

Burma

INSEIN.—Last Sunday, May 13, we held another baptismal service. We were permitted to use the beautiful Royal Lakes for the service. I have never seen a prettier spot for such a service. It being just at the end of the dry season, the places we had used upon former occasions were too nearly dry to use now. Bathing is strictly forbidden in these lakes. But God must have touched the heart of the one in charge, for he gave us permission to use the lake without any hesitancy.

Our candidates were two young Burmese women. They are nieces of our Brother Maung Maung. Their grandmother is one of the four surviving persons who were baptized by Dr. Judson. She was for years a Bible woman, laboring most earnestly to spread the gospel tidings. We have strong hopes that these young women will be of service in carrying this last message to their countrywomen. They have had a good education in English. Both are in school still, and in recent examinations passed with good grades. They seemed to fully sense the solemnity of the ordinance in which they were to participate. We had carefully questioned them upon all points of faith, and found they agreed with us, and that they were intelligent upon all these points. Their father, who

has believed our teachings for a long time, was much touched, and we hope he will obey soon.

A relative of these girls, who is a Buddhist, was present, and in endeavoring to express the feelings of her heart, she used expressions similar to these: "That was so solemn. It was like death. I felt like crying all the time." Some friends told us that she talked during all the day and evening about it, at frequent intervals. We wish indeed that it might lead to her conversion.

Two ladies, members of the English church, who had never seen an immersion, also told us how impressed they were. One told her pastor she had seen a baptism like Jesus', and he said, "Why, sister, Jesus stepped into the water, but John poured water from a shell upon his head."

There are a number of interested persons, whom we entertain strong hopes of baptizing ere long. God's hand has been manifested for us in a marked degree in the last year. H. H. VOTAW.

The Montana State Camp-Meeting

THIS gathering was held at Basin, Mont., June 21 to July 1, and was one of the largest and best camp-meetings ever held in this conference. Basin is a small town about thirty miles north of Butte on the Great Northern Railway, and is beautifully situated in the heart of the Rocky Mountains. The camp was nicely located on a large level piece of ground, behind which high mountains rose above us, forming a beautiful background. Twenty-five family tents were pitched, and quite a number lodged in rooms in the city. About one hundred and twenty-five were in attendance, and nearly all remained till the last day. Besides the conference laborers, there were present Elder G. A. Irwin, Prof. J. L. Shaw, who is spending a few weeks in our union conference, Prof. M. E. Cady, who stopped only one day on his way from Walla Walla to College View, Neb., and the writer. An excellent spirit of love, harmony, and union prevailed during the entire meeting, and indeed this spirit seems to pervade the whole conference, and speaks well for the future of the work in this field.

Elder Irwin remained through only part of the meeting, leaving Wednesday evening for the educational convention at College View; but during his stay he gave a very interesting and valuable series of lessons on the spirit of prophecy and its connection with the people of God in all ages, and especially with the remnant church. These were greatly appreciated by all, and many expressed themselves as receiving great help and encouragement from them. Quite a large number were present who were attending their first camp-meeting, and these studies were especially valuable to them.

The main topic of the meeting was the nearness of the end, and the great need of the Holy Spirit to conquer and subdue our lives, and make us overcomers. The doctrines of absolute surrender to God, faith in his promises, and a daily abiding in him, were clearly set forth, and found a place in the hearts of the people.

The finances of the conference are

very encouraging, the tithe being about thirteen hundred dollars in excess of what it was last year at this time. The conference had quite a good surplus for a small field, and voted one third to foreign missions. On the second Sabbath a midsummer offering was taken, and about forty dollars was given.

The last day of the meeting the needs of the Mt. Ellis Academy at Bozeman were considered, and in a company of about one hundred persons, between ten and eleven hundred dollars was subscribed for the erection of a boys' dormitory, with large schoolroom in connection. This we think was about as liberal giving as we ever saw in so small a company. The academy has enjoyed a very prosperous year, and the future looks bright.

During the summer two tents will be in the field, one in the city of Bozeman and the other in the Kalispell country, in the northwestern part of the State. Elder W. F. Martin, the president of the conference, will spend considerable time the coming summer and fall in building up the several lines of work in the churches, and looking after some financial interests. The conference now has five hundred and twenty-five church-members, in fourteen churches. Quite a number will go out from the camp-meeting into the canvassing work, to sell our subscription books. A conference office will be built in Bozeman on the church lot, which is quite a central location, and Brother Amos Everett and his wife will have charge. A small depository of books will be kept in connection with this office. The future looks bright in the Montana Conference, and we shall pray that God may abundantly bless the work and workers.

W. B. WHITE,
Pres. N. P. U. Conf.

North Dakota Camp-Meetings

THREE very successful camp-meetings have just been held in North Dakota,—two in English at Rock Lake and Stanley, and one in German at Bowden. The two former were attended by about two hundred of our isolated English and Scandinavian brethren and sisters in the northeastern and northwestern parts of the State, and the latter by over four hundred of our brethren of the German churches. A kind, sympathetic spirit characterized the meetings; and the people showed their spirituality and their interest in the truth by their liberality in giving of their means to the cause. Many of them sacrificed for the advancement of the message. The amount donated by our brethren for home work and for missions outside our own field was over thirty-nine hundred dollars. This does not include the tithe paid to our treasurer during the camp-meetings.

We were glad to have the services of Elders R. A. Underwood, G. F. Haffner, V. Leer, C. J. Kunkel, L. H. Christian, Brethren P. T. Magan, J. S. James, and O. J. Graf, and Sister Bessie L. Shaw, to the latter of whom our brethren donated in cash and pledges over fourteen hundred dollars for the work in India.

More than one hundred and sixty young people between the ages of thirteen and twenty-five attended the meetings, and many of these gave their hearts to God for the first time, and others renewed their covenant with him.

Over thirty were baptized, and twenty others expressed their desire to be baptized at their home churches.

There was an outside interest at all the meetings, and especially was this true, at Rock Lake, where almost the whole village came out to hear the truth.

We are thankful for the help we received from Brother Magan, who attended both of the English meetings, and whose plain, pointed talks showed a depth to the message that has created in the minds of many not of our faith an interest to hear the Word of God.

JOHN G. WALKER.

Field Notes

FOURTEEN adults have taken their stand for the truth at Alpena Pass, Ark., and a Sabbath-school of thirty members has been organized there by M. H. Gregory, who is conducting a tent-meeting in that place.

THE report of the South Dakota Conference and camp-meeting at Woonsocket, June 7-17, states that "many were converted, and all felt refreshed, and went to their homes to live the message of truth more faithfully in their daily lives." South Dakota will have five tent companies in the field this season.

THE *Northern Union Reaper* reports the baptism of sixteen persons at the close of the Rock Lake, N. D., camp-meeting, several of whom took their stand for the first time at that meeting. One of the general laborers stated that he had never attended a meeting where there was such a manifest seeking after God. The camp-meeting came at the close of a tent effort, and helped many to decide.

A PLAN of work which seems to promise good success has been adopted by Brethren Sims and Mogle at Willows, Cal. The attendance at the tent being small, and feeling that there were many in that place who should hear the message, they began publishing a little paper twice a week, containing synopses of the sermons. These were distributed free to the homes of the people, the expense of the enterprise being borne by advertising secured from the merchants of the place. Considerable interest is thus being awakened.

AMONG the resolutions adopted by the South Dakota Conference at its session in Woonsocket, were five devoted to the new journal *Liberty*. They contained the following recommendations: That a religious liberty collection be taken up on July 7 throughout the conference for the purpose of furnishing *Liberty* to each member of the legislature, and otherwise to promulgate the principles of liberty as the State interests may demand; that the various churches in the conference appoint religious liberty secretaries to look after local interests in religious liberty lines; that as far as possible the churches place copies of *Liberty* in the hands of county and municipal officers and other persons of influence; that the delegates take up the work of seeing that every family in each church becomes a subscriber to *Liberty*; and that suitable persons be encouraged to take up the work of selling *Liberty* and securing yearly subscriptions.

Christian Education

Conducted by the Department of Education of the General Conference.

FREDERICK GRIGGS, Chairman,
C. C. LEWIS, Secretary.

The Educational Convention

(Continued)

ON Monday evening the convention was stirred by a forceful presentation, by H. R. Salisbury, of the urgent and wide-spread need of training-schools in foreign fields, and of some remarkable results that have followed the work already done.

Believers in other lands often find themselves cut off from friends and from their means of livelihood. Here is the opportunity for the training-school to take them and prepare them for service. The best and quickest way to prepare them for service, is to put them into actual service while they are gaining their preparation, turning it as far as consistent in the direction of self-support while studying, and aiming at the development of workers from among those who are subjects of missionary labor.

The value of the training-school may be illustrated by the fact that the one in London has put nine licensed ministers into the British conferences and mission fields; also, that since the close of the school in Denmark only two ministers have been developed in the Scandinavian field, and the young people are either going into worldly pursuits or coming to America. The training-school at Friedensau, Germany, on the contrary, has sent young men to Jerusalem, Joppa, Egypt, Macedonia, Servia, Bulgaria, Central Africa, Russia, Switzerland, Holland, and through all Germany. Brother W. H. Anderson is making his progress in mission work in Central Africa principally through school work, using manual training as one of its strongest features.

Equip these schools the best you can. Do not let lack of equipment hinder your making a beginning, for the strength of a school is in its work, not its facilities.

In choosing men and women to establish mission schools and colleges in foreign lands, select only those who know they are called of God, who have been taught of God, who go willingly, who have been missionaries at home, and who have enough of the life of Christ in them to be worthy of imitation; for the native is quick to imitate his teacher.

Send practical men, skilled in manual labor—send men of broad education. Remember that the great pioneer missionaries were men of learning as well as piety, such as Judson, Moffat, Paton, Livingstone, and Chalmers. Many heathen races, such as the Arab, the Hindu, the Chinese, the Japanese, are intellectual, and must be met on that ground.

Send young people of large powers of adaptability, who go to save souls, not to proclaim their own country's greatness. They should be simple in manner and sympathetic in nature, neat and orderly in personal appearance, and dignified in deportment.

One of the latest messages to us is that we are nearer the end than any of us are aware. Let us start a movement

among our students that in the sudden closing up of this work, we may be ready to send, not hundreds, but thousands to every part of the harvest-field.

A very enlightening study of the relation of evolution to education and religion, was conducted by Professor Prescott on Tuesday evening. The basal question in religion is the relation of God to the living world. Fundamental to this is the relation of God to things, inorganic as well as organic,—the right idea of God. Christian education examines and presents the true relation of God to all things. What is to be accomplished in the study of nature is not simply to see beauty and feel sentiment, but to discover God's relation to the visible creation. To study nature without revelation may lead to the acceptance and worship of a false god, for we are dependent upon the Bible for our knowledge of God as Creator, together with the method, means, time, and order of creation. He who is the head of creation, is also the head of redemption.

Contrary to the teaching of evolution, there has not been an unbroken continuity of development in nature from the beginning. "By the word of God . . . the world that then was, being overflowed with water, perished." "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment."

We are taught also that science, working in its own sphere, discovered how God made the world. They also discovered a new god—Force, Infinite Power, the Great Intelligence, who works by development rather than by specific acts, by continuous revelation rather than by special revelation, by continuous inspiration rather than by special inspiration. Therefore evolution applies revelation and inspiration to the experience of men to-day as well as in Bible times, and declares that creation is going forward as in the beginning—evolving a new theology, progressive orthodoxy, the central idea of which is the oneness of God and man. The divine spirit being immanent in the human, education is the removing of hindrances to the work of God upon the will and the reason, thus opening a natural channel for educative influence. It is claimed that the child is born of the Spirit when it is born of the flesh, if we only have eyes to see it, thus ignoring the miraculous birth of Christ, the atonement, and faith in his vicarious work for us, making regeneration, redemption, justification, sanctification, as empty as the jargon of the alchemist, and precluding the necessity of Christ's return to earth.

In the definition of science, a personality is a purposeful force. But the message is to fear God and give glory to him; to worship him—not it. The third angel's message answers all the false teachings of evolution, and is inseparable from Christian education. Let all our teaching be directed toward the discovery and the understanding of the right relation of God to created things, and a solid foundation will be laid for a sound religious experience.

On Tuesday a lively talk on the teaching of English was given by M. E. Olsen, followed by another on Wednesday, on thoroughness in education. In regard to English he said: Some knowledge of the resources of our native

tongue is necessary to the presentation of gospel truths with freshness and charm. Speakers and writers do well to avoid dead, conventional phrases, and seek to embody all their thoughts in simple and fitting language. The daily reading of a little good poetry is a help in the formation of taste. Good writing does not call attention to itself; it is sincere, effective, and unobtrusive. The Bible affords the finest examples of English prose.

The keeping of a commonplace book in which snatches of poetry, quotations from great authors and other interesting literary material can be entered from time to time is an excellent plan. Self-improvement in the use of English may be rapid and far-reaching. Continual watchfulness is necessary until correct language becomes second nature.

In the teaching of English the effort should be to draw out by the reading of good literature and proper exercises in composition the latent capabilities of the pupil. The best instruction will be individual.

On thoroughness in education the following thoughts were presented: Education of the right kind always makes for more efficient service. It is really a widening of the human channel by means of which blessings given of God are to flow out in more abundant streams to a needy world. The man who buried his talent was pronounced both wicked and slothful. The sin of neglecting to seek a thorough preparation needs to be brought home to our young people.

Even after leaving school, education can go on. The diligent use of spare moments will accomplish much. We must not be satisfied with ourselves. Paul wrote: "Not as though I had already attained, either were already perfect; but I follow after." The true worker will have a passion for continual improvement; nothing short of perfection will satisfy him.

In order to secure the best work there must be a proper division of labor. "There are diversities of gifts . . . for the body is not one member, but many." To be able to do one thing and do it well is better than to do many things in a superficial way.

An instructive address was given by the chairman of the convention, Frederick Griggs, on Thursday evening, on Lessons from the History of Education. He said, in part:—

The early church Fathers thought that by introducing some of the pagan philosophy into their Christian schools they would become better able to refute that philosophy as a whole. It was a fatal mistake. This union of the false and the true resulted in the papacy. There followed a rapid descent into the Dark Ages, when the form of religion was held to be of greater value than its essence. Then came the Renaissance. Through that great mental awakening God prepared the way for the glorious spiritual awakening of the Reformation. Men and women came to the school at Wittenburg from all parts of Europe, and went forth again carrying the gospel message. Thus justification by faith was preached throughout the world in the lifetime of Luther. There must and will go forth from our schools in this generation a host of men and women who will carry the last warning message to the world.

In training young people for our work we can learn a lesson from the ancient Spartans. They confined the education of their children to those things which had the most direct bearing on their public life. Our young men need a thorough training for the great work before us, but thoroughness in preparation need not involve the weaving in of wrong principles. We must build upon the principles of eternal truth.

W. E. HOWELL.

(To be concluded)

Christian Liberty

Reports, Notes, and Comments Pertaining to the Current History of the Rights of Conscience

"A Practical Union of Church and State"

THE majority report of the Senate Committee on Privileges and Elections, in the case of Senator Reed Smoot, rendered in the Senate June 11, giving reasons why Mr. Smoot is "not entitled to a seat as a senator of the United States from the State of Utah," presented the following, taken from the Congressional Record of that day:—

"A Practical Union of Church and State.—The fact that the adherents of the Mormon Church hold the balance of power in politics in some of the States enables the first presidency of the twelve apostles to control the political affairs of those States to any extent they may desire. Thus a complete union of church and state is formed."

If this is correct reasoning, then the following must also be correct: The fact that the adherents of those churches which observe Sunday as the Sabbath are seeking to gain the balance of power in politics in all the States, and thus in the nation, and so enable the leaders of these churches to control the political affairs of these States and of the nation to any extent they may desire, especially in the matter of enforcing Sunday observance by law, is proof that they are seeking to form in this country a complete union of church and state. We can see no good reason for singling out the Mormon Church in this matter, when nearly all the other churches in the country are equally guilty in spirit and effort.

W. A. COLCORD.

"Congress Refuses to Forbid Sunday Tolls in the National Capital"

UNDER the above heading, the *Cornerstone* of June 27, the official organ of the Prohibition party of the State of Ohio, published at Marblehead, Ohio, says:—

"The Congressional Record for June 11 (page 8518), should be studied by Christian citizens. The national capital having no Sunday law, and Christian business men having been appealed to for twenty years in vain to urge Congress to bring the capital into civilization in this respect, the clerks of the Washington meat shops, a hundred or so, hired a lawyer to lobby for Sunday rest for provision stores only. By making a labor movement of it, he carried the District Commissioners, the House

District Committee, and has now carried the House, and will probably get it through the Senate later.

"But Commissioners and Committee and Congress in the House have all refused to add a prohibition of Sunday work on railroads and buildings, although it has been shown that the hardest form of Sunday toil—digging in the mud and driving dirt carts—was common about new government buildings and other public and private works. The explanation is that the Sunday workers did not ask Sunday rest, nor anybody for them, except the preachers. The debate shows that twenty millions of church-members in this country have had less influence upon Congress in this matter because they have neglected to express themselves, though often urged, than twenty thousand Seventh-day Adventists, who believe the United States government is to become by Sunday legislation 'the third beast' of Revelation, the successor of Nero and the Inquisition in persecution, and have therefore sent more petitions against a District Sunday law than all the ninety-nine and nine-tenths per cent of the people who are not Saturdarians. There is yet a chance to influence the Senate."

The earmarks of the International Reform Bureau, "the first 'Christian lobby' established at our national capital to speak to the government in behalf of all denominations," are quite discernible here. The term "Saturdarians" is the familiar epithet by which the founder of this "Christian lobby" has for years designated the observers of the Bible Sabbath. The comparison of the work done by twenty thousand Seventh-day Adventists with that not done by twenty million Sunday-keepers is also familiar, as is also the complaint about driving "dirt carts" on Sunday in the District of Columbia.

Four things, however, are worthy of note in this report:—

1. The national capital having no Sunday law, for twenty years some one has been appealing to the business men here to urge Congress to pass a Sunday law, and thus bring this nation within the realm of "civilization." Hitherto, not having such a law, it has been a barbarous and "uncivilized" nation.

2. The appeal to the business men having proved a failure, another plan was tried. The clerks of the Washington meat shops were by some means stirred up to "hire a lawyer to lobby for Sunday rest." By making a "labor movement" of what is in reality a religious movement, the effort has proved partially successful. It carried with the District Commissioners, in the House District Committee, and in the House (June 11), "and will probably get through the Senate later." If so, this "meat shop" Sunday law will have the honor of being the first straight Sunday law Congress has ever passed, and will, according to its promoters, we suppose, mark the beginning of our national "civilization."

3. But while the Commissioners, the Committee, and the House dealt thus generously with the "meat men," they refused to give any relief to other Sunday toilers. And why? The reason given is because "the Sunday workers did not ask Sunday rest, nor anybody for them, except the preachers." They never fail to ask for Sunday laws. Were it not for "the preachers," we presume there would be no Sunday laws. In

the *Christian Statesman* of July 3, 1890, the present superintendent and manager of the International Reform Bureau said: "During nearly all our American history the churches have influenced the States to make and improve Sabbath laws." And in the same paper, under date of April 11, 1889, explaining why a national Sunday law was desired, he said: "The national law is needed to make the State laws complete and effective." It seems a pity that this business of "civilizing" States and nations by means of Sunday laws, and compelling the people to be religious by Sunday enforcement, is left so largely to the "preachers" and the "churches."

4. The reference to the influence which twenty thousand seventh-day observers who believe the prophecies of the book of Revelation, have exerted in preventing unjust legislation desired by twenty millions of church-members, reminds one of the story of Gideon's army, and of the promise made by God to his people, that "one shall chase a thousand, and two put ten thousand to flight." We make no boasts, and take no glory or credit to ourselves; but we know that God, by his Holy Spirit, and through humble means, has been at work to stay the incoming tide of evil until the truth for this time shall have been more fully proclaimed. For this we are truly thankful. We hope our brethren will make note of this, and take courage, and remember that in their religious liberty work their labor is not in vain.

W. A. COLCORD.

Religious Liberty Notes

NONE of the Sunday bills introduced during the past session of Congress succeeded in passing. The only thing of the kind which did pass was the Sunday-closing rider attached to the appropriation to the Jamestown Exposition. This had the precedent of like provisions to appropriations made to the Chicago, St. Louis, and Portland Expositions in former years. The Wadsworth Sunday bill passed the house June 11, but got no further.

After the adjournment of Congress, Saturday, June 30, President and Mrs. Roosevelt left Washington for their summer home at Oyster Bay, arriving there Sunday, July 1. Knowing their aversion to having their pictures made on Sunday, the men composing the President's secret service body-guard endeavored to protect them from men with a camera. But in spite of all their vigilance and remonstrances, one man, a photographer employed by a New York paper, succeeded in getting a snap-shot of the President and his wife. When expostulated with by one of the secret service men for taking it, the photographer, it is said, laughed tauntingly at him, and called him a "bluffer," whereupon the guard struck the photographer in the face. For this the guard was a few days later fined ten dollars. While courtesy would suggest a due respect for the known wishes and religious scruples of others, there is, of course, no law against taking snap-shots on Sunday. If men without law, and contrary to law, will do such things as this in behalf of Sunday observance, what may be expected when rigorous laws are secured from Congress for the compulsory observance of the day?

Current Mention

— It is stated that many fire insurance companies will be forced to "go to the wall" because of the San Francisco fire.

— Severe earthquake shocks were felt at Sorocco, a town seventy-five miles south of Albuquerque, N. M., July 3. Twenty distinct shocks were felt in eight hours' time.

— Governor Hoch of Kansas has made an appeal for 8,000 men to help gather the Kansas grain crop. It is reported that the prospect for securing the needed help is poor.

— There continue to be occasional clashes between Turkish troops and Bulgarian bands. A report from Saloniki gives details of such an engagement in which ninety-two Bulgarians and twenty Turks lost their lives.

— Inventor Edison is quoted as saying that through the discovery of large deposits of cobalt in Tennessee and North Carolina he will be able to reduce the weight of storage batteries one half and revolutionize electrical traffic.

— The monster floating drydock "Dewey," which has been followed by press reports from the Atlantic coast through the Suez Canal and the Indian Ocean, arrived at Manila July 10, having been towed the entire distance without serious mishap.

— Reports from Guatemala indicate that the threatened clash between that country and Salvador has come at last. Troops of both states have been massed for some time near the border, but had refrained from hostilities pending a proposed settlement by arbitration.

— It will require some months, probably nearly a year, for the adoption of a constitution and the formation of a State government for the newly admitted State comprising Oklahoma and Indian Territory, hence some length of time will elapse before the forty-sixth star can be added in the American flag.

— A revolution has been in progress for some months in the State of Matto Grosso, Brazil, and has now terminated in the overthrow of the State government and the murder of the State president. The rebels took over the affairs of the government after the defeat of the federal troops at Cuyaba.

— The census report shows that there are 163,176 persons now inmates of the poorhouses of the United States. The report indicates a considerable decrease in pauperism in this country. In 1880 the ratio was 132 per 100,000 of population, while this last report indicates a decrease to 101 per 100,000.

— There is at least some prospect of the granting of religious freedom in Spain, according to the following telegram dated at Madrid, July 4: "Prime Minister Moret has submitted to King Alfonso a remarkably radical democratic program, including, among other important reforms, religious freedom and reform of the Senate. Senor Moret asked the king to dissolve the Cortes to enable a national pronouncement on the program. His Majesty consulted lead-

ing politicians, and found them opposed to dissolution, but in favor of Senor Moret's retention in power. Their views will probably be adopted."

— The brewers of Kansas City, Kan., have admitted defeat in their efforts to operate saloons in Kansas City in defiance of the law. Buildings and fixtures have been seized by the authorities. In order to secure the return of their property, the brewers agree to give bond as a guarantee that they will obey the law.

— A sensational speech was made in the British Parliament recently by Earl Grey on the situation in Egypt, which he says is at present very critical. Recent attacks made by natives on British officers were, he says, not accidental, but part of a deliberate plan, which foreshadows an outbreak of fanaticism that may call for severe measures on the part of the British government.

— The Interstate Commerce Commission is to begin at once an investigation into the association of Western railroads with grain elevator companies. It is charged that a great amount of discrimination is practised by the railroads in favor of certain companies. This investigation promises to be as important and far-reaching as that of the ownership of coal properties by the railroads.

— The grand jury which is investigating alleged violations of the interstate commerce and anti-rebate laws, continues its examination of employees and officers of the Standard Oil Company at Cleveland, Ohio. Subpoenas have been issued for some of the prominent officials of the company, such as the treasurer and auditor of the company for Ohio, the cashier of the Cleveland office, and the vice-president of the company in that State. It is also reported that a warrant has been issued for the arrest of John D. Rockefeller at Findlay, Ohio, on the charge of violating the anti-trust laws in organizing and maintaining a monopoly of the oil business.

— A French historian, who is an authority on Russian affairs, and who recently made a trip through certain portions of Russia, declares that the Russian revolution is now on; that the nation is in the midst of a vast and complete transition, the culmination of which may not come for several years. The mutinous condition of many of the regiments has made it necessary to transfer them from one place to another. The garrison of the Batum Fortress is still in mutiny, and reports from Sebastopol state that two of the war-ships at that place have joined the mutineers. Both the infantry and the Cossacks sent to subdue the mutineers at Tambof refused to fire upon them. On July 11, however, these mutineers surrendered. Street demonstrations and rioting in Moscow and St. Petersburg are increasing. A plot was discovered at Odessa for the massacre of the Jews in no less than fourteen different cities, all to occur on the same day. A state of siege has been proclaimed in the province to prevent the execution of the plot. Admiral Chouk-nin, commander of the Black Sea fleet, was killed on July 11, while walking in his garden. Several previous attempts had been made upon his life because of his activity in suppressing various mutinies.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1906

ATLANTIC UNION CONFERENCE

Virginia, Petersburg.....July 26 to Aug. 5
New Jersey.....Aug. 2-12
West Virginia.....Aug. 16-26
New York (State).....Aug. 23 to Sept. 3
Vermont, Windsor.....Aug. 23 to Sept. 3
Central New England.....Aug. 31 to Sept. 10
Greater New York.....Sept. 23—

CANADIAN UNION CONFERENCE

Ontario, Paris.....Aug. 23 to Sept. 2
Quebec, Ayre's Cliff.....Sept. 6-16
Maritime.....Sept. 20-30

SOUTHERN UNION CONFERENCE

Louisiana, Lake Arthur....July 26 to Aug. 5
Georgia.....Aug. 2-12
South Carolina, Cowpens.....Aug. 9-19
Alabama, Albertville.....Aug. 16-26
Tennessee River, Nashville,
.....Aug. 23 to Sept. 2
Cumberland.....Sept. 6-16
North Carolina, High Point.....Sept. 7-16
Florida, Lakeland.....Nov. 1-11

LAKE UNION CONFERENCE

Indiana, South Bend.....July 25 to Aug. 2
Indiana, Seymour.....Aug. 8-16
Southern Illinois, Pana.....Aug. 2-12
West Michigan, Hastings.....Aug. 9-19
Ohio, Troy.....Aug. 16-26
Wisconsin, Stevens Point.....Aug. 22 to Sept. 3
East Michigan, Holly.....Sept. 27 to Oct. 8
Northern Michigan, East Jordan.....
.....Aug. 30 to Sept. 10
Northern Illinois.....Sept. 5-15

CENTRAL UNION CONFERENCE

Nebraska, Aurora.....July 19-29
Nebraska, Fremont.....Aug. 3-12
Nebraska, Beatrice.....Aug. 17-26
Nebraska, Lexington.....Aug. 30 to Sept. 9
Colorado, Boulder.....Aug. 23 to Sept. 3
Missouri, Versailles.....Aug. 2-12
Kansas, Salina.....Aug. 9-19

SOUTHWESTERN UNION CONFERENCE

Texas, Alvarado.....Aug. 2-12
Texas, Buffalo Gap.....Aug. 23 to Sept. 3
Arkansas, Winslow.....Aug. 16-26
Oklahoma, Kingfisher.....Aug. 23 to Sept. 2

PACIFIC UNION CONFERENCE

California, Eureka.....Aug. 16-26
California, Oakland.....July 19-29
Southern California, Los Angeles, Aug. 16-26

AUSTRALASIAN UNION CONFERENCE

Union Conference session, Cooranbong,
N. S. W.....Sept. 13-23

EUROPEAN MEETINGS

British Union, near Birmingham...Aug. 3-12
Holland.....Aug. 16-19
France.....Aug. 21-26

The presidents of the various conferences are requested to forward any additional information which will enable us to publish a complete and correct list of the camp-meetings appointed for the present season. If any changes are made, of either time or place of meetings already appointed, notice should be forwarded at once.

How to Get to the Alabama Camp-Meeting

SOME are writing me that they will not be able to attend our camp-meeting and conference in August, as the distance is so great, and they do not have the money. Let me suggest to all such a plan that would carry them around the world, with money left when they returned home. It has been tried, and it proved successful. Young ladies have crossed this continent more than once by this very plan. Send at once to our conference secretary, Miss Helen McKinnon, Fort Payne, Ala., and order a quantity of the Souvenir Edition of the Earthquake and Fire Special of *The*

Signs of the Times, which will cost you only six cents a copy, and will sell almost at sight for ten cents. Start with your home town, and earn enough to carry you to the next place, and so on to the place of meeting. This will do your own soul good, and enable you to attend the meeting, besides doing an untold amount of good to those who buy the paper. Try it; and be at this important gathering.
A. J. HAYSMER.

The Nebraska Camp-Meetings

THE time has come for us to begin to plan to attend the camp-meetings. The first one is the Aurora meeting, and the time has almost arrived. Remember the time, July 19-29. This will be the meeting for all our people living in the central portion of the State, and we trust that the Spirit of God will cause us all to feel the need of the blessings that may be obtained by being present at these meetings. There is much to be done for us before we are prepared for the last great conflict that awaits us; and unless we keep up a continual battle against the evil spirit of this degenerate age, we shall drift with the tide, and share the fate of this wicked world. We must not allow the busy rush and whirl of business to keep us from these meetings, thus causing us to lose the means of grace that God has so graciously brought within our reach. We can well afford to lose a few dollars, if necessary, to get the blessings that God has in store for us by attending these annual gatherings of his people.

The second meeting will be at Fremont, August 3-12. This will be the meeting for all our people who live in the northeastern part of the State. The third meeting will be held at Beatrice, August 17-26. This will be the meeting for all living in the southeastern part of the State. The fourth and last meeting of the season will be held in the west central portion of the State.

These meetings have been planned and located for the purpose of bringing them within the reach of all our people, so that all may have a chance to attend at least one of them. My dear brethren, God is doing all that can possibly be done for our salvation; he has brought help within our reach. Let us appreciate it, and come to the feast and gain the strength that we so much need. We must ever keep in mind that the spirit of this age is deceptive, and it will take all the power of resistance that we have, connected with the power of God, to overcome this evil time. May the Lord give us all a realizing sense of the situation. Dear reader, God wants you to attend one or more of these meetings; do not disappoint him. General Conference men and ministers from our home State will be present to help us find the way of God more perfectly. Come and bring the family.
C. A. BEESON.

Notice!

THE twenty-ninth annual session of the Texas Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Alvarado, Tex., Aug. 2-12. The first meeting of the conference will be called Friday, August 3, at 9 A. M. The election of officers will be held, and all other business for the conference will be transacted, at that time. All delegates elected should be present at this first meeting, as usually much of the result of the whole session depends upon the division of work in the first meeting.

CLARENCE SANTEE, Pres.

Prophetic and Law Charts

THE prophetic and law charts printed in colors and sold by the Southern Missionary Society, the profits going to the support of mission schools in the South, are giving good satisfaction. One brother writes:—

"I received the charts all right, and am more than pleased with them. I saw the stars fall in 1833. I saw the chart of 1844, and have the large chart, but these beat them all."

Another purchaser says:—

"The charts were received in good condi-

tion. I thank you kindly for them. I showed them to our Sabbath-school, and, as a result, got orders for two sets. Enclosed find two dollars for two sets, which please send to my address."

These charts are 20 x 29 inches, printed in colors and neatly mounted. Price, 50 cents each, or \$1 a set of two, carriage prepaid. Address Southern Missionary Society, North Station, Nashville, Tenn.

Addresses Wanted for Missionary Work

THE Boulder Missionary Society is sending out a large club of *Signs* weekly. The work is much hindered by lack of addresses. Addresses are desired from the South, from the West Indies and South America, or other foreign countries. Send addresses of those only who can read English. Address Mrs. Julia E. Zener, Boulder, Colo.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A minimum charge of one dollar will be made for one insertion of forty words or less. Three cents a word will be charged for each additional word, and remittance must accompany each order. Initials and figures count as words. Name and address must be counted.

All persons unknown to the managers of this paper must send satisfactory written recommendations whenever submitting notices for insertion in this column.

In the case of poor persons who wish employment, the charge may be remitted, but in order to secure this concession a letter from the elder of the local church of which the advertiser is a member, or from one of our well-known ministers, must accompany the advertisement.

WANTED.—An able-bodied man, of good morals, willing to work on a farm. Address L. D. Harris, Simpson, Minn.

WANTED.—Agents to sell Marsh's matchless, adjustable-handle dust-pan. Full instructions for use furnished. For terms, address Henry Marsh, Frankfort, N. Y.

WANTED.—Capable man on a dairy and vegetable farm. Steady position and good wages to an efficient Sabbath-keeper. Address Melvin O. Bradford, Acushnet, Mass.

WANTED.—I would like to correspond with some sister who, like myself, is alone in the world and would like to share my home. Address Mrs. M. M. Ward, R. F. D. 4, Hickory, N. C.

FOR SALE.—Fertile land, near New York City, at half price to Sabbath-keepers. Lots within 12 miles. Acres within 30 miles. Near stations. Commutation 9 and 20 cents. Address Box 113, Spring Valley, N. Y.

WANTED.—A brother with some means to aid in the work of the New York Industrial Home and Bible School (Incorporated). Must be a man true to the truth. Correspondence solicited. Address I. E. Kimball, Tappan, N. Y.

WANTED.—All the brethren who need a cheap home or place of worship to write for our new catalogue. Ready-made portable houses set up anywhere. Iron frame and roof. Address Karr Portable House Co., 603 Bell-plaine Ave., Chicago, Ill.

FOR SALE.—Farm, 70 acres. Good buildings. Much fruit. Plenty of water. Handy to Seventh-day Adventist church and church-school; 1½ miles from railroad station. Rural mail service. Price, \$1,050. Address, or call on, Geo. Gerver, Springville, Tenn.

\$350 CASH buys the Vegetarian Cafe and Pure Food Store without stock of provisions and health foods. Will sell with or without stock. The stock will invoice from \$150 to \$200. Excellent opportunity for vegetarian cook. This has been put down below cost, as I must sell within a month. For particulars, address at once Geo. H. Scott, Prop., 1205 Fourth St., San Diego, Cal.

FOR SALE.—Eighty acres; large square house, barn, hen-house, sheds; some fruit; nice creek running through farm; 4 miles from Greenville and church, 5 from Belding. Address H. J. Drier, R. F. D. 2, Greenville, Mich.

WANTED.—Man and wife by next fall on truck-farm, for wages or on shares, house furnished. Also an all-round man at once, wages satisfactory. Must be Hollander or German. Address Jacob Klooster, Seventy-fifth and Vincennes Ave., Chicago, Ill.

WANTED.—By Chicago physician and his daughter, vegetarians, an educated, intelligent young or middle-aged woman as house-keeper. Splendid home, educational facilities. Must furnish good reference. Address Dr. A. B. Yudelson, 2974 South Park Ave., Chicago, Ill.

FOR SALE.—Hygienic cooking oil, coconut oil; whole-wheat, gluten, and graham flour; olive-oil and ripe olives; peanut butter, barley crystals, gluten grits. Write for prices, circulars, and information concerning many foods. Address The Blue Ribbon Pure Food Co., Flint, Mich.

WANTED.—Gentleman and lady nurses, man and wife, to take charge of established treatment rooms and food store. A good opening for the right persons. We would sell a controlling interest to manager very reasonable. Address Walnut Hills Treatment Par-
lors, 1029 E. McMillan St., Cincinnati, Ohio.

FOR SALE.—Six-room house on 1-acre lot, opposite academy grounds. Lawn, considerable fruit, asparagus bed, fine well, chicken and cow accommodations; summer kitchen, wash-house, cellar underneath. Excellent location. For particulars write to C. H. Moyers, Graysville, Tenn.

FOR SALE.—Purest, most healthful, best vegetable oil for cooking or salads; no odor; keeps indefinitely. Gal. can, \$1; 5-gal., \$3.75. Also olive-oil of the purest grade; gal., \$2.75; half-gal., \$1.40; quart can, 85 cents. Send for samples. Also write for prices on California ripe olives and honey. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

THE Otter Lake (Mich.) Medical and Surgical Sanitarium was opened nearly two years ago, and has enjoyed a good patronage. Every surgical operation has been a success, and although we have one of the best surgeons in this part of the country, we have never charged more than fifty dollars for any operation. Our rates are ten dollars a week, which covers room, board, and medical treatment. We make a specialty of surgical work, and the treatment of rheumatism, stomach trouble, and the care and treatment of nervous and mental cases. We have a quiet country sanitarium, and we are in a position to make a home for aged and infirm persons. Address Otter Lake Medical and Surgical Sanitarium, Otter Lake, Mich.

Publications Wanted

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and we urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth.—Ed.]

The following persons desire late, clean copies of our publications, post-paid:—

Mrs. Margaret Wright, 323 West Morris St., Bath, N. Y., periodicals and tracts.

George Bell, Campobello, S. C., *Signs, Watchman, Instructor, Life and Health*, and tracts.

E. W. Wolfe, Cor. Eighth and K Ave. W., Cedar Rapids, Iowa, periodicals and tracts for tent work.

Samuel Trump, 27 Maple Ave., Takoma Park, D. C., *Signs, Life and Health, Good Health, Life Boat, Watchman, Bible Training School, Liberty, Instructor, Little Friend*, and tracts.

Obituaries

THWEATT.—Died at Dallas, Tex., June 13, 1906, of cholera infantum, James Leslie, son of J. A. and Zella Thweatt, aged 1 year, 3 months, and 8 days. The funeral service was conducted at the residence by the writer. Brother and Sister Thweatt sorrow not as those who have no hope.

W. A. McCUTCHEN.

BUTCHER.—Died at Alaedon, Mich., June 23, 1906, Sister Dorcas C. Butcher, aged 70 years, 4 months, and 6 days. Sister Butcher received the truth through the labors of Elder Matteson. Three sons are left to mourn a devoted Christian mother. Funeral sermon was preached from Rev. 14:13.

L. G. MOORE.

SANDBORN.—Died at Lansing, Mich., May 24, 1906, our dear brother in Christ, Harry Sandborn, aged 16 years and 5 months. Brother Harry won the esteem of all who knew him for his Christian integrity. The funeral discourse was preached by the writer, assisted by Elder A. R. Sandborn, uncle of the deceased.

L. G. MOORE.

REID.—Died at Glendale, Cal., June 25, 1906, of stomach trouble, Miss Margaret Reid, in her thirty-sixth year. Sister Reid was converted nearly seven years ago and became a missionary nurse. Those who knew her best have confidence from her consistent life that she sleeps in Jesus, awaiting the voice of the Life-giver. She leaves a mother, one sister, and three brothers to mourn their loss. Funeral service was conducted by the writer.

G. W. REASER.

WOODS.—Died at New Market, Va., May 30, 1906, Silas R. Woods, aged 77 years, 1 month, and 19 days. About three years ago he became very seriously ill, and felt at that time that he was not prepared to die. Soon after this he asked for baptism, but he never fully united with the remnant people. He is survived by his companion and two children, one daughter and one son. The funeral was conducted by the writer; text, Rom. 1:23.

R. D. HOTTEL.

BOLLMAN.—Died at the home of the writer, near Edgefield, Tenn., June 30, 1906, my beloved mother, Mrs. H. M. Bollman, aged nearly 79 years. Mother had been a Sabbath-keeper for nearly a quarter of a century. Her mind was affected for months before her death to such an extent that at times she was violently insane, but until the last hours of her life she recognized and loved our good papers, the *REVIEW*, *Signs*, and *Watchman*, during her more tranquil periods.

C. P. BOLLMAN.

KNAPP.—Died at his home near Corydon, Pa., June 15, 1906, Wm. Knapp, aged 76 years. Brother Knapp had lived the truth in his quiet valley home for thirty-four years. He had been diligent in scattering literature and in proclaiming the truth. He and his faithful wife had shared their home with dependent children, whom they have trained for God. One son, one daughter, the mother, and many friends sorrow, but not without hope. Funeral service was held in the Methodist church at Corydon; discourse by the writer.

H. W. CARR.

MARTIN.—Died in Denver, Colo., May 17, 1906, of heart failure, Sister Daisy Lees Martin. Sister Martin had just a few days before her death returned from her home in California, and was visiting her mother and sister. She was an earnest, active, and consistent Christian, and a member of the Seventh-day Adventist church of Denver. She leaves a husband, a well-known conductor on the Colorado Central Railroad, mother, one brother, one sister, and many relatives, who greatly miss their loved one. The funeral service was conducted at the old home residence by the writer, assisted by Elder L. A. Spring, many sympathizing friends and neighbors being present.

G. W. ANGLEBARGER.

BRADBURY.—Died at his home in Rice Lake, Wis., June 19, 1906, of paralysis and dropsy, Benjamin F. Bradbury, aged 81 years. Brother Bradbury heard and accepted the advent message in the early sixties, and was a firm believer in it when he died. Four daughters and a son are left to mourn the loss of a father, but not without hope. The funeral took place at Lebanon, Neb., his former home. The service was conducted by the writer, assisted by the pastor of the M. E. church, Rev. Gardner.

CHAS. THOMPSON.

SWITZER.—Died at her home near Ottawa, Ontario, July 3, 1906, of multiple abscess, Sister Ruhamah Switzer, aged 61 years. Sister Switzer embraced present truth several years ago, and was loyal to the cause she loved. She suffered much during the last months of her sickness, but endured it patiently. She quietly fell asleep with a bright hope of a part in the first resurrection. She leaves several relatives and many friends to mourn their loss. The funeral service was conducted by the writer.

W. H. THURSTON.

HARE.—Died in Waltham, Vt., June 7, 1906, of old age, Sister Fanny B. Hare, aged 81 years, 1 month, and 3 days. Sister Hare was a member of the First-day Adventist church at Addison, Vt., and had been looking for the Saviour's coming for many years. Twenty-five years ago she joyfully embraced the third angel's message, and became a member of the Seventh-day Adventist church at Rutland, Vt. She died in full faith of a resurrection among the righteous. Funeral service was conducted by the writer.

T. H. PURDON.

GREEN.—Died at the home of her daughter in Buffalo, N. Y., of paralysis, Mrs. Melissa Green, aged 75 years and 8 days. Early in childhood Sister Green became a Christian, and about twenty-five years ago became a charter member of the Seventh-day Adventist church of Jamestown. She lived for others. Trusting in Jesus fully, she passed away like one falling into tranquil repose. She leaves a husband, an only child, and two grandsons to mourn. The funeral service was conducted in the M. E. church at Kennedy, N. Y., June 20.

LULU WIGHTMAN.

RANDALL.—Died at Weyauwega, Wis., June 7, 1906, Wm. G. Randall, aged 57 years, 1 month, and 15 days. In 1879 he embraced the faith of the Seventh-day Adventists, but soon became indifferent to his vows. He made a second start for the kingdom about the year 1893, and from that time until his death he continued to grow in grace and in the knowledge of the blessed Lord. He died with a bright hope in God. His wife, eight children, and twelve grandchildren survive him. Funeral text, Rev. 14:13.

J. S. SHROCK.

FALL.—Died near Rosebush, Isabella Co., Mich., June 18, 1906, Mrs. Rose A. Fall, *nee* Cooley. She was born in Morrow County, Ohio, Jan. 13, 1848. About twenty years ago Sister Fall accepted Christ as her personal Saviour, and rejoiced to know that he would soon come again. She united with the Reese (Mich.) church of Seventh-day Adventists. In her last moments she expressed the assurance that she had made her calling and election sure. A husband and four children survive to mourn their loss. The funeral service was conducted by the writer.

FRED BRINK.

GRAVES.—Died in Los Angeles, Cal., Mrs. Eliza Graves, aged 59 years, 4 months, and 7 days. Early in life she gave her heart to God and united with the Methodist Church. About the year 1885 she united with the Seventh-day Adventist Church, of which she was a faithful member until death. She was the mother of seven children, five of whom are still living. During her illness her attendants were impressed with the fact that she was indeed a Christian, and on her death-bed she had the joy of seeing her children surrender themselves anew to the Lord. Words of comfort were spoken by the writer.

J. W. ADAMS.



WASHINGTON, D. C., JULY 19, 1906

W. W. PRESCOTT - - - - - EDITOR
C. M. SNOW
W. A. SPICER } - - - - - ASSOCIATE EDITORS

THE second number of *Liberty* will meet the arguments usually made in behalf of Sunday laws as being essential to good government. It exposes this fallacy, and reveals the true and really essential principles of good government sacrificed through the making and enforcing of Sunday laws.

THE article in our Editorial Department which deals with the missionary idea at the recent educational convention is rather long, but the subject is an important one, and the action adopted is most significant. We hope all our readers may have their courage renewed by reading this article.

UPON receiving a copy of *Liberty* and other religious liberty literature from our local religious liberty secretary at Baltimore, Md., an attorney of that city writes: "Literature on the Sunday question received, for which kindly accept my thanks. *Liberty* is a very creditable and neatly gotten up publication. I wish it every success."

IN a recent issue of the Grand Rapids (Mich.) *Press*, there appeared an illustrated article descriptive of the Michigan Home for Girls conducted by Mr. and Mrs. W. H. McKee. The writer of the article was favorably impressed with the work of the institution, as is shown by the following quotation: "A visit to the Michigan Home for Girls can not fail to be an inspiration to any one the least inclined to interest in works of philanthropy and reform, for not only is the place situated in the midst of beautiful country views, but there is an atmosphere of love, patience, and kindness which stirs the finer sentiments."

AN esteemed brother who fills a responsible position "in the regions beyond" writes, in a personal letter to the editor, the following words of encouragement: "The REVIEW is a most welcome visitor each week. Its reports are becoming more and more world wide in character. These are the best tokens we have that the work will soon triumph." The past ten years have made a marked change in the extent of territory covered by the weekly reports in the REVIEW. There is hardly a principal country in the world where the third angel's mes-

sage has not obtained a foothold, and from which we do not receive at one time or another a report of the progress of the work. This is a substantial testimony to the advancement of the message.

THE Pennsylvania Training-school for Nurses held its first graduating exercises on July 5, in the parlor of the Pennsylvania Sanitarium at 1929 Girard Ave., Philadelphia. The following program was rendered: Music by the orchestra; invocation, Elder W. J. Fitzgerald; music; graduating address, Elder J. E. Jayne; music; remarks, Elder W. J. Fitzgerald; representing the class, Edna M. Jayne; music; presentation of diplomas, Dr. H. B. Knapp. The class consisted of the following persons: Edna M. Jayne, Florence A. Hughes, Alice T. MacLatchy, Eva M. Evans. A large number of friends and relatives were present to congratulate the graduates.

WE hope every reader of the REVIEW will become a voluntary agent for it, and present its claims to every member of the church whom he may find without it. By so doing, he will bestow a favor upon those who do not know the loss they are sustaining without the REVIEW. It is quite common for people to write us that they always find in each number of the REVIEW something that is worth more than the price of the paper for a year. If those who have the REVIEW are thus gaining by each issue, those who do not have it at all are certainly sustaining quite a constant loss. From the very nature of the REVIEW and the position it holds in connection with the work of the message, it can not be other than of great value to all who have an interest in the special work to which the denomination is committed.

A PRELIMINARY announcement of the Loma Linda (Cal.) College of Evangelists has just been issued and sent out "to give those who are interested a general understanding of the nature and scope of the work to be done, and to invite correspondence from all who wish further information." The name, "College of Evangelists," has been chosen; "since the distinctive work of this school is to qualify workers with the ability of physicians, and to qualify the same persons and others as evangelists, and since this calls for much of the work usually given in an advanced or collegiate course." Four courses of study are offered in harmony with the general purpose of the school, namely, evangelistic-medical, collegiate, nurses', and gospel workers'. The opening of this institution is a decided step in advance in meeting the demand for places where medical workers can be

trained without losing their confidence in, and love for, the third angel's message. Further information can be obtained by addressing W. E. Howell, Loma Linda, via Redlands, Cal.

FOR nearly five years Brother L. A. Smith, son of the late Elder Uriah Smith, has been connected with the REVIEW as one of the associate editors, and our readers have become familiar with his signature, "L. A. S.," attached to articles which they have read with interest and profit. For reasons of a personal nature not bearing directly upon the work or the management, Brother Smith recently decided that it would be advisable to make a change in his location, and he has since accepted an invitation to join the editorial staff of *The Watchman*, at Nashville, Tenn., and has now entered upon the duties of his new position. Brother Smith has enjoyed the respect and esteem of those who have been associated with him in the work, who have recognized his ability and have appreciated his labors. He has our heartiest good wishes for his prosperity in the future. To fill the vacancy on our editorial staff caused by the departure of Brother Smith, the management of the REVIEW and Herald Office has secured the services of Brother C. M. Snow, who has been one of the editors of *The Signs of the Times* for the last five years. Brother Snow has had a successful experience in editorial work, and we expect that he will be an efficient helper in making the REVIEW such a paper as will bring blessing to all its readers. These changes will doubtless tend to unite more closely our publishing houses, and to increase the spirit of co-operation which already exists between them.

Systematic and Regular

THE value of systematic, regular, and persistent effort can not be overestimated. It is the persistent, continued effort that brings success. The work before this people is to present the truth to every individual. As soon as this simple task is done, then we have the promise of the Master, that the end shall come.

In presenting the truth to people who know it not, there is no agency that we have found as yet that is more successful than *The Signs of the Times*. Its regular weekly visit is a constant and persistent reminder of the great truths that it contains. Some of our people are taking clubs of this paper, and using it in this systematic, persistent way. There are others who are not engaged in this useful work. Are you among the ones still standing unemployed in the market-place? If so, please drop a line to the undersigned, who will be glad to correspond with you in regard to this work. We have plans to present that we trust will interest you. Address A. O. Tait, Mountain View, Cal.