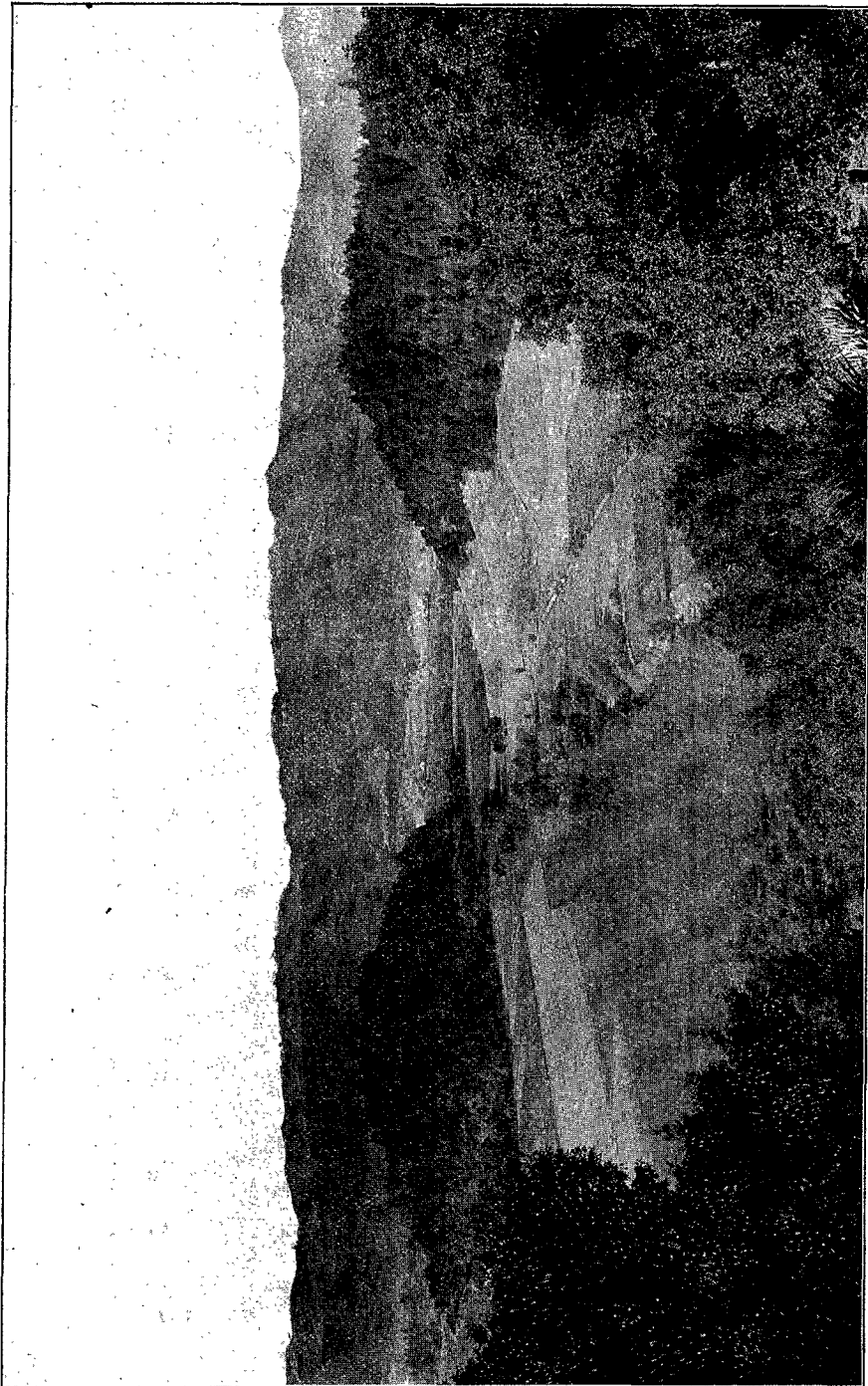


Educational Number

The Advent And Sabbath REVIEW HERALD

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 10, 1907



A GLIMPSE OF NAPA VALLEY, CALIFORNIA

Our Publishing Work

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

See last paragraph on this page for instructions where to order.

A NEW, revised edition of "Our Little Folks' Bible Nature" is just being completed. This is a kindergarten book of simple, graded lessons in Bible nature, beginning with the narration of the events in the week of creation, and continuing these in the order given in the Scriptures. It is a beginner's graded book on the sentence-method order. Each subject is thoroughly illustrated with new drawings made especially for the book. It is also illustrated with fifteen beautiful colored plates, and contains 128 pages, bound in board and cloth covers with colored designs. Besides being a book for general use in the home, it is especially adapted to church-school work. It has proved to be a very desirable work; and with the new improvements, we believe the general public will be pleased with it. The price is 25 and 50 cents.

NOTE some of the good things said of the REVIEW: "Please find enclosed \$1.50 to renew my subscription to the good old REVIEW for one year. We love it more and more. We have, in pinching times, denied ourselves necessary food in order to have its weekly visits, and have enjoyed the spiritual food it has brought to us. Often when we were almost discouraged, it has given us renewed courage. When our faith was weak, it has been the means, in the hands of our Father, of encouraging our faith. How often, when our pathway seemed dark, it has thrown the bright beams of the Sun of Righteousness athwart our path, and enabled us to see clearly the difference between truth and error! May the good old REVIEW still continue to give the clear-cut truth, words of counsel to the unwise, hope to the weary and faint-hearted ones, until the message has done its work.

JAMES RICE."

THE new Year-Book for 1907 will be ready to mail in a short time. It contains many improvements over previous editions, and will serve as an excellent reference to denominational affairs. All the usual matter heretofore comprising our Year-Books is arranged in a more convenient form, and the new statistical records of our institutions are greatly enlarged and appropriately grouped with the other matter. It will also contain the fundamental principles of Seventh-day Adventism which were printed in the 1905 Year-Book. This feature will be of great service in missionary work, for there is a constant demand for a statement of the belief of our people, which can not be supplied in any other publication. The rapid growth of the denomination as revealed in the 1907 Year-Book, placed by the side of the fundamental principles, will render this edition of the Year-Book very desirable for placing in the possession of interested persons. It will be very convincing, and will doubtless help them to gain a comprehensive view of the great work being done. Not only every worker, but every family, should have a copy for reference and study, and thousands of copies should be used in missionary work. It can be ordered of any State tract society or of any publishing house.

A NUMBER of our young people have been interested in the true stories of birds and other of nature's children, as presented in a book published by the Review and Herald, entitled "My Garden Neighbors." At a time when much fiction is being placed in the hands of our young people, the circulation of a book of this character should be encouraged, as it will take the place of much harmful literature that is flooding the land, and will give them sweet, clean knowledge in place of the harmful influences of fiction. All its stories are true to the creatures named. It has many illustrations, a number of them in colors; 256 pages; price, \$1.

"THE NEW TESTAMENT PRIMER" is a new book for children, composed of simplified nature and Bible topics, and sparkling with bright, two-colored illustrations—one of the most attractive children's books ever published. Arranged in four graded departments, beginning with a Scripture alphabet, the first letter of the Scripture text being printed in two colors, and decorated with vines that grow in Palestine. The second department is a nature display of trees, flowers, animals, birds, and insects, with a slate exercise in writing, drawing, and stick laying. The third and fourth departments contain simple stories of Christ and some of the leading disciples. The entire book is admirably adapted to attract and to teach children—clean, cultured, and convincing. Beautifully bound in board and cloth covers, 25 and 50 cents.

THE January number of *Life and Health* begins the series of twelve especially practical issues for 1907. It is full of essential instruction, which all need and will appreciate. Dr. Leadworth introduces his "Talks to Patients," on the prevailing disease of constipation—some of its bad results. The editor presents the importance of forming good habits—the power of habits, good and evil; comments on sugar, typhoid fever, cold beds, etc. Mrs. Wilcox brings to mothers excellent suggestions on "The Reading and Associations of Our Children." Mrs. Fitch, in her "Cooking School," has some good things on tissue-forming foods and their preparation. Current Comments on The Purin-Free Diet, How to Sleep, Cure for Tuberculosis, Mind Versus Medicine, The Decline of Intemperance, Cause of the Appetite for Alcohol, Partially Trained Nurses; Questions and Answers on Home Treatment for Colds, Butter and Olive-Oil, Malaria, Dandruff, and Corns, Peeling of Skin from Fingers; excellent News Notes; and reports of the medical work in foreign countries, are all of interest. Subscription price, 50 cents a year. Special rates to agents.

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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.

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REVIEW AND HERALD

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Editorial

To educate the intellect of our children and fail to provide for their moral and religious training is but sharpening weapons of the enemy with which he will ultimately pierce our own souls. "The fear of the Lord is the beginning of wisdom."

Revealed and Communicated

God is the God of truth, and as he was revealed to the world in Jesus, Jesus himself must be the truth; not simply speaking the truth, but being himself the truth. "I am . . . the truth." God is the living God, and as Jesus Christ is the revelation to the world of this living God, he must himself be life. As the truth, he is God revealed to us; as the life, he is God communicated to us. "I am . . . the truth"—the God of truth revealed; "I am . . . the life"—the God of life communicated. The nearest definition we have in the Scriptures as to the substance of God, is in John 4:24, where Christ himself says, "God is a spirit: and they that worship him must worship him in spirit and in truth." In 1 John 4:16 we have the definition of God as to character: "God is love." And as Jesus is God revealed, he must be love revealed; as he is God communicated, he must be the very love of God communicated to us.

Jesus the Truth

THE fact that Jesus is the truth, is shown under various figures. In the Revelation John says, "These things

saith the Amen, the faithful and true witness, the beginning of the creation of God." Jesus is the true witness. Standing before Pilate on the day of his trial, he was asked, "Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Jesus was the true witness, because his whole life bore witness to the truth. Jesus is the light. He was "the true Light, which lighteth every man that cometh into the world." He said of himself, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Jesus is the true bread. "Then said Jesus unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven." Christ was the true bread because he gave to the world that which was in itself life. He was the true vine, the real vine, because he had his root in the Father, and was thus a bearer of the very life of God to those who were joined to him as branches. Jesus Christ is the true witness, the true light, the true bread, and the true vine; and he is all of this because he is the truth.

Catholicism on Its Own Soil

AN English view of conditions in Ireland is given in the *Protestant Observer* (London) for October, in an editorial with the title "The Religious Aspect of Home Rule." This article throws further light upon the degree of religious intolerance taught and practised in a country where the adherents of the Roman Catholic Church are in the majority. It shows that Rome's idea of religious liberty is liberty to embrace and to hold her own doctrines, and that persecution for dissenters is the inevitable fruit of her teaching. We quote as follows:—

We would venture to press on the attention of those Protestant friends of home rule residing in the United Kingdom this thought. The Word of God is the only cure for Ireland's woes. Where this is accepted, it will make tenants honest, and landlords just and generous. Is there a Protestant home ruler who dares to challenge this assertion? or who denies that it is our duty to make the written Word of God widely known throughout the length and breadth of Ireland? But let that Protestant home ruler who agrees with us in this respect try to practically carry out this theory

in Ireland, either by personally trying to circulate the Bible in Roman Catholic villages or by teaching its doctrines by word of mouth in the streets of Irish towns, and he will soon find himself opposed by the whole forces of Rome, and to such an extent that if he escapes without broken bones, he may think himself fortunate. The priests and their lay dupes will use physical violence to prevent him from giving to Irishmen the only lasting cure for Ireland's woes. Under these circumstances, what will the Protestant home ruler do? Will he submit to popish mob violence, and make no further effort to apply the remedy, leaving the people in darkness? If he be a truly Christian man, he will do nothing of the kind. On the contrary, as a true friend of civil and religious liberty, he will ask himself: "What right have these priests and their dupes to act in this way? They have a right to resist my efforts for the good of the country by fair arguments; but the law ought not to permit them to use physical violence against me, merely because I differ from them in religion." And would not his next demand be that the government shall deprive those priests of the power which enables them to suppress by brute force every effort to propagate Protestantism in Ireland? For Protestants have just as great a right to make disciples and proselytize as has the Church of Rome herself. Rome enjoys full liberty in this respect; why, then, should Irish Protestants not be protected in the exercise of a similar right? The right to proselytize is an essential element in religious liberty. All this has a direct bearing on any new legislation which may have for its object the granting of an instalment of home rule to Ireland. It is very well known that the Roman Catholic priests dominate the political life of their people, and that they are the ministers of a church which has ever shown the spirit of intolerance to Protestantism. At Maynooth College, where most of them have been educated, they were taught that the Church of Rome has a right to call in the aid of the state to suppress by physical force all dissent from her faith, and even to inflict the punishment of death on heretics. Of those who leave the Church of Rome for another religion, the teaching of Maynooth College to-day is: "Such persons are to be compelled even by corporal means to fulfil what they have promised, and hold what they have once received."

Several articles in the same issue of the *Observer* supply the evidence, if further evidence is needed, of the truthfulness of its statements concerning the attitude of Catholics toward the propagation of Protestant doctrines. And these same scenes are enacted in other countries where Catholics are in control. What a travesty upon the religion of Jesus Christ, who taught that we should love our neighbors as ourselves!

The Fruit of Modern Teaching

ONE of the most deplorable features of modern times is the frivolous, unreal, and even skeptical conception of life so frequently met, especially on the part of those who have but recently come to the estate of manhood and womanhood—who have but recently been graduated from our higher schools. This unreal, air-castle conception of life is carried into the married life, when these young people have settled in homes of their own, and becomes a fomentor of all kinds of domestic discord. The husband or wife is not like the pen creation of the story-book, which the other had adopted as his or her ideal, and all dissimilar traits are marked and magnified, till separation comes in one way or another.

But the delusion does not end in the sundering of these sacred ties. It is not aimed at that alone. The transactions of every-day life, the purpose of life, the object in living, the conception of God, and the work of the gospel—all are colored, disarranged, metamorphosed, by this lense of unreality through which the young of to-day are taught to look. The mirage is taken for the real, and the real is shrouded in a mist of unreality designed by Satan to confuse, blind, and destroy.

One of the chief feeders of this dangerous stream is the fictitious literature which the pupils of our public schools are compelled to read and assimilate. Many thoughtful parents of all shades of religious belief, and some who have none, realize the grave danger in this modern method of giving pupils a "literary education." Much of the sophistry, mythology, and carnal philosophy of the ancients is bundled into the curriculum of our schools, till the minds of the children, in this their most plastic period, are stuffed and clogged with these worse than useless husks, and their fermentation is breeding the bacilli of insanity, suicide, recklessness, domestic discord, skepticism, and the theorizing of theosophy and evolution. The tendency is recognized and deplored by many who feel their utter helplessness against it, knowing that this beneficent institution, the public school, is being turned away from its legitimate work, and is being made a source of real harm by the mass of fiction that is being crowded into the reading and study of the child.

But the encouragement of this harmful tendency is not confined to the school. A prominent religious journal recently advocated editorially, that each of the various periods in the child's life should be provided with its appropriate grade of fiction. The editor advocated that upon parents rested the responsibility of seeing to it that their children were pro-

vided with these "classics." Other prominent religious journals are running novels serially, and others give a whole issue to review notices and editorial commendation of the most notable fiction of the year. One journal, however, has felt it necessary to protest editorially against a certain serial story which has been running through the year in other journals—a story whose only virtue is its probable power to hold subscribers.

These conditions emphasize the wisdom of maintaining schools under the management of conscientious Christian teachers who know and deplore the tendency of the times in such matters as that above referred to, and who manifest the principles of the gospel, even the third angel's message, in their daily lives. How few indeed will be the number of earnest Christian missionaries that will be recruited from the ranks of pupils nurtured in the fiction atmosphere of the public schools as conducted to-day! God designs that the children shall be brought up "in the nurture and admonition of the Lord;" that they shall be taught the truths of the gospel and the love of God. It will be only natural that children so taught, and who yield to that teaching, will become soul winners for God. In view of the nearness of our Lord's return, the needs of the mission fields, and the numerous schemes of the adversary to ensnare the souls of the youth, a most weighty responsibility rests upon Christian parents. In view of the great truth of the third angel's message committed to us as a people, what a responsibility rests upon Seventh-day Adventist parents in this matter!

C. M. S.

A Modern Doctrine Denied

THE original Protestants did not hold the modern doctrine of the millennium—the teaching that for a thousand years previous to the second advent peace and righteousness will prevail in this earth. On the contrary, the Augsburg confession condemns all idea "that, prior to the resurrection of the dead, the godly shall get the sovereignty in the world, and the wicked be brought under in every place." In harmony with this position John Conrad Goebel, in his sermons on this confession of faith, says:—

The idea of a golden age in this world, before the resurrection of the dead, is a mere phantasm, not only contrary to the entire Holy Scripture, but especially contrary to the clear and lucid prophecies of the Lord Jesus Christ and his beloved apostles, where they speak of the times immediately preceding the day of judgment—Matt. 24:23; 1 Tim. 4:1; 2 Tim. 3:1; 2 Peter 3:3; and other places, where more may be seen upon the subject. Nothing is there said or predicted of a golden age, but only crosses and tribulations, which touch all the estates of the world.

Concerning ecclesiastical affairs it was predicted that in the last times many false Christs and false prophets shall arise, and shall do great signs and wonders, and deceive, if it were possible, the very elect. Concerning hearers it was predicted that love should wax cold in the hearts of many, and faith wane to such a degree that Christ himself asks, "When the Son of man cometh, shall he find faith on the earth?" Will that be a golden age? Concerning matters of state it was predicted that unrighteousness shall sway them, and there shall be wars and rumors of wars, nation rising against nation, and kingdom against kingdom. Will that be a golden age? Concerning the family it was predicted that the son shall be against the father, the daughter against her mother, and that a man's foes shall be those of his own house. Will that be a golden age? Concerning common life it was predicted that there shall be distress of people on the earth, and trembling, and fainting for fear, and for looking after the things that are to come upon the earth, and tribulation such as was not from the beginning and never shall be again. Will that be a golden age? And if we will only consider this matter a little in the fear of God, it will be seen that this fanatical notion contradicts all Scripture, as it is contrary to this article of our common Christianity.

If the author of this sermon were now living, he would see the fulfilment of the predictions to which he referred as applying to the last days. The developments of the last few years are far from suggesting a golden age.

Here and There in Mexico

AFTER the Mexican general meeting I visited a day with Dr. A. A. John and his family in Cuautla, five hours' ride south of Mexico City. In this pretty valley the doctor is working up a practise, and his desire is to make the work one of breaking down barriers in an intensely Catholic community.

In this short trip one passes from wheat-fields, in the higher valleys, through a corn belt at a lower altitude, and then into sugar-cane fields. Mexico has a remarkable range of climate.

The latter part of the week of prayer I spent with the company at Guadalajara, where our work in Mexico began. There is a little band in this second city of Mexico which will earnestly work and pray for the extension of the truth in this district. Here is where the sanitarium work began, at first with hopeful prospects. But it has had an unfortunate history, and few workers have remained with it for any length of time. The institution belonged to the Medical Missionary Association, but just before that association went into liquidation, as most of our readers know, the Guadalajara real estate was taken over by the Michigan Sanitarium Association. The attorney of that corporation is now in Guadalajara disposing of the property. It is closed as a sanitarium, and a portion

of the property has already been sold.

The Mexican people in the community have come to understand that our denomination is not responsible for the management of affairs. This is a helpful feature, as plans are discussed for renewing evangelistic effort in Guadalajara, where much ought to be done with the circulation of literature and simple lines of gospel medical missionary work on the denominational basis. That is the work that counts for the building up of this cause everywhere.

On the portion of the sanitarium property that has been sold, was located small buildings in which the local company meet, and in which a medical mission was carried on. These buildings are now rented of the purchaser, though our people hope soon to secure a better location. The equipment of the medical mission was sold along with the property, but the Roman Catholic purchaser, when he learned the situation, kindly gave the outfit back to our people, so that the mission work might not stop. Dr. Myers is continuing the work, endeavoring to make it self-supporting.

Through these years in Guadalajara the influence of the work of the Drs. Swayze has been a strong missionary factor—she in the homes of the Mexican people as a physician, he in real estate business. They were among the earliest laborers who went to Mexico, and were for a time in the sanitarium work.

On the homeward journey I stopped off for a look at San Luis Potosi, where there is an encouraging work coming up. Brother Julius Paulson has developed a good bakery business there, and now, as colporteur and Bible work has been done, a little company of Mexicans has begun to keep the Sabbath. At the Mexico general meeting Dr. U. C. Fattbert and his wife were counseled to remove from Celaya to San Luis Potosi, where it seemed there were more favorable prospects for developing a strong and vigorous work. He has secured a very good place for his work, near the central plaza and but a few doors from the government house.

We long to see these leading and growing centers of population and business in Mexico, training centers in our work. We must join the believers and workers in Mexico in praying for this and in helping in every way possible. It is a hard field, as all intensely Catholic fields are hard. But there is the promise of the more grace the greater the need. Already there is evidence that we shall have fruitage in Mexico as the message is carried to the people.

It will be a help to Mexico if those in the United States who have Spanish-speaking communities within their reach will send for and circulate the Mexican

paper. The problem of publishing in these mission fields is a difficult one, and every effort to unite in giving the literature published as wide a circulation as possible helps decidedly. The Mexican paper can be sent into the States at pound rates, so that the way is open to make use of it as a missionary journal for Spanish people in this country.

W. A. S.

An Anomaly in Legislation

WHEN the British House of Lords amended the Education bill to death, its members knew they were opposing the will of the majority of the English people. That they feared the result of their own action and desired the favor of a certain class of the people is shown by the action taken later upon the Trades Disputes bill. This bill annuls the historic Taff-Vale decision which made trades unions liable for the damages caused by strikes, and it puts labor organizations into a class by themselves. Such a bill creates a condition of things which is truly anomalous. Railroads are held liable for the acts of their employees which cause damage or loss of life; but a labor organization may excite its members (indirectly) to deeds of violence, becoming in a sense *particeps criminis*, and yet such escape punishment, as an organization, for the commission of crimes by its members for which it was jointly responsible. For instance, during the great teamsters' strike in Chicago, officials of the labor organization gave orders to certain members to prevent teams from entering certain places. Those officials knew that their agents had no lawful way of doing what they were told to do. Those men accomplished what they were set to do by throwing egg-shells filled with acid against the sides of the horses. The fiery acid burned the horses in a most cruel manner, and caused them to run away, endangering the lives of the teamsters and pedestrians, and injuring property. For such acts the labor organization was responsible equally with the hired perpetrator of the crime. In Chicago, on January 2 of this year, striking employees of a bakery threw poisonous acids upon loads of bread ready for distribution among the people. The police are holding the poisoned bread as evidence against the perpetrators of the crime.

It stands to reason that the organization should be held responsible for the damages inflicted by its agents. But in this bill which the leader of the House of Lords recommends, no damage could be recovered from the organization. This is another of the anomalies of a church-and-state régime. A law which is manifestly unfair is recommended for

passage, while a proposed law that would remedy an unfair condition is buried alive in amendments. The church-and-state idea seems to blind the minds of men to the most common and fundamental principles of justice and equality.

C. M. S.

Note and Comment

It would seem that the work of Protestant missionaries in Spain is sufficiently difficult already; but it appears that there is a movement on foot to make it all but impossible to carry on evangelistic work in that country. The following clipping from an exchange will show what is proposed:—

In Spain, the legislation designed to relieve the country from some of the pressure of the papal yoke threatens to make Protestant work difficult, if not impossible. Two of its provisions are that educational work must not be carried on by religious bodies, and that foreigners must not engage in religious propaganda. Let us pray that these clauses may be modified before the bill, excellent in intention and in many of its provisions, becomes law.

THE family and the home were established in Eden. They are divine institutions—a part of the eternal plan for the happiness of the human race. It was evidently the original purpose of the Creator that each family should possess a piece of land, greater or smaller, and that each home should be a little community in itself. But from the earliest days of history there has been a counterworking influence to break down the divine plan, and to induce men to crowd together under conditions which encourage corruption and crime. A marked change for the worse is noticeable within the present generation. All over the world the people seem to be flocking to the cities, and discarding the natural and simple methods of living for those which are artificial and injurious. This change has been discussed in an editorial in *Harper's Weekly* under the heading, "The Passing of the Home." From this article we quote one paragraph:—

The passing of the home began when from false economy, or necessity, or whatever cause, people ceased to have a little land around their homes, a little ground where they could have the ineffable joy of sticking something into the ground and seeing it grow. The passing of the home continued when married people began to live in second-rate hotels and boarding-houses, and to create a leisure class of the wives of poor men. The passing of the home went on as people built smaller and smaller and less solid houses, with fewer sitting-rooms, doing away with the day nursery, the library, the business man's den, the sewing room, the big, roomy linen closets,

where the housewife could sit down and count her embroidered napkins, and shake out the lavender bags in her hem-stitched linen sheets. The passing of the home was announced when people began to build in blocks, leaving half the rooms in the house damp and dark, and when apartment houses went up all over our cities and towns. It meant that people were going to have sleeping dormitories, and possibly a place to eat together, but it meant that the home, the old-fashioned family life, the privacy, the dignity, the close and sacred relations, were loosening, and that people were more and more living in the world and less in the family.

This is a change for the worse. Remember Sodom.

A GOVERNOR of one of our States, in a recent address, gave the following truthful and forceful setting forth of this country's commercial peril:—

This nation has gone money mad. For ten years this land has enjoyed material wealth and prosperity such as the world has never before seen, and during that time this madness has come upon us in full force. We have forgotten the commandment "Thou shalt not steal," and we are taking the position that it does not matter how money is obtained so long as it is got. We can not continue in this road indefinitely, and secure the continuance of free institutions. The dangers of peace will destroy this country at the present rate, just as certainly as might a disastrous war.

We see no indication of a favorable change in the desires of the people for wealth. Money madness is extending into all avenues of public life. Many of our "free institutions" are already in the tightening grasp of the money power. The danger which the governor sees is real, and the condition which he portrays is a sign of the soon coming of our Lord.

THE January number of the *Missionary Review* contains an editorial entitled "The Rapid Demolition of the Day of Rest." Never have we seen more decided ground taken for the perpetuity of the law of God than is taken in this article, and we feel constrained to quote quite largely therefrom. The editor says:—

Another form of modern laxity which works disaster to the whole life of family, church, and state is the growing disregard of all sabbatic law, this being used as a convenient term for the weekly day of rest. One of the worst features of the whole matter is that some Christian disciples lend this their sanction by practical antinomianism. On the plea that they are no longer "under the law," they treat not only *ceremonial*, but *moral* law, as abrogated. The ten commandments, being graven on stone tablets by the finger of God, forever stand out and apart from all other regulations of the code, which were temporary and transient. The principle which abrogates the fourth of the "ten words" might as legitimately be applied to the other nine!

In Isa. 58:13, 14—curiously about midway between Moses and Christ, in

connection with blessings pronounced upon the "repairer of the breach, the restorer of paths to dwell in," permanent ways of living—we find the following significant words: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

But curiously enough, after taking such a strong stand upon the law of God, the editor smoothly transfers all the sacredness and all the obligation and all the blessing over to the counterfeit institution which has done more than anything else to place the foot of man upon the Sabbath of the Lord. It is indisputable that the Sabbath to which the Lord refers in the Scripture quotation is the Sabbath of the decalogue, the seventh day of the week. The editor's rebuke to those who would abolish the law is a deserving one; but the mistake which he makes in attempting to read Sunday into the fourth commandment is as inexcusable and presumptuous as that which he condemns in his antinomian brethren.

THE discussion of the Senator Smoot case was resumed in the Senate last week by Senator Julius C. Burrows, chairman of the committee on privileges and elections. Senator Burrows argued for the dismissal of Senator Smoot, not because polygamy had been proved against him, but because as a Mormon apostle he had taken vows inimical to the government of the United States. In a carefully prepared speech of about thirty thousand words, Senator Burrows set forth that Senator Smoot was a senator not so much by the votes of the people as by the appointment of the rulers of his church. We quote the following paragraphs from Senator Burrows' speech because there is that in them which applies to other movements which are progressing in this country at the present time. He claimed that Senator Smoot was disqualified for the following reasons:—

First, That at the time of his election Utah was under the complete domination of the Mormon hierarchy, of which he is a member, and that such hierarchy so far interfered with the functions of the state as to secure the election of one of its own members and an apostle, and that his certificate of election by the legislature was only the recorded edict of the hierarchy in defiance of the constitutional inhibition that no church shall dominate the state nor interfere with its functions.

Second, That this Mormon hierarchy, of which the senator is a conspicuous member, inculcates and encourages be-

lief in and the practise of polygamy and polygamous cohabitation in violation of the laws of the State prohibiting the same, and in disregard of pledges made for its suppression; and—

Third, That the senator in connection with and as a member of such organization has taken an oath of hostility to the government of the United States, incompatible with his obligation as a senator.

Throughout his speech Senator Burrows made frequent reference to the separation of church and state in this country as one of the fundamental principles of this government, and pleaded for the dismissal of Mr. Smoot because the organization which he represents is a union of church and state of a pronounced type; also because the Mormon hierarchy had as its purpose the bringing of the whole national government back to the principles of a union of church and state, subverting the national government to the domination of the hierarchy. There is another hierarchy which has the same purpose in view for this nation, and that is the hierarchy of Rome; and there is another organization in this country which has a similar purpose in view, the National Reform organization. That, too, is seeking to have all the functions of the government directed by the church. The leaders in that movement designate it by the phrase "a union of religion and the state;" but the purpose is the same, and will work out the same result. Senator Burrows' remarks are not without striking application to these organizations also.

THE real attitude of the Roman Catholic Church toward the foreign missionary work conducted by Protestants in Catholic countries is made clear by the utterances of one of its own papers. Of a Methodist missionary who is declared to be "preaching the gospel of pharisaism and divorce to the benighted Catholics of Porto Rico," the *New World* (Catholic) says:—

If Rev. Mr. George Milton Fowles and other globe-trotting advance agents of divorce would stay at home, and thereby confine somewhat the moral disease which follows infallibly in the wake of Protestantism just as trade follows the flag, or, better still, if they would follow some decent trade, one which would not demand more than the minimum of education, they would be at least contributing each one his share toward the up-building of "spiritual standards" and the "advancement of the race."

This is the gospel of bitterness and sarcasm boiled down, and then preached in a spirit of extreme intolerance. And yet there are some who advocate a federation of the Protestant and Catholic churches. The spirit of Catholicism is the same now as in the sixteenth century, and wherever circumstances permit, it will be revealed in the same way.

The Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Helpers Together

A CONFERENCE paper dated December 28 reports one church to have paid its full quota of the fund. It was a small church, and a new one too, having been organized only a year and a half. Equal promptness by every church would have closed the matter with the close of the year. Let this new church be an example and an incentive to those longer established, that the blessings pronounced upon the liberal soul may be shared by all throughout the denomination. We have had many calls—we shall have more. It is one of the indications of the close of the work. When we "give till we feel it," we shall see that the cause feels it also. The response of the cause to our liberality will cause our hearts to rejoice. The promptness of the church above referred to is an indication of the warmth of its "first love." Let us bend willing shoulders to the burden. In so doing we shall find that we ourselves are being lifted by it. Although we may not be able to give the whole amount as quickly as we would desire, yet let us remember that our faithfulness in this matter is of great value in the sight of God. Persistent, continuous effort will accomplish the work.

C. M. S.

Notes of Good Cheer

A Glad Work

THE note of joy that is sounded by many correspondents in speaking of the special fund is cheering. When any great enterprise is on, everybody who believes in it is anxious to have a part.

An Unexpected Way

A sister in Warner Lake, Ore., sends ten dollars with the word: "I wanted to make a donation to the \$150,000 fund, but did not see the means to do it. However, there came to me quite unexpectedly this ten dollars; so I feel that it belongs to the Lord's cause."

How It Came

A sister in Takoma Park brought in four dollars, the amount of her pledge to the fund, her father having just sent her a check for five dollars as a Christmas present.

From Over Sea

A brother and his wife in Croydon, London, send a postal order for seventeen shillings (\$4.14), saying: "We could not let this opportunity pass without sending our 'mite' for the \$150,000 fund. We know the Lord will soon come, and when he does, we want to meet him with joy."

From Manitoba

Brother Kirkland, of Manitoba, writes of the way the call strikes him across the Canadian border: "The Lord is again honoring us by giving us another opportunity as workers with him in spreading abroad the gospel of his kingdom. He is surely answering our prayers, bless his holy name. There is not a true Seventh-day Adventist who fails in this, and in the full belief that he will bless this new effort in the cause. There is still much to be done, but we know he will do a short work in the earth. Let us do our part, and the sum will be made up quickly, and we shall see greater things yet."

W. A. S.

Young People's Rally in Chicago

WHEN the Lord sees that we are growing a little sleepy, a little careless, he sometimes arouses us with a blow or shock. The last one we received was that \$150,000 was to be raised before the new year. As soon as we recovered from the shock, and looked the matter earnestly in the face, we discovered that God was holding a wonderful blessing right above our heads, anxious to let it shower down upon us, but could not because we were too sleepy and indifferent to appreciate it. 'Tis only work that brings the blessing down. Knowing this, and that oftentimes the older ones do the work, thus getting the blessing, we thought it time for the younger ones to bear their share of this burden, and receive their share in the blessing.

After counseling with our workers here, a Young People's Rally was planned. The program was to consist of short papers or talks on each one of the fields that were to receive a part of the \$150,000, each paper and talk to be given by our young people. We also secured the services of Mr. Brown, a young man from the West Indies, and Mr. Hall, a young man from England, who gave us some added information regarding their countries. Other young people had the responsibility of the musical part of the program, which consisted of special missionary songs. Each part was performed in an excellent manner, and at the close of the program, when all hearts were stirred with the needs of these fields, we asked how many would be willing to dispose of one of our books during the coming week, and let all proceeds go to the fund. The book "Bible Readings" was chosen for older ones, "Gospel Primer" for younger ones. Thirty copies were taken.

The experience meeting that followed

the next Sabbath was most interesting. More copies were taken at this meeting. One hundred copies of *The Signs of the Times* were ordered, also some copies of *Life and Health*. This is only the beginning of our effort, but already we see fifty dollars as a result of one week's work. Would not other Young People's Societies like to try this? The blessing exceeds the work.

PEARL HALLOCK.

The \$150,000 Fund

ENCOURAGING letters are coming from different persons from almost every part of the field, regarding the raising of the \$150,000 fund. One brother writes:—

BRETHREN: Our little company at this point (about thirteen in number) has raised thirty dollars on the \$150,000 fund, and more is to follow before January 1.

I want to tell you for the encouragement of others how one brother got his donation. He has only one leg, and is quite deaf and very poor. Another brother had on hand three hundred copies of an old date of *The Watchman*. These he gave him for a start. With these he canvassed the town, and succeeded in selling nearly all (and some books and copies of the special *Watchman* too), and made a donation of five dollars to this fund.

The president of one of our conferences also writes:—

The work of raising the \$150,000 fund is moving forward among the brethren of this conference. I can not tell you the exact amount that has reached our office. One of our ministers writes like this: "With one church the donation was \$182, with another it was \$35, with another \$15." Another minister writes: "The companies I visited were all small and very poor. Those not having funds at the present time desired to make pledges, and a goodly sum has been pledged. The amounts I will forward a little later."

The president of one of our Southern conferences writes:—

We are trying to push the work of raising the \$150,000 fund in our conference. We have been trying to pay an old tent fund debt, and raise the money to get new tents. There are also some other funds that we must raise. So our people are pretty well drained, and it is not a favorable time to raise this fund. But we are doing our best, and while we shall not start out as briskly as some, we will keep it going until the amount is raised.

And so, from nearly every direction, we are receiving encouraging letters, both from individuals and from conference workers who are pushing with vigor the raising of this fund.

We believe that a fund has never been taken hold of with greater earnestness and vigor by all our people throughout the field than the \$150,000 fund. Everywhere the workers seem to be of good courage, and are doing their best to bring this work to a speedy conclusion.

I. H. EVANS.

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.

Lead the Way

M. E. YERGIN

"Speak unto the children of Israel, that they go forward."

THERE'S a world awaits the action of to-day;

Many millions anxious now to know the way

From a woe too deep to tell,
From a foe they can not quell,
From the bands and thrall of hell.
Up! why wait a moment longer?
Lead the way!

Mercy's hour is near its closing; soon the world
Into death's long, hopeless silence will be hurled.

Seek the children in the gates,
Where the hope of Israel waits;
On their choosing hang their fates.
Up! the soul who lingers dies. On!
Lead the way!

On the battlements of heaven, in its gates,
Host on host the angel army eager waits;
Yea, the Spirit's mighty power
Waits on us a little hour;
If we linger, lost the dower;
Up! the goodly land is ours. On!
Lead the way!

Lead the way. Ho! God's coworkers,
lead the way!
Into darkness bring the light of heaven's day.

Just once more the storm shall roar,
A last time in fierceness pour,
Then, forever, sin is o'er.
On! Fair heaven shines before us!
Lead the way!

Hinsdale, Ill.

The Scriptures a Safeguard

MRS. E. G. WHITE

MANY a portion of scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. One reason why many theologians have no clearer understanding of God's Word is, they close their eyes to truths which they do not wish to practise. An understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness.

The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. It is the office of heavenly angels to prepare the heart to so comprehend God's Word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our

own: "Open thou mine eyes, that I may behold wondrous things out of thy law."

Temptations often appear irresistible because, through the neglect of prayer and the study of the Bible, the tempted one can not readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity, they will bring to their remembrance the very truths which are needed. Thus "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Jesus promised his disciples, "The Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." But the teachings of Christ must previously have been stored in the mind, in order for the Spirit of God to bring them to our remembrance in the time of peril. "Thy word have I hid in mine heart," said David, "that I might not sin against thee."

All who value their eternal interests should be on their guard against the inroads of skepticism. The very pillars of truth will be assailed. It is impossible to keep beyond the reach of the sarcasms and sophisms, the insidious and pestilent teachings, of modern infidelity. Satan adapts his temptations to all classes. He assails the illiterate with a jest or sneer, while he meets the educated with scientific objections and philosophical reasoning, alike calculated to excite distrust or contempt of the Scriptures. Even youth of little experience presume to insinuate doubts concerning the fundamental principles of Christianity. And this youthful infidelity, shallow as it is, has its influence. Many are thus led to jest at the faith of their fathers, and to do despite to the Spirit of grace. Many a life that promised to be an honor to God and a blessing to the world, has been blighted by the foul breath of infidelity. All who trust to the boastful decisions of human reason, and imagine that they can explain divine mysteries, and arrive at truth unaided by the wisdom of God, are entangled in the snare of Satan.

We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depends upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire, "Lord, what wilt thou have me to do?" We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon his Word, especially upon the scenes of the judgment. We should now seek a deep and living experience in the things of God.

We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of

God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey.

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts which they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer his expectations by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done, through his grace strengthening them. In the books of heaven they are registered as cumberers of the ground. Yet the case of even this class is not utterly hopeless. With those who have slighted God's mercy and abused his grace, the heart of long-suffering love yet pleads. "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, . . . redeeming the time, because the days are evil."

When the testing time shall come, those who have made God's Word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the false-hearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in the days of prosperity.

Says the psalmist: "Thy testimonies are my meditation." "Through thy precepts I get understanding; therefore I hate every false way."

"Happy is the man that findeth wisdom." "He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

The Gift of Wisdom

MRS. B. J. CADY

"WHEREFORE be ye not unwise, but understanding what the will of the Lord is." Eph. 5:17.

And why should we fail to understand what the will of the Lord is, since we are told that if we lack wisdom, we may ask of God and it will be given us?

There is one condition given, and that is that we "ask in faith." Then since wisdom is such a desirable thing to have, in order that we may know how to do and say just the right things, and that our way be prospered, why is it that the children of God sometimes fail to have

that wisdom that it is their privilege to possess?

Why is it that brethren sometimes think quite differently about the best methods of doing a work? If all were led by the Spirit, would they not see eye to eye? Is it not likely that while some sense their lack of wisdom, and look to the Lord for guidance, others trust in their own wisdom, and do not feel any need of asking the Lord about that matter? Providence may have led one through certain experiences which have taught him much. Another may never have passed through such experiences, and may be quite ignorant upon those points. Now, if the Spirit of the Lord is leading both of these men, it will cause the inexperienced one to see light in the counsel of the other. Though he may not see the matter so clearly, yet both minds will be in harmony, and they will work in unison.

We are told that "if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." So in order to obtain real wisdom, we must first realize that we of ourselves know nothing. "The heart is deceitful above all things," and though we may think that because of our experience we ought to know something of ourselves, we can not be sure that we are in the right unless we are constantly looking to the Lord to lead us. I believe that in order to be continually guided by the Spirit of wisdom, we must be constantly looking to the Lord, who is the source of all wisdom. And whenever any important matter is to be decided, we need to present that particular matter before God, and ask him to lead us aright, that we may take a course that will be to his name's honor and glory.

The Lord is a discerner of the thoughts and intents of the heart, and if our motive is pure, he will grant our requests. But if we seek for wisdom simply that we may be exalted, we lack true faith, and would not use knowledge to the glory of God, if we should have it.

There are two kinds of wisdom specified,—the wisdom of this world, which is foolishness with God; and the wisdom that is from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." The wisdom of this world is boastful and proud, full of envying and strife. But the wisdom from above is peaceable and gentle and easy to be entreated. Have we thought that we were wise? We may know the true source of our wisdom by the spirit we manifest.

We can not always see at the time why a thing is best, but if we trust the Lord to lead in everything, he will surely cause all things to work together for good. If we walk in the light of God's Word, his Spirit will bear witness with our spirit, and we shall have peace in him, knowing that we are led by his Spirit.

The Lord is interested in everything that can have any effect on the welfare of mankind. Even though it may seem

to us that it is too small a matter to take to him in prayer, if it could have any influence at all for good or evil, he wants that influence to be for good, and is willing to lead us aright, if we only ask him. If we take everything to him in prayer, looking to him for guidance, it will help to keep our hearts submissive to him, and he can then work through us so that every word and action will be to his glory. Then we shall gather with Christ instead of scattering abroad.

How can we tell whether we are right or not? In the first place, let us go "to the law and to the testimony." If we speak not according to this word, it is because there is no light in us. The Spirit of God will never lead us contrary to his Word. But we may appear to speak in harmony with the Word, and yet be wrong. The question then is, What spirit do we manifest? If we have bitter envying and strife in our hearts, we may know that our wisdom is earthly, and not from above. Then we need to humble our hearts before God, and submit ourselves to him, that he may lead us.

The words of the wise man upon this point are as appropriate now as ever they were: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:5, 6.

What possibilities there are before us! If we acknowledge the Lord in all our ways, he will direct our paths.

Tahiti, Society Islands.

Prayer of the Unforgiving Man.

K. C. RUSSELL

LET any one who is treasuring in his heart anything against his brethren and sisters in the church, or against any other person, read and ponder well the following prayer of the unforgiving man:—

"Conceive an unforgiving man, with heart full of wrath against his neighbor, with a memory which treasures up the little wrongs and insults and provocations he fancies himself to have received from that neighbor; conceive such a man praying to God Most High to forgive him his debts as he forgives his debtors. What, in the mouth of such a man, do these words mean? That you may fully understand their meaning, I will turn them into a prayer, which we will call *The Prayer of the Unforgiving Man*: 'O God, I have sinned against thee many times; I have been often forgetful of thy goodness: I have broken thy laws; I have committed many secret sins. Deal with me, I beseech thee, O Lord, even as I deal with my neighbor. He hath not offended me one hundredth part as much as I have offended thee, but I can not forgive him. He has been very ungrateful to me, though not a hundredth part as ungrateful as I have been to thee, yet I can not overlook such base ingratitude. Deal with me, O Lord, I beseech thee, as I deal with him. I re-

member and treasure up every little trifle which shows how ill he has behaved to me. Deal with me, I beseech thee, Lord, as I deal with him.' Can anything be more shocking and horrible than such a prayer? Yet this is just the prayer the unforgiving man offers up every time he repeats the Lord's prayer."

Millennial Dawn—No. 4

GEO. B. THOMPSON

IN this article we give another quotation which presents in a concise manner the teaching of *Millennial Dawn* concerning a second probation during a future age:—

"And, as the apostle declared, this grace of God—that our Lord Jesus 'gave himself a ransom for all'—must be 'testified' to all 'in due time.' Rom. 5:17-19; 1 Tim. 2:4-6. Men, not God, have limited to the gospel age this chance or opportunity of attaining life. God, on the contrary, tells us that the gospel age is merely for the selection of the church, the royal priesthood, through whom, during a succeeding age, all others shall be brought to an accurate knowledge of the truth and granted full opportunity to secure everlasting life under the new covenant."—*Plan of the Ages*, Vol. I, page 131.

As before stated, we believe that no falsehood concerning the great plan of the ages is better suited to deceive souls than the doctrine set forth in the extract given above. Once unregenerate men are persuaded that they will have a more "favorable opportunity" in the millennial age to repent and turn away from sin, they will procrastinate the day of repentance, and continue in transgression. If it is to be more favorable later, it is reasonable that we wait.

The Bible has very definitely settled the question of a future probation. It states in no ambiguous manner what will be the end of those who obey not the gospel. The feet of David once well-nigh slipped when he saw the temporal prosperity of sinners, but when he went into the sanctuary of God, he received light concerning their end, and saw how foolish he had been. A correct understanding of the sanctuary question is of vital importance in this connection. It is the hub around which every fundamental truth of God's Word radiates. It is not to be wondered at that without the light which shines from the heavenly sanctuary men lose their reckoning and drift away from the land-marks of truth. The services connected with the earthly sanctuary were typical of the services performed in the heavenly sanctuary, and throw a clear stream of light upon the question we are studying; and those who, like David, go into the sanctuary will have light concerning the end of sinners, and will fully understand that there is no second probation for those who refuse to repent in this life. From the typical services connected with the earthly sanctuary we are clearly instructed that the work of Christ as our great high priest closes in the sanctuary above before he

comes the second time, and consequently there can be no salvation for any beyond this time.

When Moses was directed to build the sanctuary, he was instructed to make it "according to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it." Ex. 25:9, A. R. V. See also verse 40. And not only was the sanctuary itself a pattern of things in the heavens, but the work of the priesthood was a type of the priesthood of Christ. The priests served as a "copy and shadow of the heavenly things." Heb. 8:1-5.

The sanctuary consisted, as all doubtless are aware, of two apartments, a holy and a most holy place. "The priests went always into the first tabernacle [or apartment], accomplishing the service of God." Heb. 9:6. Daily throughout the whole year the services went forward in this apartment. The sinner having brought his offering and confessed over it his transgressions, it was slain, and the blood was taken by the high priest into the first apartment, thus in figure transferring his sins into the sanctuary. "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. 9:7. It was necessary that the earthly sanctuary be cleansed, not from physical impurity, but from sin (verse 23), so once in the end of the year, on the tenth day of the seventh month, occurred the great day of atonement. Read Leviticus 16.

On this day two goats were taken, upon which lots were cast, one for the Lord, and the other for Azazel, or Satan. The one upon whom the Lord's lot fell having been slain, the blood was solemnly borne by the high priest into the most holy place of the sanctuary, and sprinkled before the mercy-seat, which covered the holy law of God. "And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins. . . . And when he had made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."

This completed the round of service, and the sanctuary was clean. This was the typical atonement (Lev. 16:33), the at-one-ment, the reconciliation of the sinner to God. And let it be carefully noted that only those whose sins had been confessed and transferred from themselves into the sanctuary were atoned for. And what was done with

those who did not avail themselves of the provisions offered throughout the year? Did they have another chance, a second probation under more "favorable opportunity"? —No, indeed. "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23:29. So far as that round of service was concerned, his probation was ended, and his destiny fixed. All had a chance, —one chance,—and if they did not accept it, they were "cut off."

All this serves unto the "example and shadow" of the work of Christ, our high priest. In heaven is "the true tabernacle, which the Lord pitched, and not man." When Christ ascended, he entered within the veil, into the first apartment, and through the merits of his own blood the sins of all who confess and forsake them, are transferred into the holy place of the heavenly sanctuary. This, too, must be cleansed, not from physical uncleanness, but from the "filthiness of the flesh," carried into the sanctuary through confession and faith in the atoning blood of Christ. Heb. 9:23. At the end of the twenty-three hundred days, October, 1844, this solemn work began in the heavenly sanctuary. Dan. 8:14. "Once [not twice] in the end of the world hath he [Christ] appeared to put away sin by the sacrifice of himself." Since the end of the twenty-three hundred days, in 1844, the work of judgment has been going on, and the final round of services in the heavenly sanctuary has been carried forward. When his work there is ended, probation for the world is ended also. Only the sins which have been confessed, and through the merits of Jesus been taken into the heavenly sanctuary, can be atoned for. As in the type, those who, during this antitypical day of atonement, do not afflict their souls, will be cut off from among God's people, and be numbered among the transgressors.

The cleansing of the sanctuary, the investigative judgment, is the last work in the sanctuary, and when this is ended, Christ will lay down the censer forever, and come as King to gather home the fruit of his labor, and destroy out of his kingdom the tares of sin. Before he comes, the decree of Rev. 22:11, 12, goes forth: "He that is unrighteous, let him do unrighteousness still: he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still. Behold, I come quickly; and my reward is with me, to render to each man according as his work is." This fiat goes forth before the Lord comes to reward his servants, and shows conclusively that his ministration as high priest is finished, and the eternal destiny of every man is irrevocably fixed. The investigation in the heavenly sanctuary is finished, and the atonement for sin has been made. "And he saw that there was no man, and wondered that there was no intercessor." Isa. 59:16. There comes a time when there will be no intercessor in the heavenly sanctuary, and

at that time there will be no probation for the lost. We read of a time when men will "go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them." Hosea 5:6. When there will be "a famine in the land, not a famine of bread nor a thirst for water, but of hearing the word of the Lord: and they shall wander from sea to sea, and from the north even to the east: they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12. Why not give these a "second probation"? Ah, probation is closed, and the day of salvation is passed! The theology of Millennial Dawn has no place in it for a fulfilment of these scriptures.

There is a line somewhere in this age when the destiny of sinners is fixed. There is nothing in the plan of salvation as revealed in the sanctuary which makes provision for the unnumbered millions of the earth who have passed into the tomb as rejectors of every overture of mercy, to have another chance to determine whether or not they desire to be saved. Let none make the fatal mistake of putting off salvation, expecting under the "favorable opportunities" of a future age to perfect a Christian character. This is the day of salvation. Jesus still is man's intercessor, and all may come *now* to the throne of grace and find help in time of need.

Hospitality Among Brethren

J. W. HIRLINGER

I FEAR that our brethren who live within easy reach of our regular meeting places do not always consider that our brethren who live miles away, often make a greater sacrifice in getting to and from our meetings than is made by those near by in entertaining those from a distance. They need to make preparation before coming, get, and possibly pay, some one to look after their effects while they are gone, lose their time, and pay their fare to and from the place where the meeting is to be held.

Too often our isolated brethren are censured for not attending our gatherings more frequently when the wrong lies largely at the doors of our brethren living at the meeting centers. Is it not possible that we have discouraged their coming by not giving them a hearty welcome, and by telling them that we have had to do so much entertaining? It saddens all heaven to see a frown come over one's countenance as brethren and sisters approach, and to hear an expression of regret at the possibility of having to entertain them. If we do this, we certainly are not esteeming others better than ourselves, nor loving our neighbor as ourselves.

Let us all humble ourselves, confess our faults one to another, and our sins to God. Then let us send invitations, urging those living at a distance from the meeting place to come and meet with us, and let us make them welcome. Then God will "pour out" such a blessing

that "there shall not be room enough to receive it." Now is the time to make "a covenant by sacrifice." Remembering "the words of the Lord Jesus, how he said, It is more blessed to give than to receive." It is only by imparting that we continue to receive. Luke 6: 36-38.

While we should use hospitality, let none of us abuse it. God has no time for drones. He says that if any will not work, neither shall he eat (2 Thess. 3: 10); that is, if any one is able to work, and will not, the brethren are not to support him.

On the other hand, if our isolated brethren are in good circumstances, and the brethren with whom they meet are poor, they would do well to remember this scripture: "We then that are strong [having plenty] ought to bear the infirmities of the weak." Rom. 15: 1.

When we as a people come to that time (and that time should be now) when all will make these things more mutual, considering one another, then we shall receive the power of the Holy Spirit, and we shall be "for signs and for wonders in Israel from the Lord of hosts." Isa. 8: 18.

"Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Come together, seek God together, and so much the more as the day approaches.
Lancaster, Pa.

The Spirit of God—No. 1

A General View
WM. COVERT

1. In what various ways has God spoken to men?

"God, who, at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. 1: 1, 2.

2. What definite statement is made with reference to all prophets?

"Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num. 12: 6.

3. Through what agency have the minds of prophets always been effected?

"No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost." 2 Peter 1: 21, R. V.

4. How did the Spirit of God use the faculties of David?

"The Spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. 23: 2.

5. What latter-day promise did the Lord make to his people through his prophet Joel?

"It shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and

upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2: 28-32.

6. By what remarkable occurrence was the beginning of these things marked?

"This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts 2: 16-20.

7. What extended period of time is to be covered by this outpouring of God's Spirit.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 38, 39.

8. What per cent of the church-membership is to enjoy the manifestation of the Spirit?

"The manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12: 7.

9. How many Spirits operate in the truth?

"There are diversities of gifts, but the same Spirit." 1 Cor. 12: 4.

10. Name some of these gifts.

"To one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another divers kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will." 1 Cor. 12: 8-11, R. V.

11. What is said about different classes of helpers in church organization and church work?

"And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers

kinds of tongues." 1 Cor. 12: 28, R. V.

12. How great a work is to be wrought for the church through the services of these officers and helpers?

"He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ." Eph. 4: 11-13, R. V.

13. What kind of church or people will the Spirit and gifts of God eventually produce?

"That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." Eph. 4: 14-16, R. V.

Chicago, Ill.

The Privilege of Overcoming

J. E. EVANS

THROUGH various experiences the Lord leads his people. "The Lord knoweth them that are his." 2 Tim. 2: 19. "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." 2 Chron. 16: 9.

We can not overcome a fault or a tendency to sin until we become conscious that such fault or such tendency exists; and he whose heart is toward God, however wrong he may have been, will be led into light and truth that will finally make him "without fault before the throne of God." In the book of the Bible which deals especially with the second appearing of our Saviour, there are many precious promises made to the overcomer: "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2: 17. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: . . . and I will write upon him my new name." "To him that overcometh will I grant to sit with me in my throne." Rev. 3: 5, 12, 21. Interspersed with these promises, we find the words, "Behold, I come quickly;" "behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Here also the Spirit is speaking to the church, but we can each claim the message and the promises as ours, inasmuch as they are to "any man" "that hath an ear to hear." Jesus is our example. He overcame for us, not for himself. He says, therefore, "Be of good cheer." John 16: 33.

Christ knew of the treasure that was hid in this field. He bought the field. He paid an infinite price for the treasure to be gained—his church. So he has secured the treasure to himself, but he has left another in the field, and we are called upon to sell all and secure this treasure—eternal life.

The chief thought with the Saviour in overcoming was not to gain something for himself; but the "joy of the Lord" was in saving others. So the primary thought of the Christian in this work should be to lead others to that fountain which is still open for sin and uncleanness. We have all to gain. This joy makes it a privilege, not a task, to overcome. This happy state of Christian life is realized only when we give up entirely the resources of self, and know by experience that carnal weapons and human wisdom are an utter failure.

Thermal, Cal.

What We May Expect

F. C. GILBERT

WHEN we read of the trial of the blessed Lord Jesus and learn of the terrible injustice that was done him, we feel that it was cruel for men to do such a thing to One so innocent. Yet such happened when the Spirit of God was withdrawn. We read, furthermore, that whatsoever things were written aforetime were written for our learning. We know, therefore, that when the Spirit of God is withdrawn from men to-day, they will do the same things. A few days ago we had an experience which will illustrate this forcibly.

One of the workers of the Jewish Mission was out doing colporteur work. The Lord was blessing his efforts, and he was doing what he could to help the people, at the same time getting into their hands literature filled with the blessed truth. At one house he met a poor soul who was discouraged. He pointed her to the precious promises, cheered her spirits with the blessed hope, and received an order for a book. This visit lasted about twenty minutes. He then went to another house, where he spent about five minutes, then started to meet a brother worker, with whom he had an appointment at noon.

As he was going from one street onto another, having been obliged to hurry a bit in order to fill the engagement, some one pointed him out, saying, "He is the one," and very soon he felt a hand placed upon him. Then another young man came along and laid hands on him, and together these young men led our brother to a place about seven minutes' walk distant, where he was accused of larceny, of having stolen a diamond ring and a brooch. The young man protested

his innocence, but to no purpose. Though they admitted that they could not identify his face, still he was dressed like the young man who was seen running across a lot from the house, and was chased by these young men. An ambulance was sent for, and he was locked in a prison cell.

About six hours after, we were notified, and went to see him in the station-house, only to learn that it would take two hundred dollars to let him out on bail. The funds were supplied, and the young man promised to be in court at 9 A. M. the day following.

Several of the ministering brethren and a number of other workers attended the trial, and also the woman at whose house he was at the time the theft was committed, six blocks away.

None of the government witnesses said that they knew he was the one, for no one had seen his face. He had a coat like his, was about his size, looked something like him, something of the same general build. The only witness who gave any damaging evidence was the young man who said he chased him from the time he saw the culprit running, till he caught him. To do this, however, the teamster had to go up and down several blocks, while the thief was running across a lot. Despite the blocks of houses, he dared tell the court he never took his eyes off the young man, and his testimony was not questioned by the judge.

All the witnesses testified that the theft was committed between 11:40 A. M. and 12:05, noon. Then the brother called for the testimony of the lady at whose house he had called at the time. She was a beautiful Christian character, and recited to the court her story, from the time the young man entered the house, at 11:40 A. M., till the time he left, and for five minutes after. "For," she said, "I thought what an excellent young man he was who encouraged me, and did me so much good." She had her Bible in court to show the judge the very texts the young man turned to while he was there, and also the receipt the young man left as a guarantee, bearing his own signature, that he would bring the book. But the court refused to see either.

She was asked by the judge, furthermore, how long it would take a person to go from her house to the place where the theft was committed, and she told him that a good walker could travel the distance in fifteen minutes.

Then the brother took the stand and told his story. He informed the court that it was the first time he had ever been in that section of Boston, did not even know where the street was, and could tell nothing about it. He also explained that he was a Christian worker, and told what he was trying to do among the people. Certainly it was told in a way that ought to establish the belief in his innocence in the minds of every one present who loved justice. Despite all this, the court found him guilty. It certainly came as a shock to us all.

Then the judge asked the question as

to the disposition of the case—what he should do with it. The brother then called on me, and I recited to the court my acquaintance with the young man. I knew he was a Christian, had known him for nearly two years; was acquainted with him when he was training for a medical missionary, and never knew anything bad about him. We endeavored to tell the court the truth about the matter. Then the judge called on the clerk of the court for his opinion. The clerk gave a very good testimony; he said that he had heard the young man had done good work, was thought much of by those who knew him, and seemed to be an upright person. Everything that could be said in his favor was recited. The judge then took the matter under consideration.

In a few minutes he handed the clerk a paper, and the clerk announced that he was fined forty dollars. This certainly was an astonishment to us all. The poor brother did not know what to say or do. Even the prosecution was surprised. He then appealed the case to the superior court.

After the trial was ended, the woman who lost the articles came to several of our workers, and told them she did not believe he was the one who took them, and felt very sorry that things turned out as they did. She said that she did not swear it was he, only she was obliged to testify, which she did.

After leaving the court I had a conversation with an officer. He said that, being an officer, he did not care to be quoted; but he remarked that in all his experience as a policeman he never heard such a decision. He said that when thieves were caught with the goods on them, they were never fined over ten dollars for petty larceny; but here this Christian young man was fined forty dollars.

A few days after, the brother had occasion to go into the same neighborhood where he was canvassing when arrested, and a policeman came to him and asked him if he was not the one who was arrested for larceny. The policeman told this brother to get off his beat, and that if he did not, he would arrest him again. So he was obliged to leave.

This, dear friends, is an experience with a lesson in it. May God arouse us to take hold and do this work while we have the opportunity; for it surely will be much harder soon. And what we fail to do in times of prosperity we shall have to do in times of adversity.

We hope you will all pray for the brother, and that God will give us wisdom to know what to do. He was bailed out again for the same amount as at first. The case comes to trial the first Monday in January.

Boston, Mass.

THE more the Bible is assailed, the more clearly does it stand forth as the impregnable rock of holy scripture, the infallible and only rule of faith and practise.



Opportunity
(From Another Standpoint)

THEY do me wrong who say I come no more
 When once I knock and fail to find you in;
 For every day I stand outside your door,
 And bid you wake and rise to fight and win.

Wail not for precious chances passed away!
 Weep not for golden ages on the wane!
 Each night I burn the record of the day;
 At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
 To vanished joys be blind and deaf and dumb;
 My judgments seal the dead past with its dead,
 But never bind a moment yet to come.

Though deep in mire, wing not your hands and weep;
 I lend my arm to all who say, "I can!"
 No shamefaced outcast ever sank so deep
 But yet might rise and be again a man!

Dost thou behold thy lost youth all aghast?
 Dost reel from righteous retribution's blow?
 Then turn from blotted archives of the past,
 And find the future's pages white as snow.

—Walter Malone.

Our Cooking Class

F. O. RAYMOND
 Nut Foods

WITH their very large percentage of proteid and fat, nuts are even a more perfect vegetarian meat than legumes, but on account of their cost and the difficulty of securing them in sufficient quantity, it is doubtful whether nuts can ever occupy a very large place in our American dietary. For the most part, however, nearly every section has its own native nuts, which are quite moderate in price and not so difficult to obtain, and these will be found of great value, especially for winter use along with the other foods. Among those which might be mentioned are the chestnut, butternut, hickory nut, walnut, hazelnut, pecan, pinenut, beechnut, and, as usually classed, the peanut. All of these, except the chestnut and the peanut, containing but little starch, require no cooking, and if taken in small quantities and most thoroughly masticated, are highly nourishing and wholesome.

Difficulty in the use of nuts arises chiefly from the way in which they are eaten — imperfectly masticated, perhaps in large quantities, between meals and in the evening. A rich food of such dense, hard structure as nuts, must, by mastication or other means, be reduced to a perfect cream, be partaken of in small quantities and in connection with the regular meals. Chestnuts, on account of the large percentage of starch and small amount of fat, are best either boiled or roasted. Peanuts, being of the nature of legumes, require prolonged boiling or steaming. The common practise of roasting renders them unwholesome, as it virtually fries the nut in its own oil.

Nut Meal and Nut Butter

Those unable to procure the manufactured nut products may, with a suitable mill, furnish themselves, with much less expense, products which in all essentials for ordinary family use are nearly or quite equal to those upon the market. For all-round usefulness, a mill like the Quaker City, or the Universal Food Chopper, which cuts or chops, is much more serviceable than one like the regular nut-butter mill, which crushes or grinds only by pressure. In case the mill can not be adjusted close enough for butter, a finely perforated tin or sieve may often be fitted in against the knife so as to remedy the difficulty.

Of the great variety of nuts which may be made into meal or butter the sweet almond is the best, and like the pecan, walnut, hickory nut, etc., needs no cooking. It must, however, be blanched by standing a few minutes in boiling hot water, then pinching off the skins and drying. Some nuts may, if liked, be ground without blanching. In blanching the peanut do not roast, but turn into a large pan, place in an oven rather moderately heated, stir several times, and remove just as soon as the skins will slip off when the nuts are rubbed upon a sieve or in the hands. Rub, winnow, and grind the nuts, then put away in glass jars until needed for cooking.

Prepare peanut butter by taking a cup or more of the peanut meal, adding about an equal measure of hot water, salting and cooking for several hours in a double boiler or in a basin set in a moderate oven. Prepare the butter in small quantities, as it will not keep long in warm weather. If well cared for, the meal in its dry state will keep a long time. Nut meal and butter thus prepared may, in moderation, be used in a variety of ways, as butter, in seasoning soups, vegetables, roasts, and other foods.

"There are many minds in many places to whom the Lord will surely give

knowledge of how to prepare foods that are healthful and palatable, if he sees that they will use this knowledge righteously. Animals are becoming more and more diseased, and it will not be long until animal food will be discarded by many besides Seventh-day Adventists. Foods that are healthful and life-sustaining are to be prepared, so that men and women will not need to eat meat.

"The Lord will teach many in all parts of the world to combine fruits, grains, and vegetables into foods that will sustain life and will not bring disease. Those who have never seen the recipes for making the health foods now on the market, will work intelligently, experimenting with the food productions of the earth, and will be given light regarding the use of these productions. The Lord will show them what to do. He who gives skill and understanding to his people in one part of the world will give skill and understanding to his people in other parts of the world. It is his design that the food-treasures of each country shall be so prepared that they can be used in the countries for which they are suited. As God gave manna from heaven to sustain the children of Israel, so he will now give his people in different places skill and wisdom to use the productions of these countries in preparing foods to take the place of meat. . . .

"It is the Lord's design that the poorest people in every place shall be supplied with inexpensive, healthful foods. . . .

"Many have written to me, 'I can not use the nut foods; what shall I use in place of meat?' One night I seemed to be standing before a company of people, telling them that nuts are used too freely in their preparation of foods; that the system can not take care of them when used as in some of the recipes given; and that if used more sparingly, the results would be more satisfactory. . . . I have been instructed that the nut foods are often used unwisely, that too large a proportion of nuts is used, that some nuts are not as wholesome as others. Almonds are preferable to peanuts; but peanuts in limited quantities may be used in connection with grains to make nourishing and digestible food."

"God is working in behalf of his people. He does not desire them to be without resources. He is bringing them back to the diet originally given to man. Their diet is to consist of the foods made from the materials he has provided. The materials principally used in these foods will be fruits, and grains, and nuts, but various roots will also be used."—"Testimonies for the Church," Vol. VII, pages 124-137.

In our sanitarium practise we make use of protose, nuttonolene, bromose, malted nuts, and nuts in their natural state, but use very little peanut butter.

Recipes

A TASTY NUT PREPARATION

Take 1 quart water, 2 ounces raw nut meal or nut butter, salt, sage, onion to taste, and 1 quart zwieback crumbs. Add nut meal or butter and seasoning to the

water, and stir in the zwieback crumbs. Bake to a nice brown in spoonfuls in an oiled pan. Serve with a gravy made as follows:—

NUT MEAL GRAVY

Heat one quart water to boiling, add 2 ounces (about two-thirds cup) nut meal, and thicken with equal parts of gluten and white flour. Salt to taste.

HOME-MADE GRANOLA

Take 3 cups white flour, 1 cup Graham, 1 cup steel-cut oatmeal or corn-meal, salt. If oatmeal is used, soak it one-half hour. Make a stiff dough as for rolls, knead thoroughly, roll out into sheets one-fourth inch thick, prick, and bake to a light-brown entirely through. Grind in a coffee mill or nut mill, and serve with dairy or nut cream, fruit juice, or dry.

Washington, D. C.

The Wife's Influence

EVERY married woman, no matter how limited her life may seem, no matter how shut up she may be in the nursery or the kitchen, has a means of contact with the great world in the man who goes out into it—has a means of influence on it through him. Seen or unseen, it is there. The man who is happy in his home carries the atmosphere of it with him; he is himself more in touch with others because of it. In this day and age when so many women are seeking scope for their powers in arts and professions and business careers, there are some who realize that in their marriages there is the very widest scope—women who put the enthusiasm, the brain-power, the artistic perception, the clear-sighted effort into their profession as wives and mothers, mistresses of households. These are the women who use their brains and their souls to love with, as well as their hearts, and who wield an extraordinary far-reaching power, all the greater because that power is the last thing they are thinking of or seek to attain. That intangible thing that we call the spirit of the home walks abroad with every member of it. The "nice" children in school gravitate instantly toward the children of that household, gravitate toward the house itself, because there is something there that they need.—*Mary Stewart Cutting, in Harper's Bazar.*

Enjoying the Disagreeable

THERE is only one enjoyment keener than that which we find in the things that we do easily, and that is the enjoyment of overcoming life's disagreeable tasks. Said a housekeeper concerning a household duty: "I disliked to scour knives, and sometimes would wash them and lay them aside till a whole dozen would be frowning darkly at me. But once, when I had put a few away, suddenly I felt that it was wrong, and I brought them back and made them shine. And ever since, I have liked that part of the work best of all, because I always feel as I did when I was little, and father used to pat me on the shoulder when he was pleased." It takes char-

acter, and it makes character, to get to liking the knife-scouring part "best of all." But how much more sensible it is to learn to like what we must do anyway!—*Sunday School Times.*

"She Was a Stranger"

THE following story, which comes from the West, brings with it a lesson for all, both old and young.

A Sunday-school missionary, while addressing a Sunday-school, noticed a little girl, shabbily dressed and bare-footed, shrinking in a corner, her little sun-burned face buried in her hands, sobbing as if her heart would break.

Soon, however, another little girl, about eleven years of age, got up and went to her. Taking her by the hand, she led her out to the brook, where she seated the little one on a log. Then kneeling beside her, this good Samaritan took off the ragged sunbonnet, and dipping her hand in the water, bathed the other's hot eyes and tear-stained face and smoothed the tangled hair, talking cheerfully all the while.

The little one brightened up, the tears vanished, and smiles came creeping around the rosy mouth.

The missionary, who had followed the two, stepped forward and asked, "Is this your sister?"

"No, sir," answered the child, with tender, earnest eyes; "I have no sister."

"O, one of the neighbor's children," replied the missionary; "a little school-mate perhaps?"

"No, sir; she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out and have such a care for her, if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."—*The Silent Messenger.*

Winter Butterflies

EVERY one loves butterflies, and the amusement of making them as herein described is a favorite sport among art students, but any one can enjoy it with very little trouble.

All that is required are a few tubes of oil colors—red, vermilion, lake, cobalt, white, yellow, and green,—and a few sheets of plain note-paper, and some dull fruit knives.

Each piece of paper should be folded in half, straight down the middle, the fold well creased, and the paper then opened. One carrying the tubes of colors, then squeezes a tiny speck of several colors on each paper, close to one side of the fold and midway between the top and bottom, so that the paint is on the inside, between the two halves.

The players then take the fruit knives, and with the dull edges press upon the paper over the fold and the paint, working the latter upward and outward toward the edge of the paper to make the wings of the butterfly. The paper may

be held to the light, every now and then, to see how the paint is being worked, so that the knife may be guided aright.

When the top wing is formed in profile, the knife should be worked downward on the paper to form the lower wing, a little smaller than the upper one. The more paint put in the fold, the easier it will be to get a beautiful result.

When all have finished, and the papers are opened, in each will be found a gorgeously colored butterfly, with wings widespread ready for flight.—*Selected.*

Tiring Children

THE injury done to children, and more especially to delicate children, by over-fatigue, is not sufficiently recognized by many mothers and nurses.

Too long walks, games that call for too much exertion, which must be kept up until the end, too late hours for going to bed, or too early hours for getting up, are all causes—every-day causes—of overfatigue.

Now, mark this, fatigue from work or play, or bodily exercise of any sort, is the reverse of injurious to those who are physically strong. If we are in good health and vigorous, it does us no harm to go to our beds tired at night.

We sleep all the better for it, and rise refreshed in the morning. To be overtired, however—so tired that one can not sleep—is bad for any one.—*Selected.*

A Lesson in Courtesy

A MOTHER had need one evening to pass between the light and her little son. With sweet, grave courtesy she said, "Will you excuse me, dear, if I pass between you and the light?"

He looked up and said, "What made you ask me that, mother?"

"Because, dear," she answered, "it would be rude to do it without speaking. I would not think of not speaking if it had been Mr. —, the minister,—and surely I would not be ruder to my own boy."

The boy thought a moment, and then asked, "Mother, what ought I to say back?"

"What do you think would be nice?"

He studied over it a while, for he was such a wee laddie, and then said, "Would it be nice to say, 'Surely you can'?"

This was mother's time to say, "That would be nice; but how would you like to say, just as Mr. — would, 'Certainly'?" It means the same thing, you know."

That little lad, now a young man in college, is remarked for his never-failing courtesy. A friend said of him the other day, "It's a second nature to — to be polite." The mother smiled as she thanked God in her heart for the grace which helped her to be unfailingly courteous to her boy.—*Selected.*

"WE reduce life to the pettiness of our daily living; we should exalt our living to the grandeur of life."

THE WORLD-WIDE FIELD

The Message in Spain

FRANK S. BOND

Our hearts are made glad as we read from week to week of the progress of the work in all parts of the great harvest-field; and we are thankful that some fruit has begun to appear in Spain, as a result of the efforts put forth here.

During the month of August seven dear souls went forward with their Lord in baptism, and one week ago last Sabbath another sister took this important step.

My brother and his wife are faithfully toiling on in Barcelona and surrounding places.

One month has now passed since, with my family, I came to Valencia. I am thankful to announce that during this month we have become acquainted with several persons who seem much interested in the message for this time. Some of these have come to our home for studies, and we are hopeful that, by God's blessing, they may be persuaded to take their stand for the truth.

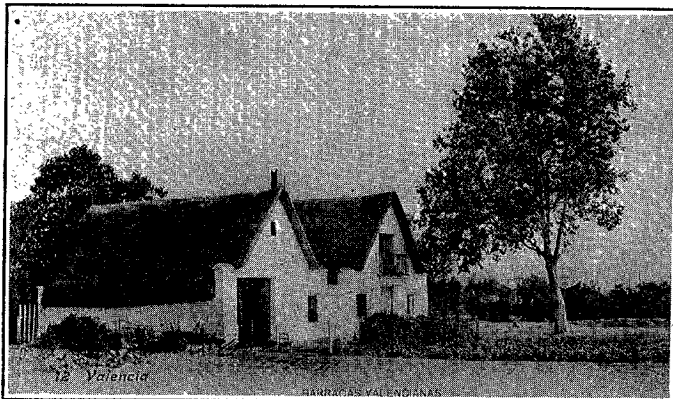
As we come in contact with those who style themselves Protestants, who are members of various popular churches, and see how little difference exists between them and those who make no profession, we long and pray that this third angel's message, which causes a complete reformation in the life of every individual who accepts it, may soon be heralded to every city and village of this dark land.

A short time ago, while on a trip through southern Spain, I visited one of the native Protestant ministers in the city of Malaga. During our conversation he in some way referred to 1 Cor. 3:16, 17. I then explained to him how I often apply those verses, and thus drew out the information that he is a user of tobacco. He went on to show me the imaginary good he derives from smoking. He writes for a denominational paper, the title of which is *El Cristiano* (The Christian). He says that often when he is writing, and can not get the thought he wishes, he begins to roll a cigarette, and the thought comes to him with a bound. I suggested how much better it would be to pray under such circumstances, rather than trust in a cigarette, but he did not seem to take very favorably to that thought. Just imagine the articles of a paper entitled *The Christian* being inspired by the deadly nicotin of cigarettes! What combination could be more pleasing to the enemy of all righteousness? Wine is also freely used by almost all Protestants, so called, in Spain.

I am thankful for a part in proclaiming a converting message. The psalmist declares, "The law of the Lord is perfect, converting the soul." How thank-

ful we are that a few sons and daughters of the land of the Inquisition are demonstrating the converting influence of that law! Last week two of our colporteurs came to Valencia, and have begun a thorough campaign of this city. They are selling the tract entitled "The Signs of Our Times." I have spent some time selling this tract, since coming here, with good results. Pray that these brethren may meet with success.

We are often compelled to think of the greatness of Spain's population. Her territory is small, but she has almost one fourth as many people as are found in the whole of the United States of North America. That country has hundreds of workers, and I am very thankful it has; but here we are hardly a handful, and O, the need is so great! Are there not



A FARMHOUSE NEAR VALENCIA

some in the home land who feel that they should sacrifice the comforts of home, and the companionship of loved ones and friends, and come to this needy field to work for souls? If there are those who think of making Spain their future field of labor, and have any questions with reference to the country, we shall be pleased to do our best to answer them. We ask an interest in the prayers of all God's people, that we may know just how to meet these people.

Valencia.

Hayti

W. J. TANNER

ON the twenty-fifth of October, in company with several of our native brethren, I started on a trip to visit some of our Sabbath-keepers about fifty miles in the interior. We arrived at Ranquite the same day, and remained with the little company there over the Sabbath. At this place I baptized three precious souls, and held the ordinances with the believers. The next day we went on about twenty miles farther to Pignon. This place is situated on a vast plateau of fine pasture land. The altitude and the absence of the usual dense tropical

vegetation make Pignon a remarkably healthful place in which to live; yet because of the abuse of the laws of nature, one does not have to search far even in this favored spot to find misery and suffering. When I visited Pignon six months ago, there were no Sabbath-keepers there. At that time we held several meetings, and our native worker remained for two weeks after we left, but all without apparent results at that time. However, the seed then sown has since taken root, and we therefore found four candidates for baptism on our arrival. But as these had received but little instruction, I did not think it advisable to baptize them at this time. I therefore suggested a date in the coming year, and again left our native worker at this place, this time to remain a few days to further prepare the believers for the solemn obligations they are about to take upon themselves.

From Pignon we went on to St. Raphael. We have no Sabbath-keepers at the latter place; but having heard that the wife of the Baptist minister at St. Raphael had, when a child, lived in the

family of the late Wm. Mead Jones, the Seventh-day Baptist editor of London, and author of "Chart of the Week," a work well known among our people, I naturally had a desire to visit her, and to this end went one day's journey out of my way. Upon arriving at the hospitable home

of Pasteur Maynard, I received a hearty welcome in good English, which sounded out of place, but pleasant among these Haytian hills. Both the pastor and his wife are past the allotted threescore years and ten, and have spent nearly their entire lives in the Master's work in Hayti. It is evidently due, to a certain extent, to the good work that they and some of their associates have done, that the way for the third angel's message among the Catholics of this field has been so well prepared. They have planted little companies here and there, and these have served to let it be known that there is something more satisfying than the hollow forms of popery. These companies of Protestants are never very large, from five to ten or twenty being the usual number, although in one or two of the more important towns the congregations may be larger. However, they have called attention to the work of the Reformation, and this has done much to pave the way for the progress of what we believe to be the final but most important phase of the great work begun by the Reformers.

It may not be generally known among those who, either personally or by reputation, knew the late Wm. Mead Jones,

D. D., that it was in Hayti that he began to keep the true Sabbath, or at least formed the resolution to do so. As told me by Mrs. Maynard, the facts are as follows: In 1847 or 1848 Mr. Jones came out from America as a Baptist missionary, and located first at Port au Prince, and then at Port de Paix. It was at the latter place that he determined to keep the Sabbath. The Baptist Missionary Board that sent him, being informed of this, withdrew him from the field in 1850. When he left, he took Miss Durrant (Mrs. Maynard) with him, and placed her in the Seventh-day Baptist Academy at Alfred Center, N. Y., where she completed her education. As is well known, Mr. Jones was, for many years, a leading spirit among our Seventh-day Baptist friends; and as their London pastor and editor he was, I believe, very friendly to those who helped to establish our work in Great Britain. There are some in Hayti to-day who were baptized by this servant of God, and who remember him as the pastor who began keeping "Saturday for Sunday;" and all these years they have talked about it, and debated over it; and while none, so far as I can learn, ever began the observance of the Sabbath as a result, yet I am able to point out several who thereby received favorable impressions of the truth. Thus we have another illustration of the many indirect means that God uses to prepare the way for his last message of mercy.

Since beginning this report I have received a visit from a native preacher of the Wesleyan denomination. He has recently determined to be baptized, and because of this the Baptists are working hard to get him. However, a tract of ours on the soul question was put in his hand, and so stirred him that he called to get more literature on the subject. He had many questions to ask, which were hard for one so weak in the language to answer. However, although my French was bad, the Spirit of the Lord was present, and I could tell by the flash of light in the eye and on the countenance, that every question was answered satisfactorily. We do not know what the outcome of this case will be, but this we do know: that the hand of the Lord is over the work and leading it forward to success, not only in Hayti, but the world over.

Sierra Leone, West Africa

D. C. BABCOCK

A LITTLE more than a year ago we landed in this colony, to open up the work anew for the Master. Varied have been our experiences since coming here, but in all we can see the leading of our Heavenly Father, and his special care.

We began work by canvassing the people with our books and papers, and success attended our efforts. As soon as the way opened, we held meetings in a small room where we were living, and quite an interest was awakened, but soon the fever took hold of us, and the meetings had to close, before we could even reach the Sabbath question.

For some months we were unable to do anything but visit a few occasionally. About the middle of January, Brother Francis I. U. Dolphijn, from the Gold Coast, came to assist in the canvassing work, and was quite successful for a time, but returned to the coast the first of May. Since that time there has been but little canvassing done. Recently, however, two have begun canvassing for us here in the city of Freetown. Sister Jones, who with her husband arrived in this field nearly two years ago, from the United States, has taken up the book work, and is making some progress.

A young man who is taking music lessons from Mrs. Babcock, became interested in our books, and is now selling for us. He is attending one of the high schools in the city, so he has an opportunity of selling to the students in the

city of Freetown, for about one hundred and fifty dollars. It is situated on one of the main streets, running directly to the center of the city, about one mile and a half from the central post-office. Our mission house is built near the summit of a spur of the mountain, about three hundred feet above the sea-level, overlooking the city, and the many little villages in the distance. To the north and south of us are two mountain streams, about one half mile from the house. The scenery is pleasant to look upon, so that with the excellent location and varied surroundings, we have many advantages for our laborers to recuperate their health when the fever gets a hold upon them.

It has been a hard struggle to get the place fitted up as we have it, beginning as I did in the very midst of a hard



MISSION HOUSE, SIERRA LEONE, AFRICA

school. He is quite pleased over his efforts.

Many months ago I received a letter from the International Tract Society of London, in which was enclosed a letter that they had received from a young man of this city, a teacher in one of the high schools, asking for some of our literature. I was quite sick at that time, but I got up, and wrote him a letter, inviting him to visit me. Months passed, and I heard nothing from him. Last week I received a good letter from him, saying that shortly after receiving my letter he had gone to the hinterland, and had just returned; he requested me to send him some papers.

A city official called on us recently, and we had a good talk on different points of our faith. He attended our meetings held while we lived down in the city, and he stated frankly that we surely had the truth. I sold him a copy of "Bible Readings," and I have strong hopes that he will yet accept the message.

The Mission Property

About nine months ago we purchased some property on the outskirts of the

attack of fever, but the effort I believe will be amply repaid, in the building up of the health of our laborers in this unhealthful climate. We have never seen one indication that the Lord was not well pleased with our effort in the building up of this mission home. I was not in any condition to begin work, but my own health has been fully restored, and we are all enjoying excellent health. We have no reason to be discouraged.

The School Work

For several reasons our school down in the city was closed last month, and we rented a room for our Sabbath-school, at \$2.45 a month, in another part of the city.

A Catholic (an Austrian) living near us urged Mrs. Babcock to take his children and teach them. It seemed like quite a task, with her home duties resting on her, but she gave her consent, and on the first of September she began a little school. In a few days, others, hearing of it, came with their children, and asked admittance.

Without the least solicitation, the school has grown so that we can not ac-

commodate any more until we get time to fit up our basement for a schoolroom. The opening exercises in the morning and afternoon are so interesting to the people in the neighborhood that they want their children to attend our school.

It is pleasant indeed to hear them singing the third angel's message, and it has an effect on the people around us. Already they make a distinction between Sunday and the Sabbath in their conversation. It is a marked evidence of the power of God, to see Catholics sending their children to our school instead of to the Catholic school. When on my way home from the city, a few days ago, I met the father of these Catholic children, and he asked me why we did not start a Sabbath-school for the children that were attending the day-school. I remarked that we were arranging for that very thing. He further stated that we could build up our work in that way. He said he would certainly send his children. Yesterday we held our first Sabbath-school for the children in the mission. All the school children except one were present. I have noticed the Catholic priests and nuns visiting this same family several times since the children began attending our school, but they come just the same.

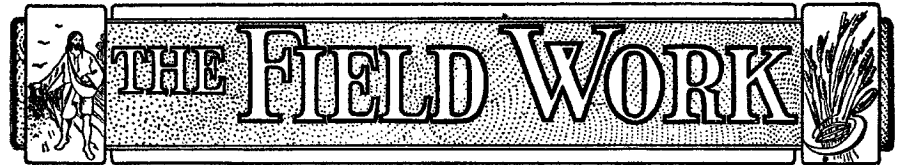
We expect to open up a school for the Mendi boys, by the first of the new year. They are very anxious for the time to come. It is remarkable to see how fast they learn. Our Mendi boy, Fambuoi, can read quite well in the "Gospel Primer."

He came to me some time ago (after he had made a visit home), and told me that he wanted to learn so he could go and teach his people. He said that while he was at home, he told them about us and our work, and how we treated the Mendi boys, and they told him to come back and learn all he could, and then come and teach them. This indicates a marked change in this people. Only a few years ago they were bitterly opposed to education, and now they ask one of their own tribe to come and learn what he can, and then teach them.

Surely God is working on the hearts of these heathen people, so they may learn of the great salvation in Christ. This message must go to these heathen people before our Saviour can come. Who will volunteer to help us train them, that we may hasten the coming of our dear Saviour?

We are glad to learn by the last mail, that a tent has been shipped to us from America. With the God-given health we are now enjoying, and the excellent interest shown among the people, we expect to see good results from our tent work.

THE Copts are the descendants of the old Egyptians. However, the term now signifies more a religion than a nationality; for the Egyptians and Arabs have intermarried freely since the Arabian conquest. Those now called Copts are the descendants of the Egyptians that have not embraced Mohammedanism.



Florida Conference Proceedings

THE thirteenth annual session of the Florida Conference was held in connection with the camp-meeting at Lakeland, Fla., Nov. 1-11, 1906.

It was the largest gathering this conference has yet had, and although late in the season, the weather was mild and delightful throughout the entire meeting. A harmonious spirit prevailed.

Resolutions were passed, acknowledging the blessing of God in our work throughout the conference during the past year, in preserving the lives and health of our laborers, maintaining a good degree of courage in our members, and in bringing the light of truth to many, some of whom have accepted it, and returning to our Heavenly Father our heartfelt thanks for all the evidences of his love and care.

It was resolved that a collection be taken up throughout the conference on the first Sabbath in December, for the purpose of furnishing the magazine *Liberty* and Elder Colcord's tracts to lawyers, doctors, justices, and prominent teachers in the State; and also for the purpose of otherwise promulgating the principles of liberty as the State interests may demand; that the various churches of the conference appoint religious liberty secretaries to look after local interests; that as far as possible copies of *Liberty* be placed in the hands of county and municipal officers, and other people 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 selected to sell the magazine and to secure subscriptions.

The practise of holding Sabbath-school conventions wherever and whenever practicable is to be continued, and in connection with these the young people's work is also to be considered; and the churches are encouraged to set aside the entire Sabbath-school collections for foreign mission work, providing for Sabbath-school expenses by special collections as they may be necessary.

It was further resolved that we enter heartily into the organization of our young people into working societies under wise direction, and by correspondence and other means encourage isolated young people to join in the work; that we bend our energies as never before to provide a Christian training for all our children and youth, by the employment of home agencies, by the maintenance of church-schools, and by making most earnest efforts to seek out worthy young men and women and assist them to secure the training that is necessary for them to become successful teachers in our schools; that the conference committee be authorized and urged to take immediate steps for the organization of an intermediate school in our conference, to be located as advantageously as possible; that the committee already mentioned shall have authority to locate the school, secure means for its immediate equipment, provide for the payment of its principal from the tithe,

appoint a board of five directors, who shall hold office until their successors are elected at the next annual meeting of the conference, and arrange for the opening of the school at the earliest date possible; also that we continue to aid and in every way possible foster the Southern Training-school, and to the extent of our ability assist in providing those facilities which the prosperity of the school and the comfort and health of its students demand.

The Florida Conference places itself upon record as indorsing our General Conference organization and affirming entire confidence in the gift of the spirit of prophecy.

It was also voted to do all in our power to spread a knowledge of right living by the sale of Sister White's book entitled "Ministry of Healing."

The following officers were unanimously elected: President, L. H. Crisler; Secretary of the Conference and the Sabbath-school Department, Mrs. R. G. Stringer; Treasurer, W. H. Hall; Secretary of Educational Department and of Young People's Work, Leroy T. Crisler; Religious Liberty Secretary, C. P. Whitford; and State Canvassing Agent, R. A. Highsmith. Executive Committee: L. H. Crisler; C. B. Stephenson, J. H. Krum, Leroy T. Crisler, and W. F. Martin.

Ministerial credentials were granted to the following-named persons: G. I. Butler, L. H. Crisler, Irving Keck, R. G. Stringer, L. T. Crisler, C. B. Stephenson, and J. H. Krum; ministerial licenses to O. N. Whetsel, John Mitchell, J. B. Case, and John Mann; missionary credentials to C. P. Whitford, Mrs. C. B. Stephenson, Mrs. R. G. Stringer, Mrs. L. H. Crisler, Mrs. L. T. Crisler, Willie Vaughn, R. A. Highsmith, Mrs. L. Mobley, J. M. Tennell, Mrs. O. N. Whetsel, Mrs. M. M. Butler, Mrs. C. Williams, and Ella Sanks.

MRS. R. G. STRINGER, *Secretary.*

Progress in Burma

THE following extract shows how people of a new tongue in Burma have accepted the truth. Brother L. F. Hansen, who sends this word from Rangoon, is compelled to change from the Burmese field on account of his health:—

"The interest in our work is steadily increasing. In fact, at this time there is truly a great stir in the borders of the camp. A minister (Church of England) preached recently against the Sabbath, and as his sermon was succeeded by a good shower of our tracts, the people are anything but 'settled.' There is an intense undercurrent that would fain develop into active persecution. Indeed, it has a slight savor of this ultimate purpose already. Both men and women discuss the Sabbath question on the trains and at the firesides.

"The entire Protestant missionary fraternity are quite united in opposing us. And as our work has come forcibly to the notice of the Lord Bishop of Rangoon by the conversion of a deacon,

for twenty years a worker in church and school, and several lay members, no small stir has been created throughout the entire episcopate, which is crystallizing into open opposition and denunciation.

"All the different societies are importing heavily of anti-Sabbath literature, which is diligently circulated. And what is true among the English-speaking population is being duplicated among the Burmans. Here Brother Maung Maung's Burmese tracts come in good play.

"The interest of our people is great. All take hold. One sister has given two hundred rupees for tract work in Burmese. Elder Votaw is growing stronger in the battle.

"The interest in our medical work is necessarily dying out while we are bedridden. I trust some younger medical workers may be sent at an early date to take up our work, for it is a worthy field.

"We are also anxious that some young couple should be sent to take up the Karen language. It was among the Karens that Judson found a ready response to the gospel. They have no special system of religion, and their traditions teach them to look for the white man to bring them the message of hope. As fast as the Baptists can occupy the territory, their work becomes established among this people. Opposition seems unknown. And now Brother Maung Maung has found Karen Sabbath-keepers of spontaneous development. Some have kept it for two years as a result of Bible study alone. They can speak some Burmese, so Maung Maung can teach them more of this way. We must get a Karen worker to lead out in the language and work. On the China borders these people come for many days' journey to inquire from the missionaries, and to be baptized. Scores come at one time. How different from running scores of times after one and then not getting him, to have scores come at one time, and they in turn go back and bring others.

"God is gathering from this generation the revenues of ages. His guest-house must be filled. This is the situation to-day in Farther India. And yet we can not stay to share in the harvest."

From all sides comes the news of a stirring and an awakening among the people. It means, brethren and sisters, that the time has come when this truth is to have the attention of the world.

A New Mission

SOME time ago a Church of England missionary who had labored in China accepted this truth in Japan. Since his marriage to Dr. Emma Perrine, one of our medical missionaries in Japan, they have gone into a new province of China to establish this work. Dr. Selmon writes:—

"I came down to Hankow a few days ago to meet Brother P. J. Laird and his wife, as they were on their way down into Hunan to open up a new station. All our workers here had an opportunity to meet them, and we are all impressed with the fact that the Lord has raised up a very valuable man for our work. Having been in China about seven years, he has a good grasp of the language; but best of all, he is a man of sterling

worth, a man of principle, and it was this very fact that led him to become dissatisfied with some of the doctrines and practises in his old mission. He is now rejoicing in the truth, and it does one's soul good to talk with him.

"We have a very strong impression here, and we believe it is of the Lord, that Brother Laird is the man to open up work here in Hankow. We are praying over the matter, and have been for some time, and the conviction grows that it is high time to begin here in the hub of China. Hankow is to China what Chicago is to the United States. It is having the most remarkable growth of any open port in China."

Experience of a Native Convert in Valencia, Spain

It is my duty to let you know the way of salvation which the Lord presented to me, giving him thanks for his love and mercy. While I was working at my trade as barber in Barcelona, in one of the most up-to-date shops, it happened that the Lord presented one of our brethren for me to serve, and while waiting on him, he gave the message of God to me.

I thought to myself, "This gentleman must be a missionary;" and the Lord impressed me that I should know this message. This brother presented me to Brother Walter Bond, who showed me how I should serve the Lord in order to have eternal life. I was fully convinced of the Lord's truth. But there came the question of the fourth commandment, and of the day of the Lord, which is the busiest day in the barber shop. I, seeing the truth so clearly, wished to keep the Sabbath, and the proprietor told me that if I wished to keep the Sabbath, I would be discharged. Then it was that I said, "The Lord will help me." I was then left without work, and the Lord offered me a place in the work, selling tracts, and I accepted it. After a time I started out alone, with my bicycle, going about sixty kilometers distant, to some towns of the same province.

In a town called Ribas de Sab Esteban, which is in a nook of the mountains, I began work with the tract entitled "The Signs of Our Times." After I had finished my canvass of the place, going from house to house, the women came out of their houses, asking one another what the tract was, and they began to say that I was a Protestant.

Having done my duty, I took my bicycle, and started to leave. Just as I reached the edge of the town, I came to a road which is walled in a part of the way, and full of gravel. Here I was compelled to dismount, and lead my wheel. Just then along came a priest and two young monks, bearing lighted lanterns, a golden-colored silk parasol, and an idol. They were going to administer what is commonly called "the last sacraments." In passing, the priest said, "This man is very indecent not to have taken off his hat." I asked him why, and he said that he carried "the Lord" in his hand. I answered that to me that was an idol, and did not serve for anything. He then began to shout, saying that I was a Jew.

Just then a farmer and some other men came up behind, and said that I would have to go before the judge. I did not wish to be rebellious, and obeyed,

and they took me to the town hall, or court-house. There I met an official who was a friend of mine. He wished to know what had taken place. I told him, and that it was caused by my wishing to obey God's Word. He said I might go, but if I came there again, I must obey the custom of the town. I responded that I would do as God commanded. I then left the town. Brethren, we should pray for these people who are so deceived by the Roman power.

I must thank the Lord that he has kept me; for here in Spain, in these mountain towns, if one does not remove his hat for the procession, he is subject to imprisonment. But, brethren, I should tell you that since that date other events of great importance have come within my experience. These I shall endeavor to write of at another time.

I write this experience that you may see a brother in the faith, and understand how the Lord caused me to see the truth, and the manner in which he has blessed me. JOAQUIN MATAS.

Brazil

AVARÉ.—It is now more than two weeks since we came to this place. I delayed writing until we should be permanently located, but for lack of means we could not take any land.

Avaré is a nice town of about four thousand inhabitants, mostly Brazilians. The people are very friendly to us. Besides ourselves, there is only one German family here. About two miles from town lives an American family, whose members are also very friendly, and like to read our papers. The mother and three of the children visited us last Sabbath.

The Protestant churches have no foothold at this place yet; so this, as all territory west from here, is an entirely new field for missionary effort. By living the truth, we hope we can do something toward giving this message to this people. Not far west we have the Indians, who must also hear the truth.

At present we live in town, and do a little baker's business to pay expenses. We are anxious to take land, and get permanently located. I desire to do missionary work for the Brazilians by showing them how to farm, and, if possible, make some experiments, about which I can write to our people in the States who may desire to know more about farming in Brazil.

This is not a mountainous, but rolling country, mostly cleared or burned timber land, and for general farming I think it is as good as any land I have seen in Brazil. The climate is very pleasant and healthful. To-day is the first cloudy day since we have come. There is plenty of good water.

The chief industries of the Brazilians are coffee culture and cattle and hog raising; but corn, beans, potatoes, rice, cotton, sugar-cane, peanuts, manioc, fruit, etc., do well, and bring as good prices as in the city of Sao Paulo. This is because the Brazilians do not cultivate these things to any extent. Any one knowing how to handle the plow, with some practical knowledge of cultivating the above-named products, can make money from the start. Manioc and aipim grow very well here, but

there is no mill to make farina (meal), which sells at from four to six dollars a sack. Arrowroot does equally well, and sells for a much higher price. These are plants which the ants and grasshoppers do not destroy, and one can always depend on a good crop, as it never fails, no matter whether it is a cold, rainy, or dry season. Had I from eight hundred to one thousand dollars in cash to buy a suitable tract of land for this industry, and to put up a small farina mill, I could do well. Some fine places are offered me very cheap, where I could go in with the plow; but without money, I can not make a purchase.

While thinking what to do to get a start, the thought came to me that perhaps a brother farmer in the States, who has means, and is thinking about coming to Brazil, would be glad to help me with the needed amount, so I could go ahead, and make some profitable experiments prior to his coming. I will gladly pay interest, if I can only have the money for a few years. Seed-time begins next month, and it would be well if I had the money in hand now; but eight or ten weeks later would not be too late. This would be money well invested, that will bring returns in due time to the work in more than one way. And who can tell but that it may be pioneering the way for the message to go to the great interior of Brazil? At least it would be planting a beacon-light on the great frontier.

We are well and happy, and our trust is in Him who opened the way for us to come here, and we believe he will help us to gain a livelihood in such a way that we may be a light in this place.

A. B. STAUFFER.

Avaré, E. do S. Paulo, Brazil.

Dominica, West Indies

THE Catholic school mistress was baptized last month. It has created quite a stir, but she is calm and of good courage. In a letter to a relative she writes: "It is the same Father, Son, and Holy Spirit that I always worshiped that I still continue to serve, only in a different form, which I have found out to be more in harmony with the Scriptures, discarding the doctrine of men.

"Our chief aim in life is to walk according to the light. I know the world will think harshly of me, and there will be comments and unkind remarks passed, but that can not affect me in the least. This is a serious matter in which no earthly consideration should hinder one's actions. Nobody knows the secret workings of God in each human heart, and it is a wrong thing to judge and condemn, for while doing so, the Lord may be approving.

"This is not a step I have taken hastily. I have been studying the Scriptures for months, and have prayed earnestly for light and understanding, and asked the Holy Spirit to point out to me if I am in the way of error, and the moment the least doubt arose some text of Scripture would come to my mind like a powerful witness, and my faith would gradually weaken on one side, and strengthen on the other.

"I feel perfectly happy and at peace with my God, and this inward holy joy can be only the outcome of the grace of the Holy Spirit in my soul. My only thought and aim is to live a good

Christian life, to keep the commandments of God, walk in his paths, and live in his fear from day to day."

The organization of a Young People's Society here has added impetus to our work. It is doing the young people good, the church, and others as well.

Most of the work in town is left with Mrs. Giddings, as I am in the country part of the time.

P. GIDDINGS.

Italy

ROME.—This winter we hope to enter upon a very active campaign at Rome. We are expecting to open up evening schools, in which we shall teach English and French, and thus get acquainted with the young men and women who would not be attracted by a gospel sermon. After getting acquainted with them, we can begin to do something for them in teaching them the truth. The school work is the great system of evangelization I see in the missionary fields like Syria and China, and Italy must be treated almost like a real missionary field to make the work succeed. The missions that have worked along that line here have made the most progress.

You see Catholicism does not depend upon anything else as it does upon its schools and hospitals for maintaining and enlarging its work. I think we may learn a few things from them in this. I may preach an English sermon on Sunday afternoon, to which I can invite those who are studying English, as well as the English-speaking people of Rome.

You may have noticed that the southern California young people have agreed to help start a school at Rome. We have accepted their proposition, and are working hard to get things in running order. A school will put us in touch with the women, and that is the great problem in a country like this; for the women are closely watched by the priests, and it is almost impossible to get them to come to the meetings or to listen to this truth.

Thus far we have been getting our bearings in this country, but I believe when things get to going, with the experience gained, we shall see something done here. We are trying to lay the foundation sure, so that it will support the structure afterward built upon it.

CHAS. T. EVERSON.

The Spirit of God at Work

THE Spirit of God is quietly working upon hearts in our Friedensthal mission, in German East Africa. Brother J. Ehlers writes:—

"There is a sensible, modest man, with good manners, eager to learn, and very diligent. He always says, when we request them to pray at home, 'I pray to God every day.' His prayer is childlike. He says: 'Lord God, my Father, give me food to-day. Give me a new heart. Give me good thoughts, and eternal life. I love you, and give you all my heart.' This is very sincere, and gives us a good example of the childlike faith we ought to manifest in prayer to our Heavenly Father. There are also one or two of the boys who do not seem to be indifferent toward God and his Word. Not long ago I held worship with them, and read the parable of the lost son in the Ri-Chambaa language, and explained it to them in the Ki-Pare language, and asked whether

the son was good. 'No,' they said. 'Is the father good?' 'Yes, beyond all measure.' 'Do you know who the bad son is?' 'No,' they replied. Then I told from my own experience how I also went forth with evil thoughts, and fell into hardship, and turned back to God, and was received so friendly by him. I felt the love of God, which I had undeservingly received, and was moved to speak to them from the depths of my heart, earnestly and eloquently. As I invited one of the boys to pray, he was so affected that his words came slowly, and he prayed from a sincere heart, as I have never heard a native pray before. I will not put too much stress upon these things, but God has given me a hint that all the promises are also meant for the black people here. In all the surrounding darkness, the promises of God are sure and steadfast, so that we never need become discouraged. We have often had discouraging times, but I am able to say, to the honor of God, his promises were my rock, which will not move in the midst of the most violent storm. I had nothing but his Word, and I will continue to rest upon it."

Egypt

ALEXANDRIA.—We are located in Alexandria, for a time at least. Our people here gave us a hearty welcome, and did everything possible to make us feel at home, and help us locate. There is quite a nice little company here.

We are all studying Arabic, and are determined to get as much as possible of it. There are many Frenchmen here. We feel grateful for the little we know of that language, and are continuing the study. I can clearly see that the place to learn a language is in the country where it is spoken.

We are much pleased to hear that Professor Salisbury and his wife have accepted the call to the Levant field. This looks better to me than for them to return to America, especially when they had a greater burden for other fields than for America. May God place the burden on others to come here. We are praying the Lord of the harvest to send reapers into the harvest. In the midst of difficulties and obstacles it is good to depend on the promise that the patient, faithful toilers will be rewarded, and sheaves will be gathered.

Elder G. B. Thompson wrote to-day from Port Said that he would be stopping here in April to visit us, and see the needs of the field. We hope to know more about Egypt by that time, and shall be glad indeed to see Elder Thompson.

J. J. NETHERY.

Central America

BONACCA, BAY ISLANDS.—I arrived at Bonacca Nov. 25, 1906. After a pleasant sea voyage I landed in French Harbor, Ruatan Island, in safety. We were obliged to wait at French Harbor about one week for a passage to Bonacca. At last the boat arrived and took a cargo of cattle, but as the wind was so strong and the sea so high, the captain would not venture out. So we waited until the storm was nearly over (two days), and then with moderating winds we set sail.

Scarcely were we out of sight of land and beating up along the coast of the

island before maintopsail and rigging broke. Can you imagine the suspense? Brother Tatum, captain of the "Clyde," was the man in the hour of the emergency, and the way he handled the vessel was remarkable. With a high sea and a little mainsail and a little jib top-sail, we made Oak Ridge, Ruatan, where we were entertained by Captain Sleepe and his wife until the carpenters had finished the repairs.

When I think of how gracious God was in sparing our lives, I can but exclaim, "O that men would praise the Lord for his goodness, and for his wonderful works unto the children of men!" And now again as I am out in the posts of duty, on a frontier field, in the race for life and eternity with the souls that we may gather, even as Abraham gathered them, may it be that his servant shall possess the courage of Caleb and Joshua and sound forth the message. God has promised the reward.

There are souls that God wants gathered out of Central America. This Satan knows, and he is by no means a silent watcher. May the school work be all that God designs it should be, that soon from among these people there may be those who shall go forth as servants of the living God. J. G. SMALLEY.

Receipt and Disbursement Statement of the General Conference For Quarter Ending Dec. 31, 1906

	RECEIPTS	DISBURSEMENTS
Cash on hand Oct. 1, 1906.....	\$ 27,178.20	
Conference and tract societies.....	471.53	\$ 332.68
Colored work	1,747.62	124.95
Depositors	15,468.80	10,966.91
District of Columbia Evangelical Committee..	3,060.38	1,558.61
Expense		1,103.13
From conferences for support of laborers.....	4,710.57	
General Conference Association.....	1,642.10	20,196.85
Orphanage fund	249.45	1,274.35
One Hundred and Fifty Thousand Dollar Fund..	7,242.22	3,869.48
Loans	1,464.12	6,464.12
Publishing houses	206.25	3,981.59
Religious Liberty Bureau.....	130.66	27.50
Specific and special accounts.....	11,847.74	5,834.21
Washington fund	70.09	25.00
First-day offerings	4,338.49	
Annual offerings	739.02	
Missions	9,562.96	
Midsummer offering	4,724.06	
Sabbath-school donations	11,220.65	
Tithe	2,032.41	
To laborers		11,760.48
Mission fields		18,959.61
Cash on hand Dec. 31, 1906.....		21,627.85
Totals	\$108,107.32	\$108,107.32

I. H. EVANS, Treasurer.

Field Notes

At Citra, I. T., W. F. Talburt reports four who have taken their stand for the Sabbath.

BROTHER E. L. NEFF closed meetings at Alazan, Tex., December 16, after continuing about two months. He left eight keeping the Sabbath, and organized a Sabbath-school of nineteen members.

BROTHER F. B. HOWARD, who is holding meetings at Cairo, Ill., reports four who have announced their determination to walk in all the light, while others are still in the valley of decision.

At French Pond, a suburb of New Brunswick, N. J., where Brother J. H. Carroll held meetings for a week recently, six souls were converted, have taken their stand for the truth, and have become Sabbath-keepers.

FOLLOWING the Florida camp-meeting at Lakeland, Brother Sydney Scott remained one week to bind off the work among the colored people. Fifteen took their stand for the truth, and eight were baptized. A Sabbath-school has been organized, and a minister and a Bible worker have been secured to further develop the interest.

THE work started in India about ten years ago. Elder D. A. Robinson, with a corps of workers, made the first public effort for the English-speaking people in Calcutta. Prior to this, Sister Georgia Burrus had spent one year studying the Bengali, preparatory to native work. As the results of the efforts which have been put forth in Calcutta, we now have an organized church numbering about seventy-five. Not all of these, however, are residents in that city, as some have moved to other places. Aside from this, we also have an unorganized company of Bengalis in Calcutta, most of whom have identified themselves with our mission. J. L. SHAW.

Received on the \$150,000 Fund Up to Dec. 31, 1906

Atlantic Union Conference	
Central New England Conf.....	\$ 51.70
Chesapeake Conference	1.00
Eastern Pennsylvania Conf.....	65.78
Greater New York Conf.....	76.50
Maine Conference	26.22
New Jersey Conference.....	154.50
New York Conference.....	308.25
Southern New England Conf..	18.33
Vermont Conference	120.68
Virginia Conference	51.00
Western Pennsylvania Conf.....	28.59
West Virginia Conference.....	4.25
Western New York Conf.....	6.00
Total	\$912.80
Canadian Union Conference	
Maritime Conference	\$ 1.00
Quebec Conference	3.00
Ontario Conference	3.00
Total	\$ 7.00
Central Union Conference	
Colorado Conference	\$ 28.00
Iowa Conference	18.50
Kansas Conference	35.28
Missouri Conference	14.80
Nebraska Conference	816.10
Wyoming Conference	3.50
Total	\$916.18
District of Columbia	
Washington churches	\$449.82
Lake Union Conference	
East Michigan Conference....	\$ 194.21
Indiana Conference	1,015.26
North Michigan Conference...	5.00
Northern Illinois Conference...	183.33
Ohio Conference	283.62
Southern Illinois Conference..	182.15
West Michigan Conference....	430.25
Wisconsin Conference	95.50
Total	\$2,389.32
North Pacific Union Conference	
Conference not specified.....	\$202.25
British Columbia Conference....	10.00
Montana Conference	19.65
Upper Columbia Conference....	18.75

Western Washington Conference	73.00
Idaho Conference	23.00
Total	\$346.65
Northern Union Conference	
Alberta Conference	\$ 1.25
Manitoba Conference	10.00
Minnesota Conference	874.41
South Dakota Conference.....	18.90
North Dakota Conference.....	445.42
Total	\$1,349.98
Pacific Union Conference	
California-Nevada Conference ..	\$29.50
Southern California Conference.	44.05
Utah Conference	10.00
Total	\$83.55
Southern Union Conference	
Alabama Conference	\$ 5.00
Tennessee River Conference....	24.60
Florida Conference	21.75
North Carolina Conference.....	12.25
Kentucky Conference	2.35
Cumberland Conference	12.84
Total	\$78.79
Southwestern Union Conference	
Arkansas Conference	\$ 77.50
Oklahoma Conference	154.58
Texas Conference	5.10
Total	\$237.18
Unknown	
Unknown	\$137.00
Foreign	
Australia	\$122.45
China	3.00
South Africa	128.16
Jamaica	3.17
Yukon Territory	10.00
England	249.65
Gold Coast, West Africa.....	10.00
Mexico	1.50
Costa Rica	1.00
India	9.60
South America	23.35
Total	\$561.88
Grand total	\$7,470.15

I. H. EVANS, Treasurer.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. GEORGE, M. D., - - - - - Chairman
W. A. RUBLE, M. D., - - - - - Secretary

The Washington Branch Sanitarium

IN spite of the difficulties connected with the establishment of a work in a new field, our workers have had the pleasure of seeing the gradual development of the work of this institution until its business has extended into many homes and offices of Washington. Though the capacity for house patients is small, the Sanitarium has enjoyed a liberal patronage from residents of the city who come to it to obtain the advantages of its diet tables, treatment rooms, and medical offices. Not a few have told us of prejudice overcome by their contact with our workers and acquaintance with this line of our denominational work. A few have been led to study the message and to accept it. The faithful and intelligent services of trained, consecrated nurses never fail to favorably impress the sick and their friends; and it is through this influence that the success of our work will mostly come.

Recently Brother Ellery Robinson has taken up the work of chaplain at the Sanitarium, and will conduct the Bible classes for the nurses. We are all well pleased to have him join us, and we feel sure that with his past experience in gospel work in India, he will find many opportunities for such work among our patients and friends of the institution.

The sanitarium family has just had the pleasure of entertaining Sister S. E. Whiteis, who has but recently returned from India after many years of faithful service in the Master's cause. It is a great privilege we have here in Washington of meeting the faithful missionaries who return for a period of rest, but filled with a burden to return where the need of service is greatest.

The first graduating exercises of the Washington Sanitarium Training-school for Missionary Nurses was held in the Memorial Seventh-day Adventist church, Wednesday evening, Jan. 2, 1907. Miss Emma L. Runck and Miss Althera Craft were granted diplomas graduating them from the two years' course in nursing. The program was as follows:—

Program

- MEDITATION *Orchestra*
- INVOCATION *Dr. Ruble*
- VIOLIN SOLO *Mr. Paige*
- ADDRESS—The Need of Trained
Workers in Our Missions.....
..... *Elder Spicer*
- MALE QUARTETTE
- ADDRESS—The Qualifications, Res-
ponsibilities, and Opportunities
of Nurses *Elder Evans*
- PRESENTATION OF DIPLOMAS
- BENEDICTION *Dr. Neall*
- SWEET RECOLLECTIONS *Orchestra*

The floral decorations were pleasing, the music was appropriate for the occasion, and the addresses were inspiring. Many friends were present to congratulate the young ladies who are about to enter upon their lifework of service to their fellow men for the sake of teaching them the truth for this time.

The following is a list of the workers at the Washington Branch Sanitarium:—

Physicians: C. T. Harding, Jr., J. H. Neall, Patience Bourdeau-Sisco. Business Manager, H. P. Gardner; Matron, Mrs. G. A. Irwin. Graduate Nurses: Mr. F. F. Johnson, Mr. W. F. Smith, Mr. Riley Russell, Miss Amelia Webster, Mrs. F. F. Johnson, Mrs. J. W. Hopkins, Miss Emma L. Runck, Miss Althera Craft. Undergraduate Nurses: Mrs. Bothilde Moultrup, Miss Nellie Hiett, Miss Anna Watson, Miss Rose Palmer, Miss Mary Ellwanger, Miss Minnie Johnson, Mr. I. N. Bartholomew.

G. T. HARDING, JR.

but did not do so. A few days after the president of the class came and offered an apology for having urged us so, stating that he had forgotten that the meeting was to be on our Sabbath. Another student was the other day inquiring how many Adventist students there were in the school, and interestedly asked what our people believed. Thus should many of our staunch young people be sowing the seeds of truth in the higher institutions of learning, while gaining their education; and providentially, too, we believe, a door of opportunity has been opened in Washington for those who desire to study medicine. We are of good courage in our work. H. N. SISCO.

Our Medical Students in Washington, D. C.

THIS year there are thirteen of our young people taking their medical course in this city. Miss Estella Houser is a senior in Howard Medical School, and the following are in George Washington Medical College: senior class, Willis Warner and Roy M. Clark; junior, J. W.



IOWA CIRCLE SANITARIUM, WASHINGTON, D. C.

Hopkins and Riley Russell; sophomore, A. B. Dunn, V. L. Mann, F. W. Vasenius, and the writer; and in the freshman class, F. A. Loope, W. A. Paige, Philip Wolfram, and C. H. Morian. All are making good progress, and are pleased with the school.

The college grants a rate of one half the regular tuition to all who come recommended by the General Conference. Besides this, there are two free medical missionary scholarships, this year held by two of our students; and several other scholarships depending on competitive examinations, etc.

The dean and professors show us every consideration in the matter of Sabbath observance. Last year an examination was upon Saturday, but our students were permitted to take it on the following Monday. This year each class schedule is so arranged that very little of the work comes on the Sabbath, and we are guaranteed that absence from classes which do occur on the Sabbath shall not count against us in our grades. Only a few days ago a beginning lecture course was especially arranged to accommodate the Adventist students in the class.

We seem also to have the respect and good will of all the students. A special class meeting occurred some weeks ago, and our young men were urged to attend,

Nurses' Reception

ON the evening of December 29, Dr. Bourdeau-Sisco gave a reception at her home in honor of Miss Emma Runck and Miss Althera Craft, who are just finishing their nurses' course at the Washington Branch Sanitarium. About fifty persons were present, including Drs. G. T. Harding, J. H. Neall, G. H. Heald, W. A. Ruble, and S. P. S. Edwards, the sanitarium family, medical students, and friends of the graduating class, from Washington Training College.

Remarks were made relative to our work by the doctors present, by the members of the graduating class, by medical students, representatives of the Sanitarium, and by under-graduate nurses. We are ever to remember that our nurses are going out into all the world, not to heal the body only, but rather to bind up the bruised soul.

The musical part of the program consisted of piano selections, violin solos, vocal music, and selections by Takoma Park Orchestra. An original poem was read in honor of the graduating class, followed by congratulations and a social hour. The evening will be pleasantly remembered, not only because of the occasion itself, but because it was the first of a series, we trust, of many such occasions, on which we may bid many nurses' classes Godspeed in their work for the world. H. N. SISCO.

Findings

DR. C. W. HEALD has begun private practise in Orion, Ill.

Mr. G. B. Replogle, who is pursuing medical studies in Little Rock, Ark., writes: "A. W. Peterson, Mrs. Nellie D. Long, and myself expect to be graduated in medicine in May. Brother Lewis Sickler, Minnie Long, and Brother Charlie Wilson are taking the medical course here."

Brother J. C. Mussleman, of Siloam Springs, Ark., writes: "Besides doing our ordinary nursing work, we have been holding house-to-house Bible studies, teaching in a Sunday-school near us, holding two public Bible readings and prayer services each week. Besides this, we have a home church-school for our eight-year-old boy, with eight outsiders, and more want to come. We attend two Sabbath-schools, one in the morning, and one in the afternoon, teaching in both. They are seven miles distant from us. This keeps us so busy that we do not have as much time as we wish to visit those who are interested." W. A. R.



This department will appear in the first issue of each month of the REVIEW AND HERALD

It will be devoted to the consideration of Christian education in the denomination, involving the work of primary, intermediate, and advanced schools. The principles of education in a broad sense will be discussed in their application to the methods employed in the different grades of these schools. Reports of the work done in all parts of the world will be published. The preparation of workers to carry the gospel to all lands and the immediate finishing of the third angel's message will be kept prominently before the schools as the leading aim in Christian education.

This department is conducted by the Department of Education of the General Conference.

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

1907

ANOTHER year has passed. The new year is before us. How rapidly the years are passing away! How rapidly the work of God in the earth is being finished! How important that every moment be used wisely, and yet how easy for valuable time to pass unimproved!

As we look back through the year, we can all see many neglected opportunities for doing good, and many mistakes which we have made. We can also see many ways in which the sparing mercy and love of God have been shown. We can see some encouraging growth in the divine way in the lives of all of us. The past we can not change. The future is not ours, but the present is given to us in which to correct the mistakes of the past and to lay broad plans for usefulness for the future.

Our schools all over the world have, during the past year, received a great impetus. Probably never before in the history of our work have our schools been so well filled with such an earnest class of students. Our educational convention during the last summer has certainly borne good fruit, and we look for many substantial results from it yet to come. That it has been an inspiration, not only to teachers, but to our people everywhere, is witnessed by these full schools. The most important period of an individual's life is the period of childhood and youth—a period of education. As the twig is bent, the tree is inclined. If we have an earnest company of workers going into all the world every year, we must have earnest students in our schools. We can never have these thoughts impressed too fully upon us.

It is a good thing for us to form resolutions and to make plans for improvement. Naturally we form these resolutions and lay these plans at the beginning of every year. There is, perhaps,

no more reason for doing this at that time than at the beginning of every day. The apostle Paul said, "I die daily." So should we, and yet, after all, there is something about the new year and the new-year's season which begets within us a desire that we may make greater advancement than we have made in the past. But this can be done only when from day to day there is this constant improvement seen.

As teachers we should have more of the love of God in our hearts, more of the spirit which animated the unselfish life of Christ, this coming year than we have had the past year. We should be more patient with the dull and slow pupil. We should be kinder but firmer in our discipline. We should put to a greater stretch all our intellectual power, recognizing that if we would be teachers, we must be learners. We should be found alone with our God, talking with him about our work and our shortcomings more than we have been. We should hold before our minds more continually the knowledge that we and our pupils will each have to stand at the judgment bar of God shortly. We should have more cheerfulness and more courage, realizing that God ever lives, and that he is our strength and helper. In these ways there may be far greater progress in our work this coming year than there has been in the past. By walking in these ways of improvement the year 1907 will be to us not only a happy new year in its beginning, but it will be a happy old year at its close.

F. G.

The Relation of the School Board to the Parents

We have been asked to express our opinion concerning the relation and authority of a school board to that of the parents, particularly in regard to the relation of young men and women. What we may say is, of course, only our personal opinion. It would seem that while the school board may have authority to make any regulations which it may desire regarding the conduct outside of school of students living in their own homes, yet it would undoubtedly be expedient and a part of better judgment for boards, as far as possible, to leave the conduct of pupils who are living in their own homes, to the parents. Of course the school board has the authority, or

power, to make many regulations relating to the department of students which would be unadvisable or unnecessary to make.

In our boarding-schools the board and faculty are responsible for the conduct and deportment of the young persons placed under their charge, and this responsibility rests upon them at all times, whether the students are in school or out. But the first responsibility of the care of the children and young people must rest upon the parents so long as their children are with them in their homes.

In our church-schools the boards have the "power" to say that if young men and women associate together, and courtship is carried on, even outside of school and in the homes of parents, they can not attend the school. They may base their action in this matter upon instruction from the Testimonies; but the question would still remain, Does not this instruction and the carrying of it out apply first and foremost to the parents, and would it not be the part of wisdom to leave the responsibility with them? If they saw fit to permit their sons and daughters to receive and pay attention to each other during the term time, would not the responsibility for any mistakes naturally rest upon the parents rather than the teachers?

This is certainly a question which presents many perplexities, but yet it appears to us that the wise solution of the whole question is for boards and faculties, as far as possible, to leave the management of children and young people outside of school, to the parents. There are, of course, cases where parents assume a wrong and defiant attitude to the general spirit and regulations of the schools, and apparently desire their children to do those things which the ones in charge of the school feel are harmful, and they carry this spirit not only in their homes, but into the school, in their determination to break down what may seem to them a wrong and useless regulation. Then in some instances it does become necessary for the board or faculty or both to take decided steps in the matter. However, this is not generally the attitude of the parents of the pupils in our schools; and when this spirit is manifested, it can generally be overcome by kind and careful explanation and reasoning with the parents.

F. G.

The Educational Missionary Movement An Opportunity for a Young Man or a Young Woman

The Message and the School

"THEREFORE be ye also ready: for in such an hour as ye think not the Son of man cometh." "Know that he is near, even at the doors." Who believes this? "Prepare ye the way of the Lord, make his paths straight." Who will do this? What is the exclusive business of such on earth, to which every other interest gives right of way? "Ye can not serve God and mammon."

John the Baptist, sent of God to the nation appointed to receive the Son of man at the first advent, in the spirit and power of Elias, went before him "to make ready a people prepared for the Lord." So in the last days, in the same spirit and power, many messengers from among men, called and sent of God for that special purpose, shall go before him—"to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord," "when he shall come to be glorified in his saints." They go to warn the world of the end of all corruptible things at the revealed glory of our Lord.

Almost two thousand years ago the learned and devoted Paul in such mighty power preached the second coming of Christ that the people who heard thought the day of Christ then "at hand." The secret of his power lay in the fact that he himself *knew* Christ, he saw him, and therefore could introduce him so others could see and know him. Those alone can introduce the Lord of glory and really present his message who personally know him and it. It is certain that the better, more perfectly, more devotedly the messenger knows for what he is sent, and knows him who sent him, the more definite the introduction will be, the more life and power the message will have, and the deeper and more lasting the effect will be on hearts and minds.

The agencies employed and fostered by God's remnant people will prosper and increase in power for good only when they are in the hands of devoted souls that know him and his message, and find no glory "save in the cross of our Lord Jesus Christ." Every convert gained, comes into the light, called of God to introduce to men him whom he himself has met and seen and known.

Without doubt no agency outside the home circle equals that of the genuine Christian school as a means ordained of God to introduce himself and his message to the hearts and minds of the children and youth of the land, and to furnish faithful, finished, effective instruments for his use in the perilous times impending. Self-control, learned in daily drill and wholesome restraint; strength and vigor of mind; quickened power to perceive; talents trained in humble hearts,—all these give ability most acceptably to present the true and living God and his "present truth" in resistless power in the very face of the evil one himself. Growth in grace and in the knowledge of God proceed none too surely and safely under the best conditions and means divinely appointed. "Therefore let us not sleep, as do others; but let us watch and be sober." "Faithful is he that calleth you, who also will do it."

M. B. BABCOCK.

"Go work to-day in my vineyard."

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble to dust; but if we work upon minds, we engrave on those tablets something that will brighten to all eternity.—*Daniel Webster.*

To every one has been given at least one talent, and therefore, to every one a responsibility, a duty, a privilege, and a place in which to work, affording ample opportunity to develop and make use of the talent bestowed. There are many desirable positions of trust awaiting every young man and every young woman who is qualified to fill them. No higher aim can actuate a young man than to occupy a field that permits the exercise of his intellectual and moral faculties to an unlimited degree; that affords the greatest personal and social pleasure; that requires vigorous activity and fortitude to surmount difficulties, overcome obstacles, and endure hardness; that provides for the temporary needs of the household; that uplifts humanity, creates friends, and leaves no regretful career behind; and lastly, that not only restores the image of God in the souls of many, but brings the greatest reward in this world and in the world to come.

It is a sober truth known to all, that the men whom all regard with satisfaction are those who have given their ability, their best effort, and their life to the work of enlightening and uplifting their fellow beings. Yes, heavenly intelligences and the Lord of all, count such greatly beloved. The Great Teacher, of his own free will, chose and filled such a position, using every faculty of his being to bless others, and thereby earned a name that is above every name in earth or heaven, so that every soul, from the man in the hovel to the king upon his throne, and from the ministering spirit to the shining seraph, praise and adore the One who "went about doing good." On the other hand, Lucifer sought to honor himself, to cast down others, and thereby degraded himself before the entire universe, making his name an eternal disgrace, degraded below every name that is named, so that "his remembrance shall perish," and "they that come after him shall be astonished at his day, as they that went before were affrighted."

Now it is not the name we seek, but these instances have been cited to indicate what work merits the greatest praise, and therefore what has been productive of the greatest good to all concerned. Effect follows cause. What were the effects of Christ's work? of Lucifer's? What, then, were the causes? In making a choice, and every young man will, what will he choose? If you long to make money to become rich, call to mind the experiences of Rockefeller and the leaders of the Life Insurance "System," and the attitude of the world toward them. Consider the utility and the rewards incident to dealing in dollars. If you desire to be a senator or a statesman, compare the life and reward of Joseph and Chauncey Depew. The careers of Napoleon and Alexander the Great do not impress us like that of Daniel, the prime minister of Babylon and later of Persia.

The work of George Washington and

Abraham Lincoln is much more appreciated than that of Aaron Burr or of Stephen A. Douglas. Why? In the lower walks of life men are esteemed or disregarded according as their field of work deserves. They produced the causes, they reaped the effects. The effects are therefore to us indications of a utility that is or is not worthy of our consideration. We must seek out and choose that line of work that will establish causes that bring the effects we desire. The successes and failures of others are indications to us as to the nature of the work we shall choose to do. But above all that we have mentioned in human affairs, none impresses us more deeply than the great and good work done by men like Martin Luther, John Huss, David Livingstone, Wm. Carey, Robert Moffat, Pestalozzi, Milton, Melancthon, Mr. and Mrs. Judson, Horace Mann, James White, Uriah Smith, and all the other noble worthies that have given their lives to preaching, teaching, writing, enlightening, blessing, and ministering to needy humanity. The deeds and rewards of these men are plain to all, are manifest to everybody. They are beloved by God and men. Why?—Because of the profession or work they choose to follow, and their devotion to it, and what they accomplished.

Now in these days of opportunity and promise there are thousands of openings to be filled, numerous occasions to do something and to be something, to make life a success by choosing that profession which affords the greatest possibility to benefit souls, ourselves included. As Johnson observes, "Every man is obliged by the Supreme Maker of the universe to improve all the opportunities of good which are afforded him."

From native land, from Europe, from heathen Asia, from benighted China and far-off India, from the deserts of Arabia and the jungles of Africa, and from the isles of the sea comes a decided, plaintive, and ever-increasing call for Careys, Moffats, and Williams, for preachers to proclaim the everlasting gospel, for professors and teachers to establish many schools where may be taught the "unsearchable riches" and the sciences, for Christian physicians to minister and to found sanitariums, for printers and translators to scatter the printed page, for business men to direct, for Bible workers, canvassers, nurses, musicians, and industrial teachers who can teach and ply the trades and crafts. These openings are multiplying daily, hourly. Who dare say there is no work for me to do? The universe would dispute it.

Let every soul hear the great missionary call that is coming from all the world, for preachers, teachers, doctors, business men, and all other kinds of workers. And when you hear the call, respond to the position tendered you, an enviable position, fraught with eternal possibilities. And when you have decided to fill that position, enter one of our institutions, obtain an education, the necessary preparation, and then, as others have done, give your utmost service to humanity. A life of personal satisfaction in doing good will accompany you, and in the end God will make you a star to shine forevermore among your fellows and those whom you have helped to save. "Consecration in any work of life singles man's forces for the utmost service."—*Beardshear.*

E. D. SHARPE.

Student Ideals

As yet my own college days are not so remote that all the youthful ideals of my student life have lost their freshness and sweetness. It is a delightful thing to live in the "grand perhaps" of youth, and to think the "legions of thrilling thoughts" which usher in the mysteries of the untried future. "Thought," it has been said, "is the measure of life." Ideal thinking, then, has potency for ideal living. To live above the level of our thoughts is contrary to natural law in the spiritual world. "As he thinketh in his heart, so is he." Youth is our golden opportunity for indelibly garnishing the walls of the mind with pure, lovely, noble, lofty ideals, worthy, as the years go by, of becoming living, speaking, acting souls dwelling in the earthly habitation.

Student ideals pertain to matters and things which are of peculiar interest to students, to schools, to teachers, to study, to preparation for life, to every influence which makes for the development of the man which is in the boy, and of the woman which is in the girl.

That which we think would afford us complete satisfaction if attained to, constitutes an ideal to us. Our ideals are in conformance to our tastes; and in proportion to our possibilities for the development of our higher tastes, they may be the progression of our ideals. As the mountain climber finds rising above each new peak gained, another which it was impossible for him to see from any lower point, so for the student each new summit opens to his mental vision greater heights and loftier motives for his endeavors. He is not farther away from his ideal, but its rate of advance is equal to his own. He sees his ideal always just a little above him, on a mount of transfiguration, beckoning him to climb. If in harmony with the sentiment of the motto of this convention, our highest aim is "to love Him, to imitate him, to be like him," the One "altogether lovely," then to us there comes a time when we shall be satisfied, a time when we shall awake in his likeness.

Some ideals approach too near to imaginary quantities to be worth reckoning with in the mathematics of life. But an ideal which is real enough to be clothed with flesh, or as Bulwer Lytton puts it, "embodies what is possible to man," but "what is not common to mankind," may be very helpful to us in the problem of life.

To be well educated should be every student's ideal, that out of his well-furnished intellect he may more liberally dispense God's gifts to him. A miser was never any man's ideal, I am sure. The poor rich man who exclaimed, "What shall I do, because I have no room where to bestow my fruits?" had not learned that "a man's life consisteth not in the abundance of the things which he possesseth;" nor yet the truth of Huxley's saying that "the great end of life is not knowledge, but action." God exhorts every man to add to his virtue knowledge, and having freely received, freely to give. Education is power, but "he hath no power that hath not power to use."

Education is a very broad term. It pertains not alone to books, libraries, lectures, study, school, etc., because every man is to a greater or less extent

self-educated. Upon you, whose future is yet mostly before you, I wish to impress these words of George Eliot: "Our deeds determine us, as much as we determine our deeds." Each thought and act wears in our brain a groove which helps to shape the next thought and action, and thus the habits grow, and the character is molded. Whether good or ill, the grooves into ruts are worn; and what is so strong as the power of early habit? That youth who furrows his brain with godlessness, frivolity, lightness, and dishonesty shall of his sowing reap the increase in maturer years. The principles which constrain you in your student life, are the principles which will actuate you when student days are over. Show us the boy, and we see the man; show us the girl, and we see the woman.

Dear student friend, *select* your companions, be they people, or be they books, or be they schools. A good school and a good schoolmaster are of great value to a student, and to my mind a good boarding-school is capable of doing much to solidify and idealize a student's character. Of course I am speaking of a good school, an approximately ideal place. In spite of their best intentions and plans, parents are seldom able to execute any very systematic program for the home, and so the happy routine of boarding-school life has a large place to fill in the character making of the student. A good school can no more make a pupil an unselfish, thoughtful, industrious, thorough, economical man than it can convert him, but just as a Christian school frequently becomes the schoolmaster which leads the youth to Christ, so it furnishes a wholesome tonic to earnest effort, which, like bracing mountain air, makes for strength. Development "along the lines of least resistance" affords us no more moral strength than it does physical. The man who expects to make his mark in the athletic world places himself under a rigorous trainer. Is there less reason for young men and women who are pressing toward the mark of a higher calling, placing themselves where there is daily constant insistence upon performances which neither their inclination nor, perhaps, convictions would otherwise lead them to do? The ideal boarding-school excludes the luxurious as akin to the sensual, and adopts simplicity as the charm of an institution as well as of an individual.

The same principles which are always true of institutions, the same spirit which can make a student or a teacher ideal, are the only things which can make a school ideal. The student who has caught the spirit of one of our great presidents, who said he would rather sit upon one end of a log with Mark Hopkins on the other for his teacher, than to attend the university without Mark Hopkins, has got the student spirit. The essence of the good school lies not in its reputation, its endowment, its equipment. The "finishing school," so called, has quite missed the ideal. Unfortunately those opportunities which only decorate the manner rather than the character, are overestimated, particularly by the young. "These ought ye to have done, and not to leave the other undone." Matt. 23:23.

MRS. HATTIE B. HOWELL.
(To be concluded)

Principles and Methods

Life, or Preparation for Life?

ONE conception of the school is that it is a secluded place, like a shipyard or a machine-shop, meant to form and finish certain products which are thereafter to do a work in active life.

The similes could not bear criticism, it is true; but neither can such a conception of the school, when the character and needs of the mind are considered. Yet that idea is common enough. The student looks forward to a career for which he believes he is now fitting himself; the teacher feels his teaching to be apart from his other life interests, or else, wrapped wholly in scholasticism, feels himself apart from other classes of men. Lineal descendant of the cloisters and cells of the Dark Ages, such a school fails to meet the needs of so practical a life as ours must be; for however much men may plan first to learn, then to do, the law of life demands that the science be learned in the art.

The often-quoted injunction, "Learn to do by doing," is meant to voice this truth; yet many who quote it as an expression of their educational creed, try to apply it under conditions which forbid its application. The school which, because of its artificial forms, departs widely from the mode of life the student must observe afterward, can not, with all the theory it gives him, fit the student for that after life; for what men and women learn is what they form the habit of doing, not what they merely read or what they are merely told.

If, then, the student learns the facts of physiology, but eats, and sleeps, and otherwise lives irregularly and evilly, he will not afterward give the gospel of health. If he studies enthusiastically the deeds of Christian heroes active in evangelization, but confines his emulation to dreams from the easy-chair, and neglects spiritual and physical exercise in worthy matters, he will not thereafter make a Livingstone nor a Mackay. If he swallows abstract sciences and religious tenets, without at the time finding a use for them and applying them, he will be most likely in later life to cling to the habit of always acquiring and never giving. If he regularly makes a disproportionate division of his school time between abstract study and practical duties,—disproportionate as measured by the standard of life's work,—it will take all the grim threats of debt or starvation to bring him back from among mental gluttons into the ranks of rational livers.

There are great difficulties in the way of the school which would teach its students how to live life rightly. Ages have done their work in drawing men's ideal of the school away from the home to the institution. Generations have set such a rapid pace for mental progress through the sciences of the school that the average student must despair of keeping it, if he must at the same time maintain his other proper relations to life. Ambition and pride, and sometimes misguided zeal for a worthy cause, urge student and teacher into practising what the whole world accepts as the proper standard of education, and into neglecting or postponing what they dimly feel is also important.

So far-reaching and so interlaced are

the principles and practises that belong to the two opposing ideas, school as life, or school as preparation for life, that they can not be compassed in a day. A comprehension of their significance and results, and a knowledge of the principles which should guide us, can, we must believe, be best gained by a study of and a return to God's ideal of the school, which is the home. The nearer we come to that ideal, and the farther we get from institutionalism, the nearer shall we get to the life and its proper culture, and the farther from the formalism which is death to our cause.

It may become a problem whether the school, disconnected from the home and perhaps opposed to it, can accomplish anything in the transforming of character and the preparing of Christian workers. It may become a question and an issue whether the school can, in justice to its work and its members, extend its privileges to those who are outside of its complete influence, and whose homes are in practise opposed to its teachings. It may be a matter for study how the school home may grow to conform more closely to the natural home in its program, social life, and duties. And the future may see among us every home a school, every school a true home, and every teacher, in his relations to his pupils, a father or a mother.

A. W. SPAULDING.

Thoroughness in Education

"SEEST thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." Prov. 22:29.

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." Prov. 4:7.

People are perishing for lack of knowledge; wisdom of God is the most important thing; and the religion of Christ does not approve of mental laziness.

Thoroughness in every part of the school work is a qualification which each of our church-school teachers should strive to possess. The teacher is praised for her thoroughness in teaching, or condemned for her lack of it. The same is true of the pupil with respect to learning. Pupils should not be allowed to go day after day with lessons only half learned. Experience teaches, however, that thoroughness in one pupil is not thoroughness in another. Different minds differ in respect to capacity, and the matter which a book contains. The author of a book will get more from it than the teacher; the teacher will get more from it than the pupil; and one pupil will be able to get more from it than another. How long shall a pupil be kept on the same lesson? This is a question which comes to every teacher. The pupil should, as a rule, be required to spend more time on his lesson if his knowledge is really defective; but if his knowledge is as thorough as he is likely at present to make it, then extra time spent will be wasted, and lack of interest in the lesson, in other study, and even in the school, may follow. A teacher must constantly study her pupils. By watchfulness she will be able to appoint for the pupils lessons sufficiently long and difficult. Then, she must expect them to learn them and have them ready at proper times.

There are two reasons for giving emphasis to thoroughness in education: 1. Without thoroughness, correct ideas can not be formed, and clear and sound knowledge can not be had. Thoroughness will train the mind to a habit of clear and exact information. 2. What the pupil learns in the future is in a great measure dependent upon what he learns to-day. If to-day's lessons are vague and obscure, the future and more difficult lessons will necessarily be less perfect. Also, the pupil is building up mental habits which will cling to him for life.

As teachers we need to set the example of doing well whatever we do, and profit by the following words from the Holy Book:—

"I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down." Prov. 24:30, 31. "By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through." Eccl. 10:18.

THIRZA E. MASON.

The Importance of Good Order

WHILE the subject of keeping order is one that is well worn, there is, perhaps, no other so necessary for us as teachers to study. The method of teaching individual subjects is of itself a matter of small moment as compared with this more important subject. And while this little article claims no originality of thought, these ideas have been helpful to at least one person, and they are presented here with the hope that they may be helpful to others.

We say order is an important factor in the school, but why so? Perhaps one who has never thought seriously on the question may say, "Because we can not impart knowledge to children in a disorderly school. The mind of the child in a school where the discipline is lax is filled with material which will hinder the retention of that with which the teacher seeks to fill it." This is all very true, but there is a stronger reason why a teacher should see to it that he has order.

James L. Hughes defines order as "the condition resulting from an exact performance of duty in the right way and at the right time," and we believe this to be the true thought. That school in which every boy and girl is working with a will, following leadership, co-operatively working to a given end, is an orderly school. Without co-operation real order is an impossibility. There must be an aim, and that aim must be that to which both teacher and pupils are working.

There are direct and indirect results which grow out of keeping good order, and the teacher must not forget to take into consideration the indirect or more far-reaching results.

In an orderly school as well as in a well-ordered home, there is a place for everything, and everything is kept in its place. In an orderly school there is obedience to the regulations of the school. Rules should not be numerous, and should be made carefully and prayerfully; but when made, should be obeyed. Every time a child obeys, his respect for

law is increased, and every time he disobeys, his respect for law is lessened. Every conscious act of obedience strengthens the child's will to obey, and every time he knowingly disobeys, the power of evil is strengthened within him, and his will is weakened. His will is to lead him to duty, and must not be weakened.

The child forms the habit of obedience by the constant repetition of his acts. By acts repeated habits are formed; habits make character, and character decides destiny. In the home and in the school, habits are formed that make the character of the man or the woman. Is the boy an obedient son? Is he a pupil who habitually obeys the rules of the school? Then he will be a law-abiding citizen. And if we would have him obey God, whom he has not seen, he must first learn to obey father, mother, teacher, whom he does see. "The conscious violation of any rule means a conscious deviation from right and truth."

The immediate consequences of slight disobedience and disorder may be of comparatively small moment, but the indirect results are incalculable; only God, who sees the end from the beginning, knows the real results in the character of the child.

And this is not a subject for the consideration of teachers only, but it is even more important for parents. What kind of characters are we building in our children? The question is often asked, "Why are so many of our young people floating with the tide—drifting toward the world?" Is it usually because they do not *know* what is right? Or is it because they do not *want* to do right? Is it not more often because they lack the will power to execute their right motives? The world is full of people whose wills for the right are too weak to carry into effect their desires for the right.

The all-wise Father did not make a mistake when he said, "Train up a child in the way he should go: and when he is old, he will not depart from it." He did not say, "Train up a child in the way he should go, and though he may depart from it for a time, when he is old he will return to it." This seems to be the reading many are inclined to give this text because they can not see that they could possibly have failed to train the "child in the way he should go."

Are we teachers and parents, by the training we are giving, strengthening or weakening the moral and spiritual force of our children?

FLORA H. WILLIAMS.

The Recitation

THIS is a vital element in the everyday duties of school life. Here is shown the teacher's method of instruction, his ability to interest and to hold the attention of the pupils, his mastery of the subject, and his power of imparting knowledge to the class. If the teacher fails in the recitation, he will not succeed as a teacher.

The term "recitation" originated in the early practise of hearing lessons. The teacher would ask the question given in the text-book, then would notice carefully whether the pupil would answer with the words of the book. No teach-

ing was necessary with this method. Any one who could read, write, cipher a little, and maintain good order was thought capable of holding a school. Although now we have better methods and better-trained teachers, yet we have to use the same words.

True recitation has a double office,—recitation by the pupils to show they have the mastery of the subject, and instruction by the teacher. Both are necessary for a successful recitation.

Herbart laid great stress on the recitation. According to him there are five steps in every recitation. They are preparation, presentation, association, recapitulation, application.

PREPARATION.—By this is not meant the general preparation of either teacher or pupil, but the preparation of the child's mind for the recitation of the lesson. Before seed is sown, the soil is carefully prepared. Although the soil may be the best, the seed of a good quality, and of sufficient quantity, and be sown in the right season, yet if the soil is not prepared, no crop can be expected. So it is with teaching. The mind must be thoroughly prepared before the seed is sown. This preparation is accomplished by calling up all related knowledge. Thus, if a lesson upon the tiger is to be taught, talk first about the cat. Let the last word to the teacher upon this subject be, Thoroughly prepare the soil before you sow the seed.

PRESENTATION.—Now the seed is to be sown. The teacher must instruct the class, not simply hear it. This does not mean that he should do all the talking. The pupils should be encouraged to do this. They "learn to do by doing." Self-activity is the most important principle of education.

Judgment is needed to know just how much help the teacher should give the pupil. The child must not be allowed to become discouraged. Many a needless hour of study and worry have been put upon a lesson. One word from the teacher can set the pupil at work in the right direction. A person lost in a forest would be very foolish to reject the offices of some one acquainted with the forest, just because he would know the forest better if he found the way out for himself. It is true that he might, but it would mean the loss of much time. So the teacher must guide the pupil, but not do the work for him.

While the recitation should be made interesting, it should not be a sort of entertainment. Objects and illustrations should be used to make the lesson clearer, but not to entertain or amuse. The purpose of the recitation should be to drive some truth home to the pupils' minds.

The lesson should be presented clearly, concisely, and logically, in many ways and from every side, that every one in the class may understand it. Different methods are necessary for different minds. Judgment is necessary in the selection of illustrations, that they come neither above nor below the capacity of the pupil. "Get on a level with your pupils," is a good motto, "but be sure not to get below it," should be added.

ASSOCIATION.—The new knowledge must be assimilated. It is not what we eat, but what we digest, that nourishes the body. So it is not the knowledge given, but that which is assimilated, that causes our minds and intellects to grow. The new knowledge must not be left a

stranger at the door of the child's consciousness. All related knowledge should be brought up and connected with the new. This is called apperception. It is a well-established truth that isolated facts are the hardest to remember, while related facts are the easiest. So the more associations one has to fall back upon, the surer and more secure the fact is fastened, clinched.

RECAPITULATION.—A complete mastery of any subject has not been gained until the child can reproduce it in a logical, intelligent statement. Thus he should be able to give an outline of a lecture, or after working an example, to give a rule for working examples in that division. Recapitulation embodies the idea of review, drill.

APPLICATION.—The knowledge learned must be applied to practical life. It is not enough for the child to know what five times six are; but if he should go to the grocer's and buy five pounds of sugar at six cents a pound, he should know what it would amount to. The child regards school and actual life as separate and distinct things. But school is only a preparation for life.

Forms should not be followed to the detriment of interest. Were these five steps to be closely followed, and covered in the short time given for one recitation, formalism would result. The originality and individuality of the teacher will always remain the strongest elements for successful teaching. While it is well to have a guide—a plan—perfect freedom should be exercised by the teacher.

EVA L. BOWEN.

Manual Training as an Essential Factor in Education*

(Continued)

OUR oldest institution, the Battle Creek College, established in 1874, was built within the city limits with sixteen acres of land. The major part of this land was sold to our people in city lots; but the college gradually drifted toward the world's standard, until, in 1882, the doors were closed for one year. When the school was reopened, the industrial idea began and continued to grow until in a few years carpentry, printing, broom making, and tailoring were introduced. But after two or three years' experience, on account of financial losses in these departments, they were dropped, and amusements—lawn tennis, football, and cricket—took their places. The college never really recovered from the effect of this backward step. But notwithstanding these things, the Lord gave it certain success by introducing again these several trades, and enabling those who had faith to add also a farm of eighty acres, which was located about one mile north of the college buildings. However, this did not take the school buildings nor the school into the country. The same evil influences surrounded the students. Instruction came, clothed in language, strong and forcible, but nevertheless true, saying, "Never can the proper education be given to the youth in this country [Australia] or in any other country, unless they are separated a wide distance from the cities. The customs and practises in the cities unfit the minds of the youth for the entrance

* A paper read at the educational convention at College View, Neb., June 30 to July 10, 1906.

of truth." And again, "We shall find it necessary to establish our schools out of and away from the cities, and yet not so far away that they can not be in touch with them, and do them good, to let the light shine amid the moral darkness."—*Special Testimonies on Education*, pages 87 and 88.

This was written in 1894. In 1901 the Lord graciously opened the way whereby the college was sold, and two hundred and seventy-two acres of land was bought near the town of Berrien Springs, on the banks of the St. Joseph River, where is located the buildings of the Emmanuel Missionary College. But years before this, in 1882, South Lancaster Academy was founded by the efforts of Elder S. N. Haskell and Prof. G. H. Bell, with the idea of introducing trades and various kinds of work for the benefit of the students. About thirty acres of land was purchased, and sold to our own people in small lots. During this same year Healdsburg College was founded at Healdsburg, Cal. Then there was a lull, until in 1890 the Union College grounds were secured, upon which several substantial structures were erected. After this followed Walla Walla College in 1892; Mt. Vernon Academy, Mt. Vernon, Ohio, and Graysville Academy, Graysville, Tenn., in 1893; Keene Industrial Academy, Keene, Tex., in 1894; Avondale School for Christian Workers, in 1894; Cedar Lake Industrial Academy, Cedar Lake, Mich., in 1898; Bethel Academy, Bethel, Wis., in 1899; and then came a host of industrial academies and intermediate schools.

The following is a statement showing the number of acres first purchased and now owned or leased by our various schools:—

Colleges and Training-Schools

Avondale School for Christian Workers, 1,100 acres of land, about 500 of which are reserved for the school; Claremont Union College, South Africa, 60 acres, now 30 acres; Duncombe Hall Training College, London, England, no land; Emmanuel Missionary College, Berrien Springs, Mich., 272 acres, now 264 acres; Fernando College, Cal., 10 acres; Friedensau Industrial School, Friedensau, Post Grabow, Bez. Magdeburg, Germany, about 40 acres; Healdsburg College, Healdsburg, Cal., 10 acres, now 5 acres; Keene Industrial Academy, Keene, Tex., a large tract of land, of which about 100 acres remain in the possession of the school; Latin Union College, Gland, Switzerland, about 100 acres; Nashville Agricultural and Normal Institute, Madison, Tenn., 414 acres; Southern Training-school, Graysville, Tenn., 320 acres; South Lancaster Academy, South Lancaster, Mass., about 67 acres, now about 30 acres; Union College, College View, Neb., 300 acres, now 175 acres; Walla Walla College, College Place, Wash., 250 acres, now 60 acres; Washington Training College, Takoma Park, Washington, D. C., 25 acres.

Academies and Industrial Schools

Adelphian Academy, Holly, Mich., 77 acres, also 88 acres put into crops on shares; Battle Creek Industrial Academy, Battle Creek, Mich., campus only; Beechwood Manual Training Academy, Fairland, Ind., 6 acres, also 14 acres leased; Bethel Academy, Bethel, Wis., 200 acres, now 195 acres; Cedar Lake Industrial Academy, Cedar Lake, Mich.,

148 acres, now 82 acres; Colorado Western Slope Industrial School, Palisade, Colo., 6 acres; Cumberland Industrial School, Daylight Route No. 2, McMinnville, Tenn., 100 acres; Diamante School, Argentina, South America, 90 acres; DuQuoin Industrial School, DuQuoin, Ill., 6 acres; Elk Point Industrial School, Elk Point, S. D., 40 acres, also 35 acres leased; Eschol Industrial School, Eschol, Miss., unknown; Eufola Academy of Industrial Mechanics, Eufola, N. C., unknown; Forest Home Industrial Academy, Mt. Vernon, Wash., 40 acres; Gravelford Academy, Gravelford, Ore., unknown; Harvey Industrial School, Harvey, N. D., 400 acres, also 150 acres leased; Hazel Industrial Academy, Hazel, Ky., unknown; Hildebran Industrial Academy, Hildebran, N. C., 210 acres; Iowa Industrial Academy, Stuart, Iowa, 100 acres, also 80 acres leased; Kansas City Intermediate School, Kansas City, Kan., no land; Lornedale Academy, Lorne Park, Gaston, Ontario, 60 acres; Maplewood Academy, Maple Plain, Minn., 92 acres; Meadow Glade Industrial Academy, Battle Ground, Wash., 20 acres; Mt. Ellis Academy, Bozeman, Mont., 20 acres; Northwestern Training-school, Portage la Prairie, Manitoba, 130 acres; Loma Linda Sanitarium and School, Loma Linda, Cal., 110 acres; Oakwood Manual Training-school, Huntsville, Ala., 358 acres; Pacific Press Training-school, Mountain View, Cal., no land; Fox River Academy, Sheridan, Ill., 43 acres; Taquary School, Taquary, Brazil, South America, unknown; Thayer Intermediate School, Thayer, Kan., 5 acres; Williamsdale Academy, Williamsdale East, Nova Scotia, 30 acres; Straw Industrial School, Oswego, Kan., 10 acres; Clearwater Industrial School, 90 acres, also 130 acres leased; school in process of erection at Stuartson, Ill., with 40 acres. This gives a present total of 4,343 acres.

This reveals to us our resources, our opportunities, yea, our grand and glorious privileges and possibilities, along this line of essential education. But the Lord is always ahead of his people; he is still our leader, although even yet we see only as through a glass darkly. Here is the place to begin. Our young people see it, our teachers see it, industrial schools see it, the parents of the children see it, and it is time that we, as teachers in the academies and colleges, see it. Our young people are going into these schools to begin their education, because so many of them need yet to learn their A B C's. What has the Lord by his Spirit indicated in regard to this? "Study in agricultural lines should be the A B C of the education given in our schools. Our youth need an education in tilling the soil as well as in literary lines." "Let the teachers of our schools take their students with them into the gardens and fields, and teach them how to work the soil in the very best manner." "Agriculture will open resources for self-support. This work is essential to the education most valuable to spiritual advancement. The cultivation of the soil will prove an education to the soul." "Some hours each day should be devoted to useful education in lines of work that will help the students in learning the duties of practical life, which are essential for all youth."

J. H. HAUGHEY.

(To be concluded)

Methods in Primary Schools

Teach the Word

PHILIP'S question, "Understandest thou what thou readest?" with the eunuch's reply, "How can I, except some man guide me?" should lead every consecrated teacher to consider the ways in which he may guide the child in understanding what it reads. When the teacher sees in the little up-turned face, and hears in childish whisper the "How can I, except some one guide me?" and responds as nobly as did Philip, we shall see the effect of *teaching* Jesus.

The early years are those in which the mind is most susceptible to impressions. The pictures stamped on memory's walls during the tender years are carried through the voyage of life. For this reason it is important to have early concepts so well set in gems of truth as to appeal to the child in later years, and be, as it were, a beacon guiding his craft to the haven of rest. We have no better way of placing before the child the great plan of salvation than through the Bible stories of child life. Studied, those stories will become a part of the child. The impressions thus made on the little mind may tell for eternity. There are many books containing good moral lessons that do not contain one of the truths for this time. As teachers we should have no time to spend impressing lessons devoid of *saving* truth on the minds of our children. Are children interested in Bible stories? The most interested and progressive class of little ones I ever taught read nothing but Bible stories. At first the blackboard served as a reader for them, later they found no difficulty in reading from "Gospel Primer." A lack of interest may be due to the use of improper methods in laying the foundation for future reading.

Many times the child fails to recognize at sight the little words with which he should be familiar, and the task of thought-getting at once becomes difficult and unpleasant. Much of this trouble could be avoided by giving more attention to phonics. When the child knows the sounds of which the new word is made up, combining them gives little trouble. Very readily the little one will recognize the relation of the new word to the rest of the sentence, and is then prepared to read the whole with good expression.

When we remember that the words of the Lord are not to return unto him void, let us not hesitate to put as many of them as possible into the little minds, praying that they may accomplish the purpose for which God sent them.

JENNIE M. SNOW.

The Nervous Child

THE youth and children are to have an active part in this closing message. Realizing this, what more important work is there than the training of the young minds? And what can be more pleasing to a teacher than to see her pupils step out on the promises of God, willing to give their lives for his service? To teach in harmony with the Word of God, order must be maintained in the schoolroom. To do this in a kind, gentle way that will portray the life of

Christ and win the pupils is the problem that confronts the teacher. First, the teacher himself must be orderly in every respect, for he stands as a pattern which the children will copy, and the pattern can never be too perfect. Then by greeting the children with a pleasant smile as they gather at the schoolroom, and letting them know from the beginning that he has a deep, personal interest in everything that concerns them, the teacher may often keep them from doing many things that might annoy or bring discord into the school. During the hours of study they should have plenty of suitable work to keep their hands and minds busy and out of mischief; for it is true that Satan will find work for idle hands to do.

This may apply well to the average disposition, but what about the child who is nervous and does not seem able to sit in one position longer than one or two minutes at a time, and who, if he studies with his mind intently fixed upon his lesson for five or ten minutes, we think has done well? The fault may be with his eyes, which may be weak, or possibly the light is not good, or perhaps he sits facing a window or has a dark corner of the room, or it may be that his hearing is impaired. The seat may not be comfortable for him, and yet it is thought strange that he can not sit still and study as the other children do. By a little tact on the part of the teacher these things may all be observed, and usually remedied. And then the child may not be at fault in any of these ways, and still be very nervous and unable to apply his mind to his studies as he should. Where shall we look now? I would suggest that his diet be considered, and a talk with the mother will often clear, or at least help relieve, the situation. While doing what we can in these different ways, we should never forget to look to the Source of all help that we may be guided aright in our treatment of the child. Calling the Father's attention to, and his special blessing upon, the child in question is a thing to be trusted at all times, even when all else fails.

IDA M. SALTON.

Discipline

THE maintenance of proper discipline is one of the most difficult tasks of the teacher. This is especially true in the church-school, where the age and development of the pupils vary so greatly. The task is made still more difficult because the parents differ so radically in their ideas of what constitutes proper school management. Every teacher has an individuality, and his work will of necessity be affected by it; but he should be constantly guarded that he does not mistake his opinions for principle.

However different may be our ideas of school government, yet, in the main, we should be agreed on what we consider the object of discipline. Is not its object the training of the child to control himself and to respect rightful authority, whether human or divine? Surely the child who is taught to obey his parents' every requirement, will, in after-life, find it easier to render obedience to God's law.

Let us now consider some conditions which are met during the first years of the pupil's school life. On entering

school for the first time, the child finds himself surrounded by a different atmosphere from that of his home. He may have come from a home where love is the ruling principle, and where order and system are maintained. If so, he will not find it difficult to adapt himself to the regulations of the school. Such cases, it is to be regretted, are in the minority. Again, the pupil may have come from a home where the parents are fretful and impatient. Then, teacher, open wide your alabaster box of love and use its contents freely. Deal kindly and gently with such a one. Another child may have an Eli for his father. From the time he has been old enough to travel about, everything in his home has been at his disposal. He will probably act as if everything in the schoolroom belongs to him. This quality may be combined with a superabundance of audacity, which will make him an exceedingly disagreeable child. It will require a firm hand to deal with him. In all his work the teacher should remember that no two minds can be trained in exactly the same manner.

Some one has aptly said, "An idle mind is the devil's workshop." The truth of this statement has a very important bearing upon the subject of discipline. The better a teacher succeeds in occupying the minds and hands of the pupils, the less difficulty there will be in controlling them. Activity is the law of life, and the pupil who is not kept busy with work or study will find another vent for his stored-up energy. It is not enough that a pupil be employed in some way; his interest must be aroused and held. Whenever the teacher sees that the enthusiasm of the pupils is waning, the work should be so changed as to reclaim the lost interest.

EUGENE C. WALLER.
(To be continued)

Field Excursions

THAT knowledge is most practical which comes to the child through observation. Although he is so interested that he is not conscious of it, the brain cells are affected more deeply by the things that he sees than by the things that he hears, so he remembers them longer. More than that, he makes use of the knowledge, for he sees its utility. One sees this readily in observing a carpenter's little boy playing with his father's tools, and comparing his skill with that of the child who has only heard about them.

The teacher may make use of this observation in her school work if she will. In the dim and distant past, living realities were taught as if they were dry theories; but as we advance, we find that our German teachers are wiser than we, in getting the child out to find things for himself.

If you have never done so before, take your children out one of these bright, delightful afternoons. Plan your lesson carefully beforehand. Be sure that the children understand what they are going for. Possibly you are going to give them a lesson on drainage. Take them up a creek a little way. It will not be long before they will recognize the three slopes. If you can, take them to a springy hillside near the brook, where they can see the tiny streams uniting to form larger ones. It often happens that one can find miniature lakes

in such spots. There may be a place where two larger streams unite; if that is so, the children can see even better and appreciate what a divide is. More than that, between the children and the teacher, all the smaller relief forms of land and water will be brought out, for the children delight in finding and naming them. Then a little leading on will help them to form a concept of real mountains, and volcanoes, and seas.

If there are only a few children, the walk from the schoolroom may be very informal, simply a delightful time out of doors, followed by fifteen or twenty minutes' study when the destination is reached, a little time for play, and the return. If there are many children, it will probably be necessary to march, or walk two by two, without conversation. If there are troublesome, mischievous children, some of the mothers will be glad to come and help the teacher. The mischievous boy will usually keep on his good behavior under the responsibility and honor connected with being Mrs. Smith's escort. If children persist in annoying, leave them behind.

Let the children study nature out of doors. Spend a half-hour some afternoon with the trees, studying their bark, and leaves, and fruit, or their buds and branching in winter. One tree will keep a class busy for quite a while. The time spent with the teacher will teach them how to use their eyes and ears to better advantage when alone, making their own personal observation more pleasant and accurate.

Long-distance measures should be taught out of doors, by letting the children measure distances between things that they find on their journey. If you can get permission, and it is seldom refused, take the older children through some of your factories and mills, and let them see how commonplace things are really made.

And above all, to avoid that disappointed feeling, plan your work carefully, go over the ground yourself first, so that you will know just what to call attention to, and just where you are going; interest the children in it beforehand, and let them understand that they have certain definite things to do.

A LOVER OF NATURE.

Department in the Schoolroom

"ORDER is heaven's first law," is an old saying that we can not repeat too often. And should not order be a law with us also? It would seem so, when we profess to be preparing for translation to that paradise where all is order. But I am afraid sometimes that in one department of work, the school, this is overlooked. We believe with all our hearts in Christian education, and rejoice at the progress being made in it. Is order in the schoolroom a small thing? Will not the child carry all through life the habits acquired in the home and school?—Surely he will. How important, then, that habits of cleanliness, decency, and respect for others, be insisted upon during the formative period of childhood and youth. But to be more specific: children who are daily under the care of a teacher should be required to keep their hands, faces, and clothes clean, hair brushed, and shoes free at least from mud. Should pupils be allowed to move about

the schoolroom at pleasure, get a drink, borrow a book, go out of doors, etc., without permission from the teacher?—We think not. There can be no semblance of order or quietness, which are so necessary in character development, when these things are permitted. But on the other hand, we do not believe in the ultra extreme, where "you could hear a pin drop."

These are but a few of the things that might be mentioned, and ought to receive attention by the conscientious, God-fearing teacher. We are educating our children to be either Christian ladies and gentlemen or to be ruffians—coarse, uncultured, undisciplined members of society. Which shall it be? The answer lies with the parents and the teacher. Neither one can successfully train a child for God alone, but either one can tear down and undo all that the other attempts to accomplish. Let us endeavor to have our homes and schools ruled by heaven's first law.

E. R. ALLEN.

Two Home Pictures

MISS — had for some years been a successful school-teacher; but finally decided to settle in a home of her own. The message of present truth had found its way to the hearts of the husband and wife, and in its acceptance there was found cheer and comfort. So far as they could see, all things over which they had control were being used to spread the message to the far regions of the earth.

Many cares and perplexities came. The family increased, and love for the message began to wane little by little. As the children grew in size and years, the question of their education presented itself. What should be done? The public school was the only available means — so they thought — to furnish them the needful knowledge required to give success in life. The Scriptures were read and taught in the home, good morals inculcated, but all these things could not counteract the baneful influence exerted by the habits and practises of a heterogeneous mass of worldly children. Now what could be done to eradicate this assimilated evil? To dispose of the home and locate near a church-school seemed out of the question, and such a change might not have been founded in wisdom. A home school was suggested, but the mother had no time for that, and, too, she doubted her ability to keep abreast of the times. Thus the subject was dismissed. The mother, who had taught large numbers of children twice the age of her own, not willingly, but because of circumstances, permitted another to stand in her place and usurp the prerogative a wise and loving Providence had given her. The children were graduated from high school, and went into the world, having little or no sympathy with the sorrowing parents or the truth they loved.

The second picture is of a home similar to the first so far as attainments and environments are concerned, but differing in the fact that the founder of the home was truly its head, being not only husband and father, but priest of the household. The home was a world in itself. No dependence was placed on the outside so far as social and educational advantages were to be found.

From the early days of each child the name of Jesus and "our Father" were household words. The mother felt her inability to correctly educate her children, but seeking help from on high, she persevered, calling to her aid all the helps possible. In her need she called upon the mighty Helper, that not only she, but multitudes of other mothers yearning for the welfare of their children, might have the best assistance. Then was her mind led along such ways as these: Since nearly all sciences are now taught by correspondence, and so many mothers would like to be the teachers of their own children, why can there not be a correspondence school for mother-teachers, to assist in this grand but comparatively new home missionary work? Educational leaders were consulted, and immediate steps taken to furnish such a course of instruction with the needed text-books. Not one only, but many mothers welcomed the visit of the postman when to their doors came the large envelope containing that which to them was more precious than gold or pearls. Household work and cares were simplified that time might be spent in study, with the highly gratifying results attained only where Jesus dwells as the unseen teacher, and the mother the under teacher.

This family, united in the truth, stand staunch advocates and living examples of the truth for this present time, happily teaching as they were taught.

These two pictures may serve to illustrate what has been done, as well as what may be done when the will is in harmony with what the Lord has shown this people is his will. The first is real and frequently seen among us. The second is in some respects prospective, but possible, and it should be the prayer of every lover of Jesus that the day may be hastened when fathers, mothers, and elder brothers and sisters shall be the home teachers of the children, and thus more homes remain intact.

Mrs. D. A. FITCH.

Our Schools

A Reason for Prosperity

[The following, taken from *The Southwestern Union Record*, is suggestive indeed of those principles which will bring prosperity not only to Keene Academy, but to all our schools.—F. G.]

Since the educational department was established about two years ago, there have been many things published that have brought joy to the hearts of the academy's friends. The debt has been paid, many improvements have been made, better advantages are offered to students than ever before, our attendance has increased, there is a growing disposition on the part of students to remain in training until they are thoroughly fitted for the Master's work, and there is a deepening interest in all branches of missionary work.

Why is this? There are several reasons for it. The Lord has given us teachers who love God's work, and are united as one man in planning for its advancement. When the teachers become perplexed, they go to the board for counsel, with the utmost confidence that these brethren will also as one man unite with them in seeking God to know

the best paths in which to lead the young people.

While this all tends to strengthen the work of the academy, the greatest source of strength lies in the fact that back of the faculty and board stands a united people whose influence is ever for the uplifting of the standard of our own school. We believe that our brethren and sisters as individuals are carrying more responsibility than in the past. And it is needful that they should. The perils are thickening. Satan has come down with great wrath, knowing that he has but a short time. But while God has told us this, he has also given us the encouraging message that when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him, or as the margin says, put him to flight.

So while we sorrow as we see many swept away by the flood, we are encouraged as we see the faithful ones rally around the uplifted standard. In the midst of our sore perplexity, we are cheered by the fact that our brethren are praying that our feet slip not; and when we slip, instead of chiding us for the fall, they are at our side to help us to our feet again and bid us Godspeed.

So the reason for our prosperity is that every man stands in his place, and so long as we are all united, God will continue to bless. We hope our people will remember that as the work grows, a corresponding increase of responsibility comes to each one.

We are glad to report that the students are still coming in. Let them continue to come. We will find room for all. It does our hearts good to see so many turning toward God's work. Let every one pray that God may make this the best year of the academy.

Notes

ON the third day of the winter term at Union College, the enrolment reached 397. This was just twenty-two more than the total enrolment last year. There is a most excellent class of students in attendance at the school. Two baptisms have already been held, with sixteen candidates. The Christian workers' bands are reported as doing excellent work.

The attendance this year at the Emmanuel Missionary College is larger than it has been before for some time, perhaps larger than it ever was before. There is a most excellent spirit prevailing, and this is in every way encouraging. This school is located in the midst of our largest union conference. It should be filled to overflowing with a sturdy class of young men and women preparing to be workers.

Prof. M. D. Mattson, in charge of the department of Bible in Union College, has been obliged to give up his work for a few weeks on account of poor health. Elder Mattson was for years connected with the South Lancaster Academy as instructor in Bible and history. His many former pupils and friends will learn of his illness with sorrow, and will unite in prayer with the students of Union College for his speedy recovery to good health, that he may again take up his work. His illness is caused by heart trouble, with which he has been afflicted for years.

We are glad to note in the reports from the Keene (Tex.) Academy that students are continually entering the school, which is already full. There is a most excellent missionary spirit prevailing in the institution, and it has been very much prospered in the past two or three years in meeting its debts and providing facilities for its work. We trust that this prosperity may not be confined alone to this school.

From the Oakwood (Huntsville, Ala.) Manual Training-school comes the following: "Our school work is going on nicely. The second term's work began December 12. Our examinations are over, and the students passed fairly well. Our Manual Arts building is completed, and the foundation of Study Hall is well under way. We are building this last of cement blocks. Brother Auger, of Corinth, Miss., has been here, and gotten the work of making these blocks nicely started. However, he was suddenly called home last night on account of the illness of his wife, and we do not know just when he will return. This may delay our work somewhat."

Healdsburg College has already enrolled over one hundred students in the college department. Seventy students are in the Home. The training-school, which includes grades one to eight, has an enrolment of sixty-five. In the normal department there is a class of fifteen. The work is being carried forward similar to that of the regular normal, with professional classes in methods, observation in the training-school, and lastly, teaching under the direction of the critic teacher. The plan is to give the pupil teachers two years of professional training; besides this, they are expected to have the amount of work which is usually given in an academy. The music department, under the direction of Miss Medora Stone, is prospering. She has over forty pupils in instrumental music. A spirit of courage is reported as prevailing in all departments of the school.

The bookmen's convention, held at Washington, D. C., in October, passed the following resolutions with reference to our educational books: "(1) That we approve of the plan suggested by the convention of the Educational Department, held at College View, Neb., June 30 to July 10, to issue a standard series of text-books; (2) that these books be gotten out in a neat style, with durable bindings, and that the prices be made as moderate as consistent with first-class workmanship; (3) that we suggest to publishers and authors that the authors' royalty be ten per cent of the retail price of the first three thousand sold, and five per cent thereafter; (4) that these books be ordered by the school boards direct from our publishing houses or their branch offices or such agencies as may hereafter be established; (5) in view of the heavy initial expense involved in the manufacture of these books in a satisfactory form, and the desirability of furnishing them at a moderate price, we suggest that the Educational Department invite gifts to help defray a portion of this initial expense, the same to be loaned to the publishers without interest, and to be returned to the Educational Department in annual payments accruing from five per cent of the retail price of books sold after the first three thousand."

Current Mention

—Three men are dead as a result of a clash between striking miners and guards employed to protect non-union men who are working the mines at Sturgis, Ky.

—The pope has put under the ban a new Polish sect known as Mariavits, and excommunicated the woman leader, who claims to be a reincarnation of the Virgin Mary.

—The heavy snows interfered with the working of danger signals on the North British Railroad, thereby causing a collision near Dundee, Scotland, December 28. Sixteen persons lost their lives, and thirty others were injured.

—At a mass-meeting held in San Francisco December 23, resolutions were adopted severely criticizing President Roosevelt's message to Congress on the Japanese situation growing out of the exclusion of Japanese from the public schools of San Francisco.

—A dozen persons were injured, forty families were made homeless, 2,000 persons were driven temporarily from their homes, fifty horses were roasted to death, and property valued at \$200,000 was destroyed by the fire on West Fifty-third Street, New York, the morning of January 2.

—Raisouli, the Moroccan bandit who has given so much trouble to foreigners, has been dismissed from his governorship by the sultan. He has removed his harem to the mountains, where he is preaching a holy war "against the foreign invaders." The forces of the minister of war are proceeding against him.

—Rivalry between two labor organizations, the Brotherhood of Locomotive Engineers and the Brotherhood of Locomotive Firemen and Enginemen, caused the latter to order a strike of their members in the employ of the Southern Pacific Railway, and freight traffic between Texas and California was seriously threatened.

—Acting on information furnished by a traitor, the Russian police within ten days captured over a hundred leaders and members of the St. Petersburg military organization of the Social Democrats, who were conducting a propaganda in the army and navy, and at Kiev, on December 31, the local committee of Social Democrats, consisting of forty men, was arrested.

—John D. Rockefeller's New-year's gift to Chicago University consisted of securities with a market value of \$2,700,000 for the permanent endowment fund, and \$217,000 for deficit of the past year, and various other appropriations, among them \$40,000 for increase of the salaries of instructors. This contribution brings his total gifts to the university up to the sum of \$19,416,926.

—By a Chinese imperial edict promulgated December 31, Confucius is now deified, and ranked the same as heaven and earth, which are worshiped only by the emperor. It is believed that this action is in deference to the religious scruples of the Christian students in the government colleges, who object to "koto," an act required by immemorial

custom before the tablet of Confucius. With this elevation of Confucius it will be necessary for none but the emperor to worship him.

—The most severe weather in many years prevailed in Europe during Christmas week. From Great Britain, France, Belgium, Switzerland, Germany, and Austria-Hungary the same tale is repeated of heavy snow-storms, the interruption of railroad and telegraphic communication, the loss of life, and general discomfort and inconvenience in the towns, as well as in the country districts.

—It is not expected that any joint action by the powers in reference to the Kongo will be taken before the Belgian Parliament finally decides the issue now pending before it as to whether Belgium shall annex the Kongo or not. Great Britain, with whom this government is earnestly co-operating in the matter, will be satisfied if the Belgian government takes over control of the Kongo, and it seems likely that this will be done.

—Senor Cintron, the speaker of the house of delegates, Porto Rico, and leader of the Unionist party, has published an article in the party organ in which he criticizes the message of President Roosevelt to Congress relative to Porto Rican affairs. He declares that citizenship without self-government is debasing, and should it become a fact, it would be time to say to the people, "Prepare yourselves to win liberty with sword and gun."

—In the fog that hung over this vicinity the night of December 30, a special train passed the block signal at Takoma Park, at 6:30, and crashed into the rear of a local passenger two miles below. Forty-five persons lost their lives, and many more are suffering from the injuries sustained. On January 2 a very similar accident occurred near Volland, Kan., in which thirty-five were killed and fifty-five injured. In addition to the usual investigation by coroners and railroad authorities, the Interstate Commerce Commission has left other important work for a thorough investigation of the block system of signaling.

NOTICES AND APPOINTMENTS

The Nashville Agricultural and Normal Institute

THE Nashville Agricultural and Normal Institute is prepared to give ten men students and five women students an opportunity to earn all their regular school expenses while taking a course of instruction in preparing for missionary work. This offer is made with the special object of encouraging them to obtain a preparation to enter the Southern field as missionaries. There are many who are being impressed at the present time by the Spirit of God to come to this needy field to work. Some of these are not prepared to bear all the expenses necessary in taking the required training. This offer will make it possible for such persons to enter the school. There are many opportunities just now to establish small, self-supporting industrial schools where the message can be taught in the most effectual manner. Those who expect to enter this field and desire some training before entering upon their regular work, are invited to write to E. A. Sutherland, Madison, Tenn. The winter term opens Jan. 16, 1907.

E. A. SUTHERLAND.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers.

Display advertising will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures, in excess of forty, will cost three cents.

No discount for several insertions.

We open no accounts for advertising, and cash must accompany each order.

All persons unknown to the managers of this paper must send with their advertisement satisfactory written recommendation. It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

WANTED.—Printers: one job compositor, one linotype operator, and one make-up and stone man. Must be Sabbath-keepers. Good wages, eight hours a day. Address Recorder Press, Plainfield, N. J.

FOR RENT.—Small nursery and fruit farm consisting of twenty acres. Reason for renting, other business requires all my time. For particulars address Union Nurseries, Union, Ore., J. B. Weaver, Proprietor.

FOR SALE.—Vegetable cooking oil; nothing can beat it for shortening. 1 5-gal. can, \$3.85; 2 cans, \$7; 3 cans, \$10, till further notice. Between Colorado and Ohio, freight prepaid. Address R. H. Brock, Arkansas City, Kan.

FOR SALE.—One and one-half acres land, eight-room house, barn, good well, and cellar; near Southern Training-school and Seventh-day Adventist church. Good location. Object in selling—that I may enter the work. Address Mrs. Minnie Light, Graysville, Tenn.

SPECIAL NOTICE.—Order a large supply of our rancid-proof peanut butter immediately—only 10 cents a pound—as peanuts have advanced 50 per cent. Purest cocoanut oil, 13 cents in 50-pound lots. Order to-day. Address Vegetarian Meat Company, Washington, D. C.

THE Iowa Sanitarium Bakery, Des Moines, Iowa, carries a full line of cereal and other health foods, also a good cooking oil. The Iowa Sanitarium Bakery is not a private concern; it is a denominational institution, run by the Iowa Conference, and in harmony with the general work. We solicit your correspondence as to prices, discounts, etc.

FOR SALE.—Purest, most healthful vegetable oil for cooking and salads; no odor, keeps indefinitely: gal. can, \$1; 5-gal. can, \$4. Also pure virgin olive-oil: gal., \$2.75; half gal., \$1.40; quart, 85 cents. Lunch nutrena, an excellent fat and blood producer: 1 lb. box, 35 cents; send for samples. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

Publications Wanted

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and 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:—

B. F. Harrison, 819 Eastern Ave., Connersville, Ind., periodicals and tracts.

R. Sawyer, Cor. San Antonio and E. Fifth St., Pomona, Cal., Signs, REVIEW, Instructor, Little Friend, Liberty, Life and Health, and Spanish tracts.

1 The publishing house of the Seventh-day Baptists.

Obituaries

BROWN.—Died at Lake Village, Ark., Nov. 7, 1906, David Brown. He had made no profession of religion, but during his last illness I was called to his bedside, and by his request sang and prayed with him, and read to him God's promises to the repentant sinner. He seemed happy in the Lord, and the next day he fell asleep. Words of comfort were spoken to the sorrowing friends by the writer; text, 1 Thess. 4:13-18.

H. BROWN.

VAN HEMEL.—Died at the home of her parents, at Alpena, Mich., Oct. 26, 1906, of typhoid fever, Dorathea Smith Van Hemel. She was born April 15, 1896. She loved to go to Sabbath-school, and in her suffering she trusted in God. The funeral was held at the house, and many friends gathered to show their love for the child. Words of comfort were spoken by the writer, and she was laid to rest in the Alpena Cemetery.

THRO. G. LEWIS.

CUDNEY.—Died in Sheridan, Mich., Nov. 24, 1906, Mrs. Margaret E. Cudney, aged 72 years. Sister Cudney was converted to the truth under the labors of Elder E. Van Deusen. She was the mother of Elder A. J. Cudney, who went out as a missionary to the South Sea Islands, but was never heard from after leaving Honolulu. The funeral service of Sister Cudney was conducted by Elder Ezra Brocket, of Allegan, Mich.

MRS. E. R. BROWN.

DOLOWAY.—Died at Binghamton, N. Y., Nov. 9, 1906, of malignant diphtheria, Frank Alden Doloway, aged 14 years. Frank was a member of the Binghamton Seventh-day Adventist church. During his last sickness he expressed his perfect resignation to the will of God. He will be greatly missed in his home, in the church, and in his school. Interment was at Montrose, Pa., near his birthplace and former home. The sorrowing relatives were comforted by the hope of again meeting their loved one.

L. T. NICOLA.

BIRGOOD.—Died near Napoleon, Mich., Nov. 11, 1906, of asthmatic consumption, George W. Bitgood, aged 70 years, 11 months, and 11 days. He accepted present truth twelve years ago, and was faithful to the end. He was patient in his sufferings, and is now waiting the time when the Saviour shall call his people from their dusty beds. He leaves a wife and two children, who have hope of meeting their loved one in the resurrection morning. Words of comfort were spoken by the writer from Isa. 57:1, 2.

C. N. SANDERS.

BOVEE.—Died at the home of her parents, in Bartow, Fla., Nov. 7, 1906, of bowel trouble, Minnie Belle, daughter of Mr. and Mrs. Wright Bovee and grandchild of Mr. and Mrs. W. H. Hall, aged 1 year, 4 months, and 1 day. This home has been made sad in the loss of the loved one. With sorrowing hearts the little one was laid to rest till the Life-giver shall come to claim his own. The parents hope then to receive their little one in immortal bloom. Words of comfort were spoken by the writer.

R. G. STRINGER.

LINTON.—Died at the home of her mother, in Keene, Tex., Nov. 28, 1906, Sister Ruie Linton, in her seventeenth year. The circumstances of her death were peculiarly sad. In some way her clothing caught fire, and before the flames could be extinguished, she was so badly burned that it resulted in her death a few days later. Sister Ruie was patient in a marked degree, through her extreme suffering. She had been afflicted all through her life, but was loved the more by the members of the family because of this. They have a strong assurance that, if faithful, they will soon meet their loved one at the resurrection of the just. Lessons of faith and hope were drawn from texts of scripture pointing out the Christian's hope.

CLARENCE SANTEE.

FOWLER.—Died at Williamsdale, East Nova Scotia, Oct. 24, 1906, Mrs. Jane H. Fowler, aged 72 years and 11 months. Sister Fowler had been with us but five months, yet all had learned to love her dearly. She leaves one sister to mourn. She sleeps in Jesus to await the Life-giver's call. The funeral was held at Hampton, New Brunswick, where she had spent a large part of her life. Words of comfort were spoken by Elder E. E. Gardner.

WM. GUTHRIE.

BOOKS.—Died at Senjen, Minn., Nov. 25, 1906, of typhoid fever, Juliette Books, aged 44 years, 4 months, and 24 days. About two years ago Sister Books was converted to present truth, wherein she rejoiced till the end. She leaves a husband, one son, one daughter, and many friends to mourn their loss. The funeral was held in the Seventh-day Adventist church. Words of hope and comfort were spoken by the writer from 1 Thess. 4:13-18.

FRED JOHNSON.

GUERRIER.—Died in Bridgewater, Maine, Nov. 30, 1906, of pneumonia, James P. Guerrier, aged 54 years, 2 months, and 21 days. Although he had never made a public profession of religion, yet he had been a believer in present truth for a number of years, and he always advocated it. He leaves a wife, eight children, and an aged father to mourn their loss. The funeral service was conducted by the writer, the foundation of his remarks being Isa. 40:1.

S. J. HERSUM.

SMITH.—Died at Soonan, Korea, Nov. 24, 1906, of diphtheria, Willena Belle, only child of Elder W. R. and Addie B. Smith, aged 1 year, 11 months, and 6 days. Brother W. D. Burden and the writer were at Soonan during the illness and death of little Willena. We laid her away on a sunny slope near the house, to await the coming of the Life-giver. These dear workers keenly feel the loss of their little one, and we ask the sympathy and prayers of the Lord's people for them in their affliction.

F. W. FIELD.

BAKER.—Died at the home of his son near Crawford, Neb., Nov. 25, 1906, David Baker, aged 87 years, 5 months, and 20 days. Sept. 24, 1864, he enlisted as a volunteer in the First Iowa Battery, Company of Captain Grey, and served till the end of the war, at which time he was honorably discharged. Brother Baker united with the Seventh-day Adventist Church about ten years ago, having been a member of the Baptist Church from early manhood. His wife died less than one year ago. He leaves four daughters and one son to mourn their loss.

J. H. WHEELER.

STAFFORD.—Died in the Patton Home in Portland, Ore., Nov. 24, 1906, Sister Alice Stafford, aged 77 years, 1 month, and 25 days. She was a great sufferer during the last two years, partial paralysis with a combination of other diseases making life almost unendurable; but through it all she never let go her hope; she lived a humble Christian life, beloved by family and friends. She leaves six children, three girls and three boys, and a number of grandchildren and other friends to mourn. Funeral service was conducted by the writer; text, Col. 3:3, 4.

R. D. BENHAM.

HUGHES.—Died at Graysville, Tenn., Nov. 28, 1906, William Wesley Hughes. He was born in New York City, Aug. 29, 1842. He made a profession of religion in 1883, when Elders Henderson and Bartlett preached present truth in Kokomo, Ind. Since that time he has been a faithful member of the Seventh-day Adventist Church. He leaves a wife, son, daughter, son-in-law, daughter-in-law, three grandchildren, two brothers, a stepsister, and a large circle of friends to mourn their loss. The meeting-house at Graysville was filled with sympathizing friends to listen to words of comfort by the writer from Isa. 57:1. We laid him to rest with the assurance that he himself had so often expressed during his protracted sickness, that his rest would be short, and that he would meet us in a little while. This hope was a living reality to him, and his faith was stronger than death.

SMITH SHARP.

WRATE.—Died in Assyria Township, Michigan, Dec. 12, 1906, of uremia, John Joseph Wrate, aged 68 years. Brother Wrate embraced the third angel's message in 1895, and united with the Bedford (Mich.) church of Seventh-day Adventists. Though a great sufferer, he was sustained during the closing days of his life by the blessed hope. A wife and five children remain to mourn their loss. Words of comfort were offered by the writer.

M. N. CAMPBELL.

MESICK.—Died at Mesick, Mich., Nov. 26, 1906, Howard Mesick. He was born April 28, 1839, in Bath, Canada. He came to Michigan some time during the year 1858, and five years later secured the land on which the town of Mesick now stands, and which was his home until his death. For twenty-four years he has been a faithful, consistent Seventh-day Adventist. He leaves a wife and three sons to mourn their loss. We laid him to rest, believing that Rev. 14:12 is true in his case.

S. E. WIGHT.

CRUMP.—Died at her home in Canton, N. Y., Oct. 19, 1906, Charlotte Lewis Crump, youngest daughter of Oliver and Elvira Lewis, aged 31 years. Death came to her relief after four years of suffering and helplessness, but through it all she manifested a sweet spirit of resignation and patience. The deceased leaves her husband, one brother, C. C. Lewis, of College View, Neb., two sisters, Mrs. D. D. Town, of Watertown, and the writer. The funeral was conducted by her cousin, Elder J. S. Nasmith; text, 2 Tim. 2:12.

CARRIE L. LOCKWOOD.

PENNINGTON.—Died at Oklahoma City, Okla., Nov. 18, 1906, of tuberculosis, Mrs. Amanda E. Pennington, wife of Henry Pennington, aged 32 years and 22 days. She leaves a husband and one son to mourn their loss. About two years ago she accepted present truth, and united with the Seventh-day Adventist church at Oklahoma City, where she remained a faithful member till her death. Those who knew her best are satisfied that she sleeps in Jesus. Words of comfort were spoken by the writer to the friends and relatives, from 1 Cor. 15:22.

A. E. FIELD.

SEITZ.—Died at her home in Vancouver, Wash., of internal cancer, Sister Effie Seitz, aged 33 years, 5 months, and 11 days. She was the daughter of Mr. and Mrs. Geo. Brown. She was brought up and baptized in the faith of Seventh-day Adventists, but had a varied experience. About a month before her death she was newly and truly converted and had a bright experience. She leaves a husband, son, a mother, and a large circle of other relatives and friends to feel the loss of her kind and gentle presence. By her request the writer preached the funeral sermon.

R. D. BENHAM.

HANKS.—Died at her home near Portville, N. Y., Dec. 10, 1906, Electa E. Hanks. She was born at Centerville, N. Y., a little over seventy-eight years ago. About fourteen years ago, through the efforts of her daughter, Mrs. Clara Loop, she accepted the Sabbath of the Lord, and her hope was bright and her faith firm unto death. She is survived by her husband, six children, sixteen grandchildren, and nine great grandchildren. Words of comfort and admonition were spoken by the writer from John 6:40, after which she was borne by her three surviving brothers and three sons to her last resting-place in the village cemetery.

C. F. McVAGE.

BELL.—Died in Battle Creek, Mich., at the home of her daughter, Mrs. Eva Bell Giles, Nov. 14, 1906, Mrs. Harriet E. Bell, widow of Prof. G. H. Bell. She had been a Christian from childhood, and a believer in present truth for over thirty years. During most of this time her home was in Battle Creek. She was of a quiet disposition, very kind and thoughtful of others. Though suffering much during her illness of the last two years, no complaints ever arose in her heart, and it was always a comfort to hear her speak of the love and goodness of God. The end came sooner than it was expected, but she was ready.

GEO. C. TENNEY.



WASHINGTON, D. C., JANUARY 10, 1907

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

A TELEGRAM received at this Office on January 1 brought the sad news of the burning of the academy at Bethel, Wis. The total loss is placed at ten thousand dollars. The building was insured for thirty-five hundred dollars.

A LETTER from Elder Field, who was visiting Korea, reports the death of the baby daughter of Elder and Mrs. W. R. Smith, our missionaries in Soonah. They may know that the sympathies of all in the churches are with them.

THE REVIEW heartily thanks its friends throughout the field for their expressions of good will and their good wishes for its future usefulness. May God prosper the paper and the people in the giving of the gospel message to this generation.

WE learn from Hamburg that their special edition of ninety thousand copies of their German paper was sold out very quickly. They also printed a special edition of their children's paper, of which nearly thirty thousand copies have been sold.

DOUBTLESS all who read carefully Elder Thompson's report from England in a recent number of the REVIEW noticed that an error made him give the circulation of the *Present Truth* as twenty-three hundred instead of twenty-three thousand weekly. We believe their average weekly circulation is rising steadily.

WE were glad to meet Brother S. Parker Smith and his wife in Washington last week. They have been connected for a time with the Fernando College, in southern California, but now return to St. Andrews Island, Colombia, near Panama, where they formerly labored. They sailed from Baltimore by a sailing vessel trading with St. Andrews.

PROF. C. B. HUGHES, of the Keene Academy, Texas, is to be released at the close of the school year, to accept appointment to the new West Indian Union Industrial School, located in Jamaica. The Keene Academy board has arranged to allow him to attend the Jamaica meeting this month, so that he may join the brethren in planning the school's arrangement and equipment.

IN a letter received December 24, dated November 3, mailed from Port Said, Egypt, Elder J. L. Shaw writes that they had had a very pleasant and smooth voyage thus far on their way to India from England, with all the company enjoying good health. He also states that Mrs. Shaw was standing the voyage far better than former ones.

WE notice that many are sending their donations on the \$150,000 fund to the Review and Herald Publishing Association. It is desired that so far as possible all donations for the above fund be sent to the State or union conference treasurer. If for any reason this can not be done, then all remittances should be sent to I. H. Evans, Treasurer, Takoma Park, Washington, D. C., and not to the Review and Herald Publishing Association.

THE children's exercises accompanying the recent week-of-prayer readings were credited to Miss Edith Starbuck. By her request we make a correction. The series of exercises was selected from among a number of different sets of studies on file in the Sabbath-school Department, prepared by various workers for the children at camp-meetings, and by some means the authorship of the studies was confused. The lessons which we used should have been credited to Miss Ella E. Merickel, of the Minnesota Conference.

THE general meeting of the new West Indian Union Conference opens the eleventh, in Kingston, Jamaica. Elder I. H. Evans, who returned to Washington from the West last week, is leaving again, as we go to press, to sail from New York to attend the meeting. A ministerial institute will be held during the conference. Elders E. W. Farnsworth and Luther Warren sail also with Elder Evans, to assist in the conference. It will be a general gathering of West Indian workers, few of whom have ever had the privilege of an institute.

A Sorrowful Illustration

ABOUT two miles from this Office, on the evening of December 30, occurred one of the most terrible railroad disasters in the history of this country. A heavy train, without passengers, drawn by the most powerful locomotive on the line and running at a high rate of speed in a dense fog, overtook a local passenger-train at Terra Cotta Station, and tore through its coaches like a great double-moldboard plow, throwing splintered debris and the dead and mangled bodies of men, women, and children to right and left, or grinding bodies in an un-

recognizable mass under its ponderous wheels. Forty-five lives were snuffed out by some one's mistake. It was a pitiful and terrible sight. One moment happy voices were calling out pleasant good-bys, and the next moment they were hushed in death or pealing out in fright and pain. We have seen no illustration so apt as this of the course of sin through this world—the passing of the danger-signal, the wild running in the fog, the sorrow, the misery, the pain, and the death in the darkness—it is all there. The railroads would give much to make a recurrence of such disasters impossible, but are not able. Jesus Christ gave his life to bring the disasters of sin to an end; and he is able, and his purpose will soon be accomplished. The blame for this disaster is not yet placed, and never will be placed by the official investigators just where it should be. In the last analysis it will be found that the covetousness of the age is at the bottom of it; and as this spirit increases,—as we know it will,—traveling by rail will become more dangerous, as we have been warned that it would. Truly there is no safety in this world outside of Christ.

The \$150,000 Fund

AT the earnest request of those interested, we have prepared leaflets setting forth the situation and the needs in the South. One of these is entitled, "Why \$50,000 Is Appropriated to the Work in the South," and contains statements by Elder George I. Butler, Prof. J. E. Tenney, Dr. F. A. Washburn, Dr. M. M. Martinson, Brethren Chas. F. Curtis, I. A. Ford, Lyman D. Randall, and J. S. Washburn, in regard to the institutions to be assisted by this fund,—the Nashville Sanitarium, the Huntsville School, the Southern Training-school, the Graysville Sanitarium, the Atlanta Sanitarium, and the Southern Publishing Association. Pictures of all these institutions appear in the leaflet. It is a comprehensive and clear statement of the present needs of the South which are to be supplied by this fund.

The other leaflet contains statements from the Testimonies calling for help for the work in the South, and definitely locating the headquarters for the Southern work in Nashville. Only a few statements, selected from the great volume of Testimonies that have been sent out for many years appealing to our people to help the work in the South, are quoted; among these some of the very latest.

These leaflets will be of great interest. We will gladly furnish them to any one who desires them, if such will apply to us at 610 Meridan St., Nashville, Tenn.

J. S. WASHBURN.