

# The Advent Review and Herald Sabbath

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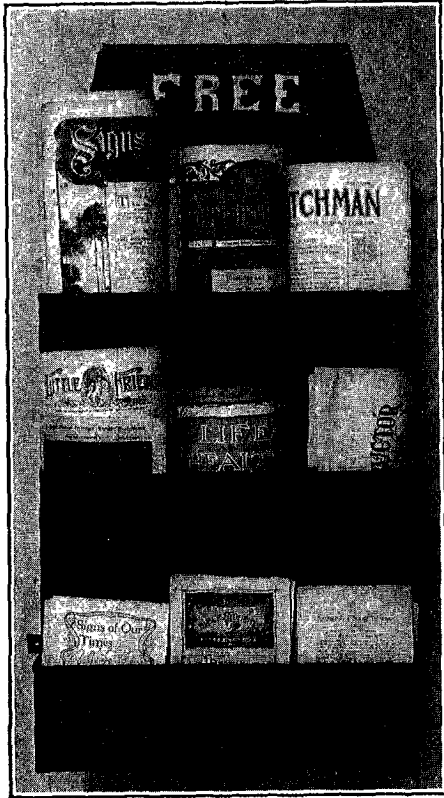


Behold  
He  
Cometh

Go to the Law and  
to the Testimony

## Publishers' Page

Conducted by the Department of Circulation of  
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Association



### A New Tract Rack

THE accompanying cut is a reduced photo of a large tract rack, made of galvanized iron, painted and varnished, 28½ inches long by 15 inches wide and 6½ inches deep. The large pockets are made to hold 15 each of *Signs*, *Watchman*, *REVIEW*, or *Instructor*.

The three lower pockets will hold a good assortment of tracts. The whole rack weighs only 7¼ pounds, and is very attractive and durable. It is the most appropriate rack ever offered to our readers, and should be in general use.

Reading-racks properly kept in public places are ever-flowing gospel rivulets from which many weary travelers quench their thirst, and the truth finds its way to the hearts of thousands who might not get it in any other way. In their use, one may truly "sow beside all waters."

The price of the rack is \$1.50, plus transportation. The cost of carriage will depend upon the distance, and whether sent by freight or express. All orders should be made through the State tract society, or direct to the Review and Herald, Battle Creek, Mich.

### The July Number of Life and Health

THE July number of *Life and Health* prescribes for those who are nervous, with confused thoughts, depressed heart, and gloomy spirits.

It reveals the real trouble with those who can not find anything they like to eat in hot weather.

It will prove a great blessing to the many who suffer with obstinate constipation, pain in back of head, and a tired,

worn-out feeling in the morning, with a dread of labor.

It teaches parents relative to some of the frequent causes of their children's failure in health at the close of the school year.

It contains good suggestions for success for the beginner in home making.

It teaches the delicate art of keeping the confidence of children.

It is most practical in the combination of foods.

It forcibly demonstrates that the Great Physician, who healed the man of a thirty-eight years' infirmity, is just as willing and just as able to heal to-day as then.

It scientifically condemns stimulants of all kinds, and recommends foods that create vitality, promote health, and prolong life.

It advises what to do in some cases of common diseases brought on through a lack of knowledge of the simple principles of health.

It is in every way the most practical and helpful number published, deserving a wide circulation, and the hearty support of all true friends of health reform.

Single copy, 5 cents; five to twenty-four copies, 3 cents; twenty-five or more copies to one address, 2½ cents.

### Home and Health

OUR new large subscription book, designed especially for home reference, treating of the many details pertaining to the home and care of the body.

Its general scope embraces "The Home"—how to make it; "General Housekeeping"—all of its details; "The Diet"—what it should be; "The Care of the Body"—revealing the simple things one must do to keep the body healthy; "The Care and Training of Children"—sound common sense for all parents; "The Home Treatment of Disease"—a valuable instructor, doctor, and nurse.

It contains the clean, strong principles of the gospel as it should be practised in our manner of living. It teaches some of the most practical means by which we may make our homes visible types of the invisible home above. It contains God's message of health which is due just now in all the world. It tells how to live a plain, simple life. It contains information that will prove to be practical in the mechanical construction of houses. It will lighten the labors of many an overburdened housekeeper by giving choice recipes and healthful suggestions on all the practical features of housekeeping. It will prove to be an all-round, valuable counselor in every feature of home life. It contains 592 pages, and is illustrated with over 250 original drawings made especially for the book. The prices, post-paid, are: cloth, marbled edge, \$2.50; full law sheep, \$3.50; full leather, \$4.50.

Agents wanted in all sections of the country. Write for particulars.

### The Special Number of the Youth's Instructor

THE *Youth's Instructor* of July 9 is an Education number, intended especially for the young people. Its mission will be to encourage our young people to prepare themselves for service in the Lord's work.

Among many good things this Education number contains, the following is presented:—

Importance of Immediate Preparation for Service; The First Thing—an education; Get an Education—the advice of an experienced worker; Is a Training Necessary?—convincing; Two Pictures—the cultured and the uncultured mind; The School of Preparation—its importance; What Students Say—good testimonials; Get into Line—out of line, out of the race; Turning-Points in Life—turning the right way at the right time; Religious Education—its importance; Our Schools—reasons why our young people should attend them; I Think I Can—"As he thinketh in his heart, so is he;" Can One Earn One's Own Way?—affirmed; You Are Wanted—assurance of the need of the young; Don't Sacrifice the Greater Good for an Immediate Gratification—needed advice; What a Blind Man Accomplished—Dr. James Gale's work; The Success of Charles D. Walcott—an object-lesson; How William Cobbett Got an Education—a suggestive lesson for the youth; Whosoever Will, Let Him Come; The Value of an Ideal.

Liberal supplies should be ordered by all churches, and freely given out to all the young people.

The price will be only 2 cents a copy, sent out to different addresses; twenty-five or more copies sent to one address, 1½ cents a copy.

### The Young People's Number of Liberty

THE July issue of *Liberty* is a special Christian Endeavor number. It was prepared with a view to giving the young people of the Christian Endeavor Societies a clear understanding of the true principles of Christian liberty and the obligation of the rising generation to maintain them against the growing tendencies to National Reform principles. It is full of live, bright, fresh, and interesting matter especially prepared for our young people to read and circulate among their friends and other young people's societies.

It contains articles on The Flag, Christian Citizenship, Christian Endeavor, The Spirit of the Gospel, Kingdoms Compared, Walking as He Walked, Religious Liberty through the Christian Era, Patrick Henry's Great Speech before the Signing of the Declaration of Independence, A Thrilling Story, A History of Liberty Bell, Our Position, The First Sunday Law, Civil or Divine, Legislative Superstition, Enforcement of Sunday Laws Ruinous, Survey of the Field, etc.

It is thoroughly illustrated, and presents some excellent matter on Christian temperance and the importance of following the authorized guide-book, the Bible. Single copy, 5 cents; ten to twenty-five copies to one address, 3 cents; twenty-five or more copies to one address, 2½ cents a copy.

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.

Also Pacific Press Publishing Company, Mountain View, Cal.; Southern Publishing Association, Nashville, Tenn.

# THE REVIEW AND HERALD

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

VOL. 84.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 4, 1907.

No. 27.

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

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## Editorial

### A Short Work

THOSE things which seem impossible to man are easily accomplished by the Lord. It is faith in God's power by which we are fully persuaded that what he has promised he is able also to perform. There is a great work to be done, and looking at it from the human standpoint, we might decide that it is impossible to complete it in this generation, but our confidence is in the Lord's promises and in his power to fulfil them. "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." It only needs the willing instruments through whom the Lord can reveal his mighty power in fulfilling his promise. "And who then is willing to consecrate his service this day unto the Lord?"

### Editorial Letter

Jottings from the Editor's Note-Book

ROME, the city of the Cæsars, the city of paganism ancient and modern — this tells the story in a few words. Rome is a place of interest to even the casual reader of history, but for the student of history in the light of prophecy it has a peculiar fascination. Here he reads with a more real sense of their meaning those words of the prophets in which the rise and fall of the iron monarchy and the coming of the great apostasy are foretold.

One Sabbath afternoon I sat on the Pincio Hill overlooking St. Peter's and the Vatican, the chiefest temple of this

modern Babylon, and there I read once more the foreview of "Babylon the great, the mother of harlots and abominations of the earth," as given by Daniel, Paul, and John. "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." "Let no man deceive you by any means: for that day ["the day of Christ"] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." "And there was given unto him [the beast] a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

These and other words I read, and meditated upon their fulfilment. Some of these predictions were made nearly twenty-five hundred years ago, and yet no human writer could describe so accurately, with so few words, the history of the papacy, even with its history before him. And as I considered that only in the light of the third angel's message

can the papacy and its work be really understood, and that only by the power of this message can the soul-destroying teachings of the papacy be uprooted from the heart, I had a new realization of the meaning and importance of this message.

During my stay in Rome I spoke four times to our church. I was pleased to meet some who had been delivered from the snare of the papacy, and who were obeying the truth in the face of opposition and of inducements held out to them if they would return to the Church of Rome. I felt it to be a privilege at the very seat of the beast to preach the gospel of salvation through faith in Jesus Christ, and to show that we all have access to the Father through him, without the intervention of priest or pope. Such a gospel as that, though preached in the humblest surroundings, is of more value than all the pomp and ceremony of the Roman ritual in St. Peter's.

There were two things which made a special impression on my mind at Rome. One was that in the Roman Church the paganism of the Roman state has been perpetuated. This is evident in the teachings and the forms of worship, but this fact is emphasized in the home of the ancient Cæsars by the way in which the papacy has baptized the temples and monuments to the uses of the church, and has made the pope the *Pontifex Maximus* of a paganized Christianity. The Pantheon is now a church, the old columns are now surmounted with statues of Peter and Mary, the images of the gods are simply exchanged for images of saints and apostles, and in the decorations of the ceiling of the Sistine Chapel in the Vatican, the Sybilline prophetesses alternate with the prophets of the Bible. This is all appropriate, and is in perfect accord with the facts.

The other striking thing was that modern Babylon emulates ancient Babylon as a builder. It is a well-known fact of history that Nebuchadnezzar made Babylon famous by the restoration of many cities and the erection of magnificent structures — wonderful specimens of the builder's art. Babylon substituted this outward display of her own works for the building of character, and took pride in them. Said Nebuchadnezzar: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Thus Babylon devoted her

efforts to building material structures, and was in this a type of righteousness by works, the works of the flesh. Modern Babylon has followed in the steps of ancient Babylon. Her magnificent cathedrals are in evidence everywhere, and the city of Rome seemed like a great aggregation of churches, its special pride being St. Peter's, the greatest church building in the world. But this is again the outward sign of a religion of works, righteousness by works, and is the fulfilment of the ancient type.

But all the magnificence of ancient Babylon has been so completely obliterated that it is with difficulty that even her ruins can be located with certainty. The works of the flesh are not enduring. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." Only the works of faith will survive that time when all things earthly will be dissolved. The overthrow of modern Babylon is near at hand. "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Then "the eternal city" will lose her claim to that title, and another city will take her place, "a city which hath foundations, whose builder and maker is God," and those who have built for eternity by hearing and doing the sayings of Jesus will be the dwellers in that city. Then the difference between building great material structures by the power of the flesh and building a righteous character by the power of the Holy Spirit will be made manifest, and the papacy will perish in the ruin of her great buildings. This message will bring that day.

Brethren G. A. Irwin and G. B. Thompson were with me during a part of my stay in Rome, and together we visited the school which is being conducted by Brother C. T. Everson and his associates in the work. This school does a praiseworthy work merely from an educational standpoint, but this would not be a sufficient reason for its existence were it not designed to be a means of reaching with this truth those whose acquaintance our workers might not be able to make in any other way. An experience of many years has seemed to demonstrate that one very effectual way of breaking through the wall which Rome has built around her members is by conducting schools, and thus coming in contact with those whose minds are turned toward light. I hope that this school at Rome will prove to be the open door through which many will enter into the full light of this third angel's message.

From Rome I went to Gland, Suisse, to attend the council of the General

Conference Committee which was planned before I left America, and toward which some of us had been journeying many thousands of miles. A report of this meeting has already appeared in the REVIEW, but I may be able to write some further notes of interest in a later letter. W. W. P.

### **The Approaching Crisis**

THE Word teaches that every false system will be flourishing in the last days, in the time of the Lord's preparation. The flourishing of these systems to-day, from Christian Science through the whole category to the resuscitated cause of Islam, is a striking fulfilment of the Word in this respect, and therefore an indication that we are in the last days.

Perhaps the one thing more than any other that has prepared soil and sowed seed for just such a work as the spread of these systems is the criticism of God's Word that has been going on for the last few years in the pulpits supposed to have been dedicated to the teaching of that Word. This has weakened the faith of many, overthrown the hope of some, and led a great multitude to look to the lifeless systems of paganism to find what they might have found in the Word of God. Such undermining teachings have made the way easy for the exponents of those false systems to multiply the number of their adherents.

Is there not a design in bringing together these two things—the revival of heathen systems, and the attempted undermining of the Word of God, the latter opening the way for the progress of the former? Nothing is more certain than that it is the result of a long-planned and deep-laid scheme of that common enemy of God and man.

They who have maintained faith in God's Word have looked for just such combinations as this; for that Word teaches us to expect them. They have come, and there are more to follow. Every deceptive device that Satan can invent, or has invented and can use now, will be seen in operation in these days. While "evil men and seducers shall wax worse and worse," their time will be occupied in deceiving one another and being deceived by one another. Never was there a time when so many false systems were being extolled as now, but we have not seen them all yet by any means. Satan has not yet emptied his quiver.

Islam is only one of the devices set for man's undoing; but Islam has awakened like a sleeping giant, and a furious zeal is taking possession of its devotees. Shiek Abdul Hagk, of Bagdad, publishes the following, which he calls "the last word of Islam to Europe,"

in which he proclaims the unyielding hatred and contempt of Islam for Christians and all things Christian. This is how he looks upon the present situation:—

Are we blind enough not to see the prodigies of your progress? But know, Christian conquerors, that no calculation, no treasure, no miracle, can ever reconcile us to your impious rule. Know that the mere sight of your flag here is torture to Islam's soul; your greatest benefits are so many spots sullyng our conscience, and our most ardent hope and aspiration is to reach the happy day when we can efface the last vestiges of your accursed empire. Before the Christian peril we have effaced the quarrels of our sects. Islam's unity is rising from one end of the world to the other.

The uniting of the various sects of Islam to oppose Christianity is only one of the centripetal forces working in these times. Every other deceptive system is likewise arousing, as though it had been resting and recuperating for this last great effort. They who are not firmly rooted and grounded in the truth of God in these last days will be swamped in the great sea that is rolling in upon the doomed world. But we are not without hope even in such times as these upon which we are entering; for "the Lord knoweth them that are his;" and "he that shall endure unto the end, the same shall be saved." "It is even the time of Jacob's trouble; but he shall be saved out of it." The many "winds of doctrine" are blowing; the many combinations designed to bind men to this world are increasing; the forces of evil are strengthening their holdings in every possible way; the "dogmas of doubt" are held constantly before the faces of the professed followers of the Lamb by shepherds false to their trust; the "peace and safety" cry is sounding through the world, while the great shops are building bigger battle-ships and stronger cannon and more of them than ever before; and the great religious world is trampling upon the Sabbath of Jehovah, and beginning its work of persecution upon those who honor it; and that at a time when the Lord is issuing his last invitation and his last warning to this generation. Everything indicates the close of the dispensation, and should stir our hearts to deeper piety and stronger zeal in the work to which we are called.

C. M. S.

THE United Christian Party held its annual convention this year at Rock Island, Ill. The chief plank in its platform is the law of God, and it proposes to run this government by that law. As that law is the foundation of God's government, and his "government is not of this world," no further argument is necessary to show that the "United Christian Party" is attempting the impossible.

**The General Conference Committee Council at Gland, Switzerland**

**Fifth Report**

THE council was daily cheered by the evidences of the rapid spread of the message brought before us in the reports presented by laborers and by memorials from the fields. It was also deeply moved by the calls for enlargement in all the fields, the very success of the developing work making necessary a strong movement to reinforce the missionary ranks.

From this land and from that came the calls to fill a vacant post here, to replace a fallen worker there, and to supply further help to look after developing interests where the truth is spreading beyond the reach of the little band of workers available. More forcible than general talk about the needs was the specific list of calls which the fields spread before the council — definite pleas for immediate help. We give a summary of these herewith, a reprint of the same list which the council studied over and over, with the conviction that nearly every call ought to have favorable response without delay:—

**Calls from the Mission Fields**

**China: Total, 11 Men**

1. Man and wife to join the new mission established by P. J. Laird and wife at Chang-sha, Hunan.
2. Two men and wives for Fukien Province.
3. Man and wife for educational work at Canton.
4. Two men and wives to join an experienced worker already in China in locating in North China.
5. Man and wife for Shanghai city work.
6. Man and wife to join Elder Westrup at Shang-tsai, Honan.
7. Man of experience to take general oversight of the China Mission.
8. Man and wife to work among Hakka-speaking people, South China.
9. An experienced secretary and treasurer to locate at Shanghai.
10. Appropriations:—  
 Printing-office building.....\$1,000  
 Equipment..... 1,000  
 Funds for literature.....

**Japan and Korea: Total, 8 Men, 1 Woman**

1. Man and wife for Korea.
2. Doctor for Korea.
3. Man and wife for Tokyo, the capital of Japan.
4. Man and wife for northern island, Hokkaido.
5. Man and wife for northern part of Hondu, the main island of Japan.
6. Man and wife for southern part of Hondu.
7. Man and wife for southern island, Kiusiu.
8. Man and wife for island of Formosa.
9. Lady Bible worker to train Japanese Bible women.
10. Appropriations:—  
 Training-school in Japan, ..\$1,200  
 Intermediate school, Korea... 100  
 On Tokyo church building... 500  
 For establishment of European and native sanitarium work, to unite both in one institution in the country..10,000

**India: Total, 5 Men**

1. Man and wife for Bombay side.
2. Man and wife for Ceylon.
3. Man and wife for Burma, to join Elder Votaw, the only minister among Burma's eleven millions.
4. Man and wife for South India.
5. Printer for Karmatar printing-office.

**South America: Total, 10 Men**

1. Man and wife for Bolivia.
2. Man and wife for the educational work, Argentina.
3. Man and wife for Argentina.
4. Two men for North Brazil Mission, where Elder Spies is the only minister among seventeen millions.
5. Man and wife for State of Paraná, Brazil.
6. General book man for South American Union.
7. Two canvassers to lead out in the work.
8. Teacher for Brusque school, in Brazil.
9. Appropriations:—  
 Three thousand dollars or more for moving and equipping Brazilian printing plant.

**South Africa: 6 Men**

1. General man for union conference.
2. Experienced minister for Cape Conference.
3. School man for Claremont College, so that Brother Hayton and wife may take up native training-school work.
4. Man and wife for Barotseland, to join Brother Anderson, and allow extension of work.
5. Man and wife for Somabula Mission, Elder Armitage and family requiring a change to the Cape Colony field.
6. Man and wife for Kolo Mission, Basutoland.
7. Man and wife for Solusi Mission, so that Elder Sturdevant and wife may in time open a new station farther in the interior.

**West Africa: 1 Man**

1. A teacher for a training-school.

**Great Britain: 2 Men**

1. President for South England Conference.
2. Laborer for North England Conference.

**New York City: 1 Man**

1. Polyglot secretary for the Review and Herald foreign depository.

**Australasian Union: 4 Men**

1. Dutch worker for Java.
2. Man and wife for Philippines.
3. Man and wife for New Guinea.
4. Doctor for Avondale Retreat.

**West Indian Union: 4 Men**

1. Printer for Port of Spain publishing house.
2. Male nurse for Trinidad treatment rooms, in place of Charles Enoch, deceased.
3. Man and wife for Central American Mission.
4. Man and wife for Panama and South Central America.

**Mexico: 1 Man**

1. A general book man to take charge of circulation of literature.

This meant a definite call for over eighty laborers, including wives of missionaries, to enter the fields white unto harvest. In a few cases it was recommended that changes within the fields be made to supply the immediate need. But the council could only say that these

calls must be responded to in some way. To fill every one would but place a laborer here and there among millions. Vast territories ought not, it was felt, to be left with no laborer, or with only one missionary and his wife to represent our growing work in the whole region.

But the council had to deal with the fact that enlarged plans could be carried out only by enlarged gifts for missions this year. The council adopted the following resolutions:—

*Whereas*, The calls from the mission fields are many and urgent, there being definite and well-founded requests for fifty men presented at this meeting of the General Conference Committee; and,—

*Whereas*, We are unable to fill the large portion of these calls for lack of suitable workers and sufficient means; and,—

*Whereas*, We confidently believe that the opening providences of God indicate that the time has fully come for extending this message more rapidly than ever before; therefore,—

*Resolved*, That we should plan in the most intelligent manner for a great missionary campaign at our camp-meetings in America during the remainder of the present season; and further,—

*Resolved*, That we urge all our general laborers to join in this campaign by informing themselves in a definite way (1) concerning the fields which are calling for help, (2) concerning the calls made and the reasons therefor, and (3) concerning our mission work already established in these fields. And that we further urge these laborers to present the missionary problem to our people gathered at these meetings, with a view to definite action in providing workers and funds with which to meet the demands pressing upon us.

The council took action in some cases requesting conferences to release and send to the fields certain laborers, continuing their support. Naturally, these actions will not be printed here, nor until consideration is given them by the persons and conferences concerned.

Each evening of the council, during this second week, was devoted to reports from the laborers representing different portions of the field, mainly of Europe. Reference to these reports may be possible later.

The weather, which had been so pleasant at the opening, became cold and wet for several days, but the interest and attendance of the people and delegates were unflagging. As the reports came in from the different groups of workers, no one felt that he could safely miss the blessings of any service. The interchange of experiences among these laborers from the different countries of Europe, many of whom are called upon to meet very similar conditions as regards legal restrictions, military laws, and Catholic influence, was a means of great encouragement and strength to the workers.

In the Latin Union meeting, Elder L. P. Tieche, former president of the

French-Swiss Conference, was elected president of the Latin Union mission field.

During the meeting, Professor W. E. Howell and family arrived at Gland, on their way to open work in Greece. Dr. V. Pampaian was also present from the far Caucasus, representing work being done at the foot of Mount Ararat, where so long ago the ark rested, and the earth began again to be occupied by the sons of men. Literally every quarter of the earth was pressing its needs before the council, and all felt that the only thing to do was solemnly to appeal to every resource in this denomination to respond to the calls of Providence to go forth to all peoples with the third angel's message.

W. A. SPICER, *Secretary.*

### Rights

At this season Americans are forcibly reminded of their blessed heritage of civil and religious liberty. And upon the day of which this paper bears date, in every city and town, village and hamlet, will be heard again those memorable words, "That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

It is well to be thus reminded of the great and just principles upon which our government was founded, and to have recounted again the struggles of our forefathers in securing for us such liberty as we now enjoy; for we might almost as truly say of them, as Peter did of the prophets, "that not unto themselves, but unto us they did minister the[se] things."

But by whatever means God has overruled in the affairs of men and nations in the past "that the word of the Lord may have free course," yet as individuals there is greater need that we be encouraged to "resist not him that is evil," than that we should be urged to defend our rights. Since the hearts of men are selfish, there is often strife because each of two parties considers his rights to have been violated by the other.

Many scriptures could be quoted to show the course a Christian should pursue when his domain of "rights" has been invaded; but we will content ourselves with noticing what Jesus did on one occasion when he clearly intimates that an unjust demand had been made upon him. The record is found in Matt. 17: 24-27.

"And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your teacher pay the half-shekel? He saith, Yea." It will be noticed that this half-shekel was the price of the annual ran-

som which was required of each individual numbered above twenty years, and was applied for the service of the congregation in the temple. Ex. 30: 11-16. "But the Levites were not numbered among the children of Israel" (Num. 2: 33), and so, as God's ministers, they were exempt from paying this tribute. Likewise prophets were exempt, but the refusal of any one else to pay was considered an act of disloyalty to the temple.

So Peter, quick to resent any insinuation of disloyalty on the part of his Master, when asked, immediately replied that Jesus would pay, thereby virtually admitting that Jesus was not even a prophet, much less the Son of God, which Peter had recently so strongly affirmed.

After they reach the house, Jesus clearly shows that he is under no obligation to pay the half-shekel, by asking, "What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, From strangers, Jesus said unto him, Therefore the sons are free." Surely then the Son of God was free from the tribute required to maintain the service of the temple, which to him was simply his Father's house.

But he does not vehemently denounce the duplicity of the Jews in trying to entangle him, neither does he stoutly refuse to pay the amount. He does not even upbraid Peter for thus placing him in a compromising position. Instead, his concern seems to be for those who clearly are at fault, for he said to Peter, "Lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee." So a miracle was wrought to satisfy this unjust claim.

Nor should we think he used this means of providing it simply to save the draft on their treasury of a sum equal to about seventy-five cents. Had it not been that by so doing he would have virtually denied his mission as a teacher sent of God, Jesus would have asked Judas to furnish the required shekel, although in purchasing power it was the equivalent of about ten dollars at the present time.

Where the violation of a principle is involved in an unjust demand, the Christian will choose "to obey God rather than man;" still, by his example in this experience, Jesus has taught us that where no principle is sacrificed, it is better to yield to an unjust demand than to be drawn into useless controversy concerning our rights, lest we cause some one to stumble.

A. J. BRISTOL.

## Note and Comment

It is dangerous to tamper with the Scriptures. It is dangerous to take a text of Scripture and attempt to make it mean more than its obvious teaching. He who does that is in danger of making many texts mean less than they were intended to mean or of entirely changing their obvious meaning, so leading himself out of the path of truth and blinding the eyes of his followers. Don't strive for something new, but in prayerful study seek to know the truth for the truth's sake and for the good that knowledge will enable you to do.

THE following interesting note and comment thereon we clip from the Chicago *Home Herald* (*Ram's Horn*). The conditions set forth by that journal are not overdrawn. This disease and the many other deadly maladies prevalent to-day, point with unfaltering finger to the end of the rule of sin:—

A cure has been found for the great American malady. Neurasthenia has displaced consumption in its boastful position for first honors. It claims more victims than the "great white plague." It is the penalty which we suffer for our surrender to the mad rush of present-day civilization. This is a neurotic age. An eminent doctor recently explained how he had studied physical culture to learn to relax his muscles, and then practised self-hypnotism to cure insomnia after a season of overwork. Diseases of the nerves are not confined to America, but we are told they are raging in England and throughout the continent. Dr. T. B. Hyslop, superintendent of the Royal Hospital, London, has been led professionally to give the matter a great deal of study, with a view to discovering the best means of combating what might be called a universal nervous plague. His conclusion is an interesting one, and is most unique, since it bears both a pathological and theological character. He says:—

"As an alienist and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. Let there be a habit of nightly communion, not as a mendicant or repeater of words adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to me."

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

The mind that is filled with that conviction will rest undisturbed in the storm of care and trouble. The best cure for sick nerves is a sound religious faith and a daily exercise of the same.

# One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

## The Gold and Silver Are the Lord's

"THE silver is mine, and the gold is mine, saith the Lord." Haggai 2:8.

Not only are the silver and gold his, but the cattle upon a thousand hills, and all the fowls as well. Ps. 50:9, 10.

Not only the cattle and fowls belong unto the Lord, but the world itself and everything in it. Verse 12.

It matters not under whose control these things are at the present time. They in present possession are only stewards over what belongs to God. It is God who gives man ability to get wealth. Deut. 8:18; Hosea 2:8. But if that which the Lord gives is put to a wrong use, he will hold the one who has it responsible.

The Lord will always bring into the hands of his people an amount of means sufficient to carry forward his work. Illustrations of this fact are given us in the Scriptures. When God's people had been for so many years in bondage in Egypt, it is but reasonable to suppose that they had but little aside from their herds and flocks. But the Lord had a work for that people to do that required something besides sheep and goats,—a work that required some silver and gold,—so he told his people to borrow jewels of silver and gold from the Egyptians (Ex. 12:35, 36), and those things were used in the building of the sanctuary after they came out into the wilderness. Ex. 35:22-24. At another time, when God's people had been in captivity for threescore and ten years, at the end of that time the Lord had promised that his people should return to their own land, and the temple was to be rebuilt. But had that people the means with which to build it? It is evident that they had not the money of their own to do that work: so the Lord put it into the heart of Cyrus, when he made the proclamation for that people to return, to give them means with which to do the work. Ezra 1:4. And later, after the work had been begun and before the temple was finished, they still needed means to carry the work to completion; so Artaxerxes made a donation to help forward the work. See Ezra 7:15, 16. The amount specified in verse 22 is one hundred talents of silver, an amount that equals, in our money, \$164,250. This certainly was a fulfillment of Isa. 60:9, 10, which says: "The sons of strangers shall build up thy walls, and their kings shall minister unto thee."

But could that people expect help financially from the world if they had had the means to do the work themselves? I can not think they could have expected it. Man's necessity is God's opportunity to work. The gift of Artaxerxes exceeds the amount called for by our leading men, more than fourteen

thousand dollars. There is no question in the mind of the writer that if this denomination had not the means to meet this call, God would move upon the hearts of others, and they would supply the money needed. But so long as this people are able to raise the amount called for, they can not expect help from the world. The time is soon coming when the property we possess will be of no value to us. It will be consumed in the fires of the last days. The apostle says: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10. Those who have money, then, will have to give it up. How much better it would be to use some of this means now, when the cause of God is in so much need of money with which to carry its work forward. S. J. HERSUM.

Richmond, Maine.

## Received on the \$150,000 Fund up to June 25, 1907

|                                  |                    |
|----------------------------------|--------------------|
| <b>Atlantic Union Conference</b> |                    |
| Central New England .....        | \$ 2,472.26        |
| Chesapeake .....                 | 424.26             |
| Eastern Pennsylvania .....       | 1,411.85           |
| Greater New York .....           | 415.75             |
| Maine .....                      | 360.82             |
| New Jersey .....                 | 552.63             |
| New York .....                   | 1,026.17           |
| Southern New England .....       | 880.53             |
| Vermont .....                    | 850.70             |
| Virginia .....                   | 266.67             |
| Western Pennsylvania .....       | 822.57             |
| West Virginia .....              | 241.67             |
| Western New York .....           | 1,291.67           |
| <b>Total .....</b>               | <b>\$11,017.55</b> |
| <b>Canadian Union Conference</b> |                    |
| Maritime .....                   | \$316.43           |
| Quebec .....                     | 33.78              |
| Ontario .....                    | 350.48             |
| <b>Total .....</b>               | <b>\$700.69</b>    |
| <b>Central Union Conference</b>  |                    |
| Colorado .....                   | \$ 878.19          |
| Iowa .....                       | 2,244.97           |
| Kansas .....                     | 1,655.65           |
| Missouri .....                   | 851.45             |
| Nebraska .....                   | 4,789.63           |
| Wyoming .....                    | 403.87             |
| <b>Total .....</b>               | <b>\$10,823.76</b> |
| <b>District of Columbia</b>      |                    |
| Washington churches .....        | \$1,168.24         |
| <b>Lake Union Conference</b>     |                    |
| East Michigan .....              | \$ 1,197.82        |
| Indiana .....                    | 4,475.48           |
| North Michigan .....             | 121.51             |
| Northern Illinois .....          | 1,619.74           |
| Ohio .....                       | 2,661.61           |
| Southern Illinois .....          | 750.58             |
| West Michigan .....              | 3,165.35           |
| Wisconsin .....                  | 1,812.22           |
| <b>Total .....</b>               | <b>\$15,804.31</b> |

|                                       |                   |
|---------------------------------------|-------------------|
| <b>North Pacific Union Conference</b> |                   |
| Conference not specified .....        | \$ 350.26         |
| British Columbia .....                | 67.80             |
| Montana .....                         | 221.66            |
| Upper Columbia .....                  | 1,348.22          |
| Western Washington .....              | 1,021.81          |
| Idaho .....                           | 844.90            |
| Western Oregon .....                  | 864.53            |
| <b>Total .....</b>                    | <b>\$4,719.18</b> |

|                                  |                   |
|----------------------------------|-------------------|
| <b>Northern Union Conference</b> |                   |
| Alberta .....                    | \$ 144.10         |
| Manitoba .....                   | 238.70            |
| Saskatchewan Mission Field ..    | 34.85             |
| Minnesota .....                  | 3,485.00          |
| South Dakota .....               | 2,114.19          |
| North Dakota .....               | 1,681.23          |
| <b>Total .....</b>               | <b>\$7,698.07</b> |

|                                 |                   |
|---------------------------------|-------------------|
| <b>Pacific Union Conference</b> |                   |
| Arizona .....                   | \$ 177.87         |
| California-Nevada .....         | 5,164.16          |
| Southern California .....       | 482.79            |
| Utah .....                      | 205.46            |
| <b>Total .....</b>              | <b>\$6,030.28</b> |

|                                  |                   |
|----------------------------------|-------------------|
| <b>Southern Union Conference</b> |                   |
| South Carolina .....             | \$ 103.85         |
| Alabama .....                    | 200.63            |
| Tennessee River .....            | 502.94            |
| Florida .....                    | 337.65            |
| North Carolina .....             | 255.25            |
| Kentucky .....                   | 30.36             |
| Cumberland .....                 | 533.44            |
| Louisiana .....                  | 385.61            |
| Mississippi .....                | 190.63            |
| Georgia .....                    | 345.86            |
| <b>Total .....</b>               | <b>\$2,891.22</b> |

|                                      |                   |
|--------------------------------------|-------------------|
| <b>Southwestern Union Conference</b> |                   |
| Not specified .....                  | \$ 170.18         |
| Arkansas .....                       | 221.64            |
| Oklahoma .....                       | 1,414.94          |
| Texas .....                          | 1,060.86          |
| <b>Total .....</b>                   | <b>\$2,867.62</b> |

|                |          |
|----------------|----------|
| <b>Unknown</b> |          |
| Unknown .....  | \$149.20 |

|                                |                 |
|--------------------------------|-----------------|
| <b>Foreign</b>                 |                 |
| Algeria .....                  | \$ 13.33        |
| Australia .....                | 137.06          |
| Bermuda .....                  | 25.00           |
| China .....                    | 3.00            |
| South Africa .....             | 128.16          |
| Jamaica .....                  | 13.41           |
| Yukon Territory .....          | 10.00           |
| England .....                  | 256.32          |
| West Africa .....              | 13.90           |
| Mexico .....                   | 2.00            |
| Costa Rica .....               | 2.00            |
| India .....                    | 12.48           |
| South America .....            | 23.35           |
| Switzerland .....              | 9.69            |
| Panama .....                   | 9.00            |
| Nicaragua .....                | 2.00            |
| Trinidad .....                 | .34             |
| Central American Mission ..... | 17.00           |
| Norway .....                   | 25.00           |
| Japan .....                    | 12.50           |
| Hayti .....                    | 5.00            |
| Egypt .....                    | 51.55           |
| Palestine .....                | 2.00            |
| Tobago, W. I. .....            | 1.22            |
| <b>Total .....</b>             | <b>\$775.31</b> |

|                          |                    |
|--------------------------|--------------------|
| <b>Grand Total .....</b> | <b>\$64,645.43</b> |
|--------------------------|--------------------|

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

I. H. EVANS, Treasurer.

## 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.

### Exclusions

If I would talk with God, my hasty tongue  
Must hold itself for that high converse pure,  
As one who has appointment with a king  
Scorns gossip with a minion at the gate.  
If I would listen to the voice of God,  
I dare not hear the prattlement of men,  
The bargaining, the vaunting, the untruth,  
The words that crawl and sting; for ears have room  
For somewhat, and no more. If I would walk  
Beside my God, his comrade and his friend,  
I must go his way; he will not go mine.  
If I would own the wealth of God, the gold,  
The gems of affluent heaven, like the dress  
Of basest refuse I must hurl away  
The spoil of greed and all the miser's glut.  
If I would know the wondrous lore of God,  
What sciences I shall not dare to know!  
If I would wield the awful power of God,  
How I must sink myself in helplessness!  
If I would revel in the love of God,  
What lesser loves must I disdain to serve!  
O Infinite, O Lover, O Supreme,  
Father and Leader and unfailing Friend,  
What littles must I gladly lose for thee,  
What nothings must I tread beneath my feet  
To reach thy hand, thy bosom, and thy face!

— Amos R. Wells.

### Not by Might Nor by Power

MRS. E. G. WHITE

THOSE who search for worldly distinction and glory make a sad mistake. It is the one who denies self, giving to others the preference, who will sit nearest to Christ on his throne. He who reads the heart sees the true merit possessed by his lowly, self-sacrificing disciples, and because they are worthy he places them in positions of distinction, though they do not realize their worthiness and do not seek for honor.

To them Christ's words of encouragement are spoken, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." What a promise is this! Christ's faithful ones are to be sharers with him in the kingdom he has received from his Father. This is a spiritual kingdom, in which those who are most active in serving their brethren are the greatest. Christ's servants, under his direction, are to administer the affairs of his kingdom. They are to eat and drink at his table, that is, be admitted to near communion with him.

The Saviour said again, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first."

God places no value on outward display or boasting. Many who in this life are looked upon as superior to others, will one day see that God values men according to their compassion and self-denial. When the scenes of the judgment are enacted before them, they will see the mistake they have made. Those who follow the example of him who went about doing good, who help and bless their fellow men, trying always to lift them up, are in God's sight infinitely higher than the selfish ones who exalt themselves.

God does not accept men because of their capabilities, but because they seek his face, desiring his help. God sees not as man sees. He judges not from appearances. He searches the heart, and judges righteously. "To this man will I look," he declares, "even to him that is poor and of a contrite spirit, and trembleth at my word."

He accepts and communes with his lowly, unpretentious followers; for in them he sees the most precious material, which will stand the test of storm and tempest, heat and pressure.

Our object in working for the Master should be that his name may be glorified in the conversion of sinners. Those who labor to gain applause are not approved of God.

The Lord uses many gifts in the work of saving sinners. In the future, common men will be impressed by the Spirit of God to leave their ordinary employment to go forth and proclaim the last message of mercy. They are to be strengthened and encouraged, and as fast as possible prepared for labor, that success may crown their efforts. They cooperate with unseen, heavenly agencies, for they are willing to spend and be spent in the service of the Master. They are laborers together with God, and their brethren should bid them Godspeed, praying for them as they go forth to fulfil the great commission. No one is authorized to hinder such workers. They are to be treated with the greatest respect. No taunting word is to be spoken of them as in the rough places of the earth they sow the gospel seed.

How dare any one bar the way of God's servants by unjust, unfeeling speeches? But this has been done, and thereby laborers have been discouraged, and many souls lost who might have been saved. Those who do this work are not prompted by the Spirit of God, but by another spirit. Scornful criticisms and discourteous remarks are wholly of Satan. If ministers, teachers, and people would practise Bible courtesy, they would find hearts open to receive the truth, and God would be glorified.

Those who search for something with which to find fault have taken Satan's side of the question. Christ can not say

of them, "Well done, good and faithful servant." They are not giving the trumpet a certain sound.

All who can should do personal work. As they go from house to house, explaining the Scriptures in a clear, simple way, the Lord will make the truth powerful to save. But in order to do this work successfully, all worldly ambition must be left behind. Every weight, every besetting sin, must be laid aside. The church can not measure herself by the world, nor by the opinions of men, nor yet by what she once was. Her position in the world is to be compared with what it would have been had she continually pressed onward and upward from victory to victory. God's watchmen are to lift up the voice, saying, "Come out from among them, and be ye separate, . . . and touch not the unclean thing." "Be ye clean, that bear the vessels of the Lord."

Some look with contempt upon those whom the Lord honors. They regard them with indifference because they have not had the educational advantages they themselves have enjoyed. But though not highly educated, these children of God are consecrated to his service, and they work for him with self-denial. In his sight they are much farther advanced than many who have had greater opportunities and have been entrusted with a greater number of talents. Let us rejoice that the Lord does not measure the workers in his vineyard by their learning or by the educational advantages they have had. The tree is judged by its fruit. The Lord will co-operate with those who co-operate with him, even though, judged by the world's standard, they may not be educated.

Life's best things—simplicity, honesty, truthfulness, purity, unsullied integrity—can not be bought or sold; they are as free to the ignorant as to the educated, to the black man as to the white man, to the humble peasant as to the king upon his throne. Humble workers, who do not trust in their great gifts, but who work in simplicity, trusting always in God, will share in the joy of the Saviour. Their persevering prayers will bring souls to the cross. Heavenly angels will respond to their self-sacrificing efforts. By the power of the Holy Spirit, Jesus will move upon the hearts, working miracles in the conversion of sinners. Men and women will be gathered into church fellowship, meeting-houses will be built, and schools established. The hearts of the workers will be filled with joy as they see the salvation of God.

These workers are trees of the Lord's planting. In a peculiar sense they bear fruit equal to the fruit borne by the apostles. A rich reward awaits them in the future life.

THE best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to a mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.—Selected.



## Our Glorious Hope

H. F. PHELPS

IN the early days of this message we were so impressed with its reality that we believed the coming of Christ was even then near at hand. And now, after the lapse of so many years, I can say that I know the coming of my blessed Lord is very near. That event toward which I have been looking so long, and which has been the joy of my soul, hasteth greatly. It is not far away.

Then, and through the succeeding years, we believed we were in the last generation. Now I am persuaded that we are in the last days of the last generation, and that the grand culmination will come quickly.

At that time, and all the way along, we thought we heard the cry of peace and safety; for the popular pulpits continually told the people that all the world was to be converted, and there would be a thousand years of peace during which time swords and spears would be turned into implements of peace, and the nations would learn war no more. We told the people that this was an evidence of sudden destruction. But now, in view of the gigantic preparations for war, in view of the literal fulfilment of the words of the prophets of long ages ago, that "in the last days," "the people," "many nations," would come and say the very things that are now being said at the peace conventions of the world (Isa. 2:2-4; Micah 4:1-3), I know—I am positive—that "sudden destruction cometh upon them, . . . and they shall not escape."

This is a cry of peace that will be heard by all the world as the delegates of the nations at The Hague shall return again to tell these things to their people. This, then, is a sign, the handwriting upon the walls of time. All the world can read it, and they will read it as a sign just in proportion as we tell them what it means. Momentous responsibilities! Important moment! A world sign, and a world message, to tell the people of its terrible significance! A time of trouble such as never was, and a people already upon the stage to tell the people of the world how to be saved out of it! Will this people arise to their God-given opportunities? Will they be equal to the occasion?

In the early days of the message a spirit of devotion led some to sell all they had, putting the proceeds into the cause, depending on God for their daily needs. If such a course was necessary and commendable then, it is a thousand times more so now. As the lovers of the truth made real sacrifices then in order to advance the work, there should be no end to the sacrifices at this time in order to finish the work.

It is more than probable that we did not so fully realize the magnitude of the work, but we felt sure, and told the people that "this generation shall not pass, till all these things are fulfilled." And now, even though we are commanded to carry this gospel of the kingdom to every nation, kindred, tongue,

and people, I do know for a certainty that "this generation shall not pass," till that work is accomplished. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

This is a mighty work! It is a greater work than man can perform. But it is the work of God, and he is almighty, and abundantly able to finish that which he has begun. He will pour out of his Spirit upon all flesh. He will establish centers of light amid all the nations, and we may act a part in this great and glorious work. It is ours to "lift up the standard," and lift it high. It will thus become a witness to all nations. Honest souls will be attracted to the light, and embrace the truth. But the vast majority will see the light only as a witness. Having no root in themselves, they yield not to its attractions.

Go forward with courage, brethren. Enter all open doors as fast as possible. Scatter the printed page like the leaves of autumn. The Master Workman will not suffer his word to return unto him void. He knows where every honest soul is located. To all these he will bring the printed page, the Bible worker, or the minister, and they will be saved. All others will see, and hear, and know enough of God's last message of mercy to constitute it a witness, and then the end shall come, and we shall reap the reward of our labors. May the day hasten, even though some of our plans may not be realized.

Minneapolis, Minn.

## The Sifting of Israel

L. H. PROCTOR

"FOR, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us." Amos 9:9, 10.

Amos, the prophet of God, is here given a view of the last days,—the time when the Israel of God is to be tested, or sifted, in all parts of the world, like grain in a sieve. Every grain must, during this sifting, be so perfectly developed that it will not pass through the sieve with the seeds of evil, or tares, neither be blown to the earth with the chaff by the winds of false doctrines which are abroad in the land. This work of sifting will continue until the chaff is entirely separated from the wheat. Matt. 3:12.

This fanning and shaking process will bring the glorious results so long looked for by this people, the latter rain, the results of which are recorded in Amos 9:13. At that time, because of the latter rain, the plowman will overtake the reaper, showing the great rapidity with which this closing work will be done, a similar experience to that of Pentecost, when Peter, animated by the Holy Spirit, broke up the soil of stony hearts, sowed the seed (the word) in their hearts, and reaped the harvest, all in one day.

The same work will be accomplished

again in the near future. Joel 2:23. The same sifting of the house of Israel described by the prophet Amos, has also been foretold by the spirit of prophecy for more than twenty years. "But the days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that his fan is in his hand, and he will thoroughly purge his floor. The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to 'science falsely so called,' will not be the leaders then. Those who have trusted to intellect, genius, or talent, will not stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock."—*"Testimonies for the Church," Vol. V, page 80.*

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. . . . In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness."—*Id., page 81.*

Many of the brightest stars of this denomination will be sifted out from us. They will then become the worst enemies this truth will have to encounter, and will soon be engaged in a warfare against the true leaders of this work, as we see from the following:—

"The enemy is preparing for his last campaign against the church. . . . The worst enemies we have are those who are trying to destroy the influence of the watchmen upon the walls of Zion. Satan works through agents. He is making an earnest effort here. He works according to a definite plan, and his agents act in concert. A line of unbelief stretches across the continent, and is in communication with the church of God. . . . Be careful lest you be found aiding the enemy of God and man by spreading false reports, and by criticisms and decided opposition. . . . Satan's object is to dishonor God, and he works with every element that is unsanctified to accomplish this design. The men whom he makes his instruments in doing this work, are blinded, and do not see what they are doing until they are so deeply involved in guilt that they think it would be useless to try to recover themselves, and they risk all, and continue in their course of transgression to the bitter end. Satan hopes to involve the remnant people of God in the general ruin that is coming upon the earth. As the coming of Christ draws nigh, he will be more determined and decisive in his efforts

to overthrow them. Men and women will arise professing to have some new light or some new revelation whose tendency is to unsettle faith in the old landmarks [the third angel's message]. Their doctrines will not bear the test of God's Word, yet souls will be deceived. False reports will be circulated, and some will be taken in the snare. They will believe these rumors, and in their turn will repeat them, and thus a link will be formed connecting them with the arch-deceiver. The spirit will not always be manifested in an open defiance of the message God sends, but a settled unbelief expressed in many ways. Every false statement that is made feeds and strengthens this unbelief, and through this means many souls will be balanced in the wrong direction."—*Id.*, pages 294, 295.

Satan, after causing some to distrust the leaders of this denomination, will next make war on the Testimonies, as foretold years ago in "Testimonies for the Church," Vol. V, page 672: "It is Satan's plan to weaken the faith of God's people in the Testimonies. Satan knows how to make his attacks. He works upon minds to excite jealousy and dissatisfaction toward those at the head of the work. The gifts are next questioned; then, of course, they have but little weight, and instruction given through vision is disregarded." "Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition." "If you lose confidence in the Testimonies, you will drift away from the Bible truth."—*Id.*, 674. "The searching testimony of the Spirit of God will separate those from Israel who have ever been at war with the means that God has ordained to keep corruptions out of the church. . . . The plain, straight testimony must live in the church, or the curse of God will rest upon his people as surely as it did upon ancient Israel because of their sins."—*Page 676.* "If you seek to turn aside the counsel of God to suit yourselves; if you lessen the confidence of God's people in the Testimonies he has sent them, you are rebelling against God as certainly as were Korah, Dathan, and Abiram. You have their history. You know how stubborn they were in their own opinions. They decided that their judgment was better than that of Moses, and that Moses was doing great injury to Israel."—*Page 66.*

The experience of Korah, Dathan, and Abiram, as recorded in Num. 16: 1-50, will be repeated in the last days. These men murmured against those at the head of the cause, whom God had chosen to deliver Israel from the false religions of Egypt. These men, with the two hundred and fifty princes, not only rejected Moses and Aaron as leaders of Israel, but Moses being the leading prophet of that people, they rejected the spirit of prophecy also. Among the two hundred and fifty princes who rebelled against Moses were famous men, men of renown, men of prominence in Israel.

In verse 3 we see that these men had not been exalted, as they thought they should have been. They inferred that they were all holy and capable of governing themselves, without leaders and prophets, for they were all prophets, therefore it was unnecessary for Moses and Aaron to exalt themselves above the people. Moses and Aaron had no thought of exalting themselves, but were trying to do faithfully the work the Lord had given them to do. Korah had hoped so to change the government of Israel as to set aside the present leaders, Moses and Aaron (or the one-man power, as he doubtless called it); for this, he thought, restricted the liberties of Israel, bringing them in bondage to men, and thus disaster would follow. He argued that the people were all as holy as the leaders, and that Moses had no right to make himself a prince over them. Verse 13. In "Patriarchs and Prophets," page 398, is the following:—

"Korah's success with the people increased his confidence, and confirmed him in his belief that the usurpation of authority by Moses, if unchecked, would be fatal to the liberties of Israel; he also claimed that God had opened the matter to him, and had authorized him to make a change in the government before it should be too late." Korah wished a change of government from a selfish standpoint, thinking that if he could bring about a new government, he would be leader instead of Moses, thus exalting himself, which was his chief aim. This self-exaltation brought his ruin, as well as that of his sympathizers.

God showed his disapproval of the dissatisfied, complaining element in Israel by sending his wrath upon them, also showed his approval of the present plan of organization, by sparing the lives of Moses and Aaron, the past leaders. We also find that that plan was strengthened by appointing still more leaders, or heads, as recorded in Deut. 1:8-17; where leaders were appointed over thousands, others over hundreds, others over fifties, and still others over tens, and from these to Moses himself, the prophet of God. As Israel's history is to be repeated in the last days, it is just as necessary to have order, organization, heads, leaders, etc., now as anciently, and with them, God's sanction. The captains, or heads over thousands, would represent today the leaders of our General Conference; the captains over hundreds, our union conferences; the captains over fifties, the State conferences; captains over tens, our church officers; and when a matter should arise too difficult to be decided by these men, then we should go to the prophet of God, to know what light has been received from God, pertaining to the matter under consideration. Just as surely as the history of ancient Israel is to be repeated in the last days, just so surely may we look for persons to arise from among the Israel of to-day, who, like Korah and his company, will rebel against the leaders of Israel, against the prophet who has led them during their wilderness journey, who will also despise

the work of the priesthood, tithing, etc., connected with the priesthood, as Korah and his company despised the work of Aaron and his sons. As the sifting of ancient Israel took place in one generation prior to the entering in of the earthly Canaan, so in one, or the last generation, will God's true Israel be sifted, tried, and tested, before entering into the heavenly Canaan. Let every true soldier of Israel to-day ask himself, Shall I march forward under the direction of the Great General who never lost a battle, or shall I be found among those who retreat, and are found in rebellion against God and his work, as did Korah and his company, and share their fate?

*Brooklyn, N. Y.*

### Personal Labor

L. D. SANTEE

I FIRMLY believe that many who labor in word and doctrine would accomplish a great deal more than they do if they attended more to personal work, visiting families, not simply to have an easy time and pleasant interview, but to relieve burdened souls by wisely, kindly, and earnestly preaching to them "repentance toward God, and faith toward our Lord Jesus Christ." Acts 20: 21.

There is no other way whereby we can gain an insight into the spiritual needs of our people as successfully as in private social intercourse. The Bible furnishes us any number of precedents in this kind of work. Paul labored "from house to house," as well as "publicly." Peter's first effort among the Gentiles was in a private house, in the home of Cornelius. Acts 10. What rich fruit Christ's private interview with Nicodemus bore! John 3. In the presence of the Jewish Sanhedrin the Saviour could not have instructed him as he did in that quiet talk; neither would Nicodemus have received his instruction. Paul applied the principle of true wisdom, when, speaking of one of his efforts with prominent men in Jerusalem, he said, "And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but *privately* to them which were of reputation, lest by any means I should run, or had run, in vain." Gal. 2: 2.

Many a man in the large congregation, feels that he has his dignity to sustain, and so he will not yield as he would in a private interview; and once having taken his stand against the truth, he has not grace enough to renounce the position he had publicly taken.

The Great Teacher, in his personal labor with the woman of Samaria at Jacob's well, spoke truths that lightened all Samaria, and in the Gospel of John have lightened the world through all the ages since. Philip, in his personal labor with the eunuch, caused him to say, "I believe that Jesus Christ is the Son of God," and to act on his belief, by being baptized. A Methodist presiding elder has well said, "We want ministers who will have their hand on their Bible in

the forenoons, and on their neighbors' door-knobs in the afternoons."

Now, in regard to the manner of visiting. By all means, do not antagonize. Remember, "He that *winneth* souls is wise." Prov. 11:30. If you are visiting those having a religious experience, let them know that you count them as brethren; that you are with them on the great truths of repentance, faith, conversion, the need and the efficacy of the Saviour's work. Show how wonderfully interesting are the great lines of prophecy, and how they arm every one against infidelity. Isa. 41:18-24; John 14:29; Isa. 42:9. Take their sympathies with you during the visit, and leave them with a warm clasp of the hand. I am deeply impressed with the importance of visiting every family willing to receive us. If we are faithful shepherds, the Lord will give us tact, and we shall find ourselves welcome when we come again.

Thoroughness should characterize our pastoral visits. Do not dispute. Even if remarks are made that you can not indorse, you do not have to contradict; be silent, or change the subject. Think, as the Saviour said, "I have yet many things to say unto you, but ye can not bear them now." Cultivate geniality. Study Phil. 4:8, and you will find that sunshine wins. Read John 12:32: "And I, if I be lifted up from the earth, will draw all men unto me." If you lift Christ up, men will be attracted. If you do not have this result, ask yourself the question, Whom am I lifting up, Christ or self?

Many will not come out to hear us preach unless we visit them. Those who have the best success in keeping their congregations, have been good visitors. Again, it is a good way to have tracts with you, and you are fortunate if you can strike some subject of interest, and then leave some tract bearing on that subject. It will work like leaven, disarm prejudice, and create a desire to hear the living preacher. Many who have not the time to read a large book, will become deeply interested in a small tract. Let us bring these tracts to the front more, as we used to do in the early days of this cause. When visiting our own members, do not forget to encourage them to visit others. When Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), he addressed more lay members than apostles. God would have us to be social, both for our benefit and for the benefit of others. In doing this, we shall be watered ourselves while watering others, and shall be better prepared to sympathize with, and understandingly pray for, those who are compassed by weakness and surrounded by temptation.

The minister should not spend too much time in his study. It is a good place for a fitting up, but men and women are the material that God sends him to work with. Many of them are governed by worldly principles, and are perishing without the light of the everlasting gospel. Their darkness appeals to us. God has sent us out, saying, "Ye are the light

of the world." "Freely ye have received, freely give."

Again we say, cultivate geniality. Prove to them that you are really interested in their welfare. Have a kind word for the children. They like to be noticed, and in doing so you are making your own life lovely. God does not want us to hold ourselves aloof from the people. Not a hermit is found in heaven. Long ago God saw that it was not good for man to be alone. The angels form an innumerable company, and the promise is found in Ps. 68:6, "God setteth the solitary in families." All the inhabitants of heaven are social beings, giving as well as receiving, each one contributing to the happiness of the rest. Among the redeemed, as well, the same conditions exist. A great multitude that no man could number stand before the throne of God, and they are rejoicing together. So, on the earth, God calls us to work for one another; and the ambassador for Christ, when he goes out with a heart full of love for others, will find that life is rich in doing his Master's work.

*Chicago, Ill.*

### **Prepare for Comfort at Our Camp-Meetings**

WILLIAM COVERT

OUR camp-meetings are important auxiliaries connected with the work of the Seventh-day Adventist denomination, and all who attend these convocations should regard themselves as tributaries to their success. In getting ready for the camp-meeting there are essential considerations that demand proper attention. The tent and its equipments, the food supplies and their preparation, the clothing to be worn and the care that should be given to it, articles to take, and things that should not go—all may be studied with profit.

Our camp-meetings usually continue from ten days to two weeks, a period of sufficient length to subject campers to a variety of conditions in the matter of weather and health; be sure, therefore, to secure a good and spacious tent for the occasion. Either rent or buy one that will keep out the rain and afford ample room for the occupants. In the majority of cases it is best to floor the tent, yet if the ground is dry and covered with grass, a tent may be made comfortable without a floor of boards, but even then rugs are necessary to guard against colds and other discomforts. All tent floors should be laid on some kind of joists, so as to admit the air beneath.

Take your rubbers, your wraps, and an abundant supply of bedclothes, because the chances are that all these will be needed at times during your stay in the camp. Provide well for rest, so that when the time comes for retiring, you may lie down on a bed with bedstead, mattress, and springs arranged as homelike as possible. Sufficient space for two beds or four cots can be found in a twelve-by-fourteen-foot tent. Sleeping

apartments should be separated from each other, and also from the sitting apartment of the tent by curtains or screens. All details in regard to convenience, comfort, good taste, and propriety should receive attention, in order that our camp-meetings may prove to be occasions of helpfulness and good schooling to us. While these gatherings are not the places to display gaudy apparel, all should try to wear substantial clothing which has been made up in good form. The clothing should be well kept. In fact, it should be religiously clean. Anciently, when the Lord advised his people regarding their sanctification and readiness to meet him, he said, "Sanctify them to-day and to-morrow, and let them wash their clothes." Ex. 19:10, 14.

Though we do not go to our meetings in order to feast, yet we must eat food of good quality that has been properly cooked, else we can not get the benefit from these occasions that the Lord desires us to receive. We should eat for strength, clearness of mind, and sweetness of disposition. If the camp boarding tent furnishes such food, it is better to patronize it than to take the time and be at the trouble of providing meals in the family tents. However, this question should be left for the various families and companies attending the meetings to settle for themselves. The details of preparation are many, and of course these will need to be considered by the many who prepare to go. It should therefore be understood that some careful forethought is necessary if only sweet memories of the camp-meeting are to abide in the mind.

Take to the camp Bibles, hymn-books, Sabbath-school helps, and such other books as may be needed for reference while there. Provide the camp home with chairs, tables, rugs, lamps, cups, pails, basins, toilet supplies, pins, needles, thread, scissors, mirrors, and various other articles that persons and conditions may demand.

Take as many members of the family and as many friends and neighbors as may be induced to go. But worldly cares, perplexities, criticisms, unbelief, hardness of heart, and such like have no right to a place where God's people convene.

Attend these meetings with courage in the heart, and with confidence in the third angel's message. Before going decide to be present at as many services as possible, and to have good words for every good thing. Be assured that those who do these things will become fruitful in good works, and in due time have a home in the kingdom of God.

"WOULD you like to be a judge?" said a gentleman one day to a little boy. The child, after thinking a minute, replied, "I think I should like better still to teach children about Jesus' dying to save them. That would make them love and obey him; and, if they loved and obeyed him, they would not need a judge."



### "Close at Hand"

THE way is long, and the day is hard;  
We are tired of the march, and of keep-  
ing guard;

Tired of the sense of a fight to be won;  
Of days to live through, and work to be  
done;

Tired of ourselves, and of being alone.

And all the while, did we only see,  
We walk in the Lord's own company;  
We fight, but 'tis he who nerves our  
arm;

He turns the arrow that else might  
harm;

And out of the storm he brings a calm.

The work which we count so hard to do,  
He makes so easy; for he works, too;  
The days that are long to live are his—  
A bit of his bright eternities;  
And close to our needs his helping is.

O, eyes that were veiled and blinded  
quite,

That caught no glimpse of the guiding  
light!

O, dull, deaf ears, that could never hear  
The heavenly garment trailing near!

O, faithless heart, which dared to fear!

— Susan Coolidge.

### Modern Education and Some of Its Perils

EDUCATION is the great interest and duty of every age. Men become what they are chiefly by reason of the education which they receive. A babe born in the home of a savage, but reared in the home of a Christian, will usually be civilized, and probably be a child of God. A babe born in a Christian home, and reared in the home of a savage, will certainly be a savage, and if ever civilized or Christianized, will become so by the action of educating forces.

Poland was once almost entirely Protestant. The Jesuits obtained possession of the schools. They became managers of the education of the Polish youth. The result was that the Protestant movement was at first checked, and then destroyed, and that for two hundred years Poland has been as Catholic a country as there is in the world.

#### Dangers not All Passed

There are some things which may be done and finished, but education will never be done and finished until the last child is born and reared. The world must be made new with every generation, and as long as human life may be made or marred, there will be a best way to train the young, and there will be a danger that society will fail of finding or walking in this best way. The question suggested to me is this: "What are the perils of modern education?"

All will expect me to answer, "Commercialism." There is no doubt that this is one of our great dangers. The life is more than meat, and the body is more than raiment. It will profit a man nothing, should he gain the whole world, or any portion of it, if he lose his own soul. Yet, education in our time is very largely devoted to the subject of money making. Men are fairly crazed. The old wish to get it to keep; the young wish to get it to spend.

Now, there is no question that, so long as we are in this world, we shall need things. It is equally certain that if we "seek first the kingdom of God, and his righteousness," we shall get them. For this we have the word of God. But for the schools of a great nation, from the primary grades to the State universities, to be teaching twenty millions of children, young men and women, five days in the week through ten or fifteen years, that the great end of life is to get money, that for this they should study and plan and work, is to corrupt the very brain and heart of the nation.

The rage for pleasure in our day takes on a peculiar and a peculiarly dangerous character. Boys and girls of fifty and one hundred years ago were trained to labor. From the time when they could go about, they had a share, and an honorable share, in the work of the homes where they were reared. The girls swept, and dusted, washed, wiped, ironed, and mended; the boys sawed, split, carried in, carried out, harnessed horses, ran errands, cleaned sidewalks, and became valuable members of the community. When work was done, there were sports, simple, inexpensive, healthful, helpful. One need not stop to ask the reason for the change; but notice how tremendous the change is! Hundreds of thousands of girls are raised to young womanhood who have never done a useful thing in their lives. Mothers and servants have waited on them, dressed them, fed them, and, in addition, have provided them with money that they might have "fun," as they call it. And these idle, worthless girls are matched to equally idle, worthless, and more dangerous boys and young men—lads who have never earned a day's food, who are clothed, fed, housed, cared for, and who then must be furnished with money for "fun," and this not the simple, inexpensive, healthful, helpful sport of their fathers and grandfathers, but expensive, morally dangerous, physically dangerous, injurious amusements, the amusements which take boys who are not qualified to take care of themselves, on long journeys away from home, subject them to the overstrain of exciting contest, and,

above all, to the temptation to lie and cheat in order to win.

#### The Fraternity System

No intelligent person who studies our educational system at the present time can doubt that the fraternity movement is another of the perils of modern education. Boys like to be men. They like to become men as quickly as possible; and, unfortunately, it seems more natural for them to imitate the defects and vices than the sterling qualities of those whom they admire. Among the illustrations of this general truth is the rage for secret organization which has recently taken possession of our country from ocean to ocean. Boards of education in cities have been compelled to take action. Superintendents of schools and principals of high schools, as well as high school teachers, almost without exception declare that these fraternities are seriously injuring the young people of the schools where they are found.

In multitudes of our colleges secret societies are permitted to do, without let or hindrance, what the boards of education and the faculties of high schools are seeking to prevent. The same snobbery, the same petty persecutions, the same tendencies toward smoking, drinking, gambling, and licentiousness, which have caused the high schools to reject the fraternity, are clearly evidenced in the fraternity life of the colleges. Yet the governing boards of the latter seem to be ignorant, unable or unwilling to do the thing which the situation requires.

Of course, some fraternities are worse than others, and the same fraternity in one college may be more objectionable than it is in another. But, as Dr. Crosby, chancellor of New York University, said, "Out of darkness dark deeds grow." Wendell Phillips said, "Secret societies are needful for no good purpose, and may be used for any bad purpose whatever." Washington, in his farewell address, cautioned the American nation against "self-constituted societies, which interfere with the general administration," and are therefore hindrances both to those who participate in them and to others.

The number of deaths which have already been caused by these fraternities no one but God knows. Three men, at least, have been killed in initiation at Cornell University; one was brought to the very gates of death at Harvard; one at least has been killed at Yale within the last few years. Broken legs and arms, bruises and injuries to the brain, are not catalogued. Parents send a boy away to college, healthy, happy, ambitious, strong. They receive him back sometimes a mental wreck, sometimes a physical wreck, sometimes a corpse. It is strange that such an institution should be tolerated for an hour.

#### The Use of Tobacco and Liquor

Another of the perils of modern education is in the temptation to the use of narcotics and alcoholic stimulants. Medical science has definitely pronounced upon both these poisons. It has been proved that neither of them

is consistent with the highest physical well-being of men. If the use of tobacco and alcohol injures the bodies of men, of course the intellectual and moral natures must also suffer. That they do, no one can doubt, and that the injury is the greater when the use of alcoholic and narcotic stimulants is begun in youth, is also unquestionable.

Associated with the craze for sport and the use of stimulants are the awful vices of gambling and licentiousness. The latter is undoubtedly the most widespread evil of our time, and is one of the greatest of all perils to which the young people of our schools are exposed. Gambling among students is often begun by betting on the contests in which the college or university is engaged. When once the appetite for the hazard of cards, dice, or contests is established, the victim is ruined, unless God shall interfere. The gambler will sacrifice reputation, property, the interests of his family, everything, to gratify his passion.

Licentiousness is stimulated by the dances which are held by the fraternities, and the custom of wine drinking, joined with the dancing, makes the ruin of thousands sure. It is not fashionable in these times even to speak of these evils, far less to provide efficiently against them. It is easier to let the young people drift, to let those who are to be destroyed be destroyed, and to teach the rest. But this is not the method of Jesus Christ, and ought not to be the method of a school which bears his name.

A Christian college should, by precept and by the example of its professors and teachers, show the young men and women that the use of tobacco and intoxicating liquors is unnecessary and injurious. I once saw on the bulletin-board of a university, side by side, the announcement of a missionary meeting, the notice of a dance given by one of the classes, and the notice of a smoker given by the faculty. Such a combination unsettles all moral ideas, and leaves the pupil helpless so far as the guidance of his institution is concerned.

#### *Jesus Is the Only Cure*

We may sum up the whole matter in a few words. To "fear God and keep his commandments" is the "whole duty of man." No man has ever done this or ever will do it, except as he is saved and kept by Jesus Christ. The college, therefore, should conduct men to him. This should be the thing for which it labors, teaches, prays, and works. The Christian men and women should sustain the institutions which accept this responsibility. They should not patronize with their money—most of all, they should not patronize with their sons and daughters—the institutions which are not willing to accept such responsibility. It is the duty of the Christian school to sustain the Christian home. Schools which are not willing to do this ought not to be called Christian, and Christian people should leave them to be sustained, both as to patronage and gifts, by those who do not care for the souls of men.—*C. A. Blanchard, President of Wheaton College.*

### **The Need of Homes\***

MRS. N. H. RICHMOND

At the present time, when sin and lawlessness of every kind are having their way, and when we see some one's girls and boys going down to the very depths of sin on every side, what are we as Christians to do? That the evil will not be stopped is very evident, for evil men and seducers are to wax worse and worse, deceiving and being deceived (2 Tim. 3:13) till the end comes.

We see on every hand girls—somebody's splendid girls—entering the whirlpool of sin, and being dragged to the very bottom of the pit, then in their despair crying out, "Too late, too late!"

All too often some mother comes to me, her heart filled with sorrow and despair, saying, "What can I do for my girl? She is a good girl, but she is in trouble, and where can I take her so that when she gets over this, she will not be likely to do the same thing again?"

O, the bitter tears that are shed, and the aching hearts there are all around us! Jesus said he came to bind up the broken-hearted and break the bands of wickedness and let the oppressed go free.

I often wonder, as I listen to the tales of woe and see the bitter tears flow, how Jesus must feel when he sees so few who are willing to engage in a work for girls. There should be Homes for girls everywhere all over the world, where they can go when they have taken the first step downward, where they can receive a training, and be taught the fundamental principles of right-doing, and how to work. It is surprising how few girls who have good mothers are taught by those mothers how to work. Work was given as a blessing to man, and if girls were taught how to do housework of all kinds, instead of sitting around doing nothing, what a blessing it would be to both mother and daughters! And many times it would keep the girls from going wrong!

Homes of this kind on a small scale are needed in many places, with a school, where those who have charge of the Homes and the girls are one family, with a real home life, where the family altar is erected, and all take a part in singing praises to God,—where love for souls rules the Home. A farm of a few acres is needed, with some kinds of industries, so that in a short time the girls will learn how to do many things, and will be self-supporting. Such Homes, not institutions, would be the means of saving many, yes, hundreds of girls from going to the very depths of sin. The family plan is God's plan, and coming in close touch with people is the best way to reach the heart. "Give me thine heart," says the Lord.

There is a great work to be done. Who will take part in it and help with both heart and means to establish such places, not only for girls, but for boys also? As I see the scores and hundreds

\* If homes were all they should be, the need of such "homes" as called for in this article would be far less than it is to-day.

of boys going down, how my heart cries out, and I long to see God's people aroused to this work. It is part of the gospel message for this time, and must be done. May God impress it on the hearts of the Christian people everywhere.

Christ's words were, "The publicans and the harlots go into the kingdom before you." Take heed to thyself lest at any time thine own heart be not right. May you who read this realize that your girl, your boy, is no more safe than some one's else boy and girl; for Satan has come down with great wrath, knowing his time is short. Rev. 12:12.

*Hinsdale, Ill.*

### **Canteen Lobby's Chief Excuse Gone**

THERE is mourning in Washington, not at the Capitol, not at the White House, but in the rooms of the liquor lobby, where they have been "setting the pins" so industriously for the repeal of the anti-canteen law. It is on the program to carry this nullifying legislation at the next session of Congress. Preparatory for this, the liquor lobby has been flooding the country with literature describing the utter failure of the present law to promote sobriety in the army. Notwithstanding the published reports of the judge advocate general, showing a remarkable decrease in the number of arrests and courts-martial since the anti-canteen law went into effect, the charge is made repeatedly that the army has become demoralized since the rank and file have been denied their daily grog. It has not been difficult to get testimonials to this effect from drinking officers, but the counter-opinion from the army's best generals ought to outweigh the testimony of a thousand majors and lieutenants.

The liquor interests wail bitterly because the poor soldier is subjected to the awful temptations of low groceries outside the military posts. The most offensive dives of this character have clustered around Fort Sheridan, the large military post just outside of Chicago. The evils there were all that certain newspaper correspondents, who appeared to be in the employ of the liquor trade, have pictured them. These dens at Highwood have furnished more than one specious argument for the restoration of the canteen. Instead of this, however, the Law and Order League of Lake County, in which Highwood is situated, went to the State Capitol and asked for a law prohibiting liquor selling within one and one-eighth miles of any military or naval post. Who indorsed their petition but the secretary of war himself! With this powerful influence abetting, the legislature of Illinois unanimously passed a law closing Highwood dives. What has been done in Illinois can be done in any and every State of the Union; and if it were done, there would be no demand in respectable quarters for the restoration of the canteen by Congress next winter.—*Home Herald.*

# THE WORLD-WIDE FIELD

## The Somabula Mission

G. A. IRWIN

IN the month of August, 1902, Brother and Sister Armitage arrived on the ground and began work to open up what is now known as the Somabula Mission. The first buildings erected were at a point about eight miles from the present location. After remaining there for a time, and becoming better acquainted with the country, it was deemed advisable to move to their present location, where new huts, a dwelling-house, a schoolhouse, and other necessary buildings have been erected.

When Brother Armitage left the Solusi Mission, his whole outfit consisted of ten young oxen, and an old wagon that had been cast aside as worthless. Being a wagon maker, he fixed up this old wagon so that it carried himself and family, with their few household goods and scanty store of provisions, in safety a distance of over one hundred and fifty miles. Eight natives accompanied him on the journey, most of whom were mere children.

With practically nothing to begin with, it is not strange that they had a hard experience for a time to make a living, and at the same time go on with their buildings, simple and comparatively inexpensive though they were. To add to their perplexities, their oxen died with a cattle disease which went through the country. In order to go on with his work, Brother Armitage paid out £180 of his own money for two mules, but it was not long until these sickened and died, and they were again left without stock of any kind.

Their extremity, however, proved the Lord's opportunity to help, and he did it in a peculiar manner. A number of transporters were trekking through the country at a considerable distance from his place, and one night after they had outspanned and camped for the night, a couple of roving lions stampeded their oxen, and chased them all night and part of the next day, leaving them just before they got to Brother Armitage's place. Seeing they were lost and frightened, he shut them up in his kraal. The next day the owners came in search of their oxen, having tracked them within a few miles of the place. They were delighted to find their oxen all safe. Brother Armitage tried to buy one or two yoke from them; they said they were under a large contract for the delivery of goods, and could not spare a single ox, but that as soon as they got home, they would send him ten or fifteen cows, and he could have the use of them until they called for them. These cows furnished them with plenty of milk and butter for the entire family, and some of them he used in place of oxen to do his hauling and plowing until

he could make more satisfactory arrangements.

The next time the Lord used a mad dog to send money to the mission. The scare created by this one dog caused the issuing of a very imperative order that all dogs not muzzled inside of three days would be killed by the police. The order coming so suddenly, the few muzzles on hand in the town were at once taken by the residents, and the poor natives were left with seemingly certain death for their dogs. Knowing that Brother Armitage was something of a blacksmith, the chiefs came to him and besought him to make muzzles for them, offering him two shillings sixpence apiece for each muzzle, the same price they sold for in the stores. They brought him one for a pattern, and he went to work, and worked day and night until the demand was supplied. When he came to reckon up, he found the Lord had helped the struggling mission with nearly £30, while at the same time doing the natives a great favor in making it possible for them to save their dogs, which they prize very highly.

I speak of these incidents to show that those who engage in mission work for the natives in Africa must be persons who will not fail nor faint at difficulties, but industrious, practical people, who can and will turn to account every opportunity to advance the work.

The Somabula Mission derives its name from a forest not far distant bearing this name. Gwelo, the nearest point on the Beira and Mashonaland Railway, and the place where they sell the principal part of their produce and purchase their supplies, is twenty-one miles away. It requires three full days to make the return trip with their team composed of sixteen donkeys. The Shamrock Gold Mine, which furnishes a market for most of the butter and eggs produced at the mission, is only seven miles away.

The Somabula Mission has no land of its own, but Brother Armitage leases from the government at two shillings an acre per annum all the land he wishes to cultivate. He has at present one hundred acres under cultivation — forty-five acres in mealies, and the remainder in Kafir corn, sweet potatoes, and such other vegetables as are common to the country. They have eighty banana plants, sixty-five grape-vines, six peach-trees, two orange-trees, and five fig-trees. The mission buildings consist of a double dwelling-house, each part being sixteen by forty feet, and divided into three rooms. The two houses stand nine feet apart the long way, and are connected by a covered house, and joined to it by a covered passage. Another building is twenty-four by forty feet, which is used as a dining-room, schoolroom, and meeting place on the Sabbath. The other

buildings consist of a storeroom sixteen by twenty-four feet, a wagon shed of the same dimensions, a creamery ten by ten feet, a cook house twelve by twelve feet, and eight square huts twelve by twelve feet and six feet high, for the use of the students. All these buildings are made of poles, and are plastered with mortar made from earth obtained from ant-hills, and are roofed with long grass. Aided by the steep pitch given the roof, these grass houses afford good protection from the rain, and the roofs, if kept free from white ants, will last from two to four years. There are at present twenty-five boys and fourteen girls at the home, and they have an average outside attendance of ten, making a school of about fifty in number.

In the shape of property, the mission has a new wagon furnished by the conference, and a double breaking plow, seventeen donkeys, and fifty cattle.

During the greater portion of the time since the establishment of this mission Brother and Sister Armitage have been the only teachers. Of those who have assisted them at intervals, Mrs. W. S. Hyatt was the first. She remained about six months. During Brother Armitage's absence at the Cape to recuperate from fever and malaria, Brother Albert White and wife spent nearly one year at the mission. A few months prior to the convening of the late union conference at Cape Town, Brother Walston and Sister Edie were sent to the mission to have charge during the absence of Brother and Sister Armitage at the conference. Sister Armitage being unable to return on account of the health of her little girl, and expecting that Brother Walston would soon return to the Cape, it was recommended that Brother and Sister Rogers spend a few weeks at this mission, assisting in the teaching, while waiting for the fever season to pass so they could go on to Nyassaland. Brother and Sister Rogers were there during my stay at the mission, and were taking entire charge of the school, thus relieving Brother Armitage to superintend the gathering of the crops and breaking up of fresh land for use next season. The one great need of this mission, as well as all the others I have visited, is a man and his wife to take charge of the school work, and be in training in a general way to stand at the head of the work while the superintendent is away looking up new openings for missions or making plans for the boys to begin work. Just before leaving the mission, some of the older boys came to me and made a pathetic appeal that I would send them more help, so that some one could go with them, and assist them in starting work among their own people.

On Thursday morning, March 28, Brother Armitage and I left the mission for Gwelo, with what they call the "Somabula Express," which in this instance consisted of the old wagon formerly referred to, drawn by twelve oxen. Brother and Sister Rogers and Sister Edie accompanied us for about a mile, when the team was stopped, and Brother Rogers took a snap-shot of the whole

company before they got down from the wagon to say good-by. About eight miles from this place we met the boys with the donkey team and new wagon, returning from Gwelo, where they had gone two days before to take Elder Hyatt to the train. The driver of the donkey team was lying under the wagon sick with the fever; so we changed teams and drivers, letting the sick man and his boys return to the mission with the ox team, while we proceeded on our way with the new team composed of sixteen donkeys. The donkey is, no doubt, a valuable animal in hot countries like Africa, but when it comes to a matter of speed, he is certainly a failure. By a constant use of the whip, and being encouraged or frightened by very frequent yells from the drivers, they make about two miles an hour while going; but it is necessary to stop frequently and outspan to let them feed. The road being good, and the night beautiful and light from a full moon, we came in sight of Gwelo about ten o'clock. At this point the drivers turned aside a little distance from the main road, stopped the team, and tied the leaders to a tree, and put up for the night, Brother Arm- itage and I sleeping

in the wagon on a bed made and carried for that purpose, while the boys slept beside the wagon on a piece of canvas.

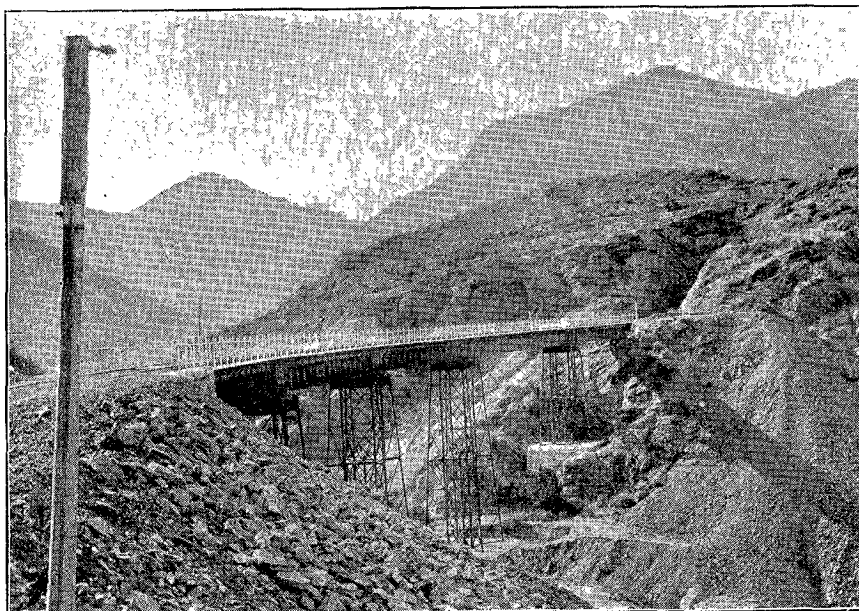
This has been a common and almost weekly occurrence with those having charge of our missions. Fortunately for me, the instance here recorded was very favorable because of the nice weather, but our missionaries have felt themselves compelled to go, rain or shine, good or bad roads, and many times they have been drenched to the skin, and compelled to sleep in their wet clothing.

The query may arise in some minds, Why go so far back from the railway, and why not keep horses or mules so they can make quicker trips? I answer, first, in establishing missions for native people, we must go where the natives are. As civilization advances, and railroads are built through the country, the natives move farther back, and hence the missionary must go back. As to the use of horses and mules, it has been thoroughly demonstrated that horses can not stand hard work in such a climate, and mules, until they are "salted" as they call acclimatization, are no better; and in the process of acclimatization, only one out of five lives. This makes both horses and mules unreliable, and very expensive. While donkeys are slow, they are immune to the diseases that destroy other domestic animals.

### The Organization of the Chile Conference

J. W. WESTPHAL

NEAR the close of 1894, the work in this republic began by the arrival of two canvassers, F. W. Bishop and T. H. Davis. One year later, Elder G. H. Baber arrived, and the West Coast Mission became an established thing. In 1902 it was organized by the appointment of a local committee. In 1906 Chile and Bolivia were separated from the other West Coast republics, and were organized into the Chile-Bolivia mission field. During the general meeting held at Santiago, March 29 to April 7, 1907, Chile was separated from Bo-



SCENE IN CHILE ON SANTIAGO AND VALPARAISO RAILROAD

livia, and organized as a conference.

In its development the work in Chile has passed through some conflicts. Some have left the truth, and have done all in their power to destroy it. Fires and earthquakes have done their work. In spite of all difficulties, it has slowly grown, until at the time of the organization of the conference there were nine churches, with one hundred and ninety-two members and twenty-five other Sabbath-keepers. The tithe for the last year was \$1,711.42, or \$7.88 per capita. Considering the fact that our brethren are all poor, this is excellent. The Sabbath-school offerings were \$313.14, and other offerings \$361.07. Our brethren are nearly all natives, and the preceding shows that they feel a responsibility to support the work. They are also active in missionary efforts. The *Senales de los Tiempos*, published in Chile, is having an excellent circulation. During the last year 105,000 copies were printed and disposed of; and while some were used in other republics, yet the large majority were used in Chile. The Chileno people seem to be inclined toward the purchase of this paper, and our brethren seem to know how to take advantage of their opportunity.

Under these conditions, we were pleased to organize Chile into a conference. All the business passed off pleas-

antly and harmoniously. Some of the brethren see special beauty in our form of organization and our manner of sustaining the work, all our brethren having an opportunity to have a part in it in all parts of the world, and thus the hearts of all are broadened to take in the world; and the individual member, and church, and mission field, and conference are not so many separate atoms, but all are a part of a great whole—the one body of Christ—a united work. They are together in recognizing that the Lord has led in all this. A resolution of thanks to the General Conference and to our brethren abroad who have given to the work in this field was passed, also a petition for further help until they can

become self-supporting. Necessarily, they will need assistance for a time.

Elder F. H. Westphal was elected president, and Wm. Steele secretary and treasurer. The other members of the committee are Carlos Kriehoff, Damaso Soto, and Julian Terreblanca. The last three named accepted the truth in Chile, and the last two are native Chilenos. On the last evening Brother Damaso Soto was ordained to the sacred work of the gospel ministry, before a large congregation, among whom the Spirit of God was

manifest in a marked manner.

The Chile Conference cheerfully gave up Elder Eduardo Thomann to the Bolivia mission field. It retains three ordained ministers, three licentiate,—one of whom is in their school and one in the office,—and four persons with missionary license. The latter are engaged largely in canvassing. Thus the conference begins probably as well equipped as any South American field. The brethren enter the work with courage and enthusiasm, and the prospects for the future are good. In the year 1906, forty were baptized. Six were baptized at the conference, and two others will be baptized soon. In other places there are a number waiting.

A resolution was passed recognizing that the printing and publishing work belongs to the whole West Coast field. A committee, composed of the president of the South American Union Conferences and the presidents and superintendents of the several West Coast conferences and mission fields, and three other persons appointed by the South American Union, will have charge of this branch of the message. These will elect a local managing board, to carry on the work in the interest of the whole field.

Six years ago the tract society began operations. The value of books, etc.,

on hand was the amount of its indebtedness. Since then it has passed through two fires and one earthquake, in the last of which it lost over six hundred dollars. Yet at the close of last year the books showed a present worth of \$481.37. Deducting from this possible bad accounts, it has a present worth of \$300. This we consider a good showing.

*Buenos Ayres, Argentina.*

### Some Institutions of Chang-sha

EMMA FERRINE-LAIRD

BEFORE coming to this land, I had often wondered whether there were any public institutions in China, and whether these people were capable of appreciating beautiful things, and enjoying them. Therefore I was not a little surprised to learn of many such institutions, and that the people appreciated good and beautiful things as do we, only not to such a full extent.

Having visited a few institutions, and thus learned to understand better the character of the people, I thought an account of my visit might help some of our people in the home land to take more interest in the Chinese people; for although they are "heathen," they have hearts to appreciate the third angel's message, which will prepare them for the soon-coming King.

As this is a real Chinese city, with few foreign influences in a business way, we find the real Chinese ideas of institutional life worked out in their own way.

One bitter cold day we went to see the "beggars' home," so called. Just outside the door, and in the street, stands a small, low shed, about fourteen feet square, having places for door and window, but none there. On looking in, we saw what appeared to be some bundles of rags and dirt. Two of these stirred as we entered, showing that some life existed. The third was cold and lifeless. This is the place where the beggars must creep to die, when no longer able to help themselves.

The door to the large room, or the main part, through which we entered, stood wide open. Only a few poor creatures were within, the remainder of the large number who lived here being out on the streets, begging. A vile stench greeted our nostrils, while our eyes were blinded with smoke from a few heaps of burning sticks, over which the fortunate owner tried to get warm while boiling a few spoonfuls of rice. This room was built in tiers of loose boards for floors, one above another so as to accommodate as many as possible, with a space of five or six feet between them.

Here about one hundred beggars lived. Some were lepers, others consumptives, and all manner of disease was there; and men, women, and children were herded together. The house was furnished them free by city officials, but they must beg for their food, and for rags to cover them. We could not long bear the sight

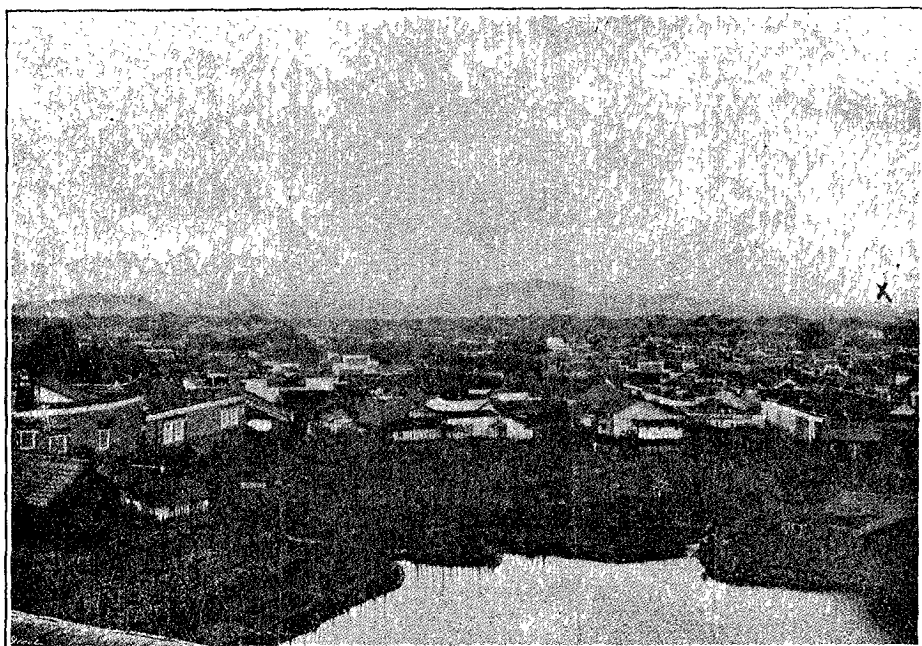
or the smell, so turned away, our hearts sad, and crying out, "How long, O Lord, how long must this misery continue?" We learned that there was another home in the city for the deaf, the halt, and the lame, and still another for the blind. In addition to their house, the blind are given some rice once a week by the authorities.

A home for the widows and orphans of former officials was next visited. As we waited in the large court outside one gate, a few children saw us, and ran to tell others that the "foreign demons" were coming, and soon children of all sizes, and some women, were swarming around us, to get a look. We were conducted inside, where was a long common court, sixteen long and very narrow courts running at right angles to it. In the center of each court, and running full length, was a brick drain, three feet

message, that Christ's coming may be hastened, and they be set free!

The next place visited was a "School of Technics," operated entirely by Chinese. Here are taught many kinds of industries, such as the manufacturing of looms and the weaving of cotton, linen, and silk cloth, the casting of iron into many kinds of machinery and implements, and the uses of finer instruments, as the telescope, microscope, electrical machines, instruments for mathematical calculations, etc. There were accommodations in this school for seventy-five students, with about half that number in attendance. This school had formerly given board, lodging, tuition, and books free; but now, as in many others, a small fee is charged for food only.

The Chinese students have been educated to be very averse to work of all kinds, so it can readily be seen that only



CHANG-SHA, HUNAN, CHINA

The cross indicates the location of our mission.

wide, and open. A row of rooms on each side, opening into this court, were the homes of these women and children. Each family has its own room, where the members live.

Such scampering toward their rooms as we went along, while some crowded around us, like a swarm of bees! Most of them appeared to be in good health, except that they were slightly anemic because of their close confinement. The women who were not too timid had a merry time laughing at our strange appearance. Some of the children tried to "show off" before visitors, just as our own children do in the home land, by turning hand-springs, standing on their heads, etc. When we came away, many followed us for blocks, to see how we acted, and hear how we talked. Probably many had never before seen a foreigner.

Here were more than a thousand souls, supported entirely by the present officials. When will the truth be given to these, His little ones? O for more hands and tongues to help speed this

the middle class, or those who must work for their living, are in attendance in this school. These people must be trained to see that it is no dishonor to work, or at least to know how to work; so a school for the higher class, aiming at a final industrial school, is much needed here. This class of people are too independent to be driven. Their confidence must first be gained; then they can be led.

A few days ago we went to see a large and beautiful ancestral hall, where mass is said for the dead whose friends are rich enough to pay for it. Entering the street gate, we walked down a long, wide, granite-paved street, between rows of beautiful trees. A large lake was near the foot of this walk, with trees bordering it, and the shade of evergreens, where were seats. Entering a spacious court filled with blossoming shrubbery, through a large gate in a high stone wall, our ears were delighted by the singing of many wild birds, and our eyes gladdened by the pleasing outlook before us. The outer walls were magnificent with the beautifully carved woodwork



and etched glass which composed the front of the hall. Without, all was fair to the eye. But on looking within, we saw that a gray- and black-robed priest was chanting before the shrine, and rhythmically tapping his gong. This scene spoiled the beauty of the place; for we knew that these people are so bound down by their superstitions and heathen worship that not only their own souls are kept in bondage, but their whole country as well.

It seems that the first truth the Chinese should learn is that "the dead know not anything." This would relieve them of one kind of bondage. Then, with the realization that Christ is their Saviour, and that obedience should be rendered to God's commandments, the people could be set free.

There are many other interesting places, about which we hope to write at another time.

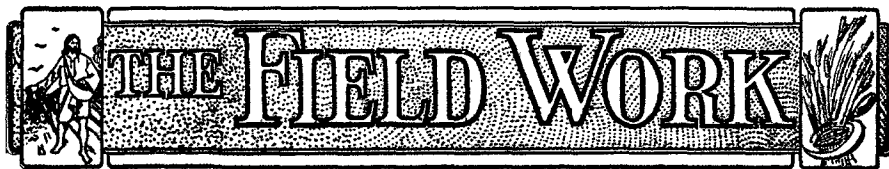
Truly, the fields are white. The doors of heathen China stand wide open, but where are the reapers? When once the Chinese learn the gospel as taught by many missions in China, it is very difficult to change them to paths of obedience to God's law, as they have learned such a smooth road in which to walk that it is easier to travel than the straight and narrow way, or even to return to their old ways. As have others of old, we cry to you to-day, Who will "come over and help us"?

*Chang-sha, Hunan, China.*

### Mission Notes

THAT tree in Africa under which the natives buried the heart of Livingstone at the time of his death, through age is dying. It is now proposed to cut down this tree, and build upon the spot a monument to the memory of the missionary. The tree is to be cut up into souvenirs, and sold to raise funds to build a memorial church to Livingstone at Chitambo, Central Africa.

ONE writer, after describing the death of Confucius, who at the grave had no ray to cheer its dark gloom, says: "So down through the centuries have died his followers—in doubt, in darkness, in fear; for there is not a line in the Confucian classics which sheds a ray of light on the valley of the shadow of death. China still waits to hear the great message of Christ to man, 'I am the resurrection, and the life.'" Really, is anything worthy the name of "great"—so often applied to Confucian classics—in the way of intellectual learning, if at the grave the interests of the soul—the life capable of being extended to all eternity—have been overlooked, so that at that supreme moment the life goes out in gloom, in darkness, in fear, in eternal night? China needs the light of God's Holy Word pointing the soul to Jesus, the world's great Light. "There is none other name under heaven given among men, whereby we must be saved."



### Georgia and the Colored Work

THE population of Georgia by the last United States census was: whites, 1,181,294; colored, 1,034,813. It will be seen that there is comparatively little difference between the population of the two races in that State. The colored race comprises nearly one half of the population. Both South Carolina and Mississippi have each many thousands more colored people than white. In the percentage of colored to the white, Georgia stands next highest to those two of all the Southern States. What has been done in this great Empire State of the South to illuminate with the truth of God this great mass of colored people of over a million souls in number?—Very little, indeed. There is only one very small, weak church of Seventh-day Adventists in this great State—the most populous and the most wealthy of all that field.

Up to last fall there was only one laborer for the colored people of Georgia, a dear white sister in Atlanta. Very few had embraced the Sabbath. With these facts before the writer, he felt that something ought to be done. Elder W. H. Sebastian, an ordained colored minister of ability who had been laboring with excellent success in the State of Mississippi for years, was entreated to give himself to the work for the colored people of Georgia. Of course his heart was in the field where he had labored so long, and it took the most earnest appeals to get him to see the very needy condition of his people in Georgia. After several months of earnest correspondence, he decided to come; and he has been laboring there ever since. But he finds a great many difficulties in the way of success. The little church in Atlanta which he has been laboring so faithfully to encourage and increase in numbers has no church building in which to meet. They are forced to meet in small private rooms where only a few can be accommodated, and where there is scarcely opportunity to permit the presence of those not already Sabbath-keepers. Here is the great city of Atlanta, called by some "the Chicago of the South" because of the enterprising, pushing, rushing, energetic character of its business men, with many scores of thousands of colored people in it, and no place in which to meet these multitudes and present the message to them, except this small private room.

Brother Sebastian has pleaded and pleaded with the writer for help, to get a moderately sized house in which to worship, and in which to call the people together. As land is very high there, it is thought that it would be well to have the meeting hall above, and a lower story with a very high basement for a school. Sister Sebastian is a very good school-teacher. It costs much to rent buildings. While the cause is weak in numbers and financial strength, these educational and spiritual advantages might be of only moderate size. Of course, as the need should increase, other provisions could be made.

The matter of providing for the necessities of the work among the colored people in Georgia and Atlanta have been under consideration for months; but as yet very little has been done. Our people in the Southern States are exerting themselves strongly to raise their portion of the \$150,000. This is no small thing to do in this struggling field. The Southern Missionary Society is anxious to help in this worthy object. But owing to the smallness of the collection for the colored people last October, the funds are very low. In this needy field there are so many calls for money to carry on our work that it is most difficult to raise means to buy land and erect a suitable house in the costly city of Atlanta. It will take quite a little sum to purchase land and to put up even a small house. Will not some of our dear brethren and sisters in the North who have an interest in the work for the colored people, help us in this exceedingly needy enterprise?

We do not ask for large sums, or for anything that would in the least degree stand in the way of raising the \$150,000 fund now in progress. It would not be necessary to do such a thing in order to assist this very necessary effort for a small church and schoolhouse in Atlanta. But one thing is certain, such a house must be erected, or the cause among the colored people of Atlanta and Georgia will be greatly crippled. In no field, to the knowledge of the writer, is there such a crying need of help, either for the white or the colored. There are certain special conditions which make this so. The heart of the writer is deeply moved to see the cause of God advanced in this great empire State, more so than in any other in this field. Will not the dear friends of the cause throughout the North help us in moderate sums to build a modest chapel in Atlanta? Let all who may choose to give, send their money to the Southern Missionary Society, North Station, Nashville, Tenn., stating plainly that it is for the church building for the colored people in Atlanta, Ga.

GEO. I. BUTLER,

*President Southern Union Conference.*

### Japan

FOR some time Brother Okohira and I had been planning to visit the new believers in Fukushima Province; so, early in May we set forth. We visited Wakamatsu first, and spent Sabbath and Sunday with the little company there. A Bible study was held each evening during our stay; and on Sabbath, besides Sabbath-school and the sermon, we celebrated the ordinances with them. This little company has been much reduced in numbers, mostly because of removals; but the remaining ones are of good courage. Quite a number of their neighbors are interested in the truth, as was shown by their regular attendance at our meetings.

Monday morning we set forth again,

and reached Kori, in Fukushima Province, that afternoon. Here we were met by Brother Watanabe, who has been laboring in those parts. From here a pleasant walk of several miles brought us to the home of Brother Kato, who, with several members of his family, has recently accepted the truth. Several other believers in the neighborhood were informed of our arrival, and came to meet us. After an hour spent in Bible study, we went on to the next village; and that evening five were baptized. Two of these are young men who have no encouragement to be Christians from their friends at home, but have taken their stand in the face of opposition. Several others are keeping the Sabbath in this locality, and hope to be ready for baptism next time.

Next morning we started for another country village, some ten miles off, where two families have accepted the truth. We held a Bible study with each family during the day, and in the afternoon nine were baptized by Brother Okohira. It was a pleasant sight to see members of three generations—mother, son, and granddaughter—following their Lord in baptism. Several other members of these families have turned to serve the Lord, but for various reasons they will await our next visit before being baptized.

One of the believers at this place, Brother Seino, is a graduate of the government normal school at Fukushima, and has been teaching for several years. But he resigned his position when he began to keep the Sabbath, as Japanese schools keep six days in the week. But this brings him into trouble with the school authorities; for he is one of many students who are helped through normal school by the government, and then bind themselves to teach in the government schools for ten years. Further, even if he gets free from this obligation, he is then liable to be called upon by the military authorities to serve out the rest of his time in the army; for teachers are let off with only six months' service, but must serve the rest of their time whenever they quit teaching. This will give some idea of the difficulties and trials met by some of our young people in Japan when they accept the truth. But Brother Seino is of good courage, and is trusting his case with the Lord. He wishes to devote his time to the Lord's service, and will associate with Brother Watanabe in the work from the first of June.

At Fukushima city we spent the greater part of one day that we might see Sister Onami. She is a young school-teacher; and it was through her that the truth was brought to these two families, and her parents and two brothers were among those baptized. But now she is in great trouble because of her obligation to teach in the public schools, where she is not free to keep the Sabbath. She has taught but two of the ten years she is under obligation for; so the school authorities are very strict with her. They seem disposed to hold her strictly to her obligations. Further, they have taken her Bible from her, and keep a strict watch over her and over her correspondence. Sixty copies of the New Testament, that she designed for distribution, were intercepted in the mails. She seemed very much distressed

and depressed when she told us of her trials, and truly she needs our sympathy and prayers. We did what we could to encourage her, and commended her to the Father in prayer.

From Fukushima we went to Maebashi, where Brethren Suzuki and Okado are engaged in the systematic distribution of our literature, following the plan pursued in Takasaki last year. They report that the people of Maebashi are more ready to receive Christian literature than those of Takasaki. At present they are using five hundred copies of each number of our paper, which is now being issued twice a month. We hope to follow up this work with a series of tent-meetings after the heat of summer, as we did at Takasaki last year.

From Maebashi we went with the brethren to Takasaki, and a brother who accepted the truth last year received baptism. This made a total of fifteen who were baptized during our trip. Next day we returned to Tokyo, thankful for a part in this work of saving souls, and of good courage to continue therein.

F. W. FIELD.

### Jamaica, West Indies

As we near the end of time, the Lord permits the church to be surrounded with adverse circumstances which are calculated to unite our interests by the fellowship of sufferings, and to center our affections on things eternal, instead of upon the things of this world. Recent experiences in Jamaica have shown us more clearly than ever before the object of trials, and how "all things work together for good to them that love God, to them who are the called according to his purpose." The rapid growth of the work in Kingston demanded buildings and a location more suitable for our work there. The earthquake, Jan. 14, 1907, made it necessary to arrange at once for another place. A good location has been secured, and we are doing our best to erect a building.

Wages have improved somewhat on account of the demand for labor to repair the ruined city. Our people with hardly an exception are taking advantage of this, not to rebuild their own homes, but to provide first for the house of God. Although nearly all our churches and companies in the island have either to repair their damaged church buildings or are about to build new ones, all have agreed to do what they can to assist Kingston in putting up a suitable church and school building. However, the financial condition of our people and the increased price of building materials will make the burden very heavy to carry alone. There are many of our churches in other places already provided with comfortable buildings who should esteem it a privilege to assist this young conference in its time of great need. "That now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality."

The recent disaster has made it easy to attract the attention of the people to the message for this time. Nearly every church and company report additions to their number. Over ninety were baptized during the month of February, and fifty-seven in March, and many others would have been had it been possible for our little band of workers to reach

them promptly. We greatly need a tent to enter the many large villages yet unwarned by this message, but no funds are in hand for it. As the work must go forward, we have decided to order one, believing that our people will respond liberally for this enterprise. With so much to be done in church buildings, in assisting our industrial school, and in the procuring of new tents in place of those worn out by long service, it is evident that help would be much appreciated by the conference. All donations for any of these enterprises should be sent to our conference treasurer, H. H. Cobban, Bog Walk, Jamaica.

The Lord is blessing us with health and strength, and we are doing our best to visit our people and develop the work. General meetings for instruction in all kinds of missionary work are being held in the various districts as fast as possible, with good results.

W. G. KNEELAND.

Spanish Town.

### Mississippi

NATCHEZ.—"I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." "Who will render to every man according to his deeds." "For we are laborers together with God."

We praise the Lord for seed sown here by faithful brethren during the past summer. The little band of believers gathered out of the citadels of error by the third angel's message, are growing stronger day by day, as they feed upon the word. They are becoming zealous missionaries, and as a result many are being turned to the last saving call of a merciful Saviour.

Since coming upon the field here, I have watered the good seed sown, and am keeping up the sowing. As a result three have begun keeping the Sabbath, others are deeply stirred, and we feel sure that the Lord will add to our little flock such as shall be saved.

The good school established here as the fitting climax to the tent effort, wisely managed, is prospering. One student has begun anew to keep the Sabbath, and attends Sabbath-school, saying her Bible seems to be a new book to her since attending the school, and she can not stay away from service. Three others are coming to Sabbath-school, and all four are especially seeking the Lord. Every morning half an hour before school opens, in the meeting room earnest prayers ascend from youthful lips, and a marked change is manifest in their deportment, for which we praise the Lord and rejoice in his love.

The Lord had gone out before the tent effort put forth here, and prepared the hearts to receive the truth. He also put it into the hearts of Sister Temple and Sister Ireland, of California, the former a native of Natchez, to acknowledge God's love for them by donating two good lots for the work here. These lots furnish a valuable building site in a very desirable neighborhood, and we are preparing to build as speedily as means can be secured. We have written a plea for help, setting forth the necessity for Christian education, and have placed a few copies of it in the hands of brethren to distribute among friends and neighbors, and we believe the Lord will

greatly bless as an effort is made to seek out those whom the Lord is impressing to help. Good reports are already coming in.

But in the meantime we would gladly welcome the efforts of any who may chance to read these lines to help us establish a memorial to the truth in Natchez. Kindly send all donations to the Southern Missionary Society, Nashville, Tenn., plainly stating the object for which they are given.

PAGE SHEPARD.

**In Africa**

WE are nearing the Indian Ocean at Beira, East Africa. For eight weeks we have been at our Somabulo Mission, in Matabeleland. It was a pleasure to

The native teachers, two of whom are now out in native villages, have a good knowledge of the Bible and the pillars of our faith. They can speak and read English, which enables them to read the truth from our books and papers. Thus they may constantly grow stronger in the truth themselves, and better communicate the message to their own race. If properly managed by our missionaries, the English language in the hands of these native teachers may become a great force for spreading the message in Africa. The foreigner can never reach the native heart as can his brother native.

Through God's care and blessing we are still in excellent health. There is probably no deadlier malarial district than the seven hundred miles of country

**A Visit to Newfoundland**

ON the morning of April 9, 1907, I started for St. Johns, Newfoundland, expecting to arrive there in three or four days. However, the winds and ice interfered, and nine days were consumed in the trip. Upon reaching my destination on the morning of the eighteenth, I was greeted by Elder Keslake and Brother Morgan, much to my delight.

I found a little company of faithful souls there, over whom the truth has had such an influence as to cause their hearts to respond to the call of God to "come out and be separate." There are also several others whose hearts are touched by the Spirit, and one by one they are declaring for the kingdom. While I was with them, three of these dear souls declared their intention to serve the Master. Three public and two cottage meetings are being held each week in St. Johns.

It had been planned for me to visit Twillingate, but the ice was so late in breaking up that I was forced to return home without doing so.

The committee had a number of sittings to consider the needs of that field. I am sure that a good canvasser would be a valuable help there; also there is need of a man to join Brother Johnson in the outposts, as the interest in St. Johns seems to call for one man to remain there, for the present at least. Is there not some conference that would share its God-given means and laborers by sending a man with support to this "island world"? Such should write to Elder W. H. Thurston, 123 Albert St., Ottawa, Ontario.

The world is our field, and as Newfoundland is a part of "the world," let all feel that it is a part of our field, and the Lord will bless our efforts and sacrifices, and will give us fruit for the kingdom.

WM. GUTHRIE.  
*President Maritime Conference.*



KAFIR HUT, SOUTH AFRICA

teach the boys and girls in the school there, while waiting for the favorable season to enter Nyassaland.

Elder Armitage has carried on the work of the Somabulo Mission for six years, with little help except that of his wife. When one sees the many things to be done from early morning till late in the night, it is not surprising that no one man is able to endure the strain without much sickness in such a fever-stricken climate. I am pleased that he has now been provided with a teacher for the school. This additional help has always been needed. Elder Armitage will now be able to give attention to other important matters. Several boys who have been in training a number of years should now be taken out by him, and located at favorable points where schools are needed. The boys are willing to go, and I believe they will do good work in teaching their people.

The question arises in many minds: Do these missions pay; are they a success? I wish every brother and sister who doubts their success could spend a month with the fifty boys and girls rescued from heathen darkness by the Somabulo Mission. You would find them civil, honest, clean, steady, hard-working, Christian boys and girls. The mission has a wide influence for good among both whites and natives. It is a success, and worthy of your support.

from Bulawayo to Beira; also the coast and rivers from Beira to Nyassaland. We have taken the advice of our South African brethren to wait until May to pass through this district. Being the dry, cool season, the climate is less dangerous.

I should say that I was not permitted to leave Rhodesia without a taste of the very common eye disease of the country. This is the first affliction my eyes have ever suffered. It is not serious, however, I believe. With a few days' care all will be well again.

This port of Beira is hot compared with the beautiful highlands of Rhodesia. But our steamship is waiting in the bay, so we do not have to spend even a night in Beira. This place is over two thousand miles northeast from Cape Town, and is the chief port of Portuguese East Africa. We go by boat to Chinde, at the mouth of the Zambesi River. It requires only nine hours for this trip on the Indian Ocean. From Chinde a river boat takes us to Chiromo, on the Shire River, and from there we go fifty miles to our Plainfield Mission, by native carriers. We hope to reach the mission in ten days. We appreciate very much the kindly interest that our friends at home have taken in us and the Nyassa Mission. We shall try to write fully of the work in Nyassaland after arriving.

JOEL C. ROGERS.

**Progress Among the Islands**

WE are much encouraged by the good reports from all parts of the field. We have certainly entered a very interesting period. The time so long looked for, when the message should go with power and reach out to nations, tongues, kindreds, and people in every part of our earth, is here; and how wonderfully the providences of God are opening the way! We are not only cheered by what we see taking place in other parts of the world, but also with what we are experiencing in our own union conference.

The Lord is greatly blessing the efforts being put forth in the island mission fields. Our greatest difficulty is to supply the needed laborers, for which such urgent calls come. The school at Tonga has more than doubled. Lately they have built an addition, thus increasing their capacity. They now have sixty day-students, and their evening school numbers twenty-six. They are in urgent need of an additional teacher, which must be sent just as soon as one can be found.

The papers printed in the Tahitian and Rarotongan languages are received with enthusiasm by the natives. In Tahiti they have already worked up a large subscription list. We hope soon to print

a paper in the Maori language for New Zealand, and one also in the Malay for Singapore. We are putting forth special efforts to circulate reading-matter pertaining to the truth in these various languages, for we believe this will be an important means for getting the truth before thousands of the natives.

We also receive encouraging reports from the workers in Java. When we decided to send our workers there, we knew of only one Sabbath-keeping family—Sister Fox and her children—in all that island; it now seems that there are a number. Our missionaries have obtained the address of several persons in various places.

We can only praise the Lord for all these tokens of encouragement, and the evidences of the work hastening on to the great and final consummation. We have every evidence to believe that the work will soon be finished, and the Lord come in glory. O. A. OLSEN.

### A Memorial for South Carolina

AN article by R. T. Nash appeared in the REVIEW of May 2 under the heading, "An Opportune Time for Spartanburg, S. C." The brethren and sisters throughout the country have given several thousand dollars to establish a memorial church in Washington, D. C., the headquarters of our work in the world. Five thousand dollars of the overflow of the \$100,000 fund was appropriated to buy the memorial church for Nashville, the headquarters of our work in the South. And now an appeal comes to us to help in the establishment of a church in Spartanburg, S. C., thus far the leading church of that most neglected State of all the long-neglected South.

The request is a very humble one. A thousand dollars is certainly not a large amount to be given for that purpose. But the little church in Spartanburg is heroically doing all in its power to raise the needed funds, thus making the appeal to our people in general for only a small amount.

We believe those who have helped to establish memorial churches at the headquarters of our work for the world, and at the headquarters of our work in the Southern Union Conference, will now gladly give something toward the establishment of our work on a solid basis in this important center for the work in South Carolina.

Here a short time ago our brethren stood trial for Sunday labor. Here a great interest has been manifested to know the truth. Let the people of Spartanburg realize that Seventh-day Adventists are a people who are in earnest, and who are willing and able to do a substantial and an enduring work.

Send all donations to Elizabeth McHugh, Spartanburg, S. C., or to Mrs. R. T. Nash, Campobello, S. C.

J. S. WASHBURN.

### Field Notes

ON Sabbath, May 4, five persons were baptized at Hotchkiss, Colo.

BROTHER F. G. WARNICK, at work for the colored people in Virginia, reports that four have accepted the truth at Danville, and six have been baptized at News Ferry.

BROTHER W. F. SCHWARTZ reports the baptism of six persons at Clearfield, Pa., May 21.

SIX persons were baptized on Sabbath, June 1, at Brooklyn, N. Y., by Brother L. H. Proctor.

AT the time of the dedication of the chapel at Nunda, N. Y., recently, four were baptized, and six united with the church.

FOUR persons have accepted the truth, and others are studying it carefully, near Stettler, Alberta, where Brother J. W. Boynton is laboring.

DURING the last week of May Brother L. H. Christian baptized five Scandinavians at Milwaukee, Wis., and organized a Scandinavian church of fifteen members.

BROTHER D. U. HALE reports the baptism of three at Dallas, Tex., June 8. The rain has seriously interfered with the meetings he and Brother E. L. Neff are holding at Fort Worth.

MEETINGS have been held in two schoolhouses near Richland Springs, Tex., by Brother T. W. Field since the latter part of April. Two have accepted the truths of the third angel's message, and on June 8 six were baptized.

BROTHER CHARLES THOMPSON reports the baptism of nine persons May 18 at Bartley, Neb. Ten were added to this newly organized church, thereby doubling its membership. Plans are being laid for erecting a house of worship.

MAY 26 Brethren C. A. Burman and Henry Block organized a church of twenty-three members in Calgary, Alberta. The majority of the Sabbath-keepers are Germans who have accepted the truth through the labors of Elder Block.

NUMEROUS additions to the churches at Monterey and Douglas, Mich., as well as renewed courage to all churches visited, were the results of meetings recently held with several of the churches of west Michigan by Brother J. W. Hofstra.

SUNDAY evening meetings have been held in a schoolhouse in St. John, Ill., by Brother W. C. Dalby since March 3. The result is that six have begun to obey the commandments, and others are in the valley of decision. A Sabbath-school was organized June 1.

THE church at Grand Island, Neb., was encouraged by the addition of six members recently. Brother J. K. Kroeker has been holding Bible readings in the vicinity, and a series of public meetings at the Soldiers' Home. There are still others deeply interested in present truth.

WRITING from Denver, Colo., Brother G. W. Anglebarger says: "On Sabbath, June 15, it was our privilege to bury five more precious souls in baptism; this makes nineteen who have been baptized since May 11. We are enjoying the best interest in our work that we have ever yet seen."

## Current Mention

—A severe earthquake shock was felt at Anglesey, England, June 26. No casualties are reported.

—Eleven deaths and many prostrations from heat were reported from Pittsburg in a single day last week.

—Three men were knocked senseless by hail-stones, said to be as large as baseballs, which fell for half an hour at Millard, Neb., June 26.

—Five hundred deaths are reported in a Chinese theater fire at Hongkong, due to the igniting of explosives concealed under the theater floor.

—The Pacific freight steamer "Santiago" was recently wrecked off the Chilean coast, all, except two persons of her four passengers and eighty-seven crew, being lost.

—Mrs. Russell Sage has given \$300,000 to found an adjunct to the New York City Hospital on Blackwells Island, to be known as the Russell Sage Institute of Pathology.

—On account of the disquieting news from Central America, the new cruiser "Milwaukee" has been dispatched to that locality to protect American interests. Both Guatemala and Salvador are sending troops to the frontier.

—Railroad accidents were reported the 23d ult., from Hartford, Conn., where eight were killed and thirty-five injured; from Sharon, Pa., where eight were injured; and from Pittsford, N. Y., where four persons were killed, three fatally hurt, and eight badly injured.

—The latest development in the Japanese situation is a communication from the chambers of commerce of seven leading cities of Japan, addressed through President Roosevelt to the leading chambers of commerce of the United States. After recounting the indignities of Japanese in San Francisco, they express fear lest these things, unchecked, shall hinder the growing trade between the two countries.

—For some months the Senate committee on military affairs has been investigating the disturbance at Brownsville, Tex., last August, in which a citizen was killed. For alleged participation by some negro soldiers stationed there, President Roosevelt later discharged two companies. The committee has temporarily ceased the inquiry, and the chairman, Senator Foraker, has issued a public statement in which he declares that the inquiry has failed to show that any soldiers took part in the affray.

—At the second session of The Hague Conference Gen. Horace Porter, on behalf of the United States, reserved the right to present the question of the right to collect contractual debts by force. It is now thought that if no other power presents the subject of limitation of armaments, the United States will do so. Much interest was aroused at the conference on the twenty-ninth, when President Nelidoff refused audience to a Korean delegation which brought a protest against the treatment they are receiving at the hands of the Japanese.

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### Dedication of the Washington Sanitarium

THE exercises connected with the setting apart of the new institution at Takoma Park to the work of healing body and soul were beautiful and impressive. Hundreds of the citizens of Washington and surrounding towns were present to witness the scene.

#### Program

HYMN, "Praise Ye Jehovah's Name," Congregation

INVOCATION, Pastor I. H. Evans

MALE CHORUS, "Answer the Call, Ye Brave Men"

INTRODUCTORY REMARKS, Pastor G. A. Irwin, Chairman

ADDRESS OF WELCOME, Mayor Platt

DEDICATORY PRAYER, Pastor A. G. Daniels

MALE CHORUS, "Lead, Kindly Light"

DEDICATORY ADDRESS, Dr. D. H. Kress

DEDICATORY HYMN, Takoma Chorus

SONG, "Praise Ye the Father," Takoma Chorus

BENEDICTION.

We wish especially to thank the Takoma chorus for their kind services on this occasion. The dedicatory hymn was exceptionally impressive, and was well rendered. This hymn was printed in full on the first page of the REVIEW of June 13. The dedicatory address will be printed later.

W. A. R.

### Address of Mayor W. G. Platt

Ladies and Gentlemen:—

Appearing for a time as the representative of the citizens of Takoma Park, it is with pleasure that I welcome you to our beautiful suburb on this memorable occasion. The Washington Sanitarium Association is engaged in a great and noble work—a work which appeals to the best in our natures; and it is a peculiar satisfaction to our citizens to know that their scientific judgment confirms our own judgment in choosing our town as a place of great natural healthfulness. In making this choice, they but give fulfilment to the prophecy of others who have been before us.

Twenty years ago I visited this identical spot in company with Mr. B. F. Gilbert, the founder of Takoma Park, who pointed out to me its many attractive features.

I remember that he called my attention to the peculiar fact that the sound of the rippling waters of the beautiful Sligo can be heard much more distinctly from this point than from any other of equal distance, but what is of especial interest on this occasion is the fact that he made the statement at that time that nature had designed this place for a sanitarium, and that it was his intention to reserve it for that purpose.

For years this was a cherished plan with him, and he constantly sought to enlist the interest of the medical fraternity in such a project. He finally

succeeded in securing the co-operation of a celebrated physician of New York to build such an institution, but the financial troubles of 1893 prevented the consummation of his plan.

However, it was a source of the greatest satisfaction to Mr. Gilbert in his declining years to know that persons skilled in the treatment of disease, who have made a success of sanitarium work throughout the whole civilized world, should verify his judgment in selecting this as an ideal spot for a sanitarium.

The people of Takoma Park are justified in the great pride which they take in this institution, not merely because of the erection of this beautiful building, but rather because of the fact that this delightful suburb of Washington through this institution is sure to become known throughout the world for what it really is—one of the most healthful spots in America.

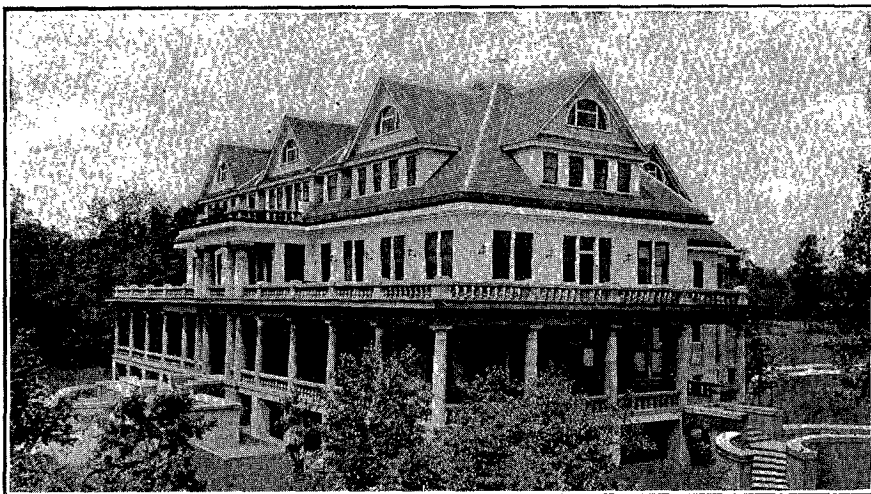
This is not a mere idle, extravagant, or thoughtless statement made to exalt

newed health to thousands, and thereby known the world over. Our trust is that they who come to it, and they who go away in the full vigor of renewed health, may know and appreciate not alone the beauty of the place, the purity of the environment, but above all, the hospitality and generous nature of our people who join with me in a hearty welcome.

### Findings

MR. H. N. SISCO, Mr. Riley Russell, and Mr. V. L. Mann, all medical students in the George Washington University, are assisting at the Washington Sanitarium during the vacation.

Dr. Willis Warner has connected with the Tri-City Sanitarium, at Moline, Ill., as assistant to Dr. S. P. S. Edwards, who is at present taking a much-needed vacation, visiting friends in New York. Dr. Warner has just completed the med-



THE WASHINGTON SANITARIUM

our pride of home, but is fully justified by the vital statistics. Prior to 1904 we had no official record. The report of the registrar of vital statistics for 1904 shows five deaths from natural causes; not a case of typhoid fever or other contagious disease.

In 1905 there were five deaths from natural causes; three cases of typhoid fever, all originating out of the town, and all quick recoveries. During the same period there were eleven hundred cases of typhoid fever in Washington, and one hundred and thirty-five deaths resulting therefrom.

In 1906 there were six deaths, three of them being temporary residents, and there were no cases of typhoid fever, although this disease was prevalent in Washington and in the surrounding country.

The census report of 1900 shows that the average death-rate in the United States was about seventeen in a thousand, and no city or town whose record is given has a death-rate lower than nine in a thousand. The average death-rate of Takoma Park during the three years mentioned was less than three in a thousand.

This is a remarkable showing, and clearly demonstrates that if this institution succeeds financially, it must get its patronage outside of Takoma Park.

In view of these facts, then, we are gratified at your coming here; we hope loyally to support you in all your efforts to make this Sanitarium a source of re-

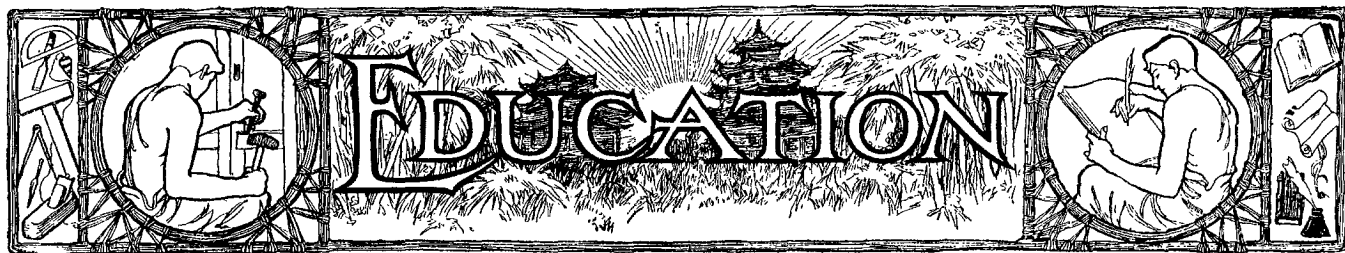
ical course in the George Washington University of Washington, D. C.

Miss Ora Barber, a medical student in the Woman's Medical College, Philadelphia, is assisting in the work at the Pennsylvania Sanitarium, 1929 Girard Ave., Philadelphia, during the summer.

Dr. Geo. Loveren, who has just completed the medical course in Jefferson University, Philadelphia, Pa., has accepted a position as assistant physician to Dr. Rand, in the St. Helena Sanitarium.

A list of Seventh-day Adventist young people graduated in medicine this year thus far reported is as follows: Mr. Roy Clark and Mr. Willis Warner, from George Washington University, Washington, D. C.; Miss Estella Houser, from Howard University, Washington, D. C.; Mrs. Nina Case-Baierle and Miss Dot Case, from the Woman's Medical College, Philadelphia, Pa.; Mr. T. T. Abbott, Dr. Wilburn Smith, Mr. Clarence Mercer, Mr. George Loveren, Dr. H. A. Morel, from Jefferson University, Philadelphia, Pa.; Mr. G. W. Bailey, Miss Amy Bascom, Mr. C. J. B. Cove, Miss Anna A. Cook, Mr. H. R. Harrower, Miss Myrtle B. Hudson, Miss Estella G. Norman, Mr. R. L. Owens, Miss Nellie M. Stevens, from the American Medical Missionary College, Battle Creek, Mich.; Mr. G. B. Replogle, Mr. A. W. Peterson, Nellie Long, Little Rock, Ark.

W. A. R.



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

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

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

FREDERICK GRIGGS, *Chairman*,  
C. C. L. WIS, *Secretary*.

### To the Front

MEN more than money are needed in the work of this great last message of salvation to the world. By this we do not say that money is not needed. It is needed to support the men and women who give themselves to the finishing of this movement. But money is a dead thing that has no choice as to its use for good or ill, and men and women are living, vital beings that have given to them the right of selecting the avenues in which the powers of their being are to be spent. Let men and women elect to spend their energies in the service of truth, trusting to the leadership of their Captain, and their support is at hand.

In the midst of the sordid cares and the rush of our daily lives, it is far too easy for us to lose sight of the fact that the mightiest struggle, the final conflict of all time, is on. We are in the midst of it. It will be finished in a short time. God has given to those who believe that this is a fact, the work of warning the world of its impending and awful doom. And it is a mighty work. Its greatness is attested in many ways. For instance, one can ride continuously on a fast express-train from one to two days in many portions of the world, and not pass a place where this last message has ever been heard. The thought should wonderfully move us to action. "In this generation"—these words are very familiar to our people. We must, however, not let them become common ones, for upon our sense of their meaning will depend the intensity of our efforts. The work *will* be finished in this generation whether we act our part or not. But we *must* act well our part.

God will cut the work short in righteousness. Evidences are multiplying daily that he has begun the finishing of the work. There is now being issued a call for volunteers. Hundreds of young men and women should be placed on the frontier, in the forefront of the battle, within the next two years. India, China,

and Africa must be invaded by armies of consecrated soldiers of the cross. This is no figure of speech, but rather a living fact, and it is a solemn one too. "Can we whose souls are lighted with wisdom from on high," longer deny the light of life to those who know it not?—No; a thousand times no. To do so is to quench our own lamp of life. God is now going to send out his saving light to all nations, and the choice as to whether we bear the torch must now be made.

It is a work full of dangers and hardships to which this call is being made. There are great privations to be met; there are great sacrifices to be made; and only courageous-hearted men and women should apply, for only such can be used. The experience of Paul as recorded in the sixth chapter of his second letter to the Corinthians will be the experience of those who do go to the front at this time. Paul was not the only one in his time who possessed the graces of character portrayed in this chapter. There were hundreds and thousands of men and women whose lives had been touched and transformed by the love of Christ. So in this day God is providing those for his work who so completely yield themselves to his spirit of love that he can use them in his service.

The message must go in the same thorough way in all lands that it has gone and is going in the United States. But it must go far more quickly. Where we have had one worker in the home land, we must have hundreds in the foreign lands. These workers must be prepared and sent forward at once. Our schools must have, this coming year, many hundreds of new students, together with those now attending whose courses of study are not so far advanced as to properly qualify them for immediate service. This means that there must be an earnest spirit in every Seventh-day Adventist home all over the world to send out an army of true-spirited workers. If this spirit were to really exist as it might and should, there might be a force of at least fifteen hundred strong, sturdy young men and women placed in the benighted lands of the world within the next two or three years, and to this end we must work.

The crown of righteousness is promised to those only who love the appearing of the Lord, and those who do really love that appearing will work for it. They will have the spirit of Gideon's

band of three hundred faithful warriors, and their eyes will continually be on the enemy. Young man, young woman, you can not avoid the test, even though you might so desire. We have a great and fierce conflict, but it will be a short one. Let every true-hearted person respond at once to the call for help, and prove himself a true, valiant soldier in the army of the Lord.

F. G.

### The Summer Recess

Now as never before do our schools occupy an important position in the work of God. From these schools there must go forth a great number of well-educated and cultured youth to do valiant service for the Master. Our schools are to be centers of light which shall attract earnest students, and which shall diffuse the truth to all the world. We can not too highly appreciate the great power for usefulness which these schools have in combating wrong and upholding right.

It is now the duty of every loyal-hearted Adventist to build up our schools in every way possible. This vacation time should be improved in doing this work. This vacation should mean that we shall have better schools next year. Our plans must be laid broad and deep for effective work in all grades of our schools. Arrangements should at once be made for all our church-schools. We should not wait until nearly time for the schools to open, but should immediately see that provisions are made for teachers and the support of the school. A most earnest effort should be put forth to place in our academies and colleges every young man and woman who can by any possibility be induced to attend. In many cases it will be necessary to assist worthy students financially in attending the schools, but money can in no way be better invested. This matter of getting our young people into our schools is one which should in many instances be taken up by churches and conferences. We must all be roused upon this subject, for workers are needed immediately.

This vacation should result in a great advancement of our school interests in every way. This can not be accomplished by those alone who are directly connected with this phase of our work. It can be effected only by a united move by all our people, each sharing in the responsibility of making this move, and making it at this time.

F. G.

## The Educational Missionary Movement

### Symposium Service

In the Friedensau School Chapel,  
May 3, 1907

[We believe that the following words spoken to the students of the Friedensau School by the visiting brethren will be of great interest and value to our young people everywhere. The meeting was stenographically reported by Brother H. E. Rogers, and we take pleasure in presenting herewith the substance of what each speaker said.—F. G.]

A. G. DANIELLS: My heart is full of gratitude to-night because of this opportunity. I am glad that you can meet so many laborers and representatives of this cause from America and Scandinavia. We have been looking forward to our council in Gland, Switzerland, with a great deal of interest. We have thought that we should have an interesting, encouraging, and important meeting then; but we feel that we have just such a meeting here in Friedensau.

Why are we here? I wish to give you just one reason why I am here with you, and in Europe at this time. It is because God is now giving his last message to the world.

WM. COVERT: I come from the Lake Union Conference, in which there are fifteen thousand Seventh-day Adventists, and almost all of them are deeply interested in what you are doing here. When we began to hold conferences in the part of the world where I lived, we did not look very far away from our own field for work and workers; but as time has gone on, the work has widened, and our interest has increased. We have now come to Europe to attend a General Conference council. This message is to go to all the world, and we want to become acquainted with one another, so that we can work together intelligently.

E. T. RUSSELL: As I see that Europe is but a vast military camp, training young men for war,—though not known to themselves, for the battle of the great day of God Almighty,—this thought has deeply impressed itself upon my mind: that the young people of this denomination in the different European countries should be trained for the kingdom of God. They should be trained to fight in this final battle, that they may receive the final reward.

FREDERICK GRIGGS: There is an old saying that old men are for counsel, and young men are for war. I count myself happy to be engaged in the work of training young men and young women for war; and I am glad to know that it is the last war of any kind for all time. As I thought of coming to Europe, there were no places that I looked forward to visiting with more interest than our training-school in London and our training-school in Friedensau. I find that they are filled with the same earnest spirit that we have in our schools in America, and I am glad to take back to our schools in America some of the inspiration which I have received from visiting these schools.

E. E. ANDROSS: I am glad to tell you that the work is moving rapidly over in the union that I represent. We have about seventy young people in our college in London, and without an excep-

tion, I believe, they are training for service in this last great warfare. There is nothing that gives me such hope and courage in the finishing of this work as the thought that our young people are devoting themselves to God's service. The secret of the success of our work lies in their consecration and devotion to God's cause.

W. J. FITZGERALD: The question of why we are here from America has been raised this evening. In America it was answered that we were to come here, not for the purpose of giving counsel, but for the purpose of joining in counsel concerning the great world-wide work. The one thing that inspires my heart more than any other thing in the world, is the fact that this work has so grown that it is perfectly justifiable, right, and natural for a General Conference council to be held east of the Atlantic, instead of west.

R. A. UNDERWOOD: In the sixteenth century Germany aided largely in the great crisis that was on during the Reformation, and I trust that in the closing crisis of this world, which will come under the third angel's message, not only this country, but all Europe, will furnish a large share of the young men who will stand the truest and bravest in the conflict. As I look into the faces of these young men and young women, I see one hope and one purpose, it seems to me, expressed: you are here to prepare for active service for humanity and for God. I can carry back to the field from which I came a good report from Friedensau.

W. B. WHITE: I remember years ago when I was a young man upon the farm, that many times when the harvest was ripe, and the storm was gathering, the whole family had to go into the field and assist in the work. It seems as if we have reached that time now. The harvest of souls is now ripe, and the storm is gathering, and it is high time that all God's children should be in the field at work.

DR. R. G. INGERSOLL: I am glad to be here to-night as a representative of the Orient, and to tell you that eight years of the most enjoyable portion of my life have been spent in a missionary outpost. I was also very glad to hear this afternoon from Elder Conradi that all the students who are here are preparing for missionary work. There is no question but that we have come to a time when every Seventh-day Adventist must be a missionary. Not all will be permitted to go to foreign countries, but they must be truly missionaries. We are told that those who earn the money to send the missionaries are as truly missionaries as those who go.

I. H. EVANS: There are in the world to-day about one thousand men giving their lives to preaching this gospel. We have about one thousand other men who are either printing or distributing our literature represented by this message. We have another thousand who are engaged in the sanitarium work represented by this message. We have about twelve thousand young boys and girls of various ages attending schools, to prepare to give this message to the world. We have nearly nine hundred teachers in our schools. Our people are paying about one million dollars of tithe annually, for the support of our evangelical work. They are contributing about three hundred thousand dollars for work in foreign lands, besides the tithe they pay. They

are distributing literature to all the various nations of earth, in about forty different languages. They gather in from the sale of this literature at least one million five hundred thousand dollars annually. And the sanitariums represented by this message are taking in perhaps two or three million dollars a year.

So you can see that there is a mighty army engaged in giving this message to the world. We need to increase this number of workers many times; we want them to go out into the frontiers and break up new land.

W. H. WAKEHAM, president of the South England Conference: Some years ago I saw a little tract, written, I think, in the city of Chicago, by a Unitarian minister. The title-page struck me so forcibly that I read it. The title was this: "Blessed be Drudgery." I wondered what there could be about what we call drudgery to be really blessed. But the gist of it was this: All these little experiences and difficulties and trials and hard knocks that we pass through fit us better for the work that we have to do in the future. Blessed be perplexities. Blessed be hard work. Blessed be the trials and the difficulties that you encounter, because these are stepping-stones to a character that will enable you to make a success in the field wherever you may be called.

R. C. PORTER: I expected, on coming to Europe to attend the meeting of the General Conference Committee, to receive much more than I shall be able to contribute. It has been a source of great encouragement to me to meet with the brethren and sisters in England, Germany, Scandinavia, and the representatives from India and other fields. I can only say, as did the queen of Sheba when she visited the kingdom of Israel in the reign of Solomon, that what I had heard of the progress of the work in those countries did not half tell what I really find when I come to see it myself. There is but one motive that is worthy any young man to-day, and that is to prepare to devote his life in God's service.

G. F. HAFNER next spoke in German, which was not translated.

P. A. HANSEN, president of the Scandinavian Union Conference: I am thankful to meet so many of the same faith here to-night, and to see so large a group of students, especially when I compare the number with those here the first time I visited this school. It was then quite different from what it is at the present. I remember the buildings called the barracks, back of the old grist-mill, which were first used for the school. I remember going through the buildings, and of seeing in the boys' quarters the groups of students along on the floor. I think the floor was the bedstead, and the bedsteads their chairs, and as we walked through there, we had to be very careful not to walk on the beds. The last time I was here, I noticed the motto on the end of the school building. It is, "Pray and work," and as I look over this group of students to-night, I think there must have been some praying and some working done since I was last here.

O. A. JOHNSON, president of Norway Conference: Many centuries ago numbers of your forefathers migrated north; many of them landed in Scandinavia, and did not stop before they reached the frigid zone. I am a descendant of those ancient forefathers; I claim some relationship to you, and I therefore bring to

you greetings from your relatives in Norway. We are interested in the school question in Scandinavia. Last winter we had a union school, wherein were about forty students. It continued only four months, but we are glad to say that the spirit that seemed to actuate most of them was a desire to take part in this great conflict. And the great majority of them left the school to take part in this great spiritual warfare. We are going to grow.

J. C. RARR, president of the Danish Conference: I am happy to be with you this evening. What I have seen and heard this afternoon and evening has made a very deep impression upon me, and done me good. Last Tuesday we closed our annual conference meeting in Denmark. I am glad to tell you that it was the largest meeting ever held in Denmark, and one of the best; too. The leading brethren from America and Europe who are here to-night, were with us, and we appreciated their counsel and labor very much. The cause of God is onward in Denmark. We are of good courage, and trust in the Lord.

J. M. ERIKSON, of Sweden: I heard about your work some five years ago, and I got the impression that you were trying to get up a school in a kind of desert. This place does not look like a desert now. What it did look like five years ago I do not know; but when I saw these beautiful buildings and the grounds, they made a great impression upon me. When I got inside this building, and saw the young people attending this school; it made a still deeper impression upon my mind, and I felt to pray God in my heart to bless all these young people, and make them true missionaries for him.

FRED ANDERSON, of Finland: All those who are interested in the work of the Reformation are interested in Germany. I am especially interested in two places in Germany, this place and Wittenberg. And it seems to me that this place should be called New Wittenberg. Reading the history of the Reformation, I notice that in Wittenberg was a power that drew people from all countries. And I know that in this place dwells the same power as dwelt in Wittenberg, and I know that the minds of our people are drawn to this place from all Europe. I pray that the Spirit of God may so dwell in this place that every one who comes here shall not only receive a knowledge of the message, but the power of the message, and go forth endued with power from on high to work for God.

DAVID OSTLUND, of Iceland: Iceland is in reality no ice land for the man who is warmed up by the Spirit of God and his work. There is not a land in the world that would be anything but a real blessing to you if you are in the Lord's cause with all your heart. Some people think that I must have a lonesome sort of time up in Iceland; but I am very glad that I shall soon be able to return to that land and give my life there if the Lord will give me that life to offer him. If I were a young man, I would not hesitate to go over the same way that I have gone. So I thank God for the privilege of being his, and being a fellow worker with you in this great cause.

EMIL LIND, of Sweden: The question that comes to each is, "What shall I do in the work?" That question came to me about twenty years ago, when I was in school in Chicago. I entered the can-

vassing work, and I have been in it ever since, and am not tired of it, either. In the little school we had in Sweden, which closed the first of March, we had eighteen Swedish students, and sixteen of them went out into the mission work, and ten of the sixteen are canvassers. If you get that per cent out of the school here, you will have a goodly number going out. Surely there is a place in the work for us all. I would like to speak your language, to shake your hands, and give you a hearty welcome to the canvassing work.

N. P. NELSON: Some thirty years ago a German gave me a tract about the Sabbath, and since that time I have loved this blessed truth that has brought us together this evening. In coming to this country I thought about the matter of who is to preach the truth to all these millions of people, but since being here and seeing and hearing what I have seen and heard, I believe the Lord is preparing to raise up workers right here to do this work. I am glad we can be co-laborers with God. We have the same Heavenly Father. He is preparing a home for us over there, where we can all sing and praise God together.

PETER CHRISTIANSEN next spoke, in German, which was not translated.

M. L. ANDREASON: When I heard the beautiful music and the singing this afternoon, I sat in the corner and wept. It touched my heart. There is a power that many of us do not understand. But there is the same power when we see the beautiful harmony that is in the truth. And as you are in the school here to learn that harmony, I hope you will get the truth so imprinted on your hearts that God can use you to publish that truth.

### Essential Qualifications and Preparation for Mission Work\*

HAVING been in this field [South Africa] for a few years, and having been privileged to come in contact with native mission work and workers, I am led to feel my incompetency to write on the above subject, and I confess to a shrinking from the task. But realizing that the subject is not understood as it should be, I venture a few thoughts, which I hope may be supplemented by others, and thus the subject receive such consideration as will awaken thought on the part of the members of this conference.

In the home land there is an enthusiasm connected with going to the mission fields very much like that of joining the volunteers and going to the front. In many instances the individual has not counted the cost, because he has so little knowledge of the actual work and sacrifice that will be required of him. Zeal and enthusiasm are good, and are necessary to success in the mission field; but before the individual is appointed to such work, he ought to give evidence that he knows how to sacrifice and practise self-denial, and that he is not a slave to whims or pet notions; that he can adapt himself to existing conditions quite un-

like those to which he has been accustomed.

In order that an individual may become a missionary to the heathen he must have the spirit of labor and sacrifice at home. The missionary's life is filled with sacrifice and unceasing toil for those about him; therefore the mission field is no place for those who love their ease. It requires a literal giving of our lives for those who, as a rule, are ungrateful and unappreciative. The missionary who does not love self-denial will chafe and worry when placed in the mission field. The one who has always been accustomed to have every desire indulged and every longing of the appetite gratified will find the mission station a hard place in which to live, and more than likely he will do considerable complaining at his lot. The kinds of food we have eaten at home are difficult, and sometimes quite impossible, to be obtained. But God has so arranged it that each country, as a rule, will produce that which is best adapted to our needs in that field.

Therefore, the missionary who will love his work and be contented must be able, with a cheerful heart, to adapt himself to the existing conditions. The one who has the power and willingness to adapt himself to his new surroundings will soon find himself quite at home among the people, and will really enjoy the work, though it may be wearing and require self-denial. We can do the work if "the love of Christ constraineth us."

The majority of the people at home suppose that the heathen are ready to give up their long-established customs and accept Christianity, and not infrequently the missionary reaches the heathen lands with the same ideas, only to be terribly disappointed. The work is frequently begun by a worker who is filled with zeal, but with little or no knowledge of the people or their customs, and, after spending a long time among the people, he is awakened to the fact that the native has his ideas and ways of viewing matters which are usually quite the opposite of his own; and he discovers that many costly mistakes have been made that might have been avoided had he properly understood the people for whom he was laboring.

The "all-round education," which is usually recommended to candidates for mission fields, is good, and should be possessed as far as it is possible to be obtained; but it is not everything. Every phase of this "all-round" training is needed in the mission field, but it is not absolutely essential to success. Please consider the following quotation taken from the book "Education:"—

"In the closing work of the gospel there is a vast field to be occupied; and, more than ever before, the work is to enlist helpers from the common people. Both the young and those older in years will be called from the field, from the vineyard, and from the workshop, and sent forth by the Master to give his message. Many of these have had little opportunity for education; but Christ sees in them qualifications that will enable them to fulfil his purpose. . . . The burden for these needy ones in the rough places of the earth, Christ lays upon those who can feel for the ignorant and for such as are out of the way. He will be present to help those whose hearts are susceptible to pity, though

\* A paper read at the meeting of the South African Union Conference held at Claremont, Cape Town, Jan. 4-20, 1907. The meeting voted that it be sent to the REVIEW.



their hands may be rough and unskilled."

The last two sentences express the thought that I have in mind. Whosoever becomes a successful worker for the native must be one who can "feel" for him in his deplorable condition, and whose heart is filled with "pity" and love for his unfortunate brother. The greater the advantages the missionary may have had the better, providing he retains the spirit of the Master to "feel for the ignorant," and to pity and love him in spite of his unlovable condition. There are good men who love and fear God who find it next to impossible to reach the native because they can not come close to him with this heartfelt sympathy.

We have all noticed that a little child can distinguish between the caresses of those who love it and those who do not. Just so it is with the native. It takes him but a short time to read the missionary, and be able to distinguish between those who feel for him and those who do not. It is a very difficult task for any man who has always known the native as a servant and himself as master to ever get rid of this idea, and come to him only as a missionary who loves his soul; but this must be done if he ever succeeds in gaining the confidence of the native. In other words, the native does not believe that every man who comes to labor for him has only his good in view, and he often suspects that other motives prompt the action; and, I am sorry to say, he sometimes has reason for so thinking.

The man who must provide the material for the mission buildings and build them; the man who must go into the forest and hew out the timber with which to build and repair; the man who must go into a country and with very few resources be able to build up a work and make it prosper financially; the man who is expected to heal the sick and cure all kinds of loathsome disease; the man who is to go to the heathen, gain his confidence and lead him to Christ, must be an all-round man,—a man who is taught of God. Such a man is the better fitted if he has a college education, but he must be under the influence of the Holy Spirit, and it is wonderful what this teacher can and will do for those who are susceptible of his influence. In "Great Controversy" we read these words: "The laborers will be qualified rather by the unction of his Spirit than by the training of literary institutions." The training in the sciences is good and necessary, but the Holy Spirit's training must be had.

I am of the opinion that to place a man in charge of a native mission who knows nothing about the native and his ways is a very expensive experiment. At the very least this worker should have one year's training in the field under an old, successful worker. Before the burdens of a mission are placed upon the shoulders of a man, he needs an experience that can be gained only by coming in contact with the native, and this, in my humble opinion, should be with a man who has gained this experience. During this year's training he may or he may not learn the language; but, one thing he is learning, and that is to know how to meet and to deal with the native. This privilege should be granted to every one who is to take up this work.

As a rule, the work of a mission will be further advanced and on a better foundation at the end of three years if the new man, who is to take charge, should spend one year at an old established mission. It is very easy to make a mistake, and lose the confidence of the natives, and gain their prejudice instead of their favor. When once this is done, it will take years of hard labor to overcome the prejudice in the native mind. We can not afford these mistakes at such a time as this, when the end is near, and we have but a little while in which to complete the work. Every reasonable precaution should be taken not to rush blindly into the work in our enthusiasm, only to have our eyes opened later on to see mistakes that are difficult to be remedied.

With scarcely an exception, every new man who comes to this country has very erroneous ideas of the people and methods of work among them; but he thinks that he knows what is best. It will be only a matter of time until he, like Mackay, of Uganda, will be found trying a "radically new plan." Every old missionary present will understand what I mean; for the most of us have had to pass through this unfortunate experience.

#### Summary

To get my thoughts before you in a few words I will briefly review the subject. The essential qualifications and preparation for mission work are:—

1. A good education.
2. A knowledge of the soil and how to till it.
3. It is almost indispensable to the missionary that he should know something about carpentry and masonry, with at least a little knowledge of blacksmithing.
4. A knowledge of how to treat the common diseases that we are likely to meet every day.
5. Some knowledge of the people and their ways, and how to labor for them before taking heavy responsibilities.
6. A good supply of "gumption."
7. A willing spirit to sacrifice and practise self-denial.
8. A kind, loving heart that can feel for the needy.
9. Above all, to "be filled with the Spirit."

W. S. HYATT.

### Young Men to the Front

(Concluded)

THOSE persons who wish to have an easy time, to live in ease and comfort, we can not use in foreign fields. Students who do not amount to much at home, who waver from one thing to another, who are not deeply in earnest about their missionary work, had better stay at home. If in your school you build daily the character of Jesus, and decide to go out to foreign fields, you will be a power, and in the power of God go from victory to victory, and nothing can hinder your progress in the work. I have read of the bravery of soldiers in battle, and tears came into my eyes when I thought how ready they were to sacrifice their lives for their country. How much more willing we ought to be to lay down our lives to work for the salvation of our fellow men.

I bring to your mind again the words of Livingstone, found at the beginning

of this article. He was a valiant soldier of the cross. He worked alone in dark Africa, and no one was with him to encourage or praise him. Faithfully he labored until he fell at his post. So you, my brother, my sister, may have to face everything alone, save that you have the Lord Jesus with you.

Another thing: Are you striving while in school to overcome all selfishness? Hear what the Lord says through his servant: "God's plan of life has a place for every human being. . . . In God's plan there is no place for selfish rivalry. Those who 'measure themselves by themselves, and compare themselves among themselves, are not wise.' Whatever we do is to be done 'as of the ability which God giveth.' It is to be done 'heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ.' Precious the service done and the education gained in carrying out these principles."—"Education," page 226. If you have not overcome this spirit of rivalry in school, it will be a very hard thing for you to be a true, faithful, and good missionary.

"God's working is limited by men's capacity." Therefore the more a man has learned, the better the Lord can use him if he is consecrated.

Study your Bible well. Learn your own language well, as this will be a help in learning quickly other languages. Improve yourself in learning vocal and instrumental music, because singing exerts a great influence, and makes the soul ready for the hearing of the truth.

Besides the study of books, learn as many trades as you can, to be an all-round man. We have one minister in this State of Rio Grande do Sul who is an influential preacher; he knows also how to shoe his animals, and to do some blacksmithing; he can do carpenter and mason work; he knows about agriculture; he can treat the sick, extract and fill teeth. You can imagine that he is a useful man, and that the people respect him as well as the truth he preaches. My dear young brother, use your spare moments and learn all you can in order to become a good servant of your heavenly Master.

The ambition of many girls is to get as much book knowledge as possible, to learn to play the organ and piano, and in spare time to do fine needlework. This is all well. But another important thing must not be forgotten. A young woman ought to know how to cut and make her own dresses, etc. She ought to learn to keep house in the most economical way; she ought to learn to work in the garden, so she can take care of it herself. To learn to train and educate children is very important. Such knowledge is of great value in foreign fields. It is also necessary to know how to take care of the body, and know what to do in case of sickness, else we shall find ourselves in serious situations many times.

The preparation of a missionary ought to be a thorough one. We who have labored here for years know the needs; we had to learn many things here which we could have learned much more easily at home.

It is a precious thing to give up ease and comfort, and live and work with your whole heart for your fellow men. manifold are the blessings that one re-

ceives in doing good to others. The Lord calls to you, my brother and sister. "Come over . . . and help us."

JOHN LIPKE.

### Christian Education

WHAT can give courage to the hearts of every lover of this truth more than to see an army of consecrated young men and young women in our schools, preparing themselves to help give this message quickly to a world perishing in sin? It is our work to help to fit them for their work; their work is God's work; and to that work he is loudly calling them just now.

A great work is to be done in this generation. For years the Lord has been calling for consecrated young people. He has given us line upon line through the Testimonies on Christian education, but how slow we have been to heed the instruction! Now we are made glad as we see both parents and children waking up to these things and endeavoring to follow the instruction given.

All over the land Christian schools are filled with devoted young people who desire to do just what the Lord wants them to do, and to go where he wants them to go, and be what he wants them to be.

What a blessed work, and yet what a responsible work, is that of the teachers who are helping to mold the minds of these recruits for the Lord's army. Earnest prayers should ascend to the Father's throne for both teachers and pupils. All should co-operate faithfully with them in this responsible work. Well does the enemy understand the advantage of securing the young while lasting impressions are easily made and habits are formed that are hard to give up. We should improve the golden moments in seeking to save our young people. We can do this in no better way than by getting them interested in Christian education. Our young men are needed for the ministry, and as canvassers, and as Christian business men in our institutions. Consecrated young men and young women will be in demand till the Lord comes. School-teachers are needed. Eternity alone will reveal the good that comes from this kind of work. The Lord is greatly blessing our consecrated school-teachers. Let us all cheerfully work till the Lord comes and finishes the conflict.

J. C. HARRIS.

## Principles and Methods

### The Christian in the School-Room

THE following was printed in the *Ram's Horn* a few months ago. Surely this is suggestive of our duty as Christians:—

"EDITOR *Ram's Horn*: Is church-membership decreasing? That was the question you asked recently, and the answers, coming from different parts of our land, were in the affirmative. As to cause and remedy the opinions differed somewhat. A thought that the Sabbath should be kept more sacred; B wanted the simple, true gospel preached; and C regarded a general repentance to be necessary. I, too, agree with these brethren; their advice is good, but according to my opinion they do not come

down to the root of the matter. None those are worthy questions.

"The old Christians pass away, and there is no coming generation to fill their places.' 'What may be the cause?' 'How is this to be remedied?' Indeed, those are questions worthy to be considered.

"It is my firm belief that at least one cause is this, that the American Christians neglect the spiritual training of their children. 'Whatsoever a man soweth, that shall he also reap.'

"If we, Christians of America, want our children to follow us in the path of righteousness, we must not only pray for them, but also do everything in our power to lead them to Christ. It is not enough to take them along on Sabbath to Sabbath-school and to church. It is the instruction given them during the week which counts.

"Let me ask you, Christian parents, who is your child's teacher in the public school? Is he a Christian? Or perhaps a pantheist, an evolutionist, a Catholic, or an atheist? Who is it that transplants his ideas into your child's mind? A child has faith in its teacher, and there in the schoolroom is the tender soul of your child cast into a fixed mold.

"There are those who say religion has nothing to do with education. Is this true? Can we teach physiography without taking God into consideration? Can history be taught by a Christian without showing the mighty hand of him who rules the nations? Christians, is it not our duty to take care that our children receive a Christian's instruction.

"The name of your blessed Saviour, Christ Jesus, may not be named as such in your child's schoolroom, for there are children also of Jews and unbelievers who hate him. Do you dare to account for this when he comes?

"Luther has said, 'Give me the children, and the future is mine.' Give your children into the care of the world, and you see the result."—*Selected.*

### How to Spend Vacation

VACATION has come, and how shall it be improved? If parents have sufficient means at hand to pay the way of their children through school, they are strongly tempted to let them have an easy time during vacation. They pity them, thinking they ought to rest because they had to work so hard at their studies during the school year. They forget that good physical exercise is just what they need for harmonious development, and that the change to manual labor is the highest kind of rest to an overtaxed mind. If it is possible, parents ought to let their children earn and pay their own way in their preparation for life's duties. A person never learns the true value of a dollar or how to appropriate it until it is personally earned under trying circumstances.

There is a principle underlying this plan that is worth far more than the immediate expenditure involved. If the student is educated to be a consumer instead of a producer, that defective and wicked principle will follow him in all his future career, and will unfit him to occupy a position of trust in the cause of God or in the marts of the world. He is not prepared to put a just estimate upon the funds of God, or the hard-earned savings of others, and the result is a needless expenditure of means. He

knows not how to sacrifice, nor how to teach others to be self-reliant and economical. His unsavored judgment and false education will lead him to presume on the earnings of others, and he is strongly tempted to start new enterprises that involve much indebtedness, to harass those who were not consulted in the creation of the same. He can not discern the equal and natural rights of his brethren.

Let us educate our youth to be self-reliant, and to earn and pay for their own education. This will be a great help in the building of their character.

Young man, young woman, are you seeking a place of future usefulness? Then learn early to hoe your own row. Do not allow somebody else to pick all the weeds out for you. Be a self-supporter. Otherwise you will be always poor, and will make others poor. Be a producer and a blessing to the world and to the cause you represent, and not a consumer or the creator of perplexities, blocking the wheels of progress and consuming the time and energies of scores to devise a way out of them for you. Driftwood will float, but it takes a live fish to swim up the stream.

Dear students, vacation is your opportunity to prove your worth and the temper of your characteristics. Give evidence of your willingness to do anything for the Master, and to do it with your might. The canvassing work, with all its trials and hardships, is the golden avenue to future success. It pays better dividends all round to the prospective student during vacation than working in a gold-mine. Aspiring youth, try it, master it; and you will be as a precious jewel much sought after.

C. S. LONGACRE.

### Earth's First School

1. WHO planned the educational system first introduced into this world? What did it involve?

Ans.—"God might have created them [our first parents] without the power to transgress his requirements; but in that case there could have been no development of character; their service would not have been voluntary, but forced. Therefore he gave them the power of choice—the power to yield or to withhold obedience. And before they could receive in fulness the blessings he desired to impart, their love and loyalty must be tested. . . . The knowledge of good had been freely given them; but the knowledge of evil,—of sin and its results, of wearing toil, of anxious care, of disappointment and grief, of pain and death,—this was in love withheld."—*"Education," page 23.*

This quotation plainly shows that man was created with the possibility of development, and that this development was to come through a system of education which the Creator himself had planned for man.

2. Describe earth's first school. Why was it located as it was? What relation was this school to bear to all educational effort in after time?

Ans.—Eden was a school. Adam and Eve were the pupils. God and holy beings were their teachers. Nature, the works of God, was their study book. The school was located in a garden where the students might be surrounded with only the works and glory of God. "The garden of Eden was a representation of

what God desired the whole earth to become, and it was his purpose that, as the human family increased in numbers, they should establish other homes and schools like the one he had given. Thus in course of time the whole earth might be occupied with homes and schools where the words and the works of God should be studied, and where the students should thus be fitted more and more fully to reflect, throughout endless ages, the light of the knowledge of his glory." The school was not located in a city, nor were the students instructed to build a city in which to receive their education; for in so doing their hearts' affections would be turned from the wisdom and works of God to the works of man. See "Education," pages 20-22.

3. What family relation did they bear to their teacher? Then what kind of school was it?

*Ans.*—God the Father and Jesus our Elder Brother personally directed their education. They were assisted by holy angels, students in the heavenly school. It was therefore a family school.

4. Who is primarily responsible for the education of children? Can this responsibility be shifted to another?

*Ans.*—The responsibility of a child's education rests first and most heavily upon his parents, who can not shift it to another.

5. What relation did the care of their schoolroom bear to the education of our first parents? What part did they have to act?

*Ans.*—The teacher led out in the plans and preparation for the arrangement of the schoolroom; but the children, as a part of their study and development, were to dress and keep it—do the janitor work. This brought them into closer association and co-operation with their teacher and his plans for their work than was possible without it.

6. Should the children in our church-schools bear a responsibility in maintaining the order and neatness (janitor work) of the school?

*Ans.*—This should be a part of their work. They should, under the direction of their teacher, "dress and keep it."—*Central Union Conference Educational Series.*

## Our Schools

### Address by the Chairman of the Educational Department

At the Grand Council

I WILL first give the general statistics of our schools, and then say a few words with reference to the organization of our schools in general.

We have a total of 567 schools. Of these twelve are colleges, twenty-three academies, twenty intermediate schools, and five hundred and twelve are church-schools.

The colleges have assets to the value of \$624,738.18. There are fifty-eight buildings occupied by these twelve colleges, and they have 1,772 acres of land. They have a capacity of 2,046 students, and their enrolment last year (1906) was 1,631. They employ 163 teachers.

The twenty-three academies have \$255,472.88 assets; there are sixty buildings. They have land to the amount of 2,968 acres. The capacity of these twenty-three academies is 1,604 students.

They had an enrolment last year of 1,595. They employ 142 teachers.

There are twenty intermediate schools, with assets of \$38,278.87, and thirty-nine buildings. They possess 1,257 acres. Their capacity is 687 pupils. The enrolment this last year was 471 pupils. They employ fifty-three teachers.

There are 512 church-schools, but I do not have any statistics of their assets, buildings, acreage, or capacity, but they had an enrolment of 8,079. They employ 512 teachers.

The assets of all our schools throughout the world, exclusive of church-schools, is \$918,489.93. Adding to that a conservative estimate of our church-school property, we have total assets of probably \$1,200,000. We have 166 buildings, exclusive of church-schools. We have from fifty to seventy-five church-school buildings, so that the number of buildings would amount to 200 or over. The church-schools have scarcely any land. The total acreage of land is 5,997, or approximately 6,000 acres.

The total capacity of colleges, academies, and intermediate schools is 4,337; the total enrolment of all our schools was 11,776. The number of teachers employed was 879. This is a low estimate of the teachers; for in making this up there were some of the teaching force, such as matrons, and others that hold positions on the faculty, who were not reckoned in.

Our school work is of course, as we all recognize, much better developed and organized in the United States than in any other portion of the world, the same as many other features of our work are much better developed there. We carry on four grades of schools: what we call our church-schools, our intermediate schools, our academies, and our colleges. The church-schools do approximately the work that is done by the primary and grammar schools of the United States.

Now I may say, to make it plain to our people in Europe, that our church-schools go nearly as far as the common schools of Europe. The schools of Europe, as nearly as I can learn from the study which I have been able to give them here, have one distinct step that brings the children up to confirmation by the church, which is about the fourteenth year. The *realschule* in Germany takes the children to about the fourteenth year. The common schools take them about that far, if I have been correctly informed. And our church-schools take them to about that same place.

Some of our church-schools carry pupils as far as the tenth grade; others do not take them above the sixth grade, or the sixth year. This system of schools in Germany—and it prevails to a greater or less extent all over Europe, if I understand it correctly—takes them up to confirmation, about the fourteenth year, or through about eight years of school work. This period to about the fourteenth year constitutes one very large division with us in America. After that comes our high school, carrying the pupils through to about the twelfth grade; after the high school comes the college, carrying them four years further. Our own intermediate schools, coming in between the church-schools and our academies, take the children from about the eighth year to the tenth and eleventh year of work.

Our academies differ very much in the grading, one or two carrying the pupils as high as the fourteenth and fifteenth year of work. Our whole scheme of education gives sixteen years of work. There is actually four years of work done by our colleges; but all our colleges do preparatory work also, which gives them six or eight years.

During the past year one college has been opened, which is located at Loma Linda, Cal., and it is called the College of Evangelists. The purpose of this school is to prepare workers for general gospel work, and at the same time give them a good education in medical lines. A number of other schools have been organized during the year, one of which is an academy, and another is designed to be an academy. The latter is the West Indian Training-school, located in Jamaica. It is proposed to make this school the educational center for the West Indian Union Conference. Two intermediate schools have been opened in South America, one called the Philadelphia school, for the Mkupwa Indians, in Chile; the other the Pua school. The last named is our training-school for Chile, situated at Pua. It gives instruction in Spanish and German. In the United States there have been opened the Strode Industrial School at Oswego, Kan., and the Tunesassa Intermediate School, at Tunesassa, N. Y. I have not visited the Oswego school, and so can not speak of it definitely. The Tunesassa school I have visited. They have about two hundred acres of land situated in the woods, away from any town. There is excellent prospect that a good school will be built up at this place.

During the past year eight intermediate schools have lifted their course to that of an academy. They have lengthened their courses of instruction, and have styled themselves academies. The Mount Vernon Academy, situated at Mt. Vernon, Ohio, two years ago lifted its course from that of an academic course to that of a college. The Keene Academy, situated at Keene, Tex., has during this year voted to strengthen its courses, so that it will be enabled to do college work. I suppose most of our people are aware of the fact that the Scandinavian Union Conference has voted to establish a union training-school, and they have in a general way outlined their work, which I think compares very favorably with that which is done at Friedensau, and in the London training-school. During the past year we have seen a strengthening of our educational work in many ways. This is evidenced by the fact that so large a number of schools have been established, and so many of the schools are lifting their courses to do stronger work.

There is also another feature that has particularly impressed some of us who have been watching this work rather closely, and that is the very full schools which have been held during this year. You understand that the report which I have given here is for the school year of 1905-06. The report for 1906-07 should show a very much larger attendance in our schools. In the United States some of our schools had their attendance almost doubled. There were many that added from a quarter to a third in their attendance. We attribute this good attendance in part to the results of the educational convention.

There was set on foot at that convention a very earnest move to prepare our young people more quickly and more fully for our mission fields. We called it the forward missionary movement. It seemed to us as if the influence of that meeting was felt by our schools throughout the world. And we believe that this is one reason why they are as full as they are. More and more we are coming to realize what the purpose of our schools is. The sole purpose, the sole reason for maintaining our schools, is that we may prepare workers for the spread and the finishing of this work. That idea is more and more filling the minds of teachers and students, and those directly connected with the management of the schools. But I believe that it is also more and more filling the minds of our people. I believe that the rank and file of our people are beginning to realize, in a way which they have not in the past, the vast importance of our schools as a means of preparing workers, and that our young people are feeling the importance of gaining an education, to an extent which they have not in the past.

So we look forward to a more thorough organization of our work, and to its extension into every part of the world, that there may be in every field, in every union conference, and in every mission field, thoroughly equipped training-schools for the education of the young men and women for every department of our work.

### An Inspiring Meeting

ONE evidence that we have reached the stage in this closing work in which there will be a mighty work accomplished is found in the fact that our schools are assuming that relation to the work which the spirit of prophecy has indicated they should take. When we find our schools filled with students whose only object is to devote their lives to the finishing of this world message, we may well take courage.

This meeting was held at 3 P. M., Sabbath, May 4, in the chapel of the Friedensau school, at Friedensau, Germany. It was composed of the students of the school, and of the representatives of the conferences in America and of Scandinavia, who were en route to the General Conference council to be held at Gland, Switzerland, May 10-25. Elder L. R. Conradi made a few opening remarks, as follows:—

"You can not all visit the different countries of Europe and see the churches already raised up, and the work now in progress; but we wish to present to you some living representatives from these countries. You will see from the representatives who are here to testify to the power of God's message, what God has been doing. It seemed to me that the best way that you could understand what has been done in the German Union Conference is to look into the faces of these different nationalities represented in the different students. We have in this union three hundred millions of people, and our territory extends seven thousand miles from east to west. We had no self-supporting organization in this field until the year 1898, when the German Conference was organized. Our membership at the present time is 8,568."

Elder Conradi then pointed out on the

map the boundaries of the various local conferences composing the union. He asked for the students in the school who were from the various countries comprising these to rise to their feet, with the result that the following number arose: Germans, nearly 100; Russians, 13—three regular Russians, one Estonian, three Lettonians, one Polander, one Russian Jew, and four from the German colonies of Russia; Austria-Hungarians, 7—five Austrians, two Hungarians; Bohemians, 2; Slavonians, 2; Rumanians, 3; Bulgarians, 1; German Swiss, 4; Hollander, 1.

The number present from the conferences were as follows: Prussian, 8; Silesian, 10; East German, 16; North German, 12; German Union District, 2; Rhenish, 14; South German, 19; Bavarian, 3; West German, 12; North Russian Mission, 7; South Russian Mission, 2; Middle Russian Mission, 5. Others were from different fields, so that the entire membership of the school is 130.

Those who were taking various courses were then grouped, as follows: Biblical course, about ninety, nearly all young men; the nurses' course, about twenty-five, all young women. Those who had offered themselves as volunteers for mission work in German East Africa were asked to arise, and fifty-two young persons arose to their feet. Of the 130 students in the school, only one does not expect to enter the work, and she had not been in the school very long, and was not of our faith when she came. It was stated that one hundred per cent of the students were counted as workers for the field.

The class which will finish its work in July, having been in the school two years, numbers eighteen, fourteen of whom will go out as Bible workers under the direction of the union conference. The union conference committee meets twice each year, and assigns workers from the school. In February they sent out eleven, so that with the fourteen to be sent out in July, there will be twenty-five workers sent out from this school during the present school year. There have been nurses also sent out from time to time, so that at present there are fifty nurses at work in different parts of Germany, Hungary, Palestine, and other places. The nurses' class which will finish their work in July numbers fifteen. The nurses' course covers a period of two years. There will be seventeen men who will finish their work next February, and of the nurses who finish next February, thirteen.

Elder Conradi said that he had just received a letter stating that some one was needed to take up the work of a nurse in Jerusalem. Sister Gregorius being sick and unable to continue her duties in connection with the treatment rooms being operated there. Five young persons at once arose, and thus signified their desire to take up work in that field.

The students then arose in a body to convey their greetings to all the schools represented by the visiting brethren. After this it was stated that the school had trained and sent out into the field two hundred and thirty workers during the seven years it has been operating.

It was felt by all that this meeting was indeed a good evidence of the forward missionary movement of our young people, and of the relation which our schools should sustain to this great movement. Stirring expressions of appreciation of what was found in the school were given

by Elders A. G. Daniells, I. H. Evans, and others. No sermon that could have been preached could have spoken more loudly of the force and vigor which this great world-wide movement has assumed among the nations of the world than did this meeting. It testifies most loudly to the fact that our young people are organizing for service.

FREDERICK GRIGGS.

### Support of Poor Students in the German Union

IN comparison with the United States of America it may be truly said that Germany is a poor country; and this is emphatically true of some of the countries outside of the German empire in our union, as, for instance, Austria-Hungary, the Balkan States, and Russia. Consequently the students in our Friedensau School are in general poor. Our Russian students are exposed to still greater sacrifice, as their personal savings are absorbed by the traveling expenses from the distant field, and by the rather excessive charge for the passport; the expenses run up to fifty dollars and more. Reckoning all the students who are paying one half, one third, or one fourth of their school expenses, we may say that under the best conditions only fifty to sixty-five per cent of our total enrollment can be considered as paying students. Certainly under these conditions arrangements have to be made to help our poor brethren and sisters to prepare for the work of God.

At an early date an educational fund was established in Germany, which was made up of free-will offerings, and when the school was started in 1899 several thousand marks had been collected. We are glad that our people have been very liberal in donating toward this fund, and have thus assisted in strengthening it. In addition to this, the fund was increased by the surplus of the school rate after deducting the salaries of the teachers.

The educational fund has the proper name, especially in the practical sense, as all the students who have attended the school and have become indebted are urged to repay their debts by giving a small sum from the wages received out in the field; they are trained to feel this responsibility after leaving the school. These returns flow into the fund again. In general, all our accounts of this character are balanced within three or four years.

A further support to the school has been the sale of "Christ's Object Lessons." Since we could say that every brick of our institution and all our equipment, were paid for, the whole value of the sales was added to the fund. In accordance with the intention of the author of this book that the entire proceeds should be used for the benefit of our educational work, we have confidence that the sale of this book will also be a valuable resource for the future.

I would not fail to mention that our sanitarium has shown a deep interest in the development of this branch of our work. Although the institution is rather young, and therefore of limited means, it has assisted in the following manner: Since the beginning of the institution a bonus was promised to our brethren and sisters after they had served five years in the medical mission, including their

studies in the school. This, of course, encouraged our young people to enter this work. In accordance with this promise, the young institution has paid from seventy-five to one hundred dollars during its five years' existence to each of the nurses who has finished his five years of faithful service. This has been a great help in our educational work.

These liberal donations, and a willingness to sacrifice, as well as the unanimous co-operation of our people, has enabled the German Union to send many promising young people to the school, whose abilities would otherwise, in a large degree, have been lost to the cause.

As our educational fund has a credit of six thousand dollars at the present time, and in view of the hearty co-operation of all the above-named parties, we are very much encouraged, and sincerely hope that the blessings of our Lord will continue to abide with us.

OTTO LUEPKE.

### A Visit to Our European Schools

OUR schools should be centers of a mighty work in each country; to them should come great numbers of consecrated young men and women; in them should be found a most ardent missionary spirit and a deep knowledge of the Holy Scriptures; from these schools there should go out each year large companies of zealous, devoted gospel workers. Our schools in Europe are certainly attaining to this enviable and important position in the finishing of this work.

There are now in Europe four schools in which advanced students are taken and educated for service in the cause. These schools are located at London, England; Nyhyttan, Sweden; Friedensau, Germany; and Gland, Switzerland. The schools at London and Friedensau are thoroughly organized and equipped for work, while the schools in Sweden and Switzerland are just coming into existence.

The school in Sweden is the property of the Scandinavian Union Conference. This school is being placed on a thoroughly organized basis, is adopting a good course of instruction for gospel workers, and is taking steps to locate in a more suitable place than Nyhyttan. They have had about thirty students this past year.

The school at Gland is located in the territory of the Latin Union Mission, and is designed for the young people of this territory. It is located in connection with the sanitarium at Gland, and the students have helped to meet the expenses of their educational training by working at the sanitarium. As yet, this school has no buildings, its work being carried on in the sanitarium. They have had only fifteen or twenty students the past year. It is the purpose thoroughly to organize and equip it as quickly as possible for doing a good grade of work. Both this school and the school at Nyhyttan had closed for the summer before we arrived in Europe.

The schools at London and Friedensau were established about seven years ago. The school at London is for the British Union Conference, and the one at Friedensau is for the German Union. That they are doing a most excellent work is witnessed by the fact that in both schools together there is only one student who

is not preparing directly for a place in gospel work. The brethren from America had the privilege of talking to the students in these schools. From these institutions there have already gone out into the local conferences of their respective unions and into the mission fields a large force of workers, and both are aiming most directly at the preparation of a good company each year. This year there will leave the London school about twenty, and the Friedensau about twenty-five, who go into the work to remain. This does not include scores who are going out to canvass and to work in other departments during the summer vacation, and who will return again next year.

The school at London has been very favorably situated in the matter of territory in which the students could canvass. They are able to sell papers and books on Sundays to good advantage. As high as two hundred and fifty copies of the *Present Truth* have been sold by one student on one Sunday. They have, however, disadvantages in being situated in the heart of the metropolis of the world, which has led the union to take steps to secure a location in the country. This has been done, and the school will conduct its next year's work in its own permanent home. The new location is the country seat of a rich gentleman, and is a very pretty, retired place, most admirably adapted for a school. Prof. H. R. Salisbury, who has been with the school since its beginning, is leaving now to take up duties as superintendent of the Levant Union Mission, and Prof. H. C. Lacy has been chosen to act as principal in his stead. Professor Salisbury, having had a long experience in the school, will be greatly missed. However, we believe that Professor Lacy will carry on the work of the school in excellent form, as his qualifications and experience are such as to admirably qualify him for this position.

The visiting brethren were most hospitably entertained at both these schools, both teachers and students exerting themselves to the utmost to provide for the comfort and pleasure of their guests. This hospitable spirit was greatly appreciated, and I may add that it was manifested everywhere we went among our people in Europe. At Friedensau the students rendered a most enjoyable musical program on the Friday afternoon we were there. The music work of the school is under the direction of Brother Glenn Wakeham, the son of Elder W. H. Wakeham, who was in Egypt, but who is now connected with the London school as instructor in Bible. The students have a strong chorus of about fifty voices and an orchestra of about ten pieces. The program consisted of two parts,—the first by the chorus, assisted by the orchestra, and the second by the orchestra alone. I have never heard better musical programs in any of our schools. It was not only a credit to the students, for indeed some of them were quite artists, but it was a great credit to the school, and was most thoroughly appreciated by the visitors.

No features of our visit to Europe were more thoroughly enjoyed than our stay at these two schools. We regretted that the two other schools of which I have spoken had closed. From what we could learn of them we are sure we should have found the same earnest and

God-fearing spirit in their work, and the same cordial spirit which we met in the other schools. We look for great prosperity to attend these schools in their future work. FREDERICK GRIGGS.

### The Latin Union School

THIS is a large name for a small institution. But we despise not the day of small things. If this school ever becomes what it should be in proportion to the one hundred million people which it represents, it will surely be a larger school than it is now.

During the term 1906-07, we had fifteen students—eight in the nurses' course, and seven in the Bible course. The Bible course lasted only four months, from September to December. Three of our students remained at the sanitarium; four went out in the canvassing field—three in France, and one in Switzerland.

It is but just to say that, as a Bible school, we have as yet very few facilities; we have no school building, no school-rooms, no dining-room, no dormitory. We are left for those things to the generosity of the sanitarium. Indeed, on September 5, our classes began in the open air, a tent-fly serving the purpose of a roof. Behind us and on either side, we had the oak forest, while in front the view opened directly on the blue lake, with the white Alpine background. But as it soon began to be cooler, we had to seek a refuge in the large kitchen, which serves as the helpers' dining-room. We were thankful for a shelter; but as this was not without disadvantages, we were kindly offered a vacant room by the sanitarium. Here we finished our term.

To our brethren in more favored fields, our situation as a school may seem rather precarious; but we thought that, all things considered, our lot was not so bad as that of the Waldensian school of theology in the sixteenth century. In company with Elder Conradi, I had the privilege, in March, 1906, of visiting the place of this school. We found it way up among the rocks, eight or ten miles from the main valley. There are still here a few stone huts occupied by poor people, who are making a bare subsistence. A chapel is erected in the supposed spot where the school once stood. A slab of stone, four by four feet, can be seen, which is said to have been the table around which the young Waldensian missionaries studied the Word of God. From this secluded spot, they went out to face dangers, of which the most common was death.

Thus, we may well feel content as long as we are able to study God's Word under our present circumstances. We trust, however, that our school will receive the attention and arouse the sympathy of the General Conference Committee, to whom we now have the rare privilege of extending our Swiss hospitality. JEAN VUILLEUMIER.

REAL growth in character comes as so many of the best gifts of God come—by the way. In doing what we believe to be God's will for us, many things lie in the straight line of that fidelity. Every unselfish act makes unselfishness more possible. Every true word deepens our sense of truth. Every sacrifice broadens the nature.—Henry Wilder Foote.

## 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

### Sunday Law Tyrannical

Circular Sent out Against Recent Sabbath Legislation. Reasons for the Formation of the Canadian Rational Sunday League—The Claim is Made That a Religious Persecution Has Been Commenced.

THE reasons given for the formation of the Canadian Rational Sunday League are specified in a circular signed by Major W. H. Orchard, chairman of the organization committee, and Mr. J. Enoch Thompson, secretary. The following is an extract from the circular:—  
“The formation of this league has been forced upon us by the tyrannical Sunday laws recently enacted at Ottawa. This legislation was secured by professional agitators in the name of religion, and under sanction of this iniquitous law a religious persecution has begun. Those who do not agree with the Lord's Day Alliance are to be converted to their views by fines and imprisonment; like St. Paul before his conversion, who said, . . . and being exceeding mad against them, I persecuted them even unto strange cities.” How accurately this represents the attitude of the well-paid agitators of the Lord's Day Alliance, who travel from one city to another, instituting legal proceedings, taking up collections and stirring up strife! True religion is honest and never aggressive, and leaves every one free to live his own life as his conscience dictates. The religion which requires police, fines, and imprisonment to support it, that causes strife, hatred, and malice, is not the Christian religion. We are unworthy the name of free men if we submit to these tyrannical laws.”

The objects of the league are also stated. Those behind it desire to secure the right to buy and sell refreshments on Sunday, the right to have popular lectures or similar recreations on Sunday, the right to have public amusements in the parks, to open museums, etc., and also the right to buy and sell postage-stamps, tobacco, etc., on the Sabbath day at such places as hotels and drug-stores, which are now open on Sunday.—*Toronto Globe, May 1, 1907.*

### Denying His Responsibility

A SISTER, writing from Ontario, June 17, says:—  
“Several of the Methodist Conferences have had their sessions recently. Rev. T. Albert Moore has been attending them, and lecturing at each place on ‘Sabbath Observance.’ He met with a little opposition at the Bay of Quinte Conference, although the general sentiment of all the conferences so far reported, seems to be enthusiasm for Sunday observance. Mr. Moore's tactics remind us of Catholic times when the church induced the government to pass laws that would enable them to persecute; then, when pressed for an excuse for their cruel conduct, they would claim

to be only enforcing the ‘law of the land.’ Mr. Moore says he was not responsible for the law; that ‘Parliament was responsible.’ Of course Parliament passed the law, but Mr. Moore was one of the men who worked the hardest to get it passed.

“The Rational Sunday League movement is spreading. The Toronto League announces that they are receiving so many letters that they will have to have additional clerical help to attend to the correspondence. A strong league has been organized in Ottawa.” W. A. C.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1907

|  |                    |
|--|--------------------|
| ATLANTIC UNION CONFERENCE                          |                    |
| Chesapeake, Baltimore, Md. . . . .                 | July 5-14          |
| Maine . . . . .                                    | Aug. 23 to Sept. 2 |
| New York . . . . .                                 | Sept. 5-16         |
| Vermont . . . . .                                  | Aug. 29 to Sept. 9 |
| Virginia, Hampton . . . . .                        | Aug. 13-20         |
| Western New York, Rochester . . . . .              | Aug. 29 to Sept. 9 |
| West Virginia, Pennsboro . . . . .                 | Sept. 5-15         |
| CANADIAN UNION CONFERENCE                          |                    |
| Ontario, Niagara Falls . . . . .                   | Aug. 15-25         |
| SOUTHERN UNION CONFERENCE                          |                    |
| Alabama, Birmingham . . . . .                      | Oct. 3-13          |
| Cumberland Conference . . . . .                    | Aug. 20-30         |
| Florida, Tampa . . . . .                           | Oct. 10-20         |
| Georgia . . . . .                                  | July 25 to Aug. 4  |
| Louisiana . . . . .                                | July 19-28         |
| Mississippi . . . . .                              | July 11-21         |
| North Carolina, Lexington . . . . .                | Aug. 15-25         |
| South Carolina, Spartanburg . . . . .              | Aug. 8-18          |
| Tennessee River Conference, Waverly, Tenn. . . . . | Aug. 2-10          |
| LAKE UNION CONFERENCE                              |                    |
| East Michigan, Pontiac . . . . .                   | Aug. 29 to Sept. 8 |
| Northern Illinois, Aurora . . . . .                | Aug. 29 to Sept. 8 |
| Northern Indiana, Lafayette . . . . .              | July 25 to Aug. 4  |
| North Mich., East Jordan . . . . .                 | Aug. 29 to Sept. 9 |
| Ohio, Marion . . . . .                             | Aug. 9-19          |
| Southern Illinois . . . . .                        | Aug. 1-11          |
| Wisconsin, Racine (Scandinavian) . . . . .         | July 3-8           |
| Wisconsin, Grand Rapids (State) . . . . .          | Aug. 21 to Sept. 2 |
| NORTHERN UNION CONFERENCE                          |                    |
| Manitoba, Winnipeg (German) . . . . .              | July 16-21         |
| North Dakota, Devil's Lake . . . . .               | July 9-15          |
| CENTRAL UNION CONFERENCE                           |                    |
| Colorado . . . . .                                 | Aug. 22 to Sept. 2 |
| Kansas, Herington (State) . . . . .                | Aug. 15-25         |
| Missouri, Eldon . . . . .                          | Aug. 8-18          |
| Nebraska, Hastings (Prospect Park) . . . . .       | Sept. 5-15         |
| SOUTHWESTERN UNION CONFERENCE                      |                    |
| Arkansas, Siloam Springs . . . . .                 | July 18-28         |
| Oklahoma, El Reno (State) . . . . .                | Aug. 22 to Sept. 2 |
| Oklahoma, Woodward (local) . . . . .               | July 23-28         |
| Texas, Fort Worth (State) . . . . .                | Aug. 1-11          |
| Texas, Alazan (local) . . . . .                    | July 9-15          |
| PACIFIC UNION CONFERENCE                           |                    |
| Southern California, Los Angeles . . . . .         | Aug. 15 to Sept. 2 |
| Utah, Salt Lake City . . . . .                     | Oct. . . . .       |
| NORTH PACIFIC UNION CONFERENCE                     |                    |
| Upper Columbia, Weiser, Idaho (local) . . . . .    | July 11-21         |
| MEETINGS IN EUROPE                                 |                    |
| 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.

### Arkansas, Notice!

THE Arkansas Conference Association of Seventh-day Adventists will convene July 25, 1907, at 9 A. M., at Siloam Springs, Ark., for the purpose of electing officers and doing such other business as may come before the conference.  
V. B. WATTS.

### Louisiana Conference Association

THE first annual meeting of the Louisiana Conference Association of Seventh-day Adventists will be held at or near Boyce, La., July 19-28, 1907. Election of board of trustees will be held, and other business pertaining to the corporation will be transacted. The constituency of the association is the membership of the conference assembled in annual business session.  
S. B. HORTON,  
President.

### How to Earn a Round-Trip Fare to Virginia Camp-Meeting, at Hampton, Va.

FIND out the cost of a ten- or fifteen-day ticket from your place to the Jamestown Exposition (round trip), and write us at once, giving the price of ticket, carefully stating whether a ten- or fifteen-day ticket, and if you can leave any day, and over what road, and we will send you by return mail information whereby you can earn your fare to the camp-meeting, by the use of a few spare moments each day. Write at once to the Virginia Tract Society, New Market, Va.  
R. D. HOTTEL.

### Louisiana Annual Conference

THE fifth annual meeting of the Louisiana Conference will be held in connection with an encampment, July 19-28, at or near Boyce, La. At this time officers will be elected for the ensuing year. Let the churches elect delegates on the basis of one at large, and one for every fifteen members, and send list to Mrs. D. F. King, Shreveport, La. Boyce is on the Texas and Pacific Railroad, thirteen miles from Alexandria, which is easy of access from all parts of the State. Tents for families will be furnished in connection with a dining tent. For further information, address the undersigned at 810 Jackson Ave., New Orleans, La.  
S. B. HORTON, President.

### Virginia Camp-Meeting

THE Virginia conference and camp-meeting will be held this year at Hampton, Va., August 13-20. It will be noticed that the date is changed from August 20-25; this places the meeting one week earlier. This arrangement is made to agree with other places, and by request of the president of the Atlantic Union Conference, whom we wish to attend our meeting. Full particulars will be sent to each church and individual in the conference concerning accommodations, and prices for the same, in due time. Any others wishing information not found in the REVIEW or the Gleaner will be gladly furnished with the same on application to the writer, at New Market, Va. We are expecting to room our people, and not pitch any tents. We believe that in the end, this will be as cheap for the conference, and also for those attending the meeting, as tenting. Any of our people from other conferences who are expecting to attend the exposition would do well to come at the time of our camp-meeting, and we will gladly furnish to such accommodations at just what they cost us. Watch the REVIEW for further particulars.  
R. D. HOTTEL.

### Business Notices

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

Display advertising will not be accepted.

nor do the publishers solicit advertising of any kind for this paper.

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

No discount for several insertions.

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

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

WANTED.—A girl for general housework in family of five. Must be strong, healthy, and willing. Washington in winter. Summer address, Mrs. Jessie F. Sanders, Colonial Beach, Va.

SPECIAL COOKER SALE.—As hot weather is coming, you will want a cooker. We have what you want. Under our special sale we will allow one dollar off list. Send stamp for leaflet. Address Rapid Steam Cooker Co., Laura, Ohio.

FOR SALE AT A BARGAIN.—The Hygiea Dining-Rooms and Bakery, 5747 Drexel Ave., Chicago. Established seven years. One block from the great University of Chicago. Liberal student patronage. Investigate at once. Address R. Eason.

WANTED.—Position on farm by married man, California, Oregon, or Washington preferred. Family desires church privileges. Twenty-five years' experience. Understands irrigation or Eastern farming. Best of references. Address A. H. Stiles, Dousman, Wis.

WANTED.—Good general blacksmith. Must be good horseshoer. Principal work, repairing carriages, stages, wagons, and light horse-shoeing. Also good carriage painter. Regular wages, steady job, to man who can fill the place. Address Robert Walker, St. Helena, Cal.

RADIOESCENT THERAPEUTIC LAMPS.—Sunlight and heat. Nature's new way of curing disease without drugs. I want to help every Seventh-day Adventist to have one. We can sell you the best vibrator at lowest price. Address The Radiodescent Lamp Company, Kalamazoo, Mich.

## Obituaries

HARREL.—Died at Paris, Tex., Nov. 12, 1906, from abscess of the liver, Hugh Harrel, aged 66 years. He was resigned to the will of God, and expected to come forth at the resurrection of the just.

MRS. L. HARREL.

WILSON.—Died in Greeley, Colo., May 21, 1907, Mrs. Nancy Jenette Wilson. Sister Wilson was born in the State of New York, May 30, 1831. At middle age she accepted present truth, and for thirty years has been true to the message that is so soon to triumph. She leaves eight children to mourn their loss. Words of comfort were spoken from 1 Thess. 4:13, by Watson Ziegler.

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HOPEWELL.—Died at Northumberland, Pa., June 12, 1907, of pneumonia and other complications, Alice Ruth Hopewell, infant daughter of Robert G. and Jennie Hopewell, aged 1 year, 1 month, and 11 days. The little member of the believing family, the youngest of six children, was laid away in the hope of "a better resurrection." Words of comfort were spoken by the writer from Jer. 31:15.

GEORGE W. SPIES.

BIRD.—Died at the home of her daughter, Sister Storm, at Scranton, Pa., May 3, 1907, of old age, our beloved sister in Christ, Lucy A. Bird, aged nearly 83 years. The remarks at the funeral were based on Dan. 12:13, a text of Sister Bird's own choosing. The remains were taken to Clayton, N. J., and laid by the side of her husband, who died five years ago. Here they together wait the morning of the first resurrection.

S. S. SHROCK.

CURTIS.—Died at Sand Lake, Mich., June 8, 1907, Mrs. George W. Curtis, aged 62 years, 8 months, and 18 days. Sister Curtis united with the Seventh-day Adventist Church several years ago, and has been a firm believer. She died in the blessed hope, leaving five children and many other relatives to mourn their loss. Words of comfort were spoken by the writer from Rev. 14:13.

H. C. PITTON.

DAVIDSON.—Died at his home in Springfield, Mo., Feb. 24, 1907, James Davidson, aged 56 years. Mr. Davidson joined the Adventist church at Springfield about five years ago, and has been a faithful Christian worker. He had no fear of death, and was ready to meet Him who saw fit to call him from his labor. He leaves a wife and five children to mourn the loss of a kind and loving husband and father.

MRS. LOTTIE DAVIDSON.

PROCTOR.—Died at the home of her son, in Chicago, Ill., Sister Amanda Proctor, or as she was familiarly called, "Grandma Proctor," in the eighty-eighth year of her age. She broke her hip some time ago, and this, in addition to the feebleness of old age, caused her death. She had kept the Sabbath for many years, and was a member of the West Side church. Funeral service was conducted by the writer; text, Job 14:14. A sympathizing congregation filled the house, and the floral gifts testified their love for her.

L. D. SANTEE.

HENDRICK.—Died in Bushnell Township, Pa., April 4, 1907, Mrs. Lucy M. Clark Hendrick, aged 61 years, 11 months, and 25 days. She was a member of the Baptist Church until 1878, when she embraced present truth, which she held dear until death. She had been a patient sufferer for twenty-four years, sixteen years of which she was unable to walk. She leaves eleven children and one sister. Funeral service was held at the Baptist church at Palo, Elder Buell speaking words of comfort from John 14:27.

JAMES M. IRVING.

GRIFFIN.—Died at St. Paul, Minn., June 3, 1907, of a complication of diseases, Raymond F., son of Mr. and Mrs. O. Y. Griffin, aged 11 years, 6 months, and 18 days. Raymond was unfortunate in not having the power of speech, although he could hear. He was always cheerful and appreciative of favors. His parents and two brothers, with sympathizing friends, laid him to rest till the Life-giver comes. Words of comfort were spoken by the writer, from Matt. 11:28-31. The pastor of the Congregational church rendered kind assistance.

H. F. PHELPS.

O'NEAL.—Died at Syracuse, N. Y., at the home of her daughter, Mrs. Minnie Miller, Oct. 19, 1906, of heart trouble and Bright's disease, Mrs. Flora Webster O'Neal, aged 52 years, 11 months, and 22 days. Our dear sister accepted present truth about twelve years ago, and became a member of the Tonawanda (N. Y.) church. She was of a charitable and amiable disposition, and was loved and highly esteemed by all who knew her. We laid her to rest by the side of her little son Harold, in the cemetery at Chester, Ohio, to await the call of the Life-giver. Funeral service was conducted by Elder R. G. Patterson.

MRS. H. L. LAUGHLIN.

SMITH.—Died at Seattle, Wash., May 5, 1907, Anna H. Smith, wife of Elder Geo. H. Smith, in her fifty-fifth year. She was converted at the age of fourteen, and joined the Christian Church; and in 1875 she and her husband embraced present truth under the labors of Elder H. W. Decker in Wisconsin. Together they labored for many years in Dakota, Kansas, and Nebraska, coming to Seattle about a year ago. Their only daughter died last fall, and her loss seriously affected Sister Smith's health. Her courage in the Lord was good, and her last words were of faith and trust in her Saviour. Her husband and son look forward to a happy reunion when Jesus comes. The writer, assisted by Elder W. W. Sharp, conducted the funeral service.

H. C. J. WOLLEKAR.

JENKINS.—Died at her home in South Lancaster, Mass., May 28, 1907; Sister Elmira Jenkins. Her death was very unexpected to all of her relatives and friends. From the day she accepted the message, her faith was strong and firm. She died in the Lord. She leaves a husband and three daughters, besides several sisters and a brother. The funeral service was conducted by the writer at the house, assisted by H. F. Kefring.

F. C. GILBERT.

HILL.—Died near Yellow Springs, Ohio, June 9, 1907, of hardening of the arteries, Robert J. Hill, aged 73 years, 1 month, and 6 days. In 1864 he heard the third angel's message, and fully accepted all points of present truth; he remained faithful unto death. He will be greatly missed, for he was a kind neighbor, an affectionate father, and a cheerful member of the church. He leaves a wife, one son, and one daughter. The funeral sermon was preached by the writer, assisted by Elder J. G. Wood and Elder Fairchild.

E. J. VAN HORN.

HOPKINS.—Died near Harwood, Mo., May 18, 1907, of dropsy of the heart, Brother George W. Hopkins, in his eighty-third year. Brother Hopkins gave his heart to the Lord in early life, and united with the Baptist Church. In 1873 he accepted the views of Seventh-day Adventists, which were presented to him by Elder R. L. Lawrence. Too much could not be said of his honesty and integrity as a man. He leaves a wife and eight children to mourn their loss, but not without hope. Funeral services were conducted by the writer.

J. H. COFFMAN.

HOLT.—Died in Augusta, Maine, June 2, 1907, of paralysis, Sister Eliza F. Holt, aged 68 years. Her death was sudden, and was a great shock to her family, but she rests in hope. She was a member of the Canaan Seventh-day Adventist church, and has left us a good example of Christian living. She leaves two sons and four daughters, besides other relatives, to mourn their loss. She was brought to Clinton for burial, the funeral being held in the home of her son, where she had lived many years. Remarks were made by the writer from Ps. 116:15.

P. B. OSBORNE.

St. JOHN.—Died at the St. Helena (Cal.) Sanitarium, June 8, 1907, Mrs. Delotcy C. Wolcott St. John, wife of Elder H. A. St. John. She was born at Orwell, Ohio, June 22, 1845. Sister St. John was ever a loving, devoted, faithful Christian. Besides her husband and four children, the immediate living relatives of the deceased are two brothers and one sister, the wife of Elder Geo. W. Cavinness, of Mexico. Her death came as an unexpected shock to the family, though for several months she had not been as well as usual. Her last severe illness was undoubtedly brought on by the sudden shock of Elder St. John's accident of poisoning some five weeks ago, so serious as to nearly prove fatal, and because of which he was rendered unable to attend the funeral service of his wife, which was conducted by Elder J. H. Behrens, chaplain of the St. Helena Sanitarium, assisted by Elder D. D. Lake.

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JEFFERSON.—Died in Mountain View, Cal., June 8, 1907, of tuberculosis, Caroline Jefferson, the beloved wife of Brother Bert A. Jefferson, aged 24 years, 4 months, and 21 days. Her maiden name was Axelson. She was born in Denmark, and came to this country with her parents when eight years of age. She was baptized and united with the church at about the age of sixteen. She had a good experience in the things of God. According to her request, prayer was offered by the elders of the church for her recovery, and yet it was her greatest desire that the will of God should be done. He did not see fit to restore her physically, but after the season of prayer she said repeatedly that he had healed her soul, and she rested in quiet peace and confidence in the arms of her Saviour. She leaves a husband and a little son, besides a brother, three half-sisters, father and mother, to mourn their loss. Funeral service was held by the writer, assisted by Elder H. W. Cottrell.

M. C. W.



WASHINGTON, D. C., JULY 4, 1907

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

ELDER I. H. EVANS left Washington last Thursday to attend the Central New England camp-meeting at Fitchburg, Mass.

PARTICULARS regarding the Meadowglade Intermediate School at Battle Ground, Wash., may be obtained by addressing the principal, G. E. Johnson, requesting calendar of the institution.

ELDER C. P. BOLLMAN and Brother W. A. Wilcox came to Washington last week on business, and for counsel regarding important interests in connection with the work in the Southern Union Conference. They bring the good report of general progress of the cause throughout the South.

THE Review and Herald Publishing Association desires to secure a few new copies of "Easy Steps in the Bible Story." Publishing houses or tract societies that may have any of these books in stock, cloth binding, will confer a favor by reporting the same to the Review and Herald, Takoma Park Station, Washington, D. C.

THE Southern New England Conference has raised its share of the \$150,000 fund, and is rejoicing over the completion of its portion of the work. The list stands now as follows: District of Columbia, Arizona, Nebraska, Southern New England. Soon our readers will be asking not "Who will be next?" but "Who will be last?"

THE Educational Department of this issue contains much valuable matter. Its perusal will bring hope and courage to the heart of every loyal Seventh-day Adventist. It lays down sound principles, tells of victories gained, and plans for victories yet to be. The old cry of "All is quiet along the Potomac," was not, after all, a satisfying cry. The people demanded action, progress, victories. To-day, in the work of this message, action, progress, and victories gained for the truth, give a satisfaction which nothing else can approach, and strengthen the hearts of our people for still greater things. God is going before the workers and with them, and in the assurance of that leading and the knowledge of that accompanying presence and power our victories are assured.

AFTER reading the article by President Blanchard, of Wheaton College, in the Home Department, our people will perhaps appreciate more highly the educational system that has been established by this denomination. He does not mention our church-schools, but no one has made a stronger argument in their favor. He does not mention our colleges or academies, but we believe they meet the requirements of the schools he calls for. Do not fail to read the article.

A MOST impressive sign, or evidence, that the end is near is found in the fact that in heathen lands themselves, such as India and China, among those untold millions there is an air of expectancy — an impression that something *wonderful* is soon to take place. Brother Votaw writes that in Burma "God is leaving them without excuse, and he is preparing our work for us. It will be an easy matter for the work to close in power here, and in a short time. The Buddhists are looking for a reincarnation of the Buddha; the Mohammedans are expecting — some say Christ, some say Mohammed; the Hindus look for a god to come in the flesh." God will finish his work gloriously, according to his word, in all the earth.

IT will be noticed that this issue of the REVIEW AND HERALD bears date of July 4, the one hundred and thirty-first anniversary of the signing of the Declaration of Independence. The REVIEW believes in the principles of liberty and equality set forth in that memorable document. It believes also in the fundamental governing principles set forth in the Constitution of the nation, and would be glad if it could know that in every State and Territory, in every city and hamlet, those principles were prized and maintained, and the names of the men who enunciated them kept fresh in the memories of all. It was designed by the founders of this nation that the Fourth of July should be a perpetual reminder to the people of this country of the liberty of body and conscience purchased by a long and painful struggle. And that is well. But at the same time let us not forget that other and grander liberty — the liberty of the soul from the thralldom of sin — purchased by the sacrifice of the very Son of God. The world has, in large measure, forgotten that, even as this country has, in large measure, forgotten and turned aside from the principles that made it a nation, and turned toward it the eyes of oppressed peoples in other lands. Back to that fast-fading Bill of Rights — the equality of men — if we would have freedom from human oppression in matters pertaining to temporal rights

and the rights of conscience; and back to the Man of Calvary if we would have soul liberty — freedom from sin.

### Census Returns

THE Director of the Census, who is now collecting statistics of religious bodies in the United States, as authorized by act of Congress, reports that the officers of some of our churches have failed to send to his office the schedules which he has sent out with the request that they be properly filled and promptly returned. These returns should be sent to the Director of the Census, Washington, D. C., at once, in order that complete statistical information regarding our denominational work may be in hand for compilation in the report which the government is soon to issue. Will the person in each church who has received these schedules please fill the same and forward *at once* to the proper place? If any church officer does not know that information regarding his church has already been forwarded to the Director of the Census, will he not at once write for the blanks on which to report the desired information?

H. E. ROGERS, *Statistical Secretary*.

### Entertainment at the Convention

IN a letter just at hand from Elder J. E. Shultz, we are assured that arrangements will be made to comfortably accommodate all who attend the Sabbath-school and young people's convention at Mount Vernon, Ohio.

The convention will be held at the academy, and about two hundred can be accommodated in the dormitory, and homes of the people. If necessary, tents will be pitched on the college campus.

The Ohio Conference has very kindly granted the free use of rooms or tents for all who attend. Board will be on the American plan, and furnished at twenty-five cents a meal. Those coming are requested to bring their own sheets, pillow-cases, towels, and napkins.

All will receive a very cordial welcome to this important meeting. We hope to meet a large number of our young people. Churches can do no better work than to assist young people to attend this convention. This meeting may be the means of changing the future course of many of their lives, and saving many of them not only to the work of God, but eternally in the kingdom. We most earnestly request that conference officers, at least within a reasonable distance, rally their young people upon this occasion, and have them present at the meeting. We earnestly ask that our people make this convention the subject of earnest prayer.

G. B. THOMPSON.