



The Advent  
**Review and Herald**  
 Sabbath

Vol. 84

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No. 10

A Prayer for Guidance

Lead me, yea, lead me deeper into life,  
 This suffering, human life wherein Thou liv'st  
 And breathe'st still, and hold'st Thy way divine.  
 'Tis here, O pitying Christ, where Thee I seek,  
 Here where the strife is fiercest; where the sun  
 Beats down upon the highway thronged with men,  
 And in the raging mart. O deeper lead  
 My soul into the living world of souls  
 Where Thou dost move!

But lead me, Man divine,  
 Where'er Thou will'st, only that I may find  
 At the long journey's end Thy image there,  
 And grow more like to it. For art not Thou  
 The human shadow of infinite Love,  
 That made and fills the endless universe?  
 The very Word of Him, the unseen, unknown,  
 Eternal God that rules the summer flower,  
 And all the worlds that people starry space?

—Richard Watson Gilder.

Behold  
 He  
 Cometh

Go to the Law and  
 to the Testimony

## Publishers' Page

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Association

### Life Sketches

THE complete life of Elder James White and the biography of Mrs. E. G. White, with a thrilling history of the rise, early struggles, and progress of the work of Seventh-day Adventists, may be found in a little book by the title of "Life Sketches." This little work will prove to be of great benefit to all who are in any way interested in the work for which these noble servants of the Lord have so earnestly sacrificed. The book is bound in cloth, and contains 435 pages. Price, \$1.25.

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# THE REVIEW AND HERALD

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

Vol. 84.

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No. 10

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## Editorial

### Living Epistles

MANY persons who never read the epistles of Paul as translated into English by the scholars of the day are constantly perusing that translation of these and other epistles of the Bible made into daily conduct by the average Christian. "Ye are an epistle of Christ . . . written . . . in tables that are hearts of flesh." How important that the translation be plain and correct!

### The Victories of Faith\*

(Continued)

LET us look upon God's requirements from the standpoint of privilege. I wish that we could remove from our minds the idea that every requirement of God is a yoke of bondage. No requirement of God ever was a yoke of bondage to the one who will submit to it in Jesus Christ. "Take my yoke upon you," said Christ, "and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Lay aside the yoke that you find heavy and galling; for it is not God's yoke. Any burden that you are bearing that wears your life out with its weight, let it alone. *Christ's* "yoke is easy," and his "burden is light."

Therefore, when God sets before you his requirements, look at them from the standpoint of privilege, as being the revelation of what God is and what he desires us to be. If we could get this view of the law of God, there would never be

any drawing back from its requirements. It would always be a privilege to be like God. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Anything short of this is existence merely.

I would like to emphasize again the difference between our relation to God's law, in Christ and out of Christ. When we meet the law out of Christ, it keeps us; when we meet the law in Christ, we keep the law. We may read this thought in Gal. 3:21-26. "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus."

By sin we are shut up, and the jailer who stands at the door to keep us, is the law. But when faith comes, we and the law change places. Christ came to deliver us from the power of sin, but "the strength of sin is the law." Christ sets us free, and we walk at liberty because we keep his law. Outside of Jesus Christ the law keeps us. In Christ we keep the law. This is the victory of faith. Faith, by bringing us into right relation with God and his law, delivers us from the power of sin. Faith does not make void the law of God, but changes our relationship to it. We are the ones who are to be changed, not the law.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Through our faith in his atoning blood and by the power of his Holy Spirit, Christ has set us free. We are set at liberty, but not to be out of harmony with God's law. That is what brings us into bondage. If there is any one who ought to walk at liberty, it is the man who has been set free from the bondage of sin, for he knows what liberty is; but shall he use his liberty as a cloak of maliciousness?—God forbid. He has been set free for the same reason that released the children of Israel from

Egypt. "Let my people go that they may serve me." To-day he says to the devil, who would hold people in the bondage of sin, "Let my people go." In the service of God there is perfect freedom, perfect liberty, and only the one in whom the life of God is revealed, knows what liberty is.

Let us look for a moment at God's law as recorded in Exodus, in order to see more explicitly what the law becomes in Jesus Christ. Let no one regard God's law as a bugbear to be shunned. It is the description of the character of God as revealed in Jesus Christ, the unfolding of that one statement, "God is love." But it makes a great difference whether we look at this law through Christ, or whether we look at it outside of him, as a code of hard-and-fast regulations. Let us notice first that obedience to this law is simply love to God. I know that there exists in the minds of some a false idea concerning this matter, which they might themselves find it difficult to define, but which runs like this:—

We are in the dispensation of love. Jesus Christ has been revealed as the love of God, therefore we are simply to love God with all our heart, strength, and mind; that it savors too much of legalism and the Mosaic dispensation to talk about being in harmony with God as revealed in his ten commandments. All this is simply a misapprehension of what religion is. Religion is not simply being lifted into a sort of ecstatic joy that gives us the privilege of doing what we please. That is not loving God. The man who allows his life to be molded on the idea that feeling is Christianity, is one of those men who are up to-day, down to-morrow, usually down two days and up one. Ask this man if he believes in God, and he inquires of his feeling, and if he feels well, he looks upon that as Christian experience. There is no device of the devil that is involving more people in difficulty and doubt than the idea that Christianity is feeling; that the measure of our Christian experience depends upon the measure of our feeling. The only way we can know God is from his word; the only foundation for knowing what God does, is his word; the only way we can know our relation to God, is from his word. What he tells us there is *so*, whether we feel up or down. God's word does not change from day to day, depending upon our passing feelings.

The devil can counterfeit feeling and

\* A sermon by the editor.

change feeling, but he can not counterfeit or change God's word. The solid foundation for the Christian life in sickness or health, in reverses or prosperity, is God's word. Let God's word be true, and every man a liar. That word is true, whether we say so or not. Faith is that which lets that word be true in us.

(To be concluded)

### All in the Message Preached

As the third angel's message is preached in the mission fields, we see not only Sabbath-keepers springing up, but educational, publishing, and health enterprises following on.

The preacher goes into some distant land with only his Bible. Our numbers and institutions in the home field have no influence there to draw the people. He preaches the message. Men and women turn to the Lord and begin to keep the Sabbath. They realize that they are a part of a united world-wide advent movement, raised up in fulfillment of prophecy.

They are ready to put their means into schools for the training of workers. People who, perhaps, had never learned to read, begin to study; for they must know how to read this message for themselves. All this is in the preaching that is preached.

The desire to spread the truth brings a realization of the need of literature, and the publishing work is started. People who never would have thought, before this message came to them, of investing in such a thing as a printing-press, gladly sacrifice to put their means into producing the literature. The preaching of the message has done the work.

The preaching also revolutionizes habits of living. People who had perhaps never given a thought to the religious duty of caring for health, as a talent lent of God, abruptly turn from life-long customs. Intoxicating drinks, tobacco, and flesh foods forbidden by the Scriptures are immediately discarded, with such reform as to the whole question of diet and health as to very generally cut off the use of any kind of meat as a common article of food; this, not as a matter of commandment, but as a matter of privilege and duty to follow the cleanest and most wholesome and healthful way of living. The preaching of the message does this work among the people to whom it goes.

And then comes the interest in health and temperance work and appreciation of its benefits, that lead poor people to give of their means to bring out nurses or physicians, and to start sanitariums for the teaching of health principles, and the helping of the sick.

This is what the preaching of the

message does in every land. In the very preaching are schools, printing-presses, sanitariums, and all the facilities that Providence has called into being to swell the cry of the advent warning. It is a wonderful message that the missionary carries into new fields and new communities. And the thing that builds up and maintains all the work is the preaching of the truth of God for these last days.

W. A. S.

### The Influence of a Great Example

PRACTICALLY the whole world is agitated at the present time upon the question of liberty. It is assuming the proportions of a popular revolt. In some countries the protest is against the oppressions of clericalism; in others it is against the exercise of despotic power on the part of the government.

The American nation was founded in the providence of God. It was to be a standing object-lesson to both nations and individuals in God's design concerning the freedom of mankind—a lesson which the common people were not slow to appreciate. Whatever it has come to be at the present time, God's design in its founding was that it should teach men the blessings of liberty, and teach it by the example which it set within its own borders. The principle enunciated in the Declaration of Independence, that none are by the mere accident of birth authorized to lord it over their fellows, is one of the principles of the gospel of Christ. The equality of men, so far as liberty and human rights are concerned, was not new in 1776, except to the officials of monarchical governments and to those who had been taught that some were created for the special service and caprice of others deemed better by birth. To these it was new, and not only new, but heretical. But it is as old as the gospel itself.

Here, then, was the opportunity of the ages; and here was the chosen instrument to make known these welcome tidings to men. Humanity had groaned through centuries because of involuntary servitude, and in the trackless wilderness of America God had planted a tree whose leaves were designed for the healing of the bruised and suffering people of this present world. They have flocked to it from all quarters of the globe, till the nations have been compelled, for the security of their own existence, to grant a measure of liberty which their inhabitants had never before experienced. On that high hill of the world sat God's last national object-lesson for the last generations of men; and the oppressed in all the world have been struggling up through the crust of imperialism and monarchism to reach the sunlight of free

government in their own land, or flee to a government already founded upon the principles of the equality of men.

State after state in the New World threw off the control of mother countries in the Old, to set up for themselves here governments of the people; but they practically nullified their own act by permitting one foreign prince, the claimant of the thrones of the whole world, to dominate in their affairs, both temporal and spiritual.

Mexico finally led out in the movement to remedy this condition of affairs, and there have been ebullitions in most of the countries of Central and South America, which indicate a desire on the part of at least a portion of the people to break away from ecclesiastical domination. Venezuela and Colombia have experienced quite decided movements in that direction. Peru is struggling for religious freedom now, and in other countries a larger toleration is granted than in their past history.

The people of the Old World have not looked on disinterestedly while these movements were going on. In 1901 there was a popular revolt in Portugal against the exactions of the Jesuits. In the same year in Spain the military had to be called out to protect the lives and property of the members of the Catholic orders. In Austria and Germany about the same time the *Los von Rom* (Away from Rome) movement was growing to be a real threat to the Catholic powers. Mutterings and protests against oppression, both spiritual and temporal, have been heard for years from Macedonia, Poland, and Finland; and Russia herself is like a huge caldron seething over the fires of Nihilism. On December 11 came the final break between France and the Vatican, which has seemed to widen as the days went by. There has been a decided movement in Germany during the last few months against Rome's influence in the politics of that country. With France and Germany taking the position they did, it was not to be wondered at that Spain and Switzerland should begin to show a spirit of independence so far as clerical interference with the government is concerned.

Now, while the ground seems to have been gradually slipping from under her feet in the Old World, Rome has been increasing in influence and has been strengthening her entrenchments in the northern hemisphere of the New. There is no doubt whatever that America's example in the separation of church and state influenced the countries of the Old World to a great extent, and that their present actions are the direct result of that influence. But now a change has come in America herself.

In that historic document prepared by the Presbytery of Hanover, Virginia,

### Organization—No. 6

*A Brief Account of Its History in the Development of the Cause of the Third Angel's Message*

WHEN the discussion of the subject of organization had been fully opened in the REVIEW, prominent ministers availed themselves of that opportunity to tell of the growing confusion that existed, and the perplexing difficulties that were arising, owing to the absence of organization. And some grew bold enough to tell that their views of the question were being changed by the discussion the subject was receiving. The following frank statement from Elder M. E. Cornell describes the general situation as it then existed:—

My mind has been for years decided that taking a name, or in any way leaning on the laws of the land, was wrong. I supposed that it was fatal to receive religious benefit from any law provisions whatever. But within the last week my mind has been changed. When I consider the subject more fully and without prejudice, it has a different aspect entirely. And I must confess that I have several times felt embarrassed because of the lack of order and organization in regard to financial matters. I have been perplexed to know what advice to give in regard to building houses of worship; how they should be built and held in trust so as to prevent confusion and trouble. Houses of worship are a growing necessity, but many are so fearful that they will get into Babylon that they dare not move in the matter, and we are often so perplexed that there is really a Babylon existing in our own minds. This embarrassment has become so general that no doubt all can agree in this, that *something must be done*.

Again: there are those who wish to secure their property to the cause of truth, by will or bequest, in a legal way, but they can not do it because we have no denominational name, and hence can not be known in law. At present I can not see what evil can grow out of God's people taking a distinctive name by which they may be known from all others. I can not find any scripture that would forbid all the remnant being called by one name, but the warning of Scripture is against divisions among them. . . .

To have a name significant of a spiritual life and at the same time be dead is, of course, inconsistent; but to have an appropriate name for the Advent, commandment-keeping, Laodicean, remnant people, I now believe to be a matter of propriety and necessity.

I wish to admit the necessity of complete organization to supply the demands of the cause as far as the laws of God and men will permit. I can not say that I have the clear light to suggest "a plan on which we as a people can act," but I feel that it is an important matter, and one that demands the prayer of faith for wisdom. When I consider how much Brother White has suffered from the lack of legal system in the business department of the work, I think his testimony is none too pointed. The necessity exists, and should be mutually realized and acknowledged.—*Review and Herald, Vol. XVI, pages 8, 9, May 29, 1860.*

At the time Elder Cornell wrote that

and addressed to the General Assembly of Virginia, in 1776, there is one statement which seems to have had in it a prophecy of our times. It reads:—

It is at least impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without erecting a chair of infallibility, which would lead us back to the Church of Rome.

The whole document from which this quotation is taken was a protest against the joining of religion and the state, against religious legislation. The statement is true; but as this country has started in a career of religious legislation, we may expect to see the result there indicated. We are seeing the beginning of it now.

In 1829 these words were written by a committee of the United States Senate:—

All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

Combination and influence to compel statesmen to legislate upon religious matters are being exerted now as never before in the history of this country. It is the beginning of "religious despotism." The civil power already "bends under it," statesmen admit it; and as surely as this is a fact, we may see our destiny in the "catastrophe of other nations."

The following was written by a committee of the House of Representatives in 1830, when Congress was being petitioned to pass a law for a stricter observance of Sunday:—

If Congress shall, by authority of law, sanction the measure recommended, it would constitute a legislative decision of religious controversy.

That is what the Presbytery of Hanover declared would be erecting a chair of infallibility that would lead us back to the Church of Rome. In 1892 the Supreme Court of the United States declared that this is a Christian nation, and Congress has passed laws dealing with religious things. It is therefore not surprising that Rome then stepped to the front and announced that "what the church has done in the past for others, she will now do for the United States." She has begun to do it; and America has begun the second stage of her influential career that is to result in undoing her influence for liberty, while she leads the nations back toward the fold of Rome, and fulfills the prophecy which said she would do it. C. M. S.

"HUMAN power may extort vain sacrifices, but the Deity alone can command the affections of the heart."—*Committee Report of the House of Representatives, 1830.*

article, he was one of the most active and successful evangelists in the cause. He was well qualified to state the conditions then existing. His statement throws a flood of light on the situation they were facing. He said they were "embarrassed because of a lack of order and organization;" "perplexed to know what advice to give in regard to building houses of worship," and "how they should be built and held in trust so as to prevent confusion and trouble." "Many," he said, "are so fearful that they will get into Babylon . . . that there is really a Babylon existing in our minds." "This embarrassment has become so general that . . . something must be done." "Those who wish to secure their property to the cause of truth by will or bequest . . . can not do it because we have no denominational name, and hence can not be known in law."

It is not surprising that in closing his article, Elder Cornell said: "I wish to admit the necessity of complete organization to supply the demands of the cause." If such was the state of perplexity, confusion, and embarrassment without organization at that time, when there were only twenty-five or thirty ministers and workers, only four or five thousand believers, but one small printing plant, no schools, no sanitariums, and the work confined to the narrow limits east of the Missouri River, what would be our condition now without the efficient, far-reaching system of order and organization under which we are carrying forward this many-sided, world-wide movement?

As the discussion of this subject continued in the REVIEW, and among the people in the different States, the call for organization grew more definite and positive in all parts of the field. It was plainly evident that many of our people were changing their views. This encouraged Elder White, who wrote as follows:—

We are happy to say that the discussion of this subject is evidently coming to a close with good results. As far as we can learn, there is a general feeling that something should be done in the line of legal organization, and those who at first started back at the idea, are seriously pondering the necessity of it.—*Id., page 20.*

In view of the agitation of this question and the growing sentiment in favor of organization, Elder J. N. Andrews proposed that a general council be called for the purpose of giving the subject of organization careful, thorough study with the view of reaching correct and harmonious conclusions. The following is the suggestion he published:—

How shall we manage relative to the legal holding of the office? I would suggest with all respect to the feelings and opinions of others, that no step be taken until we first have a general gathering from all parts of the country, and a

prayerful consultation relative to the right course. I believe that in this way we could act in unison, and what is still better, act just right.

I have confidence in Brother White's integrity of purpose in bringing this subject before the brethren. It also seems to me that he is clearly right in asking that something be done. I hope therefore that those who may think that some dangerous step is about to be taken, will pray with their whole hearts that God will be pleased to avert all evil and guide us aright. Meanwhile I would express the hope that we may be able to adopt so simple and proper an arrangement that it will be open to no reasonable objection.—*Id.*, page 108, Aug. 21, 1860.

This was the first proposal ever made by our pioneers to hold a general council in the interests of organization. It was made by one of the most careful, cautious men numbered among the leaders of this cause. It met with hearty approval, and a general meeting was immediately called to convene in Battle Creek, Sept. 28, 1860.

A. G. DANIELLS.

## Note and Comment

Two terrible famines are in progress at the present time, one in China and the other in Russia. In China an area comprising forty thousand square miles is affected, while that in Russia is gripping nine provinces. Concerning the Chinese famine J. S. Tait, manager of the International Banking Corporation, says:—

The condition of the people has grown steadily more desperate, with no improvement. China is a poor country, and she is quite unable to cope with the disaster.

The famine area is a region corresponding in latitude to our North Carolina and Virginia. For some reason, appeals made for public help to relieve this horrible situation appear to be regarded with comparative apathy by the people of the United States and Europe. Whether it is that Americans have heard so much of horrors that such things no longer move us, or that our unequalled prosperity has hardened our hearts, it is impossible to say, but it is a fact that a population of from ten to fifteen millions is now in the throes of starvation, while it is believed that tens of thousands of persons have already died.

Parents are throwing their children in the water, and then committing suicide themselves. Can we measure the depths of suffering and despair before people come to that pass? When we reflect what hardships such a touch of winter as we now have entails upon the poorer classes of this city, we may perhaps understand how desperate the necessity must be in a climate similar to our own, where homes and land have been ruined, and where for months past acute starvation has existed.

Russia also is appealing to the people of America for her starving people. The Russian government has organized a

relief-work system, but it is reported to be proving wholly inadequate to cope with the great hunger plague. Mr. Tait's statement that Americans are hearing "so much of horrors that such things no longer move us," is worthy of note. In previous Russian, Chinese, and Indian famines a well-directed movement throughout the country was carried on energetically to collect and distribute relief. We do not see it now. We shall see less of it as famines increase in frequency and violence. It brings to mind these scriptures, whose fulfilment must precede the second coming of Christ: "And great earthquakes shall be in divers places, and famines, and pestilences." "Men shall be lovers of their own selves, covetous, boasters."

A CONTROVERSY somewhat similar to the San Francisco-Japanese school question has arisen in Ohio. Two Finnish lads have been excluded from school because they conversed in their own language on the school grounds at Painesville, Ohio. The disheartening part of the matter is that the State commissioner has upheld the action of the teacher. The Finnish vice-consul at Cleveland has been appealed to by the parents of the debarred children; but it is doubtful if anything can be done by him to protect the rights of the Finns. It is impossible to detect in this matter any element of reason or justice. Despotism of the Old World have compelled children to cease using their parental language; but these Finns had migrated to "the land of the free." But when America takes from her people the right to worship how and when they will, it is only another step in the same direction to take from immigrants the right to speak among themselves the language of their choice.

PROTESTANT denominations of America have been represented in France and Italy as upholding Rome in her struggle with the French government. Because of this the Baptist Ministers' Conference held in Baltimore on February 11, adopted resolutions declaring it to be the sense of the convention "that these reports are base misrepresentations, and that we hereby express our warmest sympathy with the French government in its heroic efforts to give to the French people religious liberty." A copy of the resolutions was forwarded to the French cabinet. Catholic officials in America have carried on a vigorous campaign intended to make it appear that the French government was being condemned by the whole American nation. They have even gone so far as to plan a boycott of all articles of French production. This campaign and the prac-

tical silence of American Protestantism thus far has seemed to indicate to France just what the Catholics designed it should. It is well that the Baptists have spoken. The apparent success of the American Catholic campaign and the lethargy of American Protestantism in reference thereto can be attributed only to the fact that American Protestantism has lost the inclination to protest, and that the people are swinging far away from the principles that made America a nation and made it great.

MORE and more frequently we are seeing in the secular press declarations to the effect that the seventh day of the week is the only true Sabbath. The following from the *Morning Oregonian* of February 20 is an interesting testimony to this effect:—

A writer in the *Salem Statesman*, who calls Sunday "The Sabbath," proposes the following conundrum to the *Oregonian*:—

"Will the editor of the *Oregonian* come out frankly and say that while American patriots keep up the remembrance of the heroic lives of Washington and Lincoln by the celebration of their birthdays, Christians act 'ludicrously' in celebrating religiously the resurrection day of the world's Redeemer?"

No; the *Oregonian* will say nothing of the sort. It is well to celebrate the resurrection day of the Redeemer as religiously as one's conscience directs; but it is not well to try to compel all men to celebrate it in the same way. Nor is it well to try to force those to celebrate it who do not feel so disposed. In this matter every person should be free to celebrate or not, according to his own desire. It is not "ludicrous" to observe Sunday as a day of rest and worship. On the other hand, it should not be made unlawful to divert one's self at a picnic, a game in the fields or the theater. The trouble with Sabbatarians like this writer is that they are not satisfied with reasonable liberty for themselves; they wish to compel everybody else to forego liberty.

Our learned commentator adds that "He who created man made the Sabbath for him." This may be so. But if it is, we are surprised that the erudite theologian of the *Statesman* does not keep the Sabbath instead of substituting for it an entirely different day. What authority has he from the Creator of man and the Sabbath for this illicit substitution?

The *Oregonian* is right upon the matter of religious liberty. It also sees the goal aimed at by those who are advocating Sunday laws. It is also right in denominating the Sunday institution an "illicit substitution." We are glad that the readers of the *Oregonian* have had the matter of the true Sabbath thus brought to their attention. As the *Oregonian* makes no profession of religion or religious practise, this testimony upon the Sabbath question is almost a case of the stones crying out in defense of the truth.

# One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

## One Hundred and Fifty Thousand Dollars

THIS is quite a large sum of money; yet Seventh-day Adventists have undertaken to raise it for missionary extension, and important institutional work.

If the burden of raising this amount of money devolved upon one man, it would be crushing. If ten men were given the task, there would be delay. If a hundred of our people were set to work, it would require each one of these to raise \$1,500, but few of whom could perform the task in the time allotted for it. If all our people were to put their shoulders under the load, it is estimated that each one would be required to raise only \$2.53. How many are there of our people who could not raise that amount? There may be a few among us, but there are many others who would not be satisfied to give so small an amount. Some will give \$10, others \$25, while others will willingly give \$50, and some will make their gifts to this fund \$100 and more. By this plan of co-operation, the \$150,000 could be easily and speedily raised.

When this plan was set before us by Elder A. G. Daniells in the REVIEW, the Graysville church immediately set itself to work. The officers of the church met in council. We found we had nearly \$500 to raise as a church. This was ascertained by multiplying our membership by the amount allotted to each one, as suggested above. In order to make the amount for the church sure, it was suggested by some that \$3 to each one would be better than the smaller amount.

A soliciting committee of four or more earnest, active members was appointed, being supported by the entire church. They are authorized to call on every member of the church, and present to each one personally his duty in this matter, and to collect the money. To those who may be absent, earnest letters will be written soliciting their co-operation in making up the sum total for the church and for the large fund. Those who are able to give more than the individual share must be constrained to double or quadruple the individual share, or do even more than this, in order to make up for those who are not able, such as the destitute, the widows, and those who have large families that are members of the church. Those who are poor will be invited to give all they can toward their share. Thus every member of the church will be importuned to do all in his power to enable the church to

raise its share of the \$150,000. Those who are not prepared to pay all at once will be asked to render their share in instalments, as may be arranged between themselves and the solicitor, while others will ask for time, being willing to pledge.

Now, in order that the church may know when its share is made up, it is understood that all money must be gathered in and every pledge listed by the first of May. This will give ample time for all instalments to be collected, and pledges to be enrolled or met; so by that time we shall know that the task is accomplished, or just how much is yet to be done in the Graysville church.

The work is progressing, and is well under way. The officers and members of the church are awake to the fact that when all work unitedly in faith and with willing hearts, the "yoke is easy," and the "burden is light."

R. M. KILGORE.

## How Shall Our Share Be Raised?

AN important question in the Southern Union Conference at this time is, How shall we raise our share of the \$150,000 fund?

By a careful estimate, it was unanimately agreed upon by our delegates and the General Conference officers that the sum of six thousand dollars would be the reasonable share for this union conference. The writer apprehends that the brethren and sisters who are true to this cause in this field would never for one moment be willing to fail in doing their just share in raising this sum.

In view of the fact that our Southern field receives fifty thousand dollars of this fund for its own benefit, to equip its suffering institutions, without which they could not be placed on vantage-ground, how could any self-respecting believer here in the South be willing to see this union conference fail in raising its share? This needs no argument.

We call attention to an article in this number from the pen of Elder R. M. Kilgore, the vice-president of the Southern Union Conference, concerning the movement at Graysville to raise the five hundred dollars that is about the share of that church. Let every reader of this paper carefully consider this excellent plan of our largest church in the South to raise its proportion of this fund, one twelfth of the share of the union conference. We urge all to carefully study this plan, for it seems to us most excellent. It is businesslike, and it enlists

all in the work. It makes provision for collectors to either visit every member, or if absent, write to them. If these solicitors are wide-awake, earnest men, filled with solicitude for the success of this important work, setting before the members the consistency, reasonableness, and importance of this work, and the benefits to be derived from the fund to this poverty-stricken field in building up its needy institutions, the proportion of each can easily be raised, and great rejoicing will result.

We heartily indorse this businesslike plan which enlists all in the work, and ask the cordial co-operation of every officer and member in this conference. How much better to have some fixed point ahead to aim at than to be drizzling along in some indefinite way. The plan requires energy, push, complete unity of effort, and a loving, longing desire to see this great effort to carry on the work of God made a success.

Sabbath May 4, is the objective point when this plan should reach its consummation. We have not a moment to spare in getting at this work. Every member of each and all our churches composing the Southern Union Conference ought to feel a holy zeal in doing his part. Our great desire is to see this union conference earnest and faithful in all that pertains to the advancement of this best of all causes.

In view of these facts, we solemnly call upon each State conference or mission field, and the committee of the same, to at once set in motion every church and the officers thereof. The president of each State conference should *at once* call his committee together, and obtain from the conference secretary the number of members in each church, and give to the elder or officers of each local church the amount apportioned to their church to be raised. Then as quickly as possible the officers of the local church should proceed to appoint solicitors. The members of the conference committee should keep a constant supervision over this work, and assist all in their power to raise the various apportionments.

The success of this excellent plan will depend largely upon the interest taken in it by the officers of the conference and churches, and the earnestness and enthusiasm they put into it. The plan is so reasonable, and the needs of the cause so great, and the importance of its success so evident, that it must succeed.

Giving to the cause of God is lending to the Lord his own. All is his, and we are his by creation, preservation, and redemption. To fail in bestowing our offerings is called "robbing God." Mal. 3:8. "The liberal soul shall be made fat." "God loveth a cheerful giver."

GEO. I. BUTLER,

President Southern Union Conf.

## General Articles

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

### The Gospel Message

LUCINA MOON

Tune: "One Hundred Years to Come."  
Go tell the tidings far and near,  
"The Saviour soon will come;"  
Bid every saint his brother cheer,  
"The Saviour soon will come."  
Go sound the message o'er the land,  
To islands far and ocean's strand;  
Awake, ye saints, this gospel bear  
To every nation far and near,  
"The Saviour soon will come."

In dungeon dark the story tell,  
The sinner's Friend will come,  
Who died that we might with him dwell;  
Our Saviour soon will come.  
To heathen lands he bids us go,  
The harvest reap; the sun is low.  
Let this our song and message be,  
He comes to set the captives free.  
O Saviour, quickly come!

The mourners then shall dry their tears  
When Christ their Lord shall come;  
They'll praise his name through endless years

When Christ the Lord has come;  
The sick and maimed, the halt and blind,  
Shall in his presence blessing find,  
And songs of joy shall fill our days  
With endless happiness and praise  
When Christ our Lord has come.

Go tell the news, he bids us go,  
The Saviour soon will come,  
Who died for sinners here below;  
Our Lord will surely come.  
Repent, believe, your sins confess,  
Put on his robe of righteousness,  
Reach out the helping hand to save  
Your friends from an eternal grave,  
For soon our Lord will come.

### Our Duty as Parents

MRS. E. G. WHITE

PARENTS have not yet aroused to understand the amazing power of Christian culture. There are mines of truth to be worked that have been strangely neglected. This careless indifference does not meet the approval of God. Parents, God calls upon you to look at this matter with anointed eyes. You have as yet only skimmed the surface. Take up your long-neglected work, and God will co-operate with you. Do your work with whole-heartedness, and God will help you to make improvement. Begin by bringing the gospel into the home life.

The Lord looks with sadness upon the families in which the parents have not educated and disciplined themselves for the work of training their children. Too often parents have little sense of their accountability. They allow their children to grow up with characters tainted by vice. While they sleep in godless indifference, Satan is sowing in the hearts of their children seeds which will spring up to bear a harvest of death. Yet

often such parents resent counsel as to their mistakes. They act as if they would like to ask those who offer advice, "What right have you to meddle with my children? But are their children not God's children also? How does he regard their wicked neglect of duty? What excuse will they offer when he asks them why they brought children into the world, and then left them to be the sport of Satan's temptations.

Many seem to think that the declension in the church, the growing love of pleasure, is due to want of pastoral work. True, the church is to be provided with faithful guides and pastors. Ministers should labor earnestly for the youth who have not given themselves to Christ, and also for others, who, though their names are on the church-roll, are irreligious and Christless. But ministers may do their work faithfully and well, yet it will amount to very little if parents neglect their work. It is to a lack of Christianity in the home life that the lack of power in the church is due. Until parents take up their work as they should, it will be difficult to arouse the youth to a sense of their duty. If religion reigns in the home, it will be brought into the church. The parents who do their work for God are a power for good. As they restrain and encourage their children, bringing them up in the nurture and admonition of the Lord, they bless the neighborhood in which they live. And the church is strengthened by their faithful work.

The work of forming the character of children, of properly preserving and developing their physical, mental, and moral powers, is no small task. It is chiefly upon the mother that this task devolves. To do this work as it should be done requires talent and skill and patient, thoughtful care. It calls for self-distrust and earnest prayer. Let every mother strive by persevering effort to fulfil her obligations. Let her bring her little ones to Jesus in the arms of faith, and tell him of her great need, asking for grace and wisdom.

The mother should surrender herself and her children to the care of the compassionate Redeemer. Earnestly, patiently, courageously, she should seek to improve her own abilities, that she may use aright the highest powers of the mind in the training of her children. She should make it her highest aim to give her children an education which will receive the approval of God. As she takes up her work understandingly, she will receive power to perform her part.

Mothers, leave not your children to gain impressions of evil, impressions which can never be wholly effaced. Day by day imprint upon their minds the lessons given by the Saviour. This is your work,—a work which no one but you can do. The home is your mission field. Here you are to work for God. Lay aside every weight and the sin which doth so easily beset, that you may engage as you should in the work of making your children what God would

have them. Teach them self-control. Give them something to do. Make the home a school in which they will learn to help others.

There is untold value in industry. Let the children be taught to do something useful. If parents are so occupied with other things that they can not keep their children usefully employed, Satan will keep them busy. Many parents allow their children to associate with evil companions, to go to questionable places of amusement, to grow up mischievous and idle. Let such parents remember that the sin of Sodom was pride, fulness of bread, and abundance of idleness.

It is the cry of many mothers, "I have no time to be with my children." Then for Christ's sake spend less time on your dress. Neglect if you will to adorn your apparel. Neglect to receive and make calls. Neglect to cook an endless variety of dishes. But never, never neglect your children. What is the chaff to the wheat? Let nothing interpose between you and the best interests of your children. Guard your physical and mental powers, that you may be able to do good work for your little ones. Show your children that you are determined to be a Bible Christian. Dress modestly. Speak wisely. Be gentle, yet as firm as a rock, to principle. Devote no time to needless cooking or stitching. Make your clothes and your food plain. Then you will have time for the culture of your children.

God will call upon you to give a strict account of the work you have done for your little ones. You make them what they are. They will either stand pure and undefiled before God, because you have worked faithfully for them, or, corrupt and defiled, they will be banished from his presence, because you have neglected your work.

Christ placed such a high estimate upon your children that he gave his life for them. Treat them as the purchase of his blood. Patiently and firmly train them for him. Discipline with love and forbearance. As you do this, they will become a crown of rejoicing to you, and will shine as lights in the world.

### When to Work

NANCY D. UNDERHILL

LET us who have been called to work in our Lord's vineyard consider whether we are called to labor now, or at some indefinite time in the future. Did he not say, "Go work to-day in my vineyard"? When he called us to become adopted children in his family, did he say, "To-morrow is the accepted time, or next week, or next year? Souls are dying every day. Are we trying now to save them, or waiting for a more convenient season?"

Some have entered the field as canvassers. It is cold this winter, and the roads are sometimes a little rough or a little sticky. Can't very conveniently go when the days are so short? Some are listening to a smooth, soft voice which says, "Better stay in the house



where it is warm, this winter, it's so much more comfortable indoors. Then you can study a great deal, and be all the better fitted to take up the work next spring."

Maybe the voice comes from one who is a dear, kind friend (?), one in whose presence you take so much comfort. Maybe the voice comes to you through a member of the church—even a preacher, maybe. But listen! Is it ever the Lord's voice that calls to procrastination, self-indulgence, ease, and pleasure?

Of course you can study much this winter, but you can not study all the time. Every muscle of the body must have some exercise, or you will die of inertia. The servants of our Saviour ought not to waste the precious time of opportunity in idleness or play when God's dear children are starving for the bread of life, which he has entrusted to us to carry to them. Next spring may be too late. That soul whom we could have helped may be dead ere then.

Now, during the long evenings of winter and the sometimes inclement weather, is the very time when people have leisure to read. If a new book were brought to them *now*, how gladly would they peruse its pages! and some would thus find the way of life. But next spring, when the ground must be prepared, the seed sown, and the soil cultivated; when the evenings are short, and the toilers weary from their hard work, they will not find time to read. They will not care so much to buy your book then. Even if a few do buy, they will probably lay it aside until they have leisure, and will forget all about it. Meanwhile, time is not waiting. How rapidly it is passing! So, if we wait till by and by to do the work which should be done *to-day*, by and by the King will return when we are not expecting him, and then what excuse can we offer for having neglected the opportunities which he gave, for having despised his trust, and buried his talent in the grave of indifference. Let us not wait till a more convenient season. *Work now.*

Why not study a portion of each day, and *work* a part of every day? We can not expect to obtain all the knowledge before we begin to use any of it. That would be like hoarding up our riches, trying to get enough ahead to feed a whole famine-stricken nation, instead of using our means as we obtain them. While we are trying to get the wealth of the world in our clutches, our near neighbor whom we could have helped, would die of starvation, and we would never be any better fitted to feed the nation than we were at first. As soon as we have a loaf of bread, we are able to help our starving brother. As soon as we have the knowledge of one blessed truth, we are qualified to share that knowledge with some soul who has it not. As we go on teaching or spreading the knowledge that we have, we shall obtain more. "There is that scattereth, and yet increaseth; and there is

that withholdeth more than is meet, but it tendeth to poverty." Work for Jesus *now*. Give to his service your time and talent, while you may.

*Collbran, Colo.*

### The Spirit of God—No. 8 Prayer Through Christ

WM. COVERT

1. *On what condition and to what extent will prayer be answered?*

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

2. *In what name are our requests to be made unto the Father?*

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John 14:13, 14.

3. *What marvelous promises are made to the Christian believer, and why?*

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John 14:12.

4. *What important service does Jesus promise to perform for his followers while he abides in heaven?*

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14:16.

5. *What responsive testimony does the apostle bear regarding the intercession of Jesus in behalf of his people?*

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24.

6. *Since Jesus has gone to heaven to present our requests to his Father and to represent our interests there, to what extent will he be able to help us?*

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.

7. *What is our relation through Christ to heaven and to the powers that rule there?*

"For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." Col. 2:9, 10.

8. *How may we be sure of this close connection with our Saviour?*

"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." 1 John 4:13.

9. *Since this united relationship between Christ and the believer is effected by the Holy Spirit, what may be said of our acceptance with God and of our standing in heaven?*

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." 1 John 4:17.

10. *What was done for man on earth when his Advocate and Intercessor was received and crowned in heaven?*

"But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." John 7:39. "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Acts 2:32, 33.

11. *When our Redeemer and Elder Brother was accepted in the heavenly court, what great favors were granted to us?*

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. . . . To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." Eph. 1:3, 6.

*Chicago, Ill.*

### A Letter

I. C. SULTZ

It gives us much courage to know that there are those among us, who, having been much in the home of Sister White, and present at the manifestation of the spirit of prophecy, have had their courage and faith in the Lord greatly strengthened thereby. With the prayer that the faith of many doubting ones might be strengthened, I quote the following significant and self-explanatory letter written to a doubting brother by a daughter of one of the old pioneers in the message:—

"DEAR BROTHER —: Since hearing your sermon yesterday my soul has been greatly burdened, and I have felt impressed either to visit or write you. Perhaps what I say will do no good. But with the prayer that God will help me by his Spirit, I take up my pen to address you.

"O Brother —, I fear you are standing on dangerous ground! I beg of you to consider well the position you are taking. Will the Word of God bear you out in it?

"You spoke in your discourse of the danger of being led by a head, and referred to the evils resulting to the children of Israel on account of their depending on the leadership of Moses. Now I ask you, Brother —, did Moses set himself up as a leader, or did God call him to be the leader of his people? If God did ordain him to be the leader of Israel from Egyptian bondage to the land of Canaan, did he make such a mistake as to cause the people to worship the golden calf while Moses was away forty days? Instead, I think it plainly shows the need and importance of their having a leader.

"How many times God has manifested his displeasure when the leader was spoken against! How was it with Aaron and Miriam? Numbers 12. How was it when the whole camp murmured against him? Numbers 14. What was the result when Korah, Dathan, and

Abiram, and 'two hundred and fifty princes of the assembly, famous in the congregation, men of renown,' rose up in rebellion and said, 'Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?' Please read the whole chapter of Numbers 16. Was it the instrument, or was it God against whom they were speaking? The fearful judgments that came upon those that took part in the rebellion answer the question too plainly to admit of a shadow of doubt.

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.' God has always led his people by human instrumentalities. He speaks through his chosen servants to make known his will to his people. It is not the human instrument as a person we are to follow, but the voice of God to us spoken through his servant. If it is dangerous to have a head or leader, then God has made a great mistake in all his dealings with his people, for his plan has been to raise up men or women to lead out in every phase of his work, and he is still doing so.

"What would an army do without a head or leader? What would any corporation do without a head or leader? What is the use of church officers? What is the need of preachers to teach us, if every one is to be led personally by the Spirit of God, as you say? It seems to me that if this idea were carried out, it would bring in utter confusion and tear up the very foundation of our faith—the commandments of God, and the testimony of Jesus, which is the spirit of prophecy. If we give this up, we may as well give up the whole truth which we have held so dear these many years. And that is just what all have done who have rejected the Testimonies in the past. They have gone into darkness; and where are they?—God has rejected such. I have yet to know of one that has made a success. It is a fearful thing to fight against God. The very course that many are taking at the present time is the strongest proof of the inspiration of the Testimonies that have been given in the past, one of which stated that some of our brightest lights would go out in darkness.

"I have been connected with this truth from my childhood. I have seen it rise in feebleness, obscurity, and poverty. I have seen how God has blessed those who have stood firm and loyal to his truth. I have seen it grow in brightness and splendor until it encircles the earth, and thousands are now rejoicing in its glorious light. If God had not led in this message, it would have come to naught long ago. And how has he led?—By the humble instrument of his choice, which was but a poor weak vessel, but God spoke through the human instrument.

"Right here I want to ask, What is

there in any of the Testimonies that is contrary to the Bible? What is there that will injure us in the least? Only our pride and selfishness are crossed. What is there in them that, if lived up to, will lead us away from God and his truth, or cause us to sin and commit wickedness? Is not the very opposite true? 'By their fruits ye shall know them.'

"God is and has been in this message, and it will triumph gloriously. If we turn our backs upon it, it will make no difference with the truth; God will take care of that. But it will make a difference with us. If we reject it, God will reject us, and we shall lose the blessing pronounced upon those that keep the commandments of God and have the faith of Jesus, and with it our right to the tree of life and an entrance through the gates into the city.

"It is neither man-worship nor woman-worship to heed the voice of God as spoken through his chosen servants, be they men or angels. In Rev. 19:10 the angel told John not to worship him, for, he says, 'I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.'

"Hoping you will pardon the liberty I have taken in thus addressing you, and praying that God will add his blessing to the humble thoughts I have penned, and that God will bless and lead you into *all truth*, I am,

"Your unworthy sister in Christ."

### Are You Ready?

L. N. MUCK

"BEHOLD, I come quickly; and my reward is with me, to give every man according as his work shall be." These words foretell an event which is about to take place; they call our attention to the second advent of Christ; they announce the fact that the hour of God's judgment has come, and that Jesus is at the door. If we are not ready for this event, it is evident that there is something wrong with us; that a deeper conversion must be experienced before we are prepared to enjoy the holy atmosphere of the saints.

"Behold, I come quickly," is the assurance that our redemption draweth nigh. Then it behooves us to be up and doing, to have our lamps trimmed and burning, to have oil in our vessels. It is time for the watchman in Zion to blow the trumpet, and sound the last-day message louder, and still louder; for we are told that "there shall be delay no longer."

John the Baptist had a message for his day, and his message should be ours to-day. He was the forerunner of Christ, "the voice of one crying in the wilderness, Make straight the way of the Lord." He was the mouthpiece of Jesus, whose mission it was to point men to "the Lamb of God, which taketh away the sin of the world." We, as Seventh-day Adventists, should bear the same message that John bore. Each child of

God should act well the part of John the Baptist; each one should be the voice of Jesus, warning a dying race to make straight the way of the Lord. We must be overcomers in deed and in truth, and must put away "the sin which doth so easily beset us," and run with patience the race that is set before us. None but the pure in heart will be permitted to stand on the sea of glass.

If we are willing to be used of the Lord, and accept him as our personal Saviour, then he will come into our hearts, and we shall reflect upon others the glorious rays of his countenance, because he is shining in and through us. Opportunities come but once in life, and the use we make of them will count for or against us in the judgment.

Who shall stand in the day of God Almighty? And who shall be able to look upon his countenance and say, "Lo, this is our God; we have waited for him, and he will save us"? Only those who have had their garments washed, only those who have had their sins purged, will care to join in singing the praises of him who is about to claim his own. The best of all promises, and the one which constitutes the Christian's hope, is that of the return of Jesus. Are we ready for him? Are our eyes open for the vision which is about to appear? Are our ears being tuned by the music which will be made manifest by the saints? Are we preparing to join that song unheard by mortal ears? Are our hearts beating in anticipation for that day of redemption? Are we longing to come into his presence, and to worship at his feet forever? "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." "Amen. Even so, come, Lord Jesus."

*College View, Neb.*

### A Methodist Church Paper on the Sabbath Question

K. C. RUSSELL

THE *Peninsula Methodist* of June 30 is largely devoted to the discussion of the Sunday question, involving the work of Seventh-day Adventists. The paper not only attempts to prove Sunday to be the day that should be observed by Christians, but also discusses the question of Sunday legislation in other countries as well as our own.

The argument made in defense of the Sunday sabbath is practically a thrashing over of the same old arguments which are generally used by those who attempt to bolster up the idea of Sunday sacredness, so I will not weary the reader with all of the oft-repeated and groundless assertions made in this paper. It is sufficient to say that it is claimed that Sunday observance is based upon the resurrection of Christ on the first day of the week, and that Christ and the apostles showed special regard for the day, etc.

The first article in this paper, entitled "The Christian Sabbath," begins as fol-

lows: "The Sabbath was given to Moses in the wilderness, and was effective until the resurrection of Christ, and not a week after."

This statement, implying that the Sabbath was first given in the wilderness, is not only in flagrant contradiction of the Bible, which plainly teaches that it originated in Eden at the close of creation week (Gen. 2:1-3; Ex. 20:8-11), but is also out of harmony with the teachings indorsed by the Methodist Church. Binney's "Theological Compendium Improved," on page 169, in speaking of the seventh day of the week, says, "The day appointed of God, at the close of creation, because that in it God himself had rested from his work."

Again: it is stated in this remarkable treatise on the Sunday question by the *Peninsula Methodist*: "We have nothing in the Word of God to warrant the statement that in the beginning of the human race, every seventh day was to be used as a celebration day to commemorate the creation." In reply to this assertion it will be only necessary for the reader to consider the fourth commandment of the decalogue, which begins with the word "remember;" this word itself is suggestive of a memorial. We read, "Remember the Sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." This scripture will be sufficient to demonstrate to every candid mind that the seventh-day Sabbath is a memorial of creation. In this assertion the editor of the *Peninsula Methodist* also takes a position which contradicts the view considered authoritative by the Methodist Church on this point; for in the same volume of Binney's works referred to above, it says, on page 169, that "the seventh-day Sabbath, God's blessing and sanctifying the day, meant that he separated it from a common to a religious one to be a perpetual memorial, or sign, that all who thus observed it would show themselves to be worshipers of that God who made the world in six days and rested on the seventh."

In speaking of the non-essential features of the Sabbath question, an article by W. H. Poole says: "Of these, perhaps, the one most potent for mischief has come from the efforts of some well-meaning people to make all true Sabbath-keeping depend on the particular day of the week to be observed." The facts are that those who are agitating a better observance of the Sunday institution, and who desire to have it sustained by civil enactment, are determined that the day to be kept should be that particular day of the week called Sunday. To illustrate: not long since I had an interview with a prominent Sunday advocate who claimed to be greatly burdened because the poor laboring men were being oppressed by their employers in that they were obliged to work on Sunday. I replied that I thought it was a good thing for a man to rest one day

in seven; but that if it was simply the rest that they desired to secure for the toiler, why not select some other day as well as Sunday? To this the reply was quickly given that the rest day must be Sunday because that was the Christian sabbath.

Thus it will be clearly seen that those who criticize observers of the seventh day for placing so much stress upon the observance of a particular day of the week, are also insisting upon the observance of a particular day, and that particular day must always be Sunday. So anxious are they in this, that they want it enforced upon all by civil enactment.

How quickly this difficulty regarding the Sabbath controversy could be settled if the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them," were followed.

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### Our First Love

C. H. BATES

"I have somewhat against thee, because thou hast left thy first love."

NEVER in our experience as Christians should there come a time when we can not say that we are living nearer the Lord, and our hopes are brighter, than when we were first converted.

The Christian life is one of progress in the divine life. While the Christian will not boast of the progress made, he will be able to look back on his past experience and see when victory after victory has been gained, every one of which has left him stronger to meet the enemy of all righteousness.

Whenever I hear that any one has left the truths of God's Word, it brings a sadness over me which is hard to describe. In 2 Tim. 4:10 we have the following: "For Demas has forsaken me, having loved this present world." The record of Demas is a sad one. He was at one time associated with the apostles in carrying the gospel to every part of the then known world; but for some reason this servant of God laid down the armor, and we are not left in darkness and doubt as to the reason.

Does the love of this present world have anything to do with your present spiritual condition? Do you long for this present world more than for the world to come? Remember, you are not the first to be found in this condition. We have the experience of Demas and many others before us.

Timothy, in writing to his fellow workers, leaves this encouraging testimony: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." When you first gave your heart to the Lord, did you commit the keeping of the same to him? If you answer, Yes, then I would ask, Is he keeping it better than you could keep it? And are not your experiences in the things of God richer and brighter than they once were? Remember that we do the committing, God does the keeping. Is God able to keep us? The scripture just quoted abundantly proves

that he is; but you might reason thus: He says he is, but what evidence have we that he is able to do it? When we receive a promise from a man, that he will pay us a certain sum of money or perform a certain obligation at a certain time, we at once begin to question his ability or his financial standing, or may look up his rating, to see if he is able even though he desires to do as he has promised. But when I consider all these things, I am reminded of the words of David when he said: "My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved. . . . Behold, he that keepeth Israel shall neither slumber nor sleep."

Do you realize, fellow Christian, that the One who has promised to keep you is the maker of the heaven and the earth? Do you think there is power, then, sufficient to keep you from falling, and not only to keep you from falling, but at last to present you faultless before his throne? Remember, the one who has promised to keep us does not sleep and forget his trusting saints here upon this earth. "He that keepeth Israel shall neither slumber nor sleep." Then let no trusting soul become discouraged. We have every reason for rejoicing. The promises of God are abundant, and if we let them, they will lift us above the trials and difficulties of this life, and will finally give us a home such as described by the apostle when he said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Durango, Colo.

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### The Wedge

ONE of the most effective of all mechanical powers is the wedge, by which large bodies may be raised or divided, and many things accomplished which could not easily be done by other mechanical agencies. In the mental and moral world the wedge can sometimes be used to great advantage. In hundreds of arguments we may put truth into wedge form, and thus drive it home.

There are some persons, however, who always seem inclined to drive their wedges butt end first, and in so doing they split the beetle oftener than they do the log. They assail others in the most offensive manner. They find out the points whereon they disagree with others, and make those points the most prominent of all. They attempt to catch fish by thrashing the water.

This is not the way of wisdom. Use the wedge, and be careful that you place it with the thin end to the log. Do not go too fast. Do not tell too much. Do not teach things which men are not able to comprehend or learn. Begin on a small scale. Place your wedges carefully. Drive them slowly and steadily, until they have fully entered and begun to take hold, then let ponderous blows drive them home, and let your strongest arguments carry all before them.—*The Christian*.



### Keeping in Touch

ESTHER M. SPICER

KEEPING in touch with the Master,  
Midst the turmoil and the strife;  
Richest of treasures he giveth,  
Filling us full of his life.

Just touching the hem of his garment,  
With faith in the living word,  
Brings peace and life everlasting;  
So keep ye in touch with the Lord.

### A Sound Mind in a Sound Body, or How to Acquire Health

D. H. KRESS, M. D.

IN erecting a durable building we are most careful in the selection of suitable material for its construction. Very little thought or intelligence, however, is put into body building. Men, women, and children eat and drink they know not what, and they know not how—perhaps for mere amusement or for pastime. It is a duty to go about the work of body building just as intelligently as carpenters or masons go about the work of house building, for the quality of the material used in either case determines the quality of the structure erected. Man is composed of that which is furnished the organs of digestion, just as truly as a building is composed of the material furnished the carpenters and other workmen. No special transformation takes place in the material after it is eaten; the food, whether good, bad, or indifferent, furnished for body building is merely dissolved by the digestive juices, or converted into a liquid so that it may be absorbed. Then it is built up into bone, muscle, nerve, and brain. The digestive organs correspond to the carpenters and masons; they merely do the hewing and squaring of the body material. The old German proverb is therefore true, and applies to both body and mind: "As a man eateth, so is he." Mentally, we are what the mind feeds upon; physically, we are what we eat. Gross foods make a gross being, with a gross mind and gross thoughts. That a meat diet produces a grossness of body, mind, and morals will readily be seen by any one who is at all observing.

If a gross diet tends to produce grossness of body, mind, and morals, it becomes doubly important to exercise care in the selection of material out of which to build the body. Especially should care be exercised by the one who recognizes that his body is the temple of God, or that he is erecting a temple for God to dwell in. Solomon, in erecting that beautiful temple at Jerusalem, said, "Behold, I purpose to build an house unto

the name of the Lord my God." This purpose led him to employ the best available material. The stately cedars were brought at great expense from Lebanon, and costly stones from afar. The floors and ceilings, and, in fact, the whole house were overlaid with gold. When it was finished, he said, "I have built an house of habitation for thee, and a place for thy dwelling forever." Then the ark, containing the law of God, the principles of God's government, was brought into the temple, and "the glory of the Lord filled the house."

Solomon's aim in the construction of that temple should be the aim of every body builder—"to build an house unto the name of the Lord my God." Day by day we should use only the best food material available. This is what that command means, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Each evening the body builder should be able to say, I have been building an house of habitation for thee *to-day*.

Every one who purposes to build a habitation for God, will also with Daniel purpose in his heart not to defile it with the meat and wine of Babylon. The ordinary material used by the world in body building will not answer. Should Solomon have erected the temple with inferior timbers, or anything lying about, or should he have had no aim in building, merely building to pass away time, he certainly could not have asked or expected the glory of the Lord ever to fill that temple.

There are many who eat and drink anything and everything that is set before them,—pork, sausage, cheese, pepper, mustard, pickles; they have no aim in building; they eat merely to please the palate; and then they are surprised at their leanness of soul, and wonder why the glory of the Lord does not fill the temple. How can we invite the Lord to dwell in a habitation that has been erected in such a reckless and haphazard manner? Is there a remedy for this leanness of soul?—Yes. The Lord says, "Eat ye that which is good, and let your soul delight itself in fatness."

Even though the greatest care is exercised in the selection of body-building material, more than this is necessary, in order to have perfect soundness. Reformation should be preceded by a transformation of the mind. The law of God, the principles of the divine government, must be placed in that sacred casket, *the mind*; for out of it are the issues of life. The impulses sent forth from the mind must be healthy and wholesome in order for the body to be in health.

Upon the mind are to be written the principles of the kingdom of heaven. When this is done, the glory of the Lord will fill the temple, and his glory will be seen upon his people. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord."

Body building is important; but it is of little value if the mind is not built up with the living bread, or stored with the living principles found in the Word of God. When the law is brought into the temple, man will be governed by principle in all that he does, and will no longer be controlled by feelings or inclinations. When he is governed by principle, then the house will be filled with God's presence.

There is just as much thoughtlessness in the selection of mental food as there is in the selection of food for the body. Men and women read that which tickles the mind, just as they eat that which imparts a pleasurable sensation to the palate. The class of literature that supplies the mental food for the great majority of old and young of to-day is toxic, and destructive to mind, health, and morals. The prevalence of hysteria and other nervous diseases—especially among women—is largely due to reading this class of literature,—literature which is positively, pernicious, presenting utterly false and misleading views of human life, and disseminating erroneous notions with respect to the principles which should govern life.

An English journalist who has made such publications his special study, calls attention, among others, to the following insidious and erroneous principles which cultivate impulses in the human heart that should be repulsed: "the surpassing advantages of beauty, which will never fail to attract admiration, and consequently suitors; the great delights of dress and of all outside show and splendor; the supreme joys of love-making. The motto of the novelette seems to be, 'Make love, honorably if you can, but make love; for love and lovers give the great relish to life—the only relish.' And forthwith the young girl or young woman worker, whether in a factory or in a suburban shop, begins to act on these principles. 'Why should I plod along,' she argues to herself, 'day after day, and at a small wage, when riches are the one thing needful? Let me get riches at any price. If I can marry or attach myself to a wealthy man, then I can get all I want—fashionable clothes, theater tickets, everything that my heart desires.'" So the first step on the downward path is taken. Many a poor creature has thus been ruined for this life and the life to come.

This is moral and mental poisoning of the worst kind, and its tendency is to weaken the restraints of morality, to set up ideals which can not be too strongly discountenanced, and to encourage the idea that the aim and end of human existence is the pursuit of pleasure at any sacrifice of honor and self-respect, and not the zealous and

faithful performance of those duties which are incumbent upon every one.

This class of literature creates a feeling of discontent, and causes a disrelish for the plain, homely duties of every-day life which, if cheerfully done, can alone bring happiness and health. Our advice to old and young is, Be careful in the selection of body-building material, and above all, exercise care in building up a healthy, wholesome, sound mind.

*Wahroonga, Australia.*

### How Christ Makes Something of Us

AN English preacher used the following illustration: "Once there was a brier growing in the ditch, and there came along a gardener with his spade. As he dug round it and lifted it out, the brier said to itself: 'What is he doing that for? Doesn't he know that I am only an old, worthless brier?' But the gardener took it and planted it amid his flowers, while the brier said, 'What a mistake he has made, planting an old brier like myself among such rose trees as these!' But the gardener came once more with his keen-edged knife, made a slit in the brier, and, as we say in England, 'budded' it with a rose, and by and by, when summer came, lovely roses were blooming on that old brier. Then the gardener said, 'Your beauty is not due to that which came out, but to that which I put into you.'"

This is just what Christ is doing all the time with poor human lives. They seem to be of no use, with no hope that they will ever be of use. Then Christ takes them in hand, pours his love upon them, lifts them up out of the dust, puts something of his own life into them, and by and by they begin to be like him, little branches of his own beautiful life.—*Western Christian Advocate.*

### One Young Lady's Method

"THE most effectual temperance lecture I ever heard in my life was preached to me on New-year's day," said a young man, recently, in our hearing.

"Why, Horace, where were you? And who delivered it?" we asked.

"I was visiting in Philadelphia, and with my cousin, John Levins, set out to pay a number of New-year's calls. It is not the custom now, as formerly, to set out wine before guests, but it is still done sometimes. Our second call was at the princely home of Franklin Graves, of whom you have heard. His lovely daughter greeted us, smiling and beautiful, a very queen among women. There was also an elegant assortment of choice wines which the father pressed upon the guests. 'Did you come to see papa or me?' was always the question asked of each guest, and, so far as I know, there was but one answer, 'We came to see you.' 'My guests touch no wine,' she said. 'I have other refreshments provided for them.' The wine glasses stood untouched, the fair young girl flitted to and fro among her guests, ministering

herself to their needs. The father gracefully acquiesced, and finally had the wine glasses removed.

"'Did you ever witness anything so effectual as that?' said Cousin John, as we started up the street together.

"Never," I answered. "No temperance lecture ever touched me like that quiet speech, 'My guests touch no wine.' God helping me, it is the last time the glass shall ever touch my lips.

"I have since learned that more than one young man began reformation on New-year's day, the result of that very call.

"'My guests touch no wine.' They were simple words, quietly spoken, but what did they not imply?"

This Christian girl performed a service as faithfully as if the kingdom of God depended upon her fidelity. Perhaps it does!—*Selected.*

### Children's Work

MRS. D. A. FITCH

NOT long ago I spent a few weeks in a home where family worship is never omitted. Every child takes part in the worship. The Sabbath-school lesson is the basis of Bible study. The father takes the lead, and the answers are read or given in the words of Scripture. One of the children being too young to read, an older one reads his verse, and he repeats it after her. Comments are made, and practical points are emphasized. Those of tender years are often called on to lead in prayer, and all join in repeating the "Our Father."

At the table it is quite customary for one of the children to return thanks. All who are more than eight years old are church-members, and are good children. There is very little disposition to tease one another, and disobedience is rare indeed.

The church to which this family belongs is a rapidly growing one, and there can be no doubt that its growth is largely attributable to the conduct of its young people and children.

We are told that a well-regulated family has very much to do with helping its neighbors to be converted. All can help by good examples. In 1 Tim. 4:12 the apostle asks the young to be an example of the believers. Therefore by good conduct and right life even children may be helpful in teaching others of Jesus.

*National City, Cal.*

### Uncalculating Goodness

WE may depend upon it that a man who wants to do something grand will never do anything good. A man who is anxious to do a resounding deed will never be a successful Christian.

Unaffected goodness is content with the wayside and the home and its opportunity among neighbors; unaffected goodness shines on children and the lowly, on nobodies, on the shameful, and on failures. Goodness does not select

and calculate. I have heard a lark, singing out of heaven, rain its melody upon a field of thistles. It is always the full heart that makes goodness, and goodness is just the overflow—the overflow that drenches all that happens to be near. The care of the heart is the best way to goodness, and the proof of the heart is always in what the world calls trivialities.

I think if we were to compute the happiness of each day, we should find that the best days are made up of nothings—nothings that, after all, are everything. Small attentions, gentle courtesies, kind looks from mild, approving eyes, kind words from lips on which the law of kindness sat, a little sunshine, a kiss when you did not expect so great a treasure, the face of an old friend found along the street, or the sight of another's joy as the cup ran over—and all the day is bright.

The happiest days are not usually the days when big things happen, but the days rich in the little nameless, unremembered acts of kindness and of love. This is a fact that those who are anxious to do good should bear much in mind. Goodness is not a monopoly of cleverness, nor the produce of massive events and vast forces, but just the play of a heart at rest, the sweet savor of a meek and quiet spirit. Ask science of the secret of the rose and its aroma. What is any fragrance but still air laden with a myriad atoms, not one of which you can discern or weigh?—*Wesleyan Magazine.*

### Transformed by Love

A CHRISTIAN grows lovely by just loving—by going on in love of Christ. It has been fabled from old times that the graceful swan was changed from a most ugly bird into its present beauty merely because of its constancy to its mate. But, oh, how Christian fact is sure to outrun classic fable! The soul grows wondrously lovely just by loving, by pouring out its faithful affection, and all the more so when the object of its affection is the Lord Jesus Christ, the "one altogether lovely." We "behold his face," Jesus' face, "as in a glass," and "are changed into the same image from glory to glory, even as by the Spirit of the Lord." But the result is permanent. The soul gets more and more set in the way of holiness, in the beauty which holiness brings. "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure."—*Rev. G. B. F. Hallock, D. D.*

If true to the Highest, you are among the crown jewels of the King, not to be hidden in some cloistered cavern, but to be kept in full view of all the world.

# THE WORLD-WIDE FIELD

## From Hamburg to Turkey

C. D. ACMOODY

ON December 7 I arrived at this little city of Ismidt, in Asia Minor. I enjoyed a very pleasant trip. The ocean voyage was free from high seas, and I suffered no annoyance from seasickness.

On my way across Europe I visited several places of interest. The hearty welcome extended to me at Hamburg by the workers was bracing to my spirits. In company with Elder Conradi, I attended the seventh anniversary exercises of the Friedensau school. The students rendered a praiseworthy program on this occasion. I was much impressed with the beauty of the location of our institution at this place. There I met Dr. A. J. Hoenes, superintendent of the Friedensau Sanitarium, and enjoyed an interesting visit with him. One day was spent at Wittenberg. The brick and mortar memories there of that Lutheran Reformation interested me very much.

Sabbath I spoke to a company of our people in Breslau, Germany. Brother Schilling, formerly of Pennsylvania, interpreted. The next Sabbath I spent at Bucharest, Rumania, where I enjoyed an excellent time with our people.

As there was no one of our faith who could interpret from English into Rumanian, Elder Hinter, who is our laborer there, had secured the services of a lady not of our faith to interpret for me. But I found that she had not sufficient knowledge of English, so gave up the idea of speaking. This was Friday night. Sabbath morning an Episcopal lady, who lives over our place of meeting, and who speaks English very well, sent word for me to call upon her. She took such an interest in the situation that she offered her services to secure an interpreter. She said she was acquainted with a lady who was stopping at the Grand Palace Hotel, who had lived in New York, and would be able to interpret for a service.

On Sabbath afternoon this lady was at hand, and God blessed the word, though spoken through one not of our faith. There were about one hundred present. At the close of the service several prayers were offered by these dear people for God's blessing to attend my mission to Turkey, and they also thanked God for sending this interpreter. At this the lady burst into tears, much affected by the service. And as I extended her my hearty thanks for her services, she said she deserved no thanks, but, rather, was more thankful than she could tell, for the meeting. The relating of this is simple, but it was a rich experience for me. God is blessing the work in Bucharest.

On the afternoon of December 3 I landed at Constantinople, having come

by the Black Sea from Kustendji, a Rumanian port. Dr. George was not there. He had been forced to leave, on account of poor health, and had gone to Gland, Switzerland. We feel very sorry for this. It leaves the work in a weak condition in Constantinople. I also felt the need of his counsel upon arriving in this field. But God has led, and I find a good little company of believers in this place.

It has cheered my heart to see how these dear people appreciate my coming to them. For the past two weeks I have been holding meetings and conducting studies with them. This church numbers about sixty, and all seem anxious to do everything in their power to see the message pushed in this country.

To-morrow morning, with an interpreter, I start on a trip to all the churches. I expect to be away about six weeks. Pray for the work here. I am much encouraged for its future; for the little handful of Sabbath-keepers here are themselves full of zeal.

*Ismidt, Asia Minor.*

## The General Meeting in India

G. B. THOMPSON

THE general meeting for the India Mission field was held in Calcutta, Dec. 28, 1906, to Jan. 12, 1907. All the laborers in the field were present, also all the workers recently sent there from the United States. Elder Shaw and party, and the writer, who left London November 23, on the steamship "India," reached Calcutta December 19, having remained in Bombay over Sabbath. Brother J. S. James and his family, Dr. Menkel and his wife, and Dr. Ollie Oberholtzer arrived a week later. All were greatly encouraged by the arrival of so large a company of consecrated workers, and the hearty, Christian reception given us was refreshing.

The workers had not been together for two years, and had looked forward to the meeting with much joy, and expectation of the Lord's blessing. All were glad to welcome Brother and Sister Shaw, who had returned with renewed health, to take up the work in India, also Brother and Sister Burgess, who have returned.

The opening meeting was held at the beginning of the Sabbath. The Lord was especially near in this praise service. The Holy Spirit seemed to overshadow the place. The meeting can not be described in words; it was a heavenly sitting together in the Lord. And this same blessed Spirit was manifest in every meeting till the close.

The greater number of the Sabbath-keepers in India attended. Nine Burmese, who have recently embraced the

truth, came with Brethren Votaw and Hansen from Burma. The mother of two of these was baptized by Judson, and is still living. Several were present from among the Santals who have embraced the message under the labors of Brother Barlow. Some of these God is using as workers to carry the message. A number of Bengalis were there from Karmatar and places where Brother Mookerjee has been laboring. One of these was an aged man, who for fifty years was a leper, and prayed to his Hindu gods without relief. Thirty years ago he secured from a missionary a copy of the Gospel of Matthew, and read that the Christian's God healed this disease. In answer to prayer, he was healed. Recently he has embraced the Sabbath, and is happy in keeping it. I see no reason why a church can not soon be organized among the Bengali-speaking people. The testimony of the different tongues deeply touched our hearts, and we rejoiced to see that the message was gathering out believers from the various languages of India.

The key-note of this meeting was the extension of the message among the various tongues and dialects of this empire. God laid this burden upon our hearts at the very beginning of the meeting, and every step taken in this matter was witnessed to in a special manner by the presence of the Holy Spirit. A good beginning has been made among the English-speaking people. The *Oriental Watchman* is circulated, and a good sanitarium has been established. While strengthening the branches of the work already established, all were deeply impressed that the enlargement of our work must be among the vernaculars which are spoken by millions and millions of souls. The following recommendations were enthusiastically adopted as the policy of labor in the future:—

"Whereas, We believe that the third angel's message is to be carried to every nation, tongue, and people in this generation, and,—

"Whereas, There are in the mission field of India three hundred million souls of various languages, to whom we are debtors to carry the message, yet among whom we have scarcely made a beginning; therefore,—

"Resolved, That we recognize the responsibility given us by the Lord of the harvest to carry this message to all these millions; and as a mission, we urge that a strong, aggressive evangelistic policy of missionary labor in behalf of the Indian races be begun, to continue until the work is done. To this end we suggest the following plans:—

"1. That the advisory board plan to open work at once in as many languages as possible, and that as many of our laborers as is consistent with the work in hand, who are of proper age, and qualified by education and otherwise to acquire a knowledge of the language, be selected to labor in the vernaculars.

"2. That to assist in carrying forward this aggressive policy and plan of labor

in the various tongues, we ask the Mission Board to send to our field, from time to time, strong, consecrated young men and women of good education, with a view of locating among the Indian population, to acquire a thorough knowledge of the languages, and to act as pioneers in these tongues.

"3. That we ask the advisory board to investigate the advisability of adding Sanskrit to the curriculum of our colleges, so that those coming to India to labor can obtain a knowledge of this language, and if found that it would assist in learning the various languages, to open correspondence with our colleges regarding the matter.

"4. That those who take up the study of the languages do so after counseling with the advisory board, and that only

"9. That the advisory board prepare to promptly and accurately get out such literature as may be needed, either by increasing our own equipment at Karmatar or by arranging with outside firms.

"10. That a committee of five persons be appointed to act with the advisory board to give special study to the matter of literature in the various languages, and assist in its preparation."

In harmony with these recommendations, plans were laid for special work among the Indian people, and a number of laborers were allowed to study the language and open work in the vernacular.

Plans were laid regarding the *Oriental Watchman* and the *English Good Health*, by which it is hoped their cir-

This is a step in the right direction, and will materially assist in the development of the work in this field. For many reasons, the work can not be successfully carried on if workers are continually leaving the field. To do effective work in India, especially in the future, we must learn the language of the people; and this means that we devote our lives to this work, as it is useless to learn a language, and then leave the field. It is the plan for all workers in the future to go to the cold climate of the hills, instead of returning home. The advisory board was authorized to locate this mission as soon as possible, in the most healthful place obtainable, with Indian environments favorable for missionary work.

One marked evidence of the special



A GROUP OF OUR WORKERS IN INDIA

those be advised to study the languages who expect to remain permanently in the field.

"5. It being much easier to acquire a knowledge of the language if its study is begun as soon as one arrives in India, we advise that laborers coming to the field be located as soon as possible where they are to labor, and that they begin at once a study of the language, with a view of acquiring proficiency in it sufficient to do evangelistic missionary work.

"6. That the advisory board perfect as soon as possible some plan by which those studying the languages will be subjected to an examination at least once in six months, as to their progress and proficiency in the tongue.

"7. That as fast as proper translations can be secured, literature be prepared in the different languages, on the fundamental truths of the third angel's message, and that this literature be as widely circulated as possible.

"8. That all literature be prepared and circulated under the instruction of the advisory board.

culcation will be increased by the addition of two or three thousand subscriptions. These papers are doing a good work among those who speak English.

Arrangements were made also for strengthening the work in the sanitarium. Notwithstanding the difficulties peculiar to the field, the Lord has blessed this institution, and it is now practically self-supporting, and exerting a strong influence for the truth. Dr. Ingersoll and his wife have done faithful service in building up this institution; and as they separate from the field for a few months' vacation, the prayers of all will follow them. Dr. Menkel and his wife were placed in charge of the institution, and have the confidence and cordial support of all.

Resolutions of thankfulness were passed for the generous contribution of funds from friends in the United States, for the establishment of a mission station in the cool climate of the hills, where those who are worn with labor and the excessive heat of the plains may go for a period, to recuperate, while still continuing to work.

blessing of God during our meeting was seen in the fact that three or four of the workers decided to remain in the field who had thought that, because of failing health, it would be necessary to return home. As the good Spirit of God hovered over us from day to day, it imparted strength of body, as well as of soul. The Lord blessed these faithful laborers, and imparted to them physical strength to the extent that they decided it would not be necessary to return home. This was a source of great encouragement.

A daily Bible study was conducted throughout the meeting, on the office, work, and gifts of the Holy Spirit, especially the spirit of prophecy, and the place it has in the third angel's message. Much interest was manifested in these studies, and many expressed themselves as greatly blessed by them. Preaching services were held each evening, and were quite well attended. The doctrinal points of the message received special attention at these services.

The last Sabbath of the meeting was a good day. At the beginning of the

Sabbath, after a sermon on the closing scenes in the ministry of our Lord, the ordinances were celebrated. The Lord seemed especially near upon this occasion. At the close of the Sabbath a thank-offering was taken, to be used in equipping the Karmatar printing-office to more quickly get out literature in the vernacular. One of the donations on this occasion consisted of the necessary type to print in Hindi. Various other donations, amounting to several hundred dollars, were received, sufficient to furnish all the equipment needed for immediate use.

In the providence of God, a number of consecrated laborers are now in India, who, we believe, are here to stay and push the work vigorously. The Lord has blessed in the past, but we felt that in the plans laid for future work, and the signal blessing of God which attended our meeting, the time has come for a mighty work to be done among India's millions, and the last message to be quickly carried to the various tongues waiting for the light of truth. Concerning the plans laid and the location of laborers, I will write in another article.

Calcutta, India.

### Hindu Worship in South Africa

J. F. OLMSTEAD

THE Hindus, blinded by the superstition that has hung over them for centuries like a funeral pall, still bow down to their gods for help and protection; not knowing the true God, the Creator of all things, they worship the work of their hands. Although their minds are clouded with mysticism, and filled with heathen rites and customs, we were treated very kindly by the priest, who revealed to us their mystic shrine.

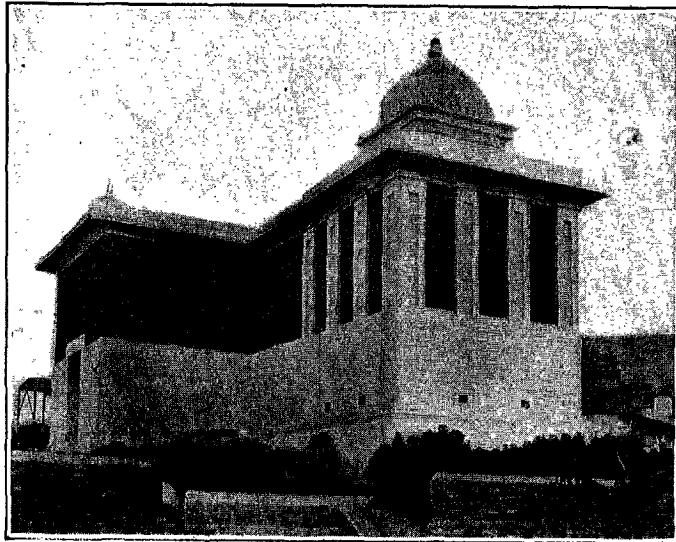
To give those who have never seen one an idea of a Hindu temple we shall briefly describe the only one in South Africa, located in Port Elizabeth. The building is quite small, and is divided into one large room and two small ones. Into the first, or large room, the Indians are allowed to assemble. The walls are covered with hideous-looking pictures, almost life size, colored red. Some represent rational phases of life, others the supernatural, and their meaning is a mystery to the uninitiated. From the first room we were taken by the priest into the second. The people are never allowed in this room, as it is used only by the priest, and also as a depository for their gods.

To our left as we entered were three small brass gods, standing in a row, ranging in height from twelve to sixteen inches. They were dressed to represent people, and looked very inoffensive, with outstretched hands, suggestive of asking, rather than of giving, help to those in need. In the corner toward the back was the elephant-headed god, made of some material resembling stone.

The door between the second and third rooms had an iron grating around

it, holding three rows of small cups, each cup containing about a tablespoonful of oil. On certain occasions these are filled and lighted; then the priest passes back and forth through the fire. The third room has in its center a cement block about three feet square, in front two steps of the same material. On the top step is something that looks very much like a short, thick spear. This is supposed to be pure gold, and is about two feet high, with only the point visible, the remainder being covered with red cloth. From behind this golden shaft running water flows out into an outside pool, where suppliants bathe in the "sacred water." A so-called "sacred" fire is always kept burning in a receptacle hanging from the ceiling which looks much like a censer. There are two of these, one on either side of the golden shaft, or principal god, but only one of these fires is kept burning at a time.

Before taking us into the temple, the priest made himself ready by putting a spot of white pasté in the center of his



HINDU TEMPLE

forehead. He wears long hair, which is kept twisted, and is held in place by means of hair-pins, except at the front and top of the head, where it is kept shaved. His clothing consisted of what we would call in America a short-sleeved gauze undershirt, with the lower part of the body covered with a cloth so wound as to resemble a short skirt.

On the top of the temple are images of the peacock and "sacred calves." Live peafowl are also kept in the garden adjoining the temple. The Hindu idea of cleanliness in and around the temple is very meager; for much dirt and filth are seen, not only on the outside, but also in the rooms where the gods are kept.

What a blessing it is to know the true God, one we can always trust, knowing that he is able to keep what we have committed unto him against that day. When we see the advances of skepticism, infidelity, and heathenism, it makes us feel our great need of a living, personal acquaintance with a personal Saviour.

Kenilworth.

### The Spreading Fire in Korea

THE religious awakening in north Korea continues, and many marked conversions are recorded. In Pyeng Yang, a sorceress, who had practised her art of deception for many years, has believed and given up her former occupation. A man eighty years old, who, by reason of his lineage and age, was the recognized head of the Confucians in that part of the country, had a son who has long been a Christian and a church leader. The old gentleman had steadfastly refused to accept the gospel, but now his conversion and acknowledgment that he had been wrong all these years is a joy to the Christians and a dismay to Confucianists. The hundreds of conversions are not due to the sudden impulse of excited emotions, but are deliberate decisions after careful consideration.—Selected.

### The Power of God's Book

IN an article on the "Swedish Baptists in China," which recently appeared in

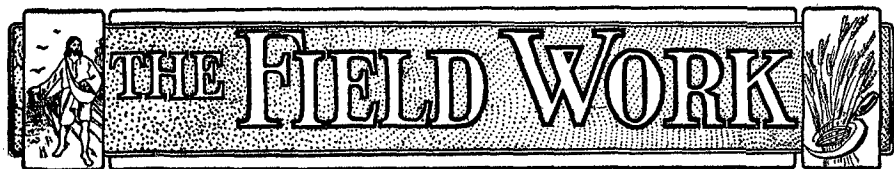
*The Baptist Times*, the Rev. E. W. Burt, of the Baptist Mission, Shan-tung, gives a striking example of the power of God's Word to lead souls to himself, irrespective of any human teaching.

"I must tell you about some men who came from a distant village in the hills, and it is a pleasure to do so because their conversion was

due directly to the sales of Bibles by a colporteur of the British and Foreign Bible Society. Last spring they begged the missionary to visit them, and, busy as he was, he managed to go, though from past experience far from sanguine, and fully expecting that some lawsuit or other trouble was at the bottom of their eagerness. Judge his surprise, when he arrived, to find they had built a chapel and got everything ready. Three years before, they had got possession of Bibles, and, without any human aid, had come to believe in Christ. They had for years been seeking the truth, joining secret sect after secret sect, but finding no satisfaction. One was a schoolmaster (who has since lost his school for becoming a Christian), another kept a shop, and a third was a village elder. In the afternoon these were baptized, and we afterward sat down to the Lord's supper."

HEATHENISM in India is vile; in China, defiant; in Japan, desperate; in Korea, indifferent; in Africa, triumphant.





# THE FIELD WORK

## Equador

GUAYAQUIL.—Brother and Sister Casebeer and I have just come back from a trip to the gold-mine district of Ecuador. The South American Developing Company have a forty-stamp mill near the town of Zeruma. We found this a very quiet mining camp, the quietness being attributed to the fact that no liquor is sold there. The wife of the manager, being religiously minded, advised the company to sell no liquor in their grocery store.

Our object on this trip was to sell Bibles and our denominational publications, and hold meetings as the way opened, also to collect names. I was able to deliver between three and four hundred *suces*' worth of the books on this trip, besides getting a number of interested ones on my list, with which to follow up the work. Right here it might be well to mention our opportunity to send literature by mail, as all publications go free through the post-office of Ecuador. If some of our brethren who are interested in the work here could send us, through the Mission Board, a club of about one hundred *Senales*, published at Valparaiso, Chile, we could do a good work with them through the mails. The cost would be about eighteen dollars gold a year for this number. Of course any amount would be acceptable, as we have no one sending a club of Spanish papers to us yet. The English *Signs* are being distributed as they come, among the English-speaking people of Ecuador.

I am encouraged in the Spanish sales of our works of late. At Machala, where a great deal of cocoa is grown, from one-half day's work I took twenty orders for "Patriarchs," the only book we have as yet in Spanish. This is the best success I have had since beginning the sale of our works some twelve years ago. Since the Chilean earthquake the brethren have gotten out a special *Senales* on earthquakes, which sells at ten cents; so now we are busy here, selling them. In five or six hours' work one day I sold one hundred and five, which is the largest number of papers I ever sold in one day. I often think of a statement made by Sister White, that every effort of ours in the Lord's work will be blessed. It is true, dear brethren. If you have not made a real effort, try it for yourselves.

To-day I have had several newsboys at the house, to buy papers to resell on the street. I have often wished that some earnest canvasser could be with me, to give me courage; but now that the newsboys are lending me a hand, it is more encouraging. Christ once said of the children, "If these should hold their peace, the stones would immediately cry out." I could use to good advantage a club of about ten each of the *Youth's Instructor*, the *Life and Health*, and *Liberty*, if some friends choose to send them. We are encouraged to go on and finish the work, even if we have not seen much fruit for our labors as yet.

T. H. DAVIS.

## An Interesting Experience

BROTHER E. A. WESTCOTT, who is having a good experience on the Richmond River, New South Wales, Australia, canvassing, writes:—

"This week has been a good one in every respect. I have traveled many miles through very rough country, populated by Methodists and Roman Catholics, both of whom housed me and treated me like a king; at any rate I felt that I was a son of a King. My best business was with the Roman Catholics. 'Desire of Ages' appeals to them. I have had many good experiences in the country. I travel on and on, and at the end of the day some one whom I never saw before welcomes me in and keeps me all night. My greatest difficulty has been to get away from the people.

"Some time ago I took an order from a Roman Catholic. I delivered the book early, as the man wanted it to read. A few days later he was killed on the street. I then met a lady who is a friend of the family. Briefly she told me that he had turned from religion, but that my canvass had stopped his downward career, and he had said to his wife, after receiving the book, 'Well, it is of no use trying to keep Christ away from the house when a stranger brings him to the door.' Rev. 3:20 came to my mind. How much this book did only God knows. His wife assured me that he changed marvelously, and she is greatly comforted. I am glad to tell of this, as it encourages prompt delivery. I am well, happy, and trustful in my work."

## Proceedings of the British Columbia Conference

THE regular annual meeting of the British Columbia Conference was held in the Seventh-day Adventist church at Vancouver, Dec. 28, 1906, to Jan. 1, 1907. Twenty delegates represented this conference, and the North Pacific Union Conference was represented by Elders W. B. White and H. W. Decker, Prof. M. E. Cady, and Brother A. G. Adams.

The following resolutions of general interest were adopted to outline the work for the coming year:—

"Resolved, That Indian missions be established at Port Simpson and other points as the way may open; and that this conference adopt the following recommendations made by the sub-committee of the British Columbia and North Pacific Union Conferences:—

"1. That we purchase two hundred acres of land located on Works Channel at Island Bay, Northwest British Columbia, for an Indian industrial mission.

"2. That we each agree to surrender to the British Columbia Conference (if said conference desires to purchase) said land.

"3. That we invite the North Pacific Union Conference to credit back to the British Columbia Conference its foreign missionary trust funds, including the second tithe, until said mission site is paid for.

"4. We suggest that the name of this mission shall be Island Bay Industrial Indian Mission.

"5. We suggest to the British Columbia Conference Committee that said mission be established, and that simple industries, such as tin and sheet-iron work, net making, boat building, tanning, glove making, hand canning, and a small trading post, be established as soon as advisable.

"6. We recommend that as soon as advisable a teacher be employed and a school opened for the benefit of the children and young people.

"7. We recommend further that Elder T. H. Watson be invited to connect with this work under pay of the British Columbia Conference.

"8. We would suggest that the foregoing resolutions can not be successfully carried into effect without a boat.

"E. L. STEWART,  
W. B. WHITE,  
G. E. TYSZKIEWITZ,  
MRS. HANNAH TYSZKIEWITZ,  
MRS. M. E. WATSON,  
T. H. WATSON."

"Resolved, That a suitable school building be erected on the school farm at Port Hammond, and that this conference take steps to raise fifteen hundred dollars for this purpose; and we further recommend that this school be placed upon an academic basis.

"Resolved, That we recommend the adoption of the General Conference recommendation in regard to our superannuated or disabled workers and their families.

"Resolved, That we recommend (1) that all our people be encouraged to buy our books which are now on the shelves in our office; (2) that our secretary be instructed to advertise these books extensively among our people; (3) that the full price of these books be paid, for the purpose of liquidating the tract society debt and restocking for more efficient work.

"Recognizing the fact that to Seventh-day Adventists the REVIEW AND HERALD is the best paper in the world, and that in order to keep abreast of the advancing work, it should be in the homes of all our people; therefore,—

"Resolved, That we will make an earnest effort to see that each church-member has this good paper, and where there are families too needy to subscribe, we shall try to induce the church to send it to them free.

"Whereas, The North Pacific Union Gleaner has been established in our union as a medium of exchange between the several conferences and the field workers, bringing to the homes of the people each week the progress of the work in the several parts of the union, therefore,—

"Resolved, That the coming year we shall endeavor to extend its circulation among our people in this province, and that from time to time we will contribute to its columns reports of labor and items of interest."

Since the last conference some additions have been made to our force of workers; this has been warranted by the increase of the tithes. Four ministers and four Bible workers have been employed. There has been \$3,232.60 received as tithes during the last seven months, or nearly three times as much as was received during the past seven months, making \$19.35 per capita.

Ministerial credentials were granted to the following-named persons: E. L. Stewart, J. L. Wilson, W. C. Young, P. P. Adams, T. H. Watson, and missionary license to E. C. Widgey, Henry Pierce, David Dodge, Lim Ping, and Mrs. E. C. Widgey.

The newly organized church at Vernon was admitted into the conference. Pledges amounting to about seven hundred and fifty dollars were received on the school fund, and the question of raising the remainder of the fifteen hundred dollars, as well as funds for camp-meetings and the furnishing of the Indian mission with a boat, was referred to the incoming conference committee.

The officers for the following year were elected as follows: President, E. L. Stewart; Secretary and Treasurer, Bertha Lofstad; Educational Secretary, P. P. Adams; Executive Committee, E. L. Stewart, W. C. Young, J. L. Wilson, Wm. Manson, S. A. Wilband.

The spirit of the meeting was good throughout, and the action of the conference generally harmonious.

P. P. ADAMS, Secretary.

### To Our Canvassers

FOR some time I have been wondering why the book "Daniel and the Revelation" was not handled more by our canvassers. From my observation, and from the scripture which says, "The curse causeless shall not come," I concluded that there might be at least one reason mentioned.

Some time ago there appeared, if I mistake not, an article in the REVIEW to the effect that the inscription, "Vicarious Filii Dei," was not on the pope's crown as stated in "Daniel and the Revelation." And I do not doubt nor question the author's honesty or sincerity at all in making the statement.

But this has, however, weakened the confidence of some of our people in the positions taken in "Daniel and the Revelation" on some of the prophecies. But there is no reason why our canvassers should be afraid to handle this book. In the light of the article by Elder D. E. Scoles in the REVIEW of Dec. 20, 1906, — which be sure to read, — and in the light of what the spirit of prophecy has said, we need not entertain the least doubt of the value and importance of this book. We should rather continue to work for it.

Note with what books "Daniel and the Revelation" is classed, and what is said of them: "'Thoughts on Daniel and the Revelation,' and 'Great Controversy,' and 'Patriarchs and Prophets' will make their way. They contain the very message the people must have, the special light God has given his people. The angels of God prepare the way for these books in the hearts of the people. . . . Of all the books that have come from the press, those mentioned have been of the greatest consequence in the past, and are at the present time. I know that 'Thoughts on Daniel and the Revelation' has done a great work in this country [Australia]. I know also that the . . . books I have published have done a good work, and I praise the Lord for this. Other books have stood in their lot and place."—*Special Instruction Regarding Royalties, pages 9, 12.*

"The important books containing the truth regarding Satan's apostasy in heaven, should be given wide circulation

just now; for through them the truth will reach many minds. 'Patriarchs and Prophets,' 'Daniel and the Revelation,' and 'Great Controversy' are needed now as never before. They should be widely circulated because the truth they emphasize will open many blind eyes.

"Many of our people have been blind to the importance of the very books that were most needed. Had tact and skill been shown in the sale of these books, the Sunday law would not be where it is to-day."—Mrs. E. G. White.

ARTHUR L. MANOUS.

Atlanta, Ga.

### Egypt

ALEXANDRIA.—We have reported but little for the REVIEW, but it has not been due to inactivity. How glad we were when we sighted the low shores of old Egypt, on the eighteenth of November! It reminded us of the homelike country of Holland. We were soon off the

is one indication of the prosperity of the country.

The natives are a quiet people generally. Anything of an unusual appearance seems to have but little effect upon them. A stranger may go along the streets and not be stared at as in some of the other so-called civilized portions of earth. One day, while walking by the shipping docks, I spied a ship employee praying. How devoted he seemed; and the bustle and stir of his fellow workmen on the other end of the boat was not at all disturbing to him. He would stand erect, then bow, with his head upon his breast, then prostrate himself, touching his face to the deck of the ship. As soon as his prayers were finished, he joined his crew in work. The religion of the natives is one of works. How much this part of the world needs the truth of justification by faith, which is perfect obedience to the third angel's message.

There are many who are having their



A SCENE IN ALEXANDRIA, EGYPT

"Orione," and attending to our baggage, the impediment of the traveler. We were met by an employee of the steamship line, who helped us in every possible way to make our arrangements. It was startling to see a native below the average size allow a piece of baggage, weighing about three hundred and fifty pounds, to be put upon his back, and carry it down the gang-plank. For this we were under obligation to offer him an "extra tip" of a small piaster, which is equal to two and one-half cents.

In a few days we were in a home of our own. All our boxes were converted into furniture, and even then we were not fully equipped; so some lumber was purchased, and tables, dressers, cupboards, commodes, and the like were made to order.

The weather is delightful. There is sunshine every day, and the soft breezes of the sea are a tonic not common to the inhabitants of Wyoming in mid-winter. We were saying the other day that these bare-footed natives knew very little about winter breezes such as are prevalent in the States.

This is a very busy city, with some really pretty streets. Sights of different kinds are to be seen. All seem to have work to do. How different from some of the cities of England, where can be seen hundreds of unemployed. There are but few beggars, in consequence. This

attention brought to the truth. Two young men have recently been met who have an interest in our work, and they say that the Sabbath must be kept, and have started to keep it. We are greatly encouraged by this, and pray that they may grow in the knowledge of the truth. Their mother is interested, as well. Others are beginning to inquire about the message. In a few days we intend to visit Cairo and Luxor. At these places there are some of our people located.

The language is the most essential thing to have first. This we are working on. It is indeed encouraging to see these natives respond to the few words we can speak. I have a vocabulary now of one hundred words. As soon as we learn a word, we try to make use of it. One old man who sells fruit on the street corner has an interest in us, and as we speak Arabic to him, he laughs, and endeavors to give us the benefit of his understanding of the language, which is perhaps not correct.

We are of good cheer. Although the obstacles are seemingly overwhelming, the spirit of prophecy tells us that these will be overcome in the giving of this message to the world. We are praying that the Lord will send laborers into the vineyard. Egypt is a needy portion.

JAY NETHERY,  
ELLA NETHERY.

### Danish-Norwegian Memorial

To our American Brethren,  
Greeting:—

We, the Danish-Norwegian mission workers assembled in missionary institute at Minneapolis, Minn., Jan. 3-13, 1907, desire to present to you some statements and facts regarding the work among the people of our own nationalities in America.

We desire first of all to express our sincere appreciation of the deep interest taken by our American brethren in the work for our own people. It has been with real pleasure that we have noted the great willingness shown to assist and encourage us in our work. We greatly desire that there should ever be the fullest mutual confidence and co-operation between us and our American brethren. We desire no separate conference organization, as we think our present connection with the State conference and the general work to be in harmony with the light given through the spirit of prophecy. We are in harmony with the plan of having a general superintendent of our work and a corresponding secretary, as we feel assured that this tends to greatly advance and unify the work.

God's remnant people have a great work to do,—world-wide in its scope,—and we can not afford to let national feelings or barriers cause any separation or disharmony in our ranks. God's people must stand together. His work is one.

We believe, however,—as we feel assured you do also,—that God has given to every man his work, and that we Danes and Norwegians have a special work to do for our own people. We believe that God holds us responsible for bringing to them the light of the third angel's message, and it is our earnest desire to be faithful in this work.

There are in this country seventeen ordained Danish-Norwegian ministers, eight licentiates, and twelve other workers. We have about thirty-three churches and 1,744 members. This number does not, of course, include the hundreds of American brethren of Scandinavian parentage. Our laborers are scattered over twelve conferences, which makes the work quite difficult. We are grateful to these conferences for permitting and encouraging their Scandinavian laborers to attend this missionary convention. May it redound to God's glory.

According to the latest statistics obtainable there are 1,700,000 Danes and Norwegians in the United States. The greater number of these prefer the Danish-Norwegian language, and more than half of them can never be reached in any other tongue. They are an intelligent and industrious people, and experience has proved that they are not only willing to accept the truth of the third angel's message, but that they become loyal supporters of the truth we all love. We think it is generally acknowledged that the Scandinavian people are faithful and liberal in paying their tithes and offerings, and no special call ever fails of meeting a hearty response among this people.

We have no separate schools, sanitariums, or other institutions to finance. With the permission of the State conferences, we have gathered some money for an educational and literature fund. The sum needed was not large, and the people have been willing to help. In the raising of this money we have counseled with the different State conferences,

as we desire each State to know how much money is given by its members.

We do not write this memorial to ask for any special favors. We feel that our churches are an integral part of the conference where they belong, and that our needs will be supplied. We desire to assure you of our faith in the message, and of our desire to co-operate in loyal unity with our American brethren in the great work committed to us as a people—the proclamation of the third angel's message to the world in this generation.

On behalf of the Danish-Norwegian mission workers of America,

(Signed)

L. JOHNSON,  
C. A. THORP;  
P. E. BERTHELSEN,  
M. L. ANDREASEN,  
L. H. CHRISTIAN,

*Danish-Norwegian Literature Com.*

### Spanish Honduras

LA CEIBA.—We arrived here last week, after a tedious trip of nine days. We came as far as Coxen Hole in a twenty-four-ton schooner. From there we took the mail boat, a sloop of about twenty tons, for La Ceiba; but a wind-storm coming up, we took shelter at Hog Island, where we remained one day. Two of our brethren—father and son—live here, who are members of the French Harbor church. They are caring for a large cocoonut plantation, and live on this island all alone. We had a good visit with them, and held some Bible readings; also took their order for REVIEW, Signs, Instructor, and lesson pamphlet, and left them much encouraged.

With calms and a strong current against us, we were thirty-six hours coming to La Ceiba, only twenty miles distant. This trip was especially hard for Mrs. Goodrich; but she is recovering nicely, and is enjoying a good time with Mrs. Allen and the children.

Every day I am looking for a chance to go to Bonacca. Twice I thought I had such an opportunity, but failed. I think I have never had a more difficult time trying to get somewhere.

Mr. Allen has gone to New Orleans since we came here, to get a change of climate for a few months, and to take a course of study in dentistry. He was only waiting our coming to make it possible for him to go.

H. C. GOODRICH.

### A Visit to Northern China

WE have met with some delay in securing the title for our land. This necessitated my going to Peking for legal counsel. However, we hope to be able to do printing, and live in a part of the building, before next spring. Had it not been for the delay, we should probably have had the building erected by this time.

This trip to Peking gave me an opportunity to see the northern part of China, and the vast field there lying unworked. In fact, Honan has 7,500,000 people north of the Yellow River, without a single worker. More people are in this small area than in the continent of Australia. Chili is also a very thickly populated province, with several very large inland cities, the territory being

largely a plain. I find that we were understood fully as well as in our own province. I stayed with a Dr. Lowry, a Methodist missionary, who has spent his life in the place, having been born there, and from him I learned many interesting facts about that city and the northern portions of China, including Manchuria.

About one half the population of Peking are Manchurians. Their language is the pure Mandarin. The great port for north China is Tien-tsin, which is only three-hours' ride on the train from Peking, and which is to the province of Chili what Hankow is to Honan. We earnestly hope that our message may soon enter this vast territory.

To-day (December 2) Misses Erickson and Simpson left us for America. They stayed with us but two days, being anxious to reach Shanghai early. We trust, however, that their stay will not be permanent, but that they will return, when sufficiently recuperated, to some part of this vast field. However, our force of workers has not decreased, for only ten days ago I met at Shanghai my brother and Mr. Orvie Gibson, who are now here, and of the best courage, spending their time principally on language work; they will be of great help to us just at this time, with the establishment of our printing work. It was a great pleasure to meet them. The language will doubtless come much easier to them now than later, as well as learning the habits and customs of the people.

H. W. MILLER.

### Canada

THE gospel work is steadily onward in the Canadian Union Conference; and here and there are being added to the church such as shall be saved. Elder Leland and his wife, who have been connected with the Lornedale Academy from the starting of the school, have gone into the field to labor, and W. E. Hancock and his wife have taken their places in the school.

The attendance has increased somewhat recently, and the work seems to be going on well. With the hope of a new school building next summer, the outlook is still more encouraging.

The work at the Williamsdale Academy is progressing nicely, and there are thirty-one students in attendance at the present time. Elder E. E. Gardner and his wife are the teachers in this school, and are giving the best of satisfaction. We have also a few church-schools, and we hear good reports from these.

It has been with difficulty and much perplexity that these academies have been established, but it is gratifying to see the interest manifested on the part of our young people to prepare for service in the Master's work. As all take hold and co-operate heartily in this department, it will not be long until we shall have a good force of Canadian workers.

Our sanitarium work has been interrupted since November, but we are in hopes of recovering from the unfortunate conditions in which we find ourselves. Where treatment rooms are being conducted, the patronage is good, and the results are gratifying. Our nurses who are engaged in private work, as far as we know, are meeting with success.

Our publishing work is slightly improving, and now that we have a general canvassing agent, we hope greatly to revive this very important department of our work. The general agent, T. S. Jones, is laboring in Ontario this winter. We are planning a workers' meeting for the Quebec Conference in April, and we hope to hold a canvassers' institute in connection with this meeting. Brother J. S. Jones will be present to give instruction in the book work, and to assist all in getting started who may be recommended to go into the field. After spending some weeks in Quebec, Brother Jones will pass on to the Maritime Conference and connect with the Williamsdale Academy near its close, to give instruction in the canvassing work, and assist the students in starting in the work, after which he will return to Ontario. Those desiring to attend school can go out with books during the summer and earn a scholarship.

Our ministerial force has been somewhat augmented by the arrival of two ministers from the States, and we are expecting one more in the early spring. We are hoping and praying for greater results this year than we have seen in the past. There seems to be greater desire on the part of the public, in some localities at least, to hear the message, and we believe that as the laborers go forth with a burden for souls, many will be brought into the fold.

The Dominion Sunday law goes into effect the first of March; and while there is a clause which forbids action or prosecution for the violation of the law, without the leave of the attorney-general for the province in which the offense is alleged to have been committed, the promoters of the act are hopeful that this will not seriously hinder the enforcement of the law, and they are trying to bring pressure to bear upon the attorney-generals to secure their co-operation in enforcing the law. This law forbids not only the work of one's ordinary calling, but the doing of, or the employing of any other person to do, any work, labor, or business for gain on the first day of the week. When the bill, which has now become law, was being discussed in Parliament, one member of Parliament said: "I want to see one Sabbath in Canada, and one only. . . . There is only room in this country for one Sabbath. . . . I feel that we should have simply one law for every class of people in Canada, and if these people (seventh-day people) do not like it, they need not come here." It is not difficult to discern the times and seasons in which we are living.

W. H. THURSTON.

**Field Notes**

Two more persons have begun to keep the Sabbath at Chippewa Falls, Wis., where Brother Byron Post is located.

BRETHREN I. G. KNIGHT and I. F. Thorn recently held a three weeks' series of meetings at Preston, Kan., as a result of which three persons promised to obey the truth.

BROTHER J. M. REES reports the baptism of five pupils of the church-school at Barber's Mills, Ind., the conversion and baptism of eight persons at Mechanicsburg during some meetings held there, and one more to be added to the church at Kokomo.

BROTHER J. M. BURDICK reports three persons as recently beginning to keep the Sabbath at Rock Falls, Ill.

SISTER JESSIE HUNTER, at work in Dallas, Tex., reports three new Sabbath-keepers who are attending the church, and others interested.

FIFTEEN new ones have signed the covenant to keep God's Sabbath as a result of meetings held in Brooklyn, N. Y., by Brother L. H. Proctor.

THE church at Daisy, Ark., had become disorganized on account of the death of both elder and deacon. Brother H. Clay Griffin has recently reorganized the church with a membership of twelve. Four were baptized, and two others are soon to follow.

BRETHREN MORRIS LUKENS and V. H. Lucas have had increasing interest in hall meetings held in Baltimore, Md. They are now presenting the Sabbath and other testing truths. They have also recently begun meetings in Glen Burnie, a suburb. Four meetings a week are held in each place.

BROTHER A. NELSON, president of the Oklahoma Conference, says, in the conference paper, "Brother Mays writes from Supply that another man and his wife have been converted, and have begun keeping the Sabbath of the Lord. We are glad to see several of our brethren getting the missionary spirit, going out in the winter and holding meetings and working with the people. They have organized a Sabbath-school of fifteen members, and it is doing well."

**Received on the \$150,000 Fund up to Feb. 26, 1907**

<i>Atlantic Union Conference</i>	
Central New England Conf. ....	\$919.91
Chesapeake Conference .....	130.70
Eastern Pennsylvania Conf. ....	403.92
Greater New York Conf. ....	400.75
Maine Conference .....	160.97
New Jersey Conference. ....	164.45
New York Conference. ....	592.00
Southern New England Conf. ....	563.73
Vermont Conference .....	615.13
Virginia Conference .....	202.12
Western Pennsylvania Conf. ....	500.67
West Virginia Conference. ....	136.11
Western New York Conf. ....	16.25
Total .....	\$4,805.71
<i>Canadian Union Conference</i>	
Not specified .....	\$130.41
Maritime Conference .....	181.43
Quebec Conference .....	6.00
Ontario Conference .....	3.00
Total .....	\$320.84
<i>Central Union Conference</i>	
Colorado Conference .....	\$ 239.88
Iowa Conference .....	1,173.19
Kansas Conference .....	925.17
Missouri Conference .....	388.45
Nebraska Conference .....	1,614.90
Wyoming Conference .....	309.87
Total .....	\$4,651.46
<i>District of Columbia</i>	
Washington churches .....	\$1,066.67
<i>Lake Union Conference</i>	
East Michigan Conference. ....	\$ 592.01
Indiana Conference .....	1,888.83

North Michigan Conference. ....	80.70
Northern Illinois Conference. ....	911.94
Ohio Conference .....	1,639.62
Southern Illinois Conference. ....	619.46
West Michigan Conference. ....	1,446.78
Wisconsin Conference .....	1,198.80

Total .....

\$8,378.14

<i>North Pacific Union Conference</i>	
Conference not specified. ....	\$297.30
British Columbia Conference. ....	10.00
Montana Conference .....	88.70
Upper Columbia Conference. ....	692.16
Western Washington Conference	482.42
Idaho Conference .....	41.90
Western Oregon Conference. ....	289.96

Total .....

\$1,902.44

<i>Northern Union Conference</i>	
Alberta Conference .....	\$ 65.80
Manitoba Conference .....	64.00
Saskatchewan Mission Field. ....	21.85
Minnesota Conference .....	1,997.14
South Dakota Conference. ....	939.64
North Dakota Conference. ....	751.23

Total .....

\$3,839.66

<i>Pacific Union Conference</i>	
Arizona Conference .....	\$ 15.00
California-Nevada Conf. ....	1,935.12
Southern California Conf. ....	111.95
Utah Conference .....	30.50

Total .....

\$2,092.57

<i>Southern Union Conference</i>	
South Carolina Conference. ....	\$13.00
Alabama Conference .....	5.00
Tennessee River Conference. ....	24.60
Florida Conference .....	32.95
North Carolina Conference. ....	12.25
Kentucky Conference .....	12.40
Cumberland Conference .....	12.84
Louisiana Conference .....	72.95
Mississippi Conference .....	3.00
Tennessee River Conference. ....	1.00

Total .....

\$189.99

<i>Southwestern Union Conference</i>	
Arkansas Conference .....	\$ 85.50
Oklahoma Conference .....	590.81
Texas Conference .....	523.33
Indian Territory .....	3.00

Total .....

\$1,202.64

*Unknown*

Unknown .....

\$146.20

<i>Foreign</i>	
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 .....	12.48
South America .....	23.35
Switzerland .....	5.81
Panama .....	1.00
Nicaragua .....	2.00

Total .....

\$573.57

Grand Total .....

\$29,170.89

All remittances should be made to the treasurer of the State conference where the remitter resides. If for any reason this is not possible, then remittance should be made to I. H. Evans, Treasurer, Takoma Park, Washington, D. C., and not to the Review and Herald Publishing Association.

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 Sanitarium

IN view of the fact that Seventh-day Adventists throughout the world are watching with interest the development of the sanitarium work in Washington, a few words regarding the progress of the new institution and plans for the management and needs of the work will not be out of place.

The Sanitarium is located six miles north of Washington, on one of the highest points of land for miles around, and at an elevation of three hundred feet above the city of Washington. The front of the building, facing the setting sun, overlooks a deep valley through which the babbling Sligo merrily leaps from rock to rock, making melody for the "good Samaritan" on its banks. Beyond, in the distance, may be seen the nation's Capitol, and the Washington Monument, ever pointing upward as did the life of the great man whom it commemorates. To the east, a stone's throw, is the Washington Training-school, with which the Sanitarium is to co-operate in preparing well-equipped men and women to go forth into all parts of the world to represent the great Medical Missionary. On every side is a virgin forest of chestnut, tulip, oak, fir, maple, birch, and cedar in its natural beauty, stretching for miles in some directions. The sanitarium grounds comprise thirty acres.

The new building is fast nearing completion. Owing to delay in securing material, it will not be ready to occupy until May 1, instead of April 1, as was desired. The architecture is somewhat more elaborate than on some of our other sanitariums, but not more so than the location justifies. Local requirements have been considered in its construction, which demand extensive verandas, wide halls, and spacious public rooms. On three sides of the building, on the first floor, and at the east approach are wide verandas, supported by square piers, and surmounted by columns supporting the balcony above. Opening off the west front veranda is the foyer, with the business office at the left and the reception room at the right. This foyer leads back to the elevator, stairways, and treatment rooms. These latter occupy the east wing of the building, the women's bath being on the right, and the men's on the left. The wide corridors lead to the left and to the right from the foyer, the former to the dining-room, and the latter to the parlor. Off these corridors are the waiting-rooms, offices, and reading-room. The second floor is given almost entirely to individual guest-chambers, with the exception of a lounging-room, over the front entrance, and two offices. The third floor also is designed for guest-rooms, but also provides for operating-room and small ward, as well as a lounging-room. The fourth floor may be used as a ward, and has a number of individual rooms. The basement accommodates the laundry under the women's bath, the heating plant under the men's bath, the kitchen

under the dining-room, the gymnasium under the parlor, with helpers' dining-room, stores, etc., under the offices and waiting-rooms. Appropriate approaches, including steps and inclines, are provided at the four entrances. The building will be heated with steam, and will be lighted with electricity and gas.

Takoma Park is reached from Washington by electric cars, which run every half-hour, or by the Baltimore and Ohio Railroad. The Sanitarium is a mile and a quarter from the terminus and station. Private carriage service to and from Takoma Park will be maintained for the accommodation of patients.

After obtaining the best counsel possible, and having provided the Drs. Richards for the Wahroonga (Australia) Sanitarium, it was decided to ask Dr. D. H. Kress to connect with the Washington Sanitarium as its superintendent. Dr. Kress is expected to arrive sometime in April, and will be ready to take charge of the institution from the start. No comments are needed regarding Dr. Kress, as he is well known by almost every Seventh-day Adventist as one of our best qualified and most devoted physicians. His experience in starting an institution under similar circumstances in Australia has given him a preparation especially adapted to the situation in Washington. The work in Australia has been well provided for by the arrival of the Drs. Richards to take charge of the Sydney Sanitarium. Other physicians are in preparation for English territory, and will soon, it is hoped, be ready for active service.

Having a superintendent in whom we all have confidence, a beautiful new building well equipped, ideal location and surroundings, and a most important field, we wish to call for consecrated, efficient helpers for every department to co-operate with the management, under God, in making this a model institution for the treatment of the sick, a training-school for workers, and a light in the world by upholding the third angel's message at the nation's capital. We want men and women who are willing to share responsibility, sacrifice selfish interests, and work for the advancement of God's work in the earth. We have had no direct correspondence with any regarding this matter, but now desire to enter into correspondence with any who are willing to help this work to be all that the Lord desires it to be in this place. Remember we want only people who are strong spiritually, physically, and professionally. Please give several good references in writing. Those who come must expect to meet difficulties. An institution at headquarters is at the center of the firing line, but we can also be assured that it can be at the center of communication and at the base of supplies. Who of our most faithful workers—nurses, helpers, cooks—are willing to volunteer their services to carry forward the work in Washington?

In addition to the corps of regular employees, a goodly number of young people will constantly be in training for various fields of usefulness. Nurses' courses are in progress at present in connection with the Branch Sanitarium at 1 and 2 Iowa Circle and the Washington Training-school. A new class will be started in the near future, and correspondence with those contemplating such a course is invited. The Washington Training-school assuring system-

atic, thorough didactic work, the Iowa Circle institution, with its associated city experience together with the clinics and hospitals in Washington, are a few of the advantages offered by the Washington Sanitarium to those desiring to take the nurses' course. Address the writer at Takoma Park Station, Washington, D. C. W. A. RUBLE.

### Findings

MARION COWAN is nursing in Wakopa, Manitoba.

Miss Bessie Glenn has for a time been doing private nursing in Brayton, Tenn.

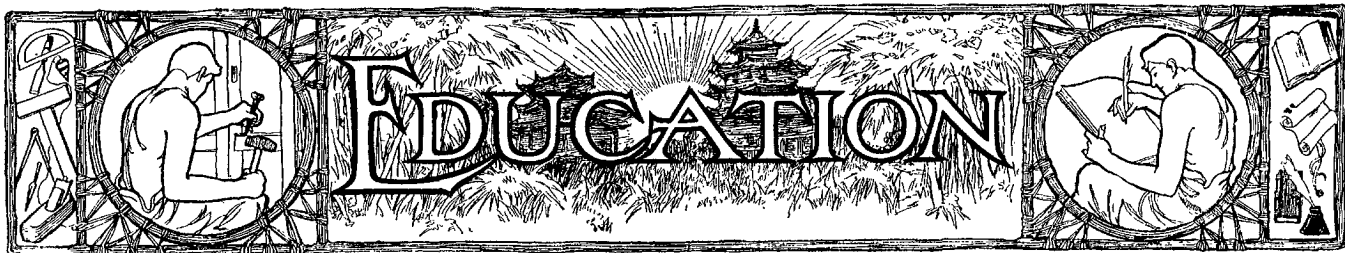
Dr. Charles R. Knox has connected as physician with the sanitarium conducted by Brother F. W. Patterson, at Colorado Springs, Colo.

Dr. B. B. Kinne, of the Middletown (N. Y.) Sanitarium, at 10 Benton Ave., Middletown, N. Y., after calling for nurses to assist in the institution at that place, says: "We are nicely fitted up in our new sanitarium now, and we expect to do a good work the coming summer. Our sanitarium is located sixty-seven miles out of New York City."

Mr. R. B. Craig, of Decatur, Ill., in a letter dated February 20, says: "After being graduated from the nurses' course in 1897, we went to Peoria, Ill., and began general missionary work. This resulted in a very nice sanitarium and a church of over forty members when we left there two years ago. We now have a thriving business here, and are still doing all that we can for the church as well as for those who are seeking physical help only. The Lord blesses our labors and waters our souls, although it is unnoticed by men. We have given our lives wholly to the promotion of this glorious message."

Mr. and Mrs. C. E. Robishaw, of 2532 Park Ave., Cincinnati, Ohio, write: "After two years' nursing in connection with the Mt. Vernon Academy, we connected with the bath rooms in the city five years ago. Shortly afterward, with two nurses, we went to Newark, Ohio, and started a sanitarium there. We remained until last fall, when the call came for workers at Cincinnati, and our board at Newark decided to take up this work, and asked us to come here and take charge. We are getting quite a good start in the work at this place. We realize that God is blessing us that we may be a blessing to others, and trust that with his help we may do all that he expects of us."

After mentioning the names and addresses of the medical workers in China, giving those of Dr. and Mrs. Selmon, Hsiang Cheng Hsien, Honan; Mrs. Dr. Perrine-Laird, Changsha, Hunan; Dr. Law Keem, Canton, China, care of British Post-office, Dr. H. W. Miller, of Sin Iang Cheo, in a letter of January 10, says: "I now have a graduate from the Mt. Vernon Academy, Mr. Orvie Gibson, and my brother with me, who are preparing for work in this land. They will assist in the dispensary and study at the same time. Besides this they are already helping in other lines of our routine work. Thus we hope to see many in the future join us, receiving the more important part of their preparation here in the field." 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*.

### Educated Missionaries

God can use all classes of men and all grades of intellect in his service. But our schools are established to stand for and to give that training which will enable the gospel worker to do his work most effectually — most quickly and most thoroughly.

We have reached the time of the year when our schools are revising their courses of study for the next year's work. It is well for us to keep steadily in mind the purpose of our courses of study; it is to prepare, in the shortest possible time, those who can do the greatest work possible.

Because God can use all grades of intellect, it is not necessary that every student should reach the same standard of perfection in scholarship before he devotes himself to the work of the gospel.

There are to be plans definitely laid for those who are advanced in years whose experience has been an education in itself, but whose school advantages have been limited. There is a work which God has for them that they can do to great advantage by a short course of study in our training-schools. Their experience in solving the problems of life, coupled with even the limited school advantages which they can get, makes them most valuable workers in certain branches of the cause and with certain classes. For this class, which is not a small nor unimportant one, very careful plans should be laid.

That there is a dearth of well-educated men and women — those who can edit our papers, man our training-schools and our intermediate schools, who can present the message to the most highly educated classes of the world — is apparent to all observers of our denominational work.

This is made so because of the rapid strides which our work is taking. Here is a call for many well-educated workers in new fields. To this call our schools

must give earnest heed. This applies to the work accomplished even in our church-schools. It must be well arranged and thoroughly done, and so with our intermediate schools. But it is to our advanced schools that this call comes most loudly. Our training-schools have laid upon them the burden of presenting to these young people, whose age and opportunities are such that they can do so, such thorough lines of study as will abundantly qualify them to fill those places in our work where well-educated workers are needed. Not only are these lines of study to be planned and presented to the young people, but a most earnest effort should be made by the advanced schools to fill the faculties with such competent instructors as will lead to a thorough execution of these plans. From our advanced schools there should be graduated each year an army of workers whose education is so advanced that they can readily take up the study of the languages of the peoples of the other lands, and carry to them this saving message. From this army of graduates other schools can be established and supplied with competent faculties for the preparation of still other workers. Thus laborers will be rapidly multiplied to finish the great work given us to do.

F. G.

### Neatness

THE old saying, "Cleanliness is next to godliness," has a deal of truth in it, and it is nowhere more applicable than in the schoolroom, the school buildings, and the surroundings. God could have made all things of one form and of one color. But he did otherwise, for he delights in beauty. He filled the earth with all that was beautiful and good, with all that would delight the senses.

Now the Christian is to have a heaven here on this earth before he has a heaven in the earth made new. His heaven here is to be found largely within his own heart. But the heaven within his heart may find expression upon his surroundings, and may lead him to beautify them in every consistent way. His home and all that pertains to it is ever neat and orderly.

Neatness and order are two of the first subjects which should be taught in our schools if we would have them Christian schools. These important subjects can not be taught alone by theory, though

the teaching of the theory is not to be neglected. They are taught most by clean buildings and pleasant surroundings. The walls of all school buildings should be free from writing. Whitewash and paint will help to keep them so, for pupils are slower to write on clean walls than on those already discolored, and disfigured with writing. These remarks have a foundation in the fact that the walls of some school buildings are quite covered with writing, which in some cases is, in itself, of a very improper nature. In our school homes the students' characters are directly affected by the care given to the floors, the walls, the windows of the whole building in general, and every feature of their own rooms in particular.

Every consistent effort to beautify the surroundings of our school buildings should be made. Good lawns, neatly trimmed walks, shrubbery, and flowers should abound in orderly and artistic arrangement. A very plain building may be made attractive by its beautiful surroundings.

There is, of course, an expense attached to making and keeping beautiful the surroundings of our school buildings, but if good judgment is used, the expense is not considerable. From the point of expense it is much cheaper to keep our buildings in good repair, for "a stitch in time saves nine" quite as truly in a building as in a garment.

So, altogether, there is every reason for the management of our schools to surround the pupils with that which will delight the senses. In the end, it is not only more economical, but it makes directly for beautiful character. F. G.

## The Educational Missionary Movement

### The Great Need of the Hour

IF ever the words of our Saviour, "The harvest truly is great, but the laborers are few," had their proper application, it is at the present time. In the first place, the world never was such a great world, and the harvest, therefore, never was such a great harvest, as at present. When the Saviour spoke these words, Rome ruled the world; but that empire, in the height of its glory, covered only half of Europe, the northern part of Africa, and a small portion of Asia. What was its population of perhaps one hundred and twenty millions compared with the four hundred and

twenty millions of Europe, or the eight hundred and twenty-six millions of Asia? Even dark Africa, with its great deserts, musters one hundred and thirty-three millions. And since the time of Christ the great continents of America and Australia have been discovered; not only have they been brought within the vision of man, and opened to the gospel, they have also become strong factors in carrying the gospel to the world. So we may truly say that to-day the world is greater, and the harvest is greater, than ever before.

Special significance is to be given to the conditions in our time, if we note the progress that the last century has seen. It was once quite an achievement for a man to make a trip across the ocean. Vast regions of the world were yet unexplored. But to-day not only are Europe and America covered with railways, but the Asiatic continent, six thousand miles from west to east, is crossed, and the iron horse is running to and fro in China, Japan, and India, and railways are getting to be more and more the fashion in Turkey. Hundreds of steamship lines are entering and leaving the many ports of every continent.

Perhaps most marvelous of all is the development of Africa. Not long ago, it was known in truth as the Dark Continent, whose interior was wholly sealed to the outside world. To-day only a few hundred miles more remain to be finished, and then the Cape-to-Cairo telegraph line will be completed; in fact, wireless telegraphy will make it unnecessary to finish putting up the wires. In the wake of the telegraph follows the Cape-to-Cairo Railway, over two thousand miles of which are in full operation from the south, coming as far north as Broken Hill, near the Kongo boundary. From the north the line is in operation from Alexandria to Khartoum, a distance of seven hundred miles. There is the Uganda Railway, having not only six hundred miles of track, but so connected with the lake steamers that inside of two weeks from the coast the missionary may land on the other side of Nyanza, right into the very heart of Africa. France, Germany, and Portugal are all building, or planning to build, hundreds of miles of African railways. I have just read that the emperor of Abyssinia is hardly able to wait until the railroad will reach his capital; it is already half way up there from the sea. What wonderful advantages this generation has over any previous generation, in being able to make a short work of carrying the everlasting gospel!

The needs of the wide world appeal to us for ministers, physicians, nurses, and teachers. We believe that our greatest lack is not the means to send the men, but it is the properly trained men, fitted to answer the calls that come to us from Europe, Africa, and Asia. It may be true that a goodly number of young people, in their fervor and zeal to see these countries and their peoples, are willing to offer themselves to go; but, after the excitement and novelty of sight-seeing have worn off, and they are confronted by the rigors of the climate, by the difficulties in their way, and by the degradation or apathy of the people for whom they have come to labor, then they begin to think, "How nice it was back home! How much better I had it there than I find it here! I shall return."

What we need to-day is men and

women so constrained by the love of Christ, and so inured to hardship, that they will gladly face all hindrances and obstacles that may come to them in a new and untried field, and, having inscribed on their banner the words of Paul, as a motto, "I can do all things through Christ which strengtheneth me," they may be able to overcome the hindrances that are before them.

Note for a moment what the "all things" were that Paul could do. Let us all learn the great lessons that he learned in the school of Christ. He could say: "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." He had learned to "endure hardness, as a good soldier of Jesus Christ."

Students who have finished such a course are called for in the cause of God to-day. In every country we have entered, we need young men and women who know what it is to fight the good fight of faith, and to teach others how to fight it. A whole army of such youth are needed. As the young people flock to our schools, our earnest prayer is that they may there be able so to submit to the will of God for them, that they shall come forth sharpened and prepared for the struggle against darkness, superstition, unbelief, ready to respond to the Master's call, and willing to remain at their post until they have finished the work he has committed to them.

L. R. CONRAD.

### A Call from the Northland.

"AND I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

The Word says that the angel flies in the midst of heaven. Flying represents speed. Time is getting short, and the dragon is getting more and more angry; but thanks be to our Lord, who has all this in his hands, for he sends additional help. See Rev. 18:1. Another angel with renewed strength joins the force, and the earth is lighted by his glory. We rejoice when we see the Comforter coming into our hearts and filling them with love and peace. John 14:26.

We have just closed the week of prayer in the Scandinavian Union. Never, in all my experience with God's people, had I witnessed such a powerful demonstration of the sweet presence of the Holy Spirit, which has convinced of sin, of righteousness, and even of judgment; and so I have seen that as this additional angel, spoken of in Rev. 18:1, joins its force with the third angel's proclamation, it puts an end to sin in our hearts, making it possible for the Comforter to abide within us.

In order that the message may go so rapidly, it is necessary that the servants of God be quickened by his Spirit. This glorious proclamation is at present printed and sent out in more than twenty-five different languages here in Europe. Compare this with ten years ago, and even less, and then let us thank our Lord for the speedy way in which it swings over land and sea. It is pressing into every nation, kindred, tongue, and peo-

ple. Never since 1844 has there been such a move. Think of the grand openings in nearly every land; and even in the darkest countries we hear the Macedonian cry. It goes in spite of all our shortcomings and failures, and when we hear these calls, we are compelled to say, in sadness, that our arms are too small, and we are not prepared. O that God may lay a burden on our people, as in the first angel's message, to leave plow, shop, and home, and to join the ranks! There is an urgent call to-day to every Seventh-day Adventist, the youth and the aged, and that call is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

God calls scores of young people into the lines of preparation. We have started our first union school, which is well filled with a class of intelligent students; and it proves to be the best mission school I think I have ever visited. An excellent spirit prevails throughout. Students and teachers seem to be bound in chains of love. We feel anxious to press forward the educational work in Scandinavia, for we know that it is the crowning work of the message. O for more of God's knowledge among God's waiting people! Hosea 4:6.

P. A. HANSEN.

*Christiania, Norway.*

### Our Training-Schools Great Missionary Centers

OUR training-schools are established as great centers of missionary impulses. There would be no good reason for their existence should the missionary idea be dropped out. Unconverted persons may be connected with these schools for a time, and afterward be converted and become mighty factors in the Lord's work. These schools are not established for self-servers, for the shiftless, the careless, and the indolent, who care not to uplift their fellow men. These schools must ever have the preponderance of influence on the side of missionary effort.

The missionary idea that obtained at the College View convention is what must be in every training-school. In the missionary training-school the student may gain a precious missionary experience. He may have the consciousness while at school that he is gaining a real soul-winning experience, just such as is needed in every mission field. He may labor for unconverted students or others outside of the school.

Every principle and every phase of missionary effort is to be considered in our training-schools. Revivals, special prayer, visiting the sick, the distribution of literature, all form the very foundation of our schools; for what is the training of the intellect or the hand if this training is not to be used in the salvation of mankind?

Missionary work must be done wherever there are men and women who need to know of the saving grace of Christ. With this in view, every means of grace needs to be studied. So every phase of gospel work is considered in our training-schools. These the missionary should study before leaving for the heathen land; for there he will have many important questions to decide, and will have no one to counsel with concerning them. Sabbath-school work, organization of companies and the appointment of lead-

ers, and many other questions he must be familiar with. The school is supposed to give instruction on all these points.

The training-school is an integral factor of every mission field in this wide world. In many features of the work the pupil may be engaged in the field of his choice even while he is pursuing his literary studies. The mission fields look to the schools for trained laborers, and in a certain sense the missions furnish a large share of the instruction by way of furnishing data which are essential for the missionary to know before embarking for his field of labor. It is the studied aim of the management of all these schools to bring in all the information possible concerning missions.

Every department of the cause, whether in one country or another, is in need of trained laborers; and it is to the training-schools that every institution and organization of our cause is looking for laborers.

God has need of every entrusted talent. There is a place for every one to fill. He says to each one, Go and improve the gift. Truly, "of all the institutions in our world, the school is the most important."—*Special Testimony on Education*, page 187. L. A. HOOPES.

Cooranbong, Australia.

## Principles and Methods

### The Bible in Our Schools

"As an educating factor the Bible is without a rival." Many evidences of the truthfulness of this statement can be produced. It is said that after three and one-half years of association with Christ his disciples "had come to be like him in mind and in character." This is a wonderful statement. Men who were absolutely unlearned had in such a comparatively brief time become like their great Teacher in all that goes to make a complete education—perfection of mind and character.

"It is the Spirit that quickeneth." The Scriptures were written by inspiration of God. In the study of the Scriptures the human mind is brought in contact with the divine mind. "It is only life that can impart life." "In him was life; and the life was the light of men." It is therefore only as the mind is brought in contact with God's mind that life is imparted.

There are two forms, or methods, of Bible study. One may be called argumentative, the other spiritual. It is true, of course, that in the study of the prophecies, and those portions of the Scriptures which furnish a foundation for other pillars of our faith, there is a blessing. We are told to be always ready to give to every one that asketh a reason of the hope that is in us; but there is in a study of the Bible apart from all argument a study in which we compare text with text, and search as for hidden treasures, — a power and a blessing that no other form of Bible study can impart.

Of this latter method of study there is too little in our schools. Pupils acquire the ability to prove the different points of our faith, and yet have received but little of that vitalizing power which the study of the Scriptures is designed to give.

It is doubtless true that our students could be prepared for efficient service in

the cause in a shorter time if some unimportant and mind-taxing subjects now in our courses of study were to give place to more of the practical study of the Bible.

If this were done, our students would never feel that they had been educated above any branch of the Lord's work. Graduates would be willing to canvass or to teach church-schools without feeling that it was belittling their attainments.

Let us have more Bible study in our schools, more practical, spiritual Bible study, and less of that which caters to human pride and encourages worldly ambitions.

J. E. TENNEY.

### The Importance of Industrial Training in Our Schools

WHEN I speak of industrial work, I am conscious of the fact that we do not all experience the same mental effect. It is an ambiguous term to many—something which may, and does, suggest various things, to as many minds. There are some who think of it as meaning the manufacture of articles for commercial purposes; other minds refer at once to gardening, floriculture, general farming, or—to use a word that covers all these—agriculture; again we distinguish it as cooking, sewing, housekeeping, domestic hygiene, and the physiological sciences; while to still others it is merely the construction of those fancy articles, more or less useful, classed as the manual arts. It is this phase of the subject that has taken such strong hold upon the people of the public schools, and is now being almost generally used throughout the country to the exclusion, in part or in whole, of its other important issues.

With this diversity of ideas concerning the subject, it would be well to come to some conclusion as to the sense in which the term should be used. Industrial training includes *all* these things and *more*; it embraces every subject that relates to the physical, mental, and moral well-being; and there is scarcely a subject pursued in any school or college which is not included in, or can not be correlated with, industrial training. "It means knowledge through the exercise of brain, bone, and muscle. The greatest curse of our world in this our day, is idleness. It leads to amusements merely to please and gratify self. The students have had a superabundance of this way of spending their time; they are now to have a different education, that they may be prepared to go forth from school with an all-round education."—*Mrs. E. G. White*.

God has given to every man the privilege of working. It is an endowment bestowed upon him by his Creator. To shun labor is to go back to the blanket stage; and the educational system that does not fit both mind and body for some special duty in life is not the system we desire. A father was once heard to say, "I want my son to go to school and be educated so that he will not have to work as hard as I did." No! that was not what he wanted. He didn't want his son educated so that he wouldn't have to work, but educated so that he could work, and accomplish more than his father did.

A distinction should be made between work and drudgery. In the early days of this country every man was his own

farmer, blacksmith, miller, carpenter, and cabinet-maker; and every woman not only made her own clothes, but wove the cloth and spun the wool and flax. In exchange for benefits conferred by civilized society the average man must work. If all are obliged to labor, then clearly the joy of living must be found in one's daily duties. Work is God's panacea for trouble. Drudgery is synonymous with ignorance. In early times when soils were rich, implements crude, and keen competition unknown, there was necessarily much drudgery connected with farm life; muscle ruled in those days. There was but little draft upon gray matter. Conditions have undergone radical changes, however. Soils have become more or less impoverished; competition has arisen in every line of production; insect enemies that prey upon crops have increased, as well as fungus diseases—all of which but signifies that successful agriculture requires the highest type of ability. Success under present conditions implies an intimate knowledge of soils, plants, animals, insects, and diseases of animals and plants. All these things but go to prove that our people must work in a scientific way. There is a cause for every effect. God put it there, and he desires that we shall understand and work in harmony with these forces of nature. If the people of the world are beginning to see the importance of this, how much in advance ought Seventh-day Adventists to be, who have had instruction along this line since Jesus set the example in his Galilean school.

FLORENCE HOWELL.  
(To be concluded)

### Learning to Speak a Foreign Tongue

I READ with much interest, in the Bulletin of the educational convention at College View, the discussions concerning the study of Latin and modern languages, and would venture an opinion concerning the matter.

The study of any second language makes that of a third easier and more interesting. This seems especially true if one has learned two languages in childhood.

Here in Mexico are thousands of Americans, of whom quite a number, especially the missionaries, are well educated, yet it is a luxury to hear Spanish well spoken among them. There are several reasons for this. Some come here after middle life, and so find it hard to master another tongue. Another cause seems to be inherent,—the average American is satisfied with English, and prefers to let others learn it to exerting himself to learn Spanish. Mexicans learn English, which is much more difficult than Spanish, and learn it well, with less opportunity for practise. Then those who come here, as a rule, come either as missionaries or to seek wealth, and are too anxious to get to work to spend sufficient time in study. The more patient German gets a grammar, hires a teacher, mingles in Mexican society, and soon learns to use the language quite correctly. Americans are inclined to be clannish.

Now our schools give courses of two or three years in various languages. Some of the teachers are not even natives of the country of which they teach



the language. One fourth of the student's time each year is spent on one of these languages. The classes are generally large ones, and he gets but little practise for tongue or ear. I believe he should have at least two years of Latin, which, of course, he must get in school, but that he had much better get his modern language from the people among whom he expects to labor. There he can devote his whole time, for from six to nine months, to hearing, reading, writing, and speaking,—to learning the language as it is spoken by the people. There, too, he will learn, what is almost as important, the manners, customs, and habits of thought of the people, without a knowledge of which he ought not to begin work as a missionary among them. These can not be learned from books, nor from travelers, for these are too narrow to be reliable.

I learned Spanish in college, from text-books, with the so-called Castilian pronunciation, which I forgot while crossing the Rio Grande; then I had to forget most of the remainder before I could learn to speak at all correctly. I believe I would speak it much better now had I studied it all here.

In six to nine months one will not have learned Spanish or any other language, but will have acquired a correct basis for future study, and will understand nearly all the conversation he hears. With the house servant, the street peddlers, at the market, everywhere, he will be hearing and learning. What is saved in time and money at college will more than make up for the added expense in the field.

W. C. FATTEBERT, M. D.

*Celaya, Mexico.*

### Suggestions for the Study of Mission Fields

SINCE coming to the mission field, the importance of a missionary education has impressed me very much. I can look back and see how much better preparation I could have secured for the field if I had only known how to get such a preparation. Anything that will increase the efficiency of the messengers of truth calls for the most serious consideration. I shall be glad to offer a few suggestions that I have had in mind for some time.

For the study of early mission history in China, there are the biographies of such men as Morrison, Parker, and others. To study the field as it is to-day, there are a few books that are indispensable. These are, for missionary biography, "The Retrospect," by J. Hudson Taylor, and the "Life of J. Hudson Taylor," which will soon be printed, will no doubt be a very valuable book. For a study of the people and their customs, Dr. Arthur H. Smith's two books—"Chinese Characteristics" and "Village Life in China"—are without peers. In addition, there are two intensely interesting, as well as instructive, books dealing with Chinese life, written by Mrs. Howard Taylor. One is "Pastor Hsi, One of China's Scholars;" the other is "Pastor Hsi, One of China's Christians." While there are scores of other books, yet there are none that are more reliable and instructive than these, and any one having a burden for the field should by all means carefully read all of them.

And those who may not have a burden for China should read these books, in order that they may pray more intelligently for the work here.

A plan that we follow, which is very profitable to us, even here on the mission field, and which I am sure would be of great service in teaching, is to secure extra files of our different papers, and cut out all the pictures dealing with life in our different mission fields. Arrange them systematically, with a brief description appended. Having the pictures of the people and their surroundings comes the nearest to living among them of any plan I can think of. Many good pictures may be secured also from other missionary magazines, especially the monthly magazine, *China's Millions*, published by Morgan and Scott, Paternoster Buildings, London, England; price, one shilling sixpence per annum. It contains many pictures of Chinese scenes. There is a *China's Millions* published in Toronto, Canada, but it is not equal to that put out in England.

I want to mention the importance of correspondence. The student should correspond with some missionary who is in the field. It will be a great stimulus and help in every way, and the information gained in this way will be of a very practical nature. Every worker with a deep heart burden for the people for whom he is working will be only too glad to have such correspondents.

Lastly, but by no means least, there should be definite prayer for the mission field. I mean by this that, in addition to prayer for the progress of the message in all lands, there should be definite prayer for a worker in some particular field. From experience, I can testify that it leads one to feel that he is a coworker with the one for whom he is praying. Any one acquainted with missionary history knows what God has done in answer to such prayers.

I trust that these suggestions may be of some use to students in our schools, and earnestly pray that the young people in these training-schools may receive such a training that they will go out by the scores to do efficient work in such fields as our own benighted China.

A. C. SELMON.

### Do's and Don't's of Discipline

In our schools the subject of discipline is a very important one. Many have failed as teachers because they could not properly control the students. The church-school teacher, above all others, should be able properly to discipline his school. In order to do this, the teacher will be obliged to control himself. No one can control another unless he is complete master of himself. The teacher should be quick to discern the dispositions of the different children. No two children can be disciplined alike. Let the teacher's conduct be worthy of imitation. "The teachers should be what they expect their students to become."

When it is necessary to correct, and occasions are numerous, do it in a loving way, not in a commanding spirit. Do not be constantly telling the pupil of his fault. If you can find a good quality, commend it. Always keep yourself well balanced, never allowing your temper to get above control. The words, "Think twice before speaking," if heeded, will save the teacher a great

many difficulties. If you require a certain thing of a student, be sure to remember that you have required it. Do not be changing your mind continually as to what you want the pupils to do.

BERTHA BURROW.

## Methods in Primary Schools

### A Lesson Which the Wires Teach to Teachers

#### Repair of Wires

THE head of a great electrical company said recently, "The chief difficulty we encounter is that of keeping our wires in repair and in good working order. The motive force at the terminus is easily controlled; it is the defects in communication which impair our work."

To how many relations of life would the same words apply! A man at the head of a great business has capital, intelligence, a thorough knowledge of his trade, and a kindly feeling to his operatives. But he fails to reach or influence them. His manner is harsh, brusque, dogmatic, or timid and cold. His men dislike and distrust him. The wires between them are not in working order.

In how many homes are there coldness and jealousy and alienation between parent and child, or brother and sister, whose hearts are yet full of affection for each other. The love is there deep and warm, but hidden out of sight. No spark passes from one heart to the other, to give out cheer and life.

#### Wires That Were Down

Mr. Newell, the president of the Lake Shore Railroad, was very undemonstrative and stern, a man who worked tremendously hard, and seemed to expect the same of all who were connected with him. When C. P. Leland, the auditor of the road, was stricken with his last illness, Mr. Newell was solicitous about him, and visited him often. One morning the sick man is reported to have said to Mr. Newell: "Mr. Newell, I know that the end of my life is very near. The doctors have known it for some time, but they told me of it only to-day. If my work is ended here, I am ready to go, but before I go, may I ask you just one question? I have held an important position under you for many years. It was a work to which my life has been given, into which my whole heart entered. What I want to ask you is this: In all that work, in those long years of service, has there ever been one thing of which you approve?" "Leland," answered Mr. Newell, "you know that your work was well done, and that it always met my approval."

"Then why did you not tell me so?" Mr. Newell took the hand of the dying man, and with tears in his eyes, said: "I have tried to do these things, but I can not. They will not out. That is the only excuse I have. I thought you knew how your work had always seemed to me. I ought to have told you so. Is it too late that I tell you now?"

#### Wires That Were Up

In the winter of 1864, an old Quaker lady visited Lincoln at the White House, and took the long-suffering giant's down-stretched hand. She had to rise on tip-toe, and as she did it, her sweet voice uttered some words difficult to catch. It is not possible to give the words of

either exactly, but this is their purpose:—

"Yes, friend Abraham, thee need not think thee stands alone. We are all praying for thee. The hearts of all the people are behind thee, and thee can not fall. The Lord hath appointed thee, the Lord will sustain thee, and the people love thee. Yea, as no man was ever loved before, doth this people love thee. Take comfort, friend Abraham. God is with thee. The people are behind thee."

The effect of the words was easy to see. As when the lights suddenly blaze behind a cathedral window, so the radiance illumined those rugged features and poured from the wonderful eyes. The gaunt form straightened. The mouth became beautiful in its sweetness, as it said to her: "You have given a cup of cold water to a very thirsty and grateful man. You have done me a great kindness."

#### Say It Now

There is a world of meaning in James Whitcomb Riley's verse—

"Afterwhile—and one intends  
To be gentler to his friends."

"You know," George Eliot says, "I not only like to be loved, but I like to be told that I am loved—the realm of silence is deep enough beyond the grave!"—*Selected.*

### Missionary Gardens

Now that the bright, beautiful spring is soon to be with us once again, with its warm days, its flowers, and its birds, we should accept its invitations to get out and become acquainted with nature and her many friends.

One of the most practical ways I find of teaching nature study in our church-schools is to let the children become interested in a missionary garden of their own. Almost as soon as there is any sign of the spring at hand, I talk to the children about missionary gardens, and their importance. From the first, I offer my services to the children, to help them make and put in their gardens. I have found this beneficial in many ways. It gives the teacher the best of opportunities in nature work; for as she gets the hoe and works side by side with the children, she can teach the beautiful lesson of the parable of the sower, or at least some beautiful lesson from the many nature has given us.

One spring day last year I went home with a little girl, after school, to help her with her garden. On my way I stopped at a store and bought a package of beet seed, and gave it to her for her garden. She was so delighted with her little package that it had to receive the first attention when her garden was ready to plant. We worked together about an hour and a half, getting the ground ready to plant, after which we planted beets, Lima beans, tomato plants, and potatoes. After our garden was finished, I went to the house; and in conversation with the child's mother, I spoke of how interestedly and how well the little girl had worked that evening. The mother replied that if she had been out there trying to help her, she could not have gotten any work out of the child with any comfort or pleasure. But my experience is that if we first arouse the interest of the child, and then let him feel that we are interested in him, and will help him, the work goes on in a nice, pleasant way. Some of the

children have not needed my direct assistance in making their gardens, but I take pains to visit these at their homes and always inquire about their garden, and they are always glad to show it to me.

As a part of our missionary garden work, I made some little bags, which I presented to the children. In these they were to save their earnings from their missionary garden. The next morning one of my little boys told me that he had already seventeen cents in his bag because he had sold radishes, onions, and lettuce from his garden the night before. A few of the children are unable to have missionary gardens; but they are planning to find a way in which to earn some pennies. Some have missionary chickens, and others are going to pick berries. The little boy who had money already in his bag as the result of sales from his garden, realized over eight dollars from his garden last year. He is only a child of eight years. If one little child can do that, surely each child ought to be able to bring something to the harvest ingathering service in the fall, when our bags shall be opened.

The problem of the support of our church-schools is one which has confronted every church-school teacher. But others, perhaps, have found, as have I, that if we first get the children interested, it is not very hard to interest the parents. Planting missionary gardens is only one of the many ways in which the children can have a hand in helping support their own church-school. While I would not desire to give any one the impression that the children, with their missionary gardens, can support a church-school for ten months, yet I would say that one would be surprised to know what children can do along this line. Try it and see.

LULA I. TARBELL.

### The Picture Plan for Busy Work

THE following plan was suggested to me for busy work. It has proved helpful in my school work, and I pass it on to others:—

Have each child get a large-size writing tablet. Then either teacher or child should remove every other leaf, so as to make room for the pictures. The removed leaves may be used for other school work. To make the tablet look nice, and to hold the remaining leaves firmly, the corners may be tied with ribbon. The picture-book is now ready for use.

Have the children gather the pictures from which the teacher may make a selection. Pretty, practical pictures may be cut from almost any paper or magazine. Each day (for older ones once a week may be often enough) give each child a picture. During the day the child is to paste the picture in his book, and select as many texts of Scripture as possible which that picture brings to his mind. He may also from time to time add to the texts. The texts are then to be neatly written under or around the picture. It would be well for the younger ones to ask the teacher if their text is appropriate before writing it. Unless mucilage is used, it is a good plan to have one pupil see that the paste is made each day.

This plan is not only a pleasure to the

children, but it is beneficial. It is an easy way to learn verses of Scripture. If, for illustration, the picture is a tower, the pupil may select, "The name of the Lord is a strong tower: the righteous runneth into it, and is safe," and similar texts. This work may serve, when he sees a tower or high building, to bring these texts to his mind. The pages may be differently arranged, thus developing the artistic nature.

FLORENCE M. KIDDER.

### A Word to Parents

IT may seem to be a very little thing for your boy or girl to be absent from school a day or two each month, or even each week. But it is not so. Every devoted church-school teacher carries a burden for each pupil in school, and has carefully laid plans for applying the truths of each day's work to the heart of each pupil who may find it difficult to make the application without help. In a single lesson missed, new thoughts have been brought out which your child may need. Your child may have been the one for whom the watchful, prayerful teacher had a special burden when preparing that lesson. If the child loses the connection made by each recitation in the line of thought he is studying, he at once loses his interest in the study. Parents can do much to make the school a success by keeping their children regular in attendance and by taking a special interest in talking with them about their lessons.—*B. E. H., in The Educational Messenger.*

### Primary Reproduction Stories

WHILE the reproduction of stories is an important factor of every school curriculum, and especially so in all primary schools, there is one class of schools where it is of necessity an indispensable part of the daily program. These schools are those in which the children are of foreign parentage, and with whom the English language is the language of school life and not of the home. It is especially for the teachers of such schools that this article is written.

When children from these homes enter school, they may not know twelve English words, or again, they may understand almost all that the teacher says to them, and be able to talk with her in a limited way; but whatever the case may be, the teacher realizes that the first and most important thing for such a child to acquire is a good working knowledge of the English language. And it is with this thought in mind that the writer has, after trying almost everything else, given to the "story-telling class" the place of pre-eminence in the teaching of young children. The reasons are obvious: it is not a knowledge of how to say the words that he needs most, but a knowledge of how to use them. And it is well known that, after having had some drill in phonics, a child may be able to read, with rapidity and ease, words that he could not use in conversation; and surely there can be no virtue in his saying words that he does not know the meaning of, for the language must become to him a tool which he may use in the expression of his thought, rather than that he should be the means of expressing audibly the words on the printed page.

But, as teachers, most of us have the theory of education, and what we demand is something practical in the way of suggestions. The following may perhaps be found helpful:—

First, what stories are to be used? Care and judgment must be exercised in the selections made. Genesis, Exodus, First and Second Kings, and various other books abound in stories well suited for this class of children, but it is not necessary to confine them to the Bible. "Primary Reproduction Stories," by Florence Grant, has a large number, many of which may be used in our schools with profit.

Second, how is the class to be conducted? That may vary with local conditions. Our classes are generally conducted somewhat as follows:—

Suppose we are tracing early Bible history by stories, and come to the place where Jacob is obliged to flee from Esau to his uncle Laban. When the class is seated, the teacher asks, "Would you like to learn of a beautiful dream that Jacob had while going to his uncle's home?" All respond, "Yes," and the teacher continues: "Well, Jacob traveled all day, and at night he lay down on the ground with but a stone for a pillow. As he had walked very far, he was tired, and soon fell asleep. Then he dreamed, and in his dream he saw a great ladder. The ladder reached from the earth to heaven. At the top was Jesus, and angels were going up and coming down. Jesus told Jacob that he would go with him on his journey and bring him back to his father's home. Jesus also told him that his children should own all that country, and they would become a great nation."

As the story proceeds, the teacher, by objects, questions, and simple explanations, makes plain to them the meaning of the new words, which, in this case, may be, "pillow," "dream," "ladder," etc. When the teacher has finished the story, she goes through it again, giving parts of sentences and letting the class supply the other part; as, "Jacob traveled all day and ——" "at night he lay down," "with but ——" "stone for a pillow," etc. Then each child is allowed to tell the story. The whole recitation, if there are eight or ten in the class, will take perhaps fifteen minutes. Only about two new stories should be learned each week. The old ones will grow dear to the children by their repeating them. For "busy work" they may do something to impress the lesson, such as making a cardboard ladder. They should also write some sentences containing some of the new words. Not only will the children have added more words to the limited number in their vocabularies than they would have done by a reading lesson, but both teacher and pupils will be deeply interested in it, and will enjoy the work. THOS. W. STEEN.

### The New Readers

VOLUME 1 and volume 2 of the New Readers, concerning which something has been said two or three times previously in the REVIEW, are now ready for distribution. The price of these books, as we understand it, is seventy-five cents a copy. They may be obtained from the tract societies or from the Pacific Press. The price may seem a little high, but the publishers have been to a large expense

in getting this book out, and they are selling it at a price less than that which they set on many of their other books. We trust that our people will not let the matter of the expense stand in the way of the use of the book.

The problem of getting out text-books for our schools is a serious one, and it will undoubtedly be true that our own text-books will cost as much as, and, in some instances more than, the same books of a corresponding grade that can be gotten out in very large numbers by large publishing houses. Our publishers are certainly manifesting a loyalty to our educational work in the bringing out of these books at so great a risk of loss, and we trust that our people will respond heartily to their efforts by uniformly using our own books.

From the examination we have been able to give to the readers, we feel no hesitation in most highly commending them. We believe that the series, when it is fully published, will be not only thoroughly pedagogical, but will be most highly valuable in the way of truth teaching.

FREDERICK GRIGGS.

## Our Schools

### The Arrangement for Teachers for the Next School Year

THE time has come when our schools are making arrangements for their teaching forces for next year. We wish to say a word with reference to the securing of these teachers. Nearly all our local conferences have an educational organization with a superintendent who devotes all or a portion of his time to the church-schools. There is also in every union an educational organization. Local churches in securing teachers, and teachers desiring situations in their conferences, should, as far as possible, communicate with the local conference authorities. The conference authorities, in turn, may communicate with the union conference educational authorities. In this way our church-schools and many of our intermediate schools may arrange for their teaching forces. The General Conference Educational Department is organized to assist our training-schools and academies in the securing of their teaching forces.

We mention this general order because by its observance confusion is very often avoided, and the wisest selections are made. According to this plan, the Educational Department of the General Conference will be pleased to receive the names and addresses of teachers desiring situations in our training-schools and academies, that it may assist in answering calls for teachers made by these various schools. As far as possible, all grades of our schools should now make their arrangements for their next year's schools and for their teachers at the earliest possible date. By so doing, they can better strengthen the details of their school work for next year.

FREDERICK GRIGGS.

### Elk Point (S. D.) Academy

THIS is the fifth year of this school, and we are having the largest attendance in its history. Our dormitories are both full and overflowing. Our enrollment has reached fifty-seven, and there

are fifty students in the Home—twenty-three girls and twenty-seven boys. One year ago at this time there were thirty-three students in the Home; two years ago there were twenty-three.

There is an excellent interest in the school work; and special attention is being given to the study of the Bible and the common branches, such as arithmetic, grammar, spelling, and writing. The class of students that come here needs just this kind of work. The Bible classes include nearly every student.

Plans are being laid continually to place the students in close relation to the conference work. Canvassers' schools and teachers' institutes are held here. In this and in many other ways the field and the message are kept prominently before the students all the year.

Realizing that many who have little means will want to get an education, industries have been established to give such students an opportunity to earn their way. During the summer and fall the farm work and the tomato canning require a number of workers. During the winter our principal industry is the broom work. At present several boys are engaged in the broom shop. Of the fifty students in the Home this year, at least twenty-three have been obliged to depend wholly or in part on the labor of their own hands to keep them here. And were it not for the industries, the greater portion of these twenty-three students would not be with us, for lack of means.

Any faithful, energetic student (boy or girl) coming about the first of April, and staying the full year, will be able to pay most of his expenses, if not all of them, by labor. And the fact that a student earns his way through school is in itself a valuable part of his training. The lack of means can not stand in the way of the student determined to have an education. Determination, and a willingness to work hard and faithfully, will accomplish wonders.

BERT RHOADES.

### Visit to Avondale School

MONDAY afternoon, November 26, at 3:45, I left Sydney to visit the Avondale School, where I arrived the same evening at eight o'clock. On Tuesday, in company with my son, who is principal and business manager of the school, I looked over the new addition to the dining-room and girls' dormitory. This building is but the completion of the general plan that was made to connect the two buildings when Elder W. C. White was president of the school board. This new building was greatly needed to give them a lighter and more commodious parlor for the young women, to enlarge their dining-room capacity, and to give them more sleeping-rooms. In addition to its practical utility, it adds much to the general appearance of the buildings and plant as a whole. This new building was erected at a total cost of £589 2s. 2d., and was paid for entirely from the school's own resources. The actual cash outlay was about £400, the rest of the total expenditure, £189 2s. 2d., represents student labor, every department of the school bearing a part. The construction of the building was supervised by one of the teaching staff. The building has been erected free from indebtedness. One of the benefits that

will be derived by the students from this completed work is the practical training received in useful accomplishments, which will be of service to them in their future mission work. At the close of the union conference in September the building was formally dedicated. During the exercises the principal of the school presented Pastor Olsen with a cheque for £105, as an offering to missions. Thirty pounds of this amount was a donation from the teachers and friends of the school to pay the passage of two former students to their respective fields of labor—Fiji and Singapore. The rest, £75, was the tithe from the net earnings of the school the past year, to be used at the discretion of the union conference in its missionary operations. The exercises closed with a dinner prepared by the school. This was served in the new dining-room, and was partaken of by over two hundred delegates and students.

Leaving this building, we passed on from place to place, visiting the various industries, closing with a general survey of the farm. Wherever we went, change and improvement was noticeable, and the whole place had an air of thrift and prosperity. A new boiler has been placed in the food factory, of sufficient capacity to furnish power to operate the machinery of the factory, and to operate the Avondale Press machinery as well.

In addition to the improvements made in the factory, nearly £1,200 has been paid on the indebtedness since it was turned over to the school, a little over two years ago. If a proportionate prosperity continues to attend this work in the future, it will not be long until the factory is out of debt. A new building is in process of erection for a home for the Avondale Press. At present they are occupying a portion of the building belonging to the food factory. The place is dark and cramped, and is wholly unfit for their business; besides, the food factory needs extra room. The printing department is in good condition, having a present worth of £900, with only £50 indebtedness.

Another valuable improvement noticed was a simple yet effective telephone system, connecting the school building and various industrial departments with the manager's office. The labor of putting in this plant was performed entirely by students, the only outlay in cash being the amount paid for wires and phones. The buildings are all in good condition, having been kept painted both inside and out. Changes have been made in the location and plans of the flower beds, to adapt them to the rapidly growing ornamental trees and new orchards both in front and in rear of the buildings. The new vineyards have made a marvelous growth, and are loaded with beautiful grapes. The farm throughout is looking very well, fences and gates are in a good state of repair, while additional land is being cleared and added to that already under cultivation. The farm and garden for the past year have been under the management of one of the teachers, and for the first time in its history came out with a surplus of £76.

The estate at present embraces 1,052 acres, 119 of which are cleared, and occupied as follows: 52 acres in farm plots, 30 acres in orchards, vineyards, and gardens, and 37 acres in pasture. The ever-increasing need and demand for

labor on the farm, and the various industries connected with the school, furnish employment for a large number of students.

The business manager's report for the past year reveals the astonishing fact that during that time £2,228 was earned by students. Eighty-two per cent of the students in attendance pay some portion of their tuition in work. It was about the middle of the summer vacation when I was there, yet there were over fifty students in the Home, each working from eight to ten hours each day. This number was necessary to keep everything going properly. The school with its various industries has come to the point where it handles on an average nearly £1,000 a month. The school proper in its operation the past year had a net gain of £845 2s. 5d.

The servant of the Lord has said that this should be a model school, and not be molded after any other school in the world. While there is doubtless much yet to be accomplished before it reaches the high ideal set, yet we should feel thankful for the degree of proficiency already obtained. Their success thus far may be attributed to the following causes: first, the interest that presidents of conferences, ministers, doctors, workers, and old students take in the school; second, the order and system seen in its management; third, the willingness shown by each member of the faculty to do manual labor, and his close attention to every detail of the department placed in his charge; fourth, and most important of all, a careful study of and a disposition to follow the light given in the Testimonies relative to text-books, industrial work, and the general management of our large schools.

The success and prosperity attending the school *in this place* is a tangible witness to the reliability of the Testimonies. In the beginning false witness was borne about the land. Men acted upon the opinion of so-called experts rather than the testimony of the servant of the Lord, and for two full years the work was held back. The Testimony said that notwithstanding all that had been said against the land, the Lord could spread a table in the wilderness. What a short time it has taken to fulfil this prediction when men and women believed the Lord and used their ability and capabilities to demonstrate that God's word is true, rather than to prove it false. The so-called worthless land is now producing an abundance of fruit, grain, and vegetables to supply the large number of students and employees of the school. And not only this, but the statement that from this school missionaries should go out to India, China, and the islands of the sea has already been fulfilled. My only regret while being permitted to see all this was that Sister White herself could not be permitted to see with her natural eyes—in some degree at least what the Lord revealed to her in vision. In these days of doubt and questioning, it is gratifying to behold two such staunch witnesses to the truthfulness of the Testimonies and the principles they advocate, as the Avondale School and the Sydney Sanitarium. It is for the purpose of vindicating the Testimonies, that I have written as lengthily as I have of these two institutions. [The report of the sanitarium was published in the World-wide Field Department of the REVIEW, in the issue of February

21.—ED.] It was very gratifying indeed to me to read from the reports rendered at the late union conference by the men standing at the head of these institutions, that all the success that had attended their work came as a result of following the instruction received from the Lord relative to institutional work.

G. A. IRWIN.

### Washington Training College

PERHAPS there is no one feature of the work of this institution more interesting than its missionary society, nor is there one that will more clearly and definitely set forth the spirit of the school and the object and purposes of the students who are here assembled. The society was organized soon after the opening of the school year, and the usual work of a missionary society, which finds expression in sending out periodicals and tracts, was taken up with a will. Many thousand pages of literature have been mailed, letters have been sent to those who were known or supposed to be interested in the gospel truths held by this people, and some very interesting and helpful replies have been received.

While this work has been carried forward in an aggressive manner, much thought and study have been given to the question of how best to engage in personal missionary labor; and as a result, quite a number of young people are going out and making missionary visits, holding Bible readings with interested groups, and some of the young men have regular appointments for preaching, where they meet fair-sized audiences and are interesting the people.

As a result of this work, these young workers have been very much encouraged and strengthened, for it is by exercise that we grow, and every note of advance or of success is hailed with delight by all; and as the young people begin to realize that they can do a work which the Master will accept, a deepening interest in the missionary cause is manifested. Already fruit of this work has been seen, several having begun to keep the Sabbath. Others are deeply interested, and are moving forward as rapidly as could be expected, accepting point after point of our faith, and there is good reason to believe that by the close of the school year, several more will have taken their stand for the full truth.

In connection with this actual missionary effort, studies have been conducted in which the different mission fields have been considered, where the opening providences of God have been traced in such a way as not simply to entertain, but to interest the members of the society in these mission fields. Thus far, studies upon the following fields have been conducted: China, South America, South Africa, the West Indies, Mexico, Spain, Abyssinia, Australia, and Canada. These studies have been conducted in part by our missionaries who have been in the foreign work, partly by our teachers, and partly by the students, who are manifesting the deepest interest in this work. While studying the foreign fields, it has been thought advisable to consider the home interests as well, and at the present time the society is in the midst of a study of the work in our Southern States. Two, or perhaps three, weeks will be

consumed upon this study; and as this work is largely conducted by students who are from the South, they can speak from their own knowledge of conditions as they actually exist, and of openings and opportunities before our people at the present time. We trust the blessing of the Lord will so rest upon this effort that not a few of our young people will develop an interest in the work in the Southland and be ready to volunteer to take part in it as soon as school closes.

These studies on our different mission fields will be continued during the entire school year, and they are undertaken for the twofold purpose of informing ourselves in regard to the work in the various countries studied, and also with the hope that God will lay upon hearts a burden for labor in some of these very needy countries. If this latter result be accomplished, we shall rejoice and feel that the Lord has indeed blessed his school to the good of mankind and to his own glory.

As we look over this band of sixty or seventy earnest, consecrated, and godly young men and women, and reflect that they are but representative of a much larger number of youth who are in our denominational schools receiving their education and training for actual work, we can but rejoice in the mercy and the providences of God in providing these institutions where our young people may become informed in regard to the needs of the present day, where their hearts may be stirred with a desire to respond to the calls for help, and where they will enlist and go rapidly to the front in carrying the knowledge of this gospel to all the world.

J. W. LAWHEAD.

### The Spirit of Courage

I HAVE been glad to see in the reports that have appeared from month to month in the Educational Department of the REVIEW from our colleges and schools, that this year has been one of prosperity not alone from the standpoint of numbers, but more especially because of the earnest spirit of consecration to the service of the Master which has been guiding the plans and conduct of the students. I am certain that this welcome revival of the missionary spirit in our schools is due largely to the attitude which the educators took at the recent educational convention at College View as to the position our schools should sustain to the closing work of the message. When we resolved that a thorough knowledge of the great threefold message and its world-wide propagation should be the basis of all our efforts, and the inspiration of all our teaching, there was a desire on the part of all to work unitedly and untiringly to bring it about.

When teachers become fully awake to the needs of the hour, God will fill our colleges and schools with young men and young women whose hearts are turned toward him, and who will, when trained, go out as loyal workers into home and foreign fields. When our young people see that they may receive from our own institutions that special training which, if they do faithfully their part, will, without fail, insure them a position of usefulness, then the schools of the world will lose their attractions, and the youth will turn to us.

How much there is at the present time to inspire the students in our schools

who are preparing for service—the many calls for trained workers; the rapid progress of the message which has gained a foothold in nearly every country in the world; the encouraging reports sent back to us by those who have been students with us, who have gone out with this blessed truth to the ends of the earth, and are now being blessed of God in the saving of souls.

This year the Lord is blessing us in the college in London. Our weekly students' meetings have been times of refreshing from the Lord. Every young man and woman is planning for some place of usefulness in this work. The majority have offered themselves for foreign service, to be used in lands where the darkness is great and the laborers are few. H. R. SALISBURY.

London, England.

### Union College

[The friends of Union College in particular and our educational workers in general will be interested in the following items concerning the work of this school.—F. G.]

FROM President Lewis's annual report:—

1. The enrolment of Union College at the middle of the year was 434, the largest of any year but one since the fourth year of school, 1894-95. The rooms of the Home are taxed to their utmost capacity.

2. Several important improvements have been made—

(a) Outside stairway to gentlemen's floor of Home. Cost, \$585.60. Result: Transfer of travel of seventy-five boys from inside of first and second floors to outside of building. Home much quieter.

(b) Warming table and cupboard for serving room, resulting in warmer food on tables.

(c) Removal of corn-crib and other old buildings from park back of sanitarium.

(d) New corn-crib and wagon shed near large barn. Cost, \$244.75.

(e) Electric motor pump at well, installed by our own engineer and run by our own dynamo. Cost, three hundred and fifty dollars. The result is plenty of water whether the wind blows or not. The tank is always full, with six immense cisterns full of water in reserve.

(f) Barrels of water in attic, fire-extinguishers throughout buildings. Ladders in convenient places.

(g) Ten new rooms completed in attic of main building.

(h) New electric wiring throughout both buildings. White wire, visible wiring. Old wiring was dangerous.

(i) Improvements and apparatus for the science department, aggregating in value \$828.41.

3. Last year the college paid students for work as follows: South Hall, \$499.69; boiler house, \$543.55; farm, \$804.46; printing-office, \$594.55; janitors, \$270; bakery, \$152.95; laundry, \$83.12; repairs, \$72.89; poultry, \$51.61; floriculture, \$18.94; improvements, \$281.18; total, \$3,372.94.

4. Educationally the work of the college is recognized by the New York Board of Education. The college is in affiliation with the medical department of the University of Nebraska. It is on cordial terms with the Department of Public Instruction of Nebraska.

5. The religious interest is good. Two baptisms have been held, with sixteen candidates. Another baptism will take place soon. The college and church Young People's Societies have united. They have two personal work bands of thirty to forty members each. Missionary bands meet weekly, with membership as follows: canvassing, 65; ministerial, 18; Bible reading, 13; young people's work, 57; missionary reading circle, 12; medical missionary, 25. These bands hold prayer-meetings every Tuesday and instruction meetings every Thursday. The German department has organized twelve family Sabbath-schools, with one hundred members, in Lincoln, among the German population.

From the minutes of a recent meeting of the Union College Board:—

Improvements will be made in the barn to place it in a more convenient and sanitary condition. Cement floor will be laid, and the lighting and ventilation will be improved. A Babcock tester will be purchased for the dairy, and a record will be kept for each cow.

It was directed that operations in truck-farming and fruit raising be largely increased under proper supervision. Another team and all necessary facilities for carrying out this action are to be provided. As a necessary adjunct to this work, a canning factory will be installed in the rooms of the old bakery. These enterprises will make additional work for students.

One new boiler is to be purchased, and two hydrants near the college buildings are to be provided for fire purposes.

Some of the present large music rooms will be divided in order to furnish more practise room.

More rooms are to be finished off in the college attic for the accommodation of the increased attendance which is expected the coming year.

A full historical sketch of Union College and the Nebraska Conference, with a full-page engraving of the college buildings, will be prepared for the new History of Nebraska now in preparation under the auspices of the State Historical Society.

The insurance on each of the college buildings has been raised from \$10,000 to \$35,000.

It was voted to reorganize the normal department on the basis adopted by the General Conference educational convention, and to secure a competent person to give his entire time to this department.

The Danish-Norwegian Department is strengthened by associating Elder M. S. Reppe with Professor Berthelsen in the work. Elder Reppe being a Norwegian, his election will draw more Norwegians to the school.

The Board expressed themselves as much pleased with the order of the school and the earnest and harmonious work of students and teachers.

BROTHER O. A. HALL, principal of the Northwestern Training-school, reports a good attendance and a most earnest class of students. While the attendance is not all that they had hoped, yet they expect it to be as large as it was last year. Some of the students who are in school this year, did most excellent work canvassing during the summer, and they are looking forward to taking up this work this coming summer. A spirit of courage is prevailing in the school.

## Christian Liberty

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

Conducted by the Religious Liberty Bureau  
K. C. RUSSELL, - - - - - Chairman  
W. A. COLCORD, - - - - - Secretary

### Religious Liberty Notes

THE possibility of utilizing the public press in the proclamation of the third angel's message is clearly shown by the following example: Elder H. F. Phelps, of Minneapolis, Minn., has recently secured the publication of articles two and one-half columns in length, on the question of religious liberty, involving an explanation of Revelation 13, in leading newspapers.

At a recent session of the Southern Union Conference it was decided to make New Orleans, La., the headquarters of the religious liberty work in the Southern field. It is indeed encouraging to note the prominence that is being given to this important part of the Lord's work. An influence will be exerted that will be far reaching as the results of having the principles of truth published through the columns of the public press from as important a center of population as New Orleans.

The Pennsylvania Sabbath Association recently adopted a resolution recommending the ministers, officers, and members of its churches to "begin a general and systematic agitation for the strengthening of the State Sabbath law by increasing the penalty for violating the same." Also another resolution was adopted, protesting "against any modification tending in any way to weaken the existing Sunday law," and calling upon its members and representatives "to frustrate any attempt to weaken the present law."

Thursday, February 21, there was a lively Sunday law hearing before a committee in the Connecticut State Legislature at Hartford, Conn. Leading clergymen were in attendance from all parts of the State in defense of the proposed measure. Elder W. R. Andrews, the Religious Liberty Secretary of Connecticut, writes concerning the hearing as follows: "The hearing was a most interesting affair. It was quite evident that the committee favored entertainments and baseball playing on Sunday. I did not think, however, that they looked with much favor upon the performance of work upon that day. One of the committeemen, in questioning a minister, said that there used to be a law that one had to go to a certain church, then the law was revised and made such that a person had to go to some church, and now they are trying to have a law that if one won't go to church, one sha'n't go anywhere else. The bill that seemed to meet with the greatest favor on the part of the committee was the one to make the question a matter of local option. This was vigorously opposed by the ministers present. The hearing as a whole was a decided victory for those opposed to Sunday enforcement; and the ministers there who were favoring a more rigid law, were compelled to retire in defeat."

K. C. R.

## NOTICES AND APPOINTMENTS

### Notice!

THE first meeting of the fifth annual session of the East Michigan Conference will convene at the Adelpian Academy, Holly, Mich., March 29, 1907, at 2:30 P. M.  
E. K. SLADE, *President*,  
E. I. BEEBE, *Secretary*.

### Morning Watch Calendar

THERE have been several requests for copies of the Morning Watch Calendar, published by the Young People's Department of the Central Union Conference, from those outside of this conference. This calendar is arranged for systematic Bible study and prayer, and is proving a great blessing to our young people. We now have a second edition printed, and those outside of the Central Union Conference may obtain copies as long as they last, for eight cents each, by addressing M. E. Kern, College View, Neb.

### An Error

WE desire to call attention to an error which occurs in the first edition of the "New Testament Primer," published at the office of the Southern Publishing Association, Nashville, Tenn. This error occurs on page 93, where the walls of the New Jerusalem are said to be 175 miles on each side. It should have said 375, and 1,500 miles around. This is one of the unfortunate errors that sometimes pass the eye of the author, critic, and proof-reader, and creep into a book in a way that we can hardly explain. The error was quickly corrected, and all other editions will give correct dimensions.

THE AUTHOR.

### 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.—A man or boy of eighteen to work on dairy farm for the season. Address W. W. Wisor, Catatunk, Tioga Co., N. Y.

EVERY reader should try our rancid-proof peanut butter, at 12 cents a pound. Purest cocoanut oil, 13 cents in 50-pound lots. Agents wanted everywhere. Address Vegetarian Meat Company, Bond Building, Washington, D. C.

FOR SALE.—Cheap, if taken at once, 160 acres of unimproved fruit and farming tableland, with plenty of timber for fences, etc. Located in Shannon County, Mo. For particulars, address J. W. Smith, 38 Pearl St., Battle Creek, Mich.

WANTED.—Practical drain-tile maker (Adventist), with some money to take interest in tile plant. Established two years. Good location. Nearest competitor fifty miles. Near Adventist church and schools. Good town. Address Brick & Tile Works, Hazel, Ky.

WANTED.—A consecrated young woman desirous of learning nursing, treatments, massage, etc. For particulars, apply to Geo. Garty, Battle Creek Treatment Rooms, Memphis, Tenn.

WANTED.—Position as bookkeeper where Sabbath can be kept. Have had several years' experience, and can give the best of reference. Will go anywhere in the United States for permanent work. Address S. J. Kimball, Somers, Mont.

FOR SALE.—English walnuts, pure extracted honey, ripe olives, olive-oil, white cotton oil, corn oil; also alfalfa ranch, considered one of the most profitable industries in California. Correspondence solicited. Address W. S. Ritchie, Corona, Cal.

WANTED.—Good Seventh-day Adventist mechanic with all-round experience in machine shop,—one who understands job work and fine mechanical work. State age and qualifications. Address Globe Manufacturing Co., Battle Creek, Mich.

FOR SALE.—Barred P. Rock cockrels; large, vigorous, and showy: \$3, \$4, \$5. From best strains in America. 15 years with the breed. Send for egg circular. Address Bronze Turkey Farm, S. B. Johnston, Prop., Fairland, Ind., in care of S. D. A. Academy.

THERE is an opportunity for a conscientious Seventh-day Adventist young man to enter the Iowa Sanitarium Food Company as an apprentice in the manufacturing department. Reference required. Address the Iowa Sanitarium Food Co., Des Moines, Iowa.

WANTED.—Energetic young man to work on farm eight months or more. Sabbath-keeper preferred. State age, experience, and wages demanded. Usually no chores or milking after supper. Not a hard place. Inquire of John Baer, Rushville, Sheridan Co., Neb.

THE Otter Lake (Mich.) Medical and Surgical Sanitarium can offer a home to four or five elderly people who are infirm and need the care that our place can furnish. Write at once for terms. Address Otter Lake Medical and Surgical Sanitarium, Otter Lake, Mich.

FOR SALE.—The entire machinery of my food and cracker plant, known as the "Battle Creek Bakery." Am willing to connect with responsible parties who may purchase machinery to establish plant elsewhere. Money is needed, therefore terms are cash. For particulars, call on or address Joseph Smith, 157 West Main St., Battle Creek, Mich.

OUR "Housekeeper's Ideal Friend" is highly indorsed by nearly one million ladies who are using it in their homes. If you do not have one in yours, send 75 cents and we will send one, express prepaid—duster, window washer, picture hanger, curtain lifter, etc. Our salesmen are selling them as fast as the people see them. Saves time, strength, accidents. Address W. E. Brackett Co., Station E., Toledo, Ohio.

A LARGE light modern improved basement with two bedrooms and one in attic and barn all furnished. A small garden, good place for chickens and pigeons, a stall for one horse, for the care and board of one horse and the washing for a small family. Large population in two villages one mile apart with surrounding settlements and city over the river for canvassing and garden jobs. Church privileges. Good references required. Address Box 50, Fishkill on the Hudson, 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:—

C. E. Williams, R. F. D. 3, Box 17, Alton, Kan., periodicals and tracts.

J. L. McElhane, 53 Calle Concordia, Quiapo, Manila, P. I., *Signs, Watchman, Life and Health, Life Boat*, tracts on all subjects, also Spanish literature. An unlimited field for using literature; can not be oversupplied.

## Obituaries

HARVEY.—Died at Frisco, Ark., Feb. 3, 1907; Edgar Virgil Harvey, son of Mr. and Mrs. Ben Harvey, aged 10 months and 16 days. We know that if we are faithful we shall soon see him again where sickness will be no more.  
MRS. J. S. ROUSE.

WOODRUFF.—Died at her home at Dunkirk, Ohio, Oct. 8, 1906, Mrs. John Woodruff, aged 77 years. She accepted the third angel's message under the labors of Elders Underwood and Rupert. She was a most faithful Christian mother. A husband, five sons, and one daughter survive to mourn their loss. The funeral service was conducted by the writer.  
E. J. VAN HORN.

WITTE.—Died at Brownville, N. Y., Jan. 27, 1907, Mary E. Witte, aged 74 years. Sister Witte accepted the third angel's message in 1887, and since then was a faithful member of the Watertown Seventh-day Adventist church. After a long illness, accompanied by much suffering, death came to her relief. The funeral service was conducted by the writer.  
JOHN S. WIGHTMAN.

BELLINGER.—Fell asleep in Jesus at her home in Natchez, Miss., Dec. 5, 1906, Mrs. Carrie Bellinger, *née* Mack, wife of Jas. Bellinger, aged 24 years, 11 months, and 21 days. She was a devoted worker in the Master's service, and has been a believer in present truth from infancy. She leaves a husband and a father and mother to mourn their loss.  
F. R. SHAFFER.

AUSTIN.—Died at her daughter's home at Alton, Kan., Feb. 3, 1907, after a brief illness, Elvira Austin, in her eighty-fourth year. She united with the Baptist Church when fifteen years of age, came to Osborne County, Kansas, in 1872, began the observance of the true Sabbath a few years later, living a consistent Christian life till the end. We hope to meet our dear mother in the better world.  
CASSIUS AUSTIN.

YOUNGS.—Died at the home of her daughter, in Jerome, Mich., Nov. 8, 1906, Sister Maranda Youngs, aged 62 years. Sister Youngs accepted the doctrine of the third angel's message about thirty years ago. She leaves a husband, two daughters, one granddaughter, five sisters, one brother, and many others to mourn. With sorrowing hearts we laid her to rest till the Life-giver comes to claim his own.  
MARTHA DANCER.

BRAMHALL.—Died at the home of her parents in Soda Springs, Idaho, Dec. 30, 1906, of pneumonia, Ruth Marguerite Bramhall, daughter of A. L. and Elma Bramhall, aged 5 months. The funeral was held from the family residence on New-year's day. The service was conducted by Rev. Frank E. Whitham, pastor of the First Congregational church of Pocatello, and interment was made in Mound Cemetery.  
ELIZA H. BRAMHALL.

TURNER.—Died suddenly at her home, Wickham Villa, near Hamilton, Ontario, Canada, Feb. 8, 1907, Mrs. Sarah Turner, in her seventy-third year. Sister Turner embraced the truths of the third angel's message nine years ago, and united with the Hamilton Seventh-day Adventist church when it was first organized. She was a consistent and devoted Christian, respected and beloved by all who knew her. She leaves a husband and five children to mourn her death. As it was impossible to get a Seventh-day Adventist minister in time for the funeral, Rev. Mr. Unsworth (Congregationalist) kindly volunteered his services, and spoke very appropriately.  
J. C. WILLIAMSON.

MICHAEL.—Died at her home near Coldwater, Mich., Jan. 25, 1907, Irena T. Michael, aged 37 years and 16 days. Her death was sudden and unexpected. She leaves a husband, four children, father, mother, brothers, sisters, and other relatives, by whom she is greatly missed, as well as by the church of which she was an esteemed member. At the funeral comforting words were drawn by the writer from the inspired Word.  
H. NICOLA.

EDWARDS.—Died at her home in Holgate, Ohio, Feb. 7, 1907, Mrs. George Edwards, aged 70 years, 11 months, and 7 days. Sister Edwards accepted the message under the labors of Elder M. E. Cornell, and rejoiced in it until death. She was a most affectionate mother, and a kind, loving neighbor. She leaves a husband, one son, and two daughters. The funeral service was conducted by the writer; texts, John 14:1-3; Job 14:12.  
E. J. VAN HORN.

SIMMONS.—Died at Grants Pass, Ore., Jan. 1, 1907, of consumption, Sister Elsie May Simmons, *née* Boyd, wife of Brother Lee Simmons. She was baptized into the Seventh-day Adventist Church several years ago, and lived a consistent Christian life. For three years she suffered severely, but bore it patiently, resigning all to the One in whom she trusted. The funeral was held at the home of her parents, and was conducted by the writer; text, Ps. 90:12.  
W. L. BLACK.

WENDELL.—Died at his home in Johnstown, Pa., Jan. 21, 1907, of heart-disease, David Wendell, aged 62 years. A number of years ago he accepted the blessed truth, and was faithful in keeping the Sabbath. He was a deacon in the Johnstown church, and was loved by all who knew him. He leaves a wife, sons, and daughters, also brothers and sisters, to mourn their loss. The funeral service was held at his home, and was conducted by the writer; text, Rev. 14:13.  
W. F. SCHWARTZ.

BARLAND.—Died at the Battle Creek Sanitarium, Jan. 24, 1907, of stomach trouble from which she had suffered for years, Mrs. Leah Barland, aged 43 years. She had been a faithful member of the Kankakee (Ill.) Seventh-day Adventist church for about thirteen years, and was highly esteemed by those who knew her. She leaves a husband and three children to mourn their loss. The funeral was conducted by the writer at the home of the deceased in Kankakee, Ill.  
E. R. WILLIAMS.

CORNELL.—Died at Vineland, N. J., Dec. 23, 1906, after a year's illness of myelitis, Sister Emma Cornell, *née* MacIntyre. Sister Cornell was born Nov. 15, 1874. She was brought up a Seventh-day Adventist, and at the age of twenty-one joined the Vineland (N. J.) church. She was transferred later to the Philadelphia (Pa.) church, and still later to the Minneapolis church, in which connection she was earnestly engaged in the *Life Boat* work. Her heart was in this work, and she continued in it for five years. Becoming quite ill about a year ago, she returned to Vineland. Her life was that of a faithful, consistent Christian, and she died rejoicing in the blessed hope of a glorious resurrection.  
CARL B. HAYNES.

WILSON.—Died at her home near North Hatley, Quebec, Dec. 24, 1906, of pneumonia, Mrs. Mary Pennelia Wilson, aged 61 years, 5 months, 18 days. At an early age she accepted Christ, and became a member of the Baptist Church. Over twenty-five years ago Sister Wilson and her husband accepted the third angel's message as the result of meetings held by Elder D. T. Bourdeau. Her faith in Christ and love for the truth were unwavering. She was a faithful wife, a loving mother, and a kind neighbor. She leaves a husband, two sons, and three daughters to look forward to the resurrection morning, when partings will be no more. The funeral service was conducted in the Moe's River Baptist church, words of hope and comfort being spoken by the writer from 1 Thess. 4:13, 14.  
GEO. H. SKINNER.

CRANDALL.—Died at his home in Athol, Mass., Jan. 10, 1907, Fred L. Crandall, aged 45 years. Brother Crandall accepted present truth and was baptized about two years ago. He had been afflicted for some time with a serious disease of the stomach, but was confined to his bed only four days before his death. He was resigned to the will of God, and we believe he sleeps in Jesus. He leaves a wife and young daughter to mourn their loss. Appropriate remarks were made by the writer.  
H. C. HARTWELL.

BOGGS.—Fell asleep in Jesus, at her home near Hidalgo, Ill., Jan. 23, 1907, Amanda C. Boggs, aged 65 years, 1 month, and 25 days. She was a sufferer from cancer of the stomach for more than a year. She never heard a sermon by a Seventh-day Adventist minister, but was a strong believer in the Sabbath and the soon coming of our Lord. She received her light on the message from "The History of the Sabbath" by J. N. Andrews, "Bible Readings," "Object Lessons," and tracts sent her by her son. We are comforted with the hope of meeting her when Jesus comes.  
T. L. BURWELL.

DAVIS.—Died at Ceres, Cal., Nov. 17, 1906, of acute disease of the stomach, Susie L. Davis, aged 25 years, 2 months, and 22 days. Sister Davis was converted and baptized at a very tender age, and was a faithful, conscientious Christian till the time of her death. She suffered greatly in her illness, but bore her sufferings with the same sweet spirit that characterized her life. A mother, five sisters, and three brothers were left with sorrowing hearts, but they look forward to a glad meeting when Christ shall come for his own. The funeral service was conducted by the writer, assisted by Elder C. M. Gardner.  
H. C. BASNEY.

WEST.—Died at Elk City, Okla., Feb. 5, 1907, of injuries received in being thrown from a runaway horse, Weaver West, oldest son of J. F. and Linnie West, aged 16 years, 2 months, and 2 days. Although he had never made a public profession of religion, yet he believed the truth, and was known to all as a quiet, honest, straightforward youth. For the first time Death has broken into this family circle, leaving a father, mother, brother, and two sisters with saddened hearts. The funeral service was conducted in the Adventist church by the writer, assisted by Elder Otis (Christian). The text used was Titus 2:13.  
E. L. MAXWELL.

GODDING.—Died at the Montrose Sanitarium, Montrose, Minn., Dec. 20, 1906, following an operation, Sister Nellie E. Godding, *née* Dockham, wife of Walter A. Godding, of Burleen, Todd Co., Minn., aged 36 years. Sister Godding was brought up an Adventist, and has always been a strong believer in the third angel's message. Her Christian experience and life cause us to believe that she awaits the trump that will call the redeemed to meet their Lord. She leaves a husband, three young daughters, her parents, two brothers, and two sisters to mourn their loss. The funeral was held from the Drywood church, Elder W. W. Ruble speaking words of comfort.  
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MILLER.—Fell asleep in Jesus at her home at Long Beach, Cal., Dec. 9, 1906, Sister Manerva A. Miller, aged 74 years, 10 months, and 18 days. She and her husband formerly belonged to the Christian Church, but received the light on the soon coming of the Lord by studying the twenty-fourth chapter of Matthew about forty years ago. In the fall of 1874 they received the third angel's message under the labor of Joseph Lamont, and united with the Mount Vernon church of Seventh-day Adventists. For about twenty-seven years she has been an invalid, afflicted with rheumatism, and not able to walk without crutches. She was always cheerful. She fell asleep without a struggle, her last words being, "Praise God." She leaves a husband, with whom she had lived fifty-seven years, and six children, besides grandchildren, to mourn their loss. The funeral discourse was preached by Elder J. F. Ballenger, from 1 Thess. 4:16, 17, and 1 Corinthians 15.  
J. E. HART.



WASHINGTON, D. C., MARCH 7, 1907

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

ELDER I. H. EVANS has returned to Washington from a business trip westward. He spent some days at the annual meeting of the Northern Illinois Conference, held in Chicago.

ELDER JOHN S. WIGHTMAN, Religious Liberty Secretary of the New York Conferences, was in Washington during the present week in the interests of the religious liberty work.

THOSE interested in the progress of the educational work among the colored people of the South should write to the principal of the Oakwood School, Huntsville, Ala., enclosing 2-cent stamp, and asking for the February issue of *Progress*.

IN our issue of February 14 appeared a report from the president of the North Pacific Union Conference in which the statement was made that the British Columbia Conference was expecting to erect on their school farm a building that would cost \$20,000. This should have read, \$2,000.

THERE were added to the church by baptism 360 members during the three months prior to September 30, in the German Union Conference. The tithe in the same field during this quarter is reported as \$19,496.21. This is certainly a good showing in a field comprising only 181 churches.

Two workers with our literature, Misses Ida M. Lackey and Edith McDonald, visited Washington last week. They have sold 45,000 copies of the *Bible Training School*, largely in the South. The students of the Washington Training College enjoyed their report of blessed experiences in the service.

### **The California Sunday Amendment Defeated**

WRITING from the Assembly Hall of the State Capitol at Sacramento, Cal., Feb. 20, 1907, Elder Isaac Morrison, our religious liberty secretary of the California Conference, says: "The Sunday amendment has just been voted down by a large majority. As it was introduced in the Senate some time ago, it is possible for them to notice it, but not probable." This is good news. We are

glad to learn that the forces of evil have again been defeated in California, and that the spirit of persecution is thus being held in check. Our brethren in that State have been laboring and praying most earnestly for this victory to the cause of freedom, and their efforts, it seems, have been crowned with success.

W. A. COLCORD.

MOSES S. MARTIN, a full-blood Mohawk Indian, at the age of eighty, is just completing a translation of the New Testament into the language of the Mohawks and the Six Nations. When finished, this will be the only Mohawk New Testament in existence. Martin was spurred on to a completion of his self-appointed task by the refusal of the Church of England ministers to read to the Mohawks the wonderful things contained in the book of Revelation.

### **A Message from Our Danish-Norwegian Brethren**

THIS is a good message from our Danish and Norwegian brethren which appears in this week's REVIEW. It breathes the true spirit of brotherly love for all our people, and loyalty to the cause with which we are all identified. All who love this message must surely rejoice to see so many dear souls from various nationalities embracing the truths we believe to be so important. And it is a source of great encouragement to see them all working together in harmony. This message from our Danish and Norwegian people expresses the feelings that our Swedish and German people in America have recently expressed in other ways.

We are expecting full reports from the Danish-Norwegian institute held at Minneapolis, and the Swedish institute held in Chicago during the month of January. May the blessing of the Lord rest in a large measure upon the earnest efforts now being made by all the foreign workers in the United States in behalf of their respective nationalities.

A. G. DANIELLS.

### **An Important Date for the Southern Union Conference**

As will be seen by the articles by Elders George I. Butler and R. M. Kilgore, published on page 7, the fourth of May has been appointed as the date when the \$150,000 fund shall be made the special order of the day, and all the conference and church officers in the Southern Union Conference are earnestly requested to do everything in their power to raise at least five thousand dollars, and more if possible, between now and that time.

While our brethren and sisters in the

South, as a rule, have not a large amount of this world's goods, yet there are a few who we are certain could give one thousand dollars, and quite a number who could give one hundred dollars, and a large number who could give twenty-five dollars. Dear brethren and sisters, will you not proceed at once to do that which God by his Spirit convinces you in your heart you can and should do in this great work?

Send all such donations through the church and conference treasurers, or, if inconvenient, direct to either W. A. Wilcox, treasurer of the Southern Union Conference, Twenty-fourth Ave. N., Nashville, Tenn., or to Elder I. H. Evans, General Conference Treasurer, Takoma Park, Washington, D. C.

J. S. WASHBURN.

### **A Favorable Opportunity for a Great Missionary Movement**

WE have received information from the publishers of our leading missionary paper, the *Signs of the Times*, which indicates that broad plans are being laid for giving the truth through its columns even more effectively than in past years.

This plan will be hailed with joy by every Seventh-day Adventist who carries a burden upon his soul, for his friends and neighbors, and this means practically all our people, for there is nothing which interests us more than any means by which the truth can be placed in a clear way before the people whom we are meeting from day to day in the common walks of life.

The question which often perplexes us most is, What papers, or tracts, or books will be best fitted for giving these people present truth? The publishers of the *Signs of the Times* are laying plans whereby this question will be simplified, and an opportunity will be given to all our people to join in a movement which, under God's blessing, should bring in a great harvest of souls.

Beginning about the first of May there will be a series of twenty-six numbers of the *Signs of the Times* which will give the doctrines of present truth in their natural order, very much as they are presented by our ministers in tent-meetings. Plans are being laid which will enable every Seventh-day Adventist to do a little without great expense. The plan in all its details will soon be placed before our people in the churches, and will be published in the papers.

The REVIEW AND HERALD wishes to do its utmost to help on the good movement, and we trust that every Seventh-day Adventist in our ranks will get ready to do a work which will be an honor and a strength to God's cause in the community where God has placed him to be a standard-bearer.