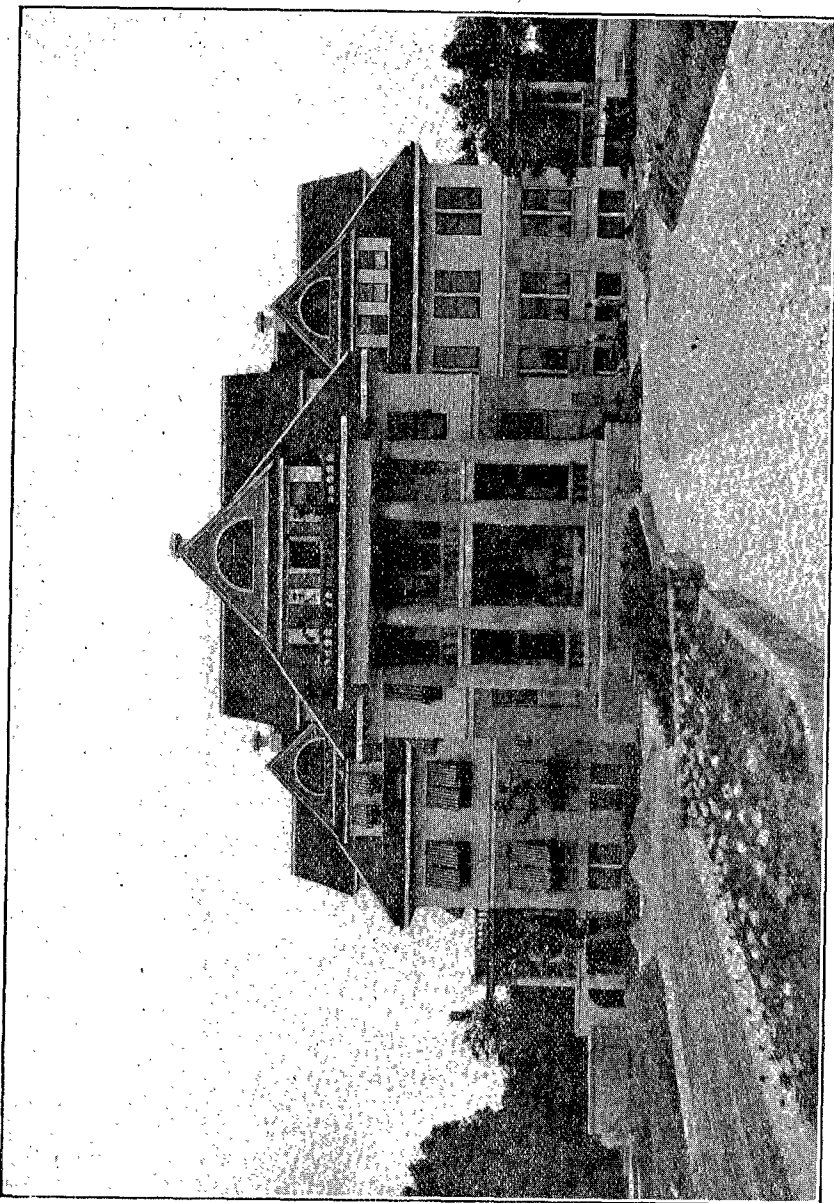


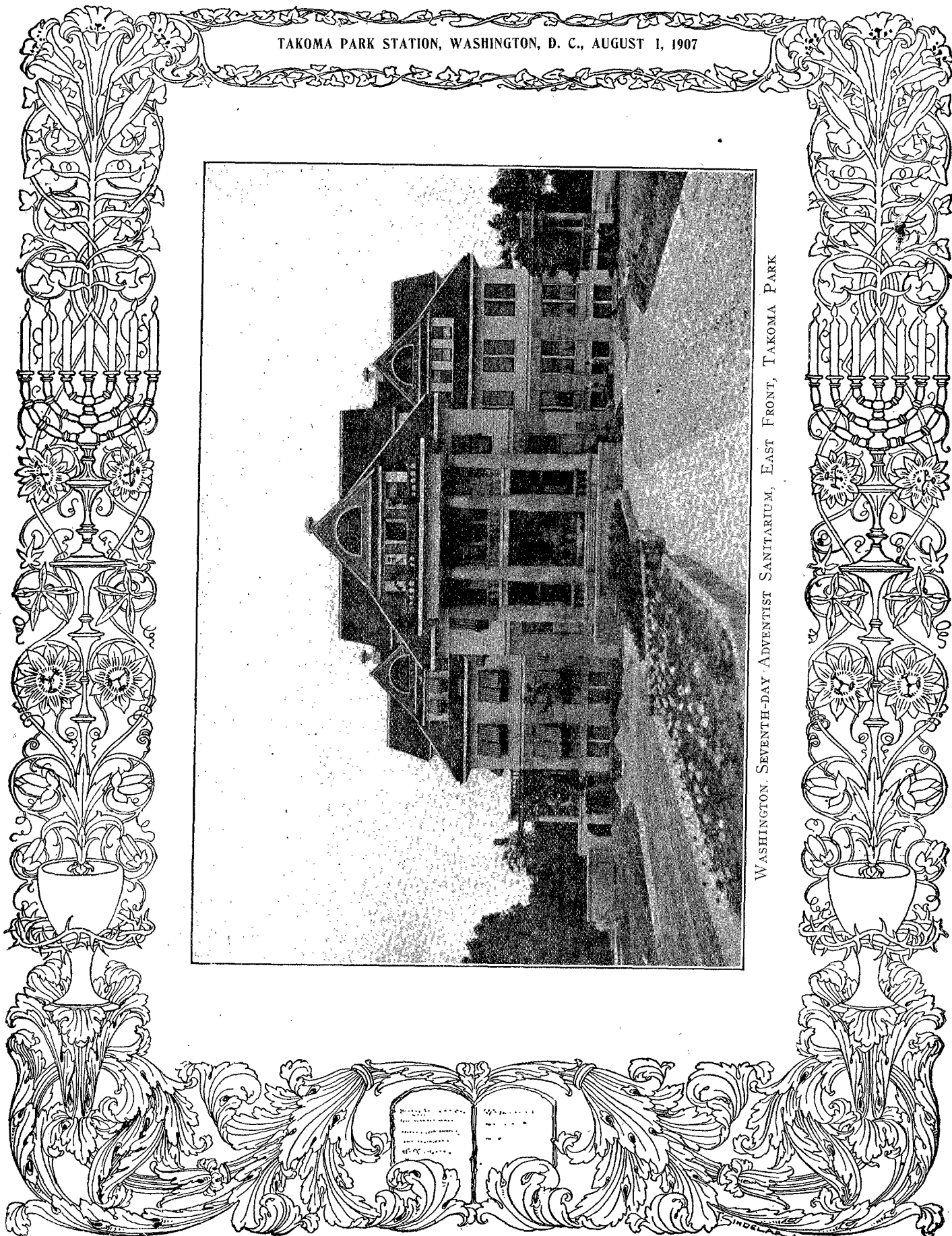
The Advent REVIEW And Sabbath HERALD



TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 1, 1907



WASHINGTON. SEVENTH-DAY ADVENTIST SANITARIUM, EAST FRONT, TAKOMA PARK



Publishers' Page

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the Review and Herald Publishing
Association

Life and Health

A LIVE health journal, devoted to the promotion of hygienic principles governing human life and health, and to the teaching of their application in the cure and prevention of disease, impressing in simple language the plain truth, serving the people, and appealing to the good judgment of all.

The August Number

We advise our readers to examine the August number of *Life and Health*. When they do so, we will not need to add our testimony in its behalf, for all will recognize its value, and their obligation to place it in the possession of as many as possible. It contains much of the entering-wedge element of our message, and will serve in the work of saving souls through its teaching the principles of a department of our work that is as important to the great advent movement as the right arm is to the body. Among many of the good things it contains is an article on Antidotes for All Ill-Feeling, Typhoid Fever and Its Treatment, Christ the Source of All Healing, Fruits and Their Preservation, Milk as a Food, Vegetables and Typhoid Fever, Benefits of Good Air, A Meat Diet as Compared with Vegetarianism, Studies on Digestion, etc.

Order 100 copies and sell them, and thereby add your mite of pleasant, reasonable service in helping advance a cause that is worthy of our best endeavors.

The September Number—A Special Temperance Issue

The September number of *Life and Health* will be devoted entirely to temperance. We promise an exceptionally good number, and our workers will find that this temperance number will be much appreciated by the best classes of people in every locality. The temperance number of the *Instructor* was a decided success, and our REVIEW readers will find the September number of *Life and Health* to be fully as good for general distribution. Plan now to use large quantities. Liberal rates will be given to those who desire to sell this number. It will be a good selling number. Write for particulars.

Life and Health.—Annual subscription price, 50 cents; 40 per cent discount to agents when three or more subscriptions are sent in at one time accompanied by cash; one to five copies, in one order, 5 cents a copy; five to twenty-five copies, 3 cents a copy; twenty-five or more copies, to one address, 2½ cents a copy.

Liberty

The Official Organ of the Religious
Liberty Bureau

THIS is a new 32-page quarterly magazine of religious freedom, devoted to the promulgation of the fundamental principles of the rights of the people.

The July Number

The July number of *Liberty* is a young people's issue, designated as a Christian Endeavor number, prepared especially to bring before the young people the principles involved in religious legislation, and to emphasize the importance and sacredness of religious liberty in the promotion of the affairs of the state and in the accomplishment of the work of the church.

It gives a survey of the present progress of the popular movement to form a union of government and religion in Argentina, Germany, England, Canada, and the United States.

It clearly sets forth its position on civil and religious liberty, based upon the command of Christ, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

It commends all *legitimate* "Christian endeavor," but condemns the doing of unchristian things in the name of "Christian Endeavor."

It magnifies true Christian citizenship, but exposes the work and purposes of the movement operating under that name for the regeneration of society through the civil law.

It honors our flag, but it reveals the inconsistency of an outward reverence of the emblem itself, while violating the very principles for which it stands.

It republishes that portion of Patrick Henry's inspiring and immortal speech at the time of signing the Declaration of Independence, and gives the thrilling story of his defense of three Baptist ministers who had been arrested for preaching "the gospel of the Son of God" in old Episcopal Virginia of 1768. The principles set forth in these words of one of the founders of our country will be profitable for the reflection of the youth to-day.

It defines patriotism as not being merely in love with one's *physical* country, but deep devotion to the principles for which it stands.

It gives a brief, yet concise history of religious liberty through the Christian era, tracing the marked changes from the time of Julius Cæsar down to the founding of the government of the United States.

It locates the first Sunday law, and settles its unfortunate parentage among the pagans and idolaters, who made and enforced it in the interests of a union of heathenism and Christianity, and draws a logical conclusion.

It reveals the spirit of some of the influential advocates of enforced Sabbath observance in the proposition for boycotting those who refuse to close their places of business on Sunday.

It explodes the foundation claim of the leaders of Sunday enforcement, "that it is in the interest of the preservation of society, the state, and the nation," by citing history which has been acted on a world-theater and demonstrates the fallacy of the claim in actual practise. It quotes some of the teachings of National Reformers, and interprets them in plain English.

It reveals Christ as a Sabbath-keeper, and proves from the testimonies of eminent men and the Bible that Sunday was not the day he kept, and draws the Scriptural conclusion that his followers will be like him—Sabbath-keepers.

It contrasts the spirit of the gospel with the present proposed method to force obedience to man's conceptions of religious duties.

It compares the kingdom of Christ with the kingdoms of earth, and draws convincing conclusions that it is impossible to make Christ this world's king.

It traces the old superstition of "the divine right of kings," revived in the form of the divine right of majorities in legislative assemblies at the present time.

It maintains that all religious laws enacted by any state are the product of a false conception of the purpose of government and the mission of the church.

It records a long list of statements from eminent men, bearing directly upon the great principles of religious liberty.

Besides all this, and more, it sets forth the principles of Christian temperance as a proper and legitimate moral reform.

The contents of the July number merit a wide circulation. We now have five hundred agents selling *Liberty*, but we need five hundred more to join these in selling this special Christian Endeavor number in all parts of the United States. The best class of people appreciate *Liberty*. They recognize the value of the principles it is defending, and readily give the magazine their approval. Our workers are saying, "We never saw papers sell so easy."

Liberty.—Annual subscription price, 25 cents; 40 per cent discount when ten or more subscriptions are sent in at one time, accompanied by the cash; one to ten copies, any one number, 5 cents a copy; ten to twenty-five copies, 3 cents a copy; twenty-five or more copies to one address, 2½ cents a copy.

Life and Health or *Liberty* may be ordered through any State tract society, publishing house, or from the Review and Herald Publishing Assn., Takoma Park Station, Washington, D. C.

THE REVIEW AND HERALD

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

Vol. 84.

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No. 31.

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REVIEW AND HERALD

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Editorial

A Coming Saviour

WE may now think of our Saviour as making preparation to come for his people. Soon he will realize the fulfilment of that desire which he expressed just before his ascension: “Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me.” All the signs of the times indicate that the Saviour is soon coming. Are we ready to hail his coming with joy?

Jonah as a Sign

THERE is a clear distinction to be made between the time of an event and the time when that same event is seen as a sign. This is made plain by what Jesus said concerning Jonah. When the Pharisees said to him, “We would see a sign from thee,” he answered: “An evil and adulterous generation seeketh a sign, and there shall no sign be given to it; but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.” The people in the time of Nineveh knew of Jonah’s experience as a fact, and the knowledge of it had been transmitted through many generations, but by none of them was it seen as a sign until it was so interpreted to the Pharisees by Jesus. Thus it is with the signs for this generation. The sun was darkened, and the moon refused to give her light, in 1780, several decades before the beginning of the period designated as the last generation, but these

events were seen as signs by this generation when they were so interpreted in this advent message. Before they were interpreted in the light of our Lord’s prophecy, they were well-known occurrences, but not signs. If this is borne in mind, it may help some to a better understanding as to the time when “this generation” began.

The Stumbling-Stone

MORE than seven centuries before the manifestation of Christ in the flesh, the Spirit of Christ declared through the prophet Isaiah, “Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel.” After Christ had been manifested in the flesh and had been put to death and had been raised from the dead, the apostle Paul wrote thus of his preaching: “We preach Christ crucified, unto the Jews a stumbling-block.” It is thus made clear that Christ crucified is the stone of stumbling mentioned by the prophet Isaiah. But in what way and in what sense did Christ crucified become a stumbling-stone to the Jews? And is it possible for him to be such to any who are not of the house of Israel according to the flesh?

Let us read another scripture: “What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone; as it is written, Behold, I lay in Sion a stumbling-stone and rock of offense: and whosoever believeth on him shall not be ashamed. Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.” Rom. 9: 30 to 10: 4. Here that stumbling-stone is again mentioned, and it appears that to seek after righteousness by the

works of the law rather than by faith is to stumble at that stumbling-stone. And in further explanation of the experience of the Jews, it is stated that in their ignorance of God’s righteousness and their effort to establish their own righteousness they did not submit themselves to the righteousness of God; and the real relation between such an experience and the declaration of the prophet concerning the stumbling-stone is then set forth in the words which follow: “For Christ is the end of the law for righteousness to every one that believeth.”

Let us look into the matter further: the gospel is “the power of God unto salvation to every one that believeth,” and the reason for this is in the fact that in it “is the righteousness of God revealed.” But the gospel is “the gospel of God . . . concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh.” These passages of Scripture taken together show that the righteousness of God was revealed by the revelation of his Son in the flesh. And so the prophet Jeremiah said: “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, . . . and this is his name whereby he shall be called, The Lord Our Righteousness.” It was a necessary part of this revelation of righteousness for our salvation that the Son of God should be crucified and raised from the dead, as is stated in these words: “Who was delivered for our offenses, and was raised again for our justification.” “He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.” That this revelation of Christ in the flesh is the only way in which righteousness could be revealed in our sinful flesh is thus declared: “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”

Now that we have read these scriptures, we are prepared to draw some conclusions: Christ is God’s righteousness manifested in the flesh; this righteousness is manifested in us through our faith in Christ; Christ in the flesh, who was crucified for our sins, is the stumbling-stone which was laid in Zion, concerning which it was said, “Whosoever

believeth on him shall not be ashamed;” because the righteousness of the law could not be fulfilled in us through the works of the law which man had lost the power to obey, God sent his own Son in sinful flesh to be “the power of God” for righteousness to every one who believeth on him, “that we might be made the righteousness of God in him,” and “that the righteousness of the law might be fulfilled in us;” to believe on Christ crucified as “the Lord our righteousness,” and to submit to him as our Lord and our God, is to submit to the righteousness of God, and this we are compelled to do by our own helpless condition, when we make the right use of the law, “for by the law is the knowledge of sin.” But this is just what Israel failed to do. They did not see that Christ crucified was “the end of the law for righteousness to every one that believeth,” and therefore instead of submitting themselves to the righteousness of God in him, as the law was urging them to do by putting them under condemnation, they perverted the use of the law and attempted to get righteousness through it apart from Christ, when it could only make known sin, and thus emphasize the need of Christ. This was “a zeal of God, but not according to knowledge,” and simply showed that “they stumbled at that stumbling-stone,” not perceiving that the Christ whom they had rejected and crucified was the end of the law for which they were so zealous, and that righteousness could come only through faith in him. Thus did the Jews show that they were ignorant of God’s righteousness, and thus did they go about to establish their own righteousness.

But there is another way in which Christ and his work are just as completely misinterpreted, and ignorance of God’s righteousness is just as clearly shown. Those who wrest from its connection and its plain meaning in its connection the statement that “Christ is the end of the law for righteousness,” and pervert it into the teaching that the law was abolished by Christ, may have “a zeal for God,” but it certainly is “not according to knowledge.” So long as the gospel is proclaimed, the law has a twofold use: it gives knowledge of sin, and thus shows the need of a Saviour, and it also witnesses to the genuineness of the righteousness which is attained by faith in that Saviour. Rom. 3:20, 21. The righteousness of God is manifested without the law; but when it has thus been manifested, it is obedience to the law. This is the obedience of faith, and the scripture is fulfilled which says, “Do we then make void the law through faith? God forbid: yea, we establish the law.”

There was rebellion in heaven because Lucifer was not willing to submit himself to the righteousness of God in obe-

dience to the divine law. By his deceptive arts he induced our first parents to follow in the same path of disobedience, and thus involved the whole world in sin. “For this purpose the Son of God was manifested, that he might destroy the works of the devil.” It is thus a perversion of the whole gospel to affirm that Christ abolished the law, for he “gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” His mission was to save his people from their sins, and “sin is the transgression of the law.” Therefore the purpose in the gift of Christ was that he might make an end of sin by bringing believers into harmony with the law of God, rather than to make an end of the law. Those who assert to the contrary are as ignorant of God’s righteousness as were the Jews, and having set aside God’s standard of righteousness, they can easily be led to accept a merely human standard, and so to follow tradition and the authority of the church rather than the plain instruction of God’s Word. The result will be a failure to attain to the righteousness of God.

So it appears that there are two ways in which men may stumble at that stumbling-stone: one by failing to see that Christ is “the end of the law for righteousness,” and by attempting the impossible task of making one’s self righteous by the works of the law, and the other by declaring that Christ abolished the law, and by thus setting aside the true standard of righteousness and making Christ an excuse for sin instead of the Saviour from sin. Through the light of this third angel’s message we ought to be saved from both of these errors and attain unto “the righteousness which is of faith.”

A Remarkable Situation

THE Church of England Missionary Society is a powerful agency. It has an income of over a million and a half dollars a year, and aims to keep a hundred thousand dollars as a working reserve. In its latest annual report, we read:—

The actual number of missionaries added to the roll in the year has been fifty-eight, but the deaths and retirements nearly balance this number.

Counting the wives of missionaries, that society doubtless sent out just under a hundred workers last year.

Last year we ourselves sent out seventy-six workers. When the missionary income of our own little society is contrasted with that of the great English society, it is apparent that the lines of our work are extending out of all proportion to our numbers and our means.

It is truly remarkable how, year after year, the workers keep going out to preach this message, and somehow, with

resources developing in the fields and a steady growth in giving and praying for missions on the part of believers at home, the advance is sustained. It is nothing less than the hand of the Lord displayed in mighty power.

Those seventy-six workers sent out last year constitute, however, a solemn call to us to increase the missionary gifts this year. We ought to pray definitely and unitedly for this increase, from whatever sources the Lord may have in reserve among his stewards.

It is not only a remarkable, but a grave situation that we face. There is a pressure in the fields driving the work forward. Our missionaries know not what to do save to pray God to send help to cope with the situation. Here one pleads to be allowed to plant the standard in a new region; there a field with a developing work calls for a helper to come in and share crushing burdens. Just as I write, the plea comes from Peru:—

I do not know how to plan to extend the work as we should. We can only follow the injunction of the Saviour to pray the Lord of the harvest to send forth laborers into *his* harvest. We are in the harvest-time, and I can not doubt but that the one who put into our lips this wonderful petition, will see that it is answered. W. A. S.

A Mighty Movement—A Strong Purpose

FROM the fourteenth to the seventeenth of July there was held in the city of Indianapolis, Ind., the sixth annual convention of the American Federation of Catholic Societies. It was an enthusiastic gathering, a convocation of men with a set purpose. Throughout the entire convention there was manifest a spirit of zealous devotion to a central idea; and that central idea was federation for power to achieve a definite purpose.

It is the design of the leaders to bring every Catholic organization or society in the United States into the organization. The movement was started six years ago by the Knights of St. John, a Catholic secret society. Last year the Federation reported a membership of 1,500,000. This year they claim to have nearly reached the two million mark. Not all the Catholic societies have joined the Federation; but they confidently expect soon to enrol the entire membership of all the Catholic societies in the United States.

The Federation has organizations in forty-three States and Territories, besides Porto Rico, the Hawaiian Islands, and the Philippine Islands. Eighteen prominent Catholic colleges and institutions are affiliated with the Federation, and fourteen national organizations have now been enrolled.

It is not their purpose, however, to

limit the field of their operations to this country. Already the work of the federation propaganda has begun in the Old World, in such countries as England, Spain, and India, and the work is expected to be taken up without delay in all countries.

One of the most striking features of this convention was the pronouncement of the pope's blessing upon the Federation and its purposes. So important and so necessary to his purposes does the pope consider this vigorous, growing Catholic force, that he sent a special delegate to Indianapolis to pronounce his blessing in person at the first meeting of the Federation, Sunday morning, July 14. To make the occasion more impressive, pontifical high mass was celebrated at the same hour. The papal delegate, personal representative of the pope, was met at the railway station by a large concourse of priests and lay delegates who vied with each other in doing him reverence. This was a striking feature of each occasion when he made his appearance.

A great mass-meeting was held on Sunday evening in Tomlinson Hall, which seemed to be crowded to its capacity. Three thousand was the estimated attendance on this occasion. The appearance of Archbishop Chatard in red hat and robes of lustrous red silk, followed by Monsignor Diomede Falconio, the papal delegate, in gray robes and red hat, leading a procession of "holy fathers, bishops, and archbishops," was the signal for a storm of applause, the people rising to their feet and demonstrating in every possible way their reverence for the personal representative of the pope.

The meeting was conducted by Archbishop Chatard, who made a short address upon the object of the organization and its importance in furthering Catholic aims. He stated that the underlying idea of federation was to bring the various Catholic forces of this country and of the world into unity for action of a more general nature than any of the various organizations could accomplish by themselves. He declared one of the most important undertakings of the

Catholic Church at the present time to be the cementing of Catholic bodies into one organization to carry out the purposes of the church. He wanted Catholic bodies to become more conscious of their strength, and to use that strength not merely as American citizens, but as Catholic citizens.

The writer could but wonder what the archbishop could mean by Catholic citizenship in contradistinction to American citizenship. His words were not used thoughtlessly, but were indicative of a purpose on the part of that organization to bring this nation into harmony with the purposes of the Catholic Church; and the American Federation of Catholic Societies is the hammer that is to forge the nation into the desired shape.

The delegates to the convention were

Christians. The men whose blood mingled with the turf on a hundred battlefields since 1776 to preserve this republic were Christians. We propose that their sacrifice shall not have been in vain.

Mr. Feeney was right about there being something radically wrong. There has been something radically wrong ever since sin entered this world. But that wrong can not be righted by combinations of men whose purpose is to coerce other men into harmony with their belief and practise. That wrong can not right the other wrong. But it is in that wrong course that they are now calling Protestantism to join them. Many do not attend church. They must be induced or compelled to do so, or our patriot fathers will have shed their blood in vain. With such arguments they will win the

favor and the co-operation of those who do not understand the principles of the government, nor what its founders were fighting for.

Will nominal Protestantism join them? It was only last year that nominal Protestants were inviting Catholics to join them in a similar work. With each party inviting the other to join, the union is bound to take place. One of the "reforms" for which nominal Protestantism is working is the enactment and enforcement of Sunday laws. One of the chief purposes of the American

Federation of Catholic Societies is the enactment and enforcement of Sunday laws. Why should they not join? and what is to hinder them?

Next week we will give our readers an idea of what this Federation is doing, and how it is doing it. c. m. s.



CLAYPOOL HOTEL, INDIANAPOLIS, IND.
Headquarters of the American Federation of Catholic Societies' Convention.

warmly welcomed to the city by Mayor Bookwalter, who though declaring himself a non-believer in Catholicism, highly lauded the purposes of the church and the names of the first Catholic missionaries to this country, and complimented the church on what it was seeking to do "to upbuild this nation."

The president of the Federation, Edward Feeney, replied to the mayor's address of welcome, and proceeded to set forth the aims of the organization. Early in his address he said:—

I say to our separated brethren [Protestant denominations], *join hands with us in preserving Christianity in these United States.* Statistics show that half the population in this country never enter the door of a Christian church. Something must be radically wrong. Infidelity grows; discontent in the great centers of population is swelling. The men who founded this nation were

A Significant Movement
THOSE who are watching the movements of the Catholic Church in the United States must be profoundly impressed with the remarkable foresight by which its leaders are directing their great activities. One of the many efforts they are making to secure a controlling influence over affairs in this country is that of missionary endeavor among what they call non-Catholics. This phase of their work is more clearly set forth in

the following statement than in any other that has come under my notice. This statement was given to the public during the late convention of the American Federation of Catholic Societies held in Indianapolis, Ind. It appeared in the Indianapolis *News* of July 17, 1907, and reads as follows:—

One of the leaders in the work of the Catholic Church in this country in attendance at the annual convention of the American Federation of Catholic Societies is the Rev. Alexander P. Doyle, rector of the Apostolic Mission House, at Washington. He accompanied Monsignor Falconio to the city, and is looked upon rather as representing his ideas in the convention.

The Mission House, with which Father Doyle is connected, is rapidly growing in importance and broadening its work. In a little leaflet which Father Doyle is giving out the work is explained in part thus:—

"The Apostolic Mission House is situated in the city of Washington on the grounds of the Catholic University. Its definite purpose is to train secular priests to be diocesan missionaries, particularly to non-Catholics.

They Are Picked Priests

"These picked priests are sent by their respective bishops to the Apostolic Mission House, where, through a year or, better, two years, they are thoroughly trained for their special work. During this time they live in a missionary atmosphere with companions who are consecrated to the same work. They sit down to write out an entire course of sermons on topics that are the great subjects of preaching and are best calculated to awaken consciences.

"They assemble the best arguments to explain and defend the teaching of the church. They go over the whole field of controversial literature, so that they may be apt in answering questions that come to them in the question box. They learn the best methods of giving to missions that have the sanction of the great missionaries and saints of the church.

"The scope of the non-Catholic mission movement includes as one of its practical purposes the placing in every diocese of a band of good preachers made up of the priests, who are immediately subject to the bishops, and whose primary occupation will be to go into the cities, towns, and country places, wherever they may gather an audience, and while explaining the teachings of the Catholic Church, at the same time arouse sinners to repentance and call them back to the ways of righteousness. The priests who are selected for this work are chosen men who have displayed special talent.

"A priest who has been trained in this way becomes a most efficient defender of the church against her enemies, and at the same time he is ready to stand before any audience of the learned or the simple, and dissipate the prejudices that so many have against the church.

Preach to Non-Catholics

"They moreover address themselves to non-Catholics. It is known to every one that the ordinary non-Catholic knows as little about the real teachings of the church of God as he does of the number of birds in the air, or of fishes in the sea.

"The Apostolic Mission House is at present engaged in training these mis-

sionaries. It is to the Catholic Church what West Point is to the army, or what Annapolis is to the navy.

"The Mission House has been built by the donations of good Catholics in all parts of the country. From the very beginning, it has had the warmest approbation from Rome, and from the bishops of the country. Not only have they commended the work, but they have been most generous in giving the assistance necessary to carry out its purposes.

"To carry on this great work means the outlay of a great deal of money. To place this work on a secure financial basis makes necessary an endowment fund of at least two hundred and fifty thousand dollars.

"The directors of the Catholic Missionary Union are the archbishops of New York and Philadelphia, the bishop of Providence, R. I.; the president of St. Mary's seminary, Baltimore; Father Taylor, of New York; Fathers Elliott and Doyle, Paulists. The latter, Father Doyle, is treasurer and secretary of the corporation, and also the rector of the Apostolic Mission House.

"Besides the work of training the missionaries in the Mission House, we follow our graduates into their chosen field of work, in the necessitous parts of the country, and we support them while they are giving missions. The proposition that is made to the bishops of the more necessitous dioceses of the country is: If you will send your young priest to the Mission House, we will give him five hundred dollars a year, from the time he leaves you; and we will support him, while he is at work giving missions, after he leaves us."

This outline reveals the great care with which they select and train the young men who are to be sent forth to work in behalf of non-Catholics. The plan is certainly wise. It is exactly what God's true people ought to do to reach all the people of the world with the gospel message. It is to prepare young men and women to do efficient work in all lands that we are now preparing to conduct a Foreign Mission Seminary at Washington. If the Catholics find it necessary to make such thorough preparation to reach the Protestants of America, how much more do we need a thorough and special preparation to reach all classes in all parts of the world.

A. G. DANIELLS.

Note and Comment

A MOVEMENT has gained some headway on both shores of the United States that is attracting considerable attention just now. It is the so-called "gift of tongues," and in its demonstration certain individuals profess to be controlled by a power which speaks through them in some language which they had not before known. This "gift" is thought by those who possess it to be an indication of God's special blessing. But this movement, like everything else with which we come in contact, must be judged by its fruits. So far as we have

means of knowing, no fruits have yet appeared. Those having the "gift" spend long hours in meeting, speaking the tongues given to them, which no one else understands, if they do themselves, which is doubtful. The good which has come from it has not yet appeared, and the time wasted in listening to jumbles of sound might more profitably have been spent in works of charity and mercy. Paul says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." Again he says, "Greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying." We have learned of no instance where these persons who are now claiming to have the gift of tongues have interpreted what they have been saying. Paul plainly indicates that such a course is not edifying to the church, and he further says, "Wherefore let him that speaketh in an unknown tongue pray that he may interpret." This part of the gift is not considered of any consequence at the present time by those who are claiming the gift. But God does not do useless things. He does not turn our speech into a babel of sound, producing no fruit in the salvation of others. When the Lord gives the gift of tongues, it is that some one may understand and his heart be touched who does not understand the natural language of the speaker. Thus it was upon the day of Pentecost, when Jews from foreign countries at Jerusalem heard the gospel in their own tongue. All did not understand all the languages spoken. Therefore the Jerusalem Jews accused the apostles of being drunken, but the devout foreigners, out of that confusion of sounds, were learning the gospel of Jesus Christ as the Spirit gave utterance to the speakers. More than that, the spectacle is anything but edifying where these of our day are praying and wrestling for the "gift." Let none be in any wise deceived or troubled over the unseemly demonstrations. The fruit of the movement classifies it where it belongs. We would not say that God would never clothe his missionaries with the power to speak other languages which they had not learned; but when he gives that gift, it will be for some purpose, and the fruit of it will give unmistakable evidence that it is of God.

ARCHBISHOP QUIGLEY says: "Catholic education is necessary for the preservation of the church and the nation itself. Our school system must be Catholic. It is the only Christian education in the world, and it is the Catholic system of education that is going to save the world. We must not allow interference by legislation."

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

An Impossible Undertaking

It is feared by some that the slowness of the growth of the \$150,000 fund is an indication that we have grappled with an impossible undertaking.

This Is Far from the Fact

So far as we have learned, every church that has taken hold of the work upon the plan suggested, has accomplished its allotment, and has found, as Jacob did at Bethel, that the Lord was there with a blessing for them, though they, through lack of faith, had not really expected it. Recently one of the larger churches in California, a church, by the way, which had recently built and paid for a church-school building and a church within the year, made up their minds it was time to grapple with their apportionment of the big fund. They more than did their share at the first attempt, and are rejoicing over the completed task. Surely, if any church ever had an excuse for holding back, that church had. But they surprised themselves when they saw what they had done. It was accomplished without any oratory or laborious effort. Other churches have had the same experience, while still others are holding back, fearful to make the attempt.

Of course, the initiative must be taken by the officers of the several churches. That is what they are made leaders for. Israel's success did not come until the leaders took the lead. Then there was nothing that could stand before them. Until they did take the lead, there was nothing too small to hinder them.

There is glorious victory for every church in this matter. Our church leaders can not afford to stand between the people and that victory. The only way they can keep from standing there is to take the lead in this matter as in all others. Every church that has done its share has felt the vivifying influence of God's blessing.

C. M. S.

The Training-School in the West Indies

THERE are about 3,300 Sabbath-keepers in the West Indian Union Conference. They are scattered through the islands of the Caribbean Sea and those adjacent to British Guiana and Central America. There has never yet been a school established for all this large membership. The public schools in those sections are conducted either by the Church of England or by the Catholic Church, so that our youth are compelled to attend schools conducted by other denominations. Surely, if such conditions prevailed in the United States, we should feel the great importance of our own schools more than ever before.

Elder George F. Enoch has been able to raise something toward this school, and yet not sufficient for its needs. Sixty-five acres on the island of Jamaica have been purchased, about twenty miles from Kingston. The soil is fertile, the land has a good elevation, and it is believed that much help in a financial way can be obtained by carefully tilling the

soil. No buildings have been erected on the school site as yet.

The \$4,000 appropriated for this school and the publishing house in Port of Spain, Trinidad, is certainly a missionary offering, and it is a small amount in comparison with the necessities of the work in this needy field. We believe our people will be gladly liberal.

The publishing house in Port of Spain is a small cement building about sixteen by forty-five feet and twelve feet high. It is ventilated on only one side. The roof is partly of galvanized iron, and is subject to the scorching rays of the tropical sun. This place is only ten degrees north of the equator. The city is surrounded by mountains, so there is but little breeze, and the employees in this office are exposed to the intense heat.

By means of this donation from the \$150,000 fund, the brethren will be able to buy a lot on one side of this building, and thus open up the printing-office for ventilation. Surely our brethren and sisters will not consider this extravagant.

J. S. WASHBURN.

Received on the \$150,000 Fund up to July 23, 1907

Atlantic Union Conference

Central New England	\$ 2,634.61
Chesapeake	424.26
Eastern Pennsylvania	1,412.85
Greater New York	462.07
Maine	362.22
New Jersey	552.63
New York	1,103.42
Southern New England	1,138.50
Vermont	850.70
Virginia	276.67
West Pennsylvania	932.57
West Virginia	241.07
Western New York	1,301.67
Total	\$11,693.84

Canadian Union Conference

Maritime	\$316.43
Quebec	33.78
Ontario	353.48
Total	\$703.69

Central Union Conference

Colorado	\$ 882.69
Iowa	2,936.09
Kansas	1,739.37
Missouri	929.31
Nebraska	4,819.18
Wyoming	412.87
Total	\$11,719.51

District of Columbia

Washington churches	\$1,317.09
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Lake Union Conference

East Michigan	\$ 1,308.82
Indiana	4,475.48
North Michigan	131.51
Northern Illinois	1,638.74
Ohio	2,662.61
Southern Illinois	750.58
West Michigan	3,178.97
Wisconsin	1,818.22
Total	\$15,964.93

North Pacific Union Conference

Conference not specified	\$ 362.96
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British Columbia	112.80
Montana	292.05
Upper Columbia	1,622.87
Western Washington	1,132.26
Idaho	844.90
Western Oregon	1,420.47

Total\$5,788.31

Northern Union Conference

Alberta	\$ 156.10
Manitoba	239.70
Saskatchewan Mission Field	34.85
Minnesota	4,795.44
South Dakota	2,635.47
North Dakota	1,767.41
Conference not specified	73.82

Total\$9,702.79

Pacific Union Conference

Arizona	\$ 177.87
California-Nevada	5,199.16
Southern California	502.16
Utah	205.46

Total\$6,084.65

Southern Union Conference

South Carolina	\$ 135.19
Alabama	242.42
Tennessee River	703.50
Florida	342.85
North Carolina	268.36
Kentucky	30.36
Cumberland	585.26
Louisiana	388.61
Mississippi	194.66
Georgia	355.89

Total\$3,247.10

Southwestern Union Conference

Not specified	\$ 20.18
Arkansas	222.64
Oklahoma	1,700.55
Texas	1,157.26

Total\$3,100.63

Unknown

Unknown	\$153.20
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Foreign

Algeria	\$ 13.33
Australia	137.06
Bermuda	25.00
China	20.60
South Africa	128.16
Jamaica	13.41
Yukon Territory	10.00
England	256.32
West Africa	14.06
Mexico	2.00
Costa Rica	6.25
India	12.48
South America	23.35
Switzerland	9.69
Panama	9.00
Nicaragua	4.00
Central American Mission	17.00
Trinidad	.34
Norway	25.00
Japan	12.50
Havti	5.00
Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	4.00

Total\$803.32

Grand Total\$70,279.06

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.

The Glory of the Lord

ELIZA H. MORTON

THE glory of the Lord is like
A flame of living light.
It burned within the wayside bush,
It led a host by night.
And shall we turn it into shame
And bring reproach to God's dear name?

The glory of the Lord will fill
The house of praise and prayer,
And angels glide adown the aisles
When faith and love are there.
Thy glory, Lord, will crown the meek;
Help us that glory now to seek.

The face of Moses shone with light
When he had talked with God,—
A light with splendor not of earth,
The glory of the Lord;
And we may show upon our face
The miracle of love and grace.

And when our King in glory comes,
He'll open wide the door
To mansions for his own prepared
Forever, evermore.
O glorious Saviour, we are thine;
Through us now let thy glory shine.
North Deering, Maine.

Notes of Travel—No. 2

MRS. E. G. WHITE

Loma Linda, Cal.

ON Monday morning, April 22, we left Fernando for Loma Linda, where we were to join the rest of our party, who had made short visits to Glendale and Paradise Valley.

At Loma Linda we found the work moving forward encouragingly. Since my last visit to this place about one year ago, some improvements have been made in the property. Two cottages have been added, and a three-story addition, forty by eighty feet in size, has been made to the main building. This addition was necessary to provide satisfactory bath-rooms, and offices for the physicians. The new bath-rooms are roomy and convenient, and they add greatly to the popularity of the place.

The patronage at the sanitarium during the winter months has been better than at any previous period. Favorable impressions have been made upon the patients who have visited the institution. Some of these have been converted, and others are deeply interested in our message. For this we are thankful. This is the object for which our sanitariums have been established, the conversion of souls.

This beautiful sanitarium property, that in the wonderful providence of God has come into our possession, is in the midst of the orange district, and is noted for the excellency of its fruit. It is within easy access of Redlands, Riverside, Colton, San Bernardino, and other cities. As a result of the labors of

Elder Simpson, Elder Haskell, and others, strong companies of believers have been raised up in Riverside and Redlands, and there is also a small company at San Bernardino. Elder Hare and Elder Whitehead have just concluded a series of meetings at Redlands, as a result of which five new converts have been added to the church there.

The Work of Dr. Starr

In San Bernardino Dr. Lillis Wood-Starr has found many openings for educational work. About three months ago she began to conduct studies in cooking, healthful dress, and general hygiene, with some of the families of our own church. She was assisted in her work by some of the helpers from the sanitarium who were able to give practical demonstrations in healthful cooking and in simple nursing.

Neighbors were invited to attend these demonstrations, and some who were present by invitation requested that similar studies be given in their homes, to which they might invite some of their friends. Thus the work grew rapidly, until Dr. Starr was unable to respond to all the requests she received. Her work was brought to the attention of the superintendent of public schools, and at his invitation she gave health talks before as many as fifteen hundred children in the schools of the city. Her co-operation with the Woman's Christian Temperance Union has enabled her to become acquainted with many excellent ladies. Such efforts as these are powerful factors in removing from the minds of many the prejudice that exists against our people.

Death of Elder Simpson

While we were at Loma Linda, we were made sad to hear of the death of Elder W. W. Simpson. Brother Simpson was a man who thoroughly believed the message for this time, and he preached it with power. His winning way of presenting Bible doctrines, and his ability to devise and to use suitable illustrations, enabled him to hold the close attention of large congregations. He had confidence in the power of the word of God to bring conviction, and the Lord greatly blessed his efforts in the salvation of many souls. We may say of our brother, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Sabbath Sermon

On Sabbath, April 27, many of our brethren and sisters from neighboring churches gathered in the parlors with the sanitarium family, and I spoke to them there. I read the first chapter of Hebrews as the basis of my discourse. This chapter clearly indicates the individual personalities of the Father and the Son. Speaking of the Son, the apostle says, "God . . . hath appointed [him] heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had

by himself purged our sins, sat down on the right hand of the Majesty on high."

If men and women could be once inspired by a view of the great and grand work that has been accomplished through God's gift of his Son, their days would no longer be given up to pleasure-seeking and frivolity. Our ears would no longer be pained by the drunkard's song and the story of crime and wickedness. Men would endeavor to place themselves where they could realize the meaning of the great salvation offered through Jesus Christ. It means life, eternal life to the receiver.

Christ was the greatest medical missionary that ever trod the earth. Did he come with grandeur, making a wonderful display, as some seem to think is necessary in order to make a favorable impression? Souls are not converted by such impressions. Had it been best for the success of his mission, Christ would have come in great glory, accompanied by myriads of angels. But no; he laid aside his glory and his high authority as commander of the hosts of heaven, and came to our world as a humble child. He was born in poverty. His early years were spent in an obscure village, toiling at the carpenter's bench. Even here, thoroughness characterized his work. Nothing left his hands that was not perfect in workmanship.

"Behold the Lamb of God, which taketh away the sin of the world." To all who believe in him he promises power to become sons of God. But there must be a continuance in that belief. So long as we maintain a living connection with God, his Holy Spirit will enable us to preserve our faith in him and in his word. But unless we continue to lay hold of the hope set before us in the gospel, we shall drift,—drift away from the truth on the tide of skepticism and infidelity.

Few have any idea of the battles that are before us. The stronger the conflict, however, the more strength will the Holy Spirit impart to us. We are not left to struggle alone against the mighty opposing forces of evil. Were our eyes opened, we should see heavenly angels about us, to protect us from the influence of the hosts of evil. Jesus watches over every one. He will not suffer us to be tempted above that which, with his help, we are able to bear. He desires us to have faith and confidence in him, that he may fill us with peace and happiness.

As laborers together with God, we are not left in our poverty-stricken condition to do the great work that lies before us. Christ does not send forth his disciples upon their world-wide mission without promising to sustain them. "All power is given unto me in heaven and in earth," he declares. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

How wonderfully the Lord has wrought for us in the securing of the

Loma Linda Sanitarium! He knew that we could not unaided have purchased these buildings and their furnishings. But he opened the way before us, that we might secure the property, and make it a blessing to others. And so he will open the way in other places where sanitariums should be established. These institutions should be out of the cities, yet near enough to make it possible for the workers to give the message of warning in the great centers of population. Let all connected with our sanitariums work under the guidance of our Heavenly Father, seeking to improve every opportunity to reach the hearts of those with whom they are associated. As they do this, they will increase in capability, in judgment, and in the fear of the Lord.

Let the workers realize that this is God's property. Each one should know for himself that he is faithfully performing the duties that are laid upon him. Let us all be kind and patient, tender-hearted and forgiving. Never let us give expression to a rough or an impatient word. Let us pray that the Lord's name may be glorified in us.

God will surely work through us, and cause the power of his truth to reach human hearts, if we will, as workers, give ourselves unreservedly to him, and diligently study his Word. O how inexpressibly precious is his Word! Shall we not study it more faithfully? It has been wonderfully preserved for us through the ages. As we present its principles to others, it will have a holy influence upon mind and character; for there is life in obedience to its commandments: there is strength and encouragement in its promises.

My soul is drawn out in intense earnestness for the salvation of souls. At times the burden rests upon me so heavily that I can not sleep, and I arise in the early morning hours, and write, urging our brethren to labor earnestly for the salvation of their fellow men. I am now nearly eighty years of age, and although my enthusiasm is still strong, I desire to see many who are younger than I stepping into the ranks. We do not want the judgments of God to fall upon our world, while so little has been done to warn its inhabitants. We must put forth intense efforts to cause the light of truth to shine forth in every city and town. Much more would be accomplished if all were laboring for souls with the intensity that Christ put into his ministry. Night after night he spent in the open air, with strong crying and with agonizing prayer to his Father.

Let us resist the enemy, that he may flee from us. Let us lay hold upon eternal life. God has prepared for us a city, whose glories it is impossible to describe. In this beautiful city, in the earth made new, we may spend eternity. There we shall be free from the sufferings and the heartaches of this earth. Christ is calling us to hide our lives in him by living faith. He opens before us the privilege of being "partakers of the divine nature, having escaped the corruption that is in the world through lust."

Camp-Meeting Board

WM. COVERT

It is scarcely possible to please everybody with the camp-meeting board. Even if the food is very good and prepared in the best of style, some one whose judgment regarding such matters is imperfect, and whose appetite is out of line with normal conditions, may complain. However, since there are a great many minds and tastes to be dealt with, it is best to provide the table with a good variety of good hygienic dishes, so that as many as possible may be satisfied.

The writer desires it to be distinctly understood that he has no disposition to complain about this matter, for he personally knows that cooks, stewards, and waiters sincerely desire to satisfy all with an excellent menu served in good order. He can therefore with kindness to all consider this subject. The desire is that in harmony with the Lord's advice, all our eating and all our drinking be done to the glory of God.

Perhaps the first item for consideration at any American table is bread. This is wanted in abundance. Our people, if they can get it, will use more brown bread than white. Soft bread is better one day old than fresh. Sour bread is a serious offender when it appears at the camp-meeting, or at any other table. Some of its worst qualities can be removed by toasting in an oven. The various toasted foods should have a place on the camp table, as they are easy of digestion, and many want them.

Beans, peas, lentils, fresh cooked potatoes, beets, squash, apples, peaches, pears, plums, oranges, prunes, cherries, apricots, grapes, blackberries, strawberries, raspberries, blueberries, melons, sweet corn, cooked grains, salads, dairy products, eggs, nuts, and other healthful articles of diet may all very properly be placed before our people to be eaten at the camp-meetings.

These things in their seasons, suitably prepared and well served, leave no reasonable room for any dissatisfaction regarding the camp-meeting board.

If places were assigned and held for all who eat at the camp table, some unpleasant features would be avoided. Such an arrangement would go a long way toward preventing the unkind and improper rush for the table which is often seen. Surely something should be done to institute a proper course in this respect. None of us conduct ourselves after this unpleasant manner in our homes, and why should it prevail in the sacred camp of the Lord? It is not done anywhere else by us, and it is high time that this method cease at our camp-meetings. This manner of rushing to the table to get possession of any seat that can first be reached, crowds out those who are busy, and those who are infirm,—a thing that never should be done anywhere. Every properly regulated boarding-house has a place assigned to each individual, and his right to that place is respected by all. This is done in many of our camp-meetings. It should be done in them all.

As a rule, there should be a table

provided for the ministers attending the meeting, because they are often detained from getting to the table at the ringing of the bell. This is not because they desire it to be so, but because the call to some duty has made it so. By arranging a separate table for them, they can be saved from embarrassment and inconvenience when these irregularities occur. It is only intended by these few suggestive remarks that we all as Christians endeavor to follow the golden rule, and thereby do more acceptable service for the Lord.

Talking Peace—Preparing War

(Concluded)

JOHN S. WIGHTMAN

THE reason of the hesitancy of Europe in taking up the question of disarmament seems to be merely that "the time is not ripe," is the report of Professor De Maartens, who has been sounding the powers in behalf of the Russian government. From the plea for more time, the Boston *Transcript* draws the conclusion that "each opposing power doubtless hopes to increase its relative strength before the time for a final adjustment of the equation arrives." What a foolish and ruinous rivalry it is! England builds a "Dreadnaught," and we provide for two, whereupon our kin beyond the sea—with whom war is unthinkable—respond by ordering three more great battle-ships; while Japan, Germany, and even Brazil, are not a whit behind in the mighty preparations for war. *Collier's Weekly*, in its issue of March 30, said: "The fact that eight great powers of the world are squandering fourteen million dollars a year—enough to build thirty thousand miles of railroad every twelve months—on preparations for war finds great difficulty in impressing itself upon the minds of practical statesmen as a thing to be reformed. There is no other way in which five hundred million dollars a year could be so easily saved as by an agreement to limit armaments all around; yet this simple process, which could be practically worked out in a day, is treated by most members of the ruling classes of Europe as a feat beyond the capacity of the human mind." Alas, there can be no hope for the abolition of war! Rather, as the Paris *Temps* says: "This continual talk of peace will eventually lead to the complete embroilment of Europe." The *Scientific American* notes: "Among the maritime nations of Europe there is a feverish anxiety to equip the respective navies with a large force of submarine vessels." And when we consider what a hundred of these little demons of the sea, costing ten million dollars in all, would have accomplished for the Russian government at Port Arthur and Vladivostok, how they could have annihilated the Japanese fleet, we can perhaps better understand M. De Bloch, and his "War of the Future," a work, in fact, that awakened the czar's keenest apprehension as to the dread possibilities of a future international world strife on sea

and land. According to Mr. H. H. Wilson's views of the naval situation, published in the *Nineteenth Century*, there "is no immediate prospect of anything like naval disarmament on the part of the great powers, or even a cessation of activity. It grows clearer and clearer from the signs that far from naval disarmament being *at hand*, the competition is growing fiercer and fiercer." When the "time for a final adjustment of the equation arrives," it will be found to be, as Daniel declares, "a time of trouble, such as never was since there was a nation," a time of which the apostle John writes, when "the nations are angry;" "the last days," Paul writes, when "perilous times shall come." It must be clearly seen that a court of arbitration, which now seems to be the special aim of the peace advocates at The Hague, recourse to which is purely optional, and which has no armies at its back to enforce its decisions, is a mere castle in the air.

In our realm of the political, there is no peace anywhere except that secured by force, and force is not and can not be a proper synonym for the peace that satisfies and is beyond natural understanding. And with the armies and the navies ready and equipped for service, the power which Mr. Andrew Carnegie declares must prevail, and, if necessary, force the recalcitrant nation into line—an international police power that will brook no defiance—the federated sovereignties of the world will be no more immune from the possibilities of war than were the Federation of American States in 1861-65.

With the setting up, permanently, of the world legislature and the world court, the installing of a world executive,—the legislative, the judicial, the executive,—a universal world government, armies and navies will be absolutely as necessary to enforce the decisions of the tribunal and secure the application of the laws as at any other time in the history of world-empires. The prophet Joel, with clearest prophetic vision, saw it all—saw it in "the last days"—saw it in the revealing light of heaven's own lamp: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

Reader, the great day of the Lord—the day of "his appearing"—is near. The disciples of Christ asked the Master a simple, plain, direct question: "Tell

us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Matthew and Luke and Mark relate his reply—a reply as direct and specific as the question. There were to be signs in the sun, and in the moon, and in the stars, and upon the earth distress and perplexity of the nations. We can see it. The nations, weak and strong,—distressed and perplexed,—are making gigantic preparations for war. China, Japan, the great powers of Europe, the South American republics, Mexico, the United States, and even islands of the sea, are steadily, unceasingly getting ready for war upon a scale never before attempted. They are coming up to the great battle of Armageddon, even while the prophetic peace and safety "cry" reverberates through the earth. Be not deceived; all this means the coming of Christ and the end of the world. War, desolation, carnage and ruin—"a time of trouble such as never was since there was a nation"—"then cometh the end." *Revo, Nev.*

The Rebellion of Korah, Dathan, and Abiram

(Concluded)

J. W. WESTPHAL

MUCH is said in these days about the papal spirit in the church. We are taught and warned against it. It is taken into account in our organization, that no man in position of responsibility shall assume undue authority. And this is right.

Man is so constituted that, except for the grace of God, he will readily become a pope. There was the same danger in the Jewish church that there is now, and the Lord knew it. Every believer in the Bible will readily recognize that it was never manifested by Moses and Aaron (despite the universal complaint to the contrary), save when smiting the rock twice. But the papal spirit manifested itself among the people many times. The most noted instance was the rebellion of Korah, Dathan, and Abiram. It pervaded the entire Israelitish ranks on that occasion, and was determined on driving from among them those whom God had appointed to lead his people. They wished to put themselves and their authority in the place of God and his authority. Only by divine interposition was it prevented. The spirit they accused Moses of possessing was in them.

It thus appears that there is the same danger of popery from the many as from the one, from those not in authority as from those who are. The triumph of the spirit of prophecy in the congregation dethroned popery. The recognition of the voice of God is the only thing that will keep popery out of any organized church, however perfect.

How they misjudged and misinterpreted the words and actions of Moses and Aaron! He whom they looked upon as their enemy and oppressor was their best friend. His jealousy for sacred institutions was not for himself, but for God and the good of his people. How

often had he demonstrated his love! His interests were all bound up with the interests of the Jewish people. When judgments were visited, it was only to prevent the whole lump from becoming leavened.

After having carried the heavy load for some time, feeling their jealousy and criticisms, accused of wanting to domineer over them, and finally of killing "the people of the Lord," he is always the first to plead their pardon. "Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; for the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed." Num. 16: 46-48.

How just was the Lord in dealing with all on that occasion! The three leaders in the rebellion were first punished, and in a most signal, exemplary way. The families of Dathan and Abiram boldly took their position with them till the last, and so were destroyed with them. It seems that the family of Korah did not fully share his spirit, and when Moses told the people to depart from their tents, his family left him in his tent alone, and he alone perished. Num. 16: 26-33; 26: 9-11. The two hundred and fifty who, contrary to the Lord's arrangement, took upon themselves the responsibility of offering incense before the Lord were consumed by fire that came forth from him, as had been Nadab and Abihu when they offered strange fire before the Lord. The congregation had been led into the mutiny. They had not gone so far as the leaders. They were not so responsible as the rest. The Lord heard Moses' prayer in their behalf, and they would have gone unpunished had they not afterward continued their complaints and rebellion. May we not believe that the fourteen thousand seven hundred who died of the plague were those who, as leaders, raised again the standard of rebellion?

Now for the first time they resigned themselves to their lot to fall in the wilderness. Hitherto they had hoped in some way to reach the promised land. Believing that the word that they should die was only from Moses, they saw no reason why they might not enter. Referring to the impending judgments, Moses had said: "Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind." Verse 28. They at last saw the utter hopelessness of all their efforts to escape their well-merited punishment. In despair they cry, "Behold, we die, we perish, we all perish. Whosoever cometh anything near unto the tabernacle of the Lord shall die: shall we be consumed with dying?" Num. 17: 12, 13.

Buenos Ayres, Argentina.

The Washington Sanitarium and the Sanitarium Idea

D. H. KRESS, M. D.

For a generation a wave has been passing over the medical world in favor of rational remedies in the treatment of disease. Drugs, which were at one time universally employed, are now not so much in demand. Physicians have shown a marked tendency in favor of treating disease by external rather than internal remedies. Massage, electricity in its various forms, general and local baths, Russian and electric baths, mechanical and Swedish massage, physical culture exercises, and a corrected and antiseptic dietary are the remedies that are at present recognized by the medical profession as of the greatest value in treating disease.

It is recognized that disease is due to auto-intoxication, an accumulation of poisons or organic wastes in the system, and that this results in disturbed circulation of the blood, causing internal congestion. Rational medicine aims to prevent the formation and retention of these wastes by assisting nature to eliminate them, and at the same time equalizing the disturbed circulation of the blood. There is nothing new in the modern medicine idea. The principles upon which it is based, though at times unrecognized, have always existed. Even little birds appreciate the beneficial tonic influence of the cold morning plunge bath. There is nothing known to nature that is more beneficial in equalizing the circulation than impressions made upon the circulatory system from without, and no agent equals water in making these impressions.

It is a historical fact that the Russians, Swedes, Tartars, and Finns have for ages employed, in one form or another, water and hot-air baths. Through the ancient Greeks, Romans, Turks, and Russians, the idea of water and hot-air baths as therapeutic agencies has been handed down to the moderns. Rheumatism and kindred complaints have in all ages been treated externally by the application of heat and friction. During recent years electricity has been applied with good results, and among its special uses, none can rank higher in importance than the electric-water and the electric-light baths. The rays of light may be applied to the body without heating the surrounding air. They may be used locally, as on an arm or any painful area. They may be diffused and caused to heat the air surrounding the patient. The result of this bath is increased skin elimination and improved circulation of the blood, etc. In painful affections, the pain may be almost immediately relieved on application of the rays of light.

These treatments are merely aids in eliminating poisons from the system. They do not remove the causes which are responsible for their accumulation in every case. In recent years special attention has been called to the fact that disease is usually due to errors in eating. The free use of tea and meat has been

condemned by medical authorities as active causes in producing disease. Then again, foods wholesome in themselves may be combined in a manner to cause digestive disorders and general disease. The aim at the present day is to cure disease by the removal of the causes, and by assisting nature, by the use of the natural and rational therapeutic remedies, in the restorative efforts.

The aim of the modern sanitarium idea is to bring together and to make use of all rational agencies that can be utilized to assist nature in her efforts to establish a normal condition of body and mind. The sanitarium idea had its origin about forty years ago. The first sanitarium established by Seventh-day Adventists was launched at Battle Creek, Mich., in the year 1866. So successful has been the result of this mode of treatment, that demands were made for enlargement, and for sanitariums in other places. These demands are responsible for the rapid growth of this modern reform in treating disease. At present Seventh-day Adventists have treatment rooms and sanitariums all over the world. They believe bodily healing to be a part of gospel work. While in their sanitariums no doctrinal views are urged upon any, none but skilful Christian men and women are employed. A cheerful Christian influence pervades the place, and is considered essential in aiding the sick in gaining health. The Washington Sanitarium, located at Takoma Park, is one of the most recent additions to the work in Washington. Although it has been in operation only a little over a month, already it has a fair patronage. The location of the Washington Sanitarium is all that could be desired. The surroundings are restful and delightful. The water can not be surpassed for purity. The elevation and surrounding woods and almost constant breeze make it several degrees lower in temperature at the Sanitarium during the warm weather than in the city of Washington, distant only seven miles.

The Educational Methods of the Jesuits

CHAS. T. EVERSON

I TOOK occasion a short time ago to look into the *modus operandi* of the largest Jesuit college here at Rome. It contains upward of a thousand students, and has a beautiful site near the railroad station. It is really the school of the rich, as its requirements in apparel, tuition, etc., are above the purse of the lower classes. The leading families of the aristocracy send their children to this school. On one occasion a minister of the king's cabinet upbraided the senators of the Italian Parliament because they were endeavoring to make a strong fight upon the papacy, while at the same time they were sending their children to the Jesuit college for their education. They replied that if an institution which furnished the same advantages were provided them, they would immediately take

their children out of the hands of the Jesuits and send them there; but as long as there was not an institution at Rome that could afford the needed education for their children, they would be compelled to continue sending them to the Jesuit college. Should we not stop right here and ask ourselves if this is not an opening that should be occupied by our people who have received special light on the educational problem?

One needs take but a hasty glance at the methods used by the Jesuits to understand the secret of their success. The student enters their school at the tender age of seven; and after once entering the school, he must not return to his home until his education is completed. During the vacation the students go into the country, accompanied by their teachers, to spend the hot summer months, and in the fall they return again in time for the opening of school. At the special request of the parents, the students may return home during the vacation, but only for a short stay. During the school year, however, they are not permitted to sleep out of the institution for a single night. Even relatives can not see the students except by special consent of the parents of the children; and if the students are accorded the permission to take a walk with their parents or relatives, they must be back in the school building before sunset.

On holy days there must be no visiting at all, in order not to interfere with the religious devotions of the students; for every student is required to attend religious service, and this duty is as obligatory upon him as to present himself for his lessons.

The students must have no money on their persons, but whatever money is for them is consigned to the superiors of the school. Thus the child is made fully dependent upon his teachers for everything he needs.

It can be readily seen at a glance that it is a system calculated to obtain the results at which the institution aims. The Jesuits take the children at a tender age, keep them under their influence constantly day and night for the entire year. After a few years of this continual contact with these Jesuitical teachers who constantly and persistently work away at the pliable minds of the youth under their care to inoculate them with their poisonous teachings, the students are bound to succumb to the toxic effect of the Jesuitical atmosphere. Is it to be wondered at that the students who come under Jesuitical teachers become bigoted Catholics?

Jesuitism studies and persistently endeavors to hold the young and tender mind of the student under the continual and direct control of the dominating influence of the teacher until the Jesuitical mold has been given to it. In the Jesuit institution the instruction that the student gains from books and in class is the smallest part of his education. What he absorbs from the Jesuitical atmosphere and in contact with his astute teachers is the part that has the greatest molding influence upon his life.



“Our Own”

If I had known in the morning
How wearily all the day
The words unkind would trouble my
mind.

That I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own with look and tone
We may never take back again.

For though in the quiet evening
You may give me the kiss of peace,
Yet it well might be that never for me
The pain of the heart might cease.
How many go forth at morning
Who never come home at night!
And hearts have broken for harsh words
spoken,
That sorrow can ne'er set right.

We have careful thought for the
stranger,
And smiles for the sometime guest;
But oft for “our own” the bitter tone,
Though we love our own the best.
Ah, lips with the curve impatient,
Ah, brows with the shade of scorn,
’Twere a cruel fate, were the night too
late,
To undo the work of the morn!
— Selected.

Are Your Children Drifting?

JOHN N. QUINN

ONE very important feature of God’s message of truth for the last days, is that dealing with the children of believing parents, and is expressed by the prophet as turning “the heart of the fathers to the children, and the heart of the children to their fathers.” Should this work fail, the lamentable consequence will be the visitation of God’s curse upon the earth.

Satan’s determined purpose is to gain the hearts of the children, turning them away from the truth, and unto the beggarly elements of the world. His methods and instrumentalities are varied, chief among them being the Sunday edition of our leading newspapers. Have you noticed, my brother, how eagerly your children run for the Sunday edition, which you have ordered delivered each week, turning first to the comic section, then to the sporting page, then to the theatrical department, and on through the hotchpotch of social vice and political corruption? You call them together for worship, but how little interest they have in it, and how much behind the times seems the Word of God which you read. Satan smiles, for he notes how rapidly the hearts of the children are being drawn away from the things which the parents profess to love, and how rapidly a love for the world’s tinsel and pleasures is being developed in them.

Angels mourn, and many parents to-day are mourning, wondering why their children are lost to the cause of God. I have come to the conclusion, from personal observation, that the Sunday newspapers as a class, although there is here and there an exception, should never enter the homes where the parents desire the children trained for the work and kingdom of God.

God’s faithful messenger has spoken very clearly about the character of the literature which should be placed within the reach of our children, and to accept her instruction is to discard the Sunday newspaper, as at present conducted. Even men in the world, with no conception of the truth as revealed in this message, are convinced of the detriment to mind and morals caused by the Sunday paper, as witnesses the following extract from an article entitled “An Analysis of Modern Printing,” by Henry Turner Bailey, in *The Printing Art*, for May, 1907:—

“The Sunday edition presents one of the most serious problems of our time. It is not my purpose to discuss it here; but in passing, let me say that all we can do in the public schools to develop in children a love of truth, a respect for the aged and for law, a belief in virtue and honor, reverence for womanhood and for the great spiritual realities, an enjoyment of beauty, and a refined taste for literature and art, is opposed, vitiated, and sometimes, I am almost ready to say, nullified, by the Sunday papers. In the Sunday papers impudence is praised, the bad boy is fortunate, the police are outwitted, the foreigner, the old, the law-abiding, the virtuous, are held up to ridicule. The things we revere are made the butt of every coarse joke. The drawings are usually the grossest caricatures, and the colors are brutally crude. The incidents recorded are said to be ‘comic,’ ‘amusing,’ ‘funny.’ They are not; they rather tend to destroy the power to appreciate genuine wit and humor.

“I lament chiefly the wretched stuff these papers provide for our children. It is simply vile. With all the wealth of modern literature; with the modern facilities for reproducing effectively views from nature, pictures of merit, charming sketches drawn by skilful artists; with all this to draw from on the one hand, and, on the other, with all the increasingly efficient graduates of our art schools, anxious for remunerative work, all, all at the disposal of newspaper syndicates, there seems to be absolutely no excuse for the stream of sewage in the Sunday papers.

“As the principal of one of our largest industrial art schools in the country re-

cently said in my hearing, ‘The Sunday edition wastes enough good wood pulp to supply paper for a reasonable daily a whole week. Sunday editions are denuding our hillsides and endangering our water-supply, while they pour a perpetual flood of poison into the minds of the boys and girls of the country.’”

Literature which is “wretched stuff,” “simply vile,” “a stream of sewage,” and which pours “a perpetual flood of poison into the minds of the boys and girls of the country,” certainly has no claim upon those who desire their children to grow up into the matchless purity of our Lord and Master.

The influence of the public school upon our children is not healthful, nor calculated to inspire them with loyalty to our message. This came to me very forcibly recently by a conversation with a brother whose boys are in attendance at the public school. The father in teaching a recent Sabbath-school lesson, dwelt upon the fact that our government would one day persecute those who were faithful to the law of God. The boy questioned this very much; and why?—because in his school life he had been taught that this government was such an ideal one that persecution was an impossibility. The church-school is the place for our children, and when conducted by God-fearing teachers, will exert a mighty influence to lead the hearts of our children into the love of present truth. This I know from personal experience, having noted the effect upon my children of faithful work done by the teachers of the Battle Creek church-school. “Our children should be removed from the evil influences of the public schools, and placed where *thoroughly converted* teachers may educate them in the Holy Scriptures. The students in our schools should take the Word of God as the grand rule of their lives.”

It means to many financial sacrifice to give our children a Christian education, but what are dollars and cents in comparison to a soul saved in the kingdom of God? Let us bring our children in close touch with every means of grace, excluding everything detrimental. Then we can consistently invite the Holy Spirit to brood over their lives, and he will do so, transforming them in his own way and in his own time into the image of the divine.

Preserving the Health of Young Girls

Two well-known singing teachers have recently testified that their girl pupils are ailing most of the time. Lessons are skipped, progress is impeded, voices are injured by such indisposition, life is demoralized generally. One of these teachers said that at least half his pupils were under the doctor’s care all the time.

“And then I am blamed for not developing their voices properly,” he complained. “Sick girls can not learn to sing, even if they could keep up their lessons regularly.”

A young college girl has just brought to New York the news that a large pro-

portion of her classmates are either in the hospital or their own rooms under the care of physicians. There is no epidemic in the institution. The girls are just "laid up" with that ordinary ailment generally called the grip.

"Of course they are sick," commented the girl, nonchalantly. "Girls are always sick. They can't stand the strain of college life like boys. It isn't to be expected."

Remarks of that sort are too common. It seems as if a large class of people take it for granted that women are naturally invalids, which sounds almost as if they accused their Maker of having done his work badly.

But we are persuaded better things of humanity. Reverently, we believe that the Creator meant girls and women to be strong, bright, merry, and useful, to possess health and all the glories and blessings which go with it.

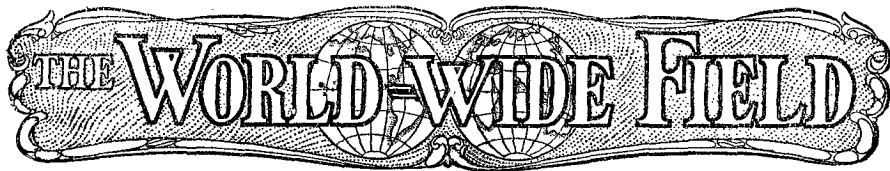
In the first place, the singing teachers and the college girl probably took no account of the fact that most of the ailing maidens were wearing lingerie waists, coming down to breakfast in them on cold mornings; sitting in them through drafty lectures, concerts, plays; their bare necks and shoulders showing through the dainty embroideries, and their sleeves short. If our boys had been arrayed so foolishly, they, too, would have had "all kinds of the grip."

Perhaps boys and girls are equally subjected to the strain of late hours, indigestible food, wet feet, and constant excitement. Quiet evenings at home are rare for either girls or boys over seventeen. Even in our colleges for girls there is a continual succession of class and society and general entertainments, which, coupled with their study, keep the nerves of the student in a steady quiver (a paradox, but true) from one week's end to another.

The girls, too, have almost or quite as much outdoor exercise as boys do in these days. In fact, the only sanitary condition in which boys have the advantage would seem to be in this matter of clothing. The costume of men is not entirely hygienic; but it is far more comfortable and more conducive to health than that of girls and women.

Thin shoes are responsible for many ailments of girlhood; tight shoes, for many more. A long-continued course of tight shoes is enough to give even a strong person nervous prostration. The heavy hat is another source of ill-health among girls. The craze for becoming "picture hats," some of them ridiculously large and cruelly heavy, must be modified if girls are to keep well.

Given a generous and healthful diet, plenty of outdoor exercise, nine hours of quiet sleep in each twenty-four, pleasant occupation, and, perhaps most important of all, loose and comfortable clothing, and our girls would be able to bear, without illness, all the noble and pressing duties which a wise Providence has appointed for the modern maiden, in her preparation for the important responsibilities of free and happy American womanhood.—*Kate Upson Clark*



China's Call for Workers

J. N. ANDERSON

THE readers of the REVIEW have seen by the report of the general meeting that a call was made for ten new workers to take up work in this field. The coming of these new recruits will swell our force to twenty-five (excluding wives of missionaries) in a field whose inhabitants count fully one fourth of the entire planet. This call is so modest and so reasonable that it is sure to meet a most hearty and prompt response by all our people in the home land, who truly love this message, and have so faithfully borne the burdens of this work by their prayers and means. We have thus far made but a mere beginning, and the Lord calls on us to arise and carry it forward without delay. Already we have waited too long in laying hold of this work; and now that we are so belated, it becomes us to set about in a serious and earnest way to do what should have been done years ago. All things are ready; only God's people wait.

These calls for new workers represent so many openings; they are emphatically emphasized by wide-open doors that urge us to enter at once. Viewed in a general way, this great field calls for scores, and even hundreds, of devoted workers, but our plan thus far has been to advance only as far and as fast as the manifest leadings of God indicated the way. This is the day of the Lord's mighty preparation, and no one who seriously studies the missionary problems of the present day can fail to see that these great Oriental fields demand of the church of the living God the fullest consecration. Here are the unnumbered masses stalking in heathen ignorance and superstition, hopelessly fettered by a system of withering idolatry.

Our first call is for a man and his wife to connect with the work at Changsha, where Brother and Sister Laird are now opening up a new work. This is in the very heart of the province of Hunan, and thus it is a new field to us as a people. It was the last of the eighteen provinces to be opened up to missionary work about ten years ago. Changsha is the provincial capital and one of the great literary centers of the empire. Several missionary societies have entered this city and made it their headquarters, with mission stations in different parts of the province. Just now a college of Western learning is being founded at Changsha by Yale University. This is a strategic point, and we have great reason to be thankful that the message has gained a foothold there. But it is neither wise nor is it necessary to locate a worker in a center of such magnitude and leave him without support for any length of time. In a field

like China the conditions are such that both the counsel and the strength of two workers are fully required. Changsha needs a second family to enter in at once, and so aid in building up the work that it can successfully radiate to other parts of that populous province. Where is the man, and who will help send and support him in this new work?

Our next call is for two men to enter the province of Fukien, and connect with the work so promisingly opened up at Amoy and adjoining sections. This field represents millions, a large number of whom are scattered in the island of Formosa and the Straits Settlements. We now have two men and their wives in this field, and a very hopeful and substantial beginning has been made in this province. A church has been organized at Amoy, and work is being carried on at three other stations, by native helpers under the direction of foreign workers. Let us arise and in the strength of the Lord reinforce this good work until the sound of the advent truth shall be heard in all that province.

Another man is called for to come to Canton and take up educational work. This city is a great commercial and intellectual center, and all our work in these parts is sure to look to this place as the natural center and head. Here the children of our converts must be educated and trained to become workers, and the time is already at hand for us to set ourselves to this task. Brother Wilbur and wife are preparing to move to Kong Mun, a city of some seventy-five thousand, distant about fifty miles; and with the writer largely occupied with the field in general, the coming of an additional man is a plain necessity. A native church has been organized in Canton, and the influence of the truth is steadily widening. This year we have two girls' schools with an attendance of about sixty-five, and two boys' schools with a membership of some twenty-five. Our Bible class (Hakka) has seven, and our Sabbath-school and Sabbath meetings are attended by eighty to one hundred. A good work is also being opened up in Fat Shan, ten miles away. The situation calls for a strong, well-trained young man. He should be an educational man. Here is an opening for our colleges to enter.

In company with Elders Prescott and Pilquist, it was my privilege to ride over a considerable portion of the vast plains of North China. Our route lay through the very heart of the metropolitan province of Pechili, and in the course of our trip we visited the two important cities, Tientsin and Peking, besides passing through several large prefectural cities inhabited by hundreds of thousands of people. Thus we passed over great stretches of Chinese territory, and yet

it was but a comparatively small part of North China. It was much like traveling over the western plains of America, and during this journey we were not oblivious of the melancholy fact that in all those parts there was not one representative of the last message. Is it to be wondered that we called for recruits to carry the standard to those unentered parts? Why indeed should we wait? Is not this the opportune time to march northward?

As our general meeting was held in the city of Shanghai, it afforded us a good opportunity of studying the situation in that great commercial center, which, on account of its importance and location, must have a depository that can serve the entire field, and as soon as our plans can be perfected, a central publishing plant will be located here. It is the natural center for such an interest. It goes without saying that workers must be sent to enter this, the first city of all China. And in this case too, we shall gain nothing by waiting; delay can mean only more difficulties and the retarding of the message.

Still another call is made for a man and his wife to connect with the work at Shang Tsai, Honan. This call is made to strengthen the work there, and later to push out to other surrounding cities in that section. A family is already contemplating coming out to locate here at their own charges, and in this way it is hoped this opening may be well filled.

A promising beginning has been made among the Hakkas, a class of Chinese scattered in this and adjoining provinces. A young man from Union College has entered upon this work, but here again a second man is needed. Five young men have already been baptized from this class of Chinese, and a good interest continues, so that this year we have a Bible class of seven, all of whom have had some previous religious instruction. Altogether, these Hakkas number about ten millions, scattered throughout various provinces. They are indeed Chinese, though looked upon as in a large measure alien, as the name Hakka (strange) implies. They speak a dialect that assimilates to the Mandarin, yet is so far removed as to be but little understood. We are persuaded that the Lord of the harvest has in readiness the right young man for this place.

Lastly we ask for a man of large experience and ability to enter China and assume the superintendency of this entire field. The work needs such a man greatly, and for the present the situation is such that he should spend practically all his time in visiting, and this in itself would make it quite impossible for him to acquire the language. On the other hand, the man who could properly lay hold of the work in this field, organizing and unifying it, would necessarily be advanced beyond that age when such a task as learning the Chinese language can successfully be undertaken. This field presents many difficulties and problems which are peculiar to this land, and in these days of beginnings it is very important that a strong foundation be

laid on which to build. The work which is gradually ramifying into all the different provinces must be wisely built into one harmonious movement that shall quickly and successfully carry the truth of the soon-coming Saviour to this entire race. The situation calls for, and is justly entitled to, one of our strongest and most devoted men.

Hayti as a Mission Field

W. JAY TANNER

IN the troubles that arose between France and the ex-slaves of Hayti in the closing days of the eighteenth century, it was not the intention of the latter to separate from French rule, and set up an independent government. Even the ambition of Toussaint Louverture does not seem to have included this idea; for he promptly rejected an offer from England to sustain him at sea, if he would break with France, and establish



A "BOCOR," OR VANDOUX PRIEST
Supposed to have power to work miracles

himself as king of St. Domingo. Freedom from slavery, and a reasonable recognition of their civil rights, were all that was demanded by these sons of the soil. And had France been willing to grant these reasonable terms, without doubt the colony would have remained under her rule to the present day. But Providence thrust upon these ex-slaves more than they had asked for, and, perhaps, more than they were prepared for.

It is not surprising, under such circumstances, that Hayti has made failures; rather, it must be acknowledged that injustice has been done her by unkind criticisms, especially when the great and extraordinary difficulties of her career are fairly considered—difficulties that must have rendered independence for more than a century impossible, had there not been real stamina somewhere. And it must be remembered that not only was the responsibility of self-government thrust upon this people so recently emerged from the ignorance of slavery, but that the wheels of the chariot of state that they were compelled to

construct were further hampered and clogged by the non-progressive influence of Roman Catholicism.

The shame of Roman Catholicism in Hayti is Vandouism, a superstition which was imported with slavery from Africa. "The disciples of this cult are generally found in organized and united societies which are bound by a solemn oath to secrecy. Vandoux, the presiding god, is represented by a snake, which the devotees worship in secret." The immortality of the soul and the power of the *bocors* (priests of the cult) to work miracles are also important tenets of this creed. "The dance connected with this system is exceedingly weird and serpentine, and usually terminates in the greatest obscenities."

It is impossible for a people to progress where such superstitions are practiced. Rome professes to have the only remedy that can cure such ills of humanity. She has here been face to face with this degenerating African superstition for three centuries, and has been afforded every opportunity to demonstrate the efficacy of her claims. Yet to-day Vandouism continues to raise its vile head in all parts of the republic, swaying a remarkable and inexplicable influence over the minds of a large portion of the population; while in other countries where it was also carried with slavery, and where it came under the purer teachings and influences of Protestantism, it has almost, if not entirely, disappeared.

It is true that the government and the better classes have a laudable desire to exterminate Vandouism. But with the Catholic priests everywhere teaching the people doctrines which are the very foundation-stones of paganism, how can any progress be realized? Indeed, it often happens that the very ones who are most anxious to see this evil removed are themselves handicapped by false ideas that they have imbibed from Rome.

To enter into all the evils resulting from Catholicism in Hayti would be to repeat what is well known about the same things in other Catholic countries; and it would be also to record the fact that a reaction seems to be setting in, and that there is reasonable prospect that at a convenient date Hayti will refuse to renew her present concordat with the papacy.

Protestantism

first made its appearance in Hayti in 1816, when two Wesleyan missionaries established a mission at Port au Prince. They were soon followed by the Baptists, and later, by a mission of the American Episcopal Church. These early missionaries experienced the usual troubles of those who would unfurl the banner of free salvation in a Catholic country. The senseless and enraged populace on one occasion wheeled stones by the barrow-load to convenient places, and then hurled them against the Wesleyan missions, thereby doing more or less damage to the buildings and worshippers. In the name of the law, many of the converts were imprisoned, and the government asked the missionaries

to leave, which they did. The converts, who were thus bereft of their pastors, endured the persecution remarkably well, remaining loyal to their convictions, and continuing, in an unobtrusive manner, to hold their meetings in private residences. However, after several years, the missionaries were gradually allowed to return and resume their work, and in 1843 religious liberty was granted to Protestants.

At the present time the work of Protestant missions in the republic is not, generally speaking, in a very flourishing condition. For various reasons, the different home societies have withdrawn a large share of their support from the field, and as a result there are but six foreign missionaries in the French part of the island, two of whom are Seventh-day Adventists. There are about twice as many native missionaries, but only a portion of them have any regular salary. Some of these support themselves by teaching, the government giving them

ticket, seems to excite no comment whatever.

One of the first difficulties that the missionary to a strange land has to encounter and overcome is that of language. Nominally speaking, the language of Hayti is French, which at the best is usually difficult enough for an American to master on the points of accent and fluency. But what makes this work more than usually hard in Hayti is the prevalence of the *patios* or, as it is called here, the *creole*, which in reality is the dialect of not only the lower classes, but also of the upper classes and of business affairs; the pure French being reserved for society, legislative assemblies, and the church. And it must not be supposed that the creole is so very similar to the French. Some seem to have the idea that the difference is somewhat similar to that of the dialect of the negroes of the Southern States and the English. But this is a mistake; for the dialect of our Southern

nations have missed their day of opportunity, practically passing by "on the other side." It behooves those who know God's will to act the generous part of the good Samaritan, and, by their prayers and means, help these poor people where they are.

Cape Haytien.

Efforts After the Earthquake

J. A. STRICKLAND

SIX months have passed since the great earthquake disaster at Kingston, Jamaica. The city still presents a sad scene of destruction, although much has been done toward restoration. The business men of the community have been sorely hindered in their endeavors to resuscitate trade and commerce, because a majority of the insurance companies refuse to pay claims.

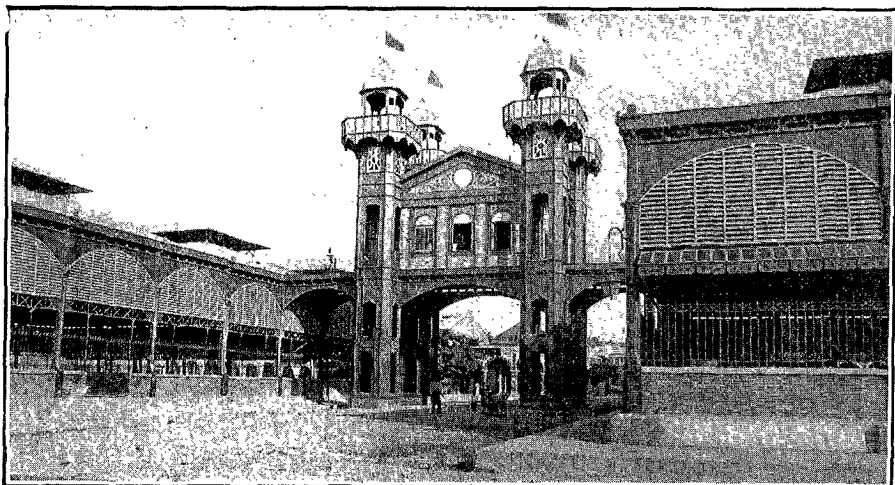
Two refuge camps are still maintained, but the number of campers has been reduced by several thousand who have repaired and entered homes. The British government has given Jamaica £150,000, in addition to a loan of £800,000.

The people generally are courageous, and full of hope for the future. A bigger, better, and more beautiful Kingston is the dream and determination of the citizens. Our own people are also seeking to regain their foothold. Every individual is doing his best in the work of rebuilding a church edifice, and earnestly and consistently proclaiming the last message of truth.

Since I penned the preceding sentence, a little eleven-year-old colored girl entered my study, and handed me an envelope containing a pair of silver bracelets, and said: "Elder, I haven't any more money to give, but I've brought you these bangles. I used to wear them before mother and I began to keep the Sabbath. Won't you take them, and sell them, and use the money for the new church building?" "God bless you, my child. You have done well. Your gift will be a real help in our work," I said. This is but one of many instances that might be mentioned to show the spirit and fidelity of our people here.

We laid the corner-stone of the new edifice May 24. It was a never-to-be-forgotten, glorious day. The contribution on the occasion amounted to about two hundred dollars. We have the foundation finished, and have planned to complete the building and have the dedication January 14 of next year, which will be the anniversary of the awful disaster.

It may be well to add here a line or two of information concerning the growth and extent of our work in Kingston. The message was first proclaimed in this city about fifteen years ago. Since then we have grown from one lone Sabbath-keeper to a church of over four hundred members. Quite a number of our native young men have developed into successful workers. Some are now laboring in the States, one is in the Canal Zone, one in Costa Rica, one in Porto Rico, one in South America, and one on the little island of Grand Cayman.



THE MARKET, PORT AU PRINCE, HAYTI

a small subvention; and at least one who has been a "self-supporting missionary for over thirty years" supports himself, in part, by the manufacture of rum. But then this latter fact does not seem to excite any astonishment here; for, generally speaking, it is to be feared that the cause of temperance has very few advocates among the Protestants of Hayti.

As to the numerical strength of Protestantism, it is doubtful if two thousand communicants could be found in the republic, and a large portion of these are British subjects from other West Indian islands. The spiritual life among these believers is practically dead. Undoubtedly there are some honest and conscientious pastors and members among the various missions; but it must be confessed that it is disappointing to the sincere newcomer to learn that professed Christians of the evangelical faiths sometimes employ sorcery and charms for the purpose of healing the sick, or that they should so mix the sacred and profane as to use a lottery ticket as a temporary Bible-mark. But the worst feature is that these and other evils do not seem to excite any criticism or surprise. That a Protestant *predicteur* (preacher) should buy a lottery

negroes is usually the result of bad pronunciation and bad grammar. The French creole, on the other hand, has only a few words that are French, a few that are evidently corrupted French, and many that are totally different from the French, these latter being, it is said, a mixture of Spanish, English, and African.

In view of these facts, the missionary must, first of all, strive to be a master of the French; for in this language all his public work must be performed, in order to get the respect of the better classes. And he must, also, become familiar with the creole; for there are many who can be reached only by this means, they being unable to understand the French.

In conclusion, let it be impressed on the mind of the reader that now is the opportune time to give our message to Hayti. Never was a Catholic field in better condition to receive the truths of the gospel. The parable of the good Samaritan, which we have been told illustrates the work that needs to be done for our colored people of the South, also illustrates the case and needs of Hayti. This little republic has truly fallen among thieves, and has been stripped and left for dead. The other denomi-

Numbers of our young men and women have gone to our institutions in America, to be trained for doctors, and for business.

The Kingston church conducts a day-school, with over one hundred and sixty pupils enrolled. We have a Young People's Society, with a membership of one hundred and eighty-seven. But our brethren in the home land must not think that because of our numbers, we are well off financially. Conditions in the tropics are entirely different from what they are in more northern climes. And now especially since the destruction of last January, we are having a hard struggle. Brethren, help us with our work of reconstruction. Work on our buildings will soon come to a standstill unless we receive some assistance from abroad. Shall we let the growing work here receive a setback? Send all donations to the Mission Board, Takoma Park, Washington, D. C., or to the treasurer of the Jamaica Conference, H. H. Cobban, Linstead, Jamaica, W. I.

Called of God

STEPHEN SCHULTZ was called of God to work as a missionary among the Jews. He himself was not a Jew. His mother, like Hannah of old, dedicated her boy to this work. A beautiful illustration of how a man can be subject to his brethren, and at the same time follow God in pursuing labor which the Master has fitted him for and called him to do, is given in his address to a missionary board that wanted him to take up work which Schultz did not feel called by the Lord to do. Literally translated, this letter reads:—

"I owe obedience to you as fathers. If, therefore, you command that I decline the call to missionary work among the Jews, I can decline it with a clear conscience. However, I must say this: Should God ask on that day (the judgment)—

"1. Have I not given thee from infancy a desire to show to the Jews the way of salvation? I would have to answer, Yea, Lord.

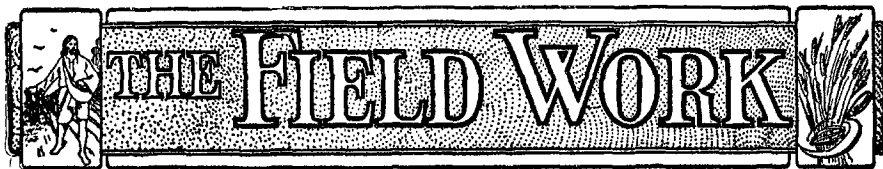
"2. Have I not proved three years ago, during the trial trip, that I have given thee ability to labor? I would say, Yea, Lord.

"3. Have I not shown that the harvest among the Jews is great, but the laborers are few? I would say again, Yea, Lord.

"4. Have I not taught thee on that trial trip that the way was opened among the Jews for thee, and that in further travels and with greater experience thou couldst have still better access to them? again I would answer, Yea, Lord.

"5. And when at last the Lord should ask me, Why didst thou not follow the call when it came? I would leave the answer to the honorable theological faculty."

The unanimous answer to this letter was, "Go, preach unto the Jews. The Lord bless and keep thee."



Greater New York and New Jersey Camp-Meeting

THE union camp-meeting held by the Greater New York and New Jersey Conferences at Elizabeth, N. J., will be long remembered by those who attended it as a season of great refreshing from the presence of the Lord. The meeting was a glorious success. From the first, the Holy Spirit was present in a marked manner. There was complete harmony of action between the brethren and sisters of the two conferences, and the testimony frequently heard was, "It is good to be here." Many expressed the wish that the meeting might continue, and regretted that the time had come when they must leave the ground where they had received such great blessings.

The attendance was much larger than those having the meeting in charge had dared to hope, for the time from the circulation of the appointment until the meeting began was very brief. Ninety-two tents were pitched, and on Sabbath and Sundays there were about five hundred of our people on the ground. The number of campers who were present during the entire meeting was very encouraging. The weather was beautiful during the entire time.

Elder A. G. Daniells was present the first part of the meeting, and labored earnestly for the people. Elder G. B. Thompson was with us the last Sabbath and Sunday, and his help was greatly appreciated. Elder C. H. Edwards labored untiringly in preparing the ground for the meeting, and in behalf of its interests during the entire time. Profs. B. G. Wilkinson, R. F. Cottrell, and B. F. Machlan were present, and worked especially for the youth. The meetings held for them were very helpful and interesting. The young people were greatly blessed and benefited. Many gave their hearts to the Lord, and will prepare themselves for service in his cause.

It is seldom our privilege to see such careful attention given to the children as at this meeting. The services held for them twice each day were conducted by those who loved their work and felt their responsibility. The quiet, orderly behavior of the children all through the meeting was a source of pleasure to all encamped on the ground.

There being no business meetings, the entire time was devoted to instruction and Bible study. The Lord blessed his servants and his people as they sought him together. Many gained a new experience, some who had become discouraged renewed their consecration, and all were revived and encouraged. The Lord blessed the proclamation of his truth, and his servants gave the trumpet a certain sound. About thirty requested baptism, but as there was no convenient place for administering it, they were advised to wait till they returned home.

Workers' meetings were held each day, and at one of these reports were given representing sixteen nationalities. The brethren who labor in the great centers of population in these two con-

ferences must have special help to enable them to finish their work. They are toiling courageously, and they will surely succeed.

The expense of this meeting was quite heavy, but it was partly met by the collections, which amounted to one hundred and seventy-five dollars. Fifty dollars was taken as an offering to missions the first Sabbath of the meeting. One meeting was devoted to the \$150,000 fund. At this time New Jersey raised the remainder of her quota, and the brethren in that conference are rejoicing in a finished work. We feel sure that the Greater New York brethren will soon have their share in hand.

There was a fair attendance of people from the city, and quite a number became interested in the truth, and prejudice was removed. Brethren Bell, Carroll, and Haynes, with several others, remained to develop the interest. We hope a number may be added to the little company at Elizabeth as a result of their labors.

As we review this meeting now past, we thank God for victories gained, and for the hope and courage renewed in many hearts. We expect to see prosperity attend both these conferences, and that there will be a large ingathering of souls before the next camp-meeting.

E. W. FARNSWORTH.

China

SHAN TSAI HSIEN.—Some have written to us saying that for a long time they have been looking for an article from us in the papers. It has been quite a while since we wrote anything, not because we have nothing profitable to write about, but because we are so pressed for time. Our whole inward being is aching with a desire to get a ready command of this language in order to tell intelligently to this sin-sick people the glorious truth so precious to us; hence we are pressing our language study to the utmost of our ability. When we were called to go to China, some of our brethren asked us what we could do here while we were learning the language. If these dear brethren would come and stay with us until our dear Saviour's return, they would find plenty for all of us to do. The main thing as yet is our language study; but besides that we train workers and give them Bible studies every day; two young women are studying all day, and we are training them for the work. We have also opened a boys' school, which needs attention. Several sick persons receive treatment daily. Sometimes half-dead persons who have tried to poison themselves with opium, are brought to us, and we empty their stomachs with the stomach-pump. And many other things come into our daily lives, besides the correspondence. On Sabbaths we have meetings nearly all day. We begin the Sabbath with a meeting. At 10 A. M. between one hundred and one hundred and fifty come to our meetings. My wife conducts the service for the

women, and I and the evangelist, for the men. At 3 p. m. about fifty attend the Sabbath-school; and then we close the Sabbath with a meeting.

When we think of the thousands at home who have this soul-saving truth in their hearts, it causes us to cry daily to the Lord of Sabaoth: "Lord, send us a family with deep Christian experience and hearts filled with the love of God." We shall be able through him to press forward this soul-saving work in this needy field. Often my mind reverts to the brother I met last year; he is a Baptist. He said, "In the United States there is so much religious literature that piles of it are stored up in attics, and any one there who wants religion can get it in five minutes." When we thought of that, we took our money a year ago and came to this needy field. I am seventy years old, and my wife is forty-five. I do not expect to be able to learn the language perfectly, but hope to be able to exemplify Jesus before this people. My wife can learn the language, and we can do more for Jesus here than we ever could do in the United States. Let us be careful that the words, "The last shall be first, and the first last," may not be fulfilled in any of us.

There has just been a remarkable spiritual awakening in Korea, and another in China in the far west. The Spirit of God so impressed the Chinese that some of their own accord went far and near among the villages, preaching Jesus as the Saviour of the world, with power and large results. God is willing to give his Holy Spirit when he sees real, earnest longing for him. Our brethren in the Australasian Conference were thus blessed.

Our brethren in other places have had the same experience. And you, dear brethren in the United States, will share the same blessings just as soon as you put self-interest in the background, and lay self and all you have on the missionary altar of the Lord. That does not mean that the Lord wants you all to go into mission fields, but that he wants you to pray earnestly and labor for the evangelization of the whole world in this generation. Jesus speaks to every brother and sister when he says, "Go ye into all the world, and preach the gospel to every creature;" and if you can not go yourself, send a substitute, and support him with your prayers and all the means you can spare. The word is, "There shall be delay no longer." Sister Henry's words come to me so often. She said that "the loud cry will come and pass, and the latter rain fall, and many of our people will know nothing about it." Let us all earnestly pray the Lord for grace to wake up to the full realization of the time in which we live. How few of us realize that we, with our own eyes, and perhaps in a very few years, shall witness the coming of Christ in his glory, and the consummation of all things.

It is very encouraging to see how God works through our weakness. Often when we, in our broken Chinese, try to tell them about God's love, the Spirit comes and melts their hearts. Last Sabbath, for example (and we have had other similar experiences), as my wife was telling the women about our Saviour, who is mighty to save, the Spirit came in, and some were moved to tears, and one woman exclaimed, "I am seventy years old. There is no help for me.

I have sinned all my life." My wife lovingly took her hands, and comforted her with the fact that Jesus is able to save all; that if our sins were even as high as a mountain, Jesus could remove them; that it is as easy for him to save us from one thousand sins as from one, if we only show faith in him. Some seem to think that the Chinese have lost all feeling. If only the missionary's heart is flowing over with the love of Christ, the same love will flow into the poor heathen heart.

"Down in the human heart, crushed by the tempter,

Feelings lie buried that grace can restore;

Touched by a loving heart, wakened by kindness,

Chords that were broken will vibrate once more."

Dear brethren, pray earnestly for the work in China, and for all the mission fields. God always honors earnest prayer.

JOHN J. WESTRUP.

Iowa Conference Proceedings

THE forty-fourth annual session of the Iowa Conference of Seventh-day Adventists convened on the camp-ground at Des Moines, May 31 to June 9, 1907. The meetings were excellent. The interest and brotherly kindness shown in the discussions was inspiring.

The following recommendations were among those adopted:—

Whereas, The good hand of the Lord has been with us as a conference during the past year in blessings, both spiritual and temporal; therefore,—

1. *Resolved*, That we express our gratitude to God for his manifold mercies, and pledge ourselves anew to the solemn work of heralding the third angel's message to the people residing within our borders.

Whereas, The recent General Conference Council held at Gland, Switzerland, recommended that the Iowa Conference be transferred from the Central Union to the Northern Union Conference; therefore,—

2. *Resolved*, That we request the Central Union Conference to release the Iowa Conference from its membership, and respectfully request admission to the Northern Union Conference.

Whereas, The spirit of prophecy has laid decided emphasis upon the importance of the health and temperance work; therefore,—

3. *Resolved*, That a medical secretary be chosen by this conference who shall devote as much as possible of his time to the work of organizing and building up this work in our churches.

Whereas, The establishment of church-schools is in accordance with the expressed will of God, it is equally true that he has a plan for the proper financial maintenance of these schools superior to the present very unsatisfactory arrangement which fails to adequately provide for our educational needs; and,—

Whereas, The Lord anciently required of his people the second tithe to be used for religious purposes for which the first tithe could not be used; and,—

Whereas, The plan of paying a second tithe has been placed on record in the Holy Scriptures with other things for our learning; therefore,—

4. *Resolved*, That our people adopt the practise of laying aside a second tithe, one third of which they shall retain for local church expenses, the rest to be forwarded to the conference treasury to constitute a fund from which our church-school teachers shall be paid.

Whereas, During the year just passed there has again been a very substantial increase in our tithe; therefore,—

5. *Resolved*, That we appropriate from the

tithe fund the sum of five thousand dollars to be used in mission work in foreign fields as the General Conference may direct.

Whereas, There is a very large population of foreigners in Iowa, who need the light of the third angel's message; therefore,—

6. *Resolved*, That we put forth a special effort during the coming year to place our foreign publications in the hands of these people.

7. *Resolved*, That we urge upon all our people the necessity of establishing church-schools where their children may receive an education which will meet the mind of God.

8. *Resolved*, That we put forth a vigorous effort to give the book "Ministry of Healing" a wide circulation during the coming year, both among our own people and also among those not of our faith.

Whereas, The journal *Life and Health* fills a long-felt need in our ranks,—

9. *Resolved*, That we recommend every Sabbath-keeping family to subscribe for this valuable magazine, and to do what they can to secure subscriptions for it among those outside the church.

10. *Resolved*, (1) That we recommend our workers and church officers everywhere, to urge upon church-members and isolated ones the importance of earnest daily study of the Sabbath-school lessons; (2) that Sabbath-school officers and teachers study diligently the instruction given in "Testimonies on Sabbath-school Work," and (3) that we give the *Sabbath School Worker* our hearty support, and pledge ourselves to work untiringly to have it in every school in the State; (4) that we study the needs of the mission fields, give liberally in our Sabbath-schools, devote the entire amount to needy fields, and pay for our supplies by special collections; (5) that we encourage the circulation of the *Youth's Instructor* among the children and young people in our State.

Whereas, A subtle influence in favor of religious legislation is fast gaining headway in almost every community; and,—

Whereas, Our people are in nowise prepared to meet the issues soon to confront us; therefore,—

11. *Resolved*, That our churches be recommended to appoint a religious liberty secretary to make a special study of religious liberty, and to lead our people in their work along this line.

12. *Resolved*, That when Iowa shall have been admitted into the Northern Union Conference, we invite the Northern Union Conference committee and the States of Dakota and Minnesota to co-operate with us in establishing a new union sanitarium in Des Moines or in the northern part of the State.

Credentials were granted to L. F. Starr, N. C. Bergersen, E. G. Olsen, J. C. Clemens, G. R. Hawkins, T. Godfrey, A. A. Meyer. Ministerial license was given to Floyd Bralliar, A. V. Rhoads, Emma Hawkins, O. M. Kittle, A. F. Ferguson, J. T. Spriggs, A. B. Cotton, J. F. Piper, C. V. Starr, E. Rosenwold, Minnie Syp, R. E. Burke, Wm. Andress, E. W. Wolfe, Edgar Swap; missionary license to J. W. Dorcas, C. Juhl, Mrs. Flora V. Dorcas, Katie Earle, W. E. Perrin, Margaret Young, Blanche Spriggs, F. J. Wilbur, S. B. Kephart, H. F. Meeker, Anna Camp, H. F. Neuman, J. F. Simon, Alfred Johnson, Geo. Juhl, Lucian Scott, Dora B. Pines, John Myhre, C. W. Hollingsworth, Louis Hansen, L. P. Syp, W. H. Cox, Laura Buck, J. W. McComas; and church-school teachers' certificate to Essie Ferguson, Minnie Wolford, Bessie Scism, Bessie Stanfield, Nellie Countryman, Ida Brown, Hattie Brown, Emma Curtis, Edith Ruckman, Ren Hoen, Emily Stanfield. Other names were referred to the committee.

The following officers were elected: President, L. F. Starr; Conference Com-

mittee, N. C. Bergersen, J. C. Clemens, J. W. Dorcas, C. Juhl, L. C. Christoffer-son, O. M. Kittle; Secretary, Mrs. Flora V. Dorcas; Treasurer, C. W. Larson; Tract Society Secretary, C. W. Larson; Assistant Tract Society Secretary, Mrs. Lillie Larson; Field Missionary Secretary, C. W. Hollingsworth; Young People's Secretary, F. J. Wilbur; Sabbath-school Secretary, Mrs. Flora V. Dorcas; Religious Liberty Secretary, W. E. Perrin; Educational Secretary, Floyd Bralliar; Trustees of Seventh-day Adventist Association, L. F. Starr, N. C. Bergersen, C. Juhl, C. W. Larson, W. E. Perrin, Jacob Shively, J. N. Whitney. The final report of the nominating committee was presented in a recommendation "that the selecting of medical secretary and of assistants in the other departments where needed be left to the conference committee."

MRS. FLORA V. DORCAS.

Rarotonga

On arriving at this mission field four months ago, we were delighted with the beauty of Rarotonga, and also with the fertility of its soil. The waving palms, the luxuriant foliage, the native fruits growing in abundance, and all the natural surroundings forcibly remind us of the tender love and compassion of Jesus, and of that happy Eden home now being prepared for all who will trust and obey.

Although so beautiful, this island does not escape the blighting curse of sin. The climate, being tropical and moist, is most enervating. Mosquitoes, fleas, flies, and ants torment the stranger day and night. Food quickly sours and molds and fills with insects, so that one has to be careful in examining what he eats. The natives are friendly, kind, and affectionate, but their intellectual abilities are small. In morals they are almost as low as it is possible to fall, and as a result the island is full of dreadful venereal diseases. Some such expression as "a mixture of purgatory and paradise," would give a good idea of the conditions existing in this field.

Our mission in the Cook Islands was opened in 1894, and the work since then has been almost wholly confined to Rarotonga. A church has been organized, and the message taken to every home on the island. As in every other place where the truth has been proclaimed, the majority have turned away, and are now more difficult to reach than the heathen who have never heard the gospel.

Recently we had the pleasure of baptizing a young man who was won by the truth under the faithful labors of Brother Piper. This young man is growing in the knowledge and love of the third angel's message, and he has expressed the desire to become a worker in giving the truth to the other islands.

Our school had an attendance of thirty-one, but owing to sickness it has fallen to twenty-three. Among these there are some earnest young people, who, with faithful training, we believe will prove efficient workers for the Master.

There are several other populated islands in this group that have had little, if any, work done for them; for these we must plan to labor as soon as possible. We now have a small neat monthly paper *Tuatua Mou*, which we are endeavoring to circulate. Already its influence for good is being witnessed.

A short time ago a native of one of the neighboring islands came on a visit to Rarotonga and got a copy of *Tuatua Mou* in the house of his friend. Becoming deeply interested in the truth, he came to me and gave me a year's subscription for the paper. He also asked me to supply him with all the native literature we have on hand, and wanted to know whether we could not come across to his island to teach the natives. "We have the Catholics," he said, "but do not like them; the missionaries' words and actions are not good. Your people have the truth, the good, pure religion, and we want you to come over to teach us and to teach our children." He signed his name as *Ariki*, or chief, and said that he would speak to his king on his return, and that when we arrived, we should find a piece of land awaiting us.

The Lord is opening the way before us, and, lifting up our eyes, we see that the fields are white already to harvest. The islands are truly waiting for his law, and are calling loudly for workers and means to give them the last message. The call is not so much for men and women of brilliant talent, as for workers who love the souls for whom Christ died, those who will in meekness and humility lift up the standard of truth before the darkened minds of these poor, dying natives. "The harvest truly is plentiful, but the laborers are few."

W. H. PASCOE.

Upper Columbia Conference

THE annual conference and camp-meeting was held at College Place, Wash., May 30 to June 9. There was a good attendance of our people. The attendance from the outside was small, owing to the fact that the camp was so remotely located from the city of Walla Walla, and the street-car service not the most desirable. While we regretted that the attendance from without was no larger, we were nevertheless better able to study those features of the message that were especially adapted to our people at this time. The morning meetings were also largely devoted to this conference to the study of the spirit of prophecy and church organization. Special emphasis was placed upon the system of organization as held by our people, and we believe that as a result of these studies many were confirmed in the beautiful system of organization that the Lord has committed to this people. There was a spirit of loyalty manifested on the part of all toward our organized work and the spirit of prophecy.

The revival feature in this meeting was attended with most gratifying results, although at times it seemed as if the enemy would defeat the work that the Spirit of God was seeking to carry on in the hearts of the people. On Tuesday the Spirit of the Lord came in with mighty power, which resulted in a general response upon the part of those present; but the climax was reached at the early morning and Sabbath forenoon meetings, when a most remarkable response was made on the part of a majority of the large congregation in attendance. One of the encouraging features was that there were so many of the number that were giving their hearts to the Lord for the first time. A spirit of earnest confession on the part of both ministers and laity characterized the

meeting. On Sunday there were sixty-two candidates who followed their Lord in baptism.

One important action taken at this conference was the dividing of the territory of the Upper Columbia Conference into two conferences. The Upper Columbia field has previously embraced the State of Idaho, and that part of the States of Washington and Oregon lying east of the main divide of the Cascade Mountains. The division resulted in setting off the southern part of the State of Idaho and four counties of eastern Oregon, to be organized into a new conference as soon as practicable. There was no opposition on the part of the members of the conference to this division. All were convinced that the territory could be more effectively worked as the result of such a division.

On the afternoon of June 3 those in attendance at the camp-meeting assembled on the lawn in front of the Walla Walla College, where the Walla Walla Sanitarium was dedicated. This institution is destined to fill a most important place in the work of the Upper Columbia field, as the patronage is already increasing under the supervision of its superintendent, Dr. I. A. Dunlap.

The Walla Walla College has just closed one of the most successful years in its history. Fourteen were graduated from the different courses, besides four members who completed work in the industrial department. Next year promises to be even more encouraging. This school is under the supervision of Prof. M. E. Cady, with Brother C. M. Christiansen as business manager. The industrial department is made a leading feature in the work of this college. The normal department, under the supervision of Miss Katherine Hale, has also been attended with very gratifying results during the past year.

Perhaps one of the most encouraging things in this conference, and in the union as well, is the marked success that has attended the work of raising the twenty-five thousand dollars' indebtedness on the college. Already there has been upward of twenty-two thousand dollars raised, and the limit of the time given for raising the remainder will not be reached until Jan. 1, 1908. The main burden of raising this sum has been placed upon Elder H. W. Decker, financial agent of the North Pacific Union Conference.

Elder G. E. Langdon was again unanimously re-elected president of this conference, and Brother T. L. Ragsdale vice-president. Brother T. L. Copeland was re-elected treasurer and secretary.

The aggregate of the tithe for this field for the past year was twenty-three thousand dollars, with a surplus of nearly six thousand dollars. Owing to the division made in the conference, and the added expense incurred in making it, only one thousand dollars was donated to missions from the surplus tithe.

Besides the regular conference employees, there were in attendance Elder A. J. Breed, vice-president of the North Pacific Union; Elder H. W. Decker, financial agent for the same union; Elder H. J. Dirkson, of the Western Oregon Conference, to assist in the German work; Carl E. Weaks, general missionary agent of the North Pacific Union; and the writer.

K. C. RUSSELL.

Virginia

RICHMOND.—During the past winter the work in this city has moved steadily forward. Several of the church-members have taken up a systematic house-to-house canvass with *The Family Bible Teacher*, which has proved a great blessing. Some have distributed our periodicals, and one brother and his little son have gone out every Sunday selling the *Watchman*, and he tells me he has averaged about seventy-five each Sunday. What better work can our people do than this kind of Sunday labor? It seems to me the right kind of missionary work. We ought to give some *time*, as well as our tithes and offerings, to the work of the Master. By this means every one can earn something to give, and also be letting his light shine. People appreciate their paper much more when they buy it; moreover, they expect to buy a paper on Sunday.

I have held Bible studies in our church four times a week, besides Sabbath meetings, and Bible readings from house to house both day and evenings. I find the Bible-reading work the most effective way to reach people in the cities. We have four new Sabbath-keepers, two of whom have been baptized and added to the church; the other two will doubtless join ere long. Two others were added by letter. We have also a Young People's Society started with a good prospect of some fruit.

The church, although scattered widely and most of them poor, have been making a determined effort to raise their share of the \$150,000 fund, which is nearly one hundred dollars.

H. J. FARMAN.

Cuba

MARIANAO.—The need of a laborer for eastern Cuba, which lies about five hundred miles from us, has lately been emphasized by a letter received from Brother W. J. Wilson, in which he says: "Our Sabbath-school is getting along very well. There are three new Sabbath-keepers who desire baptism as soon as convenient. A Baptist minister and his wife have just begun to keep the Sabbath. We had our first social meeting last Sabbath, nine bearing testimony. We spoke of having a church organized, and all consented."

In addition to the above, other calls are coming in, and I am sorry that to all of these I must answer that it is absolutely impossible for me to respond, owing to the interests of the Spanish work in this section of the field. Unless plans are laid to help us with laborers from the States, the work must lag in these Spanish fields.

With all my meetings, Bible work, and visiting, I am finding it hard to keep up with my correspondence and office work. However, we are cheered by the fact that the seeds of truth are taking root. Last Sabbath, May 18, two Cuban brethren went forward in baptism, and other Cubans are asking for the rite. Nine are

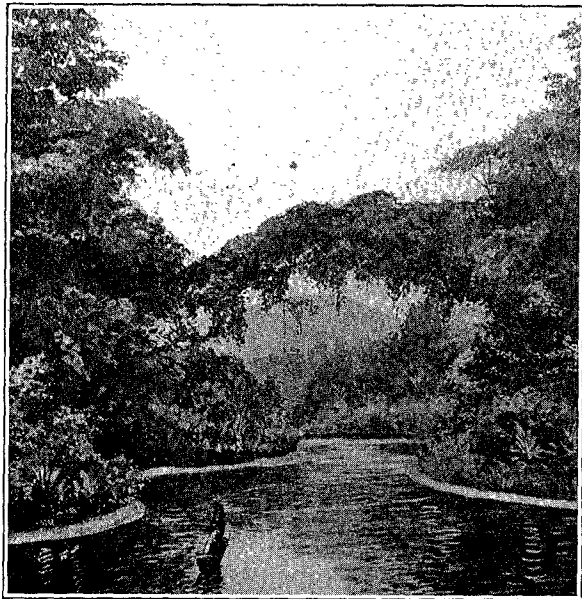
keeping the Sabbath, all being white but one.

We are glad to be here. And, although the natives have their faults, yet their love for the truth, their liberality in paying tithes and offerings, and their general readiness to accept all points of truth, tend to bind us to them.

E. W. SNYDER.

Shining Lights

A SHORT time ago I gave the testimony of an aged Catholic who found the Lord, and bade his little boy of twelve years demolish and bury his images. While visiting him, this man asked me: "Do you know Mr. —, minister of the First Baptist church of Rio?" I told him I did. "Well," he continued, "I have known him since he



NATURAL ARCH IN SANTA CATHARINA, BRAZIL

was a little boy. His father used to be our neighbor. As soon as I can [he was then sick] I want to go and visit this minister, and tell him that I have found the Lord. And as he will then naturally ask me how this came about, and to what church I belong, it will give me an opportunity to call his attention to the Sabbath truth."

I simply mention this little conversation to show the spirit that actuates the new believers here. It is as aforesaid, when Philip found his brother Nathanael, and told him, "We have found him, of whom Moses in the law, and the prophets, did write." So, brethren, when the truth kindles a light here in dark Brazil, it shines, and shines all the more brightly for having been very dark before the light was kindled.

And these lights are being planted in places where no living preacher has yet been. Only last week I received a letter from a small city in the province of Bahia, in which the writer states that there are in that place four persons keeping the Sabbath. I am hoping to be able to visit these soon, and instruct them more fully. But Bahia has never yet had ministerial labor, and we ought to have a minister as soon as possible to enter that State.

We are thankful, and take courage as we see the Lord working, and our only desire is to be so consecrated to him that he can mightily work through us.

F. W. SPIES.

Northern Illinois Conference

It has been quite a while since I have made a report to the REVIEW AND HERALD of our work in this conference. While I was gone to Europe, there were several baptisms, when from two to five received the rite, but I can not give the particulars at this writing. Since returning, it was my privilege to baptize eight students at the close of our school year at Fox River Academy, June 22-24. The occasion was a very interesting one; indeed, we have seldom enjoyed a service more than we enjoyed the baptismal service on that occasion.

One week later, June 29, 30, I attended meetings at Galesburg, where Elder Wm. Lewsadder baptized seven persons, who now have membership in the Galesburg church. There are a number of other persons keeping the Sabbath in Galesburg who have not yet united with the church, but expect to do so soon. In addition to these, there are also probably twelve persons hopefully interested in the truth. The church in that place is working to give the third angel's message to the whole city, and if they continue with their present method and energy, they will soon have it accomplished. They are distributing a great deal of reading-matter, and giving many Bible lessons to the people.

Elder Kirkendall has united with us in Chicago. The plan is for him to direct the missionary and evangelistic work of the Forty-sixth Street church, and help in other points as his time will allow. A large number of *The Family Bible Teacher* are being ordered, and the many members of the church will assist in carrying them to the homes of the people.

This same kind of work is to be extended over the city among all our churches. The Danish-Norwegian workers have pitched a tent in the northwest part of the city, and are conducting a series of meetings in it. The Germans also have a tent-meeting in progress in the northern part of the city. They expect to baptize a number of persons next Sabbath who have lately been converted to the truth. The Swedish ministers will probably pitch a tent this week or later, in the northeast part of the city.

Elders J. C. and F. J. Harris, assisted by Brother Carl Hansen, are conducting a series of meetings in a tent at Pontiac, where a church has lately been organized. They report a fair interest in connection with their work there. Brother Burdick and C. R. Magoon will probably pitch a tent at Sterling next week.

Brother I. D. Richardson has a company of workers in Aurora distributing two thousand copies of *The Family Bible Teacher* every week. This work is being done preparatory to holding our annual camp-meeting in that city.

I think at present we have thirteen canvassers in the field, and these are having fair success in selling our books.

A few persons are asking for baptism at Moline, so I promised to hold some meetings there, and attend to this work as soon as we can get around to it after the young people's convention closes.

This little conference has raised about two thousand dollars for the \$150,000 fund. We expect to keep this work going until the amount is raised. Our intention is to keep abreast with the progress of the work in every department until it is finished.

WM. COVERT.

Spain

VALENCIA.—Sabbath morning about ten o'clock we assembled upon the shore of the beautiful Mediterranean. To add to the beauty of the occasion, the weather was perfect.

There were perhaps seventy-five or one hundred present, who for the first time in their lives witnessed a gospel baptism. Very good attention was given while the meaning and importance of this rite were being explained. Among those assembled were several fishermen, who left their ships in order to be present. We hope that some of these may some day forsake all, and follow the Master.

One of those baptized is a man seventy-eight years of age. As I think of this brother, the words in Jer. 23: 29 come to mind: "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Although so advanced in years, this man has decided that there is power in God's word to deliver him from all his bad habits, including the use of wine and tobacco.

Another of those baptized is a sister seventy years of age. Some time ago her eldest daughter left home because of the mother's interest in the study of the Bible. She is with relatives only about forty-five miles from here. To add to her suffering, when this mother turned from Romanism, and began to obey the truth, the younger daughter decided to don the veil. Acting upon this decision, she entered a convent for nuns, several months ago. It means something for a mother to take a step which she knows will turn her daughters from her in this manner. There are those who would not recant their allegiance to God and his truth were they threatened with martyrdom at the stake. This is the kind of material that will form the great building in God's kingdom.

Are there not some who may read these lines who feel that God is calling them to go into these neglected parts of his vineyard, to hunt out these jewels?

Besides the six baptized, there are two who are keeping the Sabbath, and expect to be baptized soon. Several others are much interested.

Our hearts are made glad as we read the reports of the advance of the message in all parts of the field. This is the time for this people to arise like one man, and finish the work which God in his great mercy has entrusted to us.

FRANK BOND.

Velva (N. D.) Camp-Meeting

THE general camp-meeting at Velva proved to be the most interesting one we have ever held in this conference. Services were conducted in separate tents in the English, German, Scandinavian, and Russian languages. Of those speaking the latter language there were about fifty present, some of them being Baptists who had come to learn more about the truth.

The general meetings in the seventy-foot pavilion were interesting, the talks being translated into the German and Russian languages. Brother Owen first presented the situation in Spanish Honduras, and received in cash and pledges about three hundred and sixty dollars. Brother Muck, of College View, Neb., talked on the needs of the blind, and took in cash and pledges about two hundred and eighty-five dollars. After Elder

Enoch had shown how God has been leading in the opening up of all lands for the gospel, Professor Magan presented the Southern field, and showed that while the work is opening in foreign countries, it is fast closing in the South, as the Testimonies said it would.

On Friday, June 28, the needs of the home field were presented, and considerable interest was shown in this also. For the home work about one thousand dollars was given in cash and pledges. Besides these, collections were taken for the *Hausfreund* mission fund and on the midsummer offering, but at this writing I have not the figures.

The laborers present were Elders H. F. Graf, Geo. F. Enoch, C. J. Kunkel, P. T. Magan, Theo. Valentiner, V. Leer, L. H. Christian, August Anderson, Theo. Babienks (Russian minister from Saskatchewan), H. W. Reed, E. H. Huntley, L. Neilson, A. E. Christian, and Brethren O. J. Graf, and H. A. Owen from Spanish Honduras.

No business being connected with the meeting, our workers were privileged to devote their time to spiritual work, and the results were seen in the sweet and peaceful spirit that pervaded the camp.

Of the different nationalities over four hundred and fifty persons were in attendance. Twenty-three were baptized, and others signified their desire to be baptized at home. The work among the children and young people was successful, and quite a number gave their hearts to God.

We are thankful for the kind spirit manifested at this meeting, and for the good which we believe it has accomplished.

JOHN G. WALKER.

Current Mention

—After being out one month, the striking telegraphers of San Francisco and Oakland, Cal., have returned to work.

—Because of the revolt in Ecuador, Guayaquil is under martial law. An unsuccessful attempt has been made to assassinate President Alfaro. In the fight which ensued, several persons lost their lives.

—Eight months' drought in eastern Jamaica has resulted in famine, from which many cattle have died. Relief is being sent from Kingston. The May rains having failed, there is no prospect of relief before the October rains.

—Ninety-three persons are unaccounted for from among the 241 persons aboard the Pacific coast steamer "Columbia" when she was sunk during a fog in a collision with the "San Pedro" off the coast of California, July 21.

—Twenty lumber dealers of Toledo and two bridge representatives have been sentenced to six months' imprisonment for violating the Valentine trust law, but execution of the sentence has been suspended, pending appeal to the higher courts.

—Wireless telephony was first practically demonstrated at Put in Bay, Ohio, July 18, when messages were sent to shore from a yacht three and three-fourths miles out. The message was plainly heard with all the modulations of the voice.

—A distinct earthquake shock lasting a few seconds was felt at Fort Madison, Iowa, July 20; and on the twenty-fourth a number of buildings were perceptibly shaken, at Gallipolis, Ohio.

—The attempt to obtain, by negotiation with the Moroccan bandit Raisuli, the freedom of his latest prize, the chief of the sultan's body-guard, has proved unsuccessful; and Raisuli is now being pursued by a force of about 1,300 men.

—The American delegation to The Hague Peace Conference have brought forward a proposal regarding the permanent court of arbitration at The Hague. This outlines the organization and procedure of the court on a basis resembling that of the Supreme Court of the United States.

—The friction between the Japanese and Koreans in Korea has taken the attention of Japanese from the American situation the past week. An agreement has been signed by Korean authorities and Marquis Ito, the Japanese resident general of Korea. By this agreement Marquis Ito practically becomes agent of a Japanese administration of Korean affairs.

—The last election in Rome, Italy, wrought a radical change in the municipal government, when twenty-five of the thirty vacancies of the municipal council were filled by socialists, republicans, and radicals. In the evening of election day mobs ran through the streets waving red flags and crying, "Down with the pope." "Down with priest rule." Many priests were beaten, and propaganda students roughly handled.

—The arrest of Nasi, the former minister of education, who is accused of misappropriating \$500,000 of the public funds, has aroused the entire island of Sicily, as the people consider him innocent. On the eighteenth a meeting was held, despite official prohibitions, in which red flags were displayed, and cries against the government and in favor of a republic were heard. Troops interfered, but were fired upon. A state of siege has been declared, and the government is reported to have gained control of the situation.

—Attempts in North Carolina to enforce the new law in reference to passenger rates have led to a sharp conflict between the federal and State courts. Some weeks since Judge Pritchard of the United States Circuit Court granted an injunction against the enforcing of the law by the State authorities until the constitutionality of the law had been determined. Some time after this, Judge Long of the State court directed the grand jury to bring indictments against agents for selling tickets at the old rates. One man was fined, and two others were sentenced to thirty days' work in the chain-gang. On a writ of habeas corpus Judge Pritchard had these two men brought before him, and ordered their release, claiming the penalty clause of the law unconstitutional. The case has been appealed by the State. Governor Glenn contends that the law should be enforced until declared unconstitutional by the court of last resort in the regular way. More arrests are likely to follow at any time. A similar controversy has arisen in Virginia.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL, Chairman
W. A. COLCORD, Secretary

A Pennsylvania "Union Service"

SUNDAY evening, July 14, a union service in the interests of "Sunday observance," was held in the West Street Theater, at Coudersport, Pa., which was arranged and conducted by the Revs. Stewart, Stetler, Toensmeier, and Snodgrass, of the Baptist, Lutheran, Presbyterian, and Methodist churches respectively, each speaking for ten minutes, the first on "The Biblical Foundation of the Sabbath," the second on "The Physical Basis of the Sabbath," the third on "The Spiritual Significance of the Sabbath," and the last on "Sabbath and Law Observance."

One peculiarity of the meeting, as reported by the *Potter Enterprise*, was that "the character and object of the service were kept a secret until the very hour fixed for its commencement;" but the same report adds that "the services had not proceeded far until their object was apparent to every one present."

The subjects discussed were all good except the last,—the one relating to the enforcement of a religious institution by civil law,—but, sad to relate, this seemed to be the real purpose of the meeting, as the only action taken by the meeting was the presentation, by the last speaker, and passing of the following resolutions:—

"Whereas, Several stores in Coudersport are habitually open and selling goods on Sunday in direct violation of the Sunday laws of the State of Pennsylvania, and thus lowering the moral tone of our community, and furnishing needless temptation to children and others, therefore,—

"Resolved, 1. That we, the citizens of Coudersport, respectfully and kindly request the proprietors of these places to keep them closed on the Lord's day, as the laws of our commonwealth require.

"Resolved, 2. That we call the attention of our police authorities to this habitual violation of the law, and urge them to take such action as the duties of their office require.

"Resolved, 3. That we request the editors of our local papers to print these resolutions.

"[Signed] E. D. TOENSMEIER,
" I. H. STETLER,
" H. S. STEWART,
" E. M. SNODGRASS."

This is but another straw showing the rising of that spirit in this country which is to culminate in the passing of the decree, foretold by the seer of Patmos, that "all, both small and great, rich and poor, free and bond," should receive this mark of apostasy and papal authority, and that "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13: 16, 17.

That the object of this meeting, like that of the Sunday-enforcement movement everywhere, was to increase church attendance, was apparent from a remark made by one of the speakers, who said, "It is my candid opinion that the parent ought to be found every Sunday in the

church pew accompanied by the whole family." With this in view, they resolve to ask the "police authorities" to enforce the State Sunday law. To these pastors and to all who voted for their resolutions, we commend the following earnest, thoughtful words of Mr. C. H. Spurgeon, the noted English Baptist divine:—

"I am ashamed of some Christians because they have so much dependence on Parliament and the law of the land. Much good may Parliament ever do to true religion, except by mistake! As to getting the law of the land to touch our religion, we earnestly cry, 'Hands off! leave us alone!' Your Sunday bills and all other forms of act-of-parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Cæsar. I should be afraid to borrow help from government; it would look to me as if I rested on an arm of flesh, instead of depending on the living God. Let the Lord's day be respected by all means, and may the day soon come when every shop shall be closed on the Sabbath, but let it be by the force of conviction, and not by the force of the policeman; let true religion triumph by the power of God in men's hearts, and not by the power of fines and punishments." W. A. C.

Our Methodist Friends in Canada

THE following, which appeared in the *East Michigan Banner* of May 29, shows something of the attitude of Methodists toward Sabbath-keepers in Canada, and may explain why observers of the Bible Sabbath were not exempted from the provisions of the Sunday law passed by the Dominion Parliament about a year ago:—

Text

"The Rev. Dinsdale T. Young, the noted English Wesleyan preacher, said: 'A true Methodist can not be a bigot.'" — *Chicago Tribune*, June 24, 1906.

Anti-textual

"This year's convention of London Methodist Conference ended in Central Methodist church, Windsor, last night. Conference held a business session, and the stationing committee completed its labors. Several minor changes were made in the first draft of ministers.

"The conference adopted the following resolution in respect to the Lord's day bill now before the Dominion Parliament:—

"'London conference of the Methodist church in Canada, consisting of five hundred electors, representing two hundred thousand Methodists, most emphatically protests against any Jewish or Seventh-day Adventist exemptions from the restrictive clauses of the Lord's day bill, also to the widening of transportation privileges or any clauses giving authority to railway commission.

"'REV. DAVID ROGERS, President,

"'REV. I. B. WALLWIN, Secretary.'

"The resolution was sent by telegraph to Ottawa after it passed conference, and will be presented to the government today.

"The conference will meet next year in Goderich." — *Detroit Free Press*, June 6, 1906.

Sequential

"OTTAWA, ONTARIO, June 27.—The

rigid Sunday observance bill now before Parliament was the subject of a lively session this evening, lasting until nearly midnight. The exemption clause respecting the Jews, Adventists, and others who keep some other day as their Sabbath was defeated. The vote on this point indicates that all the drastic features of the measure will be retained, and its passage within the next twenty-four hours is expected." — *Chicago Record-Herald*.

We are sorry that the professed followers of John Wesley, who said, "Let every one enjoy the full and free liberty of thinking for himself," should thus array themselves against the equality of rights, and in favor of an unjust and persecuting law. W. A. C.

Religious Liberty Notes

FIFTY-FIVE thousand copies of the last number of *Liberty* have been printed.

The Pacific Press has just ordered ten thousand copies of each of the Religious Liberty Leaflets, or one hundred and twenty thousand in all.

The president of the Vermont Conference sends in an order for twenty-five copies of the last number of *Liberty*, saying, "I think the number a grand one."

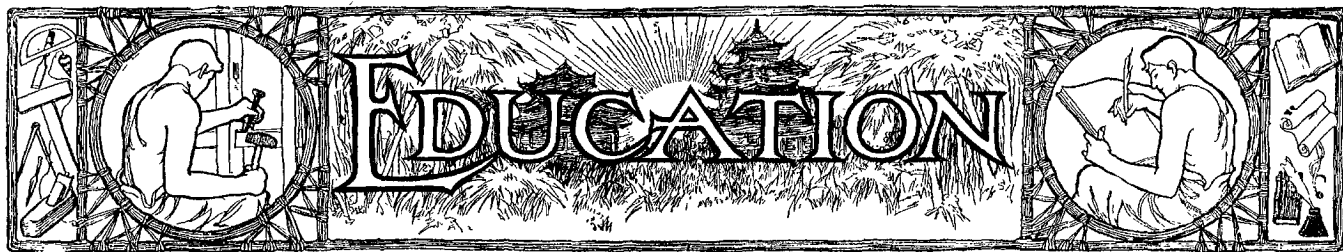
The other day an order was received from Oklahoma for five thousand copies of each of the Religious Liberty Leaflets. The publishers are inclined to think this a mistake,—that five hundred of each was intended.

Twenty thousand copies of the last number of *Liberty*, the Christian Endeavor number, besides many thousands of the Religious Liberty Leaflets, were sent to Seattle, Wash., for free distribution in connection with the recent Christian Endeavor convention held at that place.

Following an address at the Sabbath-school and young people's convention, at Mount Vernon, Ohio, Sunday night, July 14, by Elder K. C. Russell, copies of the last number of *Liberty* and a complimentary set of the Religious Liberty Leaflets were presented to all present. The literature was eagerly received.

Religion, to amount to anything, must be individual and personal. Reforms, to be successful, must begin at home. Speaking at the annual Christian Endeavor convention, recently held at Seattle, Wash., Rev. Alexander Francis, pastor of the British-American church of St. Petersburg, Russia, said: "Nothing is more characteristic of the English and Americans than the desire to reform others than themselves."

It is stated that a movement has been set on foot among the Jews of the State of New York to petition President Roosevelt and Secretary Root to have the American representatives at The Hague Peace Conference withdrawn unless Russia and Rumania agree to certain regulations regarding their treatment of the Jews within their borders. An appeal has also been made to Cardinal Gibbons to lend his influence to the movement. They wish the Russian government to promise that when it emerges from its present conditions, "Jews, Catholics, and Mohammedans shall be equal citizens before the law." W. A. C.



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

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

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

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

The Distinctive Work of the Washington School

At the time the headquarters of our denominational work was moved to Washington, instruction was given by the spirit of prophecy that a school should be established, which would give an education that would in a very definite way fit men and women for gospel service. It was clearly pointed out that this school had a distinct work to do, differing somewhat from that of our other schools.

It is known to those who have read the report of the council at Gland that considerable attention was given at that meeting to the study of this school, to enable it to further accomplish the work which it was ordained to do. At this meeting an earnest call was made for many more workers for foreign service. When the committee sought for those who could answer these calls, there was so great a dearth of workers that it was at once made apparent that some new source of supply must be found. It was the call for these workers that brought this school directly to the attention of the council. Moreover it is of advantage to our work in foreign fields to have those who are going to them spend some time at the headquarters of our work that they may become acquainted with the members of the Mission Board and with the work of that Board. From a study of the possibilities of this school it became apparent to all that, with some changes, this school could be made to meet the need of the missionaries preparing for this foreign service.

It is the purpose to give this school a character of work that is somewhat different from that carried on in our other schools. It is recognized by the General Conference Committee that our other schools are doing a grand and important work in fitting for the foreign fields as well as for the home lands. But there are many students who come to these schools who do not have in

mind the particular field of work which they wish to enter. There is a line of academic or college instruction which they should have for any field. During this instruction they may be led to decide definitely as to their place of labor.

When this course of instruction is completed, and they have chosen a place of work, they may then go to the Washington school for special instruction. There will, moreover, enter this school men and women of advanced years, whose general education in life is such that with a short preparation they can be qualified for service in foreign lands. The Washington school does not intend to give regular courses of academic and college studies, but necessary classes will be formed to meet the various needs of these who are deficient in some branch of common study. The regular course of instruction given by this school will consist of special studies in Bible, history, medicine, and language, extending over one or two years, and designed to qualify the student for his distant field of work.

From this it will be seen that special qualifications are necessary for admittance to this school, and that it does not contemplate giving the same regular courses of study as do our other schools. There will of course be those attending the Washington school who for various reasons do not go to foreign fields, but who enter the work in the home land; but, generally speaking, the definite object of this school is to give a special training for the foreign fields. We are sure that this plan will meet with the hearty co-operation of our teachers everywhere, and that they will welcome this addition to our school system as one which will tend to greatly hasten the finishing work in all lands.

F. G.

The Call of the Hour

INTENSITY is taking possession of every earthly element, and history is making more rapidly than ever before. The work of God in the earth is closing. Our young people are arousing to the situation as never before. The calls are coming so rapidly from all lands that their hearts are being stirred. Our people have no greater asset for the finishing of this work than their young men and women. We must avail ourselves of this great resource. Our youth must be led to realize their possibilities. Every effort must be made to qualify them for

the important places which they may fill in the work. It is high time that our churches should realize their great responsibility in this matter of getting every young man and woman to secure an education for immediate service.

It is impossible for any of us to tell who may be of most service in God's work. We are not to judge that this one or that one may or may not do in an able manner the work of the Lord. We must remember that man looks upon the outward appearance, while God looks upon the heart. We are instructed to educate *all* our young men and women to be of service in the Lord's work. It is a certain fact that unless our churches, our parents, and our young people themselves arouse to the needs of the hour, the work of God will be greatly hindered.

Within two months two or three score of our academies and colleges will open their doors for another year's work. Every one of these schools should be filled to overflowing. Every one of our church-schools should also be filled with earnest, consecrated boys and girls. Within the next two or three years there should go out from our schools at least a thousand workers. Unless we have large numbers of recruits, we can not expect the truth to go through the length and breadth of the benighted lands—lands where millions live who have never heard of a Saviour. May God help us as a people to see that no question is of greater importance to us at this time than the education and fitting of our young people, and even our boys and girls, for service in the finishing of this work.

F. G.

The Young People's Convention of Missionary Volunteers

THE young people's convention, which has just been held at Mount Vernon, must of necessity mark a new era in our work. During the past five years the Lord has been impressing this denomination in a most decided manner with the importance of immediately entering foreign fields and carrying the truth to those peoples. Moreover, the truth has been going with a new impetus in our home land. This is witnessed in all lines of work. For instance, in the publishing work, territory that has been canvassed over and over again has been recently recanvassed, and some of the largest records of sales which have ever

been made in the history of our publishing work have been made in this old territory.

With this marvelous advance and new life in our work, there is coming to our young people a new sense of their responsibility. They are recognizing that it is important for them to qualify for positions of usefulness and to do their part in the finishing of this work. Among the many resolutions of importance passed by the young people's convention is one touching the question of education. It is as follows: "*Resolved*, That it shall be one of the chief aims of all our workers for the youth and of our Missionary Volunteer Societies to interest our young people in getting an education and a training for the work." There is no question but that our young people, now that they have organized for service, are going to be a most valuable factor in the spread of this last message of salvation to all the earth. And not the least feature of their work will be that indicated in this resolution, for now as never before are educated men and women needed for service.

The organization of the young people's work as a department of the General Conference at the Gland Council and the holding of this convention are in every way most significant. It means more earnest churches, fuller schools, a better knowledge of God's Word, a great increase of ministers and Bible workers for the home lands and thousands of truth-bearers for heathen lands. It means the speedy finishing of the work of the third angel's message, the coming of the Lord, and the ushering in of the reign of everlasting peace. F. G.

The Educational Missionary Movement

Our Message and Education

UNDER the symbolic representation of angels, three messages are seen going to every kindred, tongue, and people. That these angels are symbolic is beyond doubt, for the preaching of the gospel has not been commissioned save to humanity. The command was, "Go ye into all the world, and preach." But nevertheless angels have an interest in the work of salvation, and are sent forth to minister unto those who shall be heirs of salvation; and it would not be merely imaginative to suppose that angels act a special part in the promulgation of these messages.

This threefold message is the everlasting gospel. "The gospel . . . is the power of God unto salvation," and always will continue to be such. The preaching of anything else could not be the gospel, and hence would be subject to the anathema of Paul: "For though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

A special feature of this message is

the announcement to the world that "Babylon is fallen." Why?—Because she hath made all nations drink of her wine. The church in general has become intoxicated with the errors of Romanism. A compromise has been made with the world. Having imbibed the doctrines of heathenism, she has become insensible to her mission. But within the precincts of spiritual Babylon are those who sigh and cry for these abominations, and so the call of the everlasting gospel goes forth, "Come out of her, my people." Were it not for the fact that God has a people in the fallen church, this message would lose its force, and the preaching of it would be vain.

God's people, being in spiritual captivity, are to be led forth by skilful means. A thorough knowledge of the gospel, combined with tact and ingenuity, consecrated by the Spirit of God, is indispensably requisite to do effectual work in this line. This brings us to the thought that before we can intelligently instruct others, we must be efficiently educated ourselves. Too much haphazard work has been done; too many misdirected efforts because of a misunderstanding of right methods.

To remedy this difficulty we have our educational institutions established in various places, and if all parents were alive to the importance of this message and the responsibility placed upon them to educate the young, our academies and colleges would be filled every year to overflowing. Can we realize that the progress of the message in the future depends upon the rising generation? Let us all be willing to sacrifice all if necessary to send the last warning message to a dying world.

Very little time remains in which to warn the world of the impending doom. Satan is ripening the wicked for the last great conflict. On the other hand, God's people are to become matured, and are to stand "without fault" before the throne of God. Let us see to it that we cast in our lot with the people and work of God. F. W. JOHNSTON.

The Educational Situation in China

WITHIN the last year or so the phrases, "new China," "the awakening," "the new era," "intellectual revolution," "phenomenal changes," have come to be a part of the average man's vocabulary among the foreign population in this empire of China. They refer to the spontaneous and widespread educational, political, and social changes that are in very truth revolutionizing this great land, which until recently was slumbering in self-satisfied security. The official and influential classes are well-nigh fully committed to the passing away of the old in China's education, and to the speedy and wholesale introduction of Western and modern ideas.

This of course means a complete change in the entire system of public education, with a corresponding change in all methods and standards. Furthermore, it means the complete reversal of the entire nation on the subject of female education, which promises that from this time the other half of China's population is also to be educated, and hence to be taken account of and be fully reckoned with.

Medical schools on the order of those

in the West are being founded, and the nation is learning modern medicine and surgery. The native system of medicine is surely doomed. High schools, normal schools, and colleges are springing up all over the empire. China is seeking to train her sons and daughters intellectually and physically, though it must be admitted that in this day of sweeping reform, the moral and spiritual factors are sadly left out of the question. The central board of education at Peking is manifesting much activity, and, according to all appearances, there seems to be a set purpose on the part of the Chinese government to organize a thorough system of education for the whole empire.

As an illustration of what has already been accomplished in the way of opening schools, the province of Chili may be cited. It was reported that there are in that province three thousand primary schools with nineteen thousand students, two hundred elementary schools with ten thousand students, eighteen middle schools with nine hundred students, one provincial school with three hundred students, one university at Tientsin with two hundred students, one normal school at Pao-ting-fu with four hundred students, and fourteen prefectural normal schools with twelve thousand students. This is the metropolitan province of the empire, and as it now has at its head the strongest and most progressive man in China, it must of course be looked upon as being in advance of the other provinces to a certain degree.

Mission Schools

In view of the widespread intellectual awakening, and the general desire for education on the part of all classes in this land, it is felt by the entire missionary body that this is an hour of great opportunity in China, and that a failure, either through ignorance or indifference, to seriously and successfully lay hold of the present situation and make the most of it, would be not only unfortunate, but quite inexcusable. It is felt that in a similar situation, a very serious mistake was made by the missionaries in Japan on this very point when a few years ago they failed to enter the educational field in a way to give them vantage-ground in molding Japan intellectually. Such opportunities come only once in the history of a nation, and the favorable opening must be seen and entered.

It is an open secret that at the present time no little disfavor on the part of the Chinese government is manifested toward mission schools and all other schools conducted by foreigners; and the fact that idolatrous worship is required of the students in the public schools goes to show that the Chinese government is far from favorable toward the extensive and vigorous efforts put forth by missionaries along educational lines. Many missionaries are very much disappointed at the present outlook, and regard the action of the Chinese government in refusing to recognize the missionary schools with grave apprehensions. Some feel that unless this, to them, very serious disability can be overcome, the work of education carried on by the foreign missionaries is practically doomed. This class insists that vigorous and well-directed steps should be taken to secure official recognition. Others, on the other hand, feel sanguine

that merit will surely win, and that missionaries need only see to it that their educational work is of the highest quality. In the mind of the writer it is a positive mistake to cater in any degree to any such consideration, for the very obvious reason that all missionary endeavor should have as its sole and constant object the preaching of the Word; and with this aim in mind, all education should look to the training of young men and women who shall with ringing enthusiasm give themselves to the work of evangelizing this great people. To others it may seem a great and worthy ambition to train Christian young men to successfully discharge the duties of statesmen and the lesser but equally important professions in life. But to us who believe in the near coming of Christ and that this message is to go to the whole world in this generation, all educational efforts must be made to contribute to this one end.

Education and the Recent Centenary Conference

At the great conference held at Shanghai, it was only natural that the subject of education should occupy a very prominent place. Next to that of federation, the question of education was without doubt the most prominent. It is well known that educational schemes on a huge scale are the order of the day the world over, and why indeed (so it was argued) should it not be so in China, where there are hundreds of millions of people, and where education for millenniums has been held in the highest esteem? Men with their millions are giving large sums to the cause of education in America and in other lands; why should not these men be encouraged to help in this work for China? (It is reported that Rockefeller has given fifty million dollars, United States currency, for non-sectarian education in China.) Great universities are the pride of the West; would it not be wise, and is it not in the line of duty as well as the hour of opportunity, to do something for higher education in China? Why should not the missionary societies working in this land unite in founding a great union Christian University at some center in this empire? This institution, it was contended, would represent, as nothing else could, the spirit and aim of the gospel, and at the same time prove a great blessing to the Chinese people in educating men for all the varied positions in the life of this nation.

Such a university, it was felt, should be of the highest type, and rank with the great universities in England and America. It would be a great stimulus toward Christian union, not only in China, but throughout the whole world, and would stand as a concrete illustration of what education in its highest form should be. It was further argued that it would give to the missionary body a standing, and afford a splendid means of a fuller vindication of the Christian faith. On the other hand, some stoutly insisted, with much show of reason, that the whole scheme was premature in view of the little that had so far been accomplished along educational lines; and further it was held that an institution of this kind would be sure to be looked upon by the Chinese government as a rival to the Imperial University at Peking and similar institutions. Ultimately the whole question was referred to a committee with instructions to study the

educational problem in general, and report to the next conference.

That China is in dire need of education no intelligent man will for a moment question; but in the light of the actual conditions now obtaining, this mammoth university scheme is premature and ill-advised. It is another illustration of the altogether too common attempt to float a great institution with the avowed intention of doing a work that must be done by and through the individual. It reflects only too faithfully the spirit of the times which seeks by means of federation and huge combinations to take the world by storm, trusting the worldly resources ready to hand—money, education, civilization, whatever that may be, and charitable and philanthropic institutions. All this, instead of seeking the individual by means of the life and power of the gospel.

J. N. ANDERSON.

Missionary Movement

The gospel plan is one great missionary effort. The Author of it not only directs, but labors also. He said, "My Father worketh hitherto, and I work." John 5:17. He was that first gospel seed, which sent forth shoots, forshadowing the life hidden within from all ages, until the tender plant appeared in Bethlehem. He grew up, spreading his branches, giving life and shelter to all who would seek refuge in him. This tree of righteousness has borne fruit in every age. The crop of each season, stored away, awaits the final harvest, when the whole will be gathered into the heavenly garner.

This last generation is witnessing the finishing touch of the Father's hand, purposed before the foundation of the world, Eph. 1:4, 9, 10. The worlds, angels, and men have witnessed wonderful works of his grace; but his crowning act is to call out a people to be framed, fitted, and polished, redeemed from among men, death conquered in them, victors over Babylon and the grave. They are educated in the school of Christ, and taught by the Master Workman. Like him, they engage in the work willingly. Every trial, disappointment, and pain is a mark of their success; for they are made "perfect through suffering." Heb. 2:10; 1 John 3:3.

They fully appreciate the nature of the task before them; for they hear him say, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple." Luke 14:26, 27. By faith they enter into the joy of the work. Holding fast that which they have, they are sealed with the seal of the living God—labeled, Sons of God, New Jerusalem.

When the end of the harvest comes, with the resurrected ones they are "caught up . . . to meet the Lord in the air." Immortalized, they "enter in through the gates into the city," and are seen at last standing on the sea of glass, "having the harps of God." They sing a song that will resound to all eternity. Rev. 22:14; 15:2, 3.

A hundred forty and four thousand missionaries are wanted; for "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery [gospel] of God should be finished."

Rev. 10:7; 11:15. Every Seventh-day Adventist should arise to the work. In fact, this must inevitably be the case; for those who do not labor are not labored upon. It is the labor and experience in the message that gives character and form to the worker. Listen: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:8, 9; 2:10.

Here in Scotland, as elsewhere in the world, cities are crowded with sinful humanity. Burdened with church form and priestcraft, the honest in heart are struggling in darkness. Where are the young men and young women who see these things, and will help in making them known to the world? Parents should let the mind possess them which was also in Christ Jesus. Phil. 2:5. Every home should be a missionary school. Deut. 11:18-28. The Lord has favored this people with every facility to procure an education. Our schools are open. Missionaries are needed, not simply educated in books, but grounded in right principles, which do not repel, but draw hungering souls. Narrow, selfish, commanding people are a great hindrance. These quickly see the wolf and flee. But we read: "For many are called, but few are chosen."

D. P. MILLER.

Ecuador

This country, as all other South American republics, was overrun by the priesthood of Rome during the long years of Spanish rule. Up to the year 1905 it was almost impossible for a Protestant to live in Ecuador and open his mouth in regard to his religious belief. Before this time a company of French engineers was located at Cuenca, which is supposed to be the most fanatical city of South America. The secretary of the company stated that all their religion was a humbug. A priest, on hearing of it, stirred up the people, and the man was killed for not being a Christian. One priest, before this date, saw the errors of his church, and exposed some of them in his writings. There was so much opposition from his opponents that he left the country for Chile and Argentina, where he wrote a book entitled "*La Luz del Pueblo*," or The Light of the People, which has been published since by a friend of his. Several thousand copies have been printed, and given away by the government, since the liberal party has been in power.

Ecuador of late is taking away all government support from the Catholic school-teachers, which has caused quite a stir from the strong Catholic party.

Naturally, one would think that Ecuador has a hot climate, as it is on the equator, which is the meaning of the word "Ecuador" in Spanish. We have here about any kind of climate desired. At Guayaquil it varies from warm to cool. From December to April it is quite hot and wet, and mosquitoes and fever abound. Here in the interior, among the mountains, especially at Ambato, we have a very mild climate, with not much rain, and no snow only on the very high mountains. Here nearly every kind of fruit and vegetable grows that would grow in central and northern California. Just now we are in the fruit

season. Some kinds are cheap, while others are scarce and dear. The tomato, one of the cheapest vegetables in the States, is one of the scarcest and dearest articles here; but it flourishes when cultivated. Strawberries and blackberries do well, but are also scarce. Peaches are cultivated to quite an extent; then come pears and apples. Wild cherries can be bought for almost nothing, and are the nicest the writer ever saw. The fruit serves the people only while it lasts, as none is dried or canned. Right here I would say that a small cannery would be a fine business for some of our people who want to be self-supporting missionaries. All dried and canned fruit comes from the States or from Chile, and on account of high duties is very dear. How would you like to pay about eighty cents for a can of peaches? The other day when buying some cherries, I told the lady they were to be dried. She seemed to think it could not be done, or that they would be no good after being dried. Mrs. Davis was telling a neighbor about drying fruit, but he thought there must be some secret about it to make it dry.

Elder Casebeer has a prosperous English school started at Ambato, to which any of our people coming here could send their children. Ambato is destined to be the center of this country, first, on account of its fine climate and productive soil; second, because it is to be the center of two or more railroad lines. Now is the time to establish an industry of that kind, for after a few years land will greatly increase in value. Even now since the railroad has been completed to this point, we can see the difference in rent. I would be only too glad to correspond with any one who wishes to start any kind of business here. As labor is so cheap, several kinds of enterprises could be made to pay. A tinsmith could be had for about fifty or sixty cents United States money a day. We pay two *sucre*s a week, or one dollar United States money, for our hired girl, and she boards at home. While writing, I hear her chopping our wood in the back yard. The women work here on public roads, build houses, and do almost any kind of labor for two or three *reals* a day.

The Congregational Church have several missionaries here, and two stations established among the Indians. The Methodists have only a small start.

Since coming here some two and one-half years ago, my work has been principally on the coast with our literature. Just lately we have moved to this place to escape the heat. The people here are slow to move, especially in obeying the truth. All foreigners know how to use the word *mañana*, to-morrow, applying it to these people. It is very applicable to them; but how is it with our people? When a country is opened for the truth, is it not many times *mañana* with us also?

One brother, a printer who works in Guayaquil in a printing-office, has the Sabbath off. Another young man who bought "Patriarchs and Prophets" from me, has read it through, and says he is going through it again with the Bible. From his letters to me, I judge he is much interested, and we have some hopes of his being a worker.

We find that our books and papers sell readily, especially the latter. While making a trip, the first of the week, to

Riobamba, I sold some thirty papers to the first-class passengers. A Catholic priest bought five papers. On coming back, several bought papers. A priest spoke out, saying that they were Protestant; still the people bought in spite of him. On another trip to the same town some weeks before, many tore up their papers, and a Testament was burned in the car. However, some took part with us.

I am glad to see so many workers going to foreign lands. May the Lord stir up more of our young people to enter our schools to be prepared for these needy fields. Many parts of Ecuador have not been touched even with the ends of our fingers. Whole provinces are waiting for a worker, and how about the more than one-half million Indians who know not of a Saviour? What a grand thing it would be if several of our young people, especially from our schools, could be here studying the language while they work. O, where are the reapers to gather in the sheaves of good from the fields of sin?

THOS. H. DAVIS.

Prepare for Service

IN any country those who have the oversight of the army and navy, the fighting forces of the nation, watch with jealous care the development of their young people. This is not because of their great love for, and interest in, the welfare of the youth, but because they know their value, yea, absolute necessity for replenishing the rank and file of the fighting forces.

Just so every organization, if it is to continue prosperous for any great length of time, must look well to the care and training given to its young people. As I look back over the history of this church, I am compelled to ask, Where are the men who bore the burden of the work a score or so of years ago? Thank God, a few of them are still spared, and are nobly fighting on; but all who have watched the progress of present truth for that length of time, know that the working force has largely changed. We regret that a few have turned from their allegiance to the truth and cast in their lot with its enemies. God pity them. But of those who have not proved unfaithful many have finished their work, won their crowns, and been laid to rest to await the coming of the Life-giver. Others, while still with the living, still helping much by their counsel and cheer, are bowed beneath the burdens borne in earlier years, and now find it necessary to husband carefully the little strength still left them. The number of these older ones in active service is comparatively small. Their places have been filled by younger men, and still the change must go on. Some of those in responsible places to-day may be called to lay down their burdens; and where are the men to fill their places? They must come from among those still younger, and God grant that men may be found prepared to do as noble work as have those who preceded them.

If there is one thing more than another to cause us sorrow to-day, it is to see our young people who ought to be entering the work, drifting into the business of the world, and too often, drunk with the things of this life, drifting entirely away from the truth. Then, too, more astonishing than all else is the

seeming (I don't know but the adjective should be left out) indifference of many of the parents to this danger to their children. Many parents who themselves seem to love the truth show little concern that their boys and girls are drifting away into the world, so long as they are doing well financially and "going in good society." O that God would open our eyes to the needs of the fields just beyond!

Here in Japan, with her fifty million souls, and only just a handful of workers to teach them, we have a more opportune time for working than ever before. The common people are discouraged and disheartened over the results of the late war. Their arms were successful in battle, but many is the home that lost its support and stay in the conflict, while thousands of the pick and flower of their youth were sacrificed in the fray. And now the people feel that they are nothing better off than before. Disappointed in temporal matters, they have been led to look to religion for their consolation. Buddhism and the other native cults hold the people in bondage and fear, but they do not satisfy their soul longings, so they are glad to listen to the gospel of Jesus.

But where are the workers to go and teach them? I pray God to lay the burden upon our youth, and their parents also, till our training-schools shall be filled, that hundreds may be trained and sent out to answer the crying need of the hundreds of thousands of these Eastern nations.

W. D. BURDEN.

Moving Out in China

"AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." When I was but a little girl, I listened to the preaching of this message and the witness of the spirit of prophecy, and my heart was stirred. I wondered if I should ever grow up and have a part in giving the loud cry of this final message to the world. It seemed to me then to be the greatest ambition. I could conceive of. Since then, and especially during the last few years, we have seen the rapid fulfilment of many prophecies pointing to the end. Things that then seemed improbable are now an accomplished fact. The message, too, has been spreading into the distant fields.

Here in China, where five years ago there was only one lone believer standing on the outskirts as it were, there are now over twenty workers. Of course only a beginning has been made in this immense field, but the spirit of prophecy tells us that there is to be a rapid work in the earth. With the aid of the printed page and the native workers who are in training and who will be trained, we expect this message to go quickly. The Spirit of God will go before and impress hearts.

Last Sabbath a woman came to the meeting, who said she had kept two Sabbaths. She had been a believer in the gospel for four years, but is not able to read a word, as she is fifty-five years old, and had had no one to teach her. For some time I had felt almost depressed by the slow progress of the work among the women. As they can not read, there often seems to be no foundation to build on; and when it comes to teaching the Sabbath, how could one go

about to teach them when they have no personal knowledge of the Bible?

I asked this woman how she came to believe the gospel. "I could not read," she said, "but I just believed it." Then I asked, as she had just been telling me of the scoffing and unbelief of others, "Did you not at first disbelieve it as they do?" "No," she answered, "I believed it from the first as fast as I could find out about it." Then I asked her how she came to make a decision to keep the Sabbath; she said, "I live in the same courtyard with Mr. —," naming a brother who has recently accepted the truth, "and when I learned that the Bible said the Sabbath was the day to be kept holy, and that it was the day before Sunday, I just decided to keep it. I can't read," she continued, "but I have lots of faith, and I want to learn to read." I thought of the Saviour's words, "Except ye . . . become as little children." The Lord certainly knows those that are his, and the honest hearts he is able to teach, regardless of education, from the world's point of view. There are honest hearts even in this stronghold of heathenism; this truth will search them out.

There is no romance in going out into the field. There are obstacles to meet, difficulties to overcome. There are every-day experiences here just the same as in the mission work at home. Those who depend only on the halo which often seems to surround the work in distant lands will be disappointed. Definite experiences at home in the Lord's work are the best preparation for the same kind of experiences here. Struggles and labors now are not to be considered: the work will be done some day; our trials will then seem insignificant as we look back upon them.

Now is our opportunity of working for the Master; it will soon be forever past. Those who would have a part in giving the message in China must hasten, for there are months of hard language study ahead. It takes two or three years before one is able to do much in teaching the people. "Come over and help us," is the call now. May there be many in our schools who will think of the need, and seek God to know where he can use them.

BERTHA SELMON.

Principles and Methods

The Ideal Education

THE human animal more than any other is a creature of education. Instinct in the lower orders determines to a great extent the habits and capabilities of any class. This endowment enables each to select for himself such food and environments as are best adapted to his needs, and in the possession of these he finds the highest enjoyment of which he is capable.

Not so with man. His physical helplessness at birth is but a type of the mental and moral blank of his mind, on which must be written everything that goes to develop character and constitute true manhood.

Education in the broadest sense must include everything learned, from the cradle to the grave. Upon the quality of this education depends the decision of the question whether the man shall become a savage cannibal or one of the

noblest specimens of the workmanship of God. Under this view, education becomes more than a system for storing the mind with facts, or of qualifying the individual for a given line of work. In addition to doing this, it seeks to develop and quicken the latent energies of the mind; to call out its hidden powers, and so discipline them that, like trained soldiers in battle, they will wait the word of command, and render full service when most needed. It aims to lift its possessor out of the little world of self into a knowledge of his true relation to the rest of creation, and make him willing to regard the rights of others as sacred as his own. It raises his mind to the source of all power, teaches him dependence on God, and enables him to link up with the only plan which promises true success.

It stops not short of teaching the obligations due to the Giver of this wonderful faculty which we call mind. Any shorter curriculum must result in defective education, and consequent loss, because it fails to secure the highest results. One may be qualified for business, and reach a point where his dictum moves and sways the entire commercial world, and yet be narrow and selfish, or blind to the happiness which unselfish devotion to the good of others might bring. The astronomer may live among the stars, call them by name, describe their orbits, and measure their bounds, and yet discover only the glory of his own achievements. Such knowledge may serve to puff up its possessor. It may secure the admiration of the world, and after all be a most dismal failure when measured by the plan which seeks to develop the highest and noblest capabilities of the mind.

The ideal education will be practical in dealing with existing events. Nothing can be gained by ignoring or denying facts. Attempts to live in an ideal world, or to enjoy the bliss sometimes pictured in fiction, may succeed for a time; but sooner or later the delusion vanishes, the cold, relentless creditor demands payment with usury, while the victim is left to reflect on what might have been had more true and reasonable views of life been taken. Youthful minds need to be disabused of the idea that excellence can be attained without labor, that fortune has favors to bestow on them which are withheld from others, or that a man's happiness can be measured by what the world calls success.

The ideal education will aim to qualify one for life's duties. That training which unfits rather than prepares for usefulness is a failure. Too many look upon an education as a means of escaping the practical, every-day duties of life. Too many schools foster and encourage this idea. No provision is made for exercising the pupils in the homely but most essential routine of every-day life; no effort to impress the mind with the true dignity of labor. A degree or profession is placed before them as the goal of ambition, and all else is lost sight of that this may be reached. Often one thus trained regards labor outside of his profession as degrading, even preferring to commit crime rather than stoop to common duties when pressed by overwhelming competition. Our prisons are by no means filled with the ignorant. Men and women of the brightest minds are buried from the world behind these walls; they might have been honored

members of society if the hidden harp of their natures could have been touched by a more skilful player.

The ideal education will teach the true relation between the material universe and God. Without this all knowledge is incomplete. The man of science who describes the motions of the heavenly bodies, or he who would unlock the secrets of earth, understands but half the truth if he fails to recognize the power that placed them there; and he who teaches the rudiments of arithmetic has also a chance to see the evidence of a divine law according to which the same results always follow the same operations. Truly, "the fear of the Lord is the beginning of wisdom." Only the one who studies the works of nature with humble faith in God and his Word gains the full, complete knowledge of his mysteries.

The ideal education with all its completeness will not assume to provide salvation through intellectual attainments. That vital truth spoken to Nicodemus, "Ye must be born again," is still of force, and must be recognized by those who would secure eternal life. Correct theories are important. The broadest possible view of truth should be sought for, but above all these stands the need of that personal union with God which his Spirit alone can give. This endowment, added to our attainments, provides the ideal education. Our youth should grow as tender plants are trained, prepared for usefulness and honor in the Master's vineyard. If mistakes have occurred in trying to reach this ideal, it can not affect the principle involved. Human weakness will always appear prominent in contrast with divine perfection, but for all this we may continue to strive after the ideal education.

* * *

The True Wisdom In What It Consists

It can be clearly seen and easily understood from a close study of nature and revelation that God made no provision for sin and ignorance in the plan of creation. Yet it is made plain through the eternal truth, that in his boundless wisdom he foresaw the end from the beginning, and provided against sin and ignorance in the plan of redemption, through which he would finally remove sin and ignorance from the world, should it be thus stained and marred.

The pen of inspiration declares that the Eternal Workman proclaimed in the very beginning "that his finished work of creation was very good." See Gen. 1:31. Also it is written that "he made man upright" (Eccl. 7:29), and gave him dominion over the works of his hand. Gen. 1:26, 28; Ps. 8:6. So in the midst of the splendor of Eden Adam was a prince, with Eve, the princess, at his side.

Well, what means this blight on man and all nature? Why are they all stained and marred—yea, darkened with sin, and man dense with ignorance? Is it not on account of the sin in Eden, which has brought through the ceaseless tramp of ages all these evils? But, "Is there no balm in Gilead; is there no physician there?" Jer. 8:22. The answer is, Yes. For, said the angel, "Thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1:21. See also John 1:29; 3:16, 36. And the

great apostle says that Jesus "is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. Seeing then that Jesus, whether viewed on the other side of the cross or on this side, is the only fountain of wisdom, knowledge, and purity, what manner of efforts ought we to put forth that we may learn of the Eternal ourselves, and that the youth be given every chance through our homes and schools to learn of God, to do service in his cause?

That system of schooling that has for its mainspring the fear of God and the keeping of his commandments carries with it all true knowledge and wisdom and the whole duty of man. See Eccl. 12:13; Ps. 111:10. The eternal Lawgiver sought to impress this great and mighty truth upon Israel amid the awful splendor of trembling and smoking Sinai, which is also written for our instruction. See Deut. 4:1-14; Rom. 15:4; 1 Cor. 10:11, last part. Now if our schools, and all schools, build wisely here, there will never be any conflict between true science and real theology; but instead there will be a marvelous harmony between them.

WM. H. GREEN.

Language

"TRAIN up a child in the way he should go: and when he is old, he will not depart from it." This applies to the use of language, as well as to the formation of character.

As language is the expression of thought, the child must first be trained to think properly, that is, his thoughts must run in the channel of the pure and beautiful. This is done, first, by placing him amid proper environments. There is no better place than amid the beauties of nature, where the sense of sight, through which impressions are first made, is attracted by the works of God, which are the expression of his thoughts.

Second, his associates, all who express thoughts to him or talk in his hearing, should be chosen from those whose language is pure and of good form. The little one is unconsciously using the words and echoing the tone of those about him, because hearing is the second channel through which impressions are made.

Next "it is the work of parents to train their children to proper habits of speech," to speak respectfully and kindly to one another. No fretful or harsh words should be permitted. They should be taught that only words of gentleness, truth, and purity must pass their lips. One of the greatest and most responsible duties of parents is to teach their children, by precept and example, "sound speech, that can not be condemned."

The teacher is to co-operate with the parents in this work. The first rule for language study, I find in "Christ's Object Lessons," page 336: "We should accustom ourselves to speak in pleasant tones, to use pure and correct language, and words that are kind and courteous."

"Thy gentleness hath made me great," says the psalmist. O that there might be more of this greatness in the home life! "Let patience have her perfect work," says James through inspiration. "Angels of God will flee from a house where there are unpleasent words, fretfulness, and strife."—*Testimonies*, Vol. I, page 307.

All jangling and unpleasant, impa-

tient, fretful words are an offering presented to his satanic majesty. May our children be trained to make their offering to God, by rendering unto him "the calves of their lips."

Even in giving reproof, "let no harsh words mar the good we might do here." We are told in "Desire of Ages" that when our Saviour uttered his scathing rebukes, "tears of sympathy were in his voice."

"It is not so much what we say, As the manner in which we say it; It is not so much the language we use, As the tone in which we convey it.

The words may be soft and mild, The tone may pierce like a dart; The words may be soft as summer air; The tone may break the heart."

PEARL D. BASCOM.

How Shall We Train Them?

"TRAIN up a child in the way he should go: and when he is old, he will not depart from it." I believe this verse means just what it says. If children were trained to go in the right way, there would not be so many departing from it as they grow older.

A child never forgets the lessons learned when he first starts to school. Then, what lesson is more important to be impressed upon his mind than the one of obedience and loyalty to his Maker? Jesus and his love can and should be interwoven in every lesson. If the child, as he starts out on the pathway to knowledge, is taught these things, he will, as he grows older, instead of evading things which are sacred, learn to love and appreciate things of a holy character.

There are many methods that may be used in teaching, but still there is only one method for every school, and that is, to keep in close touch with our Heavenly Father.

As so many parents neglect teaching the small children their Sabbath-school lesson, I think it is a good plan for the teacher to use the lesson, together with the helps on the lesson, for worship in the opening of the school. All the children should be encouraged to take part in the devotional exercises.

As nearly all children like to sing, music can very appropriately be brought in next on the program, and will rest the children before applying their minds to study. Sacred music should be used. Besides interweaving the Bible with the other studies, it should be studied separately. Great care should be taken to make the lessons interesting.

Many children do not like the study of physiology; but I believe that if the thought is impressed upon their minds that their body is not their own to be used as they may choose, but is designed to be the temple of the living God entrusted to their care to be used for him, they will take a greater interest in the study of physiology, and will want to learn how they can best care for their bodies. Also many precious lessons can be brought in in geography, by comparing the earth as it was before man's fall and as it will be when made new, with the earth as it is in its present sinful state.

Teaching the children to think of self last, and to be ever ready and willing to help others, will not only be a help in the schoolroom, but will teach them to be little missionaries at home. Such exercises as drawing and writing, or any appro-

priate exercise, may be brought in when the children become restless. If we are willing workers, the Lord will give us wisdom in thwarting the devices of our enemy, though they be many.

"Are the gifts and talents of every educator improved for the very best good of the pupils? Who is watching for a favorable moment to speak words of kindness and love? Who loves to tell the story of Him who so loved the world that he gave his life to redeem lost and perishing sinners? Train the youth, mold the character, educate, educate, educate, for the future immortal life. Pray often. Plead with God to give you a spirit of supplication. Do not feel that your work as teacher is done unless you can lead your scholars to faith in Jesus and love for him. Let the love of Christ pervade your own souls, and then you will unconsciously teach it to others. When you as instructors commit yourselves unreservedly to Jesus, for him to lead, to guide, to control, you will not fail. Teaching your students to be Christians is the greatest work before you. Go to God; he hears and answers prayer. Put from you questionings, doubts, and unbelief. Let no harshness come into your teaching. Be not too exacting, but cultivate tender sympathy and love. Be cheerful. Do not scold, do not censure too severely; be firm, be broad, be Christlike, pitiful, courteous. 'Whatsoever a man soweth, that shall he also reap.'"—*Testimonies*, Vol. V, page 590.

Then let us as teachers strive harder to reflect Jesus in our lives, so that at his soon coming, we can hear only the sentence, "Well done, thou good and faithful servant."

E. VADA WELCH.

Methods in Primary Schools

Music in Our Schools

ONE of the most helpful things in the interest of our school the past year was the teaching of music. As so many of our church-schools find so much difficulty along this line, I thought perhaps a few hints as to how we found time for this important branch, and how instruction was given, would be of benefit to others interested in our primary schools.

I noticed, at the beginning of the year, that the pupils seemed to take but little interest in singing, and immediately began to look about for some plan to arouse an interest on their part. Some of the pupils seemed to think it impossible for them to sing at all, and I knew that if this impression was allowed to grow upon them, the consequence would evidently be that they never would sing.

My own knowledge in music was somewhat limited, but "where there's a will, there's a way," and soon we procured books suitable for all grades, and began our daily drills.

Here was a surprise for me, for I was a trifle fearful lest the pupils or their parents would not consent to the purchasing of music books; but I think in our school of twenty-four pupils there were from twelve to fifteen books purchased, so each pupil had access to a book.

Now as to the time taken for our music. In the early part of the year, before we began our music, our opening exercises in the afternoon were devoted

to reading; but having so many classes, we could find no time for music, so these exercises were taken up, and music was placed in this period. Our plan worked perfectly. Those who thought they could not sing, found that they could, and we found it possible to divide the school into the three parts, soprano, alto, and bass.

The pupils themselves became so interested in their music that they would beg to have the time for music extended; and before school closed, although we had been working on this line but a comparatively short time, they could read anything in the natural key with ease.

Our teachers must not become discouraged because they know so little about music. They should study, prepare the lessons beforehand, and use all the ability they possess in that direction. This will be found to be of great benefit to the teacher, and the inspiration the music affords will be ample compensation for all the labor it occasions.

IRMA PARKS.

Language for the Little Ones

I FIND the articles in the REVIEW both profitable and interesting. I have seen very little given in regard to teaching language to the first and second year pupils in our schools. The method which has proved very successful with me, I will now pass on to others.

I usually have all who do not study the language book, recite in this beginner's class.

I call them to the recitation bench before me. I do not tell them we are taking up the study of grammar, but that we intend to have a little story-lesson to-day.

"How many like to hear stories?" Of course all do, and some one perhaps tells me, "My mama once told me a nice story." "Yes. Well, our story to-day is about something that is about this long [measuring with hands]. It has feet, and eyes, and ears, and a tail [I speak slowly and with interest], and it can scratch, and ——" By this time several hands are raised, and eyes are twinkling, each child being sure he can guess what I am describing; so I call on one to tell, but if he does not guess, I ask another, and he knows it is a "cat." (Often I ask each one what he thinks I was talking about, as they all want to take part.) "Yes, I was thinking about a cat. You have all seen cats. How many have a cat at home?" All are now anxious to tell, so I ask first one then another to tell me a few things about his cat—the name, color, size, etc. Then I usually begin at one end of the class and let them each tell me some *one* thing about a cat, or about his own cat. As they do so, I write their sentences on the blackboard in short correct statements, about as follows:—

A cat is an animal.

They are of different sizes and colors.

All cats have two ears, four feet, two eyes, one mouth, and a tail.

Their bodies are covered with fur.

Will your cat catch rats and mice?

Above this composition I draw the outline of a cat. I now read to them, quite slowly and distinctly, what I have just written on the blackboard, pointing to each word, then let the children take turns in reading, each reading one line only until all have read.

Frequently I have one of the older ones go to the board, take the pointer, and read; and I always say to the class, "Now notice carefully and see if he reads it correctly. If a mistake is made, raise your hand." Thus better attention is secured, and greater interest created, and others are anxious to be able to stand and read their portion of the lesson from the board.

This is such an interesting class that the ten or fifteen minutes allowed for recitation passes all too soon. I now have those who are able to read and write, copy from the board into composition books, or onto slips of paper, which I give, and collect after they have finished writing. This is good "busy work" for them. Those unable to copy what is on the board, may outline the cat, and write the word "cat" as many times as the teacher thinks best.

For the next word, the conversation can easily be directed from "cat" to "rat." With this word, as well as with the nouns that follow, I give a description of the object, and all are eager to guess what the object is that I have in mind.

I next teach bat, mat, hat, cap, man, fan, hen, pen, bell, dog, box, etc., each time writing a few short, simple statement on the blackboard about the object as they make it for me, and before long each pupil is able to stand and read the sentences correctly.

The vowels of all the nouns may be learned. This gives opportunity for the phonic method of teaching reading, if preferred.

A little change may now be made in the class work by teaching them that these names are called *nouns*. The time of at least one or two recitations may be devoted to the study of nouns, or name words. The children may write all the nouns used in former studies at their seats or on the blackboard for "busy work."

Later on, the adjectives "a" and "the," may be introduced, and after a while descriptive adjectives may be given, placing these before the nouns already learned, and building sentences with them. Care should be taken that the children do not repeat the same words too often. They should be taught the simple rules for the use of capital letters needed in their work, as well as the punctuation marks, margins, and paragraphs.

I found that three studies a week was all the time I could give this class, but even then the benefit derived from it told in their future language work.

I try to have them recite at a time when they seem tired of study and appear restless, but of course teachers may use their own good judgment as to time and length of recitation.

I take care of their language work until school closes, then I give it to them as a sample of their school work done during the year.

It has been my experience that pupils of these grades who began language study in this way, made much more rapid progress when given the regular book work, than those who began with the book work. The latter are often heard to say, "I hate grammar. It is such a dull study."

Taught by this method, my pupils find grammar an interesting and delightful study.

MRS. E. G. BENNETT.

Interest-Gaining Devices

SCHOOLROOM life, in order to be rightly instructive, must be happy, or at least pleasant. Children will be children in the schoolroom as well as out of it, and rarely do we find a child who is happy unless interested in his work or his surroundings.

Often a simple change in the method of doing a daily task will polish away the rough edges and make it a delight.

To secure prompt attendance I have practised reading an interesting book immediately after opening exercises. Occasionally one of the older pupils may take the teacher's place in reading. They feel it an honor to be chosen.

A blackboard space may be reserved, and a red star placed after a pupil's name for each week that he is not tardy. After five red stars are earned, they may be displaced by a blue one. This is a simple device, but most children will work for it.

To secure neatly written work, an honor roll of white or colored bristol-board may be constructed to adorn some wall space. Gilt stars may be placed after each name for a day's work neatly done. The penmanship class may need five minutes extra in which to finish, but it will be well spent. A gilt star may also be placed after each perfect lesson in the spelling blank. If one can not procure stars already cut, a sheet of gilt paper may be obtained for five cents, and the first or second grades, for busy work, can cut them after a pattern.

In arithmetic classes, third and fourth grades, where constant drill is necessary upon multiplication tables and problems based upon them, I have tried sending the class to the board. Then I dictate the problem, having pupils begin to work simultaneously. Suppose there are six in the class, let the one who first obtains the correct answer, write the number six at top of his board space; the next, five; and so on. Problem after problem may be given, and rapid thinking obtained. At the close of the period, each pupil adds his own numbers, and the one having the most may be allowed to dictate one more problem.

In fourth grade geography classes I have found this device to work well: Each pupil supplied himself with a five-cent composition book. Then, when we studied about northern North America and its cold climate, we secured pictures of fur-bearing animals, ice houses, or Eskimos. When we studied warmer zones, we selected pictures of orange groves, cotton fields, etc. Each pupil was allowed to paste one picture at the top of a page in his note-book. Below, he wrote a short story telling all he could about it. One day we spent the class time in talking about the lesson, and the next in reading the stories which were previously written. This method helped to fix the lesson in mind, as well as to make it interesting. It also correlated language work. At first, I feared that my supply of pictures would soon be exhausted, but the pupils shouldered this responsibility, and soon we had more than enough. They cut them from old catalogues, magazines, and newspapers. At the end of the year we had note-books worth preserving.

A teacher must be tactful at all times. If the pupil chooses to bring in butterflies or flowers, let her be pleased and ready to advise or assist in collecting. Or, if polliwogs are the victims, let it

be polliwogs. In fact, a glass jar of these little creatures affords both amusement and instruction for weeks. Language stories may be written about them. Number stories may be based upon them. Thus the teaching is objective; not arbitrary, but natural, following the development of the child.

EDNA S. DECKER.

The Teaching of Reading in Primary Grades

THIS to some may seem a time-worn subject; but it is one with which every teacher as well as every pupil must deal.

Surely there is afforded by the teaching of reading, one of the best opportunities for the training of that God-given instrument, the human voice, which is possessed of the most delicate and wonderful properties, susceptible of the highest degree of improvement and perfection.

As one has well said, "A teacher whose ear is not trained to detect the harsh and discordant tones that children sometimes employ, and after detecting them does not know how to remedy them, is unfit for teaching reading." The child should be taught to read in good, clear, well-rounded tones.

Reading has been very properly called "the key to all knowledge;" for this reason it should be correctly taught in all grades, but more particularly in the primary. If neglected here, the probabilities are that the pupil will never become a good reader.

There are two great objects to be attained by the teaching of reading. First: the pupil is to be trained to acquire, for himself, the thought of the author from the printed page.

Second: audible reading should be done in such a manner that the hearer may understand the full meaning of what the author has written. We have a Bible recognition of the importance of this last-named object in Neh. 8:8: "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."

But, for our purpose, the great question is, How shall these great objects be accomplished?

Many methods have been prescribed and used with more or less success, but in the hands of the ordinary teacher no one method is usually successful. For instance, the exclusive use of the word method has in nearly all cases developed a class of very poor spellers and stumbling readers because the child is taught to recognize the word by its form only, very much the same as the Chinese are taught characters.

The A B C method, the oldest of all (and probably that is the greatest objection to it), surely has produced some very good readers and spellers, and we know that very little progress was made in the arts of reading and writing before the alphabet was invented.

All other methods have their strong and weak points, and whether children learn to read at first by the *word, sentence*, or *phonic* method, they will soon learn the names of the letters. At least this has been my experience, and it is a fruitless waste of time to adopt subterfuges in order to avoid the teaching of the names of the letters. Only a few persons ever had any trouble in learning the names of the letters, and most of

them learned their letters so easily that they have forgotten when they did learn them.

The successful teacher is not a person of method, but one of methods; able to take the good out of all, and combine it into a working system of his own.

There is no valid reason, so far as I can discover, why the child from the first should not spell all the words in his lessons by letter and by sound. He must learn the names of the letters as well as the sounds, and it will require only a few days for the child of ordinary intelligence to learn both.

Of course in the teaching of reading, we should be careful that all reading lessons placed before the child should have at least an educational value and express good sense in their arrangement. I have seen some new primary readers, like "Ward's Rational Method," which I am sorry to say has been used in some of our schools, in which the author has sacrificed sense for the purpose of introducing only a few new words in each lesson. Thus the lessons given are a senseless jingle of words, as follows: "Look at me. Look at me well. Do I look well? Well, look at Jack. Jack looks well."

H. E. REEDER.

Our Schools

West Pennsylvania Church-Schools

"SCHOOLS and sanitariums are to be established in places where there is now nothing to represent the truth. These interests are not to be established for the purpose of making money, but for the purpose of spreading the truth. Land should be secured at a distance from the cities, where schools can be built up in which the youth can be given an education in agriculture and mechanical lines."—*Testimonies*, Vol. VIII, page 215.

The West Pennsylvania Conference at present has two church-schools in operation — one at Bradford, and one at or near Indiana. The Bradford school is three miles from the city, and has six students. The Indiana school is four miles from the city, and has ten students when they can all attend. We are thankful that this small beginning has been made in our conference in this important line of work. The writer is located on the school farm at Indiana, and we are making an effort to carry out the instruction given in the Testimonies. We are located where the truth was unknown until we came to the place. We are in the midst of a large, unworked territory, several counties in this vicinity having never heard the message.

The Lord has blessed our school work thus far. All connected with the school have the glory of God in view. One teacher has shown his interest in the work by making a real sacrifice to enable us to have a school.

We need a school building. Our school at present is held in a basement room thirteen by twenty-three feet; and while this room is comfortable, and has served our purpose thus far, as the membership of the school increases, it will be too small. We should by all means have a larger building by next fall. The question that confronts us is, Where shall we get sufficient money with which to erect the schoolhouse? Will our

brethren in this conference assist us by donations or loans without interest?

We are receiving appeals from our young people who desire to enter the school. Some very worthy young people who have little or no money are inquiring how they can manage to enter the school. Many of our young people are anxious to gain an education, but have not the money to go to South Lancaster or Washington. What to do for these youth is a perplexing question. If five hundred persons in this conference would each send us one dollar, we could erect the necessary school building.

We expect to do our utmost to see this school work put on a solid basis with industrial work of different kinds provided for the students. We would be pleased to connect treatment rooms with the school, that the students may receive instruction in nursing and treatments.

To those who are thinking of uniting with us in this work, we would say that we still have land for sale, and there is a small farm joining us on the south that is for sale. The Testimonies are plain with reference to the duty of this people to move out into the country and establish schools where the cultivation of the soil will give the students employment, and bring returns for the support of the school work. It is evident to the writer that schools established on this plan may be self-supporting. Of course it will take money to buy land and erect necessary buildings, but when a school is once equipped with sufficient land for cultivation in a locality where the products can be sold, with proper management a school of from twenty-five to fifty students can doubtless be supported. Brethren of the West Pennsylvania Conference, let us think seriously of this matter, and pray over it, putting our shoulders to the work, that it may go forward as the Lord would have it go.

In the little pamphlet "Christian Schools," page 21, Brother W. C. White speaks on this point as follows: "Mother tells me that the time has fully come when our people should withdraw their children from the public schools, and that it is the duty of farmers, mechanics, and business men to put their minds, their physical ability, and their capital into the work of making our church-schools a financial success."

The time having fully come to take our children out of the public schools, how can any Seventh-day Adventist feel clear before God unless he does all in his power to provide his children with church, or denominational, school privileges? How can farmers, mechanics, and business men in this denomination feel clear if they do not make an effort to carry out this instruction? We are years behind in this educational work, and in many localities not half is being done that should be done. It is time to awake out of sleep and take hold of this branch of our work with energy and zeal. May the Lord help us to arouse.

J. W. WATT.

Love has a twin sister, which is duty. Love and duty stand side by side. Love exercised while duty is neglected will make children headstrong, wilful, perverse, selfish, and disobedient. If stern duty is left to stand alone without love to soften and win, it will have a similar result. Duty and love must be blended in order that children may be properly disciplined.—*Selected*.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Remarks of the Chairman at the Dedication of the Washington Sanitarium

A LITTLE over one year ago ground was broken, and active operations were begun, for the erection of the building in which we are now assembled for the purpose of formally dedicating it to the object and purpose for which it was erected.

At the time the Lord performed the miracle of the parting of the river Jordan to allow the Israelites to pass over into the promised land after their forty years of wandering in the wilderness, Joshua, by direction of the Lord, chose twelve men, out of every tribe a man, and commanded them to take from the midst of the Jordan where the priests' feet stood firm, twelve stones, each man a stone, and carry them to the place where they should encamp for the night: "and those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal. And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over: that all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God forever." Joshua 4: 20-24.

In answer to the query that may be in the minds of some who are present here to-day, or any others who may visit this place later, "What mean these stones?" or, "What is the object of this building?" no better reply can be given than the one the Lord himself gave in explanation of the meaning of the stones that were set up in Gilgal. This building, like the monument of stones, was not erected by, nor does it stand as a monument to, the men who under God were instrumental in bringing it to its present state of completion. The building committee, the architect and superintendent of construction, and the faithful workmen have all been simply instruments used by the Lord in the accomplishment of his purpose.

Nor is it designed to glorify or make a name for the physician or physicians who may be in charge. It represents a movement and a principle back of which and a part of which are a united people who have cheerfully contributed of their means for its erection. Men may come, and men may go; but the movement and the principles of Bible truth upon which it is founded will remain the same. It stands as a memorial for God. It is to glorify his name. It is designed to represent to the world the character of God as revealed to Moses in answer to his request to be permitted to see his glory. "And the Lord passed by before him, and proclaimed, The Lord, The Lord God,

merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." It stands as the exponent of Christian temperance in its fullest sense, and the principles of Bible hygiene, which are essential to the restoration of the moral image of God in the human soul. It stands for those principles of righteousness that are exemplified in just weights and measures, and that recognize the right of the poor and him that is in need. In short, it stands for "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," and whatever else that is essential to fit men and women for translation to heaven at the revelation of our Lord and Saviour Jesus Christ.

But this building, with all its equipment and appliances, perfect though it may be, can not of itself represent the thing it means and for which it stands. This must be done by the godly lives of the individuals connected with the institution, in whose hearts Christ abides by his representative, the Holy Spirit. With such persons in charge, this institution will become an honor and blessing to Takoma Park and the city of Washington, and its influence through consecrated missionary nurses, trained and sent out from this place, will be felt to the ends of the earth. It will be a fulfillment of Ezekiel's vision of the mighty river whose "waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live: . . . and by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine."

Such a river of life and healing, by his power working through it, we believe God designs this institution to be. However, for the instruction and guidance of the physicians and helpers to be connected with this institution, I will read the conditions upon which God accepted the temple that Solomon built, and promised his continued blessing; for the same God still lives, and the same principles still obtain. "And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: then I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and

serve other gods, and worship them: then I will cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: and at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house? And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the Lord brought upon them all this evil." 1 Kings 9: 3-9.

As we have now come to the point to dedicate this institution in the name of the Lord to its intended use by the solemn service of prayer, I have the assurance that God will hear the prayer, and accept of the offering, and bestow his blessing.

G. A. IRWIN.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1907

ATLANTIC UNION CONFERENCE

Eastern Pennsylvania, Philadelphia(?)	Aug. 27 to Sept. 1
Maine, Milo	Aug. 23 to Sept. 2
New York, Herkimer	Sept. 5-16
Vermont, Waterbury	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

Quebec, Knowlton	Sept. 5-15
Maritime, St. John, New Brunswick	Aug. 22 to Sept. 2
Ontario, Niagara Falls	Aug. 15-25

SOUTHERN UNION CONFERENCE

Alabama, Birmingham	Oct. 3-13
Cumberland, Cleveland, Tenn.	Aug. 22 to Sept. 1
Florida, Tampa	Oct. 10-20
Georgia, Atlanta	(postponed)
Mississippi, Aberdeen	Sept. 27 to Oct. 3
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
Indiana	Sept. 5-15
Northern Illinois, Aurora	Sept. 5-15
Northern Indiana, Lafayette	July 25 to Aug. 4
West Michigan, Allegan	Aug. 15-26
North Mich., East Jordan	Aug. 29 to Sept. 9
Ohio, Marion	Aug. 9-19
Southern Illinois, Pana	Aug. 1-11
Wisconsin, Grand Rapids (State)	Aug. 21 to Sept. 2

CENTRAL UNION CONFERENCE

Colorado, Denver (Argyle Park)	Aug. 22 to Sept. 2
Kansas, Wichita (State)	Aug. 15-25
Iowa, Ute	Aug. 20-25
Missouri, Eldon	Aug. 8-18
Nebraska, Hastings (Prospect Park)	Sept. 5-15

SOUTHWESTERN UNION CONFERENCE

Oklahoma, El Reno (State)	Aug. 22 to Sept. 2
Texas, Fort Worth (State)	Aug. 1-11
Texas, Coleman (local)	Aug. 22 to Sept. 2

PACIFIC UNION CONFERENCE

California, Eureka	July 25 to Aug. 4
Utah, Salt Lake City	Oct.
Southern California, Los Angeles	Aug. 15 to Sept. 2

MEETINGS IN EUROPE

British Union, Coventry, England, 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.

Meeting of the Medical Missionary and Benevolent Association

THE annual meeting of the Kansas Medical Missionary and Benevolent Association will be held on the camp-ground at Wichita, Kan., Friday, August 16, at 4:30 P. M., for the election of such officers as are necessary, and for the transaction of such other business as may properly come before this meeting. All our brethren in the State are members of this association, and it is hoped all will take a lively interest in the business transactions.

L. F. TRUBEY,
President.

Maine Conference

THE forty-first annual session of the Seventh-day Adventist Conference of Maine will be held in Milo, Maine, on the Bangor and Aroostook Railroad. The first session of the conference will be held Tuesday, Aug. 20, 1907, at 2 P. M. The camp-meeting proper will begin Friday evening, August 23, and will continue till September 2. As all business of the conference will be transacted during the workers' meeting, it will be necessary that all our churches choose their delegates, so they may be on the ground Monday, August 19. Directions for reaching Milo: Take the train that leaves Portland at 10:45 A. M., for Bangor, and change cars at the Northern Maine Junction, the last station before reaching Bangor. The rates on the railroads will be announced later.

S. J. HERSUM,
President.

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.—Seventh-day Adventist brush block borer. State kind of brushes you can bore. Address Three "B" Duster Co., Buchanan, Mich.

WANTED.—Men to work during harvest and thrashing; also man to care for stock. Will pay good wages. Address G. I. Cummings, Colfax, N. D.

WANTED.—A consecrated Seventh-day Adventist young man to take the nurse's course. Apply, with references, to the Tri-City Sanitarium, Moline, Ill.

WANTED.—Woman to do cooking for from seven to ten persons. Good place. Address Prospect Sanitarium, 5411 Prospect Ave., Cleveland, Ohio.

WANTED.—A position as second cook in a sanitarium, with a competent, experienced cook to instruct me. I already have quite an experience in cooking. References given. Address B. A. Taylor, 5411 Prospect Ave., Cleveland, Ohio.

FOR SALE.—Forty acres of land ½ mile southeast of Bethel (Wis.) Academy. On account of sickness will sell cheap. For further information, address C. Frazier, Bethel, Wis.

WANTED.—A position running a thrashing engine this fall. I am nineteen years of age, had two years' experience, and hold second-grade license limited to forty-horsepower. Address Faye Wood, Grey Eagle, Minn.

FOR SALE.—160-acre farm near our new Clear Water Intermediate School. Good, new buildings; 12 acres cultivated. Must sell as I am engaged in the ministerial work. Address H. P. Anderson, Three Lakes, Wis.

FOR SALE.—New house of 7 large rooms; barn, chicken-house; 8 lots. Three blocks east of Union College campus; two blocks from church-school. Just the thing for a family desiring to educate their children. For terms, etc., address Joseph Roy, College View, Neb.

WANTED.—For a small sanitarium, a graduate lady nurse of experience, one who understands hydrotherapy, massage, and general nursing. State qualifications, and salary wanted. Also a strong young man to work in bath-rooms. Address Jethro Kloss, St. Peter, Minn.

WANTED.—A competent, neat, orderly woman cook for boarding-house; wages, \$7 a week. Two girls to help in kitchen; wages, each \$4. Two men to milk cows, do chores, and drive team; wages, each \$400 a year and board. Thirty strong, active men to mine coal. Experience not necessary. Good workers make from \$3 to \$6 a day. Steady work. All the above must be Seventh-day Adventists, or willing to comply with our rules. No profane men or tobacco users wanted. Applicants, please give age, size, and nationality. References exchanged. Address J. W. Ingison, Box 589, Kenmare, N. D.

Obituaries

SELLARS.—Died May 2, 1907, of organic heart trouble, Lynford Sellars, aged 14 years. The funeral sermon was preached by the writer at the home of the parents in Boulder, Colo.
U. P. LONG.

LOGAN.—Died in Orlando, Fla., May 23, 1907, Hetha Leona Logan. She was born Feb. 8, 1905. Our hope is that when Jesus comes, little Hetha will be among those who shall be raised to meet him. Words of comfort and hope were spoken by the writer.

L. H. CRISLER.

JONES.—Died in Bunker Hill, Ind., May 29, 1907, Allen D. Jones, aged 70 years, 10 months, and 4 days. He was converted and united with the Baptist Church at the age of twenty-three, and remained a faithful member of that church for seventeen years. In 1876 he became interested in the views held by Seventh-day Adventists, and after carefully investigating this doctrine united with the Adventist Church, of which he has been a consistent and faithful member for thirty-one years. A wife, two sons, three daughters, and five grandchildren are left to mourn their loss. Text used at funeral was Ps. 90:10.

J. M. REES.

BALL.—Died at the home of her son in Rutland, Vt., July 2, 1907, Sister Mary E. Ball, aged 78 years and 8 months. She was ill for twenty-three weeks, during which time she suffered a great deal, but her mind was clear, and she had strong hope and faith that her peace was made with God. She accepted the truth about thirty years ago, and all through this time was a faithful, consistent Christian, always endeavoring to do good as she had opportunity. Many indeed can rise up and call her blessed. Funeral service was held at the South Lancaster church, and was in charge of the writer. We laid her beside her companion, expecting that in the resurrection morn they will awaken with all the faithful to share the gift of immortality.

F. C. GILBERT.

HOCKETT.—Died at the home of her daughter, Sister Abbie Tyffe, near Farmington, Wash., July 1, 1907, Mrs. Margaret Doan Hockett, aged 77 years and 6 months. Sister Hockett accepted the faith of this people at Red Cloud, Neb., and was a faithful member of the Farmington Seventh-day Adventist church. She leaves four children to mourn the loss of their mother. Funeral service was held in our church, attended by many friends.

G. E. LANGDON.

DAY.—Died at her home near Wakefield, Kan., June 3, 1907, of tuberculosis of the heart, Eva Barker Day. Sister Day was born Aug. 16, 1884. She was converted and united with the Adventist Church at the age of fourteen, and fell asleep with the bright hope of soon meeting the Saviour. She leaves a husband, and a babe five weeks old, besides father, mother, and two brothers, to mourn their loss. Words of comfort were spoken from Ps. 116:15 and other scriptures.

B. W. BROWN.

SMITH.—Died at his home at Halfmoon Bay, Ruatan, June 19, 1907, of chronic dyspepsia, Brother John Smith, aged 67 years. Brother Smith had been a firm believer and a conscientious member of the church at Halfmoon Bay for nineteen years. He leaves to mourn their loss a beloved wife, five daughters, and one son. The funeral service was conducted by the writer and Brother J. J. Woods. Words of comfort were spoken from John 11:25, 26.

J. R. GREEN.

SMITH.—Died at Lincoln, Neb., Jan. 18, 1907, of heart failure, Brother George Smith, aged 75 years, 3 months, and 3 days. Brother Smith never identified himself with any church till he joined the Seventh-day Adventist church of Lincoln in 1885, of which church he remained a faithful member for twenty-two years, being its elder at one time. He was united in marriage to Margrett Davidson twenty-nine years ago. To them were born five children, three of whom, with the mother, survive to mourn their loss. Funeral service was conducted by the writer.

C. C. LEWIS.

OPPELT.—Died at Sherwood, Wash., May 7, 1907, of cancerous abscess, Mrs. Emily G. Oppelt, my dear wife, aged 47 years. Mrs. Oppelt was converted at the age of sixteen, and united with the First-day Adventist church at Ottawa, Minn.; but at the age of twenty, with her husband, embraced the third angel's message under the labors of Elders E. A. Curtis and D. C. Burch, and united with the Seventh-day Adventist Church. She fell asleep with the assurance of a part in the first resurrection. Six children mourn their loss, but we sorrow not as do those who have no hope. Words of comfort were spoken by R. A. Bushnell (Congregationalist) from Job 14:10-15; 19:23-27; 1 Cor. 15:17-27, 49-56; 1 Thess. 4:13-18.

CHAS. H. OPPELT.

(Foreign papers, please copy.)

WATKINS.—Fell asleep in Jesus, in Battle Creek, Mich., April 29, 1907, our beloved sister, Martha Ann Watkins, *née* Bare, aged 73 years, 11 months, and 7 days. Her death was caused by slipping on the sidewalk early last spring, which resulted in a severe fracture of the hip; from this she never recovered. When the deceased was twenty years of age, she gave her heart to God. Soon after that she received light on the Bible Sabbath, and readily embraced present truth. This was at the time when Elder Joseph Bates labored in northern Indiana. Sister Watkins united with the church at North Liberty, ten miles from where she lived; and thus she became a light in two places. During the past five years she has lived with her daughter, Sister Olive Shank, in Battle Creek, and has been an esteemed and faithful member of the church here. Besides her daughter, she leaves two brothers, four sisters, and other relatives and friends to mourn their loss. Funeral services were conducted by the writer,—one in Battle Creek, and one in South Bend, where our sister now rests from the toils and cares of this mortal state.

A. C. BOURDEAU.



WASHINGTON, D. C., AUGUST 1, 1907

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

THE brethren in Porto Rico are changing their tract society headquarters from Mayaguez to Ponce, the second city of the island.

ELDER B. F. KNEELAND, who has accepted a call to take the presidency of the New Jersey Conference, spent a few days at Washington last week, on his way from Michigan to his new field of labor.

ELDER J. W. WESTPHAL reports the baptism of the first Seventh-day Adventist convert in Ecuador, during his recent visit to that country. This young man is well educated, having been a professor in a Catholic college in California, being a graduate of the Peru National College, holding the degree of B. A. Being educated in Catholic schools, and himself a staunch adherent of that faith, his conversion adds another strong testimony to the power of the third angel's message upon the hearts of men.

THE influence of our missionaries in foreign lands may be a power for good not only among the natives, but among other missionaries as well. Not long ago there appeared at one of our medical missionary training colleges a lady of exceptional ability who desired some special training before going on to her mission field in China. She had a letter of introduction from a well-known and influential missionary recommending her to the one in charge. With the exception of the names, we give the letter in full:—

"This will introduce to you Mrs. —, a missionary elect to China, who is seeking for several months the best obtainable experience and instruction along medical and nursing lines helpful in her work, and I have referred her to you. Mrs. — is a college and theological graduate, and a woman of unusual gifts and devotion, every way worthy of the highest confidence.

"Remembering the uncommon kindness and courtesy shown to Professor — and myself by your missionaries in Jerusalem, Jaffa, and Cairo, I bespeak for her your best consideration and favor.

"Very sincerely yours."

This letter is an interesting testimonial to the influence exerted by our missionaries in the places named. May it prove

to be so in every land where the heralds of God's last message to the world are found. The result of such influence is beyond computation, as may be seen in what followed in this case. "Ye are the light of the world."

IN view of the present developments in connection with this message, every Seventh-day Adventist should provide himself with a copy of Elder Irwin's pamphlet entitled "The Spirit of Prophecy: Its Relation to the Law of God and Its Place in the Plan of Salvation." A close study of this little work will strengthen faith in this message and in the counsels of the one through whom God has chosen to speak to his remnant people. There are many opposing voices in the world at the present time whose whole purpose is to destroy confidence not only in the Testimonies, but in the very message itself. Subtle arguments and contorted "facts" are arrayed in such a manner as to deceive if possible the very elect. Let all fortify themselves against the attacks of the enemy along this line by careful and prayerful study of this excellent little work. The price of the pamphlet is five cents. Address this Office.

"Glimpses of the Caribbean"

THIS is the title of a beautiful little booklet just issued by the Executive Committee of the West Indian Union Conference, in the interests of the work of God in their mission field territory.

It is published at cost. The writer, Elder Geo. F. Enoch, who for several years has been laboring in that field, serving as its first union conference president, has donated the manuscript; the Review and Herald has very generously printed it at actual cost; all the proceeds being dedicated to assisting the small publishing house at Port of Spain, Trinidad. This little printing plant supplies the islands with their missionary journal, the *Caribbean Watchman*. This paper is accomplishing much good, although published under adverse circumstances, and better facilities for the printing-office are greatly needed.

This booklet gives a brief, yet very comprehensive, history of the work of the third angel's message in the West Indies. It is illustrated by views of our own church buildings, of cities, islands, wharves, native homes, etc. The narrative closes with the earthquake experience at Kingston last January. The book itself closes with a brief history of the country and peoples comprehended within the territory of the West Indian Union Conference. A study of this book will enlighten as to the actual condition and needs of the West Indian field as nothing else can, written as it is by one so re-

cently laboring there, with the interests of its teeming population upon his heart.

A discount of five per cent has been given tract societies, to simply pay postage and actual cost of handling, and it is hoped that our people here in the United States will take a lively interest not only in obtaining a copy for themselves, but in assisting also in circulating it among their friends. Price, twenty-five cents, post-paid. Order through your State tract society, or the Review and Herald, Takoma Park, Washington, D. C. MISSION BOARD.

A Bar to Our Literature

FREQUENTLY we hear the statement that now is the time to circulate our literature. We have heard it so often that some have come to regard it as a stock phrase, and pass lightly over it. But recently there has come to our attention a movement that emphasizes the importance of our giving heed to the statement that now is the time to circulate our literature. That movement is a movement to boycott all literature which does not bear the union label. Recently a number of one of our journals was returned to the Office by some one into whose hands it had been placed, and four large red labels were pasted upon it in different places. That label, in addition to carrying the union label of the allied printing trades, bore the following: "Returned because of absence of union label. Demand this label [the union label] on all your printed matter. It represents good workmanship, good wages, and good conditions." We do not refer to this matter to discuss whether the union represents all that it claims to represent. Our object is to show that a time is coming when it will be very difficult to place our literature in the hands of the people. With many who are approached to buy or to read a book or paper the first query raised will be, "Does it bear the union label?" If the answer is No, they will have nothing to do with it. The great consideration for us is not that we lose a sale, but that such an individual has closed the door of his mind to the messenger of light and saving truth. The slower we are, and the longer we delay, the more we shall see of these conditions. A time will come when a member of a union who permits a publication in his house which does not bear the union label will be disciplined and fined by his union. Through that kind of disciplinary education the people will learn the expediency of obeying their leaders and having nothing to do with the literature of the third angel's message. There will never be a more favorable time than now to publish and disseminate the message committed to us. Let us be up and doing.