



The Advent
Review and Herald
 Sabbath

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No. 14

The Supreme Religion

Every great truth in the non-Christian religions is found in a purer and richer form in the Christian religion. It is true that Hinduism teaches the immanence of God; it is true that Mohammedanism teaches the sovereignty of God; it is true that Buddhism teaches the transitoriness of our present life; it is true that Confucianism teaches the solemn dignity of our earthly relationships and our human society. But are not all these truths in Christianity also? And in Christianity each one of these truths is balanced by its just corrective, which is absent from the non-Christian religions. Hinduism teaches that God is near, but it forgets that He is holy. Mohammedanism teaches that God is great, but forgets that He is loving. Buddhism teaches that this earthly life of ours is transitory, but it forgets that we have the assurance of immortality. Confucianism teaches that we live in the midst of a great framework of holy relationships, but it forgets that in the midst of all these we have a living help and a personal fellowship with the eternal God, in whose lasting presence is our home.

—Robert E. Speer.

Behold
 He
 Cometh

Go to the Law and
 to the Testimony

Our Publishing Work

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

As an example of what can be done in circulating our literature, we quote the following from a letter just received from the secretary of the Southern California Tract Society: "Yesterday was the canvassers' field day, and about thirty-five students who had been in training at Fernando Academy for two months came to Los Angeles to try their hand at canvassing. All had good success. Only one failed to secure an order, and that was because he did not put in good time. One young lady took nine orders for 'Home and Health,' valued at \$22.50. This was her first experience in canvassing. She says it beats school teaching (she having been a school-teacher). Others took from three to seven orders for 'Heralds' and 'Seer of Patmos' during the day. All felt of good courage, and expressed a desire to get fully into the work this spring after school closes."

THE April number of *Life and Health* may be estimated by the following outline of its contents: *Imaginary Diseases and How to Cure Them*—nine tenths of the diseases afflicting the human race have their origin in the mind,—their cure, a change of mind and heart. *Dyspepsia*—cause and treatment. *Numbness of Arm*—not always rheumatism, but neurosis of some remedies. *A Nervous Breakdown*—the treatment of a special case given. *A Yellow Shaker*—A malaria victim,—quinin injurious rather than beneficial in treatment of malaria. *Jesus, the Healer*—whether deformed physically, mentally, or morally there is to-day healing in the touch of his unseen hand to all who respond to his call, the same as in the days when he healed the woman bound by an infirmity eighteen years. *Who Heals Unbelievers?*—God, directly or by his appointed agencies, in conformity to his established laws. *Healthful Cookery and Household Suggestions*—giving hints on bread making, zwieback, croutons, ground zwieback, hot cakes, fruit bread, dumplings, crisp bread, bread fruit cake, and shortcakes. *Mothers' Department*—letters to mothers on the importance of their keeping themselves attractive, teaching politeness in the family, and exposing parental neglect. *Current Comment*—on such topics as The Public-School Child as a Witness, Intensive Reading, Deadly Effects of Fatigue, The Doctor a Teacher, Sorry Sport, The Passing of the Broom, The Joy of Service, etc. *The Medical Missionary at Work*—progress of sanitarium work in Australia, Bombay and Karmatar, India, and England; the heroism of daily drudgery in the missionary's work. *Questions and Answers*—on Scarlet Fever, Children's Disorders, Sterilized Milk, Pancreatin, Cottonseed Oil, Lumps Coughed up from the Throat, Cold Compresses, etc. *Editorials*—some good things from our editor on Filth in Type, Can We Handle to Advantage an Excess of Food? In Place of Meat, Are Japanese Vegetarians? A Remedy Suggested for Baldness, What Is Health Reform? Holstein Cattle, etc. *News Notes*—three full pages of News Notes, containing much information on general health topics. Subscription price for one year, 50 cents; single copy, 5 cents; 25 copies to one address, 2½ cents a copy, or \$2.50 a hundred.

THE 1907 Year-Book is now out of print. No more copies can be secured. Two editions were printed, yet the demand is not supplied. Those who have not received a copy will of course miss the benefits of one of the best Year-Books ever published. Order early next year.

"MIRACLES AND DELUSIONS" is a pamphlet of one hundred pages, divided into thirteen chapters, treating upon the following general subjects: Desire to Know the Mysterious, The Craving for Power, Predicted Manifestations of Power, "The Falling Away," The Times of Refreshing, Miraculous Workings That Deceive, Spirit Manifestations, Oriental Religions, The Fountain of Life, Truth—a Shield and Buckler, etc. Price, 10 cents, post-paid.

THE new revised edition of the "Complete Sabbath-school Record and Register" is now ready. Several changes have been made in this Sabbath-school Secretary's book that were suggested by a large majority of the State Sabbath-school officers. These changes materially simplify the work of the secretary in keeping the records of the school. Record "F" (the smaller size) has been enlarged so as to answer for schools having twenty-five to fifty members, and one entire page of the book given to the minutes of each session of the school. The old Record "F" gave only one-half page to each session. This addition has, of course, raised the price, but not in proportion to the improvement in the book. Record "C" is prepared for schools having a membership of from fifty to one hundred and fifty. Only these two sizes of Records will hereafter be published, and the prices will be: Record "F," 50 cents; Record "C," \$1.

"THE CHURCH; ITS ORGANIZATION, ORDER, AND DISCIPLINE," by Elder J. N. Loughborough, is now ready. All our readers will appreciate this new, beautiful, and important pamphlet. Its author was eminently qualified to prepare a work on this subject. He has been actively associated with our denominational work from its beginning, and has ever been a close observer. He has made special study of church organization; besides, his manuscript was heartily approved before it was presented to the publishers. This new book, therefore, comes from the press thoroughly sanctioned by those who are expected to pass upon a publication that deals so vitally with the affairs of the denomination. This new pamphlet contains much valuable information on all subjects pertaining to the church and denominational affairs. It will answer many questions that have been rather perplexing to those who have recently connected with this work. The price of the pamphlet is 25 cents, post-paid.

Orders for any publication mentioned on this page may be sent to any conference tract society, or to Review and Herald Publishing Association, Takoma Park Station, Washington, D. C., or Battle Creek, Mich.

Also Pacific Press Publishing Association, Mountain View, Cal.; Portland, Ore.; Kansas City, Mo.; Southern Publishing Association, Nashville, Tenn., and Fort Worth, Tex.

THE REVIEW AND HERALD

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

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REVIEW AND HERALD

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Editorial

What Might Be

How rapidly this message might spread if every one of the eighty-five thousand and more who profess to believe it was an earnest laborer together with God! How much new territory might be occupied for this message if the genuine missionary spirit should take possession of all who might respond to the "Macedonian" calls for help! How much money would be available for sending out those who are willing to go to the ends of the earth with this message if all its professed adherents would really follow the Bible plan of tithes and offerings! Will anything short of persecution arouse this people to their God-given duty and privilege? Let each one of us answer for himself.

Editorial Letter

Notings from the Editor's Note-Book

ON our way from Tokyo to Kobe to attend the general meeting, Brother Field and I stopped over one day at Kyoto, the former capital of the empire. This is an interesting city. Among the things which every visitor desires to see are the Imperial Palace, the Great Buddha and the Great Buddha Bell, and some of the many temples.

As the apostle Paul found the city of Athens full of idols, so we found Kyoto. There are large temples and small temples, there are Buddhist temples and Shinto temples, and in all these temples and in many little shrines there are images of all sorts and kinds. In one temple it is said that there are over

thirty thousand images of the goddess of mercy, and as I walked around this great aggregation of abominations, I could but feel the great need of making known to the people of Japan the God of mercy who really has compassion upon those who are out of the way. Such a knowledge would show the utter worthlessness of all these gods "which see not, nor hear, nor know."

Not the least interesting thing in all these cities in the far East is the city itself and the dress and habits of the people themselves. While their customs, which they have followed for centuries, seem perfectly natural to those who follow them, they seem very strange to one from the Western world, and often appear grotesque, and possibly border on the ridiculous. Many of these things, however, are quite difficult to put into words, as they are the little things of every-day life which depend upon the special surroundings and local color for the right setting.

Our experience at a Japanese hotel at Kyoto may give some insight into the differences in the home life. Having arranged for our stay, we were shown to our room, but it was first necessary to remove our shoes and put on sandals, as Japanese houses are not constructed or furnished with reference to our heavy shoes with the possibility of nails protruding.

Our room was about ten by fifteen feet in size. The floor was covered with mats about three inches thick, made of straw. These mats constitute the floor covering in all Japanese houses, and it is therefore impracticable to use furniture having pointed legs, such as tables, chairs, stoves, etc. The only piece of furniture in our room when we first entered it was a small bureau. Later, however, a small charcoal stove in a wooden case, which suggested warmth rather than furnished it, some mats to sit on (all the Japanese sit on the floor), and the outfit required to make a bed on the floor were brought in. Among the things furnished was a Japanese night-robe, or kimono. A small tray or table, about six inches high, but with no legs, on which we found tea and cakes, was set near our mats. It was impossible to protect ourselves from intrusion at any time, day or night, as three sides of our room consisted of sliding screens which could be moved by any one on either side at any time. We were not disturbed, however. The sheets were fastened to the covering, which is

one very thick quilt. The pillows were round and hard, being made by filling a small sack with rice chaff.

Our room opened on to the main street, and was directly opposite the railway station. Just as we were getting up the next morning, and while Brother Field was decidedly *deshabille*, the Japanese maid slid back the screen on the front side of the room with a cheery "Ohayo" (Good morning), thus bringing us into full view from the street. When we were ready to wash, we were shown to a place fitted up for this purpose, but neither towels nor soap was furnished.

A breakfast of Japanese food served in Japanese style was brought to our room. The basis of the meal was boiled rice, but instead of milk or fruit juice to accompany it, we had various native relishes, some of which I tasted, and some of which I accepted on general appearances without testing them. We also had eggs cooked somewhat after the style of scrambled eggs, but sweetened. No bread was served. We could have all the rice we desired, but a limited supply of the other eatables. Here I had my first experience in the use of "chop-sticks," the only kind of table silver in use among the native people of the far East. Solving the problem of using these peculiar instruments of pleasure is usually attended with some trying experiences on the part of the foreigner, and I was probably no exception to the rule, but still I was able to handle the food, although it may not have been done elegantly. The bill for our stay was made out in due form, and we left the hotel with a pleasant "Sayonara" (Good-by).

In addition to the usual places of interest which are visited by tourists, we found it worth the while to study life in some of the most busy streets. These narrow thoroughfares are crowded with all sorts and conditions of men, women, and children, while the shops (the most of them are quite small), with their whole fronts open to the street, and usually a good display of wares in the street itself, present interesting sights which are constantly changing. In one of these streets we found a German selling leaflets treating upon health topics. As he could speak some English, I learned from him that he had been in the principal cities of America, but he did not seem to know of our sanitarium work. He stated that he was able to sell quite a large number of the leaflets.

When we arrived in Kobe that evening, we were heartily welcomed by Dr. S. A. Lockwood and his associates, and as I rested in a comfortable bed, I thought that, after all, the Western ideas of home comforts are not to be despised.

W. W. P.

The Sabbath and God's Seal

THE seal of God is the name of God and the badge of his authority. We find it stamped upon his law. We find its impress upon the Sabbath. We find it shining forth upon the foreheads of his victorious saints when their warfare is ended.

As the greater portion of Satan's time is taken up in counterfeiting God's work, we may expect to see him tampering with the seal of God.

That seal is given complete in the law of God, the ten commandments. So it need not surprise us to see an attempt made by a strong power so to emasculate that law as to destroy the seal. That effort is made along two lines. First, the day which the law designates as the Sabbath is displaced by another; and second, the command is taught from catechisms which give but the first sentence, leaving out the name of the Author, his title, and his jurisdiction.

Thus the law of God is made to teach what it does not teach, and is deprived of all its authority to teach or command anything at all. This is a direct fulfillment of that prophecy, which, speaking of the work of the papacy, says: "He shall think to change the times and the law." Dan. 7:25, R. V.

That expression "the law" can refer to no law but God's law; for human powers are always changing human laws. But here was a human power that was to arrogate to itself the right to remodel the very law of Jehovah. The papacy, in substituting Sunday for the Sabbath of the Lord, has fulfilled the prophecy. That she does not hesitate to claim the right is shown in her declaration that the occupant of the chair of St. Peter is above all law, even the law of God.

When the culmination of the gospel work is at hand, and God is placing his seal upon those who have stood loyal to him, Satan also brings forward a sealing work. Concerning God's sealing work we read:—

"After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our

God in their foreheads." Rev. 7:1-3.

The following tells us what was in that seal: "And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." Rev. 14:1.

When that seal is placed on the foreheads of these people, the Father's name shines forth upon the brow of each victorious saint. That signifies that they were loyal to him, have met his approval; that they are his, and that heaven is theirs; that they have honored his law and kept the faith.

Does that sealing work go on without its counterfeit?—No, indeed. A power arises which "causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:16, 17.

There is the seal and the sealing work of the other power. It is Satan's last counterfeit; for it is a counterfeit of the last work that God will do among his people on this earth. These are the two culminating acts of the two great powers that have contended with each other over the human race since Satan overcame Adam. Inasmuch as the rebellion began in heaven against the government of God, it is but logical that the law of God should be the point of attack in the warfare on this earth. Inasmuch as that law was to be the object of attack, it is but logical that the portion of that law which contained the seal of God's government should be the focal point of attack in that law. That command being the focal point of Satan's attack, it is but logical that the specific thing commanded should be attacked by him. And that is what he has done in substituting Sunday for the Sabbath, and commanding obedience to the mutilated law, and conformity to the substitute sabbath.

Seeing that this is so, let us "bind up the testimony, seal the law," that the seal of God may be placed upon our foreheads before that solemn work is finished.

C. M. S.

Unconsciously Proving It True

THE critic of the Bible often unconsciously demonstrates its truthfulness.

Here is a man scoffing at the preaching of the end of the world. It was necessary that he should come along and scoff just now, for it is written: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation." 2 Peter 3:3, 4. The

scoffer himself is fulfilling this sign of the last days.

The open enemy of the Bible often brings up David's sin as an objection to the Christian religion. The Lord told David it would be so: "By this deed thou hast given great occasion to the enemies of the Lord to blaspheme." 2 Sam. 12:14. They are doing it to this day, as the Bible said they would.

When the opposers of the third angel's message single out the "commandments of God" and "the testimony of Jesus" as the special object of their attacks, they little realize that they are fulfilling the prophecy of Rev. 12:17.

Again and again as men once with us have turned to fight the spirit of prophecy, we have seen them fulfilling and proving true the very messages against which they were warring. Truly "we can do nothing against the truth, but for the truth." 2 Cor. 13:8.

W. A. S.

Weighing the Soul

THE world was needing proof that human beings possess an immortal soul. The Bible was lacking in such proof—in fact, was teaching the opposite. So men began to seek a demonstration of an unscriptural hypothesis. There is nothing like weight to prove the existence of a thing, and so they determined to weigh the immortal soul of man. They have done it (?), and it weighs an ounce or less. It was a simple procedure. A person was placed on a special set of scales to die. Immediately after his death there was a difference of about one ounce in his weight. The soul had fled (supposedly), and the body was lighter by that much. But what does it prove as to the point in question?—Nothing. If there had been no difference in weight, what would that prove?—Nothing. As reasonably might we prove the existence of love or hate, righteousness or sin, or any other quality or attribute by the method of weight. We can not weigh thought, energy, sensation, desire, hope, love,—in short, we can not weigh life. The ponderable process of proving the existence of an immortal soul is lacking in the first essential of the demonstration. They must first prove that the soul has weight before they can prove that they have weighed it. To call that fraction of an ounce the weight of the soul, because we do not know what else to call it, is not in any sense furnishing a proof of the proposition.

We do not know what makes the difference in the weights taken ante-mortem and post-mortem; but we know that the soul dies, and that which dies is not immortal. "The soul that sinneth, it shall die." "All have sinned, and come short of the glory of God."

C. M. S.

Organization—No. 10

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

IN the midst of the agitation that followed the council on organization, Elder White wrote a stirring article on the subject, concluding with these considerations:—

For managing the amount of capital necessary for the prosecution of this expanding work, and in order to a more equal distribution of burdens, a business organization is necessary. The necessity and propriety of this are seen at once by the great majority; but some are immediately thrown into a panic of fear, or a labyrinth of mistrust. What is the matter here? We ask again, Has the light suddenly gone out? Are the body all at once left to plunge into a course which will end only in destruction? Has the pillar by day and the fire by night been swept away by some storm-cloud of coming evil? If not, do we well to distrust God, and flee at phantoms of our own conjuring? And again, it is found necessary to have some title by which to designate this people. A name, at once simple, appropriate, and indicative of the leading points of our faith, is suggested and recommended; and yet in the eyes of some this instantly becomes a great camel, which they can by no means swallow. How is this? Once more we put the question, Have the leaders, light and truth, suddenly deserted the little flock? Have their eyes all been drawn away by an *ignis fatuus* from the true light? We do not believe it. We believe that in all these things the church are being providentially guided; that light and truth are still leading the way; and that it will as clearly appear hereafter that these moves are right and in God's order, as it now appears that past moves, which have been more or less staunchly opposed, have been directed of him. And while we continue to plead earnestly with the Lord to still send out his light and his truth, and to let them lead us, we do not believe he will withhold them from us.—*Review and Herald, Vol. XVII, page 188.*

April 26, 1861, another conference was called at Battle Creek to take the final steps to complete the organization of the Review and Herald Publishing Association. At this conference the question of organizing churches was given careful consideration, and the following resolution was adopted:—

That the ministers that are assembled at this conference be requested to write out an address on the subject of church organization.—*Id., page 189.*

This resolution aroused much opposition, and in a short time one of the ministers in the field decided to withdraw from the body, and notified the brethren through the REVIEW. Here is his letter:—

I feel it to be my duty to speak a few words through the REVIEW to the brethren scattered abroad, that they may know how I stand in relation to organization under a name, that brethren may know where to bestow their sympathy. I would not have any deceived in this matter. The Advent people are very dear to me. I have felt that their trials

have been my trials, and their prosperity has been my prosperity. But I have not that unison of feeling at present. I feel that the union is broken, for I do not sympathize with the body of Adventists in relation to organizing under the name Seventh-day Adventists, and enrolling names under that head. As I feel, I never could consent to have my name enrolled on any class book, or church book, under any sectarian name. I might give my reasons, but that would be useless. I mean to keep my conscience void of offense toward God and toward man, and I must get the victory over the beast, and over his image, and over his mark, and over the number of his name.

And I would here say that I hold myself no longer amenable to that body of people calling themselves Seventh-day Adventists, nor any connection with them any farther than the Spirit of the Lord connects one Christian with another.—*Id., Vol. XVIII, page 52.*

Although the believers were generally coming to see the necessity of organization, a letter of this kind from one of the ministers could not fail to make a very unfavorable impression. This led Elder White to point out very clearly the experiences they were passing through. He said:—

On our Eastern tour thus far we seem to be wading through the influence of a stupid uncertainty upon the subject of organization. This is as might be expected from the circumstances connected with the introduction of the subject among us. . . . If all who were convinced of the necessity of organization had spoken out freely, victory would have turned, and the poison of anti-organization would have been at once removed. But our ministers were generally silent. Some exerted a strong influence against organization, while the influence of others fell indirectly through their silence into the wrong scale with dreadful weight, and many of our brethren, especially in the East, stood in doubt. The brethren in Pennsylvania voted down organization, and the cause in Ohio has been dreadfully shaken. It has suffered everywhere. . . . There is everywhere some one to hold back. They have no valid reasons for so doing, still they hold back. The infection was deep and stupefying. . . . The place of worship of the Seventh-day Adventists of Battle Creek is still the property of S. T. Belden. Organization has been postponed by this church until our ministers and people could come up unitedly to the work. There is no party feeling with those who feel the necessity of organization. They do not wish to move forward until all our ministers and people are prepared to go with them. How long shall we wait? . . .

It is a fact that need not be denied, that instead of our being a united people, growing stronger, we are in many places but little better than broken fragments, still scattering and growing weaker. A few years since we could report success and additions to the ranks at every appointment on our Eastern and Western tours. Now these conference meetings are scenes of wearing labor to hold together and strengthen what remains.—*Id., page 100.*

It was at this point in the controversy that communications from Sister White began to appear in the REVIEW on this

subject. The following clear, decided statement is the first that was given in the REVIEW from the spirit of prophecy:—

I was shown that some have been fearing they should become Babylon if they organized; but the churches in central New York have been perfect Babylon, confusion. And now unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future. They must scatter into fragments. Previous teachings have nourished the elements of disunion. A spirit has been cherished to watch and accuse, rather than to build up. If ministers of God would unitedly take their position and maintain it with decision, there would be a uniting influence among the flock of God. Separating bars would be broken into fragments. Hearts would flow together and unite like two drops of water. Then there would be power and strength in the ranks of Sabbath-keepers far exceeding anything we have yet witnessed. The hearts of God's servants are made sad by meeting, as they journey from church to church, the opposing influence of other ministering brethren. Individuals have stood ready to oppose every step of advance God's people have made. Those who have dared to venture out have their hearts saddened and distressed by the lack of union of action on the part of their fellow laborers. We are living in solemn times. Satan and evil angels are working with mighty power, with the world on their side to help them. And professed Sabbath-keepers, claiming to believe important, solemn truth, unite their forces with the combined influence of the powers of darkness to distract and tear down that which God designs to build up. Their influence is recorded as those who retard the work of advance and reform among God's people.

The agitation of the subject of organization has revealed a great lack of moral courage on the part of ministers proclaiming present truth. Some who were convinced that organization was right failed to stand up boldly and advocate it. They let some few understand that they favored it. Was this all God required of them?—No; he was displeased with their cowardly silence, and lack of action. They feared blame and opposition. They watched the brethren generally to see how their pulse beat before standing manfully for what they believed to be right. The people waited for the voice of their favorite ministers in the truth, and because they could hear no response in favor from them, decided that the subject of organization was wrong. Thus the influence of some of the ministers was against this matter while they professed to be in favor. They were afraid of losing their influence. Some one must move here and bear responsibility, and venture his influence; and as he has become inured to censure and blame, he is suffered to bear it. His fellow laborers who should stand by his side and take their share of the burden, are looking on to see how he succeeds in fighting the battle alone. But God marks his distress, his anguish, his tears, his discouragements and despair, while his mind is taxed almost beyond endurance; and as he is ready to sink, God lifts him up and points him to the rest for the weary, the reward for the faithful; and again he puts his shoulder under the

heavy burden. I saw that all will be rewarded according as their work shall be. Those who shun responsibility will meet with loss in the end. The time for ministers to stand together is when the battle goes hard.

The above was written at "Grass River, St. Lawrence Co., N. Y., Aug. 16, 1861," and was printed in the REVIEW AND HERALD, Vol. XVIII, page 102.

This message, which was followed by others, giving clear, definite instruction regarding organization, aided greatly to settle the controversy.

A. G. DANIELLS.

Note and Comment

THE "wrath of the dragon," in its exercise, is not confined to the operations of an apostate church or to the venomous workings of paganism. Madagascar, where the blood of many a faithful Christian has been shed, is now under the control of an atheistic governor. He has ordered all mission schools to be closed. Concerning this the *Lutheran* says:—

This order is affecting the Norwegian mission very much, for it has one thousand schools under its control, which are of great benefit to the people. The governor did not give the reason for this arbitrary action, nor did he say where he will get the teachers for the schools he is going to build on atheistic sand. The Lord saved the Norwegian mission schools from the Jesuits ten years ago; his hand has not become too short to save them again.

THESE are true words which we give below from the *Sunday School Times* concerning the support of missions:—

Genuine interest in those near at hand insures an interest in those farther away. This truth is missed by those who try to dodge responsibility for the foreign field by professing an absorbing interest in the home field. "I hope," said a pastor in announcing an offering for foreign missions, "there is no one here this morning who does not believe in foreign missions. But if there is, I hope he will put a great big round sum into city missions." He won't, though. It is only an excuse. If home missions depended for support upon those who give nothing for foreign missions, the home mission boards would have to wind up business. There is no such thing as a limited interest in Christ's cause or in one's fellows. Unless our interest takes in all, it takes in none.

There is a testimony from the Saviour himself which bears directly upon this matter. It reads: "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." God is no respecter of persons; and he who looks upon the soul of the foreigner as of less worth than the soul of his nearest neighbor, or his own soul, has

not yet imbibed enough of the spirit of the Master to make him an acceptable child of God.

PROF. IRVING FISHER, the Yale diet expert, has just made known some interesting facts in reference to recent endurance tests which substantiate the theory that non-flesh-eating athletes outclass those who subsist on a meat diet. The endurance tests consisted in holding the arms in a horizontal position as long as possible, in deep-knee bending, and in leg raising. In each of these contests the vegetarians exceeded the flesh eaters. Only two of the latter were able to hold the arms in a horizontal position more than fifteen minutes, while twenty-two of the thirty-two vegetarians exceeded that length of time. Of these, nine stood out the hour, four two hours, and one more than three hours. In the other tests practically the same results were attained, proving beyond question the superiority of the non-flesh diet in building endurance tissue.

MR. CHAS. J. BONAPARTE, the Roman Catholic Attorney-General of the United States, in a lecture at Carnegie Hall, New York City, on March 24, made the following striking declaration in reference to the fundamental principles of our government—the liberty and equality of men:—

As I have said on another occasion, the root of socialism is the doctrine that all men of right ought to be, and should therefore be, made and kept precisely equal. This doctrine is a wholly arbitrary dogma, a pure assumption, justified neither by reason nor by history, and, in fact, contradicted by the daily experience of all mankind; but it is so earnestly and so widely preached by the precursors and apostles of the French Revolution, and has so gravely affected legislation, custom, and public opinion wherever the influence of the revolution extends, that to question its truth even now seems to a certain class of teachers and thinkers little short of blasphemy.

He accounts for the prevalence in this country of the doctrine of the equality of men by stating that it was introduced in the Declaration of Independence along with the demand for liberty. He deprecates the prevalence of the doctrine and denounces it, and declares that the equality of men is inconsistent with the idea of liberty. This is practically the same doctrine that is being put forward by the National Reformers at the present time. It is a combined attack upon the very fundamental principles of our government by a power which has always stood for the enslavement of conscience, and another power that is practising her dogmas under the cloak of Protestantism. Years ago Catholicism would not have been so outspoken against a fundamental

American doctrine; but now that Protestantism is such largely in name only, Rome does not fear to let her antagonism to the basic principles of a free government shine forth. This declaration of our attorney-general is in harmony with the pope's expressed determination now to do for the United States what he has done for other nations. He has interfered, through his representatives, to mold other governments into harmony with his ideas of what governments should be. So he has struck early and struck straight at the most vital principle of our national government. National Reformers are attacking the same principle, and seeking to turn all the forces of Protestantism into that attack. When they have succeeded in accomplishing such a grand rally under the banner of Rome, we shall see the prophecy fulfilled which declares that "all the world wondered after the beast."

PROBABLY the most important judicial decision ever handed down upon the liquor question is that recently rendered by Judge Samuel R. Artman, of the Boon County (Indiana) Circuit Court, in which he held that the State liquor license laws were unconstitutional. He found that, measured by common law, the saloon business is unlawful, and therefore without a legal existence. The judge showed from the decision of other courts that the saloon traffic was harmful and a menace to public morality. The Supreme Courts of Kansas, Iowa, Missouri, South Carolina, and Indiana had laid at the doors of the liquor traffic the responsibility for misery, pauperism, and crime. His conclusion from the evidence set forth and the judicial decisions cited, was summed up in these words:—

If the proposition, that any business, the inherent tendency and effect of which is to destroy the public health, the public morals, or the public safety, is immoral and unlawful, is sound, it must follow, as the day follows night, that the business which is the source of a greater amount of crime and misery in every State, than any other cause, is the most immoral and most unlawful business there is in any State.

The liquor element has refused to appeal the case to the Supreme Court, which would indicate that they feared the wide-spread result of such an appeal. However, the temperance forces are determined to force the issue, and three new cases have been started in three different counties. It is planned to begin similar cases in three different States with a view of taking them up to the United States Supreme Court. In view of this possibility, we may expect to see a grand rally of the forces of the liquor power to keep the disreputable business from complete overthrow.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

A Pleasing Sight

IN unity is the strength of the people. Probably the strongest organization known to man is that of a well-organized army. It matters little how numerous the multitude, they move and act as if they were inspired by one thought and one plan. Whatever the enemy may be, the whole army arranges itself with the one supreme idea of defeating the enemy.

This army may be made up of various elements, from the rich and highly educated, to the poor and illiterate. Yet, like a vast array of machinery, moved by one central motive power, this army throws itself against the ranks of the enemy with one united aim and purpose.

The unity of God's people is one of the most pleasing things of which we know. When we take into consideration the magnitude of the undertaking to raise \$150,000 to assist various institutions, it is indeed interesting to note how the various organizations among Seventh-day Adventists unite their efforts in trying to raise this money.

Looking through the REVIEW this week, we find there are fifty-eight organized conferences putting forth earnest efforts to raise this large amount of money. In addition to the organized conferences in this United States of America and Canada, we find there is represented on this list of contributors, foreign fields, including Australia, China, South Africa, Jamaica, Yukon Territory, England, Gold Coast (West Africa), Mexico, Costa Rica, India, South America, Switzerland, Panama, Nicaragua, Trinidad, British Honduras, Norway, and Japan.

Not only this, but there are those who conceal their names, and do not wish to have their gifts specified, so that it is plainly to be seen that Seventh-day Adventists of the whole wide world are taking hold and doing something to help raise this money.

When we think of this unity by people scattered to every nation under heaven, separated by many thousands of miles of territory, and existing under almost every conceivable condition of hardship and privation, it is truly an encouraging sight to see such a vast array of contributors to this specific fund.

Nearly every mail brings us very encouraging omens of unity in the raising of this large sum of money.

It will be encouraging to note in this week's REVIEW, that the amount reported is \$38,599.09. It will not be many weeks before one third of the \$150,000 fund will have been raised.

We trust that the coming season will find that every dollar has been paid into the treasury, and that the whole amount has been contributed for this work, so we can press on to other large undertakings.

I. H. EVANS.

Received on the \$150,000 Fund up to March 26, 1907

Atlantic Union Conference	
Central New England Conf.	\$1,244.41
Chesapeake Conference	134.70
Eastern Pennsylvania Conf.	535.49
Greater New York Conf.	400.75
Maine Conference	245.18
New Jersey Conference	164.45
New York Conference	1,018.17
Southern New England Conf.	629.61
Vermont Conference	662.77
Virginia Conference	207.12
Western Pennsylvania Conf.	502.67
West Virginia Conference	180.67
Western New York Conference	479.56
Total	\$6,405.55

Canadian Union Conference	
Not specified	\$130.41
Maritime Conference	281.43
Quebec Conference	6.00
Ontario Conference	3.00
Total	\$420.84

Central Union Conference	
Colorado Conference	\$ 244.94
Iowa Conference	1,302.91
Kansas Conference	1,027.27
Missouri Conference	437.80
Nebraska Conference	2,024.90
Wyoming Conference	319.87
Total	\$5,357.69

District of Columbia	
Washington churches	\$1,110.27

Lake Union Conference	
East Michigan Conference	\$ 670.05
Indiana Conference	2,584.06
North Michigan Conf.	83.30
Northern Illinois Conference	920.94
Ohio Conference	2,605.00
Southern Illinois Conference	619.46
West Michigan Conference	2,234.87
Wisconsin Conference	1,338.80
Total	\$11,056.48

North Pacific Union Conference	
Conference not specified	\$ 305.30
British Columbia Conference	10.00
Montana Conference	130.65
Upper Columbia Conference	970.50
Western Washington Conf.	864.39
Idaho Conference	245.90
Western Oregon Conference	532.07
Total	\$3,058.81

Northern Union Conference	
Alberta Conference	\$ 65.80
Manitoba Conference	64.00
Saskatchewan Mission Field	21.85
Minnesota Conference	2,502.39
South Dakota Conference	1,977.35
North Dakota Conference	757.45
Total	\$5,388.84

Pacific Union Conference	
Arizona Conference	\$ 156.87
California-Nevada Conf.	2,693.26
Southern California Conf.	281.94
Utah Conference	96.01
Total	\$3,228.08

Southern Union Conference	
South Carolina Conference	\$ 13.00
Alabama Conference	5.00
Tennessee River Conference	27.15
Florida Conference	32.95
North Carolina Conference	12.25
Kentucky Conference	15.40
Cumberland Conference	12.94
Louisiana Conference	72.95
Mississippi Conference	3.00
Georgia Conference	14.50
Total	\$209.14

Southwestern Union Conference	
Arkansas Tract Society	\$ 213.14
Oklahoma Conference	609.34
Texas Conference	755.13
Indian Territory	3.00
Total	\$1,580.61

Unknown	
Unknown	\$146.20

Foreign	
Australia	\$122.45
China	3.00
South Africa	128.16
Jamaica	3.17
Yukon Territory	10.00
England	256.32
Gold Coast, West Africa	10.00
Mexico	1.50
Costa Rica	2.00
India	12.48
South America	23.35
Switzerland	5.81
Panama	1.00
Nicaragua	2.00
Trinidad34
British Honduras	17.00
Norway	25.00
Japan	12.50
Total	\$636.58

Grand Total \$38,599.09

All remittances should be made to the treasurer of the State conference wherein 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.

Another Note of Sympathy

ONE of our missionaries in a distant field writes:—

In my letter a few days ago, I forgot to mention the matter of a donation to the \$150,000 fund. Please put me down for \$12.50, and charge to my account with the Japan Mission.

We could use every dollar of this here, but I want to help to do something for the South.

Thus the good work of pushing forward the raising of the fund for the various institutions to be benefited by the \$150,000 fund is going forward. There is probably not a mission worker in foreign fields who will not have contributed something to this fund before it closes.

I. H. EVANS.

General Articles

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

Stoop Low

My soul, stoop low;
The lowly things of earth
Get most of heaven's dew.
Be humble; so
The dignity of birth
Falls on the few
Who do attain to know
Whence God's pure fountains flow.

From nesting low,
The lark will highest rise
Exultant, to the sun.
Soul, learn to know
The glory of the skies
Pride never won.
The sweetest things hide low,
Where dews of heaven glow.

— M. C. Moore.

Receiving to Impart

MRS. E. G. WHITE

"JESUS took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten."

By this miracle Christ has shown how missionary work is to be bound up with the ministry of the word. Not only did the Master give the people spiritual food; by a miracle he also provided temporal food to satisfy their physical hunger. This merciful provision helped to fasten in the minds of the people the gracious words of truth which he had spoken. Following his example, his disciples are to take the bread of life and the water of salvation and give to those who are longing for spiritual help. And as there is need, they are to feed the hungry and clothe the naked. The beauty and utility of the work we do for God consists in its symmetry and harmony, and in its all-round adaptability and efficiency.

This miracle is an object-lesson for us. It contains lessons of deep import, which, though they lie beneath the surface, will be discerned and appreciated by those who have cultivated their perceptive faculties. By this miracle Christ desires to teach us the truth of the words, "Without me ye can do nothing." He is the source of all power, the giver of all temporal and spiritual blessings. He employs human beings as co-workers, giving them a part to act with him as his helping hand. We are to receive from him, not to hoard for self-gratification, but to impart to others. And as we do this work, let us not suppose that we are to receive the glory. All the glory is to be

given to the great Master-Worker. The disciples were not to receive the glory for feeding the five thousand. They were only the instruments used by the Lord.

Those who work for Christ are never to think that the credit for their success belongs to them. God's name is to receive all the glory. He it is who accomplishes the work. He, the great Master-Worker, slumbers not. Constantly he is working for the harmonious accomplishment of his purposes. He entrusts talents to human beings that they may co-operate with him. They are ever to remember that they are but instruments in his hands. "He that glorieth, let him glory in the Lord." "The Lord reigneth; let the people tremble; he sitteth between the cherubim, let the earth be moved. The Lord is great in Zion; and he is high above all the people. Let them praise thy great and terrible name; for it is holy."

Christ gave the bread to the disciples, to be given by them to the multitude. By the part which the disciples acted in this miracle is illustrated the part which Christ's disciples in all ages are to act. From him they are to receive the precious truth to give to those who are fainting by the wayside. And as they empty their hands in imparting to the hungry, they receive more to impart.

Christ is the light of the world. Those who walk in this light are charmed by its beauty, and are filled with a desire to share it with others. Their hearts are illuminated by the grace of Christ, and they become light-bearers. Their light shines more and more unto the perfect day.

Thus it was with Philip. After he had been called by Christ, he could not keep to himself the knowledge he had found. Going to Nathanael, he said, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." "Can there any good thing come out of Nazareth?" Nathanael asked. But Philip did not stop to argue. "Come and see," was all he said. As he thus showed his faith in the Saviour, he received increased light.

He who has really accepted Christ will not be satisfied to enjoy the divine favor without giving to others the joy that cheers his soul. The purest and holiest devotion is that which leads to persevering, unselfish effort for the salvation of those outside the fold.

Christ calls upon his followers to work earnestly for those for whom he has made such a wonderful sacrifice. When the mind, instead of being centered on self, is occupied in seeking to enrich poverty-stricken souls, the treasure of God's love—the golden oil from the two olive-trees—is poured into the heart. Those who impart to others of the riches of the grace of heaven, will be themselves enriched. The ministering angels are waiting, longing, for channels through which they can communicate the treasures of heaven. Men and women can reach the highest stage of mental and

moral development only by co-operating with Jesus in unselfish effort for the good of others. We are never so truly enriched as when we are trying to enrich others. We can not diminish our treasure by sharing it. The more we enlighten others, the brighter our light will shine.

His Coming Near

FRANCIS M. FAIRCHILD

THERE is no subject in the Bible that is of greater interest to the people of God than the second coming of Christ. As often as we hear it, our hearts burn within us.

How many times we have read the text, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Eighteen hundred years have come and gone since the Saviour spoke these words, and not until this present generation could any one hope to be living to see his coming. But from the beginning of the giving of this message, those who have given it have had a right to believe that they might be living to witness the grand and glorious event.

Elders James White, J. N. Andrews, Joseph Bates, Uriah Smith, with the many others who were in this message in its infancy, and who are now sleeping, put their whole lives into this message, and their works are still following them. As we look into the faces of those who were connected with this message from its beginning, and who are still living, as we see their bent forms and watch their feeble steps, the thought comes to us, Shall they also sleep? Then we read with renewed courage and revived hope the words from the Man of Calvary, "This generation shall not pass." And we thank God for the blessed hope, and say, "Come, Lord Jesus, come quickly."

But the question will arise, What of the millions yet unwarned? How long, O how long, will it take to give this message to every nation, tribe, and people? And again we read, "This generation shall not pass till all these things be fulfilled." Could there be anything more encouraging than such a statement by the Master? If your hopes are growing dim, "look up, and lift up your heads; for your redemption draweth nigh." There are two things necessary to the finishing of this message—a full surrender of ourselves to God, and a consecration of all that we have.

God's people are soon to enter the heavenly Canaan. But it will take all to buy the field. All heaven is waiting for this last message to be given to these last people in this world to-day.

Through the spirit of prophecy the Lord has told us that "one dollar is now worth more in this message than ten dollars will be at some future time." O that we might see the situation as it is, might see and hear the millions who are in darkness, who with longing hearts and outstretched hands, are crying, "Come over and help us. Come, and come quickly, or we perish. Many are

going down in death without a Saviour; bring us the glad tidings that have been given you."

Let us arise and go into all the world, teaching as Christ gives us power that he is a *living* Saviour and has come to save all. Satan, knowing that the end is near, is determined to keep our minds on earthly things and away from the heavenly. The world is making a mad rush for gain, pleasure seeking is increasing, men's hearts are overcharged with surfeiting, drunkenness, and cares of this life, and thousands are perishing, while many of us are sitting at ease, so thankful that *we* know this truth. Are we thankful? God knows. Our actions show whether we are or not.

Speaking of Israel, God says, "She did not know that I gave her corn, and wine, and multiplied her silver and gold." Hosea 2:8. Let us read God's Word and *know* that he has given to us, in order that we might also give of what he has given us, and receive again a hundredfold and eternal life. I am so glad it will not take long to finish this work when we really want it finished.
Mt. Vernon, Ohio.

Lessons From Past Experiences

—No. 14

GEO. O. STATES

Forty years ago I settled in Lapeer, Mich., where I lived several years. Not long after I went there, a citizen died, and was buried under the auspices of a certain secret order. What was my surprise to see one of our brethren marching with others, in his regalia.

That was the first time I had ever heard of a Seventh-day Adventist's belonging to a lodge. This brother soon began to oppose some points of our faith, and matters went on until finally a business meeting was called, and the church withdrew the hand of fellowship from him. When the action was taken, he arose and said, "You have turned me out of the church, but you can never drive me from this truth." That man lived for many years, and always seemed much interested in the workings of the order, but before his death about the only point on which he seemed to be in harmony with the message was in outwardly observing the Sabbath.

It is a sad fact that in the last forty years there has come a great change among us in this respect, and now when our ministers visit our churches and read such texts as 2 Cor. 6:14-17, bringing in that close separation that should exist between God's people and worldly societies, it is liable to make a stir, especially if we should read from Bible Students' Library, tract No. 103, in which the servant of the Lord says, in speaking of lodges:—

"Do you take Jesus with you? Are you seeking to save the souls of your companions? Is that the object of your association with them? . . . The presence of Christ is unknown in these gatherings. No reference is made to him. His companionship is not desired. . . .

Those who fear God can not choose the ungodly for companions, and be themselves unharmed. In these societies they are brought under the influence of worldly principles and customs, and through the power of association and habit the mind becomes more and more conformed to the worldling's standard. Their love for God grows cold, and they have no desire for communion with him. They become spiritually blind. . . . These societies, that are not controlled by the love and fear of God, will not be found true and upright toward man. Many of their transactions are contrary to justice and equity. . . . We should be firmly rooted in the conviction that whatever in any sense turns us aside from truth and justice in our association and partnership with men, can not benefit us, and greatly dishonors God. Every species of deceit or conniving at sin is abhorrent to him. Fraud runs all through these secret associations, and none can be bound up with them and be free men before God and heaven."

I have watched these influences among us as a people for many years, and believe, from what I have seen of those who were professing the truth and still holding their connection with these influences, that it has kept them from advancing in the message. My observation has convinced me that every word that has been given us by the servant of the Lord regarding these things has proved true, and that the only safety for us as a people is in heeding the counsel given in the Word, and through the spirit of prophecy, which has been in this church from the very rise of this message. The Word says, "Come out from among them, and be ye separate." That is a positive command, and in all the history of God's people, when they have heeded this counsel, it has brought about a separation of his people from the world. The people of God are to have no fellowship with the unfruitful works of darkness.

The Lord willing, in my next I will give some of my personal experiences while in a backslidden condition, and connected with the lodge.

Cedaredge, Colo.

The Thirteen Hundred and Thirty-Five Days

J. N. LOUGHBOROUGH

"AND from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up ["to set up the abomination," margin], there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy *lot* at the end of the days." Dan. 12:11-13.

In the above language there is presented to us a reckoning of time from one event to another. The first event is called the "taking away of the daily sacrifice;" the last is "the end of the days." This end of the days (prophetic

days) must be the end of the twenty-three hundred days, for that period comes down the farthest of any of the periods mentioned to Daniel—reaching to Oct. 22, 1844. So when we came to that point of time, it could be said truthfully, "the end of the days." It was then that we came to the antitype of the cleansing of the sanctuary in the Jewish service, when the *lot* was cast upon the two goats. Lev. 16:8-10. So here it is said Daniel would stand in his *lot*—be in the real investigative judgment of the Lord's people. The word *Gohrahl*—*lot*, which the Hebrew lexicon says occurs seventy-six times in the Old Testament, is the same word in Dan. 12:13 as in Lev. 16:8, 9, 10. This is additional proof that "the end of the days" here mentioned is the end of the two thousand and three hundred days when the sanctuary was to be cleansed.

Now as we see what event marks the close of the time reckoning of Daniel, chapter twelve, it is proper to inquire, What event marked the beginning of the reckoning? It seems from the language used that it is a definite date from which time could be reckoned, for it says, "From the *time* that the daily sacrifice shall be taken away," showing clearly that it is some event that is so definite that one can reckon time from it. Thus we are brought directly to the question, What is meant by the term "daily sacrifice"? and what is meant by the "taking away" of the daily sacrifice?

In "Early Writings," page 64, we read: "I saw in relation to the 'daily' (Dan. 8:12), that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment-hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'daily;' but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed."

On the same page we read: "I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as he wanted them; that his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed." This mistake related to the supposition that the 2300 days ended in the spring of 1844, instead of the tenth day of the seventh Jewish month—Oct. 22, 1844—as was afterward clearly demonstrated.

In view of the above statements in "Early Writings" many letters have been written to me, inquiring, "What was the position taken on the 'daily' by those who gave the message prior to and during 1844?" My reply is this: They claimed that the word "sacrifice" was a supplied word, and that the word "daily" meant *continual*, and referred to that which had continually—all along—warred against the work of God, and that it was paganism.

They said, "This is something that 'hindered' the 'setting up'—granting

of civil power to the papacy." They connected this text in Daniel with Paul's statement in 2 Thess. 2:7, 8: "For the mystery of iniquity doth already work: only he who now letteth [hindereth] will let [hinder] until he be taken out of the way. And then shall that Wicked be revealed." Continuing, they reasoned thus: Paganism was the religion of the Roman empire, established by law of the empire. The papacy could not get that power while it was held by paganism. In 508 the pagan religion was abolished as the religion of the empire. Now he that had hindered was "taken out of the way," and "that wicked"—the papacy—could be "set up."

On the chart, which "Early Writings" declares was correct, and especially states that it was correct in the interpretation of "the daily," we have a column of time reckoning which reads (I quote from one of those charts which lies before me): "508—Taking away of the daily sacrifice. Dan. 12:11, 12." Again: "538—The Heruli, Vandals, and Ostrogoths by this time were plucked up: this is the prophetic period, for the rise of the little horn. See Dan. 7:8. Three horns plucked up, and the little horn rises, which is the commencement of the papal power. The commencement of the time, times, and a half, or 1260 years, terminating in 1798."

A little farther down the column we read: "The 1290 years (Dan. 12:11), commencing 508, at the taking away of the daily sacrifice, terminate 1798, from which period 45 years completes the 1335 years, when Daniel is to stand in his lot, at the end of the days. The 1335 from the taking away of the daily (508) and the 45 from the close of 1290 terminate together 1843." Bear in mind that the 1843 occurring frequently on the chart was 1843 Jewish reckoning, which they supposed would be April of 1844 of our reckoning of time. That which was discovered when the "hand of God was removed" was that the periods, especially the 2300 days, terminated Oct. 22, 1844, which was the tenth day of the seventh Jewish month of that year, instead of April, the close of the Jewish 1843.

The "confusion" that came in after the termination of the 2300 days was first among those who persisted in setting times for the Lord to come. They claimed that the "daily sacrifice" meant the Jewish daily offerings. That certainly made "confusion" in what were the clear views before. As we have seen, the taking away of the daily is a definite point of time from which the 1290 and 1335 days, etc., could be computed. The Jewish sacrifices met their antitypical object when Christ expired on the cross, the true offering for the sins of mankind—when "the veil of the temple was rent in twain from the top to the bottom." Matt. 27:51. Those who came in with this "confusion" found no event to which either the 1290 or 1335 years would reach, beginning them at the crucifixion of Christ, neither did they attempt it.

Next they said the taking away of the

daily was at the destruction of Jerusalem, and the complete overthrow of the Jewish sacrifices, A. D. 70. Adding the other periods to A. D. 70 did not bring conclusions any more clear than their previous "confusion" of the dates.

Still later the position was taken that the "daily" which was taken away referred to the "continual" offering of Christ in our behalf. We might inquire, If the offering of Christ is to be a "continual offering" for the gospel age, when was it ever taken away, "seeing he ever liveth to make intercession" for us? Heb. 7:25. Those reasoning from that premise said, "The papacy could not come to its ascendancy, and enforce the doctrine of the intercession of the Virgin Mary and all the saints, until in the minds of the people they had led them away from the real virtue of Christ's offering in their behalf."

It is, of course, a matter of fact that with those engaged in establishing the theory of human mediation there was a loss of faith, more or less, in the offering of Christ. That loss of faith must have been a gradual work, and not a definite date from which to reckon the 1290 and 1335 days, etc. God had in that very time of apostasy his faithful "Antipas"—believers in Christ—(Rev. 2:13) who held fast their faith though they might be martyred therefor. So the continual offering of Christ did not cease because some persons were letting go the same. These "held fast" his "name," and did not "deny" his "faith."

Again: let us remember that this departure from the faith—this "mystery of iniquity"—was already working in the days of Paul, and that its development was by a gradual process, while the taking away of the "daily" introduced in the prophecy is at a definite "time," and is a definite act, from which date the 1290 and 1335 years, etc., can be reckoned.

We repeat that the "mystery of iniquity" that aimed at getting the civil power to enforce its peculiar tenets, could not do so while paganism was the legally appointed religion of the empire, but when, in 508 A. D., that ceased to be the established religion, the designs of the "mystery" worker could be carried out. From 508 to 538 A. D. the papacy succeeded in being "set up," and now "the abomination of desolation" might go on in its work, no longer "let"—hindered—by paganism.

In the year 1892 while I was conducting a service in Detroit, Mich., a person was in attendance who, although then a merchant in the city, had been educated as a Jewish rabbi. He was well posted in Hebrew. At the close of the service I asked him what he understood by the "daily" in Daniel 12. He at once replied: "O, that means continual." "What," said I, "something that was to continue?" "O, no!" said he, "something that had continued all the way along to oppose the work of God on earth." I inquired, "What was that?" His ready response was, "It was paganism."

I submit these thoughts on the "daily," as they may help other minds, as well as those who have already received answers to letters written in reference to the matter.

Mountain View, Cal.

Covetousness

GEO. M. POWELL

AND he said unto them, Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

Ancient Israel was a type of the remnant church. "But with many of them God was not well pleased: for they were overthrown in the wilderness. . . . 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." 1 Cor. 10:5-10.

In their journey between Egypt and Canaan, they were fed for forty years on manna which fell daily in the camp.

If the manna could have been preserved many would doubtless have stored up quantities of it, as some attempted to do (Ex. 16:20), lest they should come to want, so that when the cloudy pillar moved on, their manna would have been a burden to them and they would have been left behind.

Is there not a lesson in this for us? We have been led out of the bondage of sin and the darkness of error "which spiritually is called Sodom and Egypt" into the light of present truth, but have not yet reached the goodly land. Has not our great Leader given the command, "Go forward"? Is there not danger just now of our overestimating our temporal needs and storing more "manna" than our necessities require, so that when the camp moves forward we shall be tempted to stay by the stuff." How many among us, especially the more prosperous ones, have so many home interests to look after that they can not find time to attend camp-meetings and other important gatherings!

After giving the signs that immediately precede his second coming the Saviour leaves the following warning for this generation: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares." Luke 21:34.

Sanford, Tenn.

Historical Facts Regarding Easter Sunday

ARTHUR L. MANOUS

What day of the week is Sunday?

"Sunday: The first day of the week."—*Webster.*

On what day of the week did Christ arise?

"Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven devils." Mark 16:9, R. V.; Luke 24:1, 21; John 20:1, 19.

What is Easter Sunday called?

"It is the chief feast of the whole year, as being the solemnity of our Lord's resurrection."—*Catholic Christian Instructed*, page 260.

In memory of what event is Easter said to be observed?

"Easter: The greatest festival of Christendom, observed in commemoration of the resurrection of our Lord Jesus Christ."—*Cyclopedia of Religious Knowledge*."

What is said of the "Easter kiss"?

"On Easter day the people saluted each other with the 'Easter kiss,' and exclamation *Surrexit* (He is risen); to which the reply was, *Vere Surrexit* (He is risen indeed)."—*The Columbian Encyclopedia*."

Where only is the word "Easter" found in the Bible?

Herod had apprehended Peter, but was "intending after Easter [*the Passover*, R. V.] to bring him forth to the people." Acts 12:4.

What is said of the word "Easter" in Acts 12:4?

It is "wrongly associated with the Saxon Easter festival, and the Jewish Passover feast, but corrected in the Revised Version. Acts 12:4."—*Boyd's Bible Dictionary*."

What is said of the origin of the word "Easter"?

"The word 'Easter,' Anglo-Saxon, *Eastre*, *Easter*; German, *Ostern*,—like the names of the days of the week, is a survival from the old Teutonic mythology."—*Encyclopedia Britannica*."

From what is the word "Easter" supposed to be derived?

"The word 'Easter' is of Saxon origin, and is supposed to be derived from *Eoster*, the goddess of love, or the Venus of the North, in honor of whom a festival was celebrated by our pagan ("heathen," *Webster*) ancestors in the month of April."—*Dr. Barnes on Acts 12:4*.

Was Easter observed in the days of the apostles?

The Easter festival is "not traceable to the times of the apostles."—*The Columbia Encyclopedia*."

Is there any evidence in the book of Acts for Easter observance?

There is not "the slightest evidence that any such festival was observed at the time when this book was written."—*Dr. Barnes on Acts 12:4*.

Does the New Testament anywhere speak of celebrating Easter?

"There is no trace of the celebration of Easter as a Christian festival in the New Testament or in the writings of the apostolic fathers."—*Encyclopedia Britannica*."

Was Easter observance instituted while the apostles lived?

"It was not until after apostolic times that this festival became an instituted observance of the Christian church."—*Cyclopedia of Religious Knowledge*."

When was the date of Easter fixed?

"This feast was fixed by the (Roman) Council of Nice, 325 (A. D.), to be held on the Sunday which falls upon or immediately after the full moon which

happens next after the twenty-first of March."—*New Century Encyclopedia and Dictionary*."

When and by whom was Easter introduced?

"At the opening of the fourth century, 'the mystery of iniquity' (which from the days of Paul had been hard at work, 2 Thess. 2:7) had introduced that foul, profane caricature of the Passover, the pagan Easter."—*Pagan Counterfeits*, page 104.

Does the New Testament record the institution of any festivals?

"The New Testament nowhere records the formal institution of any distinctively Christian festival."—*Encyclopedia Britannica*."

What are all festivals said to be?

"The festival of Sunday, like all other festivals, was always only a human ordinance."—*Neander's Church History*, translated by Rose, page 186.

What is the "human ordinance" which is the foundation of "all" festivals?

"Sunday and holidays all stand upon the same foundation, namely, the ordinance of the [Catholic] church."—*Catholic Christian Instructed*, page 253.

Dalton, Ga.

An Illustration, Weak, Yet Suggestive

JOHN N. QUINN

Nor long ago there called at my home an agent engaged in selling a story of the Bible. Immediately he was recognized as one formerly occupying a prominent place in the work of promulgating the blessed gospel of salvation as revealed in the third angel's message, and who had been the instrument of leading one member of the family to the Lord Jesus Christ. During an interesting conversation, lasting over an hour, the matter of his departure from the truth was touched upon, and he was asked if he really attached any sacredness to the first day of the week. His answer was that he did not, and that when the pastor of his church referred to Sunday as the Lord's day, as a holy day, he became very uncomfortable. "Then why keep the day?" he was asked. "For this reason," he replied. "A child is playing in the field, when his eyes rest upon a ragweed. Immediately he plucks it, and with delight hurries into the house and gives it to his papa. It is immediately accepted with pleasure, not because of its beauty or value, but because of the love which prompted the gift. So with Sunday. It is accepted of God, not because of any sacredness attached to the day, but because of the love in the heart of the one who offers it."

But does this illustrate the point? The child is old enough to reason, to decide a question. In the same garden, close beside the ragweed, is a magnificent Jacqueminot rose. The question of a gift to papa is to be decided. Shall it be the ragweed or the rose? The decision is made for the ragweed, which is offered to the father, who, being familiar with

the decision made, refuses to accept it. Love longs for the best, which in this case would be revealed by the offering of the rose. And yet, after all, the illustration is a good one. Sunday is of the earth, earthy, and is part and parcel of the rags of self-righteousness, and can be no more accepted by God than was the sacrifice of Cain. The seventh-day Sabbath is part of the righteousness of him in whom Abel believed, and who is called the Rose of Sharon. And when one, familiar with the fact that no sacredness whatever attaches to Sunday, offers the day to the Heavenly Father, he decides for the ragweed as against the rose, and grieves the heart of Infinite Love. Reader, what are you doing? Is it the ragweed or the rose? Is it Sunday, mark of the rags of our own righteousness, or the seventh day, seal of the righteousness which is of faith? "As a man thinketh [decideth] so is he."

Takoma Park, D. C.

The Fear of the Lord

J. S. WASHBURN

THE fear of the Lord has no torment in it. It does not mean terror or torment. It means rest and peace. This is made very clear in Ps. 130:1-4: "Out of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldst mark iniquities, O Lord, who should stand? But there is forgiveness with thee, that thou mayest be feared."

If God should mark iniquities, if he should refuse to write pardon, should administer severe and stern justice,—then, indeed, we should be in terror before him. Not one man would be able to stand, for all have sinned. "But there is forgiveness with thee, that thou mayest be feared." That is, the Holy Spirit comforts us with the thought that we fear the Lord because he forgives our sins.

Now what is the condition of the heart of him whose sin is forgiven? Is he in terror and sorrow? O who that has sinned, and in darkness and discouragement, in anguish and terror, has come to God, and with tears asked for forgiveness, can forget the joy and the peace that flooded the soul when the word "forgiven" was spoken to the sinful soul by the Holy Spirit? Is it fright, is it terror, that came to you with the knowledge of sin forgiven?—No, the very opposite—joy, unspeakable and full of glory, reverence, adoration.

This is the fear of God that is the beginning of wisdom, the beginning of hope, the beginning of the life everlasting. We fear him because he forgives us, and he who thus fears God will have no fear except that he should in some way grieve the blessed, kind heart of him who so generously pardons our transgressions. O the goodness, the kindness, the tenderness of our Father, who forgives us! Let us thus fear him forevermore.

Nashville, Tenn.



Simply Serving

WORTHIE HARRIS HOLDEN

ONE by one they pass and fail me —
All the hopes of years gone by;
All the dreams and high ambitions,
While I seek them, lingering nigh,
Just elude me in their passing,
Mounting upward to the sky.

All my plans for great endeavor,
Fleeing now so far away,
Leave me vainly, sadly longing
For a gladder, brighter day,
While I scorn the little duties
That bestrew my own pathway.

Now there comes before my vision
One who faithful is and true,
Points the flowers beside my pathway
Which his loving care doth strew,
And he bids me pluck them daily,
Gathering them as he would do.

These are trophies for his heaven,
These a garland for his shrine,
Though so humble, unassuming,
He will, blessing, call them "Mine,"
And the task of simply serving
Makes the lowliest work divine.

Let me, Lord, behold the beauty
In a humble life with thee;
Let me love alone thy praises,
Serving thee with constancy;
Then my daily tasks will mirror
Only joyous hope in thee.
Portland, Ore.

Child-Saving—No. 2

Teaching Children the Truth

MRS. LUELLE B. PRIDDY

IT is a blessed privilege to teach the truth "as it is in Jesus" to the lambs of the flock. The very effort to place the crib low so that they may reach it, feeds our own souls.

After all is said that can be said of the importance of the church-school work and the Sabbath-school work, we must still admit that they can never take the place of the parents' work. If there is failure in that, it may counteract all the good effects of these other efforts to save their souls. The special truths for this time should be taught to them most thoroughly. The psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119: 11. The word can not be hid in the heart until it is first in the mind. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." Ps. 119: 9.

The Holy Spirit works in harmony with the Word. Then how important it is that the mind of each child shall be a treasure-house of the Scriptures. It is not only a light to guide the way, but there is keeping power in it.

"Conversion is the work of a lifetime," and it takes time to learn the science of salvation. The child can be trained to think, speak, and live in harmony with God's word more easily than older persons can. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccl. 12: 1.

Many parents excuse themselves from teaching their children the Word of God, by saying, "I do not have the gift of teaching. The church-school teacher or the Sabbath-school teacher can do it better than I can." They may do it ever so well, but the work of fathers and mothers is needed also. God has placed the responsibility upon parents, therefore he will give wisdom for the work. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1: 5.

When we have asked God for wisdom, and we have diligently studied his Word, it is our privilege to believe that we shall have divine help in doing that which it is our duty to do.

Mothers sometimes ask the question, "When shall I begin to teach my children about God? Are they old enough?" To this question we can always answer, Begin now. It is difficult to determine how early children may receive religious impressions, but they can learn the truth as readily as they can learn other things; and they learn the soonest the things they hear the most about.

A little girl under two years old lost her mother, and was adopted into another family. At that time she could speak only a few words, but afterward when she had learned to talk better, she used expressions that had been used by her parents, but were never used in the family into which she had been adopted. This showed that lasting impressions had been made on her mind long before she was able to express her ideas in words.

The mother instinctively talks to her baby at the very beginning of its life about father and mother and the little brothers and sisters. In this way she teaches it to love the members of the family. In the same simple way she can teach the child that God loves the baby, and that father and mother love God, so that the first lipings of the baby lips may be of our loving Heavenly Father.

A young child can not understand long sentences, nor comprehend many ideas at a time. The truth can be taught in the most natural way. When the little hands reach out to grasp the pretty flower, or the bright eyes gaze upon the

beautiful moon, how easy it is to tell him that God made these things to make baby happy, and that God loves the baby. The little heart will be filled with joy as he learns these things.

Sing to him over and over the good old hymns until he learns them so well that he can never forget them.

It is said of the infidel Voltaire that he was a very bright child. When only three years old, an abbé noticed his quickness to learn, and began teaching him infidel poetry. Naturally his thoughts drifted into the channel prepared for them, and he became the noted scoffer that he was.

It is always better to let the good seed get the start of the weeds in the spring. We can not begin the work of teaching the truth too soon, nor keep it up too long, provided it is done in the right way. There is a way of driving religion at children in a scolding manner that hardens them. But they will not tire of the dear old Bible stories. As you go about your daily tasks, talk with them about the beautiful new earth that we soon shall see, with its never-fading flowers, its sweet music, the gentle animals that a little child can lead, the angels in their glory, and, above all, the lovely Jesus. Such conversation will cause them to long to be there, and to see him.

There is a way to rear children so that the secret spring that controls their lives will be the "love of the truth." The truth can be made so attractive to them that they will choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Markham, Ontario.

The Boy Who Will Be in Demand

ONE of the finest qualities in a workman is a disposition to do things that need to be done without being told. Young men working their way through college are invaluable if they have this quality. A tool is left out on the lawn; there is a rail off the fence; there is a window-pane gone somewhere. The boy who tends to these things because they need attending to, without specific directions, is the boy who, other things being equal, is going to be in demand when he gets out into the great world. It is the attention to little things, and the habit of observation, which sees what needs to be done, and then does it, which makes exceedingly useful men and women. There will always be a call to come up higher. It is in one sense a small thing to do these little things without orders, but it is the doing of them that makes great captains, great engineers, great artists, great architects, great workers in any department, and it is the absence of this quality that makes commonplace men and women, who will always have to live under the dominion of petty orders, men and women who do nothing unless they are told to do it. It is this quality which makes volunteers in church work, and the invaluable men

and women who do not have to be stood over. They are the joy of the pastor's heart; they are the persons who do not have to be watched.—*Selected.*

The Nine Outside

I WAS conducting a mission in the city of Manchester, where I had lived for fourteen years, and where I still hold my church connection; and, by the way, I belong to a church that has never known a Sunday in twenty-one years without a conversion. I had just finished with a great midnight meeting, when a little, frail woman, who had been brought up in a lovely home in the west of England, and who had just become a sister, giving her life to the work of soul-saving, came up to me, and said, "I'll try to hold a midnight meeting to-night of my own." She engaged a little chapel or small church building just on the suburbs of Manchester, and gathered the people to her, and they filled that little place.

Among them was a prize-fighter. He came, he said, to take care of the little woman, for he did not know what those drunken fellows would do to her. He watched her as she moved around, and said, "I did not know what would happen." In the middle of the meeting he said, "Don't be afraid; I'm here." But she did not need his help. Those drunkards in that midnight service were quieted as she told the story of Jesus and his love, and when she invited them to kneel to seek Jesus, the place was crowded. Among them was a woman, a drunkard, who came forward. When she got on her knees, she was sober enough to say to the sister, "Sister, my husband is in jail, and he is there through me. I helped to make him drunk." And then she said, "We got to fighting, and he is in jail because he thrashed me. He is coming out on Tuesday, and I wish you would meet him, and O, if we could only get hold of him and make him sober! I have given my heart to God, and I would like him to do the same." (One of the surest evidences of the new birth is a desire for some one else to come to Jesus.) Sister Marion said, "I'll go and see him." The woman told her that nine of his companions said they were going to meet him and make him drunk before they got home.

Sister Marion was at the prison gates at six o'clock on Tuesday morning. She happened to know the governor, and so got through the little gate. She found the nine men outside, and as she went through the little door within the big door, the governor said, "Whom are you wanting to see?" She said, "I have come to meet So-and-so." "Well," he said, "there are nine men out there waiting for him." She said, "Yes, I know it; but those who are with me are more than all that can be against me." He said, "You are only one, visibly, and I am just wondering what you are going to do with those nine men." He advised her to go away for a while, and he would do what he could with the men.

She went away, and came again to the gates. Those nine men said, "Let's hand out the beer, sister. We have given up a day's work to come and get him." She said, "Well, that was very kind of you, but you declare he shall go home drunk, and I declare he shall go home sober." They stared at her. The thought came to Sister Marion, "Why not try to save these nine as well as the one inside?" and so she said, "Men, if I go and get him out, will you come, all of you, and have breakfast with me?"

They looked at one another. Breakfast on a cold morning for nine fellows who had been sleeping as they had, meant a great deal. They said they would come. She got the man out of jail, and away they marched, and when they had their breakfast, she said, "Now, men, come; may I read to you?" They could not say no. So she opened to that wonderful story, the prodigal son, and she read to them; and they listened with bowed heads. Then she asked if they might not sing, and they said, "Well, Miss, we are not much at singing." She said she would sing if they would join her. And she sang:—

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

At the end of the song every man was on his knees, and every man signed the pledge before she left them. Every man, in less than three weeks, was brought to Jesus Christ by the act of that one frail little woman.

That's the way to fish, and that's the way to catch. That's angling.—*Gipsy Smith.*

Life a Business

LIFE is a business we are all apt to mismanage, either living recklessly from day to day or suffering ourselves to be gulled out of our moments by the inanities of custom. We should despise a man who gave as little activity and forethought to the conduct of any other business.—*R. L. Stevenson.*

Precocious Children

As a rule mothers are pleased when their children show unusual brightness; such children attract the admiration of friends and relatives, and minister to the mothers' vanity. It is conceded by physicians that precocity in children is to be regretted rather than encouraged.

During the first seven years of a child's life the brain is imperfect in form and substance, and any strain put upon it then is at the expense of future development and health. The brain of a precocious child naturally tends to excessive activity, and, instead of encouraging it, such a child should be kept from school and books, from talk above its years, and developed quietly and slowly along the simplest lines, devoting much time to childish outdoor sports. The aim should be to build up a strong material organization, and give the brain

a chance to develop normally, so that it will be prepared for the solid work of life. This can be done only by keeping the brain in as quiescent a state as possible, thus preventing an oversupply of blood to the brain. The tendency of the precocious child is to fall below the average in adult life; few such children rise above it.—*The Circle.*

Making Love a Practise

BECAUSE we love our dear ones is not a good reason for wounding them freely. Yet we actually seem to make it so in much of our daily life. Some one has said, keenly, "Any one can be courteous to a stranger." It is easy to be careful for the feelings of those about whom we care little. Should we not do as much for those who are dearest to us? There is no greater cruelty than to count upon our love's "tiding over" harsh criticism, and all the unloving, stinging darts that most of us reserve for home use. There is no better way of loving and proving our love than by using at home all the courtesies, attentions, cheeriness, sunshine, and "better side" of our natures that most of us reserve for company use. For love that takes these things for granted is either counterfeit or perilously near death.—*Selected.*

The Contented Herdboy

IN a flowery dell a herdboy kept his sheep, and because his heart was joyous, he sang so loudly that the surrounding hills echoed back his song. One morning, the king, who was out on a hunting expedition, spoke to him, and said: "Why are you so happy, dear little one?"

"Why shall I not be?" he answered; "our king is not richer than I."

"Indeed!" said the king, "tell me of your great possessions."

The lad answered: "The sun in the bright blue sky shines as brightly upon me as upon the king; the flowers on the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand talers for my hands; my eyes are of more value than all the precious stones in the world; I have food and clothing, too. Am I not, therefore, as rich as the king?"

"You are right," said the king, with a laugh, "but your greatest treasure is a contented heart; keep it so, and you will always be happy."—*Sabbath-School Gem.*

"I HAVE formed a settled conviction that the world is fed too much. Pastries, cakes, hot bread, rich grains, pickles, pepper-sauce, salads, tea, and coffee, are discarded from 'my bill of fare,' and I firmly believe that they will be from the recipes of the twentieth century. This is my recipe: 'Plain living and high thinking,' and this is my warning: With high living you will get exceedingly plain thinking."—*Frances E. Willard.*

THE WORLD-WIDE FIELD

Advanced Movements of the Message in South Africa

G. A. IRWIN

IN the minds of the brethren the time has fully come when an advanced school must be established at the Solusi Mission, to give not only the older and more advanced boys of that station a more thorough Bible training, but to take boys from the other stations who have come to the point where they are in need of similar help. It is the plan for some experienced missionary to take these boys when fitted and open up a number of different stations by placing two or more together in one place, and keeping their work under his personal supervision by occasional visits. It is only with the assurance that their work will be thus supervised by a white man that the chiefs will give permission for these boys to labor among their people.

There are fifteen boys at the Solusi Mission ready to enter such a school, eight at Somobula, and eight at Plainfield. These boys have come to a place in their training, where, unless some such provision is made to give them special help and direction in their work, they will scatter, and be lost to the cause. After spending a time in the field, it is the plan to have these boys return to the school, to receive additional training and encouragement. The brethren feel that unless some such plan is adopted, all their labor and sacrifice of years will be lost. Such a plan will necessitate additional help at the Solusi station.

Funds are being collected through the Sabbath-schools in this field to start a mission among the Zulus. It was also recommended at the conference that Brother and Sister Rogers open a new mission at Shiloh, in Nyassaland. Shiloh is sixty-five miles beyond Plainfield Mission. The place consists of fifty acres of good land, upon which there stand three substantial buildings; namely, dwelling-house, church, and store. A request has been sent to the General Conference to take steps at once to secure this property for mission purposes. Expecting to visit most of these missions before my return to the States, I will write no more on this subject for the present.

The report of the Natal-Transvaal Conference showed good progress, considering the number of believers, and the few persons employed as workers. Elder Edmed, the president of the conference, is the only ordained minister in the field, and has not only the care of all the churches and business affairs, but must take the lead and carry the burden of all aggressive efforts, either in tent or in hall, having only lady Bible workers to assist him. The conference is composed of five churches, with a total member-

ship of one hundred and thirty-two. Their tithe the past year amounted to £770; first-day offerings to £34 13s. 6d., and Sabbath-school offerings to £62 13s. 4d. Elder Edmed made an earnest appeal to the union conference for a minister to assist him in the work in Natal.

The Cape Conference embraces the Cape and Orange River Colonies. It has in its employ four ministers, two licentiates, and four Bible workers. During the past year one church and thirty-four members have been added. £1,970 14s. 1d. was received in tithe, being a gain of £56 2s. 10d. over the preceding year. The annual offerings amounted to £102 1s. 8d., being nearly three times as much as during the previous year. The Sabbath-school offerings came to £139 5s., an increase of £31 8s. 3d.

Brother Willson, the manager of the Kimberley Baths, reported a net gain for the past year of £104 12s. 7d. This enterprise is in good financial standing, having a present worth of £3,502. The institution comprises two good buildings, and the lots upon which they stand. The lots are in the central part of the city, and front upon three different streets. All seem to think that this would be a good point for one of our physicians to open up work for that part of the field.

The report of the Plumstead Sanitarium showed a net gain of £126 13s. The work of this institution is being carried on in the buildings formerly operated as an orphanage. The property originally consisted of four acres of land, and one moderate-sized building, in which Dr. Thomason began his work on his arrival in Africa. At the beginning of last year, an addition was made to the building, the lower part of which was fitted up for a ladies' bath-room, the upper story being utilized for patients' rooms. The present rooming capacity of the building is eighteen. This is wholly inadequate to accommodate the people who are applying for admission. Several persons are at present being furnished with rooms near by, and given treatment at the sanitarium. There is some talk of extending the new addition out to the front of the original building, which would give the whole a much better appearance, and at the same time give them several additional rooms. Dr. Thomason and his sister have labored hard to build up this branch of the work, and the Lord is blessing their efforts.

The Claremont Union College has passed through some peculiar experiences in the last few years, but through the faithful and persevering efforts of Brother Hayton and wife, and the young lady teachers associated with them, the school still continues, and its value is being seen and felt in the churches in the persons of church-school teachers,

fitted and trained by the work of the college. If a proper interest were taken in this institution by ministers and workers generally, and by parents and guardians who have children of proper age to send to such a school, it would not be long until it would become what the Lord designed—a potent factor for good in South Africa.

Notwithstanding the small number of students in the Home the past year, the balance-sheet showed a net gain of forty-nine pounds. During the conference there was some consideration given to the question of selling the present plant, and paying all claims outstanding against the property, using the surplus to purchase a farm at some favorable place, remote from the city, and erecting the necessary buildings to accommodate a school, proportionate to the present constituency. A price for the property was agreed upon, which, if obtained, would be considered sufficient evidence that the time had come for them to make the move.

Among the resolutions passed during the session of the union conference was one to remove the headquarters of the union conference from Cape Town to Kimberley. Kimberley is six hundred and fifty miles north of Cape Town, on the main line of railway to Buluwayo, and to points still beyond where we have missions. It is at present one of the most important railway centers in South Africa. The work of the conference is spreading northward, and for the present, at least, Kimberley is the most central point, all interests being taken into account.

Elder W. S. Hyatt was re-elected president of the union conference, and Elder I. J. Hankins vice-president. J. V. Willson was chosen as secretary and treasurer. The following persons constitute the executive committee: W. S. Hyatt, C. H. Hayton, F. B. Armitage, M. C. Sturdevant, H. J. Edmed, S. C. Austin, R. C. Honey, and J. C. Baumann.

The spiritual interest during the camp-meeting proper was good. There were a number present who had never attended such a meeting before, and others, because of their location, had not attended camp-meeting for a number of years. These two classes seemed especially to enjoy the Bible studies and preaching services. Elder Hyatt gave several illustrated lectures on the prophecies and the life of Christ, which drew a large attendance from without. Altogether, there was the best attendance of those not of our faith that they have ever had at one of their camp-meetings. Elder Hankins had charge of the reporting, and succeeded in getting quite full reports in the daily papers. The brethren feel greatly encouraged over the interest taken in the meetings, and arrangements have been made to follow up the interest in the Claremont city hall.

On the last Sabbath, the Spirit of the Lord was present in a marked manner. Several gave themselves to the Lord for the first time, and others, who had been backslidden in heart and practise, re-

newed their vows and covenants with the Lord. Confessions were made, and there was a general clearing of the King's highway. Peter Wessels, mentioned in the report last week as the first Sabbath-keeper in Africa, who of late years had become discouraged, was present, with his wife and daughter, and all three seemed to experience a new conversion. Some things in reference to the spirit of prophecy and Sister White's work, which had troubled him, were made clear to his mind, and as he saw from the map of the world how the message is going rapidly to every nation, kindred, tongue, and people, his heart was made to rejoice, and his testimony was given with the old-time ring. His one great burden now is to get rid of business entanglements, and devote the rest of his days to the work of the Lord.

In the afternoon of the last day of the meeting, twenty persons were baptized in the Claremont church. It is the opinion of all that this conference and camp-meeting will mark the beginning of a new era in the work in South Africa. Among the closing actions of this meeting was the unanimous passage, by a rising vote, of a resolution expressing confidence in the spirit of prophecy and the work of Sister White, and assuring the officers of the General Conference of the sympathy and hearty support of the South African Union Conference in their efforts to preserve intact the way-marks that have made us what we are as a people, and to send these truths and principles to earth's remotest bounds in this generation.

I am to leave Cape Town February 3, to visit some of the principal cities and missions within the bounds of the South African Union Conference; this trip will occupy the months of February, March, and April.

The Prussian and East German Conferences

L. R. CONRADI

EN ROUTE from Erfurt, in the West German field, to Elbing, where we were to have the Prussian Conference, I spent January 14-16 in Friedensau, where I found the brethren busy closing up their annual accounts. There were a number of important matters to be considered. I was glad to find eleven young people who were finishing their course of study in the school, ready to go into the field in January. The places made vacant by their departure, will be more than filled by the new students who will be immediately admitted. The fields in the German union are anxiously waiting for all the workers we turn out, be they nurses or Bible workers. I found the brethren closing in the building of the Old People's Home.

In Berlin I met Brother Guy Dail, and we went on to Elbing, a city of about fifty-three thousand inhabitants. The Prussian Conference here was held January 16-20. This conference contains the two provinces of Eastern and Western Prussia, with a population of about three million seven hundred thousand—

mostly Protestants. One hundred and sixty-nine were added during the year, bringing their membership up to seven hundred and thirty-eight. A number of companies were received, and among them was a good strong Polish church of more than twenty members. There was a fair representation of our people in various parts of the field. Elders Erzberger and Schilling assisted in the meeting. Sabbath was especially a good day. Brother F. Prieser, a promising young man who had done good work, and Brother G. Domnik, our Polish laborer, were both ordained to the gospel ministry, and the Lord witnessed by his presence.

Although the people in this field earn smaller wages than in almost any other part of Germany, yet we are glad to say that their tithe increased, and this conference, also, was able to give five thousand marks toward the Old People's Home. They also gave liberally toward the material fund and the work in East

where she "had heard things she had never heard before." In the conversation that followed, our sister found that this lady had been visiting in the city, and happened into one of our meetings, and had been so favorably impressed that she was telling the good news to others—thus actually doing missionary work. There is indeed a power with this truth that is greater than we realize.

From Elbing we went to Stettin, a city containing about two hundred and twenty-five thousand inhabitants, and noted especially for its ship-building industry. The East German Conference had its regular session here, January 23-27. They had secured a fine hall in the city, capable of holding about five hundred hearers. We were pleased to find more than two hundred of our own people present.

The East German Conference has the largest membership of any conference in the German union. Last year was one of great growth, as the report shows



STETTIN, GERMANY

State College chapel at the left, in which two of our meetings were held.

Africa. Four were baptized at this meeting. Elder G. Obländer was again unanimously elected president of the conference. As we have over one hundred Polish brethren in this field, it was decided that we now get out the Sabbath-school lessons in that language, using the German types. This work will be done at Friedensau. This is the first step toward the publication of another regular journal.

During the meeting it was bitterly cold, as a cold wave had struck the Continent, such as has not visited us for the past twenty years, reaching down to Constantinople and Italy; but in spite of this we had most excellent meetings; and especially was the parting sermon Sunday night blessed of God, and many seemed deeply impressed by the Holy Spirit with regard to the importance of the truth God has given us for this time.

An experience of one of our sisters on her return home by train will illustrate the effect of the conference: She found a lady in the apartment who was speaking to others about the good meetings she had been attending in Elbing,

three hundred and fifty-nine additions, and a membership of fourteen hundred and thirteen, and a tithe of about sixteen thousand five hundred dollars. In Stettin itself we now have a church of eighty-two members.

At this meeting we had the help of Elders Erzberger, Obländer, and Schilling, and Dr. Planer, one of our brethren from Dresden, who delivered several interesting talks on health. Although our meetings were held at election time, and the agitation among the people ran high, and although the emperor's birthday occurred at the time, with its festivities, still we were pleased to see good audiences. On two evenings it was impossible for us to keep our regularly engaged hall, so we had to arrange for another place, and the Lord wonderfully opened the way for us to secure the beautiful hall in the State college located in Stettin, the authorities granting us the free use of the hall, and charging us only for light and service. This college chapel was indeed a beautiful one, with fine paintings and a nice pipe-organ; but best of all, the chapel was well filled with

attentive hearers. Twelve were baptized at this meeting. Several others offered themselves for baptism, but they will be baptized in Berlin.

The church at Charlottenburg, a suburb of Berlin, with sixty-five members, and several other companies, were taken into the conference. On Sabbath we ordained several local elders and deacons. Brother Prillwitz, a licentiate who had for several years been local elder of the Berlin church and later had done successful field work, and was a member of the conference committee, was set apart to the gospel ministry. Since that time, he has been called to take charge of the Austrian Mission.

The East German Conference gladly voted two thousand four hundred dollars for the Old People's Home, and contributed liberally to missions, and to the "material fund" for the German "Ministry of Healing." Brother E. Frauchiger was again unanimously chosen president of the conference.

Although the Silesian Conference, with nearly four hundred members, has now been separated from the East German Conference, yet in eastern Germany there are still about one thousand members, over four hundred of whom are in the city of Greater Berlin. From now on, this conference includes the provinces of Brandenburg and Pomerania, and the kingdom of Saxony, with a population of about eleven and one-half millions.

This closed the round of annual meetings in Germany,—seven in all,—and we have every reason to be thankful to God for the union that existed throughout all these conferences, and for the good attendance of our own people and of those from without.

Hamburg, Germany.

A Trip to Tsoan Chiu, China

W. C. HANKINS

TSOAN CHIU is a city situated about seventy miles north of Amoy, on the banks of a river near the seacoast. Last week Elder B. L. Anderson, Tan Khi,—a native worker,—and I took a trip to this place, where there are between twenty and thirty adult Sabbath-keepers. A trip of this kind is so different from a journey of seventy miles in the United States that it may be of interest to the readers of the REVIEW to have a detailed account of it.

We packed our bedding, food, clothing, little kerosene stove, and cooking utensils in the evening, so were ready for an early start in the morning. At six o'clock, having eaten a hurried breakfast, we set out for the launch, and two hours later we were off for Tsoan Chiu, expecting to reach there before sunset that evening. But we met a strong headwind, and when we had gone about half-way, we were forced to turn back, and anchor in a sheltered bay. That night we made our bed on the open deck, preferring a night in the open air to one spent between the decks in company with about one hundred Chinese, most of whom were smoking tobacco or opium.

Although we were quite unprotected, and among almost utter strangers, we lay down to sleep that night, feeling sure of our Heavenly Father's protecting care while we slept. The next morning at four o'clock, the wind having fallen, we started, and by eight o'clock reached the mouth of the river leading up to Tsoan Chiu. Here we transferred ourselves and belongings into a sailboat. But the tide being unfavorable, we found the boat could not go up the river until eleven o'clock; so we walked over to a neighboring village, where Tan Khi preached for about an hour to the people who gathered around to see the foreigners.

About eleven o'clock our boat started for the city. But the tide was still very low, and we often stuck on a sand-bar. It was quite amusing to see how the boatmen would improve these opportunities to eat some rice, while they patiently waited for the incoming tide to lift the boat off the bars. If they finished eat-



A CHINESE FLOUR MILL

ing before the boat was off the sand, they would take their long bamboo poles and push off.

We arrived in Tsoan Chiu at 3 P. M., almost twenty-four hours later than we had expected. Two coolies trotted off with our luggage fastened to the ends of their carrying-poles, and we followed as best we could.

Tsoan Chiu is a walled city of about one hundred thousand inhabitants. The walls are of stone, being about forty feet high on the outside, and over twelve feet thick at the top. The streets are exceptionally wide for a Chinese city, and, like all the other native cities I have seen, are paved with irregular stone flags. Some of these are long and quite broad, while others are almost like the cobblestones, one sees in some of the cities in the United States. All these stones have been worn smooth and slippery by hundreds of years of constant use, and one must be very careful how and where he steps, or he may suddenly find himself lying on his back, in the midst of the dirt that is always inseparably connected with a Chinese street.

I wish that I could describe the queer shops, utensils, furniture, eatables, dogs, pigs, children, modes of dress, etc., that one always sees in walking through the

streets of a city in this country, so that you might have some idea of what it is like; but they should be seen, to be appreciated, so I shall not attempt it. After a time these sights become so familiar to us that we no longer think them curious. But there is one thing that it is doubtful whether foreigners shall ever become accustomed to, and that is the odors. The Chinese are notably one of the most unsanitary people in the world, and one always feels like thoroughly disinfecting his nose and mouth after passing through the streets of one of these cities or villages.

After walking for about an hour, we arrived at the little house which we are using temporarily for chapel purposes. We were very tired. But washing our faces and hands revived us somewhat, and we soon had some rice cooking for dinner.

That night we made our bed on the soft side of some hardwood boards, which were arranged across two wooden benches, and, using a thick cotton comforter for a mattress, and another for cover, we slept the sleep of those who have spent the last thirty-six hours in the open air.

The next day was largely spent in talking business with our brethren, as we very much need a house which we can use permanently for chapel purposes, as well as for general headquarters for

our work in that section. There is a house that is quite suitable to our needs, which can be bought for about four hundred dollars, and which could be put in nice condition for about two hundred dollars, making the total cost about six hundred dollars. But there is no money in the China Mission treasury that can be used for this purpose, so we must wait until our brethren in the States will help us to secure it.

There are thousands of large cities in China where we must establish stations, but often our hands are tied for lack of funds. It is almost always necessary to open a chapel, which must be leased or bought, and in either case it takes money. If leased, the rent must be paid several years in advance; and there is always a large bill for repairs.

At first our great need was consecrated young native workers, and the Lord is supplying these as we need them. Then we need money for their support, and the Lord has been impressing the hearts of our brethren at home to give toward supplying this. And now we must have means that can be used for securing chapels, and we feel sure that the Lord will impress the hearts of our loyal brethren in the United States to supply the necessary funds.

We who are at the front are trying hard to press the battle to the very gates of the enemy, but we must look to our brethren in the home land to supply the munitions of war. It will not be long now until the victory is ours, and then we can all be mustered out, and go home.

Having finished our business at Tsoan Chiu, we prepared to return, and about four o'clock the next morning we arose, and packed our luggage while the two young workers who were coming back with us ate a light breakfast. The launch we were to take had entered the river, and lay at anchor just outside the city, so that shortly after six o'clock found us on board, and homeward bound.

As we entered the open seas, we were met by a strong wind from the north, and a very heavy sea. For more than an hour after we left the harbor, the wind and waves struck the launch on the side, and many times it seemed as if they would succeed in capsizing her. It was all the more dangerous as this launch was very old and quite rotten. But God's protecting care was ever with us, and brought us through in safety, very much shaken up, but very, very thankful to our Heavenly Father for his loving care.

And even as we reached home safely, at the end of this short journey of ours, and were given a glad and loving welcome by our families, so shall we all, if faithful, soon be welcomed to our eternal home by our Saviour. True, we must first pass through trials and dangers; but trusting in him, we shall pass them safely, and at last, weary, footsore, seasick, perhaps, on life's rough sea, but triumphant, and singing the "song of Moses and the Lamb," we shall reach home.

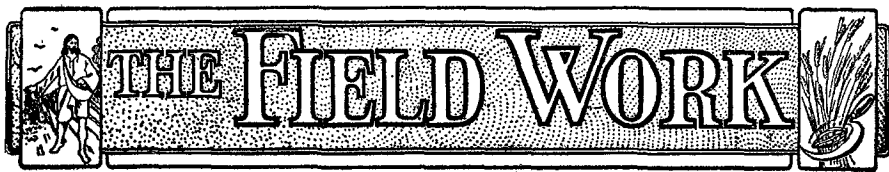
Amoy, China.

Mission Notes

IN India they teach that "he who contemplates the Ganges, while walking, sitting, sleeping, etc., is delivered from all sins."

THE great problem that missionaries are trying to solve is the conversion of Mohammedans to Christianity. The Mohammedan is a fatalist. His religion ministers to pride and self-sufficiency. The Mohammedan will tell you that a Mohammedan never becomes a Christian, that it is impossible. But there must be power in the third angel's message to accomplish that which other missionary societies have not accomplished.

THE greatest number of baptisms reported in any one conference in the European field during the third quarter of 1906 is seventy, in the Eastern German Conference. In the Western German Conference forty-three were baptized, and forty in the Southern. In the Northern Russian Mission field, amid its revolution and strife, twenty-five were baptized into the faith, with twenty-eight added in central Russia, and eighteen in the southern part of that great empire.



Progress in Chile

VALPARAISO.—It may seem late at this time to write any thing of the great earthquake of August 16, and yet to us here it has not grown very old. In fact the *trembores* continue frequently enough to keep us from forgetting. Only the night after the Sabbath, or rather Sunday morning at about two o'clock, we had a quite heavy shock which made the house crack, and after that it continued to rock for some seconds. It is reported that in Santiago some buildings were thrown down by the force of it. Again on Sunday evening about eight o'clock came another one, much more modified. Neither does the condition of the house in which we live permit us to forget. It has not yet been repaired, and therefore has many cracks in the walls. It seems that one wall will have to be partly pulled down in order to repair it, for it is very badly cracked. Although the house has not yet been repaired, the landlord has not forgotten to raise the rent, but he has been more reasonable than many others. Rents have raised in all parts from twenty to fifty per cent, and all other things accordingly. We have been greatly favored in many ways since the earthquake, and are truly convinced that the Lord cares for those who put their trust in him.

We thought we might be obliged to leave here because of the lack of houses, but without any search or inquiry a house containing as many things as we had need of was offered to us, so that as yet many of the things we lost have not needed to be replaced. Some friends of ours decided to take a trip to Scotland for a year or more after the *terremoto*, and desired to leave in our care the best of their furniture with the privilege of using it as we desired. It looks like what some would call a piece of good fortune, but we know that the Lord was instrumental in having it so.

Among the ruins of the great earthquake zinc houses are growing up like mushrooms, and walls that remain standing are roofed, doors and windows are placed, and we behold a store. Repairing of houses is being rapidly carried on. Labor is very much in demand, and is very high. For the first three nights after the *terremoto* we slept in the street, in fact lived in the street without shelter of any kind, our food was blown full of dirt before we could eat it, but we were glad to have it even in that condition. At the end of that time we lived in one small room for nearly a month. Now we have a fairly good house, and are comfortable. Thanks be to God "who giveth to all men liberally, and upbraideth not." We are not discouraged, for we know that all these fearful happenings foretell the soon coming of our Lord. The work is going forward, and in these four months since the *terremoto* more has been done for the truth than could have been done in two years under ordinary circumstances, and so we go on our way.

rejoicing; for we know that soon the truth will gloriously triumph. To God be all the praise, for he is worthy.

MILLIE E. STEELE.

The Canvassing Work in Minnesota

THE canvassing work has been steadily onward in Minnesota during the past year. Sixteen agents have been at work in various sections of the State. They have not all worked as regular agents, and some have worked comparatively a short time. The leading books have been "Great Controversy," "Daniel and the Revelation," and "Coming King." These have been introduced principally in the cities and towns in the northern half of the State. Orders were taken for about four thousand dollars' worth of books. As usual, however, the value of the books delivered was somewhat less. Most of the workers, gained some remarkable experiences while in the field. It has been encouraging to see the interest that Catholic people have manifested in our literature, and how eager they are to learn the truth. In the city of Duluth one of our agents has had some remarkable experiences with the Catholics. She has been privileged to meet many of her subscribers (some of them Catholics) after they had read the book, and has heard words of praise and commendation for it.

There are good prospects for a strong force of workers to enter the field again next spring. The students from our school, Maplewood Academy, are deeply interested in the progress of the canvassing work, and quite a number each year take advantage of the scholarship offer and spend their vacation in earning a scholarship by selling one hundred and sixty dollars' worth of books.

There is much good territory in the State, and plenty of room for a large corps of workers. If there are those who would like to choose territory here and work in this part of the Lord's vineyard I should be pleased to hear from them. My post-office address is Box 989, Minneapolis, Minn. Pray for the success of the book work in this field.

FRANK F. FRY.

Central America

LA CEIBA, SPANISH HONDURAS.—After two and one-half months' absence in New Orleans, for rest and study, I am glad to get back to Honduras and resume work. I am again enjoying good health, even better than when I first came to Central America nearly six years ago.

While this is called the Central American mission field, our work so far has been confined almost entirely to the English-speaking people of the coast and small islands just off the mainland. Brother Peebles and I are the only laborers in Spanish, and neither of us has a perfect use of the language. But I am now devoting a portion of each day

to studying Spanish, and hope soon to be able to speak in the language of the people we are working for.

Last Friday, February 8, Brother and Sister Moncada were buried in baptism by Elder H. C. Goodrich, in the beautiful Congrency River, about two miles above its mouth, where nature speaks of the divine. The lofty mountains to the back, the beautiful blue sky overhead, the sparkling rock-bed river beneath, and the tropical verdure overhanging the banks, with the stillness of the morning, combined in forming one great mirror of divinity. God came very near; and as we saw these faithful believers, the first-fruits of the message among the Spanish people, rise from their watery grave to walk with God, we felt that a new era in our work here had been ushered in.

Among the Spanish-speaking people the outlook this year is the best it has ever been in Honduras. We have a good supply of books on hand, two good mules with which to travel, and Brother Peebles is going to push the book work, while I follow up the interest already created. We also hope to erect a church building here this year.

A. N. ALLEN.

Virginia

ALEXANDRIA.—For several weeks I have been loaning our publications in this place to forty or fifty different families, meeting them regularly at their homes each week. This has led to Bible readings and other personal labor with them. One lady is now rejoicing in the truth. Several others are at the deciding point, and others are much interested, and say that they desire to know what is right. Two began keeping the Sabbath, but opposition from the popular ministers led them to give it up, and we were requested to stop coming to their homes. They afterward invited us to continue our instruction with them, saying they wanted to know what was right.

We feel truly thankful to God for the success he has given thus far, and earnestly hope and pray that many will accept the truth. B. H. WELCH.

Mexico

TAMPICO.—I went up to Mexico City last month, to attend the meeting, and after almost four years' absence, I was very much encouraged to see the progress of the work. From all sides comes the cry for more helpers. Right here in Tampico our need is as great as anywhere else.

My daughter, on account of illness, was obliged to give up her work, and go into the country. Her father went with her, and I am keeping up the shipwork here as well as I can, but it is impossible for me to open a mission room alone.

There seems to be an opening in this place for a doctor and nurse, to do self-supporting work. There is also great demand for an American restaurant and I think a Bible worker could support herself, by giving lessons in English part of the time, while doing house-to-house work. I could have twice the amount of work that I can do. Of course, if a worker could be sent here and supported, the work would go much faster.

Will not some of our good brethren

and sisters feel it their duty to come down here to help us give the last message of warning to the people of Mexico? We are hoping and praying for help. I should not advise those without any means to come, as it is hard to get a start, and living is expensive; but those who have a little that they want to use in spreading the truth, could surely use it in no better way. If any feel inclined to "come over and help us," I shall be glad to give any help or information I can.

One brother, who came here last spring, bought a small tract of land in the country, and is doing all he can, by living the truth, to spread it among his neighbors. There is room for many more such. Land is cheap, crops are sure and there is good market. The climate is better than in southern Texas.

Let us all work and pray as never before for the finishing of the work in righteousness.

Mrs. M. C. McCulloch.

An Open Letter

MOUNTAIN VIEW, CAL.,

March 14, 1907.

To All of Like Precious Faith:

Dear Brethren and Sisters,—

The past year has been an eventful one, and 1907 promises to be even more so. Calamities are multiplying on land and sea, earthquakes continue in divers places, capital and labor are still at war, our large cities are fast becoming like Sodom and Gomorrah, nations are arming for the last great struggle, and everything goes to show that we are nearing the end.

On the other hand, the Lord has set his hand to the work of giving his last message of mercy to the world. Rapidly he is preparing the harvest-field; rapidly, also, he is selecting and sending forth laborers into the harvest. In his good providence he has given the world prosperous times so that his people may have favorable opportunity just now to get the printed page before the people, and his Spirit is calling for laborers, and hundreds and hundreds of devoted workers are responding to the call.

During 1906 the sale of our publications increased about one third. Never before in the history of our work have agents sold so many books each; and this onward movement is not confined to canvassing agents. The word has gone out to all the people, inviting them at this eleventh hour to work in the vineyard. The motto has been, "Something for each one to do."

Since the beginning of the present year many reports have come to us from conference laborers, stating that never before in their experience have they observed such a readiness on the part of the people to take hold and work. Men and women of mature years are volunteering to give their entire time to the circulation of our literature. Scores are voluntarily offering themselves where a few years ago recruits were secured with the greatest difficulty. This is one of the greatest evidences we have that the Lord is about to do a mighty work, and enlighten the earth with his glory.

The Lord has placed upon the Seventh-day Adventists the responsibility of giving the last warning message to the world, and now he is giving the spirit

of labor. But we are often troubled as to what we should select to place in the hands of our friends and neighbors which will give them the most comprehensive view possible of the third angel's message. The need of such a means is keenly felt by our brethren and sisters everywhere.

In response to this demand we have decided to publish a special series of the *Signs of the Times*. Beginning May 1, we will issue a series of twenty-six special numbers, in which the truth will be taken up in about the same general order as is followed by our ministers in tent-meetings. These subjects will be well illustrated, supplemented by Bible readings, and presented in such a thorough, systematic, progressive way that they can not fail to interest and convince the honest in heart, and bring them to a saving knowledge of the truth.

The subscription price for the series will be as follows: The 26 Special Numbers, post-paid, 75 cents; five or more copies to one address, each 50 cents.

Should you want to send the paper for one year, which would include these 26 special numbers, also the special Missions number to be published in November, the price would be as follows: Single subscriptions, one year, post-paid, \$1.50; four or more to single names and addresses, if sent by one person, each \$1.

We are asking our people—every one of them, from the Atlantic to the Pacific—to subscribe for two, five, ten, fifty, or even one hundred copies each, of this series, and in a systematic way sell, give away, loan, or mail these papers to their friends and neighbors. Thus we hope to introduce a national movement which will mean the placing of at least one hundred thousand copies of the *Signs of the Times* each week in the homes of the people.

The methods by which this work may be carried on are so varied that every one, from the oldest to the youngest, can have some little opportunity to work:—

1. There are hundreds of our people who are so situated that they can give either the whole of their time or one, two, or three days a week to this work as agents. What a grand thing it would be for any one who can spare the time to take the responsibility of putting this series of papers in all the homes of a certain town or district! Many who have longed to do something effective for the Master, but who have not been able to leave home, or who have not the talent to preach the gospel, can by this means put a complete series of sermons on the third angel's message into many homes. By selling the papers at regular prices as agents, the work can be made nearly, if not wholly, self-supporting.

2. There are thousands of busy people who feel that they can not spare much time for the work, but who can select one or two evenings of each week, or Saturday night of each week, for selling, loaning, or giving away ten papers. It would not require a great effort to sell that number. If given away or loaned, the cost to the giver would not be great, and who knows what blessings might follow such a systematic effort?

3. There are others, yes, great numbers of them, who have felt a keen burden of soul for certain intimate friends and neighbors. Why not take two, three, five, or ten copies of this series of the *Signs*, and undertake to get the truth

very fully before these friends and relatives during the six months covered by this series? This will afford us a wonderful opportunity for doing what we have so many times longed to do.

4. There are many people who have friends far away who would like to have these papers mailed directly from the *Signs of the Times* office. By following up this work with tactful, Christian correspondence, we may be the means under God of saving many.

5. There are also hundreds of invalids, members of the great "shut-in" society, upon whom God has permitted the hand of affliction to rest. These dear children of God have often felt that their hands were tied, that they could do nothing for the Master; but here is an opportunity. They can mail a few of these papers each week to relatives or friends in whom they are particularly interested. One dear sister who was confined to her bed secured the assistance of young people each week, and sent out regularly one hundred copies of the *Signs of the Times*. In this way, at the time of her death she had the satisfaction of knowing definitely that at least one hundred persons had accepted the truth through the papers which she sent, and the letters accompanying them.

The expense will not be heavy; and the results will be great. One brother whose attention was called to this plan stated that he wanted seventy-five copies of each number to send to his friends. Wherever presented, the plan has met with general favor. It will help to revive the old-time missionary spirit, for which we are all praying.

If you can not do great things, do a little. Everybody must have a part in this missionary movement, which, we trust, will be one of God's means for enlisting every child of his in this blessed service.

It has been suggested that Sabbath, March 30, be set apart as the day on which to introduce this campaign in all our churches in the United States. But no one need wait for that. Send in your orders at once to your tract society, or to the *Signs of the Times*, Mountain View, Cal. Cash must accompany the order if sent to the publishers.

Our time to labor is short. What we do must be done quickly. We hope that every Seventh-day Adventist will embrace this opportunity to place the truth in the hands of the people.

C. H. JONES.

Georgia

ATLANTA.—In January we entered the Gate City of the South to begin labor for a long and much-neglected field. It was sad, indeed, as we looked over our new field to realize that about sixty-five thousand of my race in the city and over a million in the State are groping in darkness. We recalled the text, "Darkness shall cover the earth, and in darkness the people."

There is not one building in the State to which these poor souls can be invited to be taught the word of truth. House-to-house work alone is too slow for much progress in so large a city, although the attendance at our cottage meetings ranges from five to nineteen.

On the third of January I spoke to about fifty persons at the Evangelical Christian church. About sixty-four

counties have not yet been entered. If memorials are not erected that these thousands can hear the word, what excuse can we give for our neglect of Georgia, when it faces us in the judgment?

We are glad to say that the Southern Missionary Society at North Station, Nashville, Tenn., has undertaken to raise money for a building at this place. The Southern Missionary Society is also helping the Georgia Conference in the way of supporting the work. We are glad to see Ps. 133:1 being fulfilled. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Who will add to their treasure in heaven by lending a helping hand and sacrificing of their means to help with a building in this great city of darkness and sin?

Address all contributions to the Southern Missionary Society, or Mrs. W. H. Sebastian, church treasurer, 401 Chapel St., Atlanta, Ga., stating that they are for the building in Atlanta.

W. H. SEBASTIAN.

Hungarian Literature

MUCH of the success attending our Hungarian work is due to the efforts of the canvasser. We are sorry we can not send out more colporteurs, on account of the great difficulty we have in getting the permission from the government. In other respects, we enjoy more religious liberty than most of our brethren on the Continent.

There are hundreds and hundreds of Hungarians who go to various large cities, like New York, Philadelphia, Cincinnati, St. Louis, Chicago, Milwaukee, Denver, San Francisco, and Portland, and I would be glad to furnish addresses in these various places, to our workers in the States, and also to send copies of our missionary paper, *Az Arato*, for missionary purposes among the Hungarians. We will gladly correspond with any of our brethren as to terms, and furnish them with addresses in the neighborhoods mentioned above. For further correspondence and information, write me at Rakosszentmihaly, Rakoczy utca 17sz., Hungaria.

J. F. HUENERGARDT.

In the County of Dorset, England

THE county of Dorset has a population of 202,936. This is an average of 204 persons to the square mile—a number far below the average for the whole country. Dorset is essentially hilly; but though several hills approach, none exceed one thousand feet in height. Its surface falls into three well-marked areas, or bands, of country, running northeast and southwest. The central area is swelling uplands, bare of trees, often bleak, wild, and precipitous, and only partially under cultivation, but affording good sheep-runs.

The coast is varied, and extremely picturesque, especially where the Chalk and Purbeck Cliffs approach the sea between Studland and Portland, Lulworth Cove and Durdle Door being localities noted for beautiful scenery.

The county is almost wholly agricultural and pastoral, and is especially

famous for its dairy products. The dairy and stock farms and the arable land lie principally in, though they are not confined to, the Vale of Blackmoor, while the upland districts afford grazing for large numbers of sheep. Besides the usual cereal crops, hemp and flax are raised for rope and for sail-making.

The Lord has blessed Brother and Sister Yarrow, Brother Henry Yeates, and the writer, with about one thousand orders in Dorset for "Great Controversy," besides quite a number of orders for smaller books. At Canford Manor, the country seat of Lady Wimborne, we took sixteen orders for "Great Controversy." At Crichele, the seat of Lord Arlington, thirty copies were ordered. At Bryanston House, Lord Portman's country seat, thirty-three of the books were ordered. In others of these great country seats, of which Dorset has many, we were enabled to place this book. We have been blessed in our work in the past, and thank our Heavenly Father for his goodness and care over us. And we desire the prayers of our brethren and sisters for our success in Wiltshire, the county which we are now to work.

HUGH S. PIERCE.

Review Day

SABBATH, March 2, a REVIEW testimony meeting was held in the Boston church. Copies of the REVIEW had been distributed the Sabbath before to families not already taking the paper.

All were requested to read it through during the week, and at the testimony meeting the following Sabbath speak of whatever impressed them most.

It was indeed an inspiring meeting, and one calculated to deepen the interest of the church in the leading organ of the denomination.

One member testified to having been most impressed with "the rapidity with which the message is going." Another, with "the reports of our missionaries, and the progress of the book work." Several spoke of Sister White's article. One brother had been touched most strongly by reading that "now is the time to warn the great cities of the coming of the Lord, before calamities overtake the inhabitants." The death of Dr. George and Brother Enoch was feelingly spoken of, and the need of consecrated laborers to fill the places made vacant by those who fall in the service.

Some of the other testimonies were: "I always welcome the REVIEW as a dear friend;" "Praise the Lord for our papers;" "Our papers are the best religious papers published."

One sister said she had read the REVIEW from childhood, even from those early years when the mind could not easily grasp more than the interesting little stories the paper contained. One referred to Sister White's account of the gifts of money presented to Elder Haskell and his wife in Oakland by those not of our faith, as showing how God's Spirit is impressing others with our work, moving them to fulfil Isa. 60:10. "The sons of strangers shall build up thy walls, and their kings shall minister unto thee."

After the testimonies, blanks were distributed for subscriptions, though it was understood that nearly all were already receiving the paper.

LEE S. WHEELER.

Faithful Laborers at Rest

WHILE in past years our workers in the German Union Conference have had their lives wonderfully preserved, so that we have had very few deaths among them, yet this severe winter in Europe has cost us several of our laborers.

January 21, Brother Karl Koeller died, seventy-one years of age. He was one of the very first Sabbath-keepers in Germany, and for a number of years he was the faithful elder of the Vohwinkel church, and later he served for years as a preacher in the German field. Three years ago he donated his own ground to the union that a chapel might be erected on it for the Vohwinkel church. Thus one of the pioneers in the German Union has been laid to rest.

February 13, Sister Rosa Ehlers died near Hamburg. When our work was opened in German East Africa, her husband, Brother Johannes Ehlers, and Brother A. C. Enns were the first missionaries we sent out (1903). Then the following spring Sister Ehlers (she had married Brother Ehlers the previous year), with the second party of workers for German East Africa, followed her husband, and they remained there until recalled on account of the ill health of Brother Ehlers, in February, 1906. Sister Ehlers faithfully assisted her sick husband, and just as he seemed recovering, she took a cold, and owing to the latent malaria in her system, she quietly fell asleep in Jesus, to await the voice of the Redeemer on the resurrection day. When I last visited them at their home, Sister Ehlers' thoughts were still on Africa, and her only desire, with her husband, was to return to that land as soon as their strength would permit.

We lost another faithful friend and worker in Brother Gustav Hantzsch, who had formerly been cashier in a bank in Danzig. As the truth came to him, he left his position, and, being a man of means, he bequeathed quite an amount of money to the cause, while he himself helped us faithfully in Friedensau and Hamburg, in our institutional work, almost fully donating his time to the service of the Master. A few days before his death an operation was performed, but without any beneficial results. He passed away happy in the Lord, February 14, in Hamburg. He died of diabetes. L. R. CONRAD.

Field Notes

Two persons were baptized, and joined the church at Ames, Iowa, February 23.

BROTHER W. M. CUBLEY reports that ten have accepted the truth near Corpus Christi, Tex.

A CHURCH of ten members was recently organized at Mabelvale, Ark., by Brother H. Clay Griffin.

In connection with meetings in other places, one or two meetings a week have been held in Genoa, Nev., for about five months, by Brethren A. J. Osborne and B. E. Beddoe. They report fourteen to be now keeping the true Sabbath, and that the *Signs of the Times* is going regularly into nearly one half of the homes in town. Two yearly subscriptions for our foreign papers have been taken.

FROM Humboldt and Dakota City, Iowa, Brother R. E. Burke reports three more to have accepted the message. From thirty to thirty-five attend the Sabbath services.

BROTHER E. B. HOPKINS reports the baptism of four persons at Sherry, Tex., where he held meetings for a week following interest created by Bible readings conducted by Sister Bertie Stagner.

QUITE a number of new Sabbath-keepers are the result of faithful Bible work done by Sister Parker, in Shawnee, Okla. Brother Andrew Nelson has recently organized a church of twelve members, and the prospects are good for others to join in the future.

REPORTING from Watertown, N. Y., Brother John S. Wightman says: "As a result of the city-hall public lectures given by Mrs. Wightman and myself, ten persons have accepted the present-truth messages, and will shortly unite with the church here. After eleven weeks of almost nightly meetings, the attendance is still good, and the interest and desire to hear is better now than at any time. So much for the power of the message."

ALTHOUGH the breaking out of small-pox at Sergeant Bluff, Iowa, obliged Brother O. M. Kittle to close his meetings when in the midst of presenting the Sabbath question, three persons have accepted the truth, and he hopes for more when he shall be permitted to return and finish the work. Meanwhile he has been laboring at Newell to finish the work begun by Brethren P. E. Brothersen and W. H. Sherrig. As a result of the combined efforts, a company of ten have accepted the truth and are ready for organization.

Current Mention

— Within a week two fast trains of the Pennsylvania Railroad have been maliciously derailed.

— By the formation of a new trust the prices of paper are to be raised twenty-five per cent.

— Native Costa Ricans have started an agitation in favor of annexation to the United States, as a relief from the wars of Central America.

— For some days a strike of 45,000 railroad employees has threatened. Unless the differences are adjusted, it will affect all roads west of Chicago.

— A fast train on the Southern Pacific was wrecked at Colton, Cal., March 28. Twenty-six persons were killed outright, and over 100 injured, many of whom may die.

— Matters in Central America have been more quiet during the week. Salvadorians have appealed to Mexico and the United States to intervene to end the trouble, but so far no progress has been made. President Bonilla of Honduras is thought to be collecting his scattered forces for another attack. A revolution against him has gained some headway, and Nicaragua has aided in establishing a provisional government.

— Serious disorders have broken out in Sebzewar, Persia, in which two Russians were killed, and others are said to be in danger. Russian troops are being sent to the scene of trouble.

— Twice recently Wall Street money market has approached a panic. But so far the losses have been sustained principally by the multimillionaires. It has given rise to much speculation as to the ultimate effect on the present prosperity of the country.

— Hiram Maxim reports having so perfected an automatic fuse that it will explode a shell at any regulated distance after passing through the thickest armor plate. He also claims to have so perfected smokeless powder that it will not deteriorate with age, thereby effecting a great saving and diminishing the likelihood of disastrous explosions.

— A cobbler of Altoona, Pa., claims to have mixed an inexpensive compound, which, poured upon wet coal ashes causes them to burn equally as long as the coal did, and give out even more heat. He is at present experimenting with one of the large blast furnaces at Pittsburgh. He says for three years past he burned only one half the coal formerly used.

— The uprising of the Rumanian peasants grows in seriousness. A force of 4,000 insurgents is marching on the capital. Fully 1,500 have been killed in the clashes with the troops. The government has proposed some reform measures, such as the suppression of some of the heavy taxes, the cultivation of the farm lands by the state, or their lease directly to the peasants.

— The famine-stricken Chinese have been practising cannibalism in some parts. Slight riots have also occurred, and the ruling dynasty is seriously alarmed lest seditious societies create an uprising by causing the people to believe that their suffering might be relieved by the government but for its lack of sympathy for the poor people. Provisions are being hurried forward, for the life of every white person in China would be jeopardized if the present dynasty should be overthrown.

— Because of the increasing insolence of the Moors, France decided to occupy Oudja, and so compel the sultan to restore order, and respect French rights. Germany and Spain approve of the action taken, but are alert to see that France does not go beyond this outlined policy. Three thousand men occupied the town, being met by the governor and a number of Moorish officers. Already the sultan has given assurance that abuses will be corrected, and after some occupation by the whole force it will be gradually diminished.

— After six months' probing into the municipal affairs of San Francisco by the Assistant District Attorney, the grand jury has filed sixty-five indictments for bribery against Abraham Ruef, leading politician of San Francisco, and ten indictments against T. V. Halsey. These men are charged with bribing fourteen members of the board of supervisors to grant franchises to certain public utility corporations, as street railway, telephone, gas, and electric companies. No less than \$800,000 has been thus used, and it is said that franchises worth \$1,000,000 have been granted for \$25,000.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Chinese Medical Practise

THERE is hardly a disease in the whole category that the Chinese doctor will not treat by sticking a needle in some part of the body. For example, a needle is stuck in the back of the hand to cure the toothache, in the wrist to cure malaria, in the elbow to cure a pain in the shoulder, in the temple to control inflammation in the eye, and, in fact, there is hardly a spot on the body that is not mentioned in their medical books as a place to stick a needle in case of sickness of any kind.

It is needless to say that many lives are sacrificed as a result of this barbarous practise. Several cases have come to our notice in which new-born infants have had needles stuck in the tongue repeatedly to cure digestive disturbance, and death almost always results.

The needles used are of iron or silver, and vary in length according to the place they are to be used. For example, in sticking the leg a needle three or four inches long is used, and it is stuck in the leg at a depth of two inches, and in sticking the wrist a shorter needle is used, and it is penetrated to a depth of three fourths of an inch.

The native doctor is not troubled about germs, for he has never even heard that any such things exist, so before plunging in the needle he will rub it on his dirty hair, to oil it and make the needle penetrate easier. We have had many cases of blindness come to the dispensary that have resulted from sticking the needle into the eye. The needle is stuck into the eye either to remove a scar on the eye or in case of cataract.

In surgery the native doctor is a veritable butcher. This is due to the fact that the ordinary Chinese doctor is afraid to do any cutting, and those who are bold enough to do it are always of the reckless kind. One of this kind lives near our mission station, and some of his work has come to my attention. A patient who had a slight growth on the eyeball came to him. The native doctor had just been out in his poppy patch, cutting gashes in the poppy pods to cause the opium juice to exude. With the knife he had been using to gash the poppy pods, he at once proceeded to cut the growth from the man's eye. The knife being only a blunt piece of iron, he soon tore a large hole that allowed the whole contents of the eyeball to run out. Another of his cases was a woman with a large abscess in her breast. To open this he used a broken piece of the blade of a hoe that he had sharpened for the purpose.

A common method used in vaccinating is to take the scab from one child's arm to vaccinate another child. As they never take the trouble to wash the arm, and in addition tear the scab off with their long finger-nail, it is needless to say that the vaccination rather succeeds in making a large disagreeable sore.

A. C. SELMON, M. D.

Siang Cheng, via Hankow, China.

The Sanitarium Work at Caterham

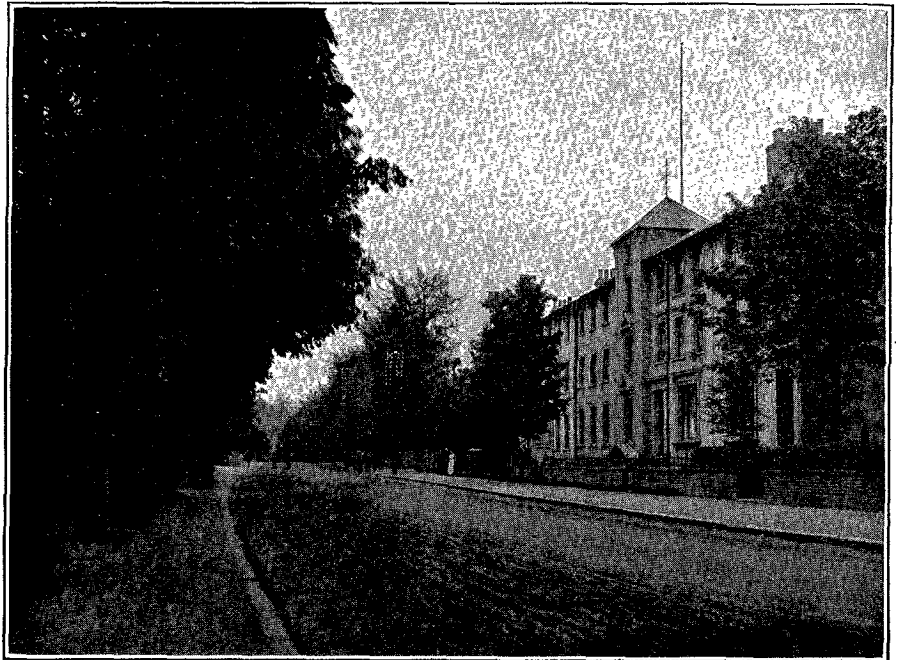
SEVERAL years, and much time and money, were spent in searching for a location for our sanitarium before we decided upon Caterham. Here we found a hydropathic establishment which had suffered failure, and was being run as a boarding-house. The place was said to have cost about six thousand pounds, but we obtained it for about half that amount. The grounds consist of an acre and a half of freehold property, and a hillside of twenty-two acres,—leasehold,—with a fairly large commodious building containing about forty rooms, large and small. We purchased an attached villa containing nine rooms. When we took over the villa, there were in all twenty bedrooms for guests and workers. The work has grown steadily from the opening in June of 1903, and it has become necessary to rent two ad-

List of workers at the Caterham Sanitarium: A. B. Olsen, M. D., Mrs. A. B. Olsen, M. D., L. Brooking, A. P. Guyton, Wm. M. Scott, Ruby Eastcott, Mary Jacques, Mabel Pringle, Lillian Hamilton, Louisa Cooper, Hannah Howarth, Helen Brain, May Grenville, Winnie Mainwaring. A. B. OLSEN, M. D.

Findings

DR. F. E. BRAUCHT, of the Kansas Sanitarium, reports: "Our work in this institution is moving along very nicely, and the outlook for the coming year is very encouraging."

In a letter from Elder C. McReynolds, president of the Wisconsin Conference, we read: "The Madison Sanitarium continues full of patients, and we have noticed an unparalleled improvement in each one of the cases. A number of the patients, however, are those who have



THE CATERHAM (ENGLAND) SANITARIUM

joining villas, each containing ten rooms. At the present time we have thirty-six guest-chambers, and twelve rooms for our workers. We can thus accommodate from thirty-five to forty patients, although we have had as many as from forty-five to fifty when we have been crowded.

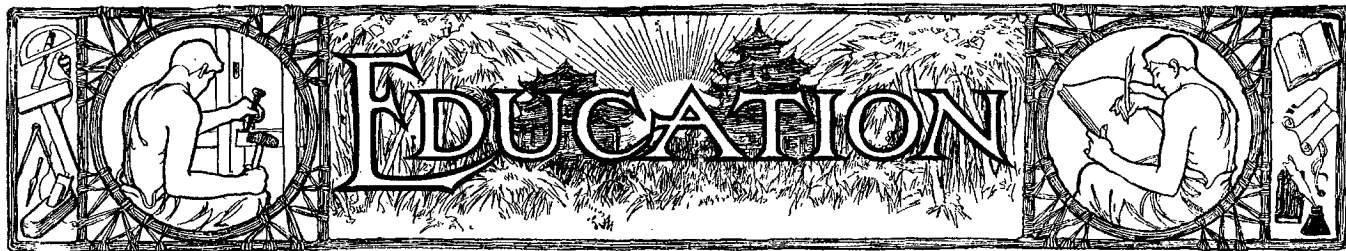
Caterham is a village of about nine thousand inhabitants, and has a good railway service from London with frequent trains. Although only seventeen miles from the heart of London, our sanitarium lies distinctly in the country, and is surrounded by charming hills and valleys. The inhabitants have taken a friendly interest in the enterprise from the start, which is very gratifying.

At the present time the institution is manned by a physician, matron, lady and gentleman, head nurses, and fourteen probationers who are receiving training in the nurses' school. Brother W. T. Bartlett, editor of *Present Truth*, is our Bible teacher. He also conducts a Sunday evening service in our gymnasium each week. Brother W. C. Sisley is chairman of the board of managers. From the first he has taken a deep interest in the institution, giving us much time and valuable counsel.

very little money. Still, we have quite a number of good paying patients, and the finances of the institution are in good condition for the present. We recently enjoyed a very profitable visit from Dr. S. P. S. Edwards.

Brother F. H. Westphal, who is laboring in Chile, South America, writes: "We have no medical worker in our field at present, and I trust that some of our medical students will have a desire to prepare themselves for work in this needy field. One should be a graduate and have a diploma as a doctor, and have a knowledge of the Spanish language. He could make great progress in the language before he came so that it would not take him long to prepare for the examination here. There are many openings for doctors here, and I should be glad to see this branch of the work pushed forward in this field. A young doctor, who loves the truth and would live with a desire to teach it to others, would certainly accomplish a good work for the Master. If he was recognized in the United States, he would not have so much difficulty in passing the examination here."

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*.

School Buildings and Surroundings

SPRING has come, and with it must come a spring dress. It is time for us to clean, paint, and plant. Some one has said that soap is the forerunner of civilization. Whether this is so or not, it is true that the best education can not be gotten in unclean and neglected buildings, situated in the midst of barren surroundings. It can not be too often repeated that education is not gotten alone from books. The child is educated more by those unconscious influences which enter into his life than by direct effort in study; both, however, are necessary. He needs to be surrounded continually by an atmosphere of purity and beauty. The food for the mind and soul needs to be even more wholesome than the food for the body. To this end every effort should be made to have the floors, walls, and windows of our schoolrooms immaculately clean. There should be plants and a few good pictures in the room. We have sometimes seen schoolrooms cluttered up with cheap and gaudy pictures and trinkets. These are supposed to please and instruct the child, but as a matter of fact there is nothing neat or artistic about such a room. The child thus receives an education which tends rather to confusion and gaudiness than to order and neatness, and is bound to affect his life and work.

Around our buildings ornamental trees, shrubbery, vines, and flowers should be artistically planted. The care of these flowers and plants is in itself a valuable education for the children and young people. But the delight which comes from the beautiful plants and flowers is continually giving to the pupils a most wholesome education. Flowers can often be grown to financial profit, not only in our advanced schools, but in our church-schools.

The following instruction, which was given by the spirit of prophecy in the establishment of the school at Cooran-

bong, Australia, has lessons of value for all our schools:—

"Let the lands near the school and the church be retained. Those who come to settle in Cooranbong can, if they choose, find for themselves homes near by, or on portions of the Avondale estate. But the light given to me is that all that section of land from the school orchard to the Maitland Road, and extending on both sides of the road from the meeting-house to the school, should become a farm and a park, beautified with fragrant flowers and ornamental trees. There should be fruit orchards and every kind of produce cultivated that is adapted to this soil, that this place may become an object-lesson to those living close by and afar off."

F. G.

Teaching Manners

"EVEN a child is known by his doings." True manners find their source in a true heart. They are not simply a matter of formal etiquette of conventional conduct, but they are the results of a generous and kindly heart.

There is danger of devoting too much time to education upon manners and forms and of attaching too much importance to the matter of etiquette, but but on the other hand there is great danger of not attaching enough importance to these subjects. Our students should be so educated that they can enter the most refined homes and deport themselves in a becoming manner. They should know the usual forms of good manners, not only in theory, but as habits in their lives.

Instruction in social forms, table etiquette, proper dress, should from time to time be given to the students in our schools that they may become thoroughly conversant with what is expected in good society. In our school Homes there should be a constant effort to teach the pupils the art of good conversation, that they may talk with one another in a sensible and pleasing manner. The undignified, ungentlemanly or unladylike ways of the gospel worker may, to an unconverted person, speak more loudly than the words of truth which are uttered.

We are not to teach our children to be seekers of and followers after the fashions and foibles of society, but there are good forms which will have to be held before them as desirable habits of life.

These good, sensible forms have their origin in kindness of heart, and with this in view we may ever hold them before our pupils.

F. G.

The Duty of Students to Their School

It is as much a duty of our school managers to fill our schools as it is to teach the children and young people when they are in the schools. There are hundreds and thousands of our boys and girls who do not appreciate the possibilities that lie in their lives. Their parents do not appreciate the importance of an education, and so they have not surrounded their children with an atmosphere of mental development. Such young people need to be awakened to the importance of securing an education that will qualify them for usefulness in life.

It is the duty, however, of the students of our schools to interest other young people in the matter of education. It passes without argument that young men and young women who put forth an effort to secure an education for themselves appreciate something of its value. Thus it is but natural and reasonable for them to enlist the interest of other young men and women in this same good work. As a matter of fact, the students in our schools can do more than the teachers of the schools and managers in filling our schools, if they would enter upon the work heartily.

There is no better missionary work that they can do. The importance of this work should be held before our students as we are closing our schools this year, that they may work earnestly not only to come to the school themselves at the opening of the next school year, but to bring many others with them. If our students have a real burden for souls in their hearts, they will appreciate this grand opportunity of doing good, and will enter heartily upon such a work as this. Too much emphasis can not be laid upon this valuable opportunity for the accomplishment of a good work by our young people.

F. G.

The Closing of Our Schools

We have come to that time in our school year when attention is being given to the closing of our schools for the long summer vacation. The manner in which the schools close will have much to do with the way they open next fall,

and we should seek to have the closing hours filled with those things which will be an inspiration to our pupils during the summer. The parting words said to us often remain with us for a long time, and there is an opportunity here given to teachers to say and do those things that may have great influence upon the lives of the pupils.

Our schools are established for the sole purpose of preparing workers in the cause of truth. Accordingly, all that is said and done in these closing days should have direct reference to this preparation. It would seem to be but natural and right that there should be closing exercises in our schools. These exercises may leave with the pupil many pleasant memories, and it is right that his memories of school experiences should be of a pleasing nature.

Our schools should be made very dear to our students, but this affection should not be because of the good times that can be had in them, but because these schools stand for good things—good principles. Now, it would seem that these good principles could be so pleasingly set forth in our closing exercises as to create a deeper love for them in the minds of the students.

To illustrate: In place of the customary class prophecy and class history of class-day exercises which abounds with personal references and jokes concerning the students, there may be given prophecies and histories which speak forth the struggles of the students in their endeavors to obtain that which is higher and better, of the grand principles for which the school has stood and is standing, and of the noble purposes for the future. Most helpful and inspiring thoughts can thus be presented by the graduating classes to their fellow students. There is in this way a seriousness which in itself is agreeable and pleasant, and which is in perfect keeping with the solemn and earnest nature of our work. The closing exercises of all our schools should be invigorating rather than enervating. F. G.

The Educational Missionary Movement

To Students Preparing for Work in China

WHILE all our schools are giving the best missionary course ever offered, still a few hints may not be out of place as a guide to students in selecting work that will enable them quickly and efficiently to prepare for work in this extensive field. In most cases where students are of mature years, we would recommend securing this preparation in the shortest possible time, since the more important preparation must be obtained on the field, and we would not advise any one to spend time trying to learn the language at home, for experience has shown that time thus spent has not only been in vain, but has delayed them here.

It must be remembered that China, while just emerging from her long state of conservatism into modern civilization, is still many years behind in her movement, and will remain so for some time in the future. Civilization has only touched the outskirts of China, and a foreigner in the interior cities and villages is still a subject of great curiosity.

In every occupation the most obsolete and crude instruments are still in use,—the hand sickle for reaping the grain; the wheelbarrows, and donkey carts without springs, for transportation; two wooden rollers approximating each other for seeding cotton, with which one man can seed two pounds a day, etc. General improvements are also greatly deficient, the public highway often answering for ditches in wet weather, and the ferry answering for a bridge. All cities and large villages have the ancient walls, which are still kept in repair, and during this year were resorted to as places of safety during the local disturbances in the empire.

By far the larger percentage of the people are agriculturists, the coolie class (that is, those engaged in transportation) coming next, and nearly all the other occupations are represented—blacksmiths, carpenters, masons, doctors, teachers, coppersmiths, carvers, tailors, etc. These can seldom be induced to use any modern method unless it can be demonstrated before them, since they can not understand by being told, but only by having it done before them. However, those who have the ability of sketching their idea on paper may succeed if their drawing is clear and plain. We have found carpenters who could take a good diagram of an object, and make it with but very little help. Drawing and making illustrations to explain our ideas is one of the most useful methods in teaching this people, since the large percentage are illiterate, and can grasp an idea in no other way. This method can be recommended none too highly, nor studied too diligently by the student coming to this or other foreign lands. Study how to illustrate gospel truths by such means as the kindergarten methods; the use of the magnet to illustrate the drawing power of God in such texts as John 12:32; the use of iodine and sodium hyposulphate to illustrate the cleansing power of Christ's blood. Just as the hyposulphate causes the dirty iodine color to become transparent, so Christ's blood will clear all that is im-

pure and unclean in our hearts. The more these illustrations can be multiplied, the more effective will one be in making the gospel truths plain to the hearer. We find it necessary to use these simple examples continually, even with the class of literati.

A good plan to follow in Bible study would be, with every illustration to couple as many texts as possible, as well as to try to find some illustration for every important truth of the gospel. It has been the method of teaching among the Chinese to explain everything by finding a comparison. Now, as foreign things can not be used for comparison here without first explaining them, one who has prepared himself with this method of teaching can soon adapt his illustrations to things Chinese. This was Christ's great method of making the gospel plain. His comparisons drawn from nature were many. The example or comparison should be written down and connected with the text at once, and all necessary illustrations procured, so that when the call comes to proceed to the field, all is in readiness. Bible atlases, scrolls, pictures, and picture cards, and kindergarten supplies are all of exceptional value here.

Music, vocal and instrumental, being an important aid in any land, is of special value as a help here. The instruments that are most appreciated are the organ, accordion, guitar, and mandolin. Wind instruments, such as the cornet, flute, and clarinet, as well as the violin, are somewhat looked down upon in the interior, since the Chinese flute and wind-instrument players are considered the lowest class, and neither they nor their sons were formerly permitted to take examination for literary degrees. A word about bringing instruments: few have found that they could use large organs brought from the home land in the interior. If they are not spoiled in transportation, they soon spoil in this climate, in the houses where missionaries have to live. It is also difficult to move a heavy organ here, owing to the very crude conveyances, and the expense as well. The small folding organs are almost universally used here, since they cost but little for transportation, and can be readily moved from chapel to house in the mission compound. Most organ companies make what is called the acclimatized organ, having brass and copper mountings, so that the parts will not rust and spoil in the damp climates. The acclimatized folding organ should be secured for the interior. Regarding the smaller instruments, such as the mandolin, guitar, and accordion, see that the parts are not held together with glue, as that will not last in these climates; also that all breakable parts, such as strings, are amply supplied.

W. H. MILLER, M. D.
Sin Yang Cheo, Honan, China.
(To be concluded)

At Such a Time as This

At such a time as this,—when the world is given over to greed and avarice; when men are bending every effort, even committing dreadful crimes, in order to gain worldly wealth and power; when judgment is turned away backward, and justice standeth afar off, and truth is fallen in the street; when error and every wind of doctrine is blowing; and when superstition, distrust, and uncer-

For ages education has had to do chiefly with the memory. This faculty has been taxed to the utmost, while the other mental powers have not been correspondingly developed. Students have spent their time in laboriously crowding the mind with knowledge, very little of which could be utilized. The mind thus burdened with that which it can not digest and assimilate, is weakened; it becomes incapable of vigorous, self-reliant effort, and is content to depend on the judgment and perception of others. . . . As the student sacrifices the power to reason and judge for himself, he becomes incapable of discriminating between truth and error, and falls an easy prey to deception. He is easily led to follow tradition and custom.—*Christian Education.*"

tainty are in the very air,—it is a glorious thing to know the truth.

The wise man has said, "Buy the truth, and sell it not." It is the pearl of great price, it is more precious than rubies, and all the things that man can desire are not to be compared unto it. He who knew all things said concerning the Scriptures, "Thy word is truth." "The Bible came fresh from the Fountain of eternal truth, and throughout the ages a divine hand has preserved its purity. It lights up the past, where human research in vain seeks to penetrate." It also illuminates the future, and in the prophecies are unfolded the history of the world to the close of time; it also reveals bright glimpses of the eternal world, when we shall see His face, and sin and evil shall be no more.

But though there are many Bibles in the land, though thousands of churches rear their lofty spires, though immense institutions of learning and schools of every kind are being built to-day, yet darkness covers the earth, and gross darkness the people. Instead of looking upon the sure word of prophecy as "a light that shineth in a dark place," "the vision of all is become . . . as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I can not; for it is sealed." The inspired record is largely regarded as foolishness, and theories of evolution and modern science are set forth to explain the origin and destiny of creation. The blind are leading the blind. False teachers are constantly arising, and thousands are being carried away by their deceptions.

As Daniel and John, in ancient times of moral darkness, were raised up to bear testimony for God, so "he has called us out from the world that we may be witnesses for his truth; and all through our ranks, young men and women should be trained for positions of usefulness and influence."

Such a preparation can not be obtained in the schools of the world, where "lessons containing falsehood" are taught. It was not the education which Moses acquired in Egypt that prepared him for the important work of his life, but in communion with the Great Teacher he learned the lessons of humility and true wisdom that enabled him to bear with meekness and undaunted courage the trials which befell him as the great leader of Israel.

"We know that there are many schools which afford opportunities for education in the sciences, but we desire something more than this. The science of true education is the truth, which is to be so deeply impressed on the soul that it can not be obliterated by the error that everywhere abounds." "One great object of *our* schools is the training of youth to engage in different lines of gospel work. The people everywhere are to have the Bible opened to them. Young men are needed for this work; God calls for them."

Daniels and Esthers are wanted to-day to represent the truth. "We shall have to stand before magistrates to answer for our allegiance to the law of God, to make known the reasons of our faith. And the youth should understand these things." To each of them the question comes, "Who knoweth whether thou art come to the kingdom for such a time as this?"

H. C. HARTWELL.

Principles and Methods

The Place and Kind of Athletics in College Work*

THIS topic involves two preliminary questions and two main questions. The preliminary questions are, What is meant by "athletics"? and, What is meant by "college"? The main questions are, What is the place which athletics should occupy in college work? and, What kinds of athletics are best adapted to accomplish this purpose?

The term "athletics" is commonly understood to mean outdoor sports, games, and exercises, as distinguished from gymnastics, or those exercises which are conducted within the gymnasium. To this meaning the discussion will adhere.

The only question about the meaning of the term "college" in the topic grows out of the fact that this Association is composed entirely of Christian denominational colleges. The men present to-day are Christian men, the representatives of these Christian colleges; hence it would seem to be hardly worth our while to discuss the place of athletics in secular or State colleges. I therefore understand the term as referring to Christian colleges; and from this standpoint shall proceed to the discussion of the first of the main questions, restated as follows:—

What is the place of outdoor games and exercises in a Christian college?

Place refers to rank or importance or appropriateness of related objects. What place, for example, should Bible study have in a Christian college?—A very high place indeed. The Bible is the handbook of Christianity, and hence its place would be found in the front rank of studies in a Christian college. What place should the study of agriculture have in such a college?—Clearly it would not be out of place. Indeed, it is deserving of a higher place than it has; for not only are its study and practise in harmony with Christianity, but they can be shown to be conducive to the growth of the principles of Christianity. However, no one would think of according to agriculture as high a place as to the Bible in the curriculum of a Christian college. What place should the study and practise of gambling have in a Christian college?—None whatever. Gambling is subversive of the aims of Christianity, and would be entirely out of place in a Christian college.

Similarly, we must ascertain the place of athletics in the work of a Christian college. Is that place in the front rank as becoming a matter of greatest importance? Is it subordinate, as something in harmony with the aims of a Christian college and helpful in reaching those aims? Or are athletic games entirely out of keeping with the work of a Christian college? The only way of reaching a satisfactory answer to these questions is by considering the aims and purposes of a Christian college, and noting whether athletics are in harmony with such aims and purposes and adapted to their promotion.

A Christian college is a place where men go to obtain a general summary of the world's knowledge, to learn how to in-

terpret this knowledge in the light of the teachings of Jesus Christ, and to prepare to use in the world's work the knowledge thus gained as the great Founder of the Christian religion would do if he were in their place. Christian colleges should not pattern after the colleges of the world. They have a mission peculiarly their own; viz., to stem the tide of worldliness and commercialism, which at present threatens to sweep everything before it, and to hold aloft the banner of Christian principles, in following which is found the world's only hope of salvation. Anything adapted in its nature, and shown by experience, to be good for promoting Christian principles should be welcomed to a large place in such a college. How stands the case with athletics?

One of the fundamental principles of Christianity is this, that the body, as the instrument of the soul and the dwelling-place of the Holy Spirit, should be kept as free from defilement and as perfect in health as possible. This principle is thus stated: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17. "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

It is clear, therefore, that anything which promises to promote the health of the body and to develop and build up its various organs is entitled to a place in the work of a Christian college. Now the practise of athletics makes this very promise, and with large show of fulfillment. It calls the student out of stuffy rooms into the open air, floods his lungs with life-giving oxygen, sweeps the poisonous gases from his blood, and sends him back to his books with mind invigorated for its work. It gives exercise to his muscles, develops strength, courage, and endurance, cultivates accuracy and skill in the use of his members, and, in short, prepares the body to become the ready and efficient instrument of the mind. All these results are conducive to the growth of Christian character and the practise of Christian principles, and hence that which produces them should have an honorable place in a Christian college.

But that place should be a subordinate one. There are matters more important than the cultivation of the bodily powers. The soul powers are more important than those of the body. As Watts replied when the queen asked in disappointed surprise, "Is this the great Dr. Watts?"—

"Were I so tall to reach the pole,
Or mete the ocean with my span,
I must be measured by my soul,
The mind's the measure of the man."

It is important to cultivate the powers of the body, but it is more important to develop the powers of the soul. By athletic exercises the body may be made strong to subvert the principles of Christianity. Whether the cultivation of the

* A paper read before the Nebraska Association of College Presidents.

bodily powers is a blessing or a curse depends upon the mental and moral powers which control the body for good or ill. Clearly, then, the place of athletics in a Christian college is subordinate to the main work of such a college.

This conclusion would not seem worth stating if it were not for the fact that athletics sometimes seem to occupy a more prominent place than morals, judging by the attention they receive and the excitement they occasion. How large a place should athletics occupy in college life? This is a difficult question to answer. Before attempting to do so, it may be well to consider some of the dangers growing out of the practise of athletics. It was President Roosevelt who said that "athletic sports, if followed properly, . . . are admirable for developing character." But what if they are not followed properly? What if, for example, they are followed so immoderately as to injure the body? What if they absorb so much of the student's time and strength as to leave little of either for his lessons? What if they develop so great a desire for the mastery that foul means for winning are used, as well as fair? What if in the pursuit of athletics the passions are so aroused that life and limb are in jeopardy, and games of strength and skill become slugging matches? What if they become the occasion of regular betting? What if limbs are broken and scores of lives are annually sacrificed in the worship of athletics? That these evils are well-nigh inherent in the system as commonly followed is evident from their prevalence in spite of public sentiment and the efforts of colleges to allay them. But these evils are contrary to the principles of Christianity and subversive to the end of a Christian college. Unless they can be cured, the place of athletics in a Christian college is small indeed. If I were asked to define it, I would say: A place large enough to secure the advantages of open-air games, but small enough to exclude the evils that have been mentioned. What this place is will appear more clearly in the discussion of the final question, What kinds of athletics are appropriate in a Christian college?

Here men will differ in judgment, according to their conception of a Christian college and their perception of the fitness of things. I shall therefore content myself with noting three classes of athletic games, and expressing my opinion merely as to what place they should occupy in a Christian college:—

First, those games which furnish good exercise, call forth only gentle rivalry, and do not commonly have evils connected with them; such as, walking, rowing, running, swimming, skating, jumping, vaulting, and bicycling. These I would accord a place in a Christian college, as being likely to do good and not harm.

Second, those games played in teams, where the rivalry is more pronounced, but still friendly and not rising to the point of ill feeling, and where the danger from accident and overexertion is comparatively small. Here I would mention baseball, basket-ball, tennis, lacross, quoits, and tug of war. These I would admit, but would safeguard them by prohibiting match games, which are liable to arouse ill feeling and stimulate to overexertion.

Third, three very popular amusements

—football, boxing, wrestling—I would exclude entirely, as tending to develop the same characteristics as did the games of ancient Rome; namely, love of domination, pride in mere brute force, and disregard of life. It will be observed that in these games the strength and skill of each actor is exerted largely upon the person of his antagonist, which is doubtless the reason why these games have a strong tendency to arouse ill feeling.

It should not be forgotten that "the tendency of most athletic sports is a subject of anxious thought to those who have at heart the well-being of the youth. Teachers are troubled as they consider their influence on the students' progress in school. Frequently they are carried to excess. Their influence does not always tend toward refinement, generosity, or real manliness. They stimulate the love of pleasure and excitement, and thus foster a distaste for useful labor and a disposition to shun practical duties and responsibilities. They tend to destroy a relish for life's sober realities and its tranquil enjoyments, thus opening the door to dissipation and lawlessness." Hence I may be pardoned, in conclusion, for calling attention to some nearly obsolete forms of athletics known as plowing, hoeing, digging, pitching, spading, sowing, planting, pruning, reaping, etc. It is true that this suggestion is like the doctor's prescription, between the lines of which his patient thought he could read the word "work;" but nevertheless, if carried out, it might solve some of the perplexing problems which now surround the question of athletics. If our Christian colleges had farms and extensive gardens to cultivate, the students would be interested in these forms of recreation, and would not only receive the benefits of fresh air, pleasant exercise, and genial sunshine, but would be impressed with the dignity of labor, and would learn the great lesson that all creatures have a part to act in the economy of God. C. C. LEWIS.

The Importance of Industrial Training in Our Schools

(Concluded)

SINCE knowledge is so broad, and life is so short, it is impossible for us to learn everything. And one of the first things to do is to choose the certain branches of knowledge that are of most importance and value to us. For instance, one may learn the distance between every town and hamlet in England, and this knowledge might be useful to him sometime, if he were ever so fortunate as to travel through that country. But is there any proportion between the time spent in memorizing these facts and the value of the knowledge thus gained? The question is not whether it is *knowledge*, but whether that knowledge has intrinsic value to us.

Is not an acquaintance with the industrial side of knowledge of intrinsic value to us as a people? If so, it should be listed in our curriculum. But you say these things can be taught at home and thus save the school hours: but can they be taught at home? Is it not true that the work done in the home very often is governed by the necessity of the case without any regard to its suitability to the age of the child or his previous knowledge and drill? And we know that order is a time-saver in

educational lines as well as in others. Isolated facts are not easily remembered. We learn everything in connection with what we have known before, and this spasmodic method of learning is certainly not the easiest nor by any means the best method to follow. The perfect educational system is the one that fits us for life, says Herbert Spencer. Then do we need industrial training in our schools?

In order that the physical welfare of our people as a whole and the different families as individuals, may be insured, the children in our schools must be obtaining knowledge along these lines. "The proper cooking of food is a most essential acquirement, especially where meat is not made the staple article of diet. Something must be prepared to take the place of meat, and these foods must be well prepared, so that the meat will not be desired."—*Special Testimonies.*"

Our children must learn the composition of various food substances before they can combine them to the best advantage to supply all the needs of the body. A professor in a university, being asked by a class in psychology, "What one thing has the most to do with the production of a strong mental condition?" unhesitatingly replied, "A good supply of pure blood to meet all the requirements of the brain," thus emphasizing the fact that the best physical condition is necessary to the greatest mental growth, and I might add spiritual growth as well.

They must learn the elements of botany, that they may choose intelligently the substances used for food, and of zoology, that they may battle against the disease germs, and by knowledge of sanitation reduce the danger from these enemies of the human race to a minimum. They must not be ignorant of the subject of physics, and be helpless before the plumbing, the range, and the other mechanical devices of a kitchen. A fair knowledge of physiology and simple treatments is of vital importance; but this subject is so broad and, I am glad to say, well known that I will not enter into a discussion of it. These subjects are not subjects for high schools and colleges only. In their entirety they are, but the principles are simple enough, commonplace enough, and necessary enough to come into our church-schools.

The children may be taught that any work ignorantly or carelessly done is degrading and displeasing to our Great Teacher.

By means of industrial work the teacher has an excellent opportunity to teach tidiness, cleanliness, patience, consideration for others, prompt obedience to directions, and the gentle art of hospitality. Personal prejudices against some kinds of work are overcome.

Manual art is not to be despised. The love for the beautiful needs to be developed among us. A desire for beautiful things is not wrong. God himself is the author of beauty, and when the creation was finished, and God pronounced it good, he felt that satisfaction which we feel (only ours is in a lesser degree) when things are as they should be. This is beauty. We have left it too much out of our lives.

Articles of hand work have much value in eye and hand training. The development of accurate work is very much needed, and the making of these articles

is one of the best ways to develop this accuracy. These things need not be ornamental merely; they should be useful, and this will lead directly to the making of larger articles of furniture. What shall we do with industrial training?

FLORENCE HOWELL.

Why We Should Study Literature

WHY should we study literature?—Because by the study of the literature of a nation we become acquainted with the best thought of the best minds, and we have brought to our notice the highest ideals and the noblest motives of that nation's noblest minds. By beholding we become changed; and by constant association with that which is high and noble, we acquire a distaste for that which is coarse and unworthy, and turn from it as we would from base, or low, associations.

The study of the lives of writers is not always beneficial; for they can never rise above their ideals, and often fall far below them. The knowledge of this could only detract from the good that is in their writings. We want the best that an author can give. "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."

All true wisdom comes from God, either by the written Word or by the language of nature or by the promptings of the Spirit on the inner consciousness of men. We should always keep in mind that even men of great genius are subject to the same human passions as ourselves, so we can not expect perfection in them.

Now come the questions, What shall we read? and what is literature? In a general sense, literature embraces anything written or printed. There is light literature, which requires no thought on the part of the reader; trashy literature, which has no real value; pernicious literature, which is really harmful; then there is esthetic, or polite, literature, and the literature of art and science. But true literature is that which is marked by vigorous thought, a keen insight into human character, and a knowledge of the workings of nature. The language will be clear, expressive, symmetrical, and pure in diction. There are works that rank as standard literature that do not have all these qualities, but have some things of merit that give them a permanent value.

It is the test of years that decides what is standard literature. Such literature is valuable to the people as long as its language is spoken. It is addressed to no class or sect, but to the individual, and will be handed down from generation to generation. The Bible is the most striking example of this. Its history, its prophecies, its precepts, its promises, its exhortations, were written for our instruction as well as for those who first heard them. Books that do not have the power to appeal to all classes are not likely to be long lived; they may make a commercial success, and be good current literature, but they do not add to the store of true literature.

There are two classes of literature—that which instructs, and that which arouses. There are some writings, how-

ever, that impart knowledge, whose chief aim is to arouse, and others that arouse, whose chief aim is to instruct. Books whose aim is only to instruct make no appeal to the emotions, but exercise the intellect alone. They are mechanical and accurate; and while they form a good storehouse for reference, they are not the only useful books. Literature that arouses has a mighty office. It inspires. It not only gives play to the intellect, but it excites the emotions. It not only makes men feel, but makes them act. It touches the heart, and shows man his relation to God, to his fellow men, and to nature, and gives him a love for all. Since nothing can reach its highest development except through its own action, the finer qualities of our being must be developed through their own action; and any book which calls them into healthy action, has been a power for good.

A good test of a piece of writing is the state in which it leaves us after we have read it. If it leaves us with a deeper reverence for God, and a sense of our obligations to him; with a warmer feeling toward mankind in general; a feeling for, and a greater desire to rescue, perishing humanity,—it has been a good thing for us to read. Sometimes a book is so exciting that the reader must wait until he gets back to his normal state (if he ever does) before he can decide on its effect upon him.

However, the all-important question to be asked in regard to any production is, Will it be useful hereafter? The more we learn to appreciate the wonderful works of God now, the greater will be our ability to appreciate them in the world to come. ROBERT A. BECKNER.

Methods in Primary Schools

The Home in Education

AFTER years of thoughtful consideration of the educational element of this message, weighing carefully the many serious obstacles to be encountered, together with the numerous mistakes that we have to acknowledge both in method and in management during the inceptive struggle of this movement, I am fully convinced that there is no wider field of service and no higher calling to which the youth of this people can respond than that awaiting the consecrated Christian teacher.

Much has been said by way of emphasizing the necessity of an independent system of Christian education, of the skeptical tendencies in our public schools and higher institutions, and, while I do not believe that too much can be said along this line, yet I wish to call attention to other defects which I feel are equally serious.

The thoughtful observer can not have failed to note the growing tendency in the modern educational system to invade more and more the traditional rights of the home, narrowing its sphere of influence and dictating its social standards and economic sentiments.

From the chart grade of the public school to the highest institutions of learning in our land, the social life of the child and youth is all provided for independent of home influence or sentiments. These social provisions include the whole round of popular entertainments, balls, card-parties, etc., and not

only does the social committee decide the character of these entertainments, but also demands the means to meet the large expense incurred, and in some instances, dictates the style of attire that is considered essential to the successful competition of one class with another in these social contests. To rebel against these unjust demands, either from principle or from lack of money, means social ostracism, petty persecution, with perhaps diminished honors at the end of the course.

Considering these powerful opposing influences, it is not surprising that we are compelled to bemoan the passing of the old-time home with its endearing sentiments and its loyal, self-sacrificing hearts and its independent sovereign power in society. Nor is it strange that the sacred individuality of a man thus educated should be easily swallowed up in the social order, and the home be supplanted by the club-house.

Then, too, this collective method of social training in youth makes easy the pathway to social slavery, and is responsible in great measure for the present complex and extravagant modes of life which are driving many to dishonesty and suicide under the relentless lash of these artificial demands.

The call of the hour is for a return to more simple and rational standards of life. But such a reformation, if it is to succeed at all, must begin at the foundation. It must comprehend a system of Christian education taking in the early years of the child,—a system that will prove a supplement to the home, and will respect the sacred rights of that heaven-established institution. It must provide soul and heart culture rather than mere external polish. It must aim at the production of *men* instead of clubs and federations; it must cultivate simple appetites, love of simple truth, and loyalty to simple duty.

For the championing of this great reform the third angel's message seems especially adapted. It was born in simplicity; its early pioneers were men of simple, honest motives. In its magnificent platform of principles and social standards there are no artificial sentiments. The people who have become the exponents of its principles have cultivated a moral hardihood, under pressure of popular censure and criticism, which ought to provide the godly courage equal to the task. O, that the youth of this denomination would now rise to the opportunities of the present hour, and laying their all upon the altar of simple service to the Master, carry on to glorious triumph the work so nobly begun by those sturdy pioneers, who, holding aloft the torch of truth, blazed the way before us through the gloomy wilderness of man-made tradition and error to the dawn of that perfect day revealed in the simple Bible truth for this generation. W. A. ALWAY.

Children as Missionaries

As our aim is, "The Gospel to the World in This Generation," the problem which must confront every Seventh-day Adventist teacher—the primary teacher as well as the intermediate and college teacher—is, In what way can I help the most in sending this gospel?

We are not all called to go to foreign lands to labor, and who would train the growing generation if we were?

I believe the teacher who, with the help of God, trains the child's mind in such a way that he will have no other aim in life than to be a missionary is in the truest sense of the word a missionary herself.

Believing that the best way to accomplish this end was to set the child to work doing something, a short time after school opened this fall, we began making plans for a missionary society.

Having so many classes and the children being behind in their studies, it was a problem when to have it. I finally decided that one half hour each Wednesday morning could be spared by omitting the opening exercises and drawing lesson.

The first thing we did was to appoint a committee of three to nominate officers, which were to be as follows: president, vice-president, secretary, and assistant secretary. This committee was also to suggest a name for our society.

After the officers had been elected, and a name had been agreed upon, we set about planning for work. I was not to be elected to any office, but was to be their counselor in all things.

The first thing we decided to do was to have the children take care of their papers and bring them each week to the missionary meeting, where one or two were appointed to wrap them, address them, and hand them to the secretary, who would mail them. At each meeting a penny collection is taken to pay the postage.

Soon we had a surplus on hand. We used this to buy copies of the *Life Boat* and of *Liberty*. We sent for about thirty of each the first time, and found no trouble in selling them.

In the meantime the children gathered up outgrown clothes, which were to be sent away. The surplus obtained by selling the papers was to go to pay the freight on these clothes.

At our meetings we plan our work, and tell our experiences. Sometimes we study the different fields, and sometimes we prepare programs, for which occasions special songs and missionary recitations are learned. A TEACHER.

Self-Control

An Experience in the Nashville (Tenn.)
Church-School

I BEGAN school here Sept. 18, 1906, and have had from twenty to twenty-two pupils on the roll all the time after the first day. The pupils' ages range from six to seventeen years, and the grades are from the first to the seventh, omitting the sixth.

The chief aim has been the conversion of every individual in the school. To this end I have constantly held up the importance of gaining that self-control that will enable them, by the help of God, to do right in the absence of parent or teacher. "To him that overcometh will I grant to sit with me in my throne." This is the promise to the children as well as to the grown people. Unless we overcome, we can have no hope of eternal life. This does not mean that we shall keep right on disobeying father, mother, and the teacher until our names are called in the judgment. They who do thus can not in any sense be called overcomers. Before our names are called in the judgment, a space of time must elapse during which we have not

committed any known sin. Otherwise we could not be called overcomers.

At my request, the trustees said that I might use the last hour of each school day during the week of prayer in studying the prepared lessons with the children, instead of having the usual Bible study. Just before the readings began, confessions were made to me and to one another. This continued until the close of the week. Opportunity was offered at the last two sessions for any one who wished to make things right or to testify. The Lord came in by his Holy Spirit and softened all our hearts. All who were old enough made public confession one to another, asking forgiveness. In some cases at least this spirit of confession went with them to their homes. Things were confessed of which the parents knew nothing. In all this there was no excitement; but from one to six were on their feet at once, and a deep earnestness to get right with God prevailed. In all my teaching, or in the work of the ministry, I never saw anything like this before.

There has been a wonderful difference in order and discipline since then. But as some unpleasantness, some disputes and harsh words had been indulged in, I thought best one week ago to give an opportunity to straighten up the difficulties. After I had read a part of Gal. 5:19-21, and called attention to the statement that those who do such things shall not enter the kingdom of God, the Lord again visited us by his Spirit; and the work went deeper if possible than before. Nearly all spoke two or three times before they were satisfied; usually the last time it was to ask for prayers for the conversion of some friend. The Lord is helping these children to gain victories.

May God help us as parents and teachers rightly to direct these lambs of the flock. H. F. COURTER.

Missionary Work in the Church-School

THE object of the church-school is the salvation of souls; not only the souls of the children and youth in our schools, but of those for whom they may have the privilege of laboring, both while they are in school, and when their training is completed, and they are prepared to take up life's duties in earnest.

There are many lines of missionary work that might be carried on in the church-school. In our school our work, so far, has consisted in giving away reading-matter. We are sending the *Life Boat* for one year to an acquaintance who is confined in the State Reformatory, and we also send him the *Youth's Instructor* every week. Then we are sending the *Youth's Instructor* and *Our Little Friend* to a lady who advertised in one of our daily papers for reading-matter for her nine-year-old girl. All the other papers we can get are distributed among our neighbors, and we also send some to the Southern field to be used in the work there.

We have our missionary meeting every other Friday afternoon. We then have either a Bible study or a missionary study, and wrap and address our papers.

We are also trying to raise money to get some much-needed helps for our school. We are now hemstitching handkerchiefs, which we expect to sell, and

shall use the money for this purpose. Later we expect to make some iron-holders, which will also be sold to help increase the fund.

We trust in this way to inspire the members of our school, while young, with a desire to work for others, so that they will finally be led to consecrate all they have and are to the service of the Master. MILDRED WILSON.

Our Schools

Among Our Schools

At the suggestion of the General Conference Committee, I have recently made a visit to the majority of our schools east of the Rocky Mountains, visiting the following schools in their order:—

Mt. Vernon College, Mt. Vernon, Ohio; Adelphian Academy, Holly, Mich.; Cedar Lake Academy, Cedar Lake, Mich.; Emmanuel Missionary College, Berrien Springs, Mich.; The Battle Creek Industrial School, Battle Creek, Mich.; Fox River Academy, Sheridan, Ill.; Beechwood Academy, Boggs-town, Ind.; Bethel Academy, Bethel, Wis.; Stuart Industrial Academy, Stuart, Iowa; Union College, College View, Neb.; Keene Academy, Keene, Tex.; Oakwood Manual Training-school, Huntsville, Ala.; The Nashville Agricultural and Normal Institute, Madison, Tenn.; and the Southern Training-school, Graysville, Tenn.

There is a spirit of progress in all these schools. I was particularly gratified to find such thorough work being done in the intermediate schools. The industrial phase of their work is a very important feature. Nearly all the schools which I visited have agricultural departments. In these departments a good work is being done. A number of them are paying attention to the raising of nursery stock. In the raising of poultry, cattle, and horses there is a strong movement toward the best-blooded stock. Quite a little is being done in one or two of the schools in the way of growing seeds. These features of the industrial work are very encouraging, as they offer most excellent educational advantages to the students engaged in these departments of work, and in every way lift the standard of this important feature of the work of those schools.

The class work in these schools, generally speaking, is very strong. Our intermediate schools have been a subject of much study and discussion during the past six or eight years, and the majority of them which I visited have been established during these years. It is gratifying to find them doing such thorough work, and having in them such a sturdy, strong class of boys and girls. There is a strong religious influence in these schools, and the missionary spirit seems to permeate all the departments of the work in each.

In our training-schools there is also an onward movement. While there is a strong effort to maintain a high standard of spiritual life, there is also a tendency to carry on the intellectual phase of our educational work in a thorough and systematic manner. I was particularly pleased to notice the improvements in the laboratories—physical and chemical—at Union College. We are to study God and his purposes

concerning us through his works as well as in his Word, and we need to have in our schools thorough provisions for the study of the sciences.

There is an earnest effort being made to strengthen the Emmanuel Missionary College at Berrien Springs, Mich., so that the young people of the Lake Union Conference may find in this school and Mt. Vernon College that thorough training which is necessary to prepare them for efficient service in the cause. There is also a movement in our training-schools to carry on thorough work in short courses for an older class of students, whose age and experience is such as to make it seem unwise for them to spend a long time in study.

In every school which I visited, the strong, good features of work greatly predominated over any apparent weakness. However, the faculties of these schools are aware of the fact that there are weaknesses in their work, and they are bending every effort to make these weak points strong, so that altogether the outlook for this next year in these schools is most encouraging.

FREDERICK GRIGGS.

Can a Small Conference Have an Intermediate School?

At the present time there are few conferences that do not have one or more church-schools within their borders. Whether a conference be large or small, the effect of primary schools is to create a demand for a more advanced school.

For a conference of fifteen companies composed largely of families in moderate circumstances, to undertake the establishment of an academy seems unreasonable. The task is all the greater with the present circumstances in which each conference is pressed almost to the limit with financial burdens. Hence none may depend upon his neighbor to help.

Let it be borne in mind that in many of the smaller conferences in the States and in the islands, but few of the youth are prepared to meet school expenses with cash. Instead of inducing some philanthropic brother to invest a hundred dollars to meet the year's expense of one young man, lead him to invest that amount in an industry or in the development of some natural resource, that one or more young men may, by economy in their use of time, earn their way for a period of years.

Suppose, for example, good timber land is obtainable. In some of our conferences land having on it valuable timber can be bought for a reasonable price. Suppose a conference raise two thousand dollars in cash, and this is all invested in timber land. By looking about, some brother, having an experience in running a sawmill and in methods of marketing timber, and who needs the help of a higher school for his family, can be secured to settle on this land; thus a resource is at once established.

In opening the school secure all the earnest young people of the conference, as well as tents sufficient to accommodate them. With tents for homes and a schoolroom, with the woods for a resource and a field of labor, and with young men of energy for students and for laborers, open the school.

Building and furnishing material can

be largely secured from your own land; and as the land is cleared, bring it under cultivation.

The writer has known more than one young man to do a very fair year's school work with less than twenty-five dollars in cash as a resource. This has been possible in a few cases, but it requires such close economy of time and means that very few will pay the price.

It is a mistake to struggle with debts incurred by erecting too large buildings. Let the buildings all be simple, neat, and befitting the use for which they are erected. Likewise they should be adapted to climate and locality, and with a view to increasing accommodations as the needs demand.

With proper watch-care for the credit of work done, and with a careful marketing of the finished product, such a school may not only stand above debt, but increase its facilities as resources are developed.

C. L. STONE.

The Northwestern Training-School

We are glad to report that through the blessing of God in answer to prayer, this has been the best year of our school at Portage la Prairie, Manitoba. We have had a devoted, consecrated class of students, and with few exceptions all are planning to enter some branch of the work soon.

During the week of prayer three gave their hearts to the Lord; this placed the entire school on the Lord's side, and rejoicing was brought to all. Three languages — English, German, and Russian — are represented. The attendance has been better this year than formerly. Earnest and faithful work is being done. A good interest and hearty co-operation are seen throughout the conference. This causes us to believe that there are still better days ahead of the school work in this field.

We are planning to hold a number of educational conventions during the coming summer, and are expecting that these conventions will be a blessing to all our churches, and that there will be steps taken toward the establishment of some church-schools. We are grateful to the Lord for his continuous blessing.

O. A. HALL.

Claremont Union College, South Africa

It has seemed to us many times that no other school is made up of children who differ so widely in age, religion, and home training as those placed under our care. In age they range from six to eighteen years, and among them we find the children of Abraham, Church of England adherents, Wesleyan Methodists, Catholics, and Seventh-day Adventists, all studying the "History of the Sabbath," "Life of Luther," and "Rise and Progress of Seventh-day Adventists." This fact surprised us many times.

It may be asked why we take children so young, and if we do not think they should be with the parents at this age. It is the custom of the country for every one who is able, to send his children away to a boarding-school.

There is no system of free education in this country, so those not in our Home do not mind paying tuition, as they would have to do so anywhere. We

are glad of the presence of those not of our faith, because they are a great financial help to us, making it possible for Adventist children to work their way when they could not so freely do so if we did not have this help. Then we believe it is a means of bringing the truth before the parents in the most favorable way. The sacredness of the Sabbath, and the signs of the times, are familiar topics.

Our work in caring for such children as we have here is much like that of a mother with a large family. We look after their clothes, see that they take their baths, polish their boots, and so many other little details, that at times we feel like the mother in the nursery rhyme, "So many children she didn't know what to do." But these children do not always stay thus. From our school has gone out a little band of young people who are proving a blessing to the cause. One has entered the ministry, while our girls are scattered over Africa, teaching church-schools and farm schools. Items from some of their letters may be of interest. One writes:—

"All my children were born and bred on the farm, and so haven't much knowledge of what the world is like. We really feel quite out of it. Sometimes for a whole month I see no one but my children and their parents. There is great excitement when any of the brethren visit us. You may imagine what a delightful time the quarterly meeting is to us. The children talk about it for weeks beforehand, and look forward to it as if it was a great feast. It is indeed a spiritual feast to old and young. Our last meeting was a blessed one to us, and I praise the Lord for it. I felt sorry to think we could have no minister present, but in answer to prayer the Lord guided in all things.

"Our school program may be of interest to you. We have some exercises with the children on these occasions.

OPENING HYMN
 "We Come, Come Again"
 PRAYER
 RECITATION: "The Ledger of Heaven"
 ANTHEM.... "Open Thou Mine Eyes"
 RECITATION
 .. The Boy Who Carried the Message
 HYMN Shine On
 RECITATION
 .. The Battle Hymn of the Kingdom
 ANTHEM..... Sound an Alarm
 RECITATION..... A Missionary Parable
 HYMN Speed Away
 ESSAY AND RECITATION.....
 The Feast of Belshazzar
 HYMN.... The Handwriting on the Wall
 RECITATION Heathen Gods
 RECITATION God's Temple
 MOTION SONG
 DR. KELLOGG'S VEGETARIAN RECITATION

"A willow branch was the only thing I could get for the illustration of the chorus in the Vegetarian Recitation, so I tied oranges, bananas, and nuts onto this branch, and the parents thought this part the best of all."

One of our ministers writes of another school: "I have been to see how our new school is shaping. I spent some time in watching the work and ascertaining what progress had been made by these children shut off from civilization. I wish to say I was astonished. On Sabbath I was pleased to hear them recite John 14 in perfect English, and the school had been in session only three months. It was pleasing to see how resourceful and per-

sistent the teacher was in means to hold attention and promote concentration. Have we not many Dutch and English girls who can be trained for this work? There are many calls for this sort of teachers."

Reports like these give us courage and faith in our children, and make us feel that "in due season we shall reap, if we faint not." RUTH HASKELL HAYTON.

Cedar Lake Industrial Academy

THE present school year opened Sept. 25, 1906. It is in many respects the most satisfactory in the history of the school. The enrolment to date is seventy-six, with twenty-three in the primary department—a total of ninety-nine. The dormitory is crowded to its utmost capacity, and we have been obliged to make provision for four students in the academy building. We feel grateful for the liberal manner in which our people are sustaining the school by sending their sons and daughters here. It is our earnest prayer that the school shall be of permanent value to all who come under its influence.

Our course of study is that outlined at the General Conference educational council at College View last summer, with only such changes as seemed necessary to adapt it to our conditions. It includes all grades from the first to the twelfth.

A good spirit prevails in the school. While we do not have as much opportunity for active missionary work in the community as we should have in a more thickly populated district, and where there are fewer Sabbath-keepers, yet the missionary spirit is active in the hearts of the students. The greater portion of them are definitely planning to enter some department of the work, at home or abroad.

Each Friday evening at six o'clock the Young Men's Improvement Society holds its meeting. This is a voluntary organization of the young men, having for its object the study and presentation of the various points of the message. Each member pledges himself when he unites with the society to take an active part in its proceedings. Three speakers are chosen for an evening. At the same hour the young women meet for a similar purpose. We expect soon to have some earnest young people to enter the ministry and Bible work. These meetings are followed by the regular students' meeting at half-past seven.

In the matter of discipline, we have been singularly free from embarrassments. Aside from such minor offenses as are incident to youthful inexperience, there has been but very little to complain of. For the most part, the young people seem to put conscientious effort into their daily life.

There is abundant evidence that the Spirit of God is at work upon hearts. There has been no remarkable demonstration in the way of a revival, but it is plain that Christian principles are taking root in the hearts of these young people. We feel very grateful to God for this, for we realize that the greatest work that our schools can do is to lead their students to Christ.

We also have reason to be thankful to the Lord for material prosperity. An unprecedented cold wave in this part of the country early in October, 1906, destroyed a large part of our crops. At

first the outlook was rather dark, but the increased attendance over former years, and other assistance from unexpected quarters, have helped to carry the work on very satisfactorily. Of course there are many things needed yet, but we thank God for present blessings, and face the future with courage.

S. M. BUTLER.

Church-School Work in the Central Union Conference

WE believe that in order to develop the church-school work along right lines, the leaders in this movement should understand the principles on which this work is to be conducted, and should be united in their plans for it. Teachers and parents should understand these principles alike, and should co-operate in carrying them into successful operation. We aim at thoroughness in the schoolroom and permanency in the churches.

From my first connection with this work several years ago, I believed the success of these schools depended upon true principles. I have never believed the statement which I heard made so often when I first took up this work, namely, "It does not require any special preparation in order to teach a good church-school. The Lord has called upon us to start these schools, and he will help any good Christian girl who will undertake the work to make a success of it." I say I never believed that principle, and experience has proved it untrue. It does require special preparation in order to become a successful church-school teacher.

We have been obliged many times to employ some who have not had as much preparation for the work as they needed, but with careful supervision by conferences and co-operation on the part of the parents, these teachers are doing a good work. For their further development and for the benefit of all our teachers, institutes have been conducted for six to eight weeks during the summer vacation. They are usually well attended and much appreciated by our teachers as well as by some who have never taught.

Our teachers' reading course along the line of methods has done much to develop our teachers, and as they report their work regularly to the conference superintendent, he is able to keep in touch with their work and give counsel and help as needed. Our plan is to "educate, educate, educate." We purpose to educate our teachers, to educate our churches, and to educate our children. We are bringing these principles before our people by Bible studies, lectures, and conventions in the churches, and by circulating our papers and leaflets setting forth these principles. A series of lessons arranged in the form of questions and answers is now being published in the *Educational Messenger*. Before the type is distributed, we have a small edition of these lessons printed in leaflet form for use among the churches. In some places these lessons are being studied by the churches on Sabbath. We desire so to present these principles before our people that when they accept them, they may become as well established in them as in any other principle of the third angel's message.

We encourage the building of school-

houses, and seek to maintain in each place where we have a school a constituency strong enough to support a good school. It seems that many of our people have proved themselves to be pilgrims, and it sometimes happens that strong churches and good schools are broken up by the removal of families from their vicinity. We urge our moving members to locate near some of our smaller companies, where they may have the advantage of a church-school, and where their help is needed.

B. E. HUFFMAN.

Keene Industrial Academy

WHILE there are no marked changes from the work of last year, yet we are glad to be able to report advancement. One of the most encouraging things that characterizes our work this year is the large number of former students who are again pursuing work.

The industrial work of the school is on better footing than it has been for several years in the past. During the summer a number of students remained and worked in connection with the broom factory and the farm. These students all carried one or more classes during the summer, and when school began, they were on the ground ready to take up regular work in school. Quite a number of these were young people who would not have been able to meet the expenses of the next year but for the opportunity afforded by the work during the school.

In place of the literary societies as conducted in former years, the students are divided into five divisions, under the lines of Evangelical Work, Medical Missionary Work, Christian Teachers' Band, Foreign Mission Band, and the Missionary Reading Circle. In these five are included all the students who have made a definite decision as to the work they expect to enter on leaving school. To accommodate those of the younger students who have not made any definite choice of work, a Self-Improvement Band was organized.

Several of our students last year spent the vacation in canvassing. These have all returned, bringing good reports with them. Several more will enter this branch of the Lord's work this year.

During the week of prayer we enjoyed some very precious seasons together, and at the close twelve were baptized.

The income this year is not only sufficient to meet all current expenses, but we are able to make several improvements, among which we might mention the installation of a steam laundry plant, and a tent factory, both of which are in successful operation. A building is being refitted for the use of the music department.

The attendance last year for the month of January, aside from those below the seventh grade, was one hundred and thirty-eight. This year for the same month it was one hundred and fifty-six. The church-school is having a very encouraging attendance, and is employing three teachers, besides the principal.

The one great object, for which we desire to work as never before, is to prepare speedily as many workers as possible to enter the fields.

C. SORENSON, Acting Principal.

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

ELDER J. S. WIGHTMAN, in replying to an article by one Dr. Pierce on the ten commandments, says in part as follows, in the *Daily Standard*, of Watertown, N. Y., bearing date of March 6, 1907:—
“Nowhere have the Scriptures abolished the seventh-day Sabbath, nor supplanted it by any other day, as every well-informed person must admit. It is a singular, as well as a significant fact that Christians—Christians, recollect—were keeping Saturday, the seventh day of the week, at the time of the Council of Laodicea, 364 A. D., and it was found to be a very difficult task to switch them from the observance of the original sacred and holy day, even by decrees of synods and councils aided by the various fines and punishments of civil power. The Lord's day of Rev. 1:10 could not possibly be any other than Sabbath, the seventh day. It was Sylvester, bishop of Rome, who last conferred the imposing title of 'Lord's day' upon the first day of the week, or Sun's day, as it was then called. Dr. Pierce states that one day in seven is all that is required by the commandment,—one day in seven,—and, therefore, as must follow, to conscientiously observe any day would be quite sufficient; then why demand legislation to enforce upon the people a particular day called Sunday? And how can 'rest' enforced by the state be separated from 'religious observance' when it happens to be a religious day upon which the 'rest' is enjoined? Realizing the danger to our free institutions, it was Richard M. Johnson, chairman of the committee on post roads, who, in an adverse report upon the demand that the mails be no longer carried on Sunday, as far back as 1830, said:—

“If Congress shall, by the authority of law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy, in which even Christians themselves are at issue. . . . Each has hitherto been left to the exercise of his own opinion, and it has been regarded as the proper business of the government to protect all and determine for none.”

“Thus wisely, in a lengthy and memorable document, did the statesmen of our earlier times, with true principles of liberality and Christianity, refuse to decide a religious controversy or legislate in favor of any particular faith or tenet of faith.

“When Congress and the States shall in anywise endeavor to determine whether Sunday or Saturday, the seventh day or the first day, or any other day, is a religious institution, and enforce its religious observance, it is high time for some one to demur to the arrangement and the work of legislators enforcing religious observances! As Mr. Spurgeon well said, 'Let Sabbath observance be by force of conviction, and not by force of policemen; let true religion triumph by the power of God in men's hearts, and not by the power of fines and punish-

ments.' With a simple plea for the right to follow the dictates of one's own conscience, I am,

“Respectfully yours.”

Three Sunday bills have already been introduced into the present session of the New York Legislature. Two of these bills were introduced into the Assembly, one was a bill to permit the playing of baseball on Sunday by amateurs, the other to permit Sunday fishing. The third bill was introduced into the Senate by Mr. Page, and reads as follows: “All labor on Sunday is prohibited, excepting the works of necessity or charity. In works of necessity or charity is included whatever is needful during the day for the good order, health, or comfort of the community, and the transportation of freight by common carriers.”

The introduction of these measures into the New York Legislature affords an admirable opportunity to present the true principles of religious liberty.

K. C. R.

NOTICES AND APPOINTMENTS

General Meetings in Europe

Gen. Conf. Com. with British Com., England	April 16-22
Gen. Conf. Com. with Scand. Com., and Danish Conference, Aalborg ..	April 24-30
Gen. Conf. Com. with German Union Committee	May 3-7
Gen. Conf. Com. with Latin Union, Gland	May 10-25
Norway	June 5-9
Finland	June 14-18
Sweden, Södertelje, near Stockholm	June 19-24
German-Swiss	July 3-7
French Swiss	July 10-14
German Union, Friedensau	July 18-28
British Union	August 2-11
Holland	August 15-18

The New Song-Book

A NUMBER of inquiries have been made relative to the proposed new Evangelistic Song-book which was recommended by the General Conference Committee at its late session. Several have desired to know if this book is to be confined to selections made from other hymn-books now in use by the denomination. We do not understand this to be the case, and hence the call for all to be free to suggest any songs they consider especially good. The number of songs to be used must of necessity be limited, and therefore while we invite suggestions, it must not be assumed that all such will receive favorable action by the committee. Let all feel free to send in selections, but when such are sent, be sure to send the words together with the music, or give name of the book and state where it may be obtained. If possible, send copy of the piece. Address your communications to the member of the hymn-book committee nearest to you, or to the undersigned at 152 Seymour St., Hartford, Conn.

WM. A. WESTWORTH,
Secretary of the Committee.

Canvassers' Convention at College View, Neb.

A GENERAL canvassers' convention for the Central Union Conference will be held at College View, Neb., May 3-21, 1907. This convention has been designed particularly for the college students. Others, however, who desire to receive the benefits of this convention will be welcome, provided satisfactory arrangements are made with the local con-

ferences in which such prospective agents wish to labor.

The principal books to be studied at this convention will be “Heralds of the Morning,” “Great Controversy,” and “Home and Health.”

The principal of Union College, Prof. C. C. Lewis, writes that there is a remarkable interest in the canvassing work in the college this year.

All persons wishing to attend this convention should communicate with the president or field missionary agent of their local conferences.

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

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.—One more strong, experienced man on the farm, steady work the year round. Healthful location and delightful climate. Good wages for a competent man. City men need not apply. Address Mrs. A. M. Pollock, R. F. D. 2, Ashland City, Tenn.

WANTED.—Young men and women, for our missionary nurses' training-school (October class). Domestic help is wanted now. Also a man, who understands canning vegetables and fruit, to install and run a small plant. Address Nebraska Sanitarium, College View, Neb.

WANTED.—Seventh-day Adventist journeyman brush block bore-hand. Must be able to make his own patterns. We make floor brooms, window washers, counter brushes, glass brushes, and the like. Good wages for skilled man. Address Three “B” Duster Co., Buchanan, Mich.

COOKING OIL.—Freight prepaid. Straight \$4 for 5-gal. can to Nebraska, Iowa, Illinois, Missouri, Arkansas, Oklahoma, Kansas; \$4.50 a can to Dakotas, Minnesota, Wisconsin, Michigan, Indiana, and Ohio. Other States, please write for prices. Address R. H. Brock, Arkansas City, Kan.

WANTED.—Seventh-day Adventist journeyman brush-maker who can mix hair and understands making twisted-wire bottle brushes, also drawn and pitch-set floor brooms, window washers, counter brushes, molders' brushes, street brooms, etc. Good wages for skilled man. Address Three “B” Duster Co., Buchanan, Mich.

FOR SALE.—Purest, most healthful vegetable oil for cooking and salads; no odor, keeps indefinitely: gal. can, \$1; 5-gal. can, \$4.50. Also pure virgin olive-oil: gal., \$2.75; half gal., \$1.40; quart, 85 cents. Lunch Nutrena, a hygienic fat and blood producer: 1-lb. box, 35 cents; send for samples. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

WANTED.—To send you seed of the “strawberry or ground-cherry,” a fine fruit easily grown in one season; makes a beautiful sauce, and is much liked. Should be sown early. Seed sent for two 2-cent stamps and a self-addressed, stamped envelope. Also have seed of a very valuable, early, and productive white Lima bean; also rapidly climbing, beautiful “flowering” beans, and other things. Beans, 10 cents a package. Free seeds of different kinds. Address Mrs. P. A. Halbert, Taylor, Cortland Co., N. Y.

EVERY reader should try our rancid-proof peanut butter, at 12 cents a pound. Purest cocoanut oil, 14 cents in 50-pound lots. Agents wanted everywhere. Address Vegetarian Meat Company, Bond Building, Washington, D. C.

WANTED AT ONCE.—Twenty-five young ladies, fifteen young men, all consecrated Seventh-day Adventist Christian workers, to make immediate arrangements to enter the Glendale Sanitarium Training-school for Missionary Nurses. Class begins June 1. Exceptional opportunity to secure a special missionary training that will fit you for the foreign fields. Address Dr. Winegar Simpson, Glendale Sanitarium, Glendale, Cal.

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:—

Mrs. H. T. Moor, 1600 Fifteenth St. N., Birmingham, Ala., periodicals.

Geo. Crawford, R. F. D. 3, Lenoir, N. C., *Signs, Instructor, Watchman, Little Friend.*

R. A. Lovell, 510 Walnut St., Knoxville, Tenn., *Signs, Instructor, Watchman, Life and Health, and Life Boat.*

Estella E. Newsom, of Wilkesville, Ohio, wishes to thank those who responded to her request for periodicals, and states that she has all she can use.

Obituaries

SMITH.—Died at Sacramento, Cal., Oct. 12, 1907, Mattie Smith, daughter of Mrs. Emma Smith. The funeral services were conducted by the writer, assisted by Elder J. O. Corliss, who spoke words of comfort from 2 Tim. 4:6. Mattie was laid to rest to await the resurrection day. ISAAC MORRISON.

HAMILTON.—Died near San Gabriel, Cal., Nov. 24, 1906, of spinal trouble, Edgar Vemalle Hamilton, son of Brother and Sister Hamilton, aged 3 years, 3 months, and 4 days. While the parents, brothers, and sisters mourn, they look forward to the reunion when Jesus comes. Words of comfort were spoken by the writer. J. W. ADAMS.

BLACKBURN.—Died in Armona, Cal., Jan. 29, 1907, of tuberculosis, Robert Bruce Blackburn, aged 54 years. Brother Blackburn became a Seventh-day Adventist in 1888, and faithfully lived the message. He was ready to die, and was confident of a part in the first resurrection and of a home in the new earth. Funeral service was conducted by the writer. J. W. BAGBY.

BELLINGER.—Died at Natchez, Miss., Dec. 5, 1906, of typhoid fever, Sister Bellinger, wife of Brother James Bellinger, aged 25 years, 11 months, and 20 days. She came to Mississippi in 1904, and assisted in tent-meetings, and also taught school at Ellisville and at Hatley. Her life was devoted to the work of saving souls. The funeral service was conducted by Elders F. R. Shaeffer and R. M. Kilgore. LILLIE D. HARP.

KAUPKE.—Died at Enid, Okla., Nov. 16, 1906, of membranous croup, Ida Matilda Kaupke, daughter of Charles and Bertha Kaupke, aged 4 years, 1 month, and 26 days. Little Ida liked to talk of the time when Jesus will come and take us all to live with him. Her death was a severe shock to us all. She leaves a father, mother, two brothers, and one sister to mourn their loss. Words of comfort were spoken at the grave by Brother J. B. McConnell, from 1 Thess. 4:13-18. C. F. KAUPKE.

LEWIS.—Died in Armona, Cal., Jan. 24, 1907, of pneumonia, Sister Alice M. Lewis, aged 54 years. Sister Lewis has for several years been a believer in present truth, and fell asleep in Jesus expecting to awake at the first resurrection. She leaves a husband and five children. The funeral service was conducted by the writer. J. W. BAGBY.

GOFF.—Died, near Bourne, Ore., Ruth Goff, daughter of Brother D. J. and Ada Goff, aged 3 years, 4 months, and 21 days. Little Ruth was taken with a severe attack of rheumatism which, on reaching the heart, caused her death. The remains were brought to Baker City for interment. Words of comfort were spoken by the writer, from John 14:1-3. E. E. SMITH.

CASTLE.—Died at her home in Watervliet, Mich., Jan. 8, 1907, of acute peritonitis, Mrs. Pearl Ethel Castle, aged 28 years, 5 months, and 26 days. Sister Castle united with the Adventist Church at the age of sixteen, and was faithful till the last. She was a loving wife and mother. She leaves a husband, one son, four sisters, and two brothers to mourn their loss. The funeral service, which was held at the house, was conducted by Elder Lamuel J. Branch. WM. R. CASTLE.

FOSTER.—Died at Pomona, Cal., Feb. 23, 1907, Mary Elizabeth (Filey) Foster. She was born Oct. 1, 1861, and, at the age of sixteen gave her heart to Jesus and united with the Baptist Church. In 1904 she became interested in the Seventh-day Adventist faith, and united with them. Sister Foster was an earnest Christian, and looked forward with bright hope to her soon-coming Saviour. She leaves six children, an aged father, three brothers, and one sister to mourn her death. J. W. ADAMS.

VAES.—Died at Little River, near Oconto, Wis., Jan. 13, 1907, of old age and cystitis, Brother Christopher Vaes, aged 79 years, 9 months, and 16 days. He was born in Arch-annese, Belgium, and came to this country in 1855. Our brother was brought up a Catholic, but accepted the views held by the Presbyterian Church, and in 1895, under the labors of Elder D. T. Bourdeau, he with his family, accepted present truth. He fell peacefully asleep to await the call of the Life-giver. He is survived by his wife, four daughters, and two sons, a brother and sister in Belgium, and a large circle of relatives and friends. Words of comfort were spoken by the writer from James 4:14. H. W. REED.

OSTERWALDT.—Died in Oakland, Cal., Jan. 9, 1907, Christine Osterwaldt, née Peterson, aged 72 years, 1 month, and 1 day. Sister Osterwaldt was born in Holland, Denmark. When very young she was taken to Copenhagen, where she resided until her marriage. They removed to America shortly after. To them were born seven children, only one of whom survives her. About twenty-five years ago Sister Osterwaldt picked up a tract in San Francisco which Elder Andrew Brorsen had left in her neighborhood, and from this she received the truth. She was faithful unto death, and so fell asleep in the full hope of a crown of life. The funeral service was held in Oakland, when the writer spoke from 1 Tim. 4:6-8. J. O. CORLISS.

FRANCISCO.—Fell asleep in Jesus, at Rock Falls, Ill., Jan. 31, 1907, of typhoid pneumonia, Sister Ida Francisco, aged 34 years, 10 months, and 9 days. Sister Ida was greatly reduced in health and strength, having had the constant care for several years of her mother, who died of consumption about a year and a half ago. Soon after the death of her mother she went to Rock Falls, Ill., to recuperate. After an illness of only nine days she went to rest to await the coming of her Saviour. She was faithful and true to her holy trust till the last. The remains were taken to Allegan, Mich., where the funeral was conducted by Elder J. W. Hofstra, of Otsego, Mich. She was then laid away in the Allegan Cemetery beside her father and mother. She leaves two sisters and two brothers, besides many relatives and friends to mourn their loss. R. C. HORTON.

EYSTER.—Died at his home in Boardman, Ohio, Feb. 5, 1907, Elias Eyster aged 73 years. He was a charter member of the Youngstown, (Ohio), church, and although he became indifferent for a time to the things of God, the Lord did not leave him. As he neared death, he often spoke of his belief in the nearness of the end, and passed peacefully away, to awake, we trust, at the first resurrection. His wife and a number of grown children survive him. The service was conducted by Elder Stockman (Meth-odist). MRS. HATTIE ALDERMAN.

GAYTON.—Died at Beloit, Wis., Dec. 27, 1906, John H. Gayton, aged 28 years, 5 months, and 9 days. At the age of twenty-four he accepted present truth. He was respected by all who knew him, and it is said that he persuaded many of his shopmates to forsake their evil ways for higher and better things. His death was instantaneous, his head being crushed in the planer department of the Berlin Machine Works. Though the end came so suddenly, it did not find him unprepared. His wife, two sons, his parents, four brothers, and three sisters survive, but sorrow not as those who have no hope. Rev. J. A. Blaisdell officiated at the funeral. W. A. YOUNG.

COTTRELL.—Died Jan. 15, 1907, at San Jose, Cal., where he had lived about seventeen years, William Henry Cottrell. He was born in Newstead, N. Y., March 23, 1841. His father, J. H. Cottrell, was a brother of Elder R. F. Cottrell so well known to the older friends of the cause, and it was in J. H. Cottrell's yard that the first Seventh-day Adventist tent-meeting was held in the State of New York, by Elder J. N. Loughborough, Elder R. F. Cottrell acting as tent-master. Our deceased brother has been a faithful member of the San Jose church for many years, was quiet and upright, so that his neighbors give good testimony to his integrity. He leaves an invalid wife who feels keenly her loneliness. Service was conducted by the writer. D. T. FERRO.

WAY.—Fell peacefully asleep at the home of his son in Lincoln, Neb., Jan. 25, 1907, John B. Way. He was born in Canada, May 9, 1824. In 1870 he moved with his family to Missouri. It was here that he and his faithful companion accepted the third angel's message under the labors of Elder H. Reu. For more than twenty-five years he faithfully followed the path that leads to the better land. The last sixteen months of his life he was confined to his bed, but he was ever cheerful. Only a few days before he died, he asked for the dear old REVIEW, that he might read its precious pages again. When physical strength permitted, he, with his dear companion, was always in his place at our little church. We shall miss him, but we hope to meet him again. He leaves a companion, three sons, and three daughters. Words of comfort were spoken by the writer from Ps. 116:15. C. R. KITE.

EDWARDS.—Died at her home in Holgate, Ohio, March 2, 1907, of a complication of diseases, Mrs. Edna Belle Edwards née Ackley, wife of Leroy M. Edwards, aged 45 years, 6 months, and 25 days. When fourteen years of age she was baptized, and united with the Disciple Church, of which she remained a faithful member until eight years ago when she heard the third angel's message and accepted it. Although never having fully united with us, yet she was a firm believer of the truth and a careful observer of the Sabbath, and died with a bright hope that Jesus would soon come to call her from the grave at the first resurrection. She was a faithful wife and mother, always ready to minister to the wants of the sick and afflicted, many times forgetting her own frailty in her anxiety to relieve the sufferings of others. She leaves a husband, three children, one brother, and two sisters. Words of comfort were spoken by the writer, in the Presbyterian church of Holgate, from John 14:19, a text she had previously chosen. She was laid to rest in the cemetery at St. Joe, Ind., where a short service was also held. JAMES E. SHULTZ.



WASHINGTON, D. C., APRIL 4, 1907

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

"We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

OUR blessed hope: "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." John 16: 22.

IN another column will be found an article on Easter fully explaining the introduction of that festival into the early church. The quotations therein given are authentic, and should be preserved for future reference.

ON the second page of this paper will always be found matter that our people will find important. To keep in touch with the literature that is being prepared for the forwarding of this message, it is necessary that our readers should not overlook that page. Our literature is doing a mighty work, not only in preparing soil for the seed, but in seeding the soil as well, and helping to bind off the harvest.

QUITE a number of our correspondents continue to address us at 222 North Capitol Street. This Office removed from that location nearly a year ago, and we can not be certain of receiving communications addressed to this Office when sent to that place, which is a number of miles away. Takoma Park Station, Washington, D. C., is the address of the REVIEW AND HERALD, General Conference, and, generally speaking, of the workers therein.

THE *Western Recorder* (Methodist) says: "The way to lessen the number of suicides is to teach men the terrors of the Lord. A sane man who believes that an eternal hell of anguish and pain awaits the unrepentant murderer will not kill himself." But that being a complete misrepresentation of God and the teachings of his Word, it would be impossible that it would have the desired effect. Furthermore, as it is inconsistent with the love and mercy of God, it can not draw men to him or cause them to seek salvation in him. The untruth of a ceaseless, burning hell where souls are to groan in unending anguish has never yet stirred in any human breast a sentiment of love toward God; and none will have part in the eternal kingdom save

those who love him and are able to praise him for his goodness. Rev. 5: 13. Eternal death—the punishment for sin—and eternal torment—a libel on the love of God—are as far apart as the opposite ends of the universe. "The soul that sinneth, it shall die." "The wicked . . . shall be ashes." The love of God toward sinners is the best teaching we know of to prevent suicide.

Important Notice Regarding Change of Committee on Song-Book

THE name of F. E. Belden was published in the REVIEW of February 21 as a member of the large committee of twenty-five that was appointed by the General Conference Committee to select hymns for the new proposed song-book for gospel workers. We have received word from him that he does not care to act on this committee. Accordingly, as chairman of the committee, I take the liberty of withdrawing his name as a member of the committee, in deference to his request. I would appoint H. F. Ketring in his stead. The committee will then stand as follows:—

Frederick Griggs, W. A. Westworth, W. A. Colcord, C. C. Lewis, R. W. Parmele, H. R. Salisbury, H. C. Lacey, J. S. Washburn, W. W. Prescott, William Simpson, L. Warren, H. F. Ketring, C. H. Edwards, C. H. Jones, M. C. Wilcox, Dr. W. A. Ruble, D. E. Scoles, H. S. Shaw, J. W. Beardslee, B. F. Stureman, Mrs. W. A. Ruble, Mrs. W. H. McKee, Mrs. Rhoda Dunlap, Mrs. Vesta J. Farnsworth, Mrs. Andrew Nelson.

We shall be pleased to have our people everywhere make suggestions to this committee of those songs which they think will be valuable for use in our evangelistic efforts. This proposed book is to be a small one which can be sold for ten or fifteen cents at the outside, and consequently can not contain a large number of songs; but the committee desires to have a large number from which to select, and will appreciate the help of our people everywhere in this matter.

FREDERICK GRIGGS.

Collection for the Orphans and Aged

THE attention of our people has been called several times to the donation to be taken on April 6. It is understood that this donation is in behalf of the orphans and aged people who need the assistance of those who are able to help them.

The plan is that all the donations contributed on this occasion will be retained by the respective union conferences in which the donations are made.

The General Conference Council held

in Takoma Park, Washington, D. C., last October, recommended that each union conference provide for the aged people and orphans in its own territory. To create a fund by which this could be accomplished, it was recommended that the April donation be retained by the respective union conferences, to start this work.

We trust that our people will give this careful thought, and that the April offering will be as liberal as conditions will warrant, so that there will be sufficient funds in the hands of our union conference men to undertake this work.

A. G. DANIELLS.

Important

NEARLY six months ago the General Conference Committee and council of conference presidents took action placing the care of dependent orphans and aged under union conference supervision. The proposition was then made to the managers of the Haskell Home and the James White Memorial Home that Seventh-day Adventist inmates would, if desired, be provided for under the new plan. After a delay of five months the managers have at last supplied a list of such persons in the Homes, saying that the General Conference Committee is at liberty to provide for the support of these persons in the Homes or elsewhere. The General Conference Committee took action immediately and appointed a local committee to visit and confer with inmates and managers, and to give counsel as to what arrangements will be most satisfactory in providing for the care of every Seventh-day Adventist under the union conference plan.

The offering of April 6 is to provide for this work. Now comes the word that the managers of these Homes are, at the last moment, circularizing our churches in the effort to divert the offering from the channels recommended by the General Conference, and endeavoring to get persons or churches to send their offering direct to the managers, thus frustrating the plans of the General Conference. No better illustration could be furnished as to the necessity of having the care of the denomination's needy ones under denominational supervision.

Our people should not be misled by misrepresentation of the situation, but should send their offerings of April 6 for orphans and aged to the conference and union treasuries, according to the plans agreed upon, and the unions, the General Conference acting with them, will see that these aged persons and children shall receive the assistance they need. We have not abandoned our aged brethren and sisters and orphaned children in these Homes.

GENERAL CONFERENCE OFFICERS.