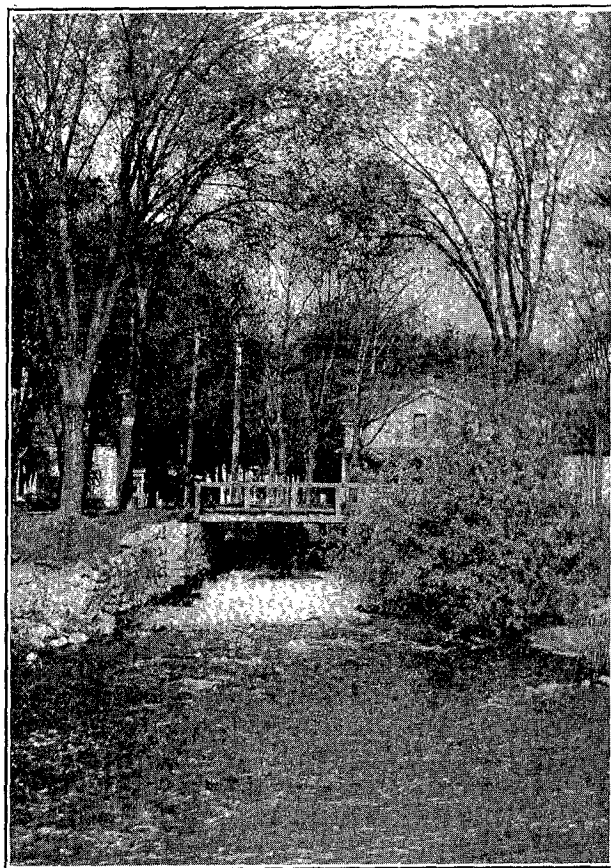


The Advent Review and Herald Sabbath

Vol. 84

Takoma Park Station, Washington, D. C., May 9, 1907

No. 19



Behold
He
Cometh

Go to the Law and
to the Testimony

Publishers' Page

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

The Church: Its Organization, Order, and Discipline

WE are exceedingly glad that Elder Loughborough has taken up the subject of organization so thoroughly and in such a competent manner as he has in this pamphlet. Elder Loughborough is about the only man now living who was officially connected with the work preceding and during the organization among us as a people. Those of prominence among us at the present time have mostly come into the work at a later period. It is well known that Elder Loughborough is a very diligent collector of statistics and facts, probably more so than any other man in the denomination. He has been a true and faithful laborer during a long period. Under all the conditions and circumstances, he is especially fitted to give this subject careful consideration.

The book covers two main features. The first part gives a very full and complete summary of the Scriptural teaching with reference to the church and its work. The second part enters into the real history of our cause previous to organization, recording the events that led up to the organization, and giving a careful statement of the history of the work of organization and its practical benefits in the progress of our cause. The summary of questions growing out of the subject of organization, on pages 161-176, is worthy of careful study, and will be a great help to many of our younger members who are not familiar with the phases of this important subject. The answers are most excellent.

The time of the appearance of this publication is also exactly in place. There were a great many different ideas prevailing in the denomination before, and even at the time of, organization, but the question was most thoroughly and carefully considered in all its bearings. The necessity of organization was apparent to every considerate lover of the cause. Before organization was effected, and also immediately after, our people were very thoroughly instructed upon its principles and its importance. There was at that time a very general agreement that organization was an essential feature of our work. Our people generally recognized it as a most important factor in all that pertained to the interests of the cause; but since that time there has been comparatively little said about it, as it had become a great established feature of the work, and one that was recognized by all true Seventh-day Adventists. Some forty-

five years have passed since this question was settled. A new generation has come upon the stage who had not received this previous instruction, and it is not to be greatly wondered at that a further consideration of this subject is necessary.

There is another feature that should not be forgotten: All the way along, individuals have arisen, who, having become dissatisfied because of some personal disagreements, began to manifest a faultfinding spirit with the work. In all these instances that have come to the attention of the writer, we have noticed a common tendency to strike against the principles of organization which have done so much to make our people what they are.

There has been a plan in operation for a period of years which is calculated to disintegrate and modify the system of organization adopted in 1861, and which has been a great and important factor in our progress as a people. "The independence-of-our-churches" theory—that all the organization we need is local church organization, without any connecting link, or general management, every church doing just as it pleases—is what some now suggest. The logical outgrowth of the theory would be that every man can do just as he pleases, and is not responsible to any one. Perhaps with these few remarks the reader can see why the writer claims that the appearance of this volume at this time is very opportune. The time demands just such a book as Elder Loughborough has written, and the thanks of the denomination ought to be extended for this invaluable treatise.

As soon as the pamphlet came into the hands of the writer, he was so pleased that he gave it a careful perusal at once. It is an excellent book, and every Seventh-day Adventist ought to read it and become conversant with its teaching. No one who loves this cause and has a candid mind can receive from such perusal other than a feeling of deep satisfaction that such a comprehensive book has been issued upon this subject.

It is not necessary that the writer take up any portion of the book and discuss it. Our brethren throughout the field should obtain it and read it for themselves. We bespeak for it a large circulation among our people, and if it does have a large circulation, we shall not have any fears of any opposing influence on the subject of organization. It will settle the question with all true believers, if their minds have become in any way unsettled on this question. Organization came to us when we were but a very small people, and under its benign influence tens of thousands of believers have come into the faith. They have come from all parts of the world

and from all denominations. It is a sublime thought that to-day, wherever our people are to be found, they are all of the same mind and believing the same truths. Their lives are governed by the same general principles. They all have the same grand ends in view, and organization has had a great deal to do in bringing about this unity.

May the Lord bless our aged brother who has had the time and strength to write such a book as "The Church: Its Organization, Order, and Discipline," at a time when it is so greatly needed. May our people gladly welcome it, carefully study it, and put into practise the grand principles set forth in it. The price is only 25 cents.

GEORGE I. BUTLER,

President Southern Union Conference.

The May Number of Life and Health

THE May number of *Life and Health* contains many good things which all classes need. The leading article of this number is upon the subject of impatience. Education upon this common disease is as much needed as upon the prevailing practise of intemperance.

The women of all nations need instruction that will help them to regain their health. The May number gives the experience of one woman in the recovery of her health.

Parents everywhere need instruction in the methods of dealing with their children. *Life and Health* for May will be especially helpful to parents in this particular.

The functions of the home receive special attention, revealing the fact that the home is the place of character-building—molding the actions and motives of life.

The ordinary woman receives her just dues in the May number. She is pictured as the real heroine of life.

The current comments of the May number are exceptionally good. A large number of important topics are brought to the attention of the readers.

The Questions and Answers of this number will be especially helpful.

The entire number will prove to be excellent for general distribution. We appeal to our REVIEW readers to give this number of *Life and Health* a large circulation. Subscription price, 50 cents a year; 5 cents a copy; 2½ cents a copy when 25 or more copies are ordered to one address.

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., New York City, or Battle Creek, Mich.

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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No. 19.

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Editorial

Editorial Letter

Jottings from the Editor's Note-Book

TIENTSIN really comprises two parts, — Tientsin settlement where the foreigners reside, and Tientsin city where the Chinese live. Electric cars connect the two parts, and are operated in both of them. The native city was formerly surrounded by a wall, but after the Boxer uprising this wall was demolished, and the street-cars now run around the city on the site of the old wall. This is a striking change from the old to the new.

Tientsin was the base of operations for the allied troops of the different nations which united to suppress the Boxer uprising, and some severe fighting was done at this point. Brother Pilquist, who visited the place just after the conflict, was able to give much information of interest, and to point out some of the most important positions of the opposing forces.

Quite a number of the missionary societies which operate in north China have their headquarters in Tientsin settlement. I visited the headquarters of the missionaries working under the American Board in search of a classmate who had been in China for more than twenty-five years, but learned that he had returned to America only a short time before I called.

Immediately after the Boxer uprising, and as a direct consequence of that unfortunate event, the different foreign powers demanded, and of course secured, additional concessions of land, and by this means Tientsin settlement

was considerably enlarged. The English, Americans, Germans, French, Austrians, Russians, and Japanese are all represented, and the guards of these different nationalities are in evidence throughout the town.

Here I came to understand more clearly the attitude of the business men of the far East and of the missionaries toward each other. The traders and the concessionaires have very little use for the missionary, and the missionaries find in the money-making class one of the greatest hindrances, if not the greatest, to their efforts to persuade the Chinese to accept the Christian religion. It does not take long to discover the reason for this antagonism. Those who look upon China as a sort of lawful prey to be seized and devoured are not particular as to the methods employed in securing the spoil, and they present to the Chinese the worst side of a so-called Christian civilization. While there may be, and doubtless are, many individual exceptions, yet it is still true that the unscrupulous methods of dealing, and the fast, and in many cases immoral, lives of these foreigners nullify some of the best efforts of the missionaries to present to the Chinese the higher standard and the greater blessings of Christianity as compared with Buddhism or Confucianism. On the other hand, the teachings of the missionaries are a constant rebuke to the lives of the money getters, and thus a great gulf is fixed between them. Those who wish correct information concerning missionary operations in the far East should apply to others besides traders and officers of steamships, and ought to visit some other places besides Shanghai and Hongkong, the two leading business centers in China.

On Sunday morning, January 20, we left Tientsin for Peking, a ride of four or five hours. After the uprising the line was extended within the wall of the Chinese city, so that we left the train near the principal gate of the Tartar city, and entered at the same place as the troops who rescued the besieged foreigners. Then there was simply a conduit through which water flowed, but this opening was afterward enlarged into a gate.

We passed along Legation Street, where the foreign legations are located, and found accommodations at a hotel near Hartamen, another large gate. In the afternoon we walked through one

of the principal streets from the south to the north wall of the Tartar city. This street has been widened until it is nearly one hundred feet in width the most of the distance, but it still falls far short of the ideal street of the Western world. It is dirty and uneven, and for a large part of the distance both sides are lined with small shops and shanties of every description, and some that defy description. It was on this street that Baron Ketteler, the German ambassador, was shot at the time of the uprising, and we passed under the elaborate memorial arch extending across the street, which the German kaiser required the Chinese to erect at their own expense as a part of the indemnity for the murder.

At the north end of this street is the Llama temple, a celebrated center of heathenism. Here we found priests and attendants in large numbers, all bent upon extracting as much money as possible from foreigners. In one of the buildings we saw an image of Buddha seventy feet in height carved from one piece of wood. Near the Llama temple is the Hall of Confucius, a place much frequented by the devotees of that heathen sage.

In explanation of what I have already written I ought to say that nearly three centuries ago the Manchus or Tartars from the north conquered the Chinese, and have been the rulers of the Middle Kingdom since that time. In some of the cities these two peoples occupy separate quarters, one of which is called the Tartar city and the other the Chinese city. This is the case in Peking. The principal city is the Tartar city, which is wholly surrounded by a substantial wall. The Chinese city, built on the south of the Tartar city, comprises a large territory, but much of it is open ground. In the Chinese city are found the Temple of Heaven, a very interesting structure where the emperor goes once each year to pray to Heaven (whatever that may mean), and the Temple of Agriculture where the emperor plows a furrow each spring, and thus advertises himself as the patron of agriculture. We visited both of these places.

One spot rendered historic by the uprising and the attendant siege of the foreigners is the British legation. Here nearly all the foreigners took refuge at the time of the outbreak, and for many days, with the help of a few troops, defended themselves against the attacks of the Boxers. We saw a portion of the

wall, riddled with cannon balls, on which had been painted in large letters the suggestive words, "LEST WE FORGET." It is not likely that either China or the foreign powers will forget this outbreak which cost the lives of several scores of missionaries, and entailed the payment of a large indemnity which will burden China for nearly a generation to come.

The one thing which troubled our minds during our stay in Tientsin and Peking was the fact that we have no workers to represent this message in either city. In fact, we traveled from Chingwangtao to southern Honan before we found even one lone preacher of the third angel's message to the Chinese. If the recommendation adopted at the Shanghai conference is carried out, the next visitor to China will be able to report differently. Let us hope that it may be so. We long for the time to come speedily when the banner of this truth will be uplifted in every one of the eighteen provinces of the Great Pure Kingdom, but at present only four provinces have been entered, and in one of these there are only two workers. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

W. W. P.

"I Am Thy Sign"

God is not establishing any half-way method for carrying on his great business of saving souls out of a sin-smitten world. That fact ought to be patent to every one, in view of the great sacrifice on Calvary.

God kept back nothing that he could give, and Christ withheld nothing he possessed. That was what man's redemption required, and the requirement was met in its entirety. Heaven made known what it would require of itself before it made known to man what it would require of him. The seed of the woman was to bruise the serpent's head, but in the bruising he wounded himself. That had in it Bethlehem, Gethsemane, and Calvary; and not only that, but he must bear reproach through all his ministry, that he might be "for a sign" to a rebellious people. Luke 2:34.

And what is the purpose of a sign?—It is to point the way. Jesus was God's sign in this world, pointing the way back to the Father. He was rebuked and mocked by some, misjudged and misunderstood by many. But there were some—a few—who permitted him to become not only the Father's sign, but their leader, and he led them into the everlasting fold.

"As he is, so are we in this world." And so we read: "Bind thou up the testimony, seal the law among my disciples. And I will wait for Jehovah, that hideth his face from the house of

Jacob, and I will look for him. Behold, I and the children whom Jehovah hath given me are for signs and for wonders." Isa. 8:16-18. What people is this that is to be "for signs and for wonders"?—The people who are engaged in the work of binding up the law and sealing the testimony among God's people. More than that, they are waiting for Jehovah and looking for him, and while doing that they are warning the people against the delusions of Satan through the instrumentality of Spiritualism, as shown in verse 19.

When we find a people, then, who are seeking to set the law of God rightly before the world, and are at the same time looking for the return of their Lord, and are bearing positive testimony against Spiritualism and all doctrines that lead to it, we will find a people whom God has set for a sign. We need not expect it to be a business pleasant to the natural man—this standing as God's sign in this wicked world. It is hardly supposable that Ezekiel found it a pleasant task to lie three hundred and ninety days upon his left side while he was typically bearing the iniquity of the house of Israel, and to follow that with a forty-day period of the same nature, lying upon his right side for the iniquity of the house of Judah. Isaiah was not consulting his own convenience and his own feelings when he "walked naked and barefoot three years for a sign and a wonder." Isa. 20:3.

The Lord instructed Ezekiel at one time to carry out his possessions as if for hasty flight, dig through the wall, and carry away his belongings under cover of darkness. When they should ask what he was doing, he was to reply, "I am your sign." Eze. 12:1-11.

God has a sign now set in all the countries of the world. It is his people bearing his last message. While they preach the gospel of the kingdom "for a witness" unto all nations, they themselves are a living, speaking sign—God's sign—to turn the attention of the people once more away from their idols, their self-seeking, their disloyal practises, and bring them, if possible, into God's fold. Every possible effort will be made by the enemy to make it impossible for men to read God's sign in you. You may expect to see your message perverted, and yourself misrepresented and persecuted; but so did they to the holy men of old, and even to our great Example. But it is more essential that God should have a "sign" in this last generation than that we should escape persecution, or even death itself. When they ask, "What doest thou?" "say, I am your sign;" for, says the Lord, "It may be they will consider." Eze. 12:3.

In the midst of a generation that is not looking for nor desiring the return of our Lord, God has set this people "for a sign," calling the attention of the world to that great and portentous event. "It may be they will consider." Throughout the nations that have turned their back upon the Sabbath of Jehovah while they keep a day God never recognized as his, God is sending out his messengers "for a sign" to the people, that they may not come up to the final day of earth's history ignorant of his requirements.

"I am your sign." Let us realize it as we go in and out among the people, and so live before them and so proclaim God's message to them that the honest hearted will pause and consider and accept and be saved.

C. M. S.

"Under the Law" and "Under Grace"

"For sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. 6:14.

How often this text is quoted to excuse disobedience of God's law! What is it to be "under the law," according to this text? Not to be under the law is not to be under the rule or dominion of sin. Then to be under the law is to be under the rule of sin.

"Sin is the transgression of the law." 1 John 3:4. Then to be under the dominion of sin is to be transgressing the law, and this brings one "under the law."

The text shows that being "under grace" is exactly the opposite, which means living in obedience to the law. Those under the dominion or power of the grace of Jesus are not ruled over by sin, or transgression of the law.

Some seem to think that Christ came to set men free from obeying God's law. The grace of Christ is given expressly to set men free from disobeying it. Breaking God's law is bondage. Keeping it is liberty. Ps. 119:45.

Who walks the streets of our cities free from the civil law against stealing—the honest man who keeps the law, or the man who breaks it? The man who steals is under the law at once. The civil law against stealing can never touch the man who obeys it. He is free from its condemnation.

Just so the believer, who through faith is made obedient to God's law by grace, is free from the condemnation of the law. But the man who disobeys is under its condemnation. Sin, or transgression of the law, has dominion over him.

Who is "under the law"?—The one who disobeys it. Who is "under grace"?—The one who through the power of divine grace is made obedient to the law.

W. A. S.

Parallel Theories of Tradition

THE Jewish teachers had set the traditions of men above the Word of God. To justify their departure from the Scriptures and give a semblance of divine authority to their practises, they invented the theory of oral tradition.

The Jewish Theory

They held that when Moses was in the mount to receive the instruction which he wrote in the "book of the law," he was given also much instruction which was not written. This, according to the theory, he transmitted orally to Joshua, and Joshua in turn to the elders, and they passed these sayings on to the men of the Great Synagogue, the doctors of the law.

Thus the rabbis sought to give divine sanction to the traditions which had accumulated through generations. By the time of Christ, tradition had been exalted above the Word of God. In fact, only the doctors of philosophy, who were guardians of tradition, were supposed to be able to understand truth. When the common people heard Christ gladly, as he opened the Word of God to their understanding, the Pharisees said, "This people who knoweth not the law are cursed."

Christ swept aside all this. "Full well," he told the Pharisees, "ye reject the commandment of God, that ye may keep your own tradition." "In vain do they worship me, teaching for doctrines the commandments of men."

The Modern Theory

A parallel to this story is supplied by the modern theory of church tradition. In order to explain doctrines and practises not founded on the Word of God, the Catholic Church has developed the theory of church tradition. The apostles are supposed to have received and passed on through their successors teachings not recorded in the Scriptures. The Scriptures are to be understood in the light of apostolic tradition. Hence people must come to those who know the traditions of the church in order to learn what the Scriptures mean. Thus tradition, as of old, makes void the Word of God.

And not Catholics alone, but Protestants as well, cling to some doctrines contrary to Scripture, and founded only in tradition. They hold to the Sunday, which has not a word of divine sanction, and break the Sabbath, making void the commandment of God by the tradition of men. It is often said that this is one of the things that Christ taught, which are not recorded. One grave Protestant bishop once actually printed in a tract the declaration that Christ instructed the apostles to change the day, and for some wise reason told them not to say anything about it in their writings. It is the same theory of oral tradition by

which the Jewish doctors in Christ's time made void the Scriptures of truth. And again the time has come when the message of Christ is being preached: "Every plant which my Heavenly Father hath not planted, shall be rooted up."

W. A. S.

Organization—No. 14

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

IN our brief study of the development of organization in connection with the cause of the third angel's message, we have traced its history from 1844 to the organization of the General Conference in 1863. It may be well for us at this point briefly to note the most important facts we have found in our study. These may be summarized as follows:—

1. Organization, as applied to the church or to gospel work, had no place in the great movement connected with the first angel's message.

2. Near the close of that movement in 1844 the course pursued by the popular churches led many connected with the first angel's message to conclude that the churches were Babylon, that all church organization was a part of Babylon, and was therefore wrong.

3. The confusion, division, and scattering that followed the great disappointment in 1844 led the leaders in the proclamation of the first angel's message to see the need of organization, and to make an attempt to organize the believers. But their efforts failed. They were never able to make the matter clear to them, and to bring them together.

4. Out of the great and grand movement created by the first angel's message, and the disintegration that followed the disappointment, there grew the greater movement created by the third angel's message.

5. Owing to the small beginning of this latter movement, and the entire absence of facilities, no thought was at first given to the question of organization.

6. As this cause grew and extended in different directions, it became apparent to some of its leaders that some sort of organization was absolutely necessary in order to secure the order, system, and intelligent co-operation required to make the work a success.

7. This conviction led Elder James White to publish, in the REVIEW of Feb. 23, 1860, a proposal in behalf of some simple form of organization for the cause.

8. This proposal alarmed the majority of our people, because they believed that anything approaching organization would result in spiritual declension and unscriptural alliance with the world.

9. The alarm created by the call for organization quickly developed into an

opposition which proved difficult to overcome.

10. This opposition was not arrogantly silenced by those who favored organization. It was dealt with fairly. The whole question of organization was given careful, extended investigation and discussion.

11. As a result of the thorough discussion of the subject, the majority of the believers became convinced that organization was a necessary arrangement given by the Lord for the welfare of his cause.

12. When the conviction became general that organization was necessary for the welfare of the cause, councils were held for the purpose of effecting a proper and complete system of organization for this many-sided, world-wide movement.

13. Representatives from all parts of the field occupied at that time attended these councils, and joined in working out the plans for the organization and management of the affairs of churches, conferences, and institutions.

14. Although there was a decided difference of opinion at the beginning of the controversy regarding the wisdom of having any organization, there was almost universal agreement at the end, both as to the need of organization and the forms it should take to meet the varied needs of the cause.

15. The general plan or system of organization adopted by the pioneers at the completion of their work of organization in 1863 has never been changed in any material feature by their successors.

16. In this long, anxious struggle for an efficient system of organization in full harmony with gospel order and organization as set forth in the Scriptures, the spirit of prophecy exercised a guiding, molding influence.

17. Through the gift of the spirit of prophecy as exercised in this church, God placed the seal of his approval upon the system of organization then established and still maintained.

Forty-four years of trial have proved the efficiency of the system agreed upon by our brethren in 1863. Writing of this a few years ago, Sister White said:—

What is the secret of our prosperity? We have moved under the order of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body "has been compacted by that which every joint supplieth." As we have advanced, our system of organization has still proved effectual.

An arrangement that has proved such a blessing to our cause should not be thoughtlessly cast aside.

A. G. DANIELLS.

Note and Comment

IN a recent address Governor Chas. S. Deneen, of Illinois, gave the following forcible testimony to the value of Bible study:—

The study of the Bible in itself, is one of the most powerful educations any one can receive. Approached from any point of view, it is the one Book of the world that we know, that has stood the test of time and enemies. The Bible can lead no one astray. It can help. The boy as I know him too frequently does not agree with this proposition, although more than two thousand years of test sustain it.

At the opening session of the recent negro conference at Tuskegee, Booker T. Washington gave some advice to the people of his race which is good advice for any people. He said:—

More and more as a race of people, we must learn to draw the line between the moral and the immoral, between the good and the bad, and we must set the standard of life among our own people high, and let them understand that we feel ashamed to associate with idlers and criminals. We must use our influence to get rid of the large idle class that hangs about the street corners and dens of misery in our large cities.

The things which Mr. Washington condemns are the things that will sap the moral vitality of any race or people. The school of idleness is certain to graduate criminals and profligates. He who congregates with idlers must expect to be tainted with their vices.

JUSTICE BREWER of the United States Supreme Court in an article upon the need of the negro, says:—

I believe nothing will help him so much as the influence of the cross of Christ, and nothing will so move him to become a good and useful citizen as the gospel of the Prince of Peace.

That is certainly true with reference to the negro. He needs the gospel. Nothing is so powerful to eradicate sin from the negro as the gospel in its purity. But if the negro race were the only race that needed this wonderful sin-eradicator, this world would be a very different place from what it is today. Give the negro the gospel by all means; but give it also with equal fervor and with equal liberality to the Caucasian, the Malay, the Indian, and the Mongolian, and to every branch of these and all their mixtures. What the gospel will do for the negro it will do for every race in the world, and every race needs it. The Word teaches that the heart is "desperately wicked," and does not intimate that this is a condition true of only one race. "All have sinned." Consequently all are in need of the gospel, and none have ever yet risen above that need.

AN interesting discussion has recently been going on between Cardinal Gibbons, of Baltimore, and Paul Sabatier, a French historian, over the matter of the separation of church and state. The historian advises the cardinal, who, he says, "is so proud of the separation between the church and state in America," to read the papal bulls, which absolutely condemn separation. M. Sabatier declares also that "the holy see tolerates and endures separation in America because it has to." The language of the American cardinal and his position on this question are evidently the language and the position of diplomacy and expediency.

ON April 12 there was held at Lynchburg, Va., a conference which may be the beginning of a movement of considerable importance. Representatives of the various railways of Virginia met an "interdenominational church committee" for a conference over the matter of Sunday traffic. As a result of that meeting, the railways have agreed to discontinue the sale of Sunday excursion tickets in that State. The State corporation committee is to regulate the operation of Sunday passenger- and freight-trains, and a bill will be proposed at the next session of the legislature designed to bring the operation of Sunday railway traffic to the lowest possible limit.

THE socialist journal *Appeal to Reason* is rejoicing over what it terms "the spread of the red," that is, the growth of socialism. This is how it views the result of the recent elections in Finland:—

Another victory has been achieved. One after another the nations of the earth are falling into the revolutionary line! Hurrah for the spread of the red!

Finland is latest to contribute to the swelling anthem of the coming emancipation. The election there has resulted in an immense increase in the socialist vote that came near capturing the kingdom.

The official results show that the socialists won eighty-three of the two hundred seats in the diet. With the thirteen agrarians the socialists lack only eight of an absolute majority. The actual figures are as follows: socialists, 83; conservatives, 47; reactionary, 54; agrarians, 13.

In the next election Finland will sweep the reigning dynasty into oblivion. Grand and thrilling, majestic and inspiring, is the march of the international socialist movement.

The dark ages—and all the ages of class rule, covering all the centuries of human history, are dark ages—are passing. Every national election indicating the triumphant march of the working class, is a rift in the clouds. Everywhere the light is breaking, the tyrants are trembling, the thrones are tottering, and the people, *the people*, are rejoicing. Hail to the sunrise!

Hurrah for the spread of the red!

Here is a movement with which the governments of earth must reckon—they are indeed already forced to reckon with this power, growing and aggressive, which is one of the strongest factors in bringing about that perplexity of the nations that was to mark our time as the "time of the end." The following cablegram from France, published in this country, speaks very plainly of the power of that movement:—

The marvelous and startling growth of socialism in France is attracting the attention of students of political economy throughout Europe. Socialism is reaching a development and a strength here that it never has attained in Germany, Belgium, or any other of its strongholds. . . . It puts out the lights of Paris in one night. It threatens openly to deprive every city of France of food on any day which it may select, and announces that no warning will be given. . . . Let the federation of government employees with non-governmental workmen be accomplished, and there will be but one power in the country—that of the labor socialists.

The *Appeal to Reason* glories in the present conditions and prospects, as the following editorial utterance in that journal, of April 27, plainly indicates:—

The capitalist papers can no longer conceal the truth or misrepresent the facts. The working class in France is rising nobly to the demands of the international movement. These are the heirs of the proletariat in the revolutions of the last century, the sturdy sons of the patriotic sires who were shot and sabred in the Commune by Gallifet at the command of the brutal *bourgeoisie*. Over all the wires flash the reports of the triumphant march of the hosts of emancipation.

Thus holding before the laboring class of this generation the prospect of release from the capitalistic class, the deceiver of souls is ensnaring millions with his "new religion." It is the religion of salvation by works and by force. It is a religion without an atonement, a salvation that can promise little here and nothing beyond the grave. Yet myriads of people are flocking to it to be saved from their misery without a change of heart. Instead of giving its cloak also to the man who demands its coat, its doctrine is to stand stiffly for its own rights and demand a division of the hoards of the wealthy. And it grows—this movement that is compassing the world and building a brotherhood of the dissatisfied in all the nations. It is one of the signs of our times, plainly depicted in Holy Writ, and it is marshaling the people for the final separation. Hearts are not changed by legislation and by force, and souls can not be saved by the dogmas of socialism. If socialism should succeed in dominating the earth, it never could eradicate from the hearts of men a single evil that it now condemns. The gospel of Jesus Christ alone has the power to accomplish that miracle.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Heaven's Example in Giving

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In fulfilling this scripture God made an infinite sacrifice; he surrendered the one who to him was the most precious being in the universe, and this gift was for eternity; for we read in "Desire of Ages," page 25: "In taking our nature, the Saviour has bound himself to humanity by a tie that is never to be broken. Through the eternal ages he is linked with us. God so loved the world, that he gave his only begotten Son. He gave him not only to bear our sins, and to die as our sacrifice; he gave him to the fallen race. To assure us of his immutable counsel of peace, God gave his only begotten Son to become one of the human family, forever to retain his human nature."

Behold the Creator of heaven and earth condescending to bestow such a priceless treasure upon the fallen race, knowing full well that the great majority of mankind would not only not appreciate such wonderful love, but would actually curse God, and finally put his dear Son to death in the most ignominious manner possible. Ought not such love, such an infinite sacrifice in our behalf, cause us who profess to be his children, who believe and teach that soon all who are living will see him who was slain from the foundation of the world coming to take us to the mansions that he has gone to prepare,—ought not such love to cause us to be willing to make some sacrifice for him?

Many calls are being made upon our people to give of their means to spread a knowledge of God's truth, and I fully believe that such calls will continually increase until probation closes. How easily God could take the gold which lies hidden deeply in the earth (for he knows where every nugget of it is) and place it in the hands of those in charge of his work in the earth; but he sees some better way. He knows that that old malignant disease, selfishness, with which the human family is afflicted, can never be cured but by the one remedy, sacrifice. Still he is saying, "Make a covenant with me by sacrifice." Still the calls come, and will continue to come until God's people willingly yield up not only themselves, but all their means as well, on the altar of service.

Need we fear that if we do this, God will take any advantage of our generosity and deprive us of food and raiment? No, for our "Heavenly Father knoweth ye have need of all these things;" and when the time comes that we can neither buy nor sell, he has promised to feed us. God will never rob man; but how often we rob God! Sometimes we estimate very carefully

our tithe, and after paying that into the treasury, we forget that possibly we are still robbing God. A call has come to us now as a people for one hundred and fifty thousand dollars. It looks like a large sum of money, but divided among all our people, it amounts to only \$2.53 apiece. When I read that, I said, "I can pay that much now, and I believe nearly every member of our church can do the same." The next Sabbath I brought the matter before our church, and one brother immediately said he would pay for six. We very soon had half our amount raised. Our church-membership is thirty-six, so it will amount to \$91.08. Our members are somewhat scattered, and many of them I have not seen yet, but I believe we shall soon have the whole amount raised.

If all our local church officers would take hold of this matter, I believe they would be surprised to see how readily their portion might be raised. And instead of being eighteen months in raising the \$150,000, as was the case in raising the \$100,000, it might be nearly completed in a month. Then the facilities which this money will supply for spreading the message can be at work, and perhaps many souls be saved who might go down in death and be lost while we are getting ready to warn them. The King's business demands haste. It is my prayer that by reading an account of our experience in this matter many may be led to act immediately.

H. T. LITCHFIELD.

Received on the \$150,000 Fund up to April 30, 1907

Atlantic Union Conference

Central New England	\$1,673.22
Chesapeake	160.75
Eastern Pennsylvania	904.25
Greater New York	415.75
Maine	305.33
New Jersey	343.42
New York	1,018.17
Southern New England	824.43
Vermont	656.77
Virginia	213.12
Western Pennsylvania	699.83
West Virginia	189.07
Western New York	735.89
Total	\$8,140.00

Canadian Union Conference

Maritime	\$281.43
Quebec	10.00
Ontario	129.91
Total	\$421.34

Central Union Conference

Colorado	\$ 877.19
Iowa	1,744.96
Kansas	1,065.27
Missouri	463.80
Nebraska	3,035.14
Wyoming	362.87
Total	\$7,549.23

District of Columbia	
Washington churches	\$1,131.02
Lake Union Conference	
East Michigan	\$ 671.05
Indiana	2,682.52
North Michigan	66.23
Northern Illinois	1,082.69
Ohio	2,558.61
Southern Illinois	656.68
West Michigan	2,493.53
Wisconsin	1,451.37
Total	\$11,662.68
North Pacific Union Conference	
Conference not specified	\$ 315.30
British Columbia	57.80
Montana	152.70
Upper Columbia	1,101.42
Western Washington	884.79
Idaho	311.90
Western Oregon	649.48
Total	\$3,518.39
Northern Union Conference	
Alberta	\$ 81.90
Manitoba	238.70
Saskatchewan Mission Field	34.85
Minnesota	2,984.40
South Dakota	2,104.10
North Dakota	1,527.62
Total	\$6,971.57
Pacific Union Conference	
Arizona	\$ 166.87
California-Nevada	2,743.26
Southern California	294.94
Utah	96.01
Total	\$3,301.08
Southern Union Conference	
South Carolina	\$ 58.99
Alabama	141.71
Tennessee River	367.03
Florida	177.69
North Carolina	133.97
Kentucky	30.36
Cumberland	193.93
Louisiana	288.51
Mississippi	118.65
Georgia	146.55
Total	\$1,657.39
Southwestern Union Conference	
Arkansas Tract Society	\$ 213.14
Oklahoma	922.17
Texas	721.23
Indian Territory	3.00
Total	\$1,899.54
Unknown	
Unknown	\$146.20
Foreign	
Algeria	\$ 13.33
Australia	122.45
Bermuda	25.00
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
Trinidad	.34
Central American Mission	17.00
Norway	25.00
Japan	12.50
Total	\$674.91
Grand Total	\$47,073.35
I. H. EVANS, Treasurer.	

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.

Traveling Toward Home

ARCHER WRIGHT

ALONG the beaten road he toiled
With sun-browned face and garments
soiled,
A traveler forlorn.
A kind voice called, "Turn in, my
friend;
The afternoon is near its end.
Somewhere you soon the night must
spend,—
Abide with me till morn."

The stranger paused, but shook his head.
"I might be numbered with the dead
Before the morrow come.
Each step I journey brings me near
To loved ones whom my heart holds
dear;"
He added, with a voice of cheer,
"I'm traveling toward home."

One day God called me forth to roam
Afar from friends and earthly home,
A pilgrim on the earth;
Forsaking all, to bear the cross,
For Jesus' sake to suffer loss,
Counting all worldly riches dross
To win eternal worth.

Then came this cheering thought to me:
Where'er I go, on land or sea,
Beneath heaven's starlit dome,
Though from my loved ones severed
wide,
If I am by my Saviour's side,
Living for him, the Crucified,
I'm traveling toward home.

And now, when friendly faces smile
And bid me take my ease a while,
Saluting by the way,
I see that traveler forlorn
Who would not tarry till the morn,
And hear his voice in gentle scorn
Refuse an hour's delay.

I see the home where Jesus reigns,
I hear the angels' choral strains;
And though my feet may roam
In paths untried, I will not wait
At ease outside the pearly gate.
I hasten on, lest I, too late,
Lose all in losing home.
Moline, Ill.

"Learn of Me"

MRS. E. G. WHITE.

OUR perplexities will be removed and our anxieties lightened when we heed the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

At the entrance gate of the path that leads to everlasting life, God places faith, and he lines the whole way with the light and peace and joy of willing obedience. The traveler in this way keeps ever before him the mark of his high

calling in Christ. The prize is ever in sight. To him God's commands are righteousness and joy and peace in the Holy Spirit. The things that first appeared to be crosses are found by experience to be crowns.

"Learn of me," is the Saviour's command. Yes, learn of him how to live the Christ-life,—a life pure and holy, free from any taint of sin. There is power for those who receive Christ; for we read, "As many as received him, to them he gave power to become the sons of God." His promise is that if we accept his invitation to learn of him, we shall be anointed with the oil of gladness. Shall we not place ourselves where we can receive this anointing?

Progression the Law of Heaven

Progression, not stagnation, is the law of heaven. Progression is the law of every faculty of mind and body. The things of nature obey this law. In the field there is seen first the blade, then the ear, then the full corn in the ear. In the spiritual life, as in the physical life, there is to be growth. Step by step we are to advance, ever receiving and imparting, ever gaining a more complete knowledge of Christ, daily approaching more closely the measure of the stature of the fulness of Christ.

The Christian is first a babe in Christ. Then he becomes a child. Constantly he is to make advancement proportionate to the opportunities and privileges granted him. Ever he is to remember that he is not his own, that he has been bought with a price, and that he must make the best possible use of the talents entrusted to him. Even in the infancy of his spiritual understanding, the Christian is to do his best, making steady advancement toward the higher, holier life. He is to realize that he is a laborer together with God. He is to notice the way in which God works, and then strive to attain to the possibilities held out to him, saying, "I can do all things through Christ which strengtheneth me." He is never to become self-sufficient, but is to count all things but loss for the excellency of the knowledge of Christ Jesus his Lord. He is to walk and work in the Saviour's companionship. As he does this, his faith will increase. Constantly beholding Christ, he will be changed into the same image from character to character.

A Safe Guide

E. K. SLADE

IN no part of the journey is a pilot needed so much as when the boat is about to enter the harbor. We have almost reached the haven of rest, and on every hand there is imminent danger, seen and unseen, which will result in shipwreck and eternal ruin to many, simply because they fail to realize the importance of heeding most carefully every means that the Lord has provided for leading his people safely.

The promise, "I will guide thee continually," should be cherished by the

people of God as never before, just at this time. "To the law and to the testimony" is a test not to be applied merely to those through whom the Lord would speak by his Spirit, but this test applies to all his professed people. A life that is not in harmony with the law and testimony will lead away from God and the truth.

Character and true moral worth are to be prized most highly. Men may speak with eloquence and possess powerful personalities, they may even speak with "the tongue of men and of angels," but if there is no genuineness of character and loyalty to the principles of heaven, all this eloquence becomes of no avail. Yet there are many who yield readily to those who seem to possess magnetic powers, and are easily led by brilliance of speech and fine appearance, who need ever to remember, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

A burst of eloquence may stir the feelings and arouse high and holy emotions, but we need ever to be on guard lest we be led in ways that are not in harmony with the great principles that are to be the means of safely landing the chosen people of God in the harbor of safety. The enemy will resort to that which is attractive and pleasant to hear and desirable to see; he will make an appearance at times which will seem to be really angelic, as he knows so well how to appeal to the human nature and the emotions of the flesh; but God has set a standard, and that guide must be ours in whomsoever we follow as we are passing the perils on nearing the eternal haven.

Holly, Mich.

Short Sermons on the Ten Commandments

The Fourth Commandment

W. A. MC CUTCHEN

"REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

In this commandment there are two things—the Sabbath day and the Sabbath command. The Sabbath day is the seventh day; the Sabbath command is to "remember" the day "to keep it holy." We keep the Sabbath command all the week (if at all), and the Sabbath day at the end of the week. In other words, we are to "remember the Sabbath day" all through the week, lay our plans and make all our arrangements and appointments with reference to it, so that we shall be ready for, and prepared to enter upon, its sacred rest when it comes.

This is what is commanded with reference to the Sabbath day, and hence is the Sabbath command, which command is to be observed and carried out all the week, but we certainly can not keep the Sabbath day until we get to it. We could not keep the Sabbath day on Sunday, Monday, Tuesday, or any other day but the seventh day; but we can and must obey the Sabbath command to "remember the Sabbath day, to keep it holy," every day in the week.

The question of which day is the Sabbath needs hardly to be argued before a people who believe in taking the Bible for what it says. The command itself plainly says the "seventh day is the Sabbath of the Lord thy God." And although the vast majority of Christendom observe the first day of the week as the Sabbath, that in no wise affects the integrity of God's law, its truthfulness in designating the seventh day as the Sabbath, nor the obligation to Christians to observe that day. And the very reason assigned in the command for the setting apart of that day as the Sabbath shows that no other day could be observed as such and meet the requirements specified. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it."

From this we see that the Sabbath was set forth, and to be forever regarded, as a memorial of God's work of creating the world and his rest therefrom—the birthday of the world, marking his finished work, and designed to keep forever in mind the Creator. This being so, we are justified in the conclusion that if man had never departed from the observance of the true Sabbath, there never would and never could have been an idolater. For however much man might have been disposed to forget the true God, the Creator, the recurrence of the weekly Sabbath rest regularly would have brought him to mind at least once a week. It was for this express purpose that the Lord gave the Sabbath: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20: 12, 20.

We have seen that the Sabbath is the Lord's memorial. Concerning it David says: "Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations." Ps. 135: 13. It is plain, therefore, that the Sabbath was designed to continue forever,— "throughout all generations,"—and that it has never been changed by any divine authority. Indeed, it could not be even by God himself, consistent with his own nature and the facts upon which it is based. In the language of a first-day observer: "No; it never was changed, nor could it be unless creation was to be gone through with again; for the reason assigned must be changed before the

observance or respect to the reason can be changed. It is old wives' fables to talk of the change of the Sabbath from the seventh to the first day."—*Alexander Campbell, in "Christian Baptism," Vol. I, page 44.* The "reason" assigned for the Sabbath is that God rested upon the seventh day after working six days. It is still a fact, and always will be, that God rested on the seventh day; and just as long as this is a fact, it will be appropriate and proper to observe that day, and improper to observe any other as the Sabbath. Hence, even in the world to come the Sabbath will be observed. Isa. 66: 22, 23. In fact, a birthday celebration can appropriately occur only on the birthday.

The manner of keeping the Sabbath is clearly indicated in the command. In the injunction concerning it the command does not say, "Remember the Sabbath day to keep it"—and there stop. But it reads, "Remember the Sabbath day, to keep it *holy*." The Sabbath is holy or "hallowed." God made it holy, and commands us to keep it holy—keep it holy, not simply in the sense of preserving it holy, but of *observing* it holy. And in Isa. 58: 13 he gives an idea of what it is to observe it holy: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." We are not to talk of our own business and affairs nor find our selfish pleasures on the Sabbath. Let us remember that merely to refrain from work and to take physical rest is only a part of Sabbath-keeping. It is to be a day of spiritual as well as physical rest, a day of communion with God, and contemplation of the works of creation, a day of rendering homage to him who has made us and the world.

Keene, Tex.

Order and Organization of the Apostolic Church

T. E. BOWEN

(Concluded)

At one time James and John besought Christ that they might be seated, one on the right hand, the other on the left, in his kingdom. Jesus rebuked this request. Its motive was selfishness, the same that actuates politicians *seeking for authority*. But under the operation of the Holy Spirit, arrangements providing for the guidance, the order, and authority of the church would be made. Order would be preserved, and human instrumentalities would be used to preserve it, but not in the manner James and John supposed.

At this conference were those men upholding the circumcision idea. Peter, James (the Lord's brother; for James the brother of John had already perished with the sword), Barnabas, and Paul, with delegates from Antioch,

Judas, called Barsabbas, and Silas, besides the brethren at Jerusalem, are named as being present—a representative company. This question of circumcision received careful consideration. The conference was called for this special purpose. "And the apostles and the elders were gathered together to consider of this matter." The disciples from "the sect of the Pharisees who believed" rose up and said, "It is needful to circumcise them, and to charge them to keep the law of Moses." Peter followed with his experience. Then Paul and Barnabas were listened to while they related "what signs and wonders God had wrought among the Gentiles through them."

James certainly acted as chairman, by common consent, of this conference; for when the arguments were all in from both sides, he gave in as his judgment "that we trouble not them that from the Gentiles turn to God; but that we write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood." All voted for this, and delegates were chosen and appointed by the apostles and the elders, the whole church concurring, to accompany Paul and Barnabas back into the conference of Gentile churches, bearing letters announcing the decision of the general conference at Jerusalem concerning the circumcision difficulty. What for?—So that these men running about upon their own assumed authority, unsettling the minds of the believers, might hereafter be silenced as having no authority from the church to carry on such a work. Thus this perplexing question of circumcision was forever *settled*, and in the Lord's own way; for he had by direct revelation sent Paul up to Jerusalem for its settlement, thus acknowledging also that the organized church had responsibility in reference to the deciding of such questions.

This is not the only instance where reference is made to James, showing that he, not Peter, stood as the one chosen as best suited to preside over the work of the general cause at that time.

When Peter was thrust into prison at the time James, the brother of John, was killed, after his miraculous escape he went to the house of Mary, John Mark's mother. On leaving that night for his escape from Jerusalem, he left word with them to take the news of his departure to James. Acts 12: 17. Why report to James?—Because he was their acknowledged leader, or servant of all; and through him Peter was communicating to the whole church.

Another instance is that of Paul's last visit to Jerusalem, before going to Rome. Again, he desired to report here the wonderful works of God manifested in his labors. Taking with him some representative brethren (delegates from the churches where he had labored), he made his way to Jerusalem. "And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were

present." Then they rehearsed their experiences. Acts 21.

Of Paul's first visit to Jerusalem, he wrote to the Galatian brethren: "And when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only they would that we should remember the poor; which very thing I was also zealous to do."

Now what are we to conclude from all this? 1. That, while the head of every man, as well as of the church, was Christ, the men who were under the direct leadership of Christ, through the Holy Ghost, in the early church, were perfectly organized, and labored unitedly, with system and order characterizing all their movements.

2. That although under the direct working of the Spirit of God,—so much so that many of them were prophets, having visions by day and night, with angels often appearing to them as counselors,—still the apostles felt the need of counseling together concerning important interests in the church, coming together for this special purpose.

3. That at these council meetings, as well as between them, some one was chosen to preside and take the oversight of the interests of Christ's work.

4. That representative men were selected *as delegates* from churches, to attend these councils, and to go on various errands, to represent the church in specific matters as the interest of the work demanded.

And this is all that the system of organization, perfected under the guidance of the Spirit, is for in these days. But it is very evident, from these New Testament scriptures, that under the mighty working of the Holy Spirit, poured out in the former rain upon the church, there was *unity* among the believers, and a *system of organization* maintained which was perfect in its operations. In it all every man had perfect liberty in Christ, God alone being exalted as the head, while the power of his name was being published throughout the earth.

In closing, we wish to submit a few quotations from the spirit of prophecy, which will help us to understand a little more clearly these brief statements of the Scriptures thrown in in the gospel narrative. In the old edition of "Great Controversy," Vol. III, pages 368-374, in speaking of the controversy over circumcision, we read (italics are used to call attention to certain points): "Churches were *duly organized* in the places before mentioned, elders appointed in each church, and the *proper order and system established* there. Paul and Barnabas labored in Antioch some time; and many Gentiles there embraced the doctrine of Christ. But certain Jews from Judea raised a general consternation among the believing Gentiles, by agitating the question of circumcision. They *asserted, with great as-*

surance, that none could be saved without being circumcised.

"This was an important question, and one which affected the church in a very great degree. Paul and Barnabas met it with promptness, and opposed introducing the subject to the Gentiles. They were opposed in this by the believing Jews of Antioch, who favored the position of those from Judea. The *matter resulted in much discussion and want of harmony in the church* [the very thing the enemy was after], until finally the church at Antioch, apprehending that a division among them would occur from any further discussion of the question, decided to *send Paul and Barnabas, together with some responsible men of Antioch, to Jerusalem, and lay the matter before the apostles and elders*. There they were to *meet delegates from the different churches*, and those who had come to attend the approaching annual festivals. Meanwhile all controversy was to cease, until a *final decision should be made by the responsible men of the church*. This decision was then to be *universally accepted* by the various churches throughout the country.

"Upon arriving at Jerusalem, the delegates from Antioch related before the assembly of the churches the success that had attended the ministry with them, and the confusion that had resulted from the fact that certain converted Pharisees declared that the Gentile converts must be circumcised and keep the law of Moses, in order to be saved."

"The question thus brought under the consideration of the council seemed to present insurmountable difficulties, viewed in whatever light. But the Holy Ghost had, in reality, already settled this problem, upon the decision of which depended the prosperity, and even the existence, of the Christian church. Grace, wisdom, and sanctified judgment were given to the apostles to decide the vexed question."

After this question was "warmly discussed in the assembly," James bore his testimony with decision—that God designed to bring in the Gentiles to enjoy all the privileges of the Jews. The Holy Ghost saw good not to impose the ceremonial law on the Gentile converts; and the apostles and elders, after careful investigation of the subject, saw the matter in the same light, and their mind was as the mind of the Spirit of God. *James presided at the council*, and his final decision was, "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God."

These quotations corroborate that before cited from the Scriptures:—

1. That every church was thoroughly organized, with elders, deacons, and other officers.

2. That in questions involving the whole church, an individual church would not assume the responsibility of deciding them alone, but chose delegates to assemble with representatives from other churches, to consider them together.

3. That in these councils, a man of good judgment was chosen to preside over the deliberations.

4. And that thus churches of the same faith were banded together in one common brotherhood, although of different nationalities. Also that the Holy Ghost recognized these gatherings of the believers, by being present with wisdom and power to guide God's chosen, representative servants.

Surely the child of God can find in all this instruction from the New Testament and the spirit of prophecy ample proof that the organization under which Seventh-day Adventists are carrying forward the closing work of the gospel in the earth is in perfect accord with the methods by which Christ carried on the work of salvation in the days of the apostles. And may his grace enable every loyal soul keeping the commandments of God and the faith of Jesus to cling to the *organization* Christ himself has given us to preserve unity and order in this time when the enemy is seeking to confuse and scatter God's "little flock."

Takoma Park, D. C.

False Doctrines and the Atonement

JOHN N. QUINN

FROM the beginning, Satan's determined purpose has been to make of no effect the atonement of the Lord Jesus. His methods have been various—by instilling doubt into the mind of the believer; by arousing a spirit of opposition and persecution, causing timid souls to refrain from deciding for Christ.

One of his shrewdest, most deceptive ways has been to introduce doctrines which completely annihilate even the possibility of an atonement. Among these are the natural immortality of the soul and Sunday sacredness.

The Lord Jesus was made in all points like unto his brethren, partaking of flesh and blood with them. Now if all men possess inherent immortality, so also did Christ; this would mean that when he came to the cross, only his body died, the soul continuing in existence in the presence of God. Thus we would have but a human sacrifice, which is altogether insufficient. To illustrate: Murder is committed, and after a just trial, the murderer is sentenced to die. He pleads for life; but the law has been transgressed, and demands satisfaction—he must die. In his desire to live, he suggests that if the taking of life is all that is necessary, the constable be sent to his home, where a dog may be found to which the condemned man is much attached. "Then, judge, erect your scaffold; place the rope around the dog's neck; hang him till he dies."

This would be regarded as contempt of court. No, the one offered must be equal to the law transgressed. Sin is the transgression of divine law, and a human being can no more satisfy its demand upon the transgressor than the dog's death could satisfy the human

law. Jesus poured out "his soul an offering for sin," which proves clearly that immortality is not inherent in the flesh.

The doctrine of eternal life in misery, based upon the doctrine of the soul's immortality, also aims at the atonement; for if eternal life in misery is the penalty for disobedience, it would be utterly impossible for Jesus or any one else to meet it. The penalty unpaid, means the doom of the sinner. That the doctrine of eternal suffering had its origin in the mind of Satan is demonstrated by the mere statement of the doctrine, as witness the following:—

"Only conceive that poor wretch in the flames. See how his tongue hangs from between his *blistered lips*. How it excoriates and burns the roof of his mouth, as if it were a firebrand! Behold him crying for a drop of water. Suffice it for me to say that the hell of hells will be to thee, poor sinner, the thought that it is to be forever! Thou wilt look up there on the throne of God, and it shall be written 'Forever!' When the damned jingle the burning irons of their torment, they shall say 'Forever!' When they howl, echo cries 'Forever!'"

"'Forever' is written on their racks,
'Forever' on their chains;
'Forever' burneth in the fire,
'Forever' ever reigns."—*Spurgeon*.

"The woes of sinners in hell will not be a cause of grief to the saints in heaven, but of rejoicing. Though they hear you groan, and sigh, and gnash your teeth, these things will not move them at all to pity you. After your godly parents have seen you lie millions of years, or ages, in torment, day and night, they will not begin to pity you then. The torments in hell will be immeasurably greater than being in a glowing oven, a brick kiln, or a fiery furnace."—*Jonathan Edwards*.

"We are amazed to think of the brutality of Phalaris, who roasted men alive in his brazen bull. That was a joy in respect to that fire of hell. What comparison will there be between burning for a hundred years and to be burning without interruption as long as God is God."—*Bishop Jeremy Taylor*.

Sunday sacredness is the third one of the satanic trinity, for once it is admitted that the day is sacred, then no one can be saved. Every soul in the world has broken the Sunday, and, admitting its holiness, has thus transgressed the divine law, and atonement is necessary. Atonement involves complete obedience, perfect righteousness. God declares his righteousness for the remission of sins that are past. The Sunday-breaker confesses his supposed sin, inviting God to declare Christ's righteousness for his sin. In order for God to do so, Jesus must have observed Sunday. No one believes that he did, therefore he has no Sunday righteousness to declare for Sunday-breaking. Consequently it is as clear as the sun at midday, that if Sunday became a holy day after the death of the cross, the world is without a Saviour. Christ by

his death, made atonement for all sin; he made no atonement for Sunday work, therefore Sunday work is not sin, and Sunday not a sacred day.

How different with the seventh day! True, all have transgressed, but when confession is made, how quickly God declares Christ's seventh-day Sabbath-keeping for the remission of the sinner's Sabbath-breaking. The seventh-day Christian magnifies the atonement, while the Sunday observer makes it void, excluding the blessing which comes only from perfect righteousness.

Takoma Park, D. C.

God's Time Is Best

J. S. WASHBURN

ONE of the most beautiful, homelike pictures in the life of Jesus is that of the regard that he had for Mary, Martha, and Lazarus their brother, and his visits to their home in Bethany. Away from the hatred, the scorning, the malicious efforts of the Pharisees to entrap him, Jesus found rest and peace in this pleasant home.

Mary, Martha, and Lazarus, apparently, were orphans, and the sisters naturally clung to their brother as the strength and support of the home. But Lazarus was sick, and Jesus was far away. Immediately word was sent to Jesus, "Lord, behold, he whom thou lovest is sick." Did Jesus immediately hasten to Bethany to heal Lazarus?—No. When he, many miles from Bethany, heard that Lazarus was sick, "he abode two days still in the same place where he was." John 11:6. It was evident that he might have gone sooner.

Finally to his disciples, he said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Then, in answer to their surprised question, he said to them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him."

When Jesus came to Bethany, the funeral was over; Lazarus had lain in the grave four days already. With seeming reproach, Martha said to Jesus, "Lord, if thou hadst been here, my brother had not died." Then shortly after, Mary came quickly with the same words, as she fell down in tears at his feet: "Lord, if thou hadst been here, my brother had not died."

The shortest, most pathetic verse in the divine Word is this, "Jesus wept." The wise men among the Jews queried, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" They, too, reproached him for failing to do that which many believed he was able to do, that is, to heal the sick.

Why does Jesus lead to the tomb? After apparently failing to show his interest in Lazarus while living, why does he bring them to the narrow house wherein his dead friend lay?

The gentle, yet mighty Commander orders, "Take ye away the stone."

Martha, matter-of-fact, faithful Martha, with renewed reproach, protests, and the thought seems to be, "You could have healed him, but you did not. Now he has been dead four days, and by this time his loved form is corrupt. Roll not away the stone that hides all that is left of him whom we loved. Let not the last memory to us and to these lookers-on, the last thought, be unpleasant, disagreeable, terrible."

Jesus commands; the stone is removed. The body lies cold and still on the stone floor of the sepulcher. After a brief and simple appeal to his Father, Jesus cries with a loud voice, "Lazarus, come forth." The white, still form trembles, quivers, moves, rises, and comes forth. With startled eyes they look upon him. Jesus tells them to remove the grave clothes, to "loose him; let him go." New life thrills through every vein. Lazarus is again in perfect health; he has returned from the narrow house, from the tomb, to his home, to his loved sisters, to his blessed, holy, mighty Friend. Who shall not say that God's time was best?

Dear brother, dear sister, whatever your sorrow, your trouble, remember that God's way, God's time, is infinitely better than ours; it is right. Some day we shall understand.

Nashville, Tenn.

The Lord Our Leader

N. W. VINCENT

JESUS is waiting to be our wisdom. What a precious gift is he! Always near to lead us into truth, to bring to our minds his words, to purify our hearts, to fit us to co-work with himself in saving souls from death.

Filled with his Spirit, we have perfect peace; a comfort in affliction, a joy infinitely more satisfactory than all other pleasures.

Led by our Saviour, we shall be watchful and prayerful, shunning both rashness and timidity. God will not lead us to speak harshly, cruelly, either to or against our associates bought by his divine sin-offering; neither will he uphold us in being ashamed to own himself, his truth, or his work. Let us love to follow Christ, to follow him without cowardice, without presumption, meekly, trustingly in his steps. May we delight to recall his words, his acts, his sufferings!

What a pure language was his! No profane or idle ejaculations, no slang, nothing impure! In his mouth was no guile. No gamblers' expressions, as, "I bet," "I wager," "you bet," could be pleasing to him whose lips "as a fountain of righteousness flow to water, the garden of grace."

In this life, our Lord leads us into "green pastures, beside still waters." In the world to come he will lead us forth to "fountains of living waters" through the eternal ages. Glory to him who was given of the Father to be our Leader forever!

Caney, Kan.



When the Birds Come North Again

O, EVERY year hath its winter,
And every year hath its rain;
But a day is always coming
When the birds come North again;

When new leaves swell in the forest,
And grass springs green on the plain,
And the alder's vein turns crimson—
And the birds come North again.

O, every heart hath its sorrow,
And every heart hath its pain;
But a day is always coming
When the birds come North again.

'Tis the sweetest thing to remember,
If courage be on the wane,
When the cold, dark days are over—
Why, the birds come North again.
—Ella Higginson, in *Every Other Sunday*.

The Husband and Father as a Companion

To be happily mated is truly a blessed state; but, alas, how much uncongeniality is seen in married life! A man may be called a good man by those outside his own home. He may also be a "good provider," but as a companion for wife or child, we may find him sadly wanting in sociability, not at all companionable to her who is to walk life's journey with him.

The word "companion" suggests a nearness to and for each other that is frequently overlooked. How often a merry-hearted, social, loving girl weds a man to find him cold, glum, unsocial, having no idea of the heart-wants of the one he calls wife! Having provided for her temporal needs, he feels that his duty is done. But as the divinely appointed head of the family, he has social duties which he ought not to ignore.

Let me put before the reader a pen picture from real life: A bright, social, sunny woman marries a man to all appearance as cheerful and social as herself; but she soon finds that she was sadly mistaken. The husband turns out to be a very different man from the wooer. The prize won, he appears in his *real* nature,—a cold, silent, unsocial man, who will sit for hours absorbed in book or paper, without a word to wife or child. But a neighbor calls, and what a change! He is now all smiles and pleasant words; for he is really a fine conversationalist when he feels it worth while to be agreeable; but with his own family he feels no responsibility to be entertaining. Is it any wonder that the wife is lonely, and that the children wish that they might have company all the while, papa is so pleasant!

Every father ought to find a little time each day to spend with his children, interesting himself in their studies, their amusements, their work. It will not hurt him, whatever his position, to romp and play with the little ones for a few minutes. Have a kiss, a smile, a pleasant word for the children as you pass out to the business or labor of the day.

One of the bright pictures of my early childhood is an evening scene, the open-mouthed fireplace sending out light and warmth, while our father played blind man's buff with us children. How we would dodge, here, there, anywhere to keep out of his reach! What fun, and how we did enjoy it! Sometimes mother would join in the game, and then was our happiness complete. But when father said, "All now be quiet," we obeyed without any words; for we knew father meant it, and we were willing to obey him. And when our bedtime came, we were ready, and went to sleep with happy hearts.

Some fathers seem to think any degree of sociability on their part with their children will lessen their power to enforce obedience. I do not think so. A child will obey through fear, but obedience which comes from love and true respect is much better.

There ought to be perfect confidence between father and child, especially between the father and his boy. Boys as a general thing seem afraid of father, and if they have a request to make of him they proffer it through their mother; and too often this is true in the case of the daughter. The children ought never to be afraid of their father. They should have confidence to approach him with love, and not in a spirit of fear.

When this confidence is lacking, it is certain evidence to the father of a serious lack in his treatment of his children. A father should study the disposition of his child; but many a father can tell the fine points of the yearling colt in his pasture much better than he can tell the leading characteristics in the disposition of his ten-year-old boy. Strange, isn't it? By not being companionable with their children and taking an interest in them, fathers let them drift away from the home moorings, out upon the street, into evil company and sin, and never seem to realize that *they* have anything to do in the matter.

O fathers, awake to a sense of the responsibility resting upon you! If you have been in the habit of leaving wife and children alone evening after evening, when you could be with them, do so no more. Try to make the evenings at home pleasant. Interest your family, if possible, in entertaining lines of study;

sing with them; pray with them; yes, and now and then devote an evening to some innocent amusement; join with them; be one with them. Provide suitable books and periodicals for your family; read with them. Be not so engrossed in business or pleasure that you have no time left to devote to wife and little ones. Make home happy.

With these words from the pen of Mrs. E. G. White, I close this article:—

"There is no danger of belittling the mind by giving due attention to the little things of life. It is of great importance to give attention to acts of politeness. There should be no neglect of speaking soft, peaceable, and encouraging words in the family circle. The habits of the home life stamp an impression upon the character; and if they are after a Christ-like order, they will lead those who possess them to speak words that will be like fragrance, and ascend as precious incense to the throne of God. Where this is not the case, the presence of the angels is not felt in the home."—Mrs. M. C. Du Bois.

A Prayer in a Pillow

ONE night the mother of two little girls was away at bedtime, and they were left to do as they would.

"I am not going to pray to-night," said Lillian, when she was ready for bed. "Why, Lillian!" exclaimed Amy, with round eyes of astonishment.

"I don't care; I am not going to. There isn't any use."

So she tumbled into bed, while Amy knelt and prayed. The little prayer finished and the light extinguished, Amy crept into bed. There was a long silence; then Lillian began to turn restlessly, giving her pillow a vigorous thump and saying crossly: "I wonder what is the matter with this pillow?" Then came a sweet little voice from Amy's side of the bed,—*"I guess it's 'cause there isn't any prayer in it."*

There is a lesson in this for older ones. —*Selected.*

It is a pity that men will put into their mouths that which will steal away their brains, and in the exercise of "rights" be guilty of the gravest of all wrongs. It is drink that makes men mad, and brutal, and vile. It robs and plunders the citadel of the soul of all its precious treasures. It brings man below the level of the beasts of the field, yet men go on drinking and inviting degradation and bestiality. Sam Jones once said, "I've seen a man and a dog go into a saloon, and in an hour the man would get beastly drunk and stagger out like a hog, while the dog would come out and walk off like a gentleman." Even a dog may teach some men wisdom.—*Selected.*

A CHILD should be so thoroughly imbued with the idea of hospitality that it will be a habit, not a something reserved for special occasions.—*Selected.*

THE WORLD-WIDE FIELD

India

J. S. JAMES

KNOWING that our brethren are deeply interested in the progress of the work in the mission fields, I take this opportunity to write a few lines. I arrived in this field with my family, Dec. 21, 1906, having left New York November 7. We were favored with a pleasant voyage all the way. Out of the entire month we spent on the sea we were confined to our cabins only three or four days on account of seasickness.

Shortly after our arrival the general meeting convened in Calcutta. The Lord was present by his Holy Spirit at that time in a marked measure, and we all felt drawn closer to him, and to the trust he has placed in our hands. The burden of the meeting seemed to be for the native work and the mastering of the many languages spoken by the millions of this great field.

One item which received serious attention was the circulation of our English literature in this field, of which the *Oriental Watchman* is the chief representative. While the English-speaking people of this country are but a drop in the ocean compared to the millions of natives, still the Lord has laid upon us the responsibility of carrying the message to them also. This can be done most effectively by our literature, and chiefly the *Oriental Watchman*, which is our most able minister in India.

It was decided that a special campaign in the interests of the *Watchman* and *British Good Health* be carried on from the close of the general meeting till the first of April. This would give us ten or twelve weeks of the best season of the year to cover most of the field with our papers and small books.

Accordingly the field was divided, and fourteen workers were placed in the various parts, and the work was begun. Three workers were sent to the North-west Provinces and the Punjab, two went into Bengal and western Assam, three went to Burma, two went to southern India and Ceylon, one went into the native province of Hyderabad and south central India, and the remainder took work in and about Calcutta. At this writing (March 3) the campaign is at its height. From the beginning, the Lord's blessing has been with each worker, especially with those who recently came to this field from America.

From the beginning of the campaign it was my endeavor to issue a weekly letter to all the canvassers, giving their reports and extracts from their letters, in addition to my personal letters. In a field like this, where the workers are so widely separated, these weekly letters prove a source of great encouragement and strength to the workers, and serve

to bind us all together in the one great object of the campaign.

I am glad to say that our books find a good sale in this field. In this respect we are not confined to the Europeans, as thousands of the native princes and of the educated classes are able to read English, and subscribe for our books. This field affords opportunity for several earnest, consecrated men to carry on this work on a self-supporting basis. We now have several lady canvassers who are devoting their entire time to this work, and derive their support from it. The time is ripe for a great work to be done in this field with our literature. The message must reach the different tongues spoken in this land in this generation.

Mrs. James and our two boys have been in southern India for two months now. We have been asked to locate at Bangalore, the chief city of the Mysore Province, fourteen hundred miles south of Calcutta. I expect to join them there in a few days, the Lord willing.

As soon as the campaign is over, some of the canvassers will take up the study of the vernaculars in the various parts of India, and some will continue their canvassing work. I will begin on the study of the Tamil language in southern India about April 1. I never enjoyed better health in my life than at the present time. Our children are getting along nicely, and are attending a good school at Bangalore. We are beginning to love India dearly, and we thank God that he has given us a part in the work in this needy field. Our great desire is to learn the language that we may thus be enabled to come in close touch with people as they really are. We desire to be remembered in your prayers.

The Scandinavian Union Committee Meeting

L. R. CONRADT

THE Scandinavian Union Committee held its annual meeting in connection with the Scandinavian Philanthropic Society at Skodsborg, February 22-25. Besides the leading brethren in Denmark, we were glad to have with us Brother E. Lind, of Sweden; and Elder P. A. Hansen, president of the Scandinavian Union Conference.

As we look over the annual report showing the growth of this field, we surely have every reason to be thankful for the good news we hear concerning it. For years we had not seen any material growth in our most northern field in Europe, that is, in Iceland; but we are glad to report a change this year. Seventeen were baptized in that country during 1906, increasing its membership to

twenty-five. Besides these, there are several others who are keeping the Sabbath. Finland also reports twenty-seven additions, and for the first time its membership is over one hundred—103. Norway reports 102 additions, raising its membership to 917; and Sweden had seventy-two additions, making its membership 845; while Denmark had fifty-two added, giving it a membership of 750. The total additions for the Scandinavian Union for 1906 were 270, and the membership of the union, as such, increased from 2,493 to 2,640; and their tithe sprung from \$17,037 in 1905 to \$20,151 in 1906. Their First-day offerings arose from \$227 to \$677, in view of their being set apart to the proposed Abyssinian Mission.

There are now in the Scandinavian Union seventeen ordained ministers, twenty-three other gospel workers, and eighty-nine canvassers. The book sales for 1906 amounted to over \$44,200.

Last year it was decided to organize the most northern countries in Norway and Sweden into the Northlands Mission field, beginning with Jan. 1, 1907, so that we now have another field started in the Scandinavian Union Conference.

At the time of our union committee session in Skodsborg, we also further considered the opening of the work in Abyssinia, and the cases of several young men were considered as prospective workers in that field. We hope that by the autumn of the present year, definite steps may be taken to open up that large country to the third angel's message. Thus will be added to the mission fields of Iceland and Finland two more missions under the direction of the Scandinavian Union—the Northlands Mission and the Abyssinian Mission. We were very glad that not only was it possible to set aside six hundred and forty dollars for the Abyssinian work from the First-day offerings, but that besides this there was a surplus in the union treasury from tithe that may be devoted to that work.

The union has taken another important step the past year, in opening up a union school, conducted by Elder O. A. Johnson, at Nyhyttan. Judging from the favorable reports we receive, we believe this will undoubtedly lead to an arrangement for a permanent school in this growing union.

As to the institutional work throughout the union, we are glad that there have been general omens of prosperity. The Christiania House has been able to hold its own, and the Swedish and Danish depositories have shown a gain. The Frydenstrand Sanitarium had a slight gain, while the Skodsborg Sanitarium shows a gain of about forty-five hundred dollars.

Considerable time during our session was given to the consideration of the Scandinavian Philanthropic Society, which holds the Skodsborg property; and the by-laws were so changed as to make Skodsborg virtually a Scandinavian Union institution. The committee carefully considered the interests connected with this institution, and we are

thankful to say that the much-needed building at Skodsborg is nearing completion, and it will be open this spring. As there was danger of an objectionable building being erected on a lot too near our Skodsborg premises, it was decided to buy the land that might be used for such a purpose, for it was offered very reasonably to us, and, under the circumstances, we felt free to secure it. This plot of ground will give us ample room to enlarge the sanitarium still further, so that its influence and patronage may be materially increased. The sessions of the committee were conducted in the kindest and most brotherly spirit, and we feel sure that the prospects of the Skodsborg Sanitarium were never brighter than now.

We feel much encouraged at the hopeful outlook for the Scandinavian Union work. The Scandinavian brethren, looking forward with pleasant anticipation to the visit of the delegates from the States, decided to hold their annual session of the Danish and Scandinavian Union Conferences at Aalborg, Denmark, April 24-30.

The Republic of Uruguay

JUAN MC CARTHY

SOME time has passed since we sent in any report of our work; not because we have not had precious experiences, and enjoyed the blessings of God, but because of our being pressed for time.

Since I have been superintendent of the Uruguay Mission, I have had reason to rejoice, and be thankful to our Heavenly Father, for the manner in which he has blessed the efforts of his servants. The results go to prove that God is not dependent upon great talents for the success of his work, but that he can powerfully operate in those who will walk humbly and obediently in the paths which he has laid out for them.

During the year twenty have been baptized, while about thirty have determined to obey the truth. In all our trips we have seen the power of the Lord working upon the hearts of his people, constraining them to embrace present truth. Upon one occasion, while I was visiting a Methodist family, the minister dropped in upon the scene, so I requested him to take a seat and study the Sabbath question with us. This he most energetically refused to do, using as his arguments most unkind words. At last he went away indignant, leaving Gamble's book with his church-member, with which to convince him of the error of Adventism. I also left with this same person a small booklet which I had written and published, entitled, "The Deceit of the Christian Age; or, Is Sunday the Sabbath?" I told him to study

Gamble well, and when through with Gamble, to study this pamphlet, in conjunction with the Holy Scriptures. When I returned in company with one of our brethren, he told me of his determination to keep the Sabbath, since the bottom had fallen out of Gamble's theories, as they were studied in connection with the Bible and Adventist literature. In Mercedes upon that occasion about five persons began keeping the Sabbath.

From there Brother Schimpf and I went to Dolores. There we held meetings day and night, studying with the people often into the early hours of the morning. But hard work done in the strength of the Lord seems sweet, and always brings forth precious results. After a short time, we had the joy of seeing ten souls take their stand upon God's immutable law and Sabbath.

From here I went to the camp-meeting of the Argentine Conference, at the

May God open his eyes, is my prayer, since he is one of the most renowned authors in South America, and could do a great work in the cause of truth should he take an uncompromising stand for God.

The other day I met another professor of the normal school here, to whom I had forwarded "The Conflict of the Soul." He told me he was convinced of the truth of our teaching upon the soul, and requested me to send him more literature. Thus we see that little by little the message is finding a place in the hearts of many, and especially of some of the talented and intellectual classes.

Through the sending out of literature and missionary letters many have become interested in the truth, and several have accepted the message.

I received a letter the other day from a young American, whom I baptized at the beginning of the year, but who is now in the Argentine Republic. I had sent him some tracts, which he loaned in the district where he lived. Now he writes to tell me that the Lord has blessed their reading to the salvation of some precious souls. The Methodist minister in that place had read them, after which he wrote me, requesting me to send him all the Adventist tracts I had on hand, which I joyfully did.

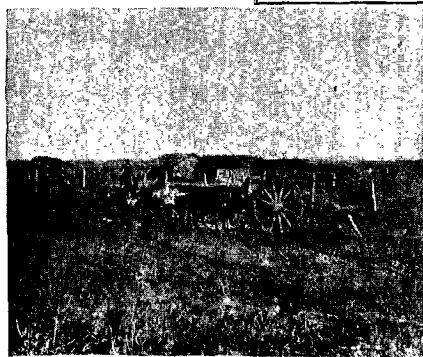
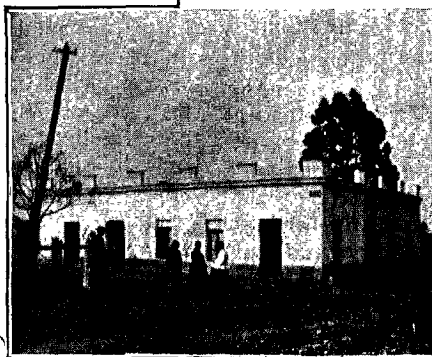
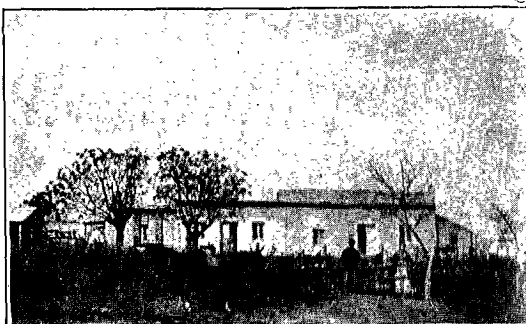
We find it sweet indeed to labor for the salvation of benighted souls. The Lord comes so nigh to us, and cheers and illuminates the dreary path.

Thank God, the Uruguay Mission is participating in the bounty of heaven. There has been an increase

of seventy per cent in membership; in tithe of one hundred and fifty per cent; in offerings of nearly four hundred per cent. Instead of receiving help from North America, the Uruguayan Mission has been able to hand over to the union conference of South America—independent of Sabbath-school and annual offerings—the sum of two hundred and seven dollars, to be used in the sending out of missionaries to fields where we have no laborers at the present time.

The brethren in Uruguay have large hearts for God's message, and make every sacrifice possible to send the gospel chariot forward. We can not do less than rejoice, because of the victories the Lord is giving his servants. Certainly these are the surest signs that the coming of the kingdom draws near. May God help us to get ready for that day, and so labor as to bring sheaves with us into the heavenly garner is my fervent prayer.

Nueva Helvecia.



SCENES IN URUGUAY

invitation of Brother Westphal. There the blessing of God came into our midst from the very beginning, and little by little souls were convinced of the solemn truth of the third angel's message preached day after day.

While there, I made the acquaintance of a professor of the Montevidean University. We studied together several points of truth, sometimes until past midnight. He was especially opposed to our position in reference to the soul. Finally he received a tract in Spanish, "The Conflict of the Centuries; or, Is the Soul Immortal?" The next evening, after service, he sent for me, and said that he thanked God for the truths he had found in that booklet; for it had led him to understand the nature of the soul, as taught by God and reason. And he told me that from now on he would make it his business to teach this truth in the university to the students. He is now studying a tract upon the Sabbath.

The Valley of the Nile

JAY J. NETHERY

WE are still learning more about Egypt. We came to Luxor about three weeks ago, to connect with Brother Awada in helping some of the interested ones. The people in this part of the field have had an opportunity of hearing the truth, since for five years we have had a representative of the message located here. We are glad to report that the seed sown is beginning to grow, as there are four or five who have lately declared that they are going to obey the Lord. Others are still studying, and we are sure they, also, will obey before long. We have been endeavoring to help all to see that the acceptance of the message means a separation from the world and its customs, and that it is most essential for us to understand the reason of our faith from the Scriptures alone.

The needs of the cause are many, as in other places of the earth. The greatest need at the present time is a representative for the medical work. A young man, a clerk in the National Bank of Egypt, told me the other evening that we should have medical workers in different places, as he was confident this was the way to reach the people. He has been reading the *London Good Health*, and is very favorable to our work, having been acquainted with Elder Wakeham's efforts.

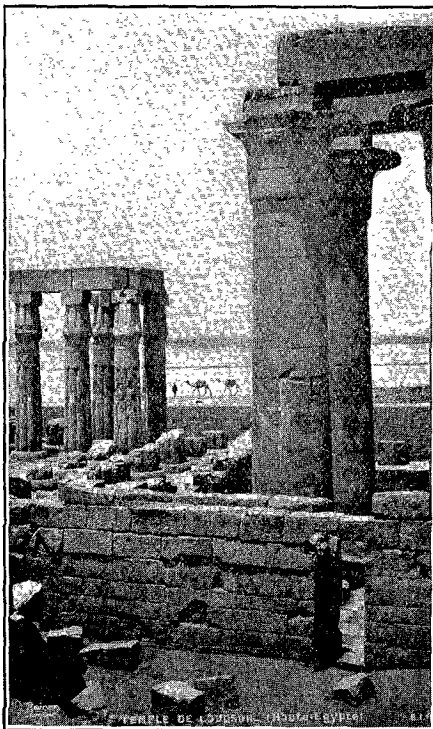
One afternoon we went to a village up the Nile, to visit a young man and his wife, who are excellent people. He is the station-master, and, of course, is expected to work every day. After studying with them, they felt moved to obey. The wife declared that she would keep the Sabbath, and the husband, with tears, told us that his conscience had been troubled, but if he obeyed God, he would lose his position. It means much here to some to leave the positions for which they have educated themselves; nevertheless we are glad to be able to tell these poor souls that God, who cares for them while in disobedience, will do so for them if they obey. It truly takes faith in God to obey. I am sure the Lord will open the way for these earnest people. They desire to take the nurses' course, and talked very earnestly about the need of being prepared for the Lord's coming. I was much encouraged by this visit. The man speaks English quite well. The government schools have done much for the Egyptians, in the way of enlightenment.

On the way to this village, we met a man who speaks and reads English well. He wants to hear more about the truth. As he is a very busy man, being a contractor, he asked if we had some good book explaining our views, as he would like to buy it. I promised to send him "Great Controversy." This makes me think of the many opportunities there are in more easy fields of putting out our books. I hope our people may continue to take advantage of them while they last. It is not an easy matter to sell books here. Only a very small per cent of the people can read. In this

time of the latter rain, we are praying for showers to fall in Egypt.

It is a beautiful sight at this time of the year to see so many green fields. Egypt looks best during the first two months of the year. The air is perfumed by the great quantity of blossoms on the orange, lemon, and other trees. Upper Egypt is very hot during the summer months. Even now the weather is getting quite warm. It was really uncomfortable the other day.

The temples of Egypt are the attraction now. These have been discovered in a state of preservation almost entire. Innumerable are the columns and statues. One palace is especially admired—the temple of Karnak, on the site of ancient Thebes, on the east bank of the river—which may be approached by different avenues. On either side of these avenues are large sphinxes of rare material and of remarkable size.



RUINS OF TEMPLE AT LUXOR, EGYPT

The old temple, with its mammoth pylons, inner courts, most holy places, obelisks, and columns, is beyond description. A hall which, from all appearances, stood in the middle of the temple, was supported by one hundred and twenty columns nine feet in diameter and about fifty feet high. It is impossible to describe the impressions received by one as he passes through these ancient monuments of the work of man. The work of man is nothing, as compared with that of God; but here we have a telling testimony of what the great men are able to achieve, their works remaining century upon century after the builders have passed away.

We visited the tombs of the kings, in the Libyan Hills, across the river from Luxor, which are hewn out of the solid rock, in a valley reached by a winding road. This valley, about four miles from the river, contains the tombs of the kings of the nineteenth and twentieth

dynasties, and is called the Eastern Valley. A smaller—the Western Valley—contains the tombs of the last kings of the eighteenth dynasty. These tombs consist of long inclined planes, with a number of chambers receding into the mountain sometimes to a distance of five hundred feet. The most important are those of Seti I, Rameses I, III, IV, VI, IX, also that of the king ruling at the time of the exodus of the children of Israel. We must understand that these tombs were generally prepared by the kings themselves, years before their death. So this latter tomb is no evidence to show that the king was not drowned in the Red Sea, as the Scriptures say. Critics have taken this as an evidence against the inspiration of the Bible, without any reason. New tombs are being unearthed by English and American excavators. On our way back, we reined in our donkeys, and had a look at the Colossi of Memnon. These statues are sixty feet high, each weighing eleven hundred and seventy-five tons.

The temple of Luxor is also very interesting, although not so large as that of Karnak. From here was taken the large obelisk now in Paris. These obelisks are one solid stone, brought down the river from Assuan. The large one at Karnak is ninety-seven feet high. The one in Paris is about seventy-five feet in height.

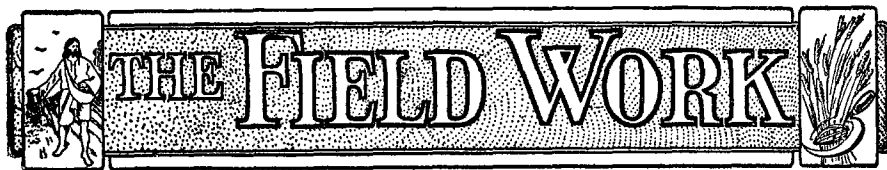
The glory of Egypt has faded since the erection of these famous works, and nothing can restore it; but, thanks to God, individuals out of such nations can be accepted as subjects of that kingdom which is to be an everlasting kingdom.

Mission Notes

In New Zealand, missionaries toiled eleven years for their first convert, but soon could tell of the conversion of an entire nation.

In August, 1906, an isolated sister living in far Alaska, promised the Lord that she would give one hundred dollars to foreign missions if he would prosper her so as to enable her to give this amount. Since that time Sister Mallory has been sending in small sums, until now the whole amount is paid. She writes that the Lord has been blessing her in this effort, and she already feels amply repaid for the sacrifice she has made.

Of the school in Freetown, Sierra Leone, West Africa, Elder D. C. Babcock says: "Our prospects are bright. Without the least solicitation on our part, the school has grown to over twenty students. Persons at a distance have asked us to take their children and board them. With the addition of several new ones—and some of these advanced students—we have been compelled to get some assistance. A young sister who came from America, and who has had some experience in teaching, will assist Mrs. Babcock, beginning Jan. 1, 1907."



THE FIELD WORK

The Honan Council Meeting

THE local council meeting for the Honan province was held at Sin Yang Cheo from January 30 to February 5. All the Honan workers were in attendance, and in addition Elder J. N. Anderson and Brother Wilbur were present from Canton. All were glad to welcome Elder W. W. Prescott, who had come to counsel with the workers, and to plan for the extension of the work in this land.

During the time allotted for the meeting, Elder Prescott conducted some excellent Bible studies, setting forth the truths of this message in a new light to most of the workers. Studies on the divine plan of organization were also given, and these were much appreciated. The remainder of the time was given to considering local interests. Reports from the different stations were given and listened to with great interest. It was encouraging to hear the workers recount the varied experiences they had passed through to get this truth started in this dark land. All were of good courage, and eager to press on in the battle until Jesus comes.

Dr. Selmon, in reporting for the Siang-cheng station, stated that during the last month they had treated three hundred cases and five opium suicides, which was the record number for any one month. He also reported an increasing interest on the part of the Chinese to come and hear the truths of this message. Some of those who have recently accepted the truth at his station are those who came there from other missions with the idea of overthrowing the truths of the third angel's message. The result was that they had an experience similar to that of Paul, and now they are rejoicing in the truth which they once tried to overthrow. Thank God for the power there is in the truths of this message.

Brother Pilquist, in reporting for the station at Lo Shan, stated that there were quite a goodly number at his station keeping all the commandments of God. Brother and Sister Pilquist also reported that good work was being done in the boys' and girls' schools which are conducted at their station. After fifteen years of mission work in China, they were of good courage, and anxious to return to their station to take up their duties again.

Elder Westrup reported for the Shang-tsai station. As he had been there only a few weeks, he spoke but briefly, but stated that there was a good interest there, which he and Sister Westrup intended to follow up.

Dr. Miller reported on the publishing work and the opening up of the new station at Sin Yang Cheo. At this place, after a great deal of opposition on the part of the Chinese officials, a good site has been secured for a press building. Building operations have been begun, and we trust that the building for which we have waited so long will soon be completed. The additional needs of the

publishing work were also presented, and recommendations were made to the Mission Board for the extension of this branch of the work. These were passed on for the consideration of the general meeting, and will appear in the recommendations passed by that assembly.

As it was understood that the Chinese Mission field was to be reorganized, preliminary steps of a local nature were taken, and a committee of three to deal with local matters was recommended to the Mission Board in America. Dr. A. C. Selmon was asked to be chairman, the other members being Dr. H. W. Miller and Brother F. A. Allum (secretary and treasurer).

This profitable meeting closed on February 5. All the Honan workers then proceeded to Shanghai for the general meeting of the China field which was convened at that place, and the feast of good things was continued for ten days further.

F. A. ALLUM.

The Outlook

THE outlook for the work in the South is promising. Never before in the history of the Southern Missionary Society were there so many mission schools in operation under its auspices; nor were there ever before so many pupils enrolled in our schools. The work of the mission schools is being unified, and the standard of qualification to teach in them is being raised.

Last year a short institute for mission-school teachers was held in Vicksburg. Prof. J. E. Tenney, of the Southern Training-school; Prof. Alden and wife, of the Nashville Normal and Agricultural College; and Prof. O. R. Staines, of the Oakwood Manual Training-school, assisted Prof. F. R. Rogers, of the Southern Missionary Society, in the work of the Vicksburg institute.

In harmony with a recommendation by the union conference committee, an institute for colored mission and church-school teachers will be held this year at Oakwood, June 6 to July 17. It is believed that this institute will be of incalculable value to the mission and church-school work among the colored people.

The institute will be in charge of Prof. W. J. Blake, principal of the Oakwood Manual Training-school, assisted by Prof. F. R. Rogers, superintendent of mission schools, and a strong corps of experienced teachers. The occasion can not fail to be one of great profit to every one who attends with a sincere desire and earnest purpose to excel in the work of the Lord.

The Oakwood institute will be financed by the Southern Missionary Society. This will be quite an additional burden to be borne by the Society, but it is believed that the results will justify the expense.

So far this year the amount of money coming to the Southern Missionary Society from all sources is much smaller than formerly. Urgent calls for means

for other branches of the cause have occasioned a falling off in donations for mission schools and other lines of field work for the colored people. We hope, however, for an increase in the amount coming to this Society through the Self-Denial boxes. It is to these that we must look, largely, for funds to carry on this branch of the Lord's work.

In view of these facts we would urge upon all the importance of assisting the Southern Missionary Society by means of the Self-Denial boxes.

If you have a box, please use it; if not, be so kind as to drop us a card, giving name and address, and we will send you a box and calendar by return mail. We need your help, and you need the blessing that will come to you as a result of assisting this needy branch of the Lord's cause. Address us at North Station, Nashville, Tenn.

SOUTHERN MISSIONARY SOCIETY.

The Beginning of Our Island Work

TO-DAY as I was leaving Manila harbor, Philippine Islands, I saw a sight of considerable interest to me—the old "Pitcairn" ("Florence S.," she is now called), on which I sailed more than sixteen years ago to begin work in the Polynesian mission field. I had heard that she was running among these islands, but as she was away from Manila, I had not been able to see her before. As I passed out of the harbor on the launch, to begin my trip to China, I saw her moored to a wharf on the opposite side of the river.

With the exception of having had her fore-castle removed, she appeared just the same as when I last saw her in 1899. My thoughts went back to the many interesting incidents connected with the building, fitting out, and sailing of this ship. Though this enterprise was not so important a move as some others connected with the third angel's message, it was considered at the time as marking an important era in our work. Since the first voyage of this ship in 1890, the truth has been planted in many islands, and to-day there are Sabbath-keepers scattered all the way from Pitcairn in eastern Polynesia to the island of Sumatra, in the same longitude as Bangkok, the capital of Siam. The last two important moves are the location of missionaries in the Philippine Islands and in Java. As I write these words on shipboard in the China Sea, I am on my way to attend a council in Shanghai, China, where the matter of providing literature and helpers for the many thousands of China's sons in the Eastern Archipelago will be one of the subjects considered.

Since the first voyage of the "Pitcairn," beginning Oct. 20, 1890, several of that missionary company have been laid to rest, and others are scattered as laborers in many lands. Of the first six missionaries, two are in their graves. Of the first crew, the captain (also his wife), two sailors, and the cook are at rest. One of the missionaries is now a doctor in America. The first mate is a successful ship missionary in Rotterdam, Holland. One of the sailors is a devoted laborer in one of the Scandinavian countries; while the remaining sailor is connected with the Loma Linda Sanitarium. The two missionary ladies still living are in America, the location

of one being uncertain to the writer, while the other is caring for aged parents in California.

May this good ship long survive the buffetings of winds and seas, because of what she has done in carrying God's last message to the isles that "wait for his law." E. H. GATES.

On China Sea.

Spain

At present we are having lively times here in old Spain. One of Valencia's best dailies, in yesterday's issue, says: "It is very difficult to picture the social and political state of Barcelona at present. The crisis which exists there is very severe, so much so that we do not remember another like it in the picturesque history of Spanish regions."

Just last Sunday there was a great demonstration between the Carlists, headed by armed priests, and the Liberals. Quite a number in both parties were wounded.

How clearly these armed priests, in politics demonstrate the character of many of those who profess to be Christ's representatives on earth! It reveals the terrible results of the union of church and state. Jesus declared, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, . . . but now is my kingdom not from hence."

On account of a recent raise of taxes on various taxable products, Valencian customs officials went on a strike. Twenty-five men were brought in from Andalusia, southern Spain, to fill the vacancies. This enraged the Valencians, and as a result, just yesterday the principal custom-houses of this city were burned to the ground.

Strife, commotion, and unrest are the principal characteristics of these times. I am so thankful for that promise, "Lo, I am with you all the days, even unto the end of the world."

Another of our readers, a Baptist, expects to begin to keep the Sabbath this week. He has given up the use of tobacco. He will lose his present position. Pray that he may prove faithful. Two more of my gentlemen readers told me yesterday that they are determined to obey the truth. May the Lord help them to begin to do so soon, is my prayer.

We are more than ever persuaded that now is the time to herald this message to the eighteen millions of Spain. Who will help us? FRANK BOND.

Reminiscences of an Aged Laborer

ALMOST fifty years ago Brethren Sperry and Hart held meetings in the State of Iowa, giving the solemn message of Revelation 14. Afterward some one spoke against their views, so they remained and gave a review of the discourses against them. That review was the first Seventh-day Adventist sermon I heard. Before they had spoken thirty minutes, I settled the question of the Sabbath. I went home and told my wife of the good news, and we kept the very next Sabbath, or at least three fourths of it. For three months we kept the Sabbath from midnight till midnight, not having had the light that the day begins at sundown. In a short time nine accepted the Sabbath. Most of that company are sleeping in Jesus.

A few weeks ago I had the pleasure of visiting Sister Mary Ann Graham Morrow, at Ligonier, Ind., now in her eightieth year, well preserved and strong in the message. As we looked back over the fifty years and saw the progress of the message, the fulfilling of the prophecies connected with these solemn truths, our hearts were filled with gratitude. At that time the good old *Review* and the *Instructor* were the only papers we had; the *Good Health* was next to be printed, then the *Signs of the Times*. We had no bound books, and only a few tracts. Now we have millions of pages of reading-matter scattered all over the world in many different languages. Then we spent the Sabbath from morning till night studying the Bible. Now the message is made so plain that any intelligent person can learn all these truths in a few weeks, while then it took us years to learn them. Yet, sad to think, the greater the light flashing onto the world, the darker the people of the world are getting, and the more hopeless is their case. The awful increase of crime is because they refuse the light, and the Spirit of God is leaving men. O how sad the thought, in a little while Satan will have the whole world deceived!

My hard-working days are past. I have done what I could in placing this truth in many different places, many times in deep poverty. My wife and six children are buried in five different burial places, many miles apart, waiting for the trumpet call. O blessed hope! We soon shall meet again with many before whom we have placed these precious truths. It would be a real comfort to me to hear from those who are still living and holding onto the message. The only way to keep alive in the truth is by giving it to others. To wear out is better than to rust out. Soon, yes, very soon, the work will close, and while the Lord gives me strength and health, it shall be used in helping the helpless and needy. I thank God for the blessed privilege I have had to work for him.

D. T. SHIREMAN.

Toluca, N. C.

A Visit to Sapucaia, Brazil

JANUARY 31 the writer, in compliance with requests that had been coming for some months, and that had recently become more urgent, started for Sapucaia, a small town in the northern part of the province of Rio de Janeiro, about one hundred and fifty-five miles north of Brazil's capital. A five-hours' ride, made mostly on the Rapids, the through express, brought me to the place, and was rather an agreeable change, as compared with the manner in which I had generally been traveling—on muleback—for the last few years.

Arriving at Sapucaia, a brother who had accepted the Sabbath in Nichteroy, and some friends, met me at the station, and in a little while I got quite an idea of the situation in this new field. I could here see what a blessing our Portuguese Sabbath-school lessons had been to the people, as these lessons during the past year had treated the cardinal features of the message. The people not of our faith studied them with great interest, and, as it were, grew right into the truth.

Arriving at Sapucaia on Thursday at 10:30 A. M., I remained until the following Tuesday. I was sorry then that

I was compelled to leave the place so soon; but as the date of the Curitiba conference was nearing, and I had been appointed to attend this gathering, I could not remain at Sapucaia longer. I found there a number of persons ready to listen to the preaching of the truth.

Baptists, Presbyterians, and Catholics attended our meetings, all eager to listen to the important truths for these days. During my stay there the time was generally spent—from early morning until late at night—conversing upon the truth, preaching, visiting, and answering questions and objections.

My duties will not permit me to return to this place to do any extended work for months. We hope a native brother, who is planning to shape his work so as to dedicate himself to giving the message, may go there and reap; for certainly the harvest is ripe. Several have already decided to keep the Sabbath; in fact, one brother, a Baptist, was, while I was there, disfellowshipped from the Baptist Church for this reason. A goodly number are deeply interested, and it seems that not only Sapucaia, but other places near by, are ripe for the message; while the brethren in the provinces of Espirito Santo, Minas Geraes, and Bahia are growing impatient to have workers come to their fields and engage in the harvest that is on all sides ready to be gathered in.

Our needs are great, and are ever the same—consecrated men and means. May the Lord send them. To-morrow (February 9) we expect to have another baptism here at Rio, when four souls will be buried with their Lord in the watery grave. F. W. SPIES.

Rio de Janeiro, Brazil.

Help

IN behalf of the Young People's Society of Hagerman, N. M., I appeal to our brethren and sisters to whom the Lord has intrusted means for the advancement of his cause in the earth, asking that they help us in our efforts to give the message to the people of this mission field.

We are on the firing line. We are willing to fight; but we are out of ammunition, and more than that, we are out of means with which to get more.

We wish our brethren and sisters to send us clubs of the *Signs of the Times*, *Watchman*, or *Liberty*. We could also use some sets of *The Family Bible Teacher*, and tracts.

There are thousands of people in New Mexico who are miles from any religious influence. So we ask our brethren to share with us the burden of this great work, that they may also have a part in the reward. Our address is Hagerman, N. M. P. W. ATKINSON.

South Russia

THE work here is onward, thank God. The interest is fast increasing among the German-speaking people, and even more so among the native Russians. The South Russian Mission field has now a membership of more than four hundred. The increase of last year was one hundred and forty-six, this mostly from the natives, among whom there is always much work to be done, even after their conversion and baptism. We find many very low morally and physically, in uncleanness and ignorance, and many

can not even read. If we did not have the promise that the mighty Word of truth will cleanse from all unrighteousness, and also the evidence at quite a few places that it can do its work here too, we should feel much discouraged. But by leaning on the everlasting and almighty arm of Jesus, we see the promise of his living Word fulfilled. There is a great work to be done yet in Russia. We need more consecrated workers, to labor especially for the natives.

We do not expect any more liberty than we have at present, and now is our time to work, before harder times shall come. We have religious liberty, but not all the people seem to know it yet, nor to comply with it. A company of thirty believers were stoned and beaten with sticks by a mob of one hundred men, as they were holding their Sabbath meetings recently.

A Sunday law has also been enforced here, since Jan. 1, 1907. Before this, Sunday was always the greatest *bazaar* (market) day, and stores were open most of the day; but since the first of January there is no bazaar open in all Russia, and stores are open only a few hours on Sunday. Every inhabitant is forced to comply with this. The people in general hail it, as well as religious liberty, with joy, but to us it looks like a queer combination. They say it is order we are going to have now, though we know what the "order" of a Sunday law will end in.

The killing of officers and others by throwing bombs and by shooting, also robbery and theft, are still every-day occurrences. We are not afraid, however; for our lives are in the hands of Him who can subdue even the strongest of our foes.

The Lord must do a mighty work here in preparing his people to stand in the near and severe struggle, which will be experienced in this country also. Dear brethren, pray for the work in Russia.

DANIEL ISAAK.

Alabama

BIRMINGHAM.—Four months have now passed since we came to this place, and I am sure that if the brethren of our more favored conferences understood the great need of work and the scarcity of workers here, they would do more for this needy field.

I can truly say the half has never been told. We have all read, no doubt, what the servant of the Lord has said in regard to this field, that the doors are already being closed, and the work is becoming more difficult each year, and that we can not do the work now that might have been done once. Can we rest contentedly while our neighbors, right at our very doors, are going down to eternal death without hearing the message of warning?

We have been told that the time has come to work the cities, and right here in Alabama, as well as in other conferences of the South, are large growing cities that have scarcely been touched. For instance, Birmingham is a large, rapidly growing city—large enough with its suburbs to keep a tent company busy until the Lord comes, and we have no tent at liberty suitable for city work.

Elder Haysmer, president of the conference, has promised to man a tent if we can raise the money to buy it; this

will cost at least one hundred and fifty dollars, but the conference is burdened already beyond its resources. Are there not those of our brethren whom God has blessed with means, who have a burden for the Southern work, and who will come forward *now* and send money to help buy this tent? I believe there are such. Please send all money for this purpose to Helen McKinnon, 1217 Alabama St., Selma, Ala.

C. C. WEBSTER.

Buresala, Fiji

ON the death of Malachi, Alipati, his step-father, went out canvassing with Matthew, a native preacher, who has lately accepted the Sabbath. Matthew's people, because he accepted the truth, drove him away from his town, and he and Alipati sold books and preached in a town called Ravi Ravi. After two or three meetings and some visiting, thirty-one decided to keep the Sabbath. Leaving another of our brethren to strengthen the work at Ravi Ravi, Alipati and Matthew then returned to Matthew's town, Nasukamai. The result was that after a day or two of visiting and preaching, this town, together with two local preachers and some Catholics, also decided to accept the truth. Several in another town have decided, and Matthew is remaining with them to establish them in the message.

S. W. CARR.

The Great Peace Movement

THE second meeting of the National Arbitration and Peace Congress consisted largely of addresses of welcome from Mayor McClellan, in behalf of Greater New York, and Governor Hughes in behalf of New York State; also addresses by President Roosevelt and Elihu Root. Among other things Mayor McClellan said, "You can no more secure universal peace by resolution than you can make mankind perfect by legislation." These are certainly noble sentiments, and should be burned into the hearts and minds of every citizen. The extent that peace is secured in this land, or in any other, will be only to that extent that each citizen will permit the principles of peace to prevail in his life. All true reform must begin with the individual.

The mayor was doubtless speaking from observation when he said that perfection could not be secured by legislation, for the repeated efforts which he has seen exerted to secure moral reforms by legislation have not proved a success. What a blessing it would be if those who are deceived into the idea that moral reforms can be produced by legislation, could be brought to realize the force of the statement made by this prominent mayor!

The address of President Roosevelt, which was read upon this occasion, was doubtless the most important feature of this session of the congress. Although the President is regarded as one of the foremost leaders in the world in the movement to settle international difficulties by arbitration, yet he made it very clear in his address that he does not believe that disarmament would be a feasible thing. The following significant paragraph voices the warning that he gave to the congress against the idea of disarmament at the present time:—

"Harm and not good would result if the most advanced nations, those in which most freedom for the individual is combined with most efficiency in securing orderly justice as between individuals, should by agreement disarm and place themselves at the mercy of other peoples less advanced, of other peoples still in the stage of military barbarism or military despotism. Anything in the nature of general disarmament would do harm and not good if it left the civilized and peace-loving peoples, those with the highest standards of municipal and international obligation and duty, unable to check the other peoples who have no such standards, who acknowledge no such obligations."

The foregoing words from one who is familiar with the vast preparations for war which are being continually made in this and other countries, certainly does not impress one with the idea that the day is dawning when there will be war no more. The reader can imagine the impression that such statements from a recognized leader in the peace movement would make upon those in attendance at the Peace Congress.

Mr. W. J. Bryan, in a subsequent address, said, in substance, that King Edward of England is a leader in the peace movement, and at the same time England has the largest navy in the world; that in Germany, the emperor is also strongly committed to the interests of universal peace, yet Germany is burdened with its large standing army; and that in the United States, where President Roosevelt is an acknowledged leader in the interests of arbitration and peace, there exists a large navy, which is being annually increased. The speaker confessed that he could not see the consistency of some things. Indeed, these things must appeal to every thoughtful mind as strange and inconsistent; but to those who understand God's Word, they are plain and clear. The Bible plainly teaches that these contradictory conditions would exist, and they are signal illustrations of the fulfilment of God's Word.

Andrew Carnegie, the president of the National Arbitration and Peace Congress, was very pronounced in his opinion that if peace can not be secured in any other way, the nations should be policed and forced to be peaceful.

The prevailing idea throughout the entire congress was not in favor of disarmament, but for less armament. From all that one could gather from the addresses given at this celebrated congress of peace by distinguished speakers from many nations, the outlook for universal peace was not encouraging to those who had been so fondly dreaming of its consummation.

The following paragraph, from the speech of Secretary Root, does not present a very optimistic view as to the results of the coming Hague Conference, which is to convene June 15, 1907. He says:—

"Many lovers of their kind, certain that the principles which they see so clearly ought to be accepted of all men, are unmindful of the many differences which divide the nations in the competition for trade and wealth, for honor and prestige; unmindful that the selfishness and greed and willingness to do injustice which have marked all human history still exist in the world; unmindful that because of these the instinct of self-pro-

tection engenders distrust and suspicion among the nations; and they will be sadly disappointed because The Hague Conference of 1907 does not realize their dreams and usher in the parliament of man—the federation of the world.”

It is evident from the foregoing that this great statesman is keenly conscious of the fact that those who are expecting that the coming Hague Conference will usher in the dawn of universal peace will be doomed to disappointment. He realizes full well that there is little hope for a reign of universal peace while selfishness and greed are prevailing in the hearts of men and women everywhere.

One can but feel, when he reads the accompanying statement regarding the true condition of the world, that the Holy Spirit is also impressing statesmen with the meaning of the trend of events in these most strenuous times. It is not strange that people in all classes of society are searching everywhere for peace, for they realize that this world is filled with trouble on every hand.

The people need peace; but they need teachers who will teach them where genuine peace can be found, and the conditions upon which it can be obtained. The words of Jesus should be sounded forth by his servants, that all may hear: “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” The peace which Christ gives can come only with an unconditional surrender of our own will to his.

Another condition of peace is outlined in the words of the apostle Paul, found in Rom. 5: 1: “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” These conditions are fundamental, and can be brought about only by the regenerating power of the Holy Spirit in the lives of men.

The question, then, of vital importance is, Will you comply with the conditions of peace, and thus hasten the coming of the Prince of Peace, when all sin, selfishness, strife, and war will forever be over? “Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found with him in peace, without spot, and blameless.”

K. C. RUSSELL.

Portugal

I FIND in sowing the seed in Portugal that it requires some time for the fruit to appear. In Brazil we found everywhere open doors among rich and poor. Men may not accept the truth, but they are willing to hear it. But in Portugal it is not so. It is difficult to get into the homes of the people. They are either fanatically Catholic in religion, or scoffers and unbelievers. It is generally only in the streets and open places that one has opportunity to speak with people and to give out literature.

Recently Brother Rentfro sent for me to come to Lisbon. One young baptized brother had been confused by the opposition of the preachers. The Lord helped us in re-establishing the young man in the truth, and he is working with Brother Rentfro as colporteur. The young man's father and family had been receiving Bible readings from Brother Rentfro, and during our meetings together both father and mother took their stand for the truth. So in Decem-

ber we baptized these two souls in the ocean, at Carcavellos.

Others are deeply interested and are studying the truth, one a Protestant professor, who is studying with Brother Rentfro; and another, a Protestant preacher, who is reading our French publications with the greatest interest. These are some of the interests in Lisbon.

Here in Oporto we hear encouraging words also. A man, wife, and only daughter, who have been Protestants for six years, have accepted the truth. The mother and the daughter have been a special help in our meetings, as both are musicians. We hope soon to see these precious souls buried with their Saviour by baptism. Others deeply interested are attending our meetings and Bible studies. The Lord is at work, and to him we give all the glory.

ERNESTO SCHWANTES.

British Columbia

THIS is an important mission field, being the gateway to the great Northwest Territory of Canada. It was organized into a conference about four years ago, and during the year just ended, has been generously assisted by the Pacific Union Conference. The tithe has increased threefold over the previous year, and the prospects are that the mission will soon be self-supporting. The small band of faithful workers have toiled unceasingly, and there are now about one hundred and fifty Sabbathkeepers scattered over this vast region.

Vancouver is the principal city, with a population of about fifty-five thousand; representatives from all nations are there eagerly seeking the “almighty dollar,” as there is a great boom in real estate.

A good work is being done in house-to-house canvassing. The saloons and restaurants are visited regularly every Saturday night, and an average of fifty periodicals are sold. Personal talks are given, and tracts, embracing points of the message, are distributed. Then every office in the city is canvassed once a month, with *Life and Health*, *Liberty*, and *Bible Training School*.

We also have a missionary society in connection with the church. Much of our valuable literature is being put in boxes in railway depots and car barns, and in other public places. These efforts, watered by prayer, will surely bring a harvest of souls.

One circumstance is worthy of note: Two young men who were driven out of San Francisco by the earthquake, came here, evidently led by the Spirit, as they came to the home of one of our sisters to board. She brought them to church, and eventually they accepted the truth, and to-day are earnest workers.

For several years, those in charge of the conference affairs have had their attention drawn northward. After an investigation was made, a broad and needy field presented itself, the Indian work giving evidence of being no small factor.

Brother O. E. Davis was invited to connect with this department of the work, he being the pioneer seventh-day representative in that section—Port Simpson and Skeena River districts. He made a careful study of the native life and language, and soon was in a position to instruct the many who came to him for help.

The Spirit of God had been working, however, far in advance of any earthly agent, and an interesting history could be written, and perhaps will be in the near future, by the workers themselves. Suffice it to say that at this writing, Henry D. Pearce, a young and influential native, being a lover of God's Word, was led by the Spirit into the truth on the state of the dead, and with earnestness he began to preach it among the various tribes. Being faithful in the first step, God helped him to take the next, and the Sabbath was to him a precious truth. Now with consecrated zeal, he is preaching the full message, and is a strong support to the other laborers.

Steadily the interest in this field has been increasing; consequently, at our recent conference, plans were adopted that promise rapid development. Industrial enterprises for the education of the natives was the leading feature of these plans. Elder Watson was invited to connect with the work. He has gone to the field, and we believe success will attend this undertaking.

EDWARD C. WIDGERY.

Hammond, B. C.

Field Notes

FIVE young people in Grand Rapids, Mich., were baptized the first Sabbath in April.

THERE were nine admissions to the St. Louis (Mo.) church Sabbath, April 6, five of them by baptism.

ON Sabbath, April 6, the church in Baltimore, Md., received several new members, six by baptism.

A CHURCH of twelve members, recently organized, is the result of meetings held near Temple, Okla., by Brother W. E. Baxter.

BROTHER A. E. FIELD, at work in Oklahoma, reports the baptism of two adults at Bartlesville, and one at Jennings. One of these had accepted the truth wholly through reading.

FROM Denver, Colo., the word comes through Brother G. W. Anglebarger that “the interest in our work is greatly increasing. We have all that we can do in the Bible work, and our services are being largely attended. New ones are constantly taking their stand for the truth.” Several will soon be baptized there.

MERRITTSTOWN, Pa., was recently favored with a two weeks' meeting by Brother Ned S. Ashton. Knowing that the room could be had but a short time, Brother Ashton endeavored to give the truth clearly from the beginning. The Spirit carried conviction to hearts, and as a result four have begun the observance of the Sabbath.

BROTHER J. R. BAGBY, reporting the close of meetings held by him at Addington, Okla., says: “Fifteen were added to the church—ten upon profession of faith, one who had drifted and had renewed her covenant with God, one who had been baptized but had no opportunity to unite with the church, and three by letter.”

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Iowa Sanitarium

THE Iowa Sanitarium, located in Des Moines, Iowa, was built in 1898-99, and opened for work in October, 1899, with Dr. R. H. Habenicht as superintendent. The work looked favorable from the start; and in 1899 the manufacture of foods was begun in the basement of the church, which continued there until 1902, when a new food factory was built.

The work has continued with varied degrees of success, and with several different physicians in charge. Our work has so grown and the "sanitarium idea" become so prevalent that during the past year we have hardly been able to care for our patients. We have been perplexed at times to know what to do, as we could not do our work under present conditions, without overworking our faithful help.

The year just past has been the best in the history of the institution, and the months of this year have been better still.

Very many cases of surgery have come to us; these we have been able to relieve without a loss of life more than one per cent. Many of these cases have been of the most perplexing kinds.

We hope to be able to build a new sanitarium very soon, to care for our work properly, and we are confident that it will be full from the start.

We are very grateful for the blessings experienced and for the success granted us, and wish to give credit to Him who worked for us.

The following is a list of the officers and nurses of the institution:—

H. A. Habenicht, M. D. (superintendent), L. C. Christofferson (manager), Mrs. L. C. Christofferson (matron), Esther Allen, Ethel Boyle, Vera Bowes, Vernon Carnahan, Marie Christenson, Hannah Ferguson, Charles Jones, Tracy Lytle, Agnes Nelson, Cort Nelson, Harry Newman, Austie Pellymounter, Maud Perrin, Meckie Pollard, Annie Rasmussen, Minnie Rasmussen, Lawrence Thompson, Bertha Van Buren, Rhoda Warner, Maud Weller.

H. A. HABENICHT, M. D.

Notice!

SEVERAL hundred information blanks have come into the office in response to a notice inserted in the REVIEW a few weeks ago, but lest some isolated ones should have neglected to report, we ask again that all Seventh-day Adventist medical missionary workers will please correspond with the office and secure

information blanks, which they may fill in and return to this office. We wish to keep in touch with all medical missionaries, that we may co-operate with them and receive their co-operation in the great work in which we are engaged.

W. A. R.

Nashville (Tenn.) Sanitarium

SINCE our last report to the REVIEW there has been considerable change in the appearance of our sanitarium. It is rapidly nearing completion, and we expect to be ready to receive patients in about two weeks. Those who are already coming in are being treated in an adjoining cottage, and many others are waiting till the bath-rooms are ready and the rooms finished in the sanitarium building.

The work has progressed quite slowly in the past, and it was very trying on the nerves of any one wishing to see things move rapidly, but of late the work has gone much faster, the plastering on the bath-rooms and the two floors above is completed, and the finishing work by the carpenters is well under way.

We have a beautiful location in the

Findings

BROTHER L. V. FINSTER, writing from Perth, West Australia, says: "There is a very favorable opening for medical work in this State. If we had a qualified man, we could start the medical work at once. We have one nurse, who is doing Bible work. A doctor must pass through some English or Scotch school to practise here. We would like first to start treatment rooms, and then a small sanitarium."

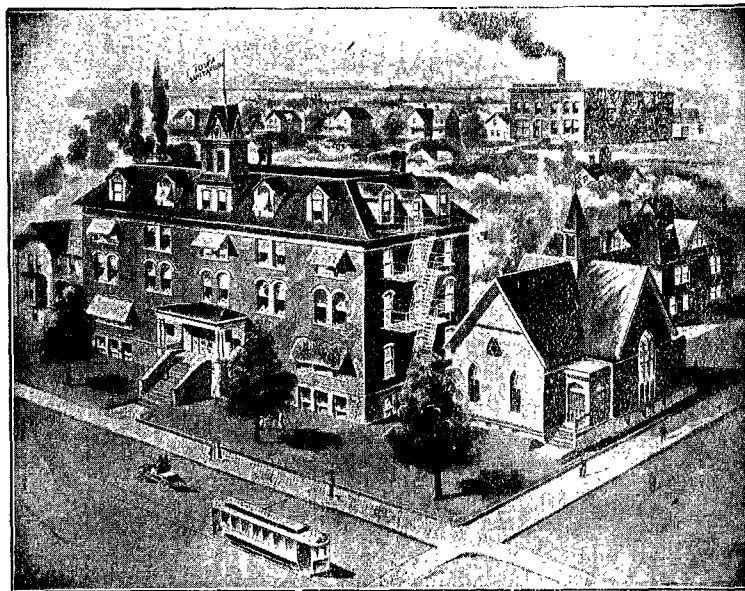
Dr. A. R. Satterlee writes regarding the work in the Buffalo (N. Y.) Sanitarium: "We have about twice as many applications as we can receive, and patients are waiting to be entered, one of whom is our nearest neighbor. We are planning to keep the work going as best we can because we must have a full house, where we have so small capacity, to pay expenses. Several who have recently gone home have given us a good reputation, and three we have heard from incidentally of late with a good report. They promise to do their utmost to send others. We are looking for a suitable place in the country, and when we have that accomplished, we hope to have more room and better equipment."

The following from Dr. A. J. Hoenes, who has been practising medicine for some time in Germany, may be of interest to those who have thought of medical practise in the German territory. I quote from a letter lately received from him: "I would say that an American physician can practise in most parts of Germany as an American physician. He must write upon his sign, name cards, etc., 'Grad. in America,' so that he may never be taken for a German graduate. You will see in my letter-head, after my name, 'In Amerika promov.' I have often found this epithet rather an advantage. I sign death certificates, perform smaller operations, conduct

confinements, etc., and have almost as much freedom as recognized physicians, and in some respects more. Much also depends upon the personal relations, the confidence of the people, and the country medical officer."

Dr. D. H. Kress and family arrived in Victoria Thursday, April 11, and then went by the way of the coast line to San Francisco, thence by rail to St. Helena, where he was met by Sister White and Brother W. C. White. Here he spent two days with Sister White and family, looking over the work of the St. Helena Sanitarium, then he went to the Glendale Sanitarium, where he spent Sabbath. After that he occupied several days in visiting Paradise Valley and Loma Linda Sanitariums. They then started East, and stayed a few days at the Nebraska Sanitarium and two days at Hinsdale Sanitarium, arriving in Washington Thursday evening, May 2. Dr. Kress will at once take up the work in arranging for the opening of the new Sanitarium, which we hope to be able to dedicate early in June.

W. A. R.



IOWA SANITARIUM

suburbs of Nashville, just far enough out to escape the noise, dust, and smoke of the city, on an elevated portion of land where, from the spacious verandas, the entire city can be seen spread out like a picture, and also the country for many miles around, with its hills and valleys, dotted here and there with farmhouses, and from the groves near by can be heard the songs of the birds, the whole presenting a scene of restfulness and peace that is better than medicine to the weary and sick.

We hear many favorable comments concerning the location and appearance of the sanitarium from the neighbors, doctors, and business men of the city, and all say that we shall have all we can do when we are ready to receive patients.

We hope that our brethren and sisters will not only remember us in their prayers, but will also remember us to their friends who live in, or think of coming to, the South, and we will do the best we can for them both physically and spiritually.

DR. F. A. WASHBURN.

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

A Convenient Time

THERE will not be a more convenient time for the friends of religious liberty to exert themselves in enlightening the people regarding the dangers which threaten the rights of conscience than during this present season. From the work that has already been done by the so-called reformers, whose efforts can only logically result in a complete union of church and state in this country, we feel that this season will be no exception to previous ones, in their determination to secure their desired ends.

Their attacks during the summer months will doubtless be aimed at all forms of popular amusement taking place on Sunday, but which are considered legitimate on all other days. It should be made plain to all that we are not championing theaters upon any day of the week; but, on the other hand, we should make it equally as plain that the state has no right to deprive people of the opportunity of doing on Sunday that which is considered proper on other days of the week.

Let every loyal Seventh-day Adventist plan at once to improve every opportunity in the community where he may reside, to educate the people concerning the principles of Christian liberty, as the Sunday closing crusades arise.

The following is a list of some of the new religious liberty tracts which can be used to good advantage in our work this summer: (1) Principles Too Little Understood, (2) Sunday Laws, (3) Logic of Sabbath Legislation, (4) The Civil Sabbath, (5) Civil Government and the Church, (6) Religious Liberty—What Eminent Authorities Say, (7) The Church's Greatest Need To-day, (8) Church Federation, (9) Limits of Civil Authority, (10) A Vital Question, (11) What Are Works of Charity and Necessity? (12) "Backward States."

All orders for tracts should be sent to the Review and Herald Publishing Association, Takoma Park, Washington, D. C.

K. C. R.

Religious Liberty Notes

THE following statements made by President Wheeler in his address to the graduating class of the University of California are worthy of being passed on to the readers of the REVIEW to be considered by any who may be tempted to slacken their energies because of the victories the Lord has given them thus far in defeating the foes of religious liberty: "When an army has captured the enemy's camp, it is better not to fall upon the spoil, but to continue falling upon the enemy. When a man has achieved something, it is better not to stop for congratulations, but to move on. The achievement is to be treated as so much gathered headway, and the moment of victory is the moment of opportunity. . . . The leading runner in the dash dare

not turn to watch his antagonist without periling the victory. Eyes were with purpose set in the front of heads, and they that make for the mountains must waste no time in gazing back toward the cities of the plain, or measuring the way they have passed. Salt is good, but salt is the pillar and emblem of the static, not the strenuous life. Remember Lot's wife. They that really run the race, they that really live the life, set their eyes on the goal, and press on toward the prize of their high calling."

Brother J. J. Nethery, of Alexandria, Egypt, sends the following interesting extract, entitled "The Sunday Drink," which he found in an English paper: "The Sheffield licensing magistrates declared that persons whose three-mile walk on Sunday is taken with the object of obtaining a drink, are not entitled to the drink. Only those who walk for the sake of walking are entitled to a drink." This is indeed a unique ordinance. One can but query how the magistrate will be able to determine whether the offending person walked to obtain the drink, or for the sake of walking, unless a little inquisition is established.

Colonel Glenn, commander of the Columbus, Ohio, Post, at the first dress parade of the spring, insisted that the civilian spectators should remove their hats in salute to the national flag. The Washington Post, of April 24, 1907, comments editorially on the incident as follows:—

"On what meat does this Colonel Glenn feed? Does he not know that the most precious thing that flag typifies is the liberty of the citizen to wear his hat in its presence, and the moment the citizen is coerced to do it homage, the flag is degraded to the hated and loathsome category that was held by Gessler's cap? What would be a greater insult to the stars and stripes than to hail a free man before it and force him to do obeisance to it? Who but a man made for slavery would submit to the petty tyranny of an upstart army officer who orders him to bow to the flag or doff his hat to it?"

"The liberty of the citizen adds a million times more glory to the flag of our country than all battle-fields over which it ever waved in victory—aye, the liberty of the citizen to stand covered in its presence. What is a patriot that has to be coerced?—More worthless than a love that has to be bought.

"Understand us; we think it perfectly proper for the citizen to pay respect to the flag by uncovering in its presence, if he does it spontaneously, and without cant. That is all right; but to be forced to do it is as degrading as it is to the slave of the sultan to fall prostrate in his sovereign's presence. A pretty citizenship we would have if the army is to be employed to harry the people and round them up and make them uncover in the presence of the flag, which typifies nothing if not the liberty of the citizen to wear or doff his hat as shall please him, and him alone.

Patriotism is something of a matter of taste; it is always spontaneous if it be genuine, and it is no business of an army officer to prescribe a patriotic code for a free American citizen to observe. Mr. Secretary Taft is now at home, and he might do his country a very great service if he should teach army officers that the flag is for the citizen, and not the citizen for the flag."

K. C. R.

Current Mention

—One hundred thousand people are estimated to have been driven from their homes by the overflowing of the Dnieper, Dniester, and Dvina. The inundations have caused extreme distress.

—Some wealthy American Catholics propose to purchase a strip of land sixty-five miles long from the Vatican to the Mediterranean, and add it to the pope's temporal domain. The initial cost will be about \$1,000,000.

—A hurricane swept over parts of Campeche, Mexico, the night of April 30, causing the loss of millions of dollars' worth of crops and some lives. It is feared there may have been heavy loss to shipping in the Gulf.

—By the rush of water from an abandoned shaft seven miners were entombed near Johnstown, Pa., for four and a half days before sufficient water could be pumped out to allow the rescue party to reach the entombed men. All survive.

—Two encounters have recently occurred between the Cuban police and unarmed seamen of the cruiser "Tacoma," stationed at Santiago. The seamen were returning to the boat at the expiration of shore leave. The authorities are investigating.

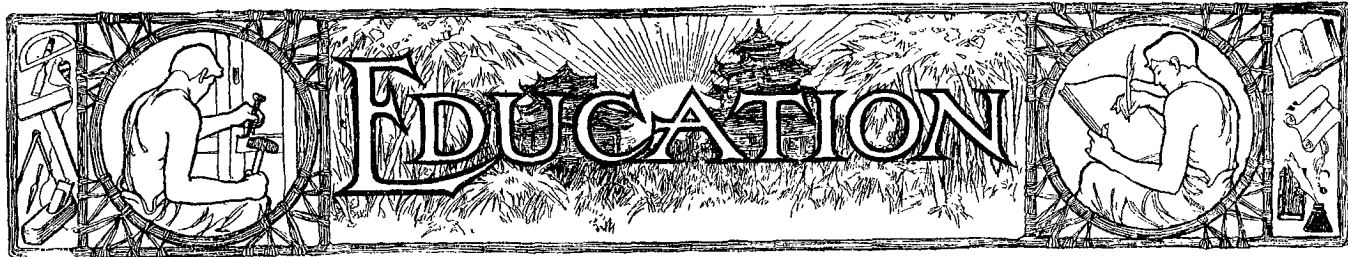
—Trouble has arisen in Montenegro, because the cabinet has inaugurated a campaign against the Radicals. They are accused of instigating the destruction of the printing-offices of two Radical newspapers. Anger is aroused throughout the country, and armed bands are marching on the capital.

—By the breaking away of a large part of the pier being constructed by the Baltimore and Ohio Railroad at Baltimore, eight persons are known to have lost their lives, and it will not be possible to tell the exact number of fatalities until pay-day, as many were known only by number.

—A cyclone accompanied by heavy rain and hail destroyed every house but one in the little town of Henning, about sixty miles from Fort Worth, Tex., April 27. Ten persons are known to have perished, and as many others were injured. The direct path of the storm was about 500 yards wide, and the whole area affected was about ten square miles.

—If he might be granted immunity from prosecution, Mayor Schmitz, of San Francisco, has proposed to the prosecutors to resign the office of mayor, make a full confession to the grand jury of his knowledge of municipal graft, and join the ranks of the reformers. Although he could doubtless furnish much desired information, as yet his proposal has not been accepted.

—The relations between the governments of Guatemala and Mexico are very much strained, and an open declaration of war against Guatemala by Mexico is believed by some to be imminent if General Lima's extradition is refused. More than 10,000 of the Mexican troops are mobilized on the Guatemalan frontier. The U. S. gunboat "Paducah" has sailed to Puerto Barrios, Guatemala.



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*.

Possibilities

POSSIBILITIES become realized facts only by the constant exercise of consecrated energy. This can not be exercised by another, but must be employed by the one who is undergoing change. Wishing for the change without an untiring effort seems only to put it off. The possibility of change is a gift from God. This possibility is what to a great extent differentiates man from the lower orders of the animal kingdom. It is next to impossible to make a good driving horse out of a heavy draft horse, but it is not impossible to make an alert, active, and keen-minded man out of a slow, stolid boy.

One can not tell by the appearance of a boy what possibilities there are in his life, nor measure the heights of usefulness to which he may attain. The homely, awkward, backwoods boy becomes a president, and guides the nation through the greatest crisis of its history. Scores of examples might be given of men and women who, in childhood and youth, gave no evidence either in their appearance or in natural ability of the usefulness and importance which they afterward attained. In the selection of David as king of Israel, by Samuel, God taught the lesson that we are not to judge of the possibilities which lie in the lives of the young by their appearance. God sees the heart, while man looks on the external.

It therefore becomes our duty to strive to bring out all the possibilities of every young life, paying no regard to any preconceived opinion which we may have formed. This applies with particular force to parents. It is imperative that high ideals for their children should be formed by them; for these ideals to a great extent measure their children's usefulness in after life. It is very easy for parents to become so engrossed in the getting of a living or the acquiring of more than they need, that the energies which should be given to the devel-

opment of the possibilities that lie in their children are spent upon that which is of far less value. The degree of importance which parents attach to this question is generally the measure of importance which the children themselves attach to it. Occasionally we see children who push on and secure an education even though their parents may oppose, but generally speaking, this is not the case. It is true that the destiny of the child is largely in the hands of the parents.

God expects that every child shall have all his possibilities developed to the fullest extent, and he holds parents accountable for not doing their part in this development. Perhaps your child, parents, may be the one to fill a most important place in God's cause. He may be of great service in a great crisis; and all eternity may speak of his loyalty to truth, and so of your unfeigned faith and devotion to the discharge of your responsibility.

F. G.

The Educational Missionary Movement

Get into Line

I ONCE stood before the Washington Monument, that colossal finger of stone pointing up into the very sky; but of more absorbing interest to me than the immensity of this monument to the greatness of the past, was the study of the people who crowded its base. The whole throng was moved with a single desire, and that was to enjoy the great expanse of vision which could be had only by reaching the top of this monument. This end could be achieved in two ways. One was to patiently and laboriously plod up the hundreds of steps that led to the top. The other was to take the elevator, which would rapidly and easily lift the visitor to the very pinnacle. Naturally everybody chose the elevator route. But this was not so easy as it sounds; because of the hundreds of people already in waiting, who had formed a line reaching around the entire side of the monument and far beyond. The forty people nearest the elevator door would be taken. The rest must wait and slowly move up in turn to the place nearest the door.

The spirit with which the different visitors met this obstacle was a good index to their character. As I waited, I watched. One young man rushed up, and regardless of the line, marched straight to the entrance. "You will have to take your place in the line," said the guard. The visitor looked down the long line, which did not appear to be

moving. "How long will it take?" said he. "Perhaps an hour, maybe two," said the guard, carelessly. "But I am in a hurry and can not possibly spend so much time," said the visitor, edging up toward the line nearest the door. But the guard was relentless. "Go to the end of the line," said he, and he meant it. Slowly the visitor started for the rear. In the meantime twenty or thirty more had arrived, and, taking in the situation, had gone directly into line; so that he was now just so much farther away. He finally got into line, and after what seemed an intolerable waiting, the line had moved by almost imperceptible advances until he could see the door. But there is still waiting ahead, and nervously looking at his watch, he sees the afternoon is going. His impatience gets the better of him. He decides that if he ever reaches the top of that monument, he must do it in some other way. He leaves the line and tries the guard at the door once more. This time with the purpose of persuading the guard by his importunity, or by money considerations if necessary, to allow him to enter the next car-load. But the guard is no respecter of persons, and apparently money is no temptation. When the young man, frustrated in his attempts at last thinks to return to his place in the line, he finds the gap has closed in and refuses to open to him. His attempts to enter only call the guard, who coolly explains that, having lost his place, his only chance now is to again go to the farthest end of the line. The young man grows angry. He storms and fumes at the guard, at the unjust arrangement, at the very government that is responsible. But all this does not disturb the guard, and only makes the crowd smile as they move up another step. The young man is certainly to be pitied in his confusion and distress. He can not go back to the end and start all over again, and he can not go away without visiting the top of the monument. At last, in sullen despair, he starts to climb the steps. Half an hour later as we are returning from the top, we see our unfortunate friend slowly descending after having climbed about one third of the way. He had given up the attempt.

This incident has an application to the life of every young man and woman. They all wish to rise in life,—to reach the pinnacle of success,—and it is a worthy ambition. Education and training is the elevator which is to lift them up. But to obtain an education of either the head or the hand, means long years of waiting and work. There is no short cut. The guard is unmoved by pleadings. He is indifferent to wealth or rank. There is but one way; that is to get into the line that is advancing toward an education. How many view the length of the line and declare they can not spend so much time in waiting! How many spend enough time waiting, waiting about the gate for an easier way, or in complaining at fate for ma-

king it so hard, to have started at the very end and have worked up. How many who are well started drop out of the line and lose their place because the line does not seem to move fast enough! Many turn away in despair, while others endeavor to retrieve their mistakes by trying to climb to the top without the needed education and training.

Young man, young woman, are you in the elevator line? Are you working toward an education? I see a young man doing some menial labor which may be well enough in itself, but there is nothing beyond it. It leads nowhere. The young man gains nothing in skill or education from it or by means of it. Another is doing something no less menial, but is in the line of events that is moving. By study or by manual training he keeps his place in the line, and is prepared to move up when the time comes. Young friend, it matters not how long the line may be; how many years of pushing and waiting there are ahead, there is but one thing to do. Get into line as soon as possible. It matters not how handicapped you may be by poverty or circumstances, how slowly you appear to be moving. You are better off so long as you are in the line of education than the man on the outside of the line who appears to enjoy more freedom at present, but who can never hope to rise, because he is not in the line that leads to the elevator.

My appeal to every young person is to determine to advance by getting an education or a training of some kind. Study the work you are doing to-day. What does it offer for to-morrow and future years? If it does not give a training or provide a means for a training that will prepare you to advance, you can not afford to continue it at any price. Best of all, try to enter a school or college regularly. If you do not have the means, then find a place where you can attend school in connection with your work. Your progress may be slow, but you are in line. The young person at work in a shop or in a kitchen may master one or two studies at a time, which in time will fit him to enter college or a training-school. A young lady unable to complete a college course may become a trained nurse or a secretary or may enter one of the many other places which afford opportunity for continuous advancement. A young man who can not take a degree in college, may still work his way into one of the mechanical arts where increased experience with diligent study will be a continuous promise of advancement. The demand in the Lord's work, as in the work of the world, is for trained workers. There is always a call and an opportunity for a mind and a hand that is trained to think and to do. The youth who improves every opportunity of the present, no matter how small it may be, will in a few years from now find himself far up the line toward the gateway of success. Begin now. Get into line. When once there, let nothing tempt you to step out. C. C. NICOLA.

To Students Preparing for Work in China

(Continued)

It has been found that those who are good singers and distinct readers in English are also good singers and readers in Chinese. The same is true of writing, therefore all these talents should receive due attention.

Knowing the geography of Asia, and especially of China and Palestine, well before coming will not necessitate re-learning it here, where all the time will be needed for language study. Unless a good atlas is accessible, it would be well to send to our mission here for a map of China and its provinces (price, seventy-five cents). When the worker comes to these fields, he finds himself interested in other mission fields more than ever before; and in all cases where one has no atlas, it will be found a great satisfaction to be conversant with the position and location of all our missions, as well as to have a good thorough knowledge

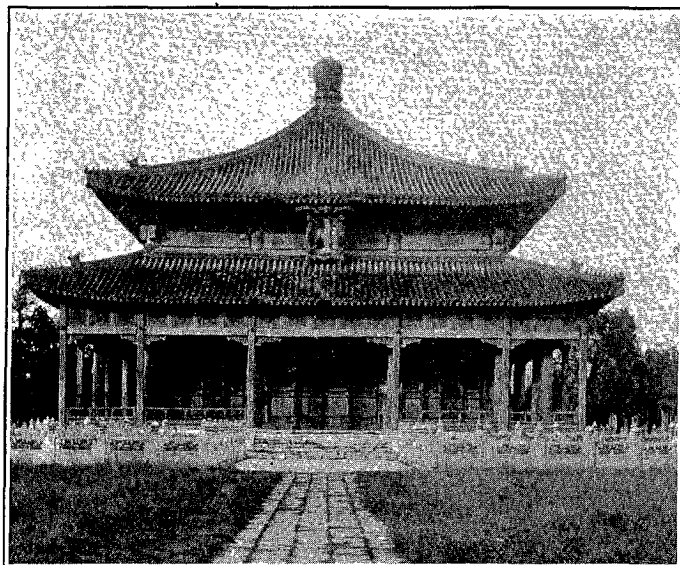
and modern history, who can give detailed accounts of Babylonian and Assyrian history, kingdoms that have passed out of existence, are totally ignorant of the history of China, Japan, and Korea, countries containing nearly one third of the population of the world, and which are now coming into prominence as great powers. While some of the ancient history of these countries is mythical, still the history of the last century has been one of great moment to China, and worthy of a place in modern history. The important and essential facts of Chinese history are clearly set forth in a small book entitled "A Sketch of Chinese History," by F. L. H. Pott, costing about one dollar. The reading of this book would commend itself to any one desiring to become better acquainted with the great political events which have led up to China's present state, and it should be especially studied by those expecting to come to this land.

Those wishing to become acquainted with the characteristics and manners of the Chinese people will find A. H. Smith's two books, "Chinese Characteristics" and "Village Life in China" (published by Revell, and for sale in nearly every bookstore), what they want. As yet, the best missionary books out are "Life of J. Hudson Taylor" and "Life of Pastor Hsi." These can be greatly added to, and should any be interested in reading further, we shall be glad to furnish information.

A good knowledge of English facilitates learning this language, as learning Chinese is a slow process, and if it is necessary to look up the meaning of both the English word and the Chinese character in the dictionary, it becomes a very tedious process. Another subject, a good knowledge of which is

of special value in a country like this, is bookkeeping. Where native teachers, evangelists, and other helpers are associated with a foreign worker, he is constantly handling mission funds in disbursing and receiving remittances in large or small amounts, and is supposed to give a clear statement at the end of each month. It is also important that in a land where money has the complication it has in China, the missionary keeps an account of his private expenses so that he may be able to compare his expenses; and knowing where the greatest leak is, he can, in many cases, reduce this greatly.

As an illustration of the complex system of Chinese currency, we give the following: Money as received here is in drafts for either gold dollars or pounds. These are deposited at the bank and exchanged in *taels* (a tael is supposed to be an ounce of silver, but its actual weight varies in every city), ordinarily equaling about seventy cents gold; but the tael is not a coined piece, so that we must draw out a piece of silver weighing about four pounds, English weight, which contains fifty odd taels according to the foreign banks' scales. This money is taken into the interior in these heavy



This building is located in the center of the examination halls of Peking, and contains the throne of the Emperor Kang Hsi, who was one of the greatest scholars among the emperors of the present dynasty, and reigned from 1662 to 1723. It was erected over three hundred years ago.

of the geography of the whole world.

The sciences—such as physics, botany, zoology, and chemistry—are of value mostly, as simple illustrations can be drawn from them, also in educating the mind to make contrivances. However, an extensive knowledge of these subjects is not required. Perhaps the most interesting of the sciences is astronomy. To relate some of the wonders in the heavens is of intense interest to a people who believe the stars to be lanterns, the sun to be six hundred and sixty miles in circumference, and the moon six hundred and eighty miles, as was told me by a so-called educated Chinese teacher. Mathematics in China is mostly mental except what can be calculated with the abacus. The average boy of a civilized country, with only a common school education, is far in advance of the most educated Chinese student in this branch of study. In the three years we have been here, we have not been called upon once to solve a problem in algebra, geometry, or trigonometry. Our problems, which are many, can not be solved in this way, but only through a knowledge of the Chinese, their manners and customs. It is a surprising fact that students well informed in ancient

shoes of silver, one hundred dollars gold weighing about twelve pounds. But this is too large a denomination to use, and so must be sold to a native bank for copper *cash*, which, like silver at a foreign bank, has no constant value, but is continually varying in price. On an average an ounce of silver sells for twelve hundred and fifty copper *cash*, which weighs about nine or ten English pounds. A dollar gold exchanged in copper *cash* weighs about twelve pounds. One hundred dollars would equal twelve hundred pounds. As reports are kept in gold, and the expenditure is in *cash*, a knowledge of bookkeeping will prove a time saver as well as a system of accuracy.

H. W. MILLER.

(To be concluded)

A Word with Our Young People

It has been said: "Wherever in history we mark a great movement of humanity, we commonly detect a young man at its head or at its heart." And some one else has written: "Youth is one of the talents that heaven has bestowed on all of us, and to us who have it still to enjoy and improve, comes the question, What are you doing with it? Are you wrapping it in a napkin of worldly ambition, only to bury it where neither God nor humanity can receive its increase? The great Judge will surely ask, What didst thou do with those precious years?"

The thoughts here expressed may well come to every young man or woman with startling force; but to those of us who know this precious message, and where we are in the stream of time, it should come with a power that will send us to our knees and wring from our lips the sincere question, "Lord, what wilt thou have me to do?" and to us is given the blessed assurance that the loving Master will not send one earnest inquirer away with that question unanswered.

There has never been a time in the history of our world when any body of young people has been called to a grander work than confronts the young people of this denomination to-day; and never can a time come when we shall need to be filled with more earnest, yes, eager activity than in this time when God himself has said, "There shall be delay no longer." Come, haste, young people, we can not afford to be left out!

What sweeter message could our King send than this he has sent to us, that a large part of the burden of this closing work will fall upon our youth? And yet sometimes it would almost seem as if even these words from Heaven had fallen upon ears deafened by the music of this world. The King sends word that he needs you, and what reply have you made?

In the work of the third angel's message to-day there are offered to our young people opportunities before which the world's brightest inducements sink into utter nothingness,—the opportunity of having as memorials of their work souls to praise our Heavenly Father all through eternity; and as a reward, when the labor is ended, to hear those sweetest words that can ever fall on mortal ears, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

But you say, I must have a prepara-

tion. Yes, indeed; the best it is possible to get. And God, knowing this, and knowing, too, that which we have sometimes failed to realize, that the world with all its boasted wisdom can not give the needed preparation, has had schools established right among us whose sole object is to furnish to our youth that fitting up for the Master's work which is necessary,—not only a making ready of the head, but also of the hand and of the heart,—preparing us, truly "not to be ministered unto, but to minister."

Let no one say the way is hedged up to him. Satan with all his forces *can not*, and God *will not*, prevent you from obtaining the true education the Lord wants you to have; and it will be worth to you far more than it can possibly cost you to secure it.

The Lord by his Spirit led his servant to donate "Christ's Object Lessons" to our schools; and the same Spirit is leading numbers of our brethren and sisters to pay for copies of this book, and turn them over to the schools, that young people who desire an education may sell the same and have the proceeds for that purpose. The *Signs of the Times* is offering its scholarship. Some energetic young people are taking advantage of these things. Are you? if not, why not? What excuse will you offer the King?

NED S. ASHTON.

A Wrong Education

THE result of a wrong education has not had a greater effect upon any country in all the world, probably, than on dark Africa. It has left her with scarcely a ray of the true light.

To find the origin of this wrong education, and its baleful effects upon the natives of this great continent, we must go back to the early history of the settlement of this country. We can not, in this connection, take into consideration the names and the respective location of the sons of Ham, who was the son of Noah, but we may see what their condition must have been, as they migrated southward from Egypt, and are now to be found in every part of this vast domain.

Shortly after the death of Noah, the tower of Babel was built, and the confusion of tongues resulted. Here Nimrod established the capital of the first earthly government, after the pattern given by the great arch-deceiver, Lucifer. This kingdom reached the height of its glory in the days of Nebuchadnezzar. The city of Babylon became the great center of education for that time, but that education was not of the right kind. It also was planned by Satan. It had a semblance of a right education, but did not reveal the true God as he is, while, on the other hand, it bore the marks of an apostate power. I would be glad to draw here a contrast between the education of the Hebrews and that of Babylon, but space will not permit.

As Babylon became universal in her power, other kingdoms bowed at her feet. Her influence, both civil and religious, was felt everywhere. She was the model for all other governments. That same telling influence is felt to-day in every government on the face of the earth. Babylon's ideas of God were pantheistic. In Eze. 31:1-8 the prophet of God announces to the king of Egypt

that the king will become subject to the mighty monarch of Assyria. By that subjugation, Egypt imbibed all the Babylonian ideas of government, religion, and education.

For centuries Egypt was the gateway to this great continent. She also became the great center of education. The influence of this wrong education is felt in Africa to-day. A wrong conception of God—the prevailing idea that God is found in everything, animate and inanimate—has led on step by step, until every form of worship imaginable is seen. And this idea of the gods they retained, gradually dropping their literary attainments, as they migrated to the south. The awful results of a wrong education can not be sketched. Words can not describe the situation. The grandeur and greatness of Niagara can not be appreciated until one stands upon the very brink of that mighty cataract; neither can one realize the situation of Africa, until he faces personally its present condition. May we not expect that our young men and women, who are in training, who are preparing to give this last message of warning, who are not filled with pantheistic ideas and higher criticism, will place themselves on the altar for perishing souls in this dark continent?

I fear there is a wrong conception, on the part of some at least, of the preparation necessary to meet the demands of this dark field. We need thoroughly trained men and women for this work. The darker the soul, the greater the help needed. We need young men and women of tact and ability, ready to meet every emergency. Let it ever be remembered that our work is not to be patterned after a fallen world. The light shining from Eden should be brought into our school work in dark Africa. I have always believed that the commission given Adam, "Subdue the earth," is applicable to us to-day. While we have but a short time in which to finish the work allotted us, I believe we should be as thorough in what we undertake, as if we expected the whole world to be made one grand Eden.

May the Lord help our young people to make full and complete consecration of soul, body, and spirit, and get ready for finishing the work.

D. C. BARCOCK.

The Value of Education in Our Work

THE degree of a man's success in this world in any line of work depends, as a rule, upon his education in that line. This education may come to him as the result of much hard thinking, it may be the result of costly experience, or it may come without much effort. But the education he must have. All the means to gain the desired success may be placed in his hands, but without the education to use them, the success sought will remain in the dim future. Whatever the trade or business of life, he must be educated for it. He may gain the education while working, but it is the education that brings success. He can not use his powers without it.

Even among our animals the same rule holds good. The horse gives us a good example. The same powers are in the horse wild that are in the horse broken to use. But until educated to use those powers, he is useless to man.

It is the breaking, educating, that makes him useful.

A man is not equally successful in all lines. He is not equally well educated in all lines. In some lines he is not given the power of gaining an education easily. By birth, inheritance, a man is given the power to gain easily an education in some certain lines. Other lines of education demand much hard work. All are imperfectly educated by reason of this inheritance. It is this birthright which we call a bent in a certain direction. But to all is given the power of gaining an education in any line if they are only willing to do some hard work.

In all men God places the ability to gain a knowledge of him, to become educated in his ways. To all his servants he gives this ability according to his promise in James. "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."

To work for God we must have this education. We must know God and fear him, for Solomon says, "The fear of the Lord is the beginning of wisdom." We must know his mercy, know his goodness which leads us to repentance, know the power of his love which saves us. This education is not gained from books. It is learned only by companionship with God.

The most of the disciples of Christ were unlearned men. They had not the education necessary to make a great success of their occupations. As they were, they started with Christ, and by his companionship during three and one-half years they became so well educated that they were enabled to preach their message to the world, and their wisdom enabled them to stand before the great men of earth and successfully defend their cause. This education enabled them to exert an influence so great that it has been felt in every age and every clime.

But we must not think from their example that God endows us with all the education necessary to work for him. God does not do for people what they can do for themselves. If we lack wisdom which we might gain for ourselves by our own efforts, we can be certain that God will not fulfil to us the promise of James 1:5. When we have reached our limit, then it is that God works for us. As the old adage puts it, "Man's extremity is God's opportunity."—*Selected.*

A Great Opportunity

It takes great opportunities to make great men. But no young man or woman with an intelligent knowledge of present truth need fail to obtain a position of great usefulness in this generation, for there are many doors wide open for them to enter. I will mention only one of them, but there are many others.

India has a population of about three hundred million people. Under the influence of missionary efforts of other denominations these people are just awakening out of a long sleep, and their eyes are opening to the light. These three hundred millions are divided among many languages, at least a hundred of which are spoken and read by large numbers of people.

Let us see what has been done by the

believers in present truth in preparing spiritual food in these many languages. The largest book that we have is a Hindi pamphlet of twenty-four pages. The Lord moved upon the hearts of several native men to assist in the preparation of this pamphlet, each page of which is bound up with some interesting experience in connection with its writing and translation.

The plan followed has been first to prepare an article in simple English, taking extracts from the Bible and the Testimonies, then, with the help of our native friends, to put it into Hindi, after which we would read it with several other persons to see if they could easily get the thought from it. In this way about ten articles on points of present truth were prepared. When the pamphlet came from the press, there were a number of persons made happy in the thought that they had shared in its preparation.

There are doubtless many young men and women in the homes of Seventh-day Adventists who, with the help that our schools can give, would soon be prepared to come among these people, to learn a language and lead out in preparing tracts, pamphlets, and books filled with the message for these times.

This opportunity is open. Who will say, "Here am I; send me," and then begin at once to prepare to go? The church-school, the training-school or the college may be the first step in the right direction, and then other steps will follow as the Lord may direct; only keep your object in view.

In preparing for this work there are several things essential: First, an intelligent knowledge and love of the truth and message for our time. This is of more value than philosophy, higher mathematics, or Latin; second, some experience in expressing what is known, in a clear and connected manner; third, a love of souls and an experience in bringing them into the truth.

Without this last qualification all others will be of little value. The true love for souls will grow stronger as you are brought face to face with the heathen in his own land, and while others can see only the forbidding outward appearance, you will be able to look upon the heart and say as Christ did, "They that be whole need not a physician, but they that are sick," and you will learn from the Great Teacher "the ministry of healing." LUTHER J. BURGESS.

God's Call to Our Young People

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. . . . And I will bless thee, . . . and thou shalt be a blessing." It is probable that Abraham lived in a home of ease and luxury, amid gross idolatry, and perhaps he himself was much idolized by his father, Terah. In order that God might qualify him to be his missionary to the heathen nations around him, to "be a blessing" to them in making known to them the law and righteousness of Jehovah, he had first to separate Abraham from the associations of his early life. He must go where the influence of kindred and friends would not interfere with his training. He probably was not acquainted with the peoples, climate, and dangers of the new land to which he was

being led. He did not hesitate till he was assured of these things. The record says, "He went out, not knowing whither he went."

By such prompt, unquestioning obedience to the leadings of God's providence, he became the "father of the faithful." He was also "faithful in all his house," and the purposes of God to make him "a blessing" were accomplished. Yet "it was no light test that was thus brought upon Abraham, no small sacrifice that was required of him. . . . But he did not hesitate to obey the call. . . . God had spoken, and his servant must obey; the happiest place on earth to him was the place where God would have him to be."

"Many are still tested as was Abraham. They do not hear the voice of God speaking directly from the heavens, but he calls them by the teachings of his Word and the events of his providence. They may be required to abandon a career that promises wealth and honor, to leave congenial and profitable associations, and separate from kindred, to enter upon what seems to be only a path of self-denial, hardship, and self-sacrifice. God has a work for them to do; but a life of ease and the influence of friends and kindred would hinder the development of the very traits essential for its accomplishment. He calls them away from human influences and aid, and leads them to feel the need of his help, and to depend on him alone, that he may reveal himself to them."

Our blessed Saviour left "his home of security and peace, left the glory that he had with the Father before the world was, left his position upon the throne of the universe. He went forth a suffering, tempted man; went forth in solitude to sow in tears, to water with his blood the seed of life for a world lost." We and our children are not called upon to tread any path our Master has not already trod. We have been blessed with light and privileges greater than any people. "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law?" Deut. 4:7, 8.

To the extent of the great privileges received are we in duty bound to be "kind to the stranger" by making known unto him these saving truths. The Lord in his mercy has started schools and colleges among us whereby our young people, removed from home influences and worldly associations, may prepare themselves for this great work.

As never before in modern times the nations and tribes everywhere are raising the Macedonian cry, "Come over and help us." The evidences are multiplying constantly that soon our way will be hedged with difficulties. Now is the time to surrender ourselves and our children to walk in "the steps of the faith of our father Abraham." It is more pleasing for our young people to remain in our homes, surrounded with every comfort, and it is more gratifying to us as parents to see them around us. But the Scripture says, "Christ pleased not himself," and again, We ought not to please ourselves. The path of self-denial is the path of salvation. We must give our children to the Lord's service if we would keep them to all eternity.

W. J. SMITH.

Principles and Methods

The Value of Economy in the Schoolroom

THIS I consider a matter of great importance, even though few give it much practical consideration and study. We may properly ask, Why is this so? To answer the question practically, let us scan the life history of the truly successful man in any business or profession. We will find, with hardly an exception, to ability, shrewdness, and push, has been added economy of either time or means, or both. This may not have been an inherited faculty, and certainly was not one born in an hour of emergency or need. The art of economy is a faculty developed by persistent effort in economy, and to be of value must be continually cultivated.

The time to begin the work of cultivating on this point is during the early life of the child, the formative period of its mind. Then this duty rests upon the parents, to plant the seed, and cultivate it continually by precept and practise. If the parents are faithful in doing this, the work of the teacher will be simplified; if not, it does not lessen the discharge of his duty. I believe that the teacher should teach the value of economy of time and means. Of the first, time, he would do well to impress on the mind the importance of heeding the words of Solomon, in Eccl. 3:1: "To everything there is a season, and a time to every purpose under the heaven."

Every teacher should have a written program, specifying the study and recitation periods, and see that it is carried out. School should begin promptly. The exercises of the worship period should be made attractive, and everything that would detract from the purpose of the hour be put away. Then the teacher should see that, at the study period, each applied his mind with diligence to the study of the lesson assigned to that period, and should promptly call the classes at the minute the program calls for the recitation. If the classes are called promptly, and not allowed to run over into the next period, the pupils know that they must have their lessons prepared in a given time, and the opportunity will not be given them to think, "Well, the teacher always runs over time, and we shall have plenty of time." That leads to the waste of precious moments.

The pupils should understand that there is a time for study, a time to recite, a time to speak, a time to refrain from speaking, and lastly a time to play; but the latter only at the proper time indicated on the program—at recess and outside of school hours.

The economy of means is very important. If carried out in the home and school, it will show in the later life of duty and conflict. The children can be taught the right use and care of everything about them. And they should learn the right use of the means that the parents have placed in their hands, often at a great sacrifice. I speak of books, tablets, and pencils. Some deface and soil their text-books to that extent that at the end of the year they are not fit to be handed down to a younger brother or sister, or perhaps sold to apply on a new book for the next year. The chil-

dren should be instructed concerning the care of their books, and a good plan to induce children to care for them, is to examine them often, and perhaps grade them on their condition and cleanliness.

One of the worst features of extravagance that I have witnessed in the schoolroom, but one which can be remedied, is the waste of tablet paper. The tendency is to use but one side of the sheet, and sometimes but part of that, and throw the rest away. Upon asking the reason for such an action, they say, "Our teacher last year would not allow us to write but upon one side," or, "That is the way they do in the public school," or, "A tablet costs only a nickel." Children do not seem to realize the value of a nickel, but if parents and teacher will co-operate in the matter, quite a number of nickels may be saved and put to a good use,—perhaps get into the missionary offering. However, the money is not the important factor in this; it is the development of the habit of economy. Yet in the economy, extremes should be avoided. Neatness and order need not be sacrificed. One need not crowd the work on the tablet so closely together that it can hardly be intelligible.

I firmly believe that by economy in the seemingly little affairs of life, and especially in school life, the faculty of economy will be developed and become a fixed habit, which will bring success both to the individual and to the cause of God, and will also be a great factor in gaining to its possessor an entrance into the kingdom of Christ.

CHARLES W. LEE.

The Mechanical Part of Teaching

THERE is something wonderful, fascinating, in the working of an intricate piece of machinery. It may be the almost intelligent grasp of the linotype, or the mighty swing of the ponderous engine. As we watch each individual part swinging into play at just the proper instant, and all done in such perfect order and with so little noise and confusion, all under the absolute control of one master mind, yet accomplishing the work of many minds and hands, we are led to exclaim, How wonderful! Yet if one bolt should become loosened, or one cog broken, the work must stop, and the mechanic must seek out and repair the defect before perfect results can be again obtained.

So it is in conducting a school. There are many details which, considered singly, without proper connection with the symmetrical whole, might be thought unimportant; yet each has its place to fill, and if neglected or ignored, the best results are not obtained.

The teacher who would have a smooth-running, orderly school must first learn to discipline himself. He must remember that he is a constant object-lesson before the eyes of his pupils—in manner, in dress, in conversation, in deportment. It means much to accept a position as instructor to a band of bright, active children, and train their minds along right lines, and so inspire them with an ardent love for the message that their greatest desire will be to fit themselves to become active missionaries to carry this glorious truth to the world.

Now let us consider some of the ma-

chinery, so to speak, of a successful school. Rules of order, proper classifications, carefully prepared program, correct records, regular examinations—these are a few of the more necessary mechanics of the schoolroom.

No teacher can do satisfactory work amid disorder and confusion. However, do not make the soon-to-be-repent-of mistake of beginning the first day of school by laying down a dozen set rules and establishing forthwith an absolute monarchy. Classify your school. Study your pupils individually, for each has a disposition all his own. Then make such rules as the situation seems to demand. Having made a rule, enforce it until such time as it may be repealed. A few rules properly enforced are far better than many with but a lax enforcement.

The school should be classified and graded in strict accordance with the outline and course of study adopted for our schools. It is to be hoped that the teachers' manual now in preparation will be ready for distribution before the schools open in the fall. The teacher should furnish a report to his successor at the close of school, which report should contain a syllabus of classes, grade of pupils, average standings for the year in all studies pursued, amount of work covered by each class, and a copy of the daily program. This report should be made in duplicate, one copy to be filed with the school board and the other sent to the superintendent of education in the conference. Such a report placed in the hands of the teacher upon the first day of school would prove of inestimable value in classifying and grading the work.

The daily program, as soon as properly adjusted to meet the needs of the school, should be placed upon the blackboard, or in some other conspicuous place where all can see it. This is especially imperative during the first few weeks of school. Then adhere strictly to it, giving to each class its proper time and attention.

The matter of keeping records neatly and correctly is of much importance. These should consist of a daily register showing the attendance and punctuality of each pupil, together with a report to the superintendent at the beginning and close of school, as well as monthly reports during the school year. These are in addition to the report to your successor already spoken of. Besides this, the energetic teacher will keep the parents informed as to the quality of work done by their children, by carefully filling out and sending to them a monthly card showing attendance, punctuality, deportment, and standings.

This leads us to the consideration of the matter of examinations. I am a firm believer in frequent reviews and examinations. No thorough student need be alarmed because of these, but rather welcome them as a means of more firmly fixing in the mind the truths already learned. We remember things in proportion to the vividness of the first impression, or the repetition of that impression. Few teachers can so impress a truth upon the mind of the child that it is forever stamped there; hence the importance of reviewing and reviewing again until an impression is formed that time will not efface.

A rapid review of the previous lesson

or lessons should occupy the first few moments of the recitation. Monthly tests should be given, and the results obtained averaged with the daily class work, the standings then to be placed upon the pupil's monthly report card to be taken to the parent.

A general examination covering all the work from the fourth grade up should be given twice each year, the questions and rules for such emanating from the union educational department. Thus again are we brought face to face with the imperative necessity of having uniformity and system in our educational work. When all our primary schools are taking the same work, in the same grades, at the same time, and from the same text-books, the problem of these general examinations becomes easily solved; and a regular, step-by-step advancement in our schools can be achieved.

All these mechanical features must receive their proper share of attention if we would hope for success; but let us remember that the greatest measure of success can be obtained only by earnestly seeking a daily supply of grace, that just the right impress may be given, and that God's purpose in the establishment of these schools may be fully carried out. CLIFFORD RUSSELL.

Importance of Reviewing

REVIEWING not only shows how much the scholar has been caused to know of the truth which his teacher has brought before him; it also causes the scholar to know much that otherwise he would not know; and, again, it enables him to continue to know much that he was caused to know, for the time being, but which he would again cease to know, if he were never reviewed in his attainments of knowledge.

We rarely learn a truth, or a thing, by a single hearing or a single effort at doing. A little child has, commonly, to have a word said over to him many times before he can say it plainly himself. As he grows older, he has to practise his lessons repeatedly. So simple a thing as the drawing of a straight line, or the making of the letters of the alphabet, is not to be done off-hand at the first showing how. Seldom can even a sincere lover of music catch a new tune which fastens his attention and delights his ear, if he hears it no more than once. And there are not many in the full maturity of their powers, who can make their own, by a single reading, an attractive poem, which they understand at the fullest, and which takes hold of their innermost being in its thought and phrasing. Men of the strongest mental powers want to read over and over again those books which they value most; and their feeling is that they could not learn all that those books can teach them without these repeated readings. And so it is all the way from childhood to maturity: reviewing a truth once learned is essential to fastening that truth firmly in the mind that has received it. Even those truths which have been fairly learned are not sure to be retained in the memory without reviewing. Whatever may be said of the indelibility of impressions once made on the mind, it must be admitted that not all which we have known, at one time and another, is per-

manently available in our memories. Without frequent reviewing, truths once learned by us most thoroughly are liable to pass from our memories, and, again, the truths which are now fresh in our minds will fail to become a permanency there. And if this be so with all of us, there is peculiar need of frequent reviewing in the process of teaching, which is a process of causing our scholars to know that which we would have them to know for now and for always.

Paul wanted his Philippian converts to have joy in the Lord's service. After he had already used the words "joy" and "rejoice" nearly a dozen times in his one letter, he goes on to repeat his injunction to rejoice, with a defense of his reiterations of that injunction: "Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is safe." And then, to give added force to his oft-repeated injunction, he says: "Rejoice in the Lord always: and again I say, Rejoice." It ought not to be irksome to any teacher to review his scholars in an important truth which he would have fastened in their minds; and to them it is safe. There has been no time since the days of Paul when there was not an added power in simple repetition, as a means of fastening a truth in the minds of hearers or readers.

You know what you deem of most importance in all that you have caused your scholars to know through your teaching. Let that be the main subject of your review questioning.—H. Clay Trumbull.

The Christian Home School

To many minds the home school is something impracticable. But be that as it may, some of the strongest characters have been developed entirely within the precinct of the home.

Of Timothy, Paul said, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." So Timothy was trained into a knowledge of the Scriptures—and by his mother—for Paul states in another place, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."

When God has a work to be done, he uses characters that are fitted for that particular work. Those who have had a glimpse of what real work is, who have been self-disciplined, are those whom God uses. At the present time a home school is what? To some it may mean one thing, to some another. That with which we will at this time deal is that part which has to do with the teaching of the rudiments of learning.

It will not be necessary to call a meeting of the church board in order to start our school. The first thing is for the parents to feel the need of Christian training for their children, and not having the benefits of a church-school, they will look elsewhere, being decided for a Christian school. Now that we are agreed that there shall be a school, who will take the responsibility of teaching these children? Are we to have a hired teacher, or will one of the parents do it, or perhaps one of the older children fill the place? Surely there is some one.

The father may plead absence from home a greater part of the time, too much responsibility. So we look to the mother; she says, How can I when already I have more than I can do well? If you were in the world, dear mother, you would spend more or less time with the various clubs and societies of the vicinity. You can take the oversight of the children's lessons. Leave some classes for the father to conduct. He can make the morning and evening worship a part of the Bible work. Perhaps all of it may come at this time, and it will become a family Bible class. Perchance you will not be able to hear a certain class every day at a stated hour—though it is far better to do so, as regularity is a very valuable feature of the child's education—some extra work or a caller may cause a delay frequently. The all-important thing is to keep the children's minds at work. You will without doubt at times be obliged to have the lessons recited while you are about your work. If your home school is a failure, it may be largely because of the need of persistence, and a firm hand in control. These dear little ones must learn a little of self-control. This lesson of self-control is gotten by having the lessons well learned and usual duties well performed. We should make everything practical about our homes, and discipline ourselves with the sword of truth. Growing in grace and knowledge of our Lord and Saviour Jesus Christ, we shall impart our life to our children.

L. JOSEPHINE HUNT.

Methods in Primary Schools

What Can Be Done in Grades Three and Four to Make Ministers

"TRAIN up a child in the way he should go: and when he is old, he will not depart from it."

"As the twig is bent, the tree is inclined."

The children are still twigs of humanity when they enter the third and fourth grades, and if we would have them grow up into ministers of the gospel, it is our work so to incline them.

If I am a true educator, I will first seek the souls of those who are lost in sin. I will live close to the Great Teacher, so he can reveal himself to them through me.

I must appreciate the exalted position to which they are called. The aim must be set high. By the eye of faith I must look beyond the lapse of years and see them occupying the position to which they are called; then, coming back to the realities of the present, I must bend my every energy to the accomplishment of the end desired.

A true minister must have a courteous, Christian character. I must teach the boys and girls to be careful of the "little things," to be polite and cheerful in the schoolroom, on the playground and on the street. They must learn to step quietly and hold themselves erect.

In the morning exercise they should be taught to pray for power to keep them from sin that day; to pray for their classmates who may be sick or in trouble; for those who know not their Saviour; and also for the missionaries

and ministers laboring out in the field.

They are old enough in these grades to use the Bible in the Bible class, and thus become acquainted with the books of the Bible, and learn to find them readily. They must be taught to read distinctly, for they are to be God's ministers.

Our missionary meeting must be the most interesting hour of the week, when we will read of our mission fields, wrap and send off papers to those who know not the truth, and plan to earn money to help forward the work of God wherever it is most needed.

Constantly, yet with tact and varied methods, I must keep before them the work which they must do before Jesus comes, as well as the nearness of his coming.

In this way I think third- and fourth-grade work can be made two strong steps toward the development of ministers.

IDA MAE PHILLIPS.

Some Thoughts in Favor of Wood Sloyd

EMERSON said, "We are students of words. We are shut up in schools and colleges and recitation rooms for ten or fifteen years, and come out at last with a bag of wind,—a memory of words,—and do not know a thing. We can not use our hands or our legs or our eyes or our arms." These words may express too strongly the situation he wished to portray; but Emerson had in mind a much-needed reform even in his day.

Other writers have expressed the same sentiment embodied in the above quotation by saying we fostered idleness under the old method. A student goes to school and is graduated for the sole purpose of becoming a clerk, a stenographer, or a doctor, or of mastering some other occupation in which he may gain a livelihood without manual labor. Then, too, it has been said that there is a lack of harmony between the schoolhouse and the busy world outside. But this was in the past.

To-day I am glad that it is not necessary for me to give arguments in favor of manual training. It has become a part of the regular program of every well-organized school. On the other hand, I would be considered slow, narrow-minded, or one sided by the great educators of to-day if I could not see and know the value of the results accruing from the introduction of manual training in the schoolroom. One particular line of manual work—the wood sloyd—has won its way into the schoolroom on account of its intrinsic value as a factor in education.

Following are a few thoughts gleaned during my short experience in this work. There are, it is true, certain tasks that are required to be done in a certain given way. You may hear the child say, "I can't do it so well that way." Later he will find by his mastery of the proper method for cutting, sawing, or planing, that he can accomplish his given task much easier than before, far more accurately, in less time, and with less expenditure of energy.

No teacher will outline and use precisely the same method in this subject for all classes, with exactly the same list of models to be finished, any more than she would in any other class, but will

vary them to meet the demands of the children. Nearly every model is drafted before it is constructed. It is one thing to make a drawing, and it is quite another thing to put that draft into execution by turning out a neatly made model in wood.

The pupils begin to realize this quite fully by the end of the second or third lesson, having learned from actual experience that an error which may not be very noticeable in the draft, and perhaps be overlooked, becomes very conspicuous in the finished article. The students naturally come to be more accurate and exacting in their work as they gain experience in it, not only in the sloyd room, but in all other branches as well. The result of the work may be seen in their several characters. They become more careful in their words. There is a greater simplicity in their statements, and honesty is developed. The dexterous training of the hand is, after all, a form of mental development, so by training the hand we aid the mind. Review the life of some great statesman. Nine chances out of ten he is a man who has been taught the dignity of labor by an early training in manual work.

LOTTA BELL.

(To be concluded)

A Typical Day in the School-Room

A COLD, snowy day the children come into the little room with their feet wet and cold. Some are poorly clad and shivering. In the small stove is a fire made of green wood. All gather around this, each striving for the nearest and warmest place for heat and comfort. The teacher waits to see, under the existing circumstances, how and when order can be obtained, meanwhile removing wet shoes.

It is time for the study. Only a few have books to enter the classes to which they are assigned. Johnny is told to look on with Mary or Jimmie and get his lesson the best he can. The geography class is ready to recite. There is no globe by which the shape and movement of the earth can be shown, or to locate the divisions of land and water. His little geography, or his neighbor's, as the case may be, is the only help. The arithmetic class is called, and they file up to the small blackboard, made of pine boards, out of which the pitch oozes in some places. There is not sufficient room for the pupils to work at the board. Johnny measures his space, taking one half or two thirds, if not corrected, while the others take what they can get.

But with it all there are blessings even in a poorly equipped school. Children from homes where prayer is not wont to be made, when they hear the petitions of some of the more favored in that respect, may be led to seek God for forgiveness of sin. The weekly missionary meetings held at the opening exercises may be seasons of joy and soul rest, when every pupil, from the least to the greatest, testifies to the goodness of God.

The most essential thing is to go from the prayer room to the schoolroom. The enemy may be routed and the victory gotten before going to school. Our greatest need is to realize that our work throughout should have in it the para-

mount thought of sending to all the world the witnessing message of Jesus' soon coming. In the reading, geography, grammar, and whatever is taught, the one aim should be to make the student better fitted to obtain and carry forward among his fellow students and friends, at home and abroad, the influence of the Spirit of God.

NANNIE PAUL.

Geography for Little Ones

HERE in the Ozarks of Missouri we have nature all around us, and while we enjoy but few modern improvements, we have the blessing of the Lord. What more could we ask?

As I have had good success in teaching geography, beginning with the primer class, I will give my plan, hoping it may benefit one at least.

I began with the little ones by drawing a map, as I called it, of the school yard, teaching them the directions, and having them help me locate trees, buildings, etc.

Next we took the surrounding country. This time it was necessary to represent houses, hills, etc., with a dot or mark of some kind, but the thought was still impressed upon their minds that they were houses where people were living, or trees with birds in them, maybe rabbits on the hills.

After this the map work was placed in their hands, and they drew the county, then the State; next, other States or groups of States. In each the capital, principal city, mountains, rivers, lakes, etc., were located. We talked of the children and their parents, what they were doing in the different States, until each State and its leading occupations became a living picture in their minds. It is also a good plan to have the children point out the direction of different States, for they get used to the directions in whatever way a map happens to be hanging. If maps were always hung on a north wall, it would save this confusion.

The children I have led along in the way just related, took up the book work with an interest born of intelligence, and advanced much faster than those ahead at the beginning.

ANNIE NORDLIND.

Our Schools

The Value of Harmony

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them," is a promise that those connected with the work of our schools and those interested in their growth and success should keep before them during preparation for the opening of a school, and also during its entire history.

That co-operation in prayer and work is not only beneficial, but indispensable to the success of the school work, is very evident. In starting a load it is necessary that a long, steady, and all-together pull be made. When once the wheels are started rolling, the load moves on much easier, but the co-operation is none the less necessary. When co-operation comes, success comes. When it stops, success stops to the same degree. We believe that when our churches or conferences in new fields are considering the school question, the first thing of

vital importance is for as many as possible to meet together for prayer and study. If there is not co-operation, pray and study until there is. This work is too sacred and too important to begin in a half-hearted, inharmonious way.

One very important means of arousing a greater interest in the educational work, and at the same time enlightening all on these questions, is found in local conventions.

After a school is started, the same spirit of prayer, zeal, and harmony must keep it going. We quote these words to parents: "Wherever a school is established, there should be warm hearts to take a lively interest in our youth. Fathers and mothers are needed with warm sympathy and kindly admonitions." This will mean that our schools will be full; that there will be hearty co-operation between parents, children, and teachers; that many a burden will be lifted from the teacher's heart, and that success will follow.

O. A. HALL.

Our Mission School in Frieden-sau, Germany

OUR school is the daughter of the German Union Conference. The progress of the work in the field is therefore the foundation of the progress of the school work. As the reports of the different fields for the last year have now come in, we can say that the year 1906 has been the most prosperous in the history of the conference, there being a net increase of fourteen hundred members. The financial increase has been equal to the increase in membership. Such growth insures progress in the school work as well. In November, 1906, we were able to separate the Russian department from the other departments of the school. There is every reason to believe that the work in Russia will make great progress as soon as the present disturbances are over. We then hope to receive native Russian students, which we have not been able to get as yet, most of our Russian students coming from the German colonies in Russia, and from the Estonians and Lettonians.

Our German department graduated at the beginning of this year eleven Bible workers. The class which will be graduated in July of this year consists of fifteen Bible workers and seventeen nurses. The total enrolment is at present one hundred and twenty-five. We have developed our school on the system of a two-years' course, students being accepted for enrolment and graduated twice a year, so that there are always four classes running. This plan furnishes from thirty to thirty-five a year for our evangelistic and medical missionary work.

We know that we are living in an important time. For this reason it is our prayer that the Lord will help us to appreciate the needs of the situation and to consecrate our faculties to meet these needs. Our lives have never been so precious as at this time, for now we are a part of God's work. All the opportunities that we receive to improve our knowledge and understanding of the thoughts of the Creator and the plan of salvation are golden opportunities, if we speak of them when we sit in our houses or walk by the way, or when we lie down, or when we rise up. Deut. 11: 19, 20. They are golden opportunities

because they bring us as well as others not only temporal, but everlasting salvation. Therefore we must improve the time to the utmost in this important age, while we are small, so very small in power and in number, and we are given only "moments" in which we must execute great thoughts and plans; and we can and will do it, for the word of prophecy says to us, "How happy will be the day when we see the fulfilment of our hopes, and can recognize what a blessed work our school has done in the completion of the work of the message!"

OTTO LÜPKE.

Lornedale Academy, Lorne Park, Ontario

WE have begun the spring term of the school with an increased attendance. Three new students have arrived, and we are corresponding with others who desire to come; but at present all our accommodations are filled. We can not arrange for more students until warm weather comes.

We are glad to report that a good spirit is manifested by nearly all the students. Most of them are Christians, and have a purpose to enter some branch of the work as soon as they leave school. Some are planning to enter the canvassing work this summer and work for a scholarship. The conference has made a very liberal offer in this line. A young person who will sell one hundred and fifty dollars' worth of "Christ's Object Lessons," and will turn the money over to the conference treasurer, will receive in return one year's schooling (board, room, and tuition). We hope a goodly number will enter this field and work for this scholarship. Those who do so, will receive a double blessing,—an experience in a very important work, and remuneration for taking more preparation.

A canvassers' institute will be held in connection with the last three weeks of the school year, from June 11 to July 1. It is hoped that a new interest will be awakened in the canvassing work among the students who are now attending the academy, also that a number of others will come in, take the instruction, and engage in the work. Ontario presents a most favorable field for canvassers.

One of the most encouraging features of advancement in the work of the academy is the addition now being made to our school buildings, which, with the buildings we already have, will give us capacity for about forty or forty-five students. This new addition will contain a large chapel and schoolroom (twenty-four by thirty-two feet), a recitation room, and a commodious dining-room. It will be a frame structure with brick veneering, dimensions thirty-two by thirty-six feet, three stories high, and a basement floor.

An experiment will be made this year in raising broom-corn; and if it proves successful, a broom factory will be added to our industrial facilities. It is necessary for a large share of our young people in this conference to work all or part of their way through school. It is, therefore, incumbent upon our people to provide industries in connection with the school to meet this demand, and in this way they may also be taught useful trades.

It is our earnest endeavor to make

this institution one that will meet the needs of our Canadian young people, so that they may receive their training in the fields where they are to labor. Some of them have gone to our American institutions with the expectation of returning after receiving their training, but for some reason few of them return to their home field. This has left our Canadian field destitute of native workers, and this hinders the progress of the work here, just as it would to leave any other country thus destitute.

Canada, with its peculiar customs and national distinction, I think has been somewhat overlooked in plans for supplying workers. But with the interest which is now manifested in the educational work at large, and by our people of this field, we hope to see a large number of our young people come to receive a training, and go into the fields white for the harvest.

W. E. HANCOCK, *Principal*.

The Educational Work in Western Oregon

NINE schools have been in operation in this conference during the year. Three of these are doing work of the intermediate grade. Laurelwood Academy has an enrolment of something over one hundred. This is by far our largest and most important school. The faculty have done good work, in spite of the disadvantages under which they have labored; the school has been overcrowded. The kitchen and dining-room are too small to accommodate the number of students in attendance, and this has seriously hindered in the discipline of the school. More room will have to be provided next year. Professor Airey has been re-elected principal for the coming year. The other teachers were invited to retain their places. Some are considering the matter; others, on account of failing health, will give up school work.

Good work is being done by the Royal school, near Cottage Grove, where Prof. L. G. Paap is principal, and Frank Peterson assistant. The brethren at Royal have erected a neat and very creditable building, and are considering the advisability of a "school home" next year.

Gravel Ford Academy has had a prosperous year. This is more of a mission school than anything else, the attendance being divided about equally between our own people and those not of our faith. Almost every year some of these bright young people accept the truth. This year three have become deeply interested, and have expressed a willingness to walk in the light as it comes to them. Miss Nellie Clark will remain with the school another year, and Miss Neta Hermann will probably assist her.

Our church-schools, in the main, are giving excellent satisfaction. Of these we have six, including two family schools.

While we have not so many schools as in the past years, most of these have an element of permanency and strength in them that gives our people confidence that they will continue from year to year. We have a list of excellent teachers, and we hope that all these will continue in our work and give our schools the benefit of their ability and experience.

F. S. BUNCH.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1907

ATLANTIC UNION CONFERENCE	
Chesapeake, Baltimore, Md	July 5-14
Southern New England	June 6-16
West Pennsylvania, Oil City	June 13-23
Maine	Aug. 23 to Sept. 2
CANADIAN UNION CONFERENCE	
Ontario	Aug. 22 to Sept. 1
SOUTHERN UNION CONFERENCE	
North Carolina, Lexington	Aug. 15-25
LAKE UNION CONFERENCE	
Northern Illinois, Aurora	Aug. 29 to Sept. 8
North Michigan, Gladstone	June 24-30
North Mich., East Jordan	Aug. 29 to Sept. 9
North Michigan, Iron River (Swedish)	
NORTHERN UNION CONFERENCE	
Minnesota, St. Cloud	May 30 to June 9
South Dakota, Sioux Falls	June 13-23
CENTRAL UNION CONFERENCE	
Iowa, Des Moines	May 30 to June 9
Wyoming Mission Field, Crawford, Neb.	June 20-30
Nebraska, Hastings (Prospect Park)	Sept. 12-22
Kansas, Herington (State)	Aug. 15-25
Missouri, Eldon	Aug. 8-18
SOUTHWESTERN UNION CONFERENCE	
Arkansas, Siloam Springs	July 18-29
Texas	Aug. 1-11
Oklahoma	Aug. 22 to Sept. 2
Oklahoma, Woodward (local)	July 23-28
PACIFIC UNION CONFERENCE	
California-Nevada, Merced, Cal.	May 23 to June 2
California-Nevada, St. Helena, Cal.	June 20-30
Utah, Salt Lake City	Oct.
Southern California, Los Angeles	Aug. 16-
NORTH PACIFIC UNION CONFERENCE	
Montana, Helena	June 13-23
Upper Columbia, Walla Walla, Wash.	May 30 to June 10
Western Oregon, Portland	May 23 to June 2
Western Washington, Kent	May 16-26
MEETINGS IN EUROPE	
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	Aug. 2-11
Holland	Aug. 15-18

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

Loma Linda College of Evangelists

LOMA LINDA COLLEGE is organized for the training of missionary nurses and physicians, and offers a very thorough course of study in both these lines of work. We should be pleased to forward circulars to all who are interested in these particular lines of study. Address all communications to College of Evangelists, Loma Linda, Cal.

Union College Calendar

THE Union College Calendar is being entirely rewritten for 1907-08 in order to harmonize with the recommendations made by the last General Conference educational convention, and to conform to the growth and progress of the school. It will be ready for mailing in a few weeks. All who desire a copy of the calendar are invited to address at once C. C. Lewis, College View, Neb.

Western Oregon, Notice!

NOTICE is hereby given to all whom it may concern, that the annual meeting of the Western Oregon Conference Association of Seventh-day Adventists, a corporation organized and existing under and by virtue of the laws of the State of Oregon, will be held in the pavilion on the Seventh-day Adventist camp-ground, in the city of Portland, county of Multnomah, and State of Oregon, on Wednesday, May 29, 1907, at 10 A. M. The election of the board of trustees for the ensuing year, and such other business as may be necessary, will be considered at this meeting.

T. H. STARBUCK, *President*,
EDITH STARBUCK, *Secretary*.

Western Oregon Camp-Meeting

THE sixth annual session of the Western Oregon Conference of Seventh-day Adventists, called for the election of officers and the transaction of such other business as may properly pertain to its work, will convene on the camp-ground at Portland, Ore., at 9 A. M., Friday, May 24, 1907.

Each church should elect its delegates as provided for in the constitution,—one delegate for the organization, and one for each fifteen of the membership. Forward delegates' credentials immediately after election to Miss Edith Starbuck, 285 Salmon St., Portland, Ore.

F. S. BUNCH, *President*,
EDITH STARBUCK, *Secretary*.

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.—Seamstress; single person; an experienced dressmaker. Address New England Sanitarium, Melrose, Mass.

WANTED.—Settled woman, Seventh-day Adventist, for general housework. Good wages; small family. Address Reuben Finnell, 522 California Ave., Avalon, Pa.

WANTED AT ONCE.—Two women, one as cook and one as waitress, also man to work on lawn and garden and tend horse. Address Caswell Academy, Fishkill on the Hudson, N. Y.

WANTED.—Position by young married man, near church-school; has Massachusetts State plumbers' license, is also good pipe fitter, handy with any tools, good workman. Address New England Sanitarium, Melrose, Mass.

WANTED.—Agents for Radiodescent therapeutic lamp. Greatest invention of the age for relieving pain and curing disease. Combines X-rays, electricity, and hydrotherapy. Special discount to Seventh-day Adventists. All should have one, especially nurses. Address Michigan Sanitarium of Kalamazoo, Mich., Dept. 12.

WANTED AT ONCE.—25 young ladies, 15 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 get a thorough, practical missionary training, that will fit you for any field in the world. Address Dr. Winegar Simpson, Glendale, Cal.

FOR SALE.—The Hygeia Baths, 201 Temple Court Building, Denver, Colo., fully equipped with electrical and hydro-therapeutic appliances, electric light, vibration, solar, faradic, galvanic; tubs with sprays; furniture. Established by Dr. Menkel, who recently assumed charge of Calcutta Sanitarium. Snap for some one desiring to establish independent business. Denver will become one of the best American locations. Reasons for selling: Owner not nurse, and has not sufficient time for personal attention to treatment rooms.

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:—

H. B. McReynolds, Carden Bottom, Ark., periodicals.

Mrs. Rosa Robinson, Box 335, Vinita, I. T., periodicals and tracts.

Elder Milo D. Warfle, Box 195, Roswell, N. M., papers and tracts.

Mrs. Estelle Tillman, Busch, Okla., REVIEW, Signs, and Watchman, etc.

Mrs. W. A. Cash, O. K. Wood-yard, Lawton, Okla., Signs and Watchman.

Mrs. Cora Hedley, Mena, Ark., a continuous supply of periodicals and tracts.

Mrs. J. M. Tarpley, Tecumseh, Okla., Signs, Watchman, Life and Health, Life Boat, and tracts.

Miss Empress Brickey, Eliza, Ala., Signs, Watchman, Instructor, Little Friend, and tracts.

Mrs. Bessie Allen, Busch, Okla., REVIEW, Signs, Watchman, Instructor, Life Boat, and tracts.

Edwin Bergendahl, 1050 Sheffield Ave., Chicago, Ill., periodicals and tracts in Swedish and English.

Mrs. N. J. Mickelsen, Wheelock, N. D., sends thanks for papers received, but wishes no more at present.

Mrs. H. N. Griebel, 1415 Barber Ave., Little Rock, Ark., Signs, REVIEW, Life and Health, and tracts and leaflets; a continuous supply is desired.

Mrs. C. J. Monds, 1326 E. Fifth St., Joplin, Mo., Signs, Instructor, Life Boat, Little Friend, tracts on the Sabbath question and the mark of the beast.

Arthur L. Manous has removed from Dalton, Ga., to Decatur, Ga., and wishes those who are sending him reading-matter to take note of his present address—R. F. D. 3, Decatur, Ga.

Obituaries

HARDING.—Died at Streator, Ill., March 16, 1907, Sister Levancha Harding. She was born in New York, March 23, 1851, and nearly all her life was in poor health. In September, 1903, she was received into the Seventh-day Adventist Church, and enjoyed a bright hope till the last. Words of comfort were spoken at the Streator church by the writer to many sympathizing friends.

J. C. HARRIS.

CRYDERMAN.—Died at her home in Petoskey, Mich., March 6, 1907, Sister Charlotte Cryderman, aged 76 years, 11 months, and 25 days. She was a firm believer in the truths held by Seventh-day Adventists, and will be greatly missed by the Petoskey church, of which she was a member. She leaves six children, one brother, and many friends. The funeral sermon was preached by the writer; text, 1 Peter 1:3.

S. E. WIGHT.

WILSON.—Died at Vacaville, Cal., March 4, 1907, of heart failure, Sister Ann Wilson, in her eighty-fifth year. About thirty years ago she accepted present truth under the labors of Elder Healey, and from that time was a faithful member of the Seventh-day Adventist Church. Six children mourn the loss of a mother, who will lie peacefully resting until the Life-giver shall call.

J. H. BEHRENS.

GASTON.—Died at the home of her daughter in San Jose, Cal., March 1, 1907, of paralysis, Josephine L. Gaston, aged 77 years. She was reared in the Presbyterian faith. Being left a widow, she made her home with her daughter, Mrs. Brown, and together they accepted present truth about nine years ago. During her suffering she manifested a patience born of faith, and rejoiced in the hope of soon seeing the Saviour. Elder J. O. Corliss preached the funeral sermon.

D. T. FERRO.

WILSON.—Died at her daughter's home, in Alexandria, Ind., March 4, 1907, Susannah Wilson, aged 81 years and 10 months. She was converted in early life, and united with the M. E. Church. In 1878 she accepted the truths of the third angel's message under the labors of W. W. Sharp, and united with the Seventh-day Adventist Church, holding fast her confidence in the truths of the message to the end. Words of consolation were spoken by a Baptist minister from Rev. 14:13.

MARGARET B. WILSON.

SWANSON.—Died at Seattle, Wash., March 3, 1907, of tuberculosis, Charles Swanson, aged 50 years, 9 months, and 18 days. Brother Swanson was born in Sweden, and came to this country when a young man. He accepted the truths of the third angel's message under the labors of the writer thirteen years ago. His faith in the soon-coming Saviour was strong, and he died rejoicing in hope. He leaves a wife and two children. Words of comfort were spoken to the sorrowing friends at his funeral from 2 Cor. 1:3, 4.

H. C. J. WOLLEKAR.

CORNWELL.—Fell asleep in Jesus, at my home in Sullivan, Mich., March 1, 1907, of *la grippe*, Jane Cornwell, in her sixty-sixth year. It was under the ministry of Elder J. G. Matteson in central Wisconsin forty-one years ago that she received the message. In my parents' home the laborers ever had a welcome. There remain four sons and two daughters. The funeral service was conducted at Sullivan by Elder Heckman, and we laid her to rest in the family plat near Fremont, beside her mother and first husband.

JOHN A. SHAFER.

CLARK.—Died at his home, in Onondaga township, near Leslie, Mich., March 8, 1907, of Bright's disease, Ephraim Clark, aged 67 years, 2 months, and 10 days. Brother Clark was for a long time an active member of the Seventh-day Adventist church at Leslie, Mich., and was a consistent Christian until his death. He never missed an opportunity to present the truth to others. He was the oldest of a family of ten children, of which one sister and five brothers survive. The writer conducted the funeral service, speaking from Heb. 9:28, a text chosen by Brother Clark.

JOHN E. HANSON.

McCONNELL.—Died at his home in Spokane, Wash., March 14, 1907, of softening of the brain, Charles W. McConnell, aged 40 years, 2 months, and 12 days. Brother and Sister McConnell were converted to the Adventist faith under the labors of Sister Swift, a Bible worker, and were baptized by Elder Bowman, June 7, 1892. They united with the Adventist church in Columbus, Ohio. He was very earnest in his efforts to give the precious truths of the third angel's message to others. He was a man of great faith and a hard worker, being one of the few who show their faith by their works. Brother McConnell leaves a wife, three children, father, mother, and one brother to mourn their loss. Memorial services were held in the First Seventh-day Adventist church of Springfield, Ill. Words of comfort were spoken by the writer, from Rev. 14:13.

W. D. PARKHURST.

JONES.—Died at the home of his son in Owosso, Mich., March 16, 1907, Brother Andrew T. Jones, aged 70 years. For forty-five years Brother Jones has been a member of our church, and during all this time his hope has been in the triumph of this message. At the time of his death he was a member of the Owosso church, to which place he had moved but recently. He leaves a large number of friends and relatives, who feel their loss most keenly. Funeral service was conducted by the writer, using as a basis for remarks Isa. 8:25.

E. K. SLADE.

BANKS.—Died at his home in Lansford, N. D., Aug. 31, 1906, of heart-disease, H. D. Banks, aged 65 years. In 1871 he and his wife embraced the Seventh-day Adventist faith, to which they have ever been loyal. He was always ready to give a helping hand to the needy, and to give of his means to advance the cause of present truth, which was dear to his heart. He died trusting in a Saviour's blood, and triumphing in that living faith that reaches within the veil. He leaves a wife and five children, besides many other relatives and friends, to mourn his death.

A. E. CLOUGH.

CARLY.—Died at the home of her sister, Mrs. Judson Kinney, of Hermon, N. Y., March 16, 1907, May Carly, aged 35 years and 6 months. Sister May was one of our best canvassers, and gave her life to the work she loved so well. She studied for a nurse at the Peoria (Ill.) Sanitarium, where she contracted quick consumption. All was done that loving relatives and friends could do for her restoration and comfort. She leaves a mother, step-father, two brothers, and two half sisters, who expect to meet their loved one when Jesus comes. The funeral service was conducted by the writer.

MRS. ANDREW COFF.

WESTWOOD.—Died March 4, 1907, of apoplexy, Mrs. Rebecca Davis Westwood, aged 80 years, 2 months, and 12 days. Sister Westwood had a bright Christian experience from her early youth. She accepted present truth about four years ago, and died with the utmost confidence in a soon-coming Saviour. She leaves three sons, one daughter, and twelve grandchildren. The text, Job 19:25, 26, which formed almost her last words, was used as the basis of her funeral discourse. Judge Booth, an old acquaintance and friend, the Methodist minister, and Pastor Nelson all in brief speeches paid most beautiful tributes to the deceased.

S. G. HUNTINGTON.

McREYNOLDS.—Died at the Madison (Wis.) Sanitarium, March 18, 1907, of paralysis of the heart and brain, our dear sister, Mary E. McReynolds, wife of Elder Chas. McReynolds, president of the Wisconsin Conference, aged 53 years and 1 day. Sister McReynolds had been ailing for a few weeks, and her husband had brought her to the sanitarium for treatment. They were expecting to return to their home at Bethel, Wis., that week, when she was taken worse, and a few hours later she peacefully fell asleep in Jesus. Her husband was by her side in her last moments, and hardly realized she was going until the last few moments before her death. They were united in marriage April 15, 1874, at Richmond, Iowa, and hence had walked together for thirty-three years. Four children were born to them. Besides her three surviving sons, she leaves five sisters, two brothers, and her aged mother. Nineteen years ago Elder McReynolds gave his life to the active proclamation of the third angel's message, and his companion gladly united with him in this precious work. And in all these years she has stood by his side, bravely and truly helping him carry the heavy burdens he has been called to bear. For eighteen months she has had the care of her infant grandson, whose mother was called away by death when he was but a few days old. Words of comfort were spoken by the writer, assisted by Elders Dowsett, Peterson, and Mikkelsen. The remains were taken to Bethel, Wis., for interment. A large concourse assembled to pay their last respects to one whom they had learned to love so dearly.

J. B. SCOTT.

BUTLER.—Died at his home in Bordoville, Enosburg, Vt., March 3, 1907, of Bright's disease, Brother Andrew H. Butler, aged 63 years and 8 months. He served in the Civil War, and later enlisted in the service of Christ. Brother Butler was a lover of Bible study and of the REVIEW. He leaves a wife, one son, and two daughters. After prayer at the house, a service was conducted at the church by the writer.

F. M. DANA.

DRAKE.—Died at the home of her son, Leoni, Mich., March 7, 1907, of paralytic trouble, Mrs. Sarah Jane Drake, aged 77 years, 9 months, and 15 days. At the age of twelve years she was converted, and united with the M. E. Church, of which she remained a member until about thirty years ago, when she embraced the Seventh-day Adventist faith. Four children and a large circle of friends mourn their loss.

J. C. DRAKE.

BODWELL.—Drowned while crossing the Gila River, in Arizona, Jan. 31, 1907, Elder A. G. Bodwell, aged 42 years and 10 days. Brother Bodwell was converted at the age of twelve under the preaching of M. E. Cornell at Dallas, Tex. He was an active laborer in the cause of the third angel's message, serving as State canvassing agent of Texas for a number of years. At the Cleburne (Tex.) camp-meeting in 1902, he was ordained to the gospel ministry. For some time he labored in that conference, then accepted a call to Mexico. At the time of his death, he was president of the Arizona Conference. He leaves his wife (née Miss Mintie Taylor), his mother, two brothers, and two sisters to mourn.

J. N. SOMMERVILLE, M. D.

TAYLOR.—Died at Sedalia, Mo., March 17, 1907, of abscess in the head, George J. Taylor. He was born near Columbus, Ohio, Oct. 12, 1832. When but a young man he gave his heart to God and united with the M. E. Church. Through reading our literature he accepted the third angel's message about seven years ago. Since that time his life has witnessed to a sincere love of the truth. In his death the Sedalia church has met with a loss which is deeply felt. He leaves a wife, to whom he had been a faithful and constant companion for thirty-three years, to wait in hope; also one son and four daughters. The funeral was held at the church, the sermon being preached by the writer; text, 2 Tim. 4:7, 8.

W. A. THEO. MILLER.

BRAMHALL.—Fell asleep in Jesus, at Battle Creek, Mich., March 17, 1907, our venerable brother, Harry Hulbert Bramhall, aged 81 years, 4 months, and 17 days. He was born in Canaan, Columbia Co., N. Y., Oct. 30, 1825. At Utica, N. Y., he was united in marriage to Miss Lucy A. Wood, Jan. 1, 1849. Brother Bramhall was the father of four children, three of whom died in early infancy. One son lived and reached the noon of life, when he also joined the great congregation of silent sleepers. Our esteemed brother at the time of his death was survived by one natural brother, an only sister, and a grandson. None of these were present at the funeral. Brother Bramhall's noble wife passed away some three years ago in this city. Most of our brother's life was spent in Michigan, to which State he removed from New York in 1854. The deceased embraced the views of the Seventh-day Adventist people in 1856 at a course of tent-meetings held at Parma, Mich., by Elders Cornell, Waggoner, and Frisbie. During the long fifty-one years which have succeeded, he has ever remained an unshaken representative of the faith so early espoused. His was a quiet life, but most liberally has he imparted of his means to help forward all branches of that cause so dear to his heart. Old age was the cause of death. He literally wore out, then the machinery of life stopped. The silver cord was loosened, the golden bowl became broken, and the breath of the spirit of life returned unto God, who gave it. Funeral service was conducted by Elder Tenney, of this city, Elder Bourdeau assisting. The text used was Ps. 37:37. "Mark the perfect man, and behold the upright: for the end of that man is peace."

G. W. AMADON.



WASHINGTON, D. C., MAY 9, 1907

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

ARTICLES that come to us with no name attached are never published.

We call special attention to Elder Butler's review of "The Church: Its Organization, Order, and Discipline," printed on the second page of this issue. We hope all our readers will give this article careful consideration.

We congratulate the publishers of our esteemed contemporary, the *Sabbath Recorder*, upon the improvement brought about in that journal through its change in form and dress. It is now issued in magazine form, thirty-two pages and cover.

DR. R. G. EDIB and wife sailed last week for Europe. They will attend the Gland council, where their field of labor will be determined. It will doubtless be in Turkey, Egypt, or East Africa, Dr. Edib having a knowledge of the tongues spoken in these regions.

ELDER F. G. LANE, of the East Michigan Conference, passed through Washington last week on his way to the West Indies. He will connect with the East Caribbean Conference, sailing from New York in company with Elder L. E. Wellman and family, returning to that field.

BROTHER JEAN VUILLEUMIER, in speaking of the General Conference council to be held May 10-25, at Gland, Switzerland, says: "We here look forward with a great deal of interest to the coming session of the General Conference Committee. We are in hopes, and in fact, confident, that the holding of this session on Latin territory will mean much impetus and encouragement to the work in Latin countries."

THE Battle Creek *Enquirer* of May 1 reports the death of Elder William Ward Simpson at Los Angeles, Cal. Elder Simpson, since his arrival in California, had been engaged in holding series of meetings in various cities, with remarkable success. The meetings in Oakland, which were reported through the *Review*, resulted in a very substantial increase in the church-membership, and brought courage to the hearts of the brethren and sisters there. Further particulars will be given in the *Review* as soon as received.

WE have been questioned as to whether the denomination, through its accredited representatives, is calling for a fund with which to purchase a tent for use in Washington, D. C. No such call has been issued by those in charge of our work here.

THE second Sabbath missionary reading for next Sabbath, May 11, is a very important one. It should not only be read, but studied in all our churches. Later, this reading will be published, with other matter added, in tract form. Thus it can be preserved for reference and further study. Should any church company not have received the May reading, one can be procured by addressing the Mission Board at Takoma Park, D. C.

DR. D. H. KRESS, who for many years has been connected with our health work in this country, England, and Australia, arrived in Washington, D. C., on May 2, accompanied by his wife and daughter. Dr. Kress will have charge of the new sanitarium at Takoma Park. We feel certain that the doctor's long experience in the health work, and his interest in the cause in general, will insure the successful conduct of the new institution.

J. A. STRICKLAND, who is still at Kingston, Jamaica, writes under date of April 24 that but very little progress has been made in re-establishing business in that stricken city. Only about four hundred small huts and rooms have been made habitable, and thousands of people still live in tents and rude houses. He says there is still great interest manifested by the people to hear the truth, and that heroic effort is being put forth by the little company there to build a house of worship.

THE International Publishing Association of College View, Neb., plans a six-months' series of each of our foreign papers published there. This series will begin early in May, and will cover all the main points of present truth. It is the design and the hope that all our people who have friends or neighbors speaking German, Swedish, Danish, or Norwegian will supply them with these special publications. There is no better way than this of carrying on foreign mission work, and the workers are not required to leave friends or native land to do it. The plans laid by our various publishing houses for the year mean a rapid advance in the work, and certain victory. Let us take hold of them vigorously, for it is the attitude of the rank and file of the people that will determine the measure of the success achieved.

WE have heard two remarks recently which are worthy of thought and repetition. The first is, "It is no time now to be following afar off." The other is, "It is a source of strength to get rid of our weakness." Both are absolutely true, and the conditions which brought out these remarks are themselves fulfillments of prophetic warnings.

Young People's and Sabbath-School Convention

AFTER much careful consideration, the General Conference Committee has arranged for a convention devoted to the interests of our Young People's Society and Sabbath-school work, to be held at Mt. Vernon, Ohio, July 10-20, 1907. The committee has been very liberal, indeed, in providing for the very best talent available to be in attendance. Important topics in connection with these two lines of our work will be brought before the convention—questions that are of vital interest to the message itself, and a cause of some perplexity to the workers engaged in these lines throughout the field. A very helpful program has been planned, and it is desired that as far as possible union and local conferences will arrange for the State secretary of the young people's and Sabbath-school work to be present. All others who can attend will be welcomed.

T. E. BOWEN,
General Conference Home Secretary.

An Appeal from Spartanburg

THE State of South Carolina is a mission field in the Southern Union Conference, but the work has been developing there of late in a most encouraging manner. We have no doubt that all have read of the recent trial of Elder R. T. Nash and other brethren for Sunday labor at Spartanburg. A very friendly feeling toward our people has developed as the result of that trial and the Christian attitude of our brethren at that time. The Lord enabled them to win a decided victory for the truth, and they are now endeavoring to buy a church, and fit it up for their use.

The Southern Union Conference has authorized an appeal to be made for this church throughout the South, and the General Conference Committee has also authorized the appeal to be sent out to our people. We believe that our brethren and sisters will quickly supply the six hundred dollars called for by Brother Nash for this purpose. We hope all will read his article carefully, and contribute, sending the money to Miss Elizabeth McHugh, Spartanburg, S. C., or Mrs. R. T. Nash, Campobello, S. C. Who will help this, the youngest field in the work east of the Mississippi River?

J. S. WASHBURN.