



The Advent
 Review and Herald
 Sabbath

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No. 36

The Ideal Life

We should fill the hours with the sweetest things
 If we had but a day;
 We should drink alone at the purest springs
 In our upward way;
 We should love with a lifetime's love in an hour,
 If our hours were few;
 We should rest, not for dreams, but for fresher
 power
 To be and to do.

We should bind our weary and wanton¹ wills
 To the clearest light;
 We should keep our eyes on the heavenly hills
 (And they lie in sight);
 We should trample the pride and the discontent
 Beneath our feet;
 We should take whatever our Master sent
 With a trust complete.

We should waste no moments in weak regret
 If the day were but one;
 If what we remember and what we forget
 Went out with the sun,
 We should be from our clamorous selves set free
 To work or to pray,
 And to be what our Father would have us be,
 If we had but a day.

—Mary Lowe Dickinson.

Books that Help

In the Home

*To Make Home
"the Best Place
on Earth"*

¶ Men and women of the world to-day are realizing that with the destruction of the home comes the destruction of the nation. Articles are appearing day by day in the leading journals, calling the attention of the masses to the responsibility which they have in preserving the home life. Surely we should not be behind in this matter. For helpful suggestions, you will find the little book, "Making Home Happy," invaluable. It tells how one home that was not "the dearest place on earth" was made a haven of rest and happiness. No one should be without this book, for the price is within the reach of all,—25 cents for paper, and 50 cents for the cloth binding. ¶ Our home here is but a preface to the home above, and the little book, "Our Paradise Home," gives the beauties of our home above, and adds a daily incentive. The price is also 25 and 50 cents.

*To Keep the
Children in
Evenings*

¶ Nothing interests a child so much as the common things around us. God's works of creation are limitless; and the deeper we look into them, the more we find. In "Uncle Ben's Cobblestones" many of the commonplace things of life are made to appear in their best light. New things of interest are found in such common articles as salt, paper, coal, bread, air, water, pins, and needles. The book will furnish many hours of amusement for the little ones. Price, \$1.

¶ No one hears the cheering song of the birds but wishes to become better acquainted with our feathered friends. L. A. Reed, in a book called "My Garden Neighbors," gives a new insight into the habits of these little messengers of happiness, and makes us feel really akin to them. The price of this book is \$1.

*To Interest the
Young in the
Bible*

¶ Every child longs to travel, and see the sights in the great world beyond. Not all are permitted to do this, but any one, for the small amount of \$1, may take a trip with Miss Leona M. Bicknell to Africa, seeing with her eyes strange sights in this far-away land. Ostrich farms, diamond mines, and strange wild animals are described by this little girl as she saw them herself. This is not a book for grown people, but one which the children will enjoy.

¶ Every child loves a story, and while the mind is young, impressions sink deep. How necessary, then, that the first impressions should be the best! "Best Stories from the Best Book" is truly what its name signifies,—a collection of stories from the Bible, which will ever retain the children's interest. This book is also moderately priced, in three styles of binding—paper, board, and cloth—at 25, 50, and 75 cents respectively.

*To Lighten
Mothers' Work*

¶ A true knowledge of one's self is the best defense against the inroads of Satan among our young people. Mothers often find it difficult to talk to their children about personal things. They will find great advantage in the little books, "Almost a Man" and "Almost a Woman," while "Teaching Truth" will give many added thoughts to the mother on the value of early imparting this knowledge which is so necessary. The price of these books in the cloth binding is 50 cents.

¶ When tired with the day's work, and at your wits' end to know what to prepare for the next meal, "A Friend in the Kitchen" comes truly as a "friend in need." You should not be without the aid of this valuable little book, for the small price of 25 and 50 cents.

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THE REVIEW AND HERALD

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

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Editorial

Editorial Letter

Jottings from the Editor's Note-Book

It seemed very pleasant and much like coming home to be in London again after an absence of six years. The greeting from friends old and new was extremely cordial, and there was a satisfaction in being among a people whose language I could understand, after hearing strange tongues so many months. Now I could speak directly to the people without the intervention of an interpreter, and those who have had the experience know how much this means in dealing with gospel truth, especially along new lines.

As soon as possible after our arrival we visited Watford, the place selected as the new headquarters for the work in Great Britain. Here we found a fine old estate of over fifty acres situated on elevated ground overlooking a wide stretch of country, and with most attractive local surroundings. In company with Brother W. C. Sisley, under whose general superintendence the new buildings are being constructed, we made a thorough inspection of the whole place. The printing plant to be occupied by the International Tract Society Ltd., now at 451 Holloway Road, London N., is a plain but substantial structure well adapted to the purpose for which it is intended. The workrooms are all on the ground floor, directly connected with the offices and editorial rooms which occupy two floors. Electricity for power and light is generated on the premises by a gas-producer plant very similar to

the one in use at the Review and Herald Office at Washington. All the buildings will be lighted from the same station.

The food business now carried on at Birmingham will be removed to Watford as soon as the factory building is ready for occupancy, which will be almost immediately. This new building is well adapted to its intended use, and will be a wonderful improvement upon the present quarters. No money has been expended for the ornamentation of either of these buildings, but they are modest and neat in appearance, well lighted and comfortable, and will meet satisfactorily the needs of the work. Being located in the country, entirely apart from any other buildings, it was possible to follow plans which might not be so well adapted to some other locations.

The large and well-built mansion on the estate will serve as a place for the training college, which will open its first term in the new quarters this fall. As soon as the funds can be raised, a suitable building will be erected upon a site already selected on a beautiful part of the estate, and thus the college, which has already done such efficient work, will be provided with a permanent home.

The brethren in Great Britain are certainly to be congratulated upon securing such a pleasant and desirable location for their headquarters. It is a long step in advance.

After three or four busy days in London, we went to Nottingham, where the annual meeting of the British Union Conference was held. We found the meeting and dining tents pitched in an open field directly adjoining a densely populated portion of the city and near the Victoria Embankment on the River Trent, a favorite promenade where throngs of people are found evenings and Sundays. Rooms were secured in the neighboring homes for those attending the meetings, a plan which has a double advantage of providing warm and dry quarters for the visitors, and of making it easy and natural to give personal invitations to the people to attend the meetings. The meeting opened with the large tent well filled with representatives from the different conferences and mission fields in the union, and the total number in attendance was, I was told, larger than at any previous gathering of this kind. The interest among the people in that part of Nottingham was excellent from the beginning, and

many were in attendance every evening.

It was the design of those in charge of this meeting that the special message committed to this people should be made prominent in the sermons preached, and the program was arranged with that purpose in view. On the first Sunday evening I spoke to a very large and attentive audience on "The Second Coming of Christ," and Elder Andross in the second service immediately following presented "The Signs of the Times." During the week such topics as "Waymarks to the Kingdom," "The Four Great Empires of Prophecy," "Our Paradise Home," "The Millennium," and "The Eastern Question," were considered, and on Friday evening I spoke again on "The Heavenly Sanctuary," laying special stress upon the priesthood of Christ in the sanctuary above as the climax of the work of the gospel, and incidentally touching upon the Sabbath and the law of the new covenant. At the close of this talk a man remained behind for counsel with reference to closing his place of business in the city the next day, and as the result he decided to observe the Lord's Sabbath, and joined us in our services the following day. The closing Sabbath was a specially profitable one, a goodly number responding to the invitation to give themselves to the service of God, and all being strengthened in their experience. In the afternoon four brethren who had given proof of their fitness for the calling were set apart to the work of the gospel ministry.

The theme of the four preaching services on the last Sunday of the meeting was the Sabbath question, and I led out in the forenoon by dwelling upon "God's Standard of Righteousness." Others presented the following topics: "Creation's Memorial," "Is Sunday the Sabbath?" and "Who Changed the Sabbath?" Much interest was created by the consideration of this subject, and many seemed desirous of studying it further. Brethren Harry Armstrong and J. J. Gillatt continued the services each evening after the close of the regular meeting, and I learned that the attendance was good, and the outlook was favorable for a goodly number of additions to the company of believers at Nottingham.

Personally it was a privilege to me to attend this meeting, and to greet again so many with whom I became acquainted

during my four years' sojourn in the British field in 1897-1901. The large number of believers whom I had not seen before testified to the growth of the work during the last six years.

In the business sessions of the conference the varied interests of the field were considered, and such actions taken as would tend to the advancement of the work, but a full report of this part of the meeting will be prepared by some one else, and so I need not speak of it here.

After my return to London I responded to an invitation to visit our sanitarium at Caterham, and to speak to the patients and helpers concerning the peoples of the far East and missionary work among them. This was the first time I had been at Caterham, and I was much pleased both with the sanitarium and its facilities and with the work being done. The institution was well filled with patients, and a nice audience gathered in the evening to listen to my address. A clergyman who was a patient in the house presided and conducted the devotional exercises, and there seemed to be much interest in the subject presented. In the morning before our return to London, Dr. A. B. Olsen, the medical superintendent, showed us over the institution and its grounds, and told us of their experiences in the work. We carry with us very pleasant recollections of this visit to Caterham.

The last Sabbath of our stay in London I spoke in the morning to the North London church, and in the afternoon to the Kensington church. In both places I met some whom I had known in former days, but who were not able to attend the meeting at Nottingham. This was a privilege which I appreciated.

This last letter of my series in which I have given some account of my missionary trip around the world is written en route from London to New York, and we are now drawing near to the American coast. My long journey is nearly at an end. I have visited Japan, Korea, China, the Malay Peninsula, Ceylon, Italy, Switzerland, Norway, Sweden, Denmark, Finland, Germany, and England. To find this message established in these countries, and with a large constituency in several of them, is a testimony to the rapid advancement of this advent movement, and is, in itself, a sign of the times. I return with an enlarged sense of the world-wide nature of this movement, a more intelligent view of our work in "the regions beyond," and a greatly stimulated desire to arouse all the believers in the home land to accept the responsibility laid upon them to provide workers and means for quickly finishing this work in all lands.

There can be no mistake about it. The prophecies have been fulfilled or are being fulfilled. The closing scenes

are just upon us. The mystery of God will soon be finished. The most important thing in the world now is to realize these things and to give ourselves unreservedly to the spread of this last message. The fields are white already to the harvest. O that an intelligent missionary zeal might be kindled in the heart of every professed Seventh-day Adventist which would manifest itself in a united concert of prayer for the outpouring of the Holy Spirit upon all our workers and in an inflow of means into the treasury so that there might be no lack of what is required to send forward the volunteers to the distant fields. During the past few months the situation in many waiting fields has been set before our people through the columns of the REVIEW. If the facts presented by eye-witnesses do not arouse our people, what can be done? My soul is greatly stirred, and I would that I had a trumpet voice with which I could say to every believer, "Awake! Lift up your eyes and look on the fields! Let your heart be moved by the appeals for funds for the mission work! Think of the lone workers on the frontier calling for re-enforcements! Think of those who are willingly giving their lives that this message may be planted in the dark parts of the earth! How can you go on adding house to house and farm to farm when the cause of God is languishing for means? How can you who have tens of thousands listen unmoved to the piteous appeals which come from nigh and from far off? May God help you!"

In closing it seems fitting to call attention to the fact that those who have visited the different parts of the world at the request of the General Conference Committee have all been preserved amid many dangers, and have all returned to their work again in safety. For this we should acknowledge the goodness of God. To him be the glory forever.

W. W. P.

National Reform Convention

FROM the beginning to the end of the Christian Citizenship Institute at Winona Lake, Ind., a series of studies was conducted by R. C. Wylie, D. D., on the basic theme of The Kingdom, divided into the following subtopics: The Kingdom in Old Testament History, The Kingdom in Old Testament Prophecy, The Kingdom in the Gospels, The Kingdom in the Epistles, and The Kingdom in the Apocalypse.

The doctor ignored the idea of the future setting up of the kingdom of God in the earth, and made no reference whatever to the great work of God in cleansing the earth from the defilements of sin and sinners through the fires of the last day. On the other hand; he

sought to inculcate the idea that Christ has already received his kingdom, and is now the real ruler of this world in every line of its multifarious activities; and that because of this fact it was the duty of all Christians to bring the legislation of the various countries into harmony with the divine will. This nation is, of course, out of harmony with the divine will as long as the name of God is not in its Constitution, and "Christian laws, rules, and usages" are not placed "on an undeniable legal basis in the fundamental law of the land." As long as that condition exists, the idea was advanced that this nation was a rebellious nation, unwilling to recognize the sovereignty of its rightful ruler.

Dr. Wylie went so far as to declare that Dan. 7: 13, 14, was fulfilled when Christ ascended on high, utterly ignoring all that must be fulfilled, as brought out in that same chapter, before that wonderful scene could be enacted at the Father's throne. Never was text of Scripture more thoughtlessly used than was this wonderful text at that time to prove Christ the present ruler of "all the peoples, nations, and languages."

Dr. Wylie declared that "Christ is this world's king," and he called upon the nation to recognize its allegiance to him. It reminded the writer of the clamorings of Christ's disciples and of the people that he should be their king. They would indeed have taken him and made him king; but he declared,—and still does declare,—"My kingdom is not of this world." In direct opposition to this declaration of our risen Lord, the National Reformers place their declaration that "Christ is this world's king." No plainer contradiction of the words of our Saviour have we ever seen than this by those who profess to do him honor. We prefer to believe our Lord's words, and to believe that he understood the nature of his kingdom and the time of its establishment better than do those who are seeking to make him king over a realm still reeking with sin and flooded with sorrow. Nay, verily, the day of "perdition of ungodly men" (2 Peter 3: 7) must first come; the fires that are to cleanse the world of sin (verses 10-13) and to burn up sin, root and branch (Mal. 4: 1), must first come; the reception of the righteous subjects into the mansions prepared for them (1 Thess. 4: 16, 17) must precede the setting up of the kingdom of our Lord upon this earth once defiled by sin. A thorough study of the theme of the second coming of Christ will prove a defense against such a misconception of the nature and establishment of the kingdom of Christ.

Viewing the matter from the standpoint taken by the National Reformers, that Christ is now this world's king, and that the only way our King's will can be

accomplished is through the enactment and enforcement of "moral legislation," we see at once arising the necessity for that strong right arm of a legal church, the Inquisition. For to make men moral by law, as the National Reformers are proposing to do, we must have some apparatus that can go down into the souls of men and draw up to the light the hidden thoughts, the secret motives, the feelings and purposes of men. The courts of to-day can not be sure of testimony that is sworn to on the Bible. No such loophole can be permitted where religion and morals are to be enforced by law.

Dr. Smiley in one of his lectures at this institute had much to say of the great crime of treason against government, and the justice of the death penalty for that crime. Dr. Wylie used an illustration on the same day which seemed to fit in very aptly with Dr. Smiley's observations upon treason. Dr. Wylie's illustration was this: Somewhere in Colorado there was a very steep railway up a mountainside. At certain places there were derailing switches where "wild" trains might be derailed against the mountainside or hurled down the mountain to prevent their wrecking some other train. This was done on the theory that it was better to wreck one train than two. It will be remembered that a similar argument was used to justify the execution of our Lord.

From Dr. Smiley's observations on treason and Dr. Wylie's forceful and peculiar illustration, the writer could draw no other conclusion than that when their program for this nation had been carried out, there would again be occasion for men to witness with their lives for the truths they hold. The writer therefore asked Dr. Wylie what in his mind would constitute treason against this government when they had succeeded in getting God in the Constitution, and all the "Christian laws, rules, and usages of the nation on an undeniable legal basis in the fundamental law of the land." The doctor was unwilling to commit himself, and could not be induced to make any statement whatever in reference to the matter. Nothing that the writer could suggest seemed to constitute treason against such a government. A crime that had occupied a large portion of an eloquent sermon had evanesced into an intangible something that could not be defined, located, or handled.

Nevertheless, knowing from the Word of God the kind of power that is to arise — is even now arising — in this country, and the work that it is to do in compelling the consciences of men, we do not need a statement from the National Reform Association in order to know what will be denominated treason under that

form of government. Neither do we need such a statement in order to know that that power will pronounce the death penalty upon those who stand for God and his truth against the federated powers of darkness. The issue is clear, and everything points to an exact fulfillment of Rev. 13:11-18. A definite campaign has been entered upon by the National Reform Association to educate the people to a point where they will demand the legislation that will bring that thing to pass. c. m. s.

Yearly Collection for the Work Among the Colored People

THIS annual collection, appointed by the General Conference to help the work for the colored people in the United States, occurs this year on Sabbath, October 5. By the time this notice can reach our people through the papers, it will be about one month ahead. Surely it is time that the attention of our people was drawn to it.

We are well aware that the present prospects of a large collection are not very brilliant. While the large fund of \$150,000 occupies the attention of the people so absorbingly, it is difficult to draw attention to other worthy enterprises. What then shall be done? Shall we let this fund devoted by the decision of the General Conference to this exceedingly needy work pass by unnoticed? — God forbid. The \$150,000 fund is not devoted to the aid of the work for the colored people to any great degree. To be sure, there are two institutions assisted by it which are closely related to that work. We refer to the Huntsville school and the work in Jamaica. But the far larger portion has no relation to this needy work.

This October collection is intended to be wholly devoted to the building up of this great branch of the cause, so much in need of help. This collection is not sectional in the sense that the word is usually understood. While the Southern Union Conference receives more than any other conference, it is because the larger number of colored people are in that section.

The amount raised last year in this collection was very small compared with the amount that was raised the year before. To the best of the writer's knowledge, it was about one fourth of the amount that was raised the preceding year. The work of the Southern Missionary Society has been greatly crippled the past year as the result of the smallness of the collection last October.

There are very few comparatively who realize the beneficent work which has been and is being done by the Southern Missionary Society. This society is now

an honored department of the Southern Union Conference, just the same as the Educational, Sabbath-school, and Medical Departments. It comes under the control of the Southern Union Conference and its committee, and its general interests are and will be considered by the Southern Union Conference, and by the conference committee when in session. While its daily and monthly workings are superintended by a committee or board, of which the president of the Southern Union Conference is the chairman, yet this missionary society is simply an integral part and department of the Southern Union Conference.

The society is especially interested in schools connected with the churches composed of colored members. Some of these schools were established preceding the bringing into existence of the church. It is a fact of deepest interest in connection with the rise of the Southern Missionary Society that it has been an agency which has done much to educate poor colored people, young and old, wherever its benign influence has been extended. When the "Morning Star" began its work on the Mississippi River, meetings of the colored people were held upon it, and night and day schools were conducted in its cabin. Aged persons who did not know their letters were taught to read their Bibles. This was noble missionary work. Ever since that time schools have been kept up and furnished with teachers by the aid of the Missionary Society. Many of the schools could not have existed but for the help of this society. And what is most remarkable and blessed about it is that in almost every instance where a school has thus been inaugurated, a church of believers has been the result. My brethren and sisters, lovers of the cause in this Southern field, this plan of work is the very best that can be instituted for the promulgation of this truth among that people. Our work has given them a Christian education in place of the ignorance and darkness, indolence and lack of ambition, often prevailing.

Another most important feature of the work of the Southern Missionary Society is the help that it extends to the weak, struggling companies which have here and there embraced the truth. Their helplessness is sad and most heart rending in many instances. The truth reaches them either by preaching or through reading-matter. They embrace it. Their former brethren cast them off, and make it hard for them. They are without place of meeting, and have no schoolhouse. Often few in number, they are in great perplexity and distress. The Missionary Society opens correspondence with them, encourages them to hope, assists them with reading-matter, and encourages them to trust in

God. And when the society is able to do so, it helps them in building meeting-houses, the basements of which are usually used for schoolrooms.

The Missionary Society is verily a cherishing mother to the poor, needy little companies of colored workers, lending a hand when no other organization is prepared and in readiness to do it. It will be seen by every thoughtful believer that the purpose of this society is a noble one. It is an absolute necessity to meet the wants of this very needy branch of the work, and very few of our people have ever realized the importance of its work. Any one who will visit the special field (the State of Mississippi, in the vicinity of Vicksburg, Natchez, etc.) where the most of its work has been carried on, will find many gratifying results. The rank and file of the colored workers in the Mississippi Conference have come, to a great extent, from those raised up by this society, and there are practically as many colored believers in the State as there are white. In the opinion of the writer, who has given a great deal of study to this question, the Southern Missionary Society, though it has been crippled for want of means, has accomplished fully as much as in any previous year.

The great fund of \$150,000 furnishes no means for the Southern Missionary Society and its work. But the October collection should be very helpful to it. Indeed, this collection is the main source of its income. The collection is also very helpful to the training-school and its very important interests at Huntsville, Ala. This school is now especially preparing for a far greater sphere of usefulness than it has ever occupied in the past.

The establishment of a small sanitarium, with physicians capable of training nurses connected with the school, is a very hopeful feature. The new school building, just completed, is a great improvement on the old one which was burned. There are many encouraging omens of good in connection with this training-school. The more mature class of pupils, who realize their need of training, is a great encouragement. The institute held at that school during the past summer has been the most encouraging of any institute held in connection with the Southern Union Conference. Probably as many as seventy-five young men and women were in attendance for weeks, and they gave the best attention, and highly appreciated the instruction given. Altogether, the prospects of a great advance of this branch of the work never looked so hopeful to the writer as at the present time. And this branch of the work has been a theme of deep study for years past. To our brethren and sisters

throughout the field we appeal for a liberal contribution to the regular collection to be taken October 5. Do not neglect this important branch of the work. Its claims upon our people are very strong. The Testimonies continually for more than twelve years have most urgently pressed upon our people the necessity of caring for this branch of the work. Do we believe this precious instruction? Then prove it, dear brethren and sisters, by a generous contribution October 5. Begin from the time you read this article, if you have not begun before, and plan for it. We know there are many throughout our country who feel an interest in this branch of the work. The small collection last year has crippled the work.

A generous offering this year will gladden the hearts of the workers and encourage them, and it will greatly strengthen the weak hands. It will put new life into this work. We have been instructed that the work here in the South is liable to be hedged up with special difficulties a little later. The discerning reader can see ominous signs of trouble ahead. Now is the most favorable time that we shall ever have for accomplishing good results in this branch of the work. Work while the day lasts; the night soon cometh when no man can work. Then it will be too late. We appeal to our dear, loyal people to remember generously this most needy branch of the work, October 5.

GEO. I. BUTLER,

President Southern Union Conference.

Our Young People's Missionary Volunteer Department

THE prophet Malachi says: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

From the beginning of our work, Seventh-day Adventists have believed that this prophecy is fulfilled in the third angel's message. Hence, we have believed that the hearts of our parents and gospel workers should be turned toward our children, and that the hearts of our children should be united with us in the work of our Master.

At an early date in our history, when there were but few young people among us, the pioneers began the publication of *The Youth's Instructor*. They published that series of little books called "Sabbath Readings." They organized and developed our efficient Sabbath-school system. They established and operated schools of various kinds for giving the young a Christian education.

But notwithstanding all that has been attempted in this direction, a deep conviction has been laying hold of the ministers, teachers, Sabbath-school workers, and many parents that a greater work must be done for the young people among us. As our cause has grown, the numbers of our children and youth and young men and women have greatly increased; until at the present time they constitute a large and important factor to be reckoned with. There are between ten and fifteen thousand of our youth in our schools. It is believed that there are as many more not attending them. There are thousands who have finished their school work, and are ready to enter upon life's duties. All these require aid, service, and training peculiar and appropriate to their age and talents.

In order to render our young people the best and highest service possible, we have added to our General Conference organization a Young People's Department. This was done at the General Conference Council held in Gland, Switzerland, last April. A large executive committee has been appointed with Prof. M. E. Kern chairman and Miss Matilda Erickson secretary. These officers will devote their entire time to the important and varied interests of this great work.

At the Sabbath-school and Young People's Convention recently held at Mount Vernon, Ohio, careful consideration was given to the name by which our young people's department should be known. We desired a name that would be appropriate and expressive, one that would tell as clearly as possible who the department represents, and what their mission is in the world. After very careful study and deliberation, the convention adopted the following:—

Resolved, That the young people's organization in the General Conference and in the union and local conferences be known as the Young People's Missionary Volunteer Department, and that the organization in the local churches be known as the Seventh-day Adventist Young People's Society of Missionary Volunteers.

Please note three features of this name: first, "Seventh-day Adventist"—our denominational name; second, "Young People's Society"—the class or part of the denomination to which the department especially relates; third, "Missionary Volunteers"—the purpose, or mission, of all connected with the department.

This name clearly conveys the idea that the young people of the Seventh-day Adventist denomination are volunteers for missionary service that will glorify their Master and save their fellow men. These missionary volunteers are not to be confined to any particular countries or people. Their missionary endeavors are not limited to any particular class of

people, or kinds of service, except that it is to be Christian in character. They are to give their lives in unselfish ministry to all who need help.

The Young People's Missionary Volunteer Department covers a wonderful range of Christian endeavor. It includes the preaching of the gospel, giving Bible readings, distributing religious literature, teaching, nursing, visiting the lonely, discouraged, and helpless, relieving the distressed, and in short, doing any and everything that lies within one's power to uplift and save this lost world.

A nobler purpose can not be conceived; a better service can not be rendered; a truer life can not be lived. May the signal blessing of God be with all connected with this Missionary Volunteer Department.

A. G. DANIELLS.

Note and Comment

ONE of the worst calamities of the year occurred at Quebec on August 29, when the southern section of the great ten-million-dollar Quebec bridge in process of construction collapsed and fell into the St. Lawrence River. Eighty-four workmen, including the chief engineer and three foremen, went down in the wreckage, and were either killed outright or drowned. This bridge had been seven years in process of construction, and was to have been completed in 1909. When completed, it would have been one of the most wonderful bridges in the world, containing the longest span of any cantilever bridge in existence.

For years the Sunday-law advocates have sought to make it appear that the laboring men were earnestly seeking legislation in behalf of a Sunday of rest and worship. Declarations to that effect have been made and reiterated in spite of labor's protest. Now a movement has been started in western Pennsylvania for which they are seeking to make the labor element stand sponsor. The *Episcopal Recorder* states that the movement was inaugurated by the working men of Allegheny County. The same journal, however, states that "the conference which inaugurated the Sunday Rest Association was presided over by Bishop Convin of the Roman Church." No one can doubt the appropriateness of the selection of the presiding officer in view of the nature of the movement and the relation of the Catholic Church to the Sunday institution. Neither can any one who looks beneath the surface doubt that the real inauguration of the movement was considerably farther back than the labor organizations.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Received on the \$150,000 Fund up to Aug. 27, 1907

<i>Atlantic Union Conference</i>	
Central New England	\$ 2,635.61
Chesapeake	456.34
Eastern Pennsylvania	1,793.50
Greater New York	462.07
Maine	364.77
New Jersey	552.63
New York	1,626.50
Southern New England	1,138.50
Vermont	910.18
Virginia	468.58
West Pennsylvania	1,150.74
West Virginia	336.64
Western New York	1,302.67
Total	\$13,198.73

<i>Canadian Union Conference</i>	
Maritime	\$ 317.43
Quebec	63.64
Ontario	682.31
Total	\$1063.38

<i>Central Union Conference</i>	
Colorado	\$ 1,219.08
Iowa	3,930.12
Kansas	2,445.89
Missouri	1,278.64
Nebraska	5,379.82
Wyoming	740.94
Total	\$14,994.49

<i>District of Columbia</i>	
Washington churches	\$1,313.59

<i>Lake Union Conference</i>	
East Michigan	\$ 1,824.77
Indiana	5,152.07
North Michigan	421.57
Northern Illinois	2,378.74
Ohio	3,714.44
Southern Illinois	767.08
West Michigan	3,574.34
Wisconsin	2,617.19
Total	\$20,450.20

<i>North Pacific Union Conference</i>	
Conference not specified	\$ 362.06
British Columbia	112.80
Montana	292.05
Upper Columbia	1,722.87
Western Washington	1,160.26
Idaho	854.90
Western Oregon	1,420.47
Total	\$5,926.31

<i>Northern Union Conference</i>	
Alberta	\$ 156.10
Manitoba	239.70
Saskatchewan Mission Field ..	34.85
Minnesota	5,036.20
South Dakota	2,645.47
North Dakota	1,768.66
Conference not specified	73.82
Total	\$9,954.80

<i>Pacific Union Conference</i>	
Arizona	\$ 236.99
California-Nevada	6,013.92
Southern California	649.03
Utah	327.43
Total	\$7,227.37

<i>Southern Union Conference</i>	
South Carolina	\$ 135.69
Alabama	264.05

Tennessee River	723.55
Florida	551.77
North Carolina	455.50
Kentucky	30.36
Cumberland	732.74
Louisiana	390.61
Mississippi	252.76
Georgia	357.89

Total	\$3,894.92
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<i>Southwestern Union Conference</i>	
Not specified	\$ 20.18
Arkansas	373.86
Oklahoma	1,849.73
Texas	1,198.91

Total	\$3,442.68
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<i>Unknown</i>	
Unknown	\$153.20

<i>Foreign</i>	
Algeria	\$ 13.33
Australia	163.84
Bermuda	35.00
China	31.60
South Africa	228.16
Jamaica	13.41
Yukon Territory	10.00
England	256.32
West Africa	14.06
Mexico	2.00
Costa Rica	6.25
India	18.88
South America	30.95
Switzerland	9.69
Panama	19.00
Nicaragua	4.00
Central American Mission	26.00
Trinidad34
Norway	25.00
Japan	12.50
Hayti	5.00
Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	4.00

Total	\$984.10
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Grand Total	\$82,603.77
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I. H. EVANS, Treasurer.

THE following statement from the spirit of prophecy makes plain the necessity for the \$150,000 fund.

"I have written much in regard to the need of making decided efforts in Washington, D. C. An important work is to be done in this city. If there is any place in the world where the truth should be fully presented, it is in the city that is the very heart of the nation. Those who act a prominent part in framing laws for the nation should understand what is written in the law of God, which lies at the foundation of all right laws.

"It has seemed strange to me that in past years our work was not better represented at Washington. For many years I have been anxious to see a sanitarium established in this place. A medical institution in Washington will greatly help in opening the way for the truth to be presented. God has counseled us that, if the sanitarium work shall be carried forward in the right manner, it will be a means of doing great good."

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 City of God

L. D. SANTEE

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." John 14: 2, 3.

I AM waiting for that city
Where the pavements are of gold;
O the joys within its portals!
O the treasures they enfold!
And the feet whose weary journey
Climbed the rugged mountains steep,
Shall beside life's flowing waters
Find their resting long and sweet.

I am waiting for those mansions,
And the mysteries they hold,
Waiting, while my heart is yearning
With a hungering untold;
And the Saviour's gracious promise
Fills my being more and more,
Till I long to know the secrets
Waiting on the farther shore.

Some day will the veil be lifted,
Hiding mansions bright and fair;
Some day will the skies be rifted.
We shall see them "over there."
There will come a day of resting,
When the pain and toil are done,
When the heartaches are forgotten
In the peace and joy of home.
Chicago, Ill.

Notes of Travel—No. 6 Loma Linda and Los Angeles

MRS. E. G. WHITE

MONDAY morning, May 13, we left Escondido, and in the afternoon were once more at Loma Linda. I found myself somewhat wearied with the efforts put forth in traveling and speaking, and was glad to be able to rest here for a few days. However, I was able to speak twice during the week to the students of the Loma Linda College of Evangelists.

The students of this school are accommodated in the cottages that were erected on the property when it was purchased by our people. A building that was formerly used for recreation, now serves for the class work of both the college and the church-school. The work of the sanitarium and the school are closely united. Those who are training for medical missionary work are able to receive in the sanitarium practical experience in the giving of simple treatments, and in the college they may be educated in the Bible and the sciences. Thus in the union of the school with the sanitarium, there are facilities for the training of true medical missionaries.

Sabbath Services at Loma Linda

On Sabbath, May 18, the members of the neighboring churches gathered at Loma Linda, and we held meetings under the pepper-trees on the lawn at the back of the sanitarium. In the forenoon I

spoke for one hour, and the Lord blessed me in speaking from the fifty-eighth chapter of Isaiah. Before closing my remarks, I made a strong appeal to those who had means to help in the Lord's work, and I presented the needs of the Loma Linda Sanitarium. I urged them not to spend all their efforts merely in commercial lines, but to lay up treasure beside the throne of God.

Among those present was a man who had been brought to the sanitarium in such a diseased condition that his case was thought to be hopeless. But he was carefully treated, and the crisis was safely passed. In response to my appeal for means he showed his appreciation of what has been done for him, by lending one thousand dollars for a year without interest. No collection was taken up, but some money was placed in Brother Burden's hands after the meeting.

After the morning service, a lunch was provided by the sanitarium for the visitors, and was served on the lawn. In the afternoon, Elder Luther Warren gave an excellent discourse. Brother Warren is an able worker, and we hope that he may labor for a time in this needy field. He was then resting somewhat, on account of his own and his wife's health.

After this service, the visitors left for their homes, and all were agreed that they had spent a pleasant day, and had been blessed by the discourses.

Meeting at Los Angeles

I had promised to speak at Los Angeles on Sunday afternoon, so it was necessary for us to hasten away by the early train from Loma Linda. We had about sixty miles to travel. On our arrival at Los Angeles we went to our restaurant and treatment rooms on Hill Street, and while waiting there before the service, I prayed to the Lord for strength for the work before me.

At the Carr Street church, we found a large number had gathered. Every foot of room inside the building was occupied, even the aisles being filled, and I was told that some were unable to find entrance to the building. Among those present were a number not of our faith.

I presented the importance of obedience to the commandments of God, dwelling upon the instruction given in Exodus and Deuteronomy in connection with the proclamation of the law from Mount Sinai. Never before had these scriptures appealed to me so forcibly. I spoke for a full hour, and the interest was marked throughout. At the last I became somewhat hoarse, but I felt very thankful that the Lord had permitted me to speak so long and so distinctly.

To us as verily as to ancient Israel the words of Jehovah are spoken. Ir awful grandeur the Lord manifested himself in the giving of his law. The impressions of that scene were never forgotten by those who beheld it. In his rehearsal of the experiences of Israel, Moses said concerning this law:—

"Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that

ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day.

"Behold I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath statutes and judgments so righteous as all this law, which I set before you this day?"

Then follows the solemn warning: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; *specially* the day that thou stoodest before the Lord thy God in Horeb, . . . and he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."

We can not afford to allow the spirit of commercialism to take such possession of us that we shall neglect the study of the requirements of God's Word. O, if we as a people would study the Scriptures as we should, there would be seen among us such a reformation as we have never yet seen! Our children would be taught the ways of the Lord, and the enemy of souls would be unable to gain control of them. And we should be filled with energy and zeal to make known to others the great truths that God has revealed to us.

Obedience to God's law is the condition of salvation. Many declare that in giving his life to redeem the race, Christ abolished the law of God. It was because the law of God could not be abolished, that Christ died as the victim of the world's transgressions. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The death of Christ on the cross of Calvary is the strongest evidence that could be given to the world that the law of God is an immutable law.

Satan has tried through the working of his deceptive powers, to cause the great humiliation of Christ to exalt sin, and to invite rebellion in the world. He would have the cross of Calvary testify to a falsehood. The enemy has not gained his purpose. The truth stands fast forever. The law which God spoke in awful grandeur from the mount will

endure throughout eternity, despite the efforts of Satan to counterwork the work of God by instituting the observance of the first day in the place of the Sabbath of the Lord.

The law is God's standard, from which there must be no swerving. The will and way of God must be made paramount. That no detail may be forgotten, we must constantly peruse the Word of God. It makes a great difference to men whether they receive or reject the precepts of Jehovah. It is because many are not real students of the prophecies and the requirements found in the Bible, that they are so easily diverted to the consideration of matters of but little importance.

God has set us in the world to be light bearers. Our lives should be an acknowledgment of his holy precepts. We should bear to the world a living testimony of the possibility of spiritual growth. It is the *good and faithful servant* who is promised eternal life and an entrance into the joy of his Lord. The good and faithful servant is he who performs unselfish acts to those with whom he comes in contact, in his life representing the beautiful character of Christ.

The Lord is coming soon. Let us repeat it over and over. What are we doing as those who profess to believe that the Lord is at the door, and that his judgments are already in the world? There are many who are so overwhelmed with temporal business cares that they can give but little heed to the solemn truths that are all-important. We must work for eternity; for we know not how long we shall have the opportunity to preach the gospel freely. We can not tell when in Los Angeles and in other cities, the heavy judgments of God may fall as they have in San Francisco. Wickedness, idolatry, drunkenness, self-indulgence, and corruption abound more and more, and God's Spirit will not always strive with men.

We must cultivate the spirit of self-sacrifice. It would seem sometimes as if we forgot that there are souls to be saved, and that God is calling for men and for means. Do you have money lying idle in the banks? It is God's money, every dollar of it. You have only been made the steward of his means, and you are being tested. Shall we not follow the example of our Lord, and make large sacrifices for the salvation of souls?

It is not commercialism that will ripen a people for the kingdom of God. The interests of the Christian will not be absorbed in the temporal things of earth. He will lay up for himself "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

From every land come calls for the gospel. Doors are opening that have long been closed. We must as a people move rapidly to keep pace with the opening providences of God. May God help his people to arouse, and to buckle on the armor for the mighty struggle that is before them.

The Seven Last Plagues

COMPILED BY A. L. MANOUS

When Poured Out

"It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary."—*Early Writings*, page 280, tenth edition.

"I was shown that the seven last plagues will be poured out after Jesus leaves the sanctuary."—*Ibid.*, page 52.

"When our High Priest has finished his work in the sanctuary, he will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out. I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues."—*Ibid.*, page 36.

No Mediator for Sin while the Plagues Are Falling

Some will be "left without a shelter from the burning wrath of God, in the seven last plagues."—*Ibid.*, page 44.

"Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it, and no Mediator to plead their cause before the Father."—*Ibid.*, p. 71.

"I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished his work in the most holy place, laid off his priestly attire, and clothed himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out his wrath on those who have rejected his truth."—*Ibid.*, page 36.

The Blind — Where Are They?

L. N. MUCK *

MUCH is being written to-day about the blind in the United States. Educators are at their wits' end to know what to do for this unfortunate class, and yet those who are deeply interested in the welfare of those who can not see realize that although many of the blind are capable, they are not given a chance to make a livelihood.

Societies are organized to care for this class, much is being done in an industrial way to make the blind self-supporting, and we are encouraged to say that not a little has been accomplished. But listen! while the public in a measure is providing for those in double darkness, no provision is made to get the gospel to them. If the public is doing all it can to provide bread and butter or to make this class self-supporting, what is *our* duty? What are we doing to place before their minds the threefold message found in Revelation

* Brother Muck is the editor of the *Christian Record*.

14, which plainly states that the gospel is to be preached to every nation, kindred, tongue, and people?

Again: the great commission is, "Go ye into all the world, and preach the gospel to every creature." Are we heeding this direct command from God to rescue the perishing? When these words were uttered nearly two thousand years ago, the Saviour understood the great need of carrying the gospel to a dying race. To-day the command to go is more important, the need is greater, than ever before since the gospel was given.

In our eagerness to carry the gospel to far-away lands, we have overlooked the blind, and yet the souls of this neglected people are as precious in the sight of our Heavenly Father as are the souls of those who can see. Then why hesitate to give our substance to carry the message to this much-neglected people?

Consider the sad condition of nearly one hundred thousand men and women who are in utter darkness regarding the truths of the third angel's message. We are to sound the notes of the last-day message clear and certain; we are to lift our voices as one body, and warn the world of a soon-coming Saviour. The message is sure, and we can not be mistaken.

Three classes appeal to us for literature: First, the young boys and girls whose minds are not filled with the things of this world. They know nothing of care, they are not acquainted with Jesus, and few of them know anything about the Bible. The majority of these boys and girls enter school while very young, say, six years of age. And as few of the schools for the blind tolerate religious services; these young minds have little opportunity for Bible study. Where religious services are conducted in these schools, the Darwin and Spencer theory is taught. Hence many go out into the world believing that there is no God. They have no hope of eternal life, they can not look into the future with joy, the future outlook is dark and cheerless; but thanks be to God, there is an anchor and a salvation sufficient. We rejoice that the message can go to this class, and it must be given in their own language, through the columns of the *Christian Record*, and by sending out tracts in the New York and American braille systems.

The second class are young men and women who have finished their education and gone out in the world to meet the problems of life. Not all are successful, because of the lack of confidence in their ability on the part of the public. Consequently they are forced to sit down and fold their hands in despair. O that the blind everywhere were given a chance! But while we can not better their physical condition, we can hold out the gospel to them, and tell them that Jesus died that they might live. Shall we do as the Saviour bids us—bring in hither the poor, the maimed, the halt, and the blind? Brethren and sisters, while you read, lift up your voice and heart that he may help you to see

the needs of those who can not see the beauty of nature. The blind can not enjoy themselves as you do; they are left to themselves; society holds out little inducement to them.

The third class is known as the adult blind, or men and women who have lost their sight in later years; they are the most helpless class. Few of them can read with their fingers, and yet they should hear the gospel. They are appealing to the public for aid; they desire instruction, and can be taught to read with their fingers. We wish to say right here that we have taught a goodly number from this office, by sending alphabet sheets and the necessary helps.

Some day the blind eyes will be opened, the deaf ears will be unstopped, the dumb shall speak forth the praises of God, the lame shall leap as an hart. But before the thirty-fifth chapter of Isaiah is fulfilled, we have a mission to perform; we must hasten to the blind.

The blind are but a handful when compared with the teeming millions of the world. But it is much harder to reach the blind. The conditions are not so favorable. But, "Go ye," says Jesus, "into all the world, and preach the gospel to every creature." I believe that Jesus is speaking thus: "Go ye, and preach the gospel to the blind." Shall we heed it?

Many are in the poorhouse, with little or no employment; and a tract or a paper, placed in the hands of such a one, would bring light to his pathway.

Many inquiries have come to this office during the past few months as to the financial condition of the work, and what we have accomplished, etc. At the close of last year we had a surplus of a few hundred dollars, and nearly fifty blind persons had embraced the truth, and were loyal to the message. These persons were not visited by Bible workers; they accepted the truth by reading the *Christian Record* and tracts. Already this year a goodly number have embraced the message, and many others are interested.

Since the work started, about three hundred and fifty souls have accepted the third angel's message, and the majority of them are strong in the faith. Have we not much to be thankful for? With the limited means and workers, the Lord has accomplished much.

But this is not all; since the office was transferred from Battle Creek, Mich., to College View, Neb., three years ago, and placed under the management of the Central Union Conference, the *Christian Record* has increased in circulation from four hundred copies monthly to fifteen hundred. And yet, hundreds are appealing to us for literature; and unless we have the co-operation of our people everywhere in a financial way, we must retrench. We know that the Lord does not approve of going backward. I, who am acquainted with the sorrows and the difficulties which confront those who can not see, appeal to you who read this article to assist with your means in the work for this needy class. You have

many calls, it is true, but picture the blind if you please—without anything, helpless, and many of them outcasts. Consider yourself blind, and then ask the question, Do I appreciate sight? 'would I exchange my life for that of a blind man or woman? Let me ask you a question: Would you give up your books and papers?—Ah, no! Then lift up your eyes and behold the fields white, ready for harvest. Do not turn these hungry souls away in despair; I bring them to you and ask you to unite with us in giving them what their souls desire.

The Christian Record Publishing Company is under the management of the Central Union Conference, and Elder E. T. Russell is chairman of the committee. If any one desires to write to him about the work, I am sure that he would be pleased to give information.

All donations and subscriptions should be sent to Mrs. Florence R. Emerson, Secretary of the Christian Record, College View, Neb., and all funds will be turned over to N. B. Emerson, treasurer of the Central Union Conference.

Why Doubt God's Word?

A. C. AMES

"KNOWING this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

Let us consider for a moment how little the conditions on this earth would have to change to render it unfit for human habitation. If all the water on the earth were spread evenly over its surface, it would be nearly three miles deep. The amount of water taken up and poured out over the earth (in the form of rain will average about thirty inches each year. This is less than one six-thousandth of the whole amount. If this amount is increased or diminished by half, it results disastrously to plant growth, and how very little change comparatively it would take to make a flood or a famine that would destroy all mankind! Yet scoffers say there never could have been a flood in the days of Noah, as the Bible records. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." 2 Peter 3:5, 6. It took only "the word of God" (verse 5) to bring a flood then, and it is only by the same "word of God" that the flood has not been repeated since. "And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." Gen. 9:15.

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7.

The range of temperature from liquid air to melted platinum covers about six thousand degrees. The range in which man can live with any comfort is only about the one hundredth of that amount; but let the average temperature of the earth be permanently lowered or raised sixty degrees, and he could not exist; for on the one hand, we would have the conditions that exist in the polar regions, and on the other hand, the temperature would be as far above the torrid condition as the torrid is now above the temperate. A change of one per cent in the temperature would wipe all life out of existence. The only reason we do not have such changes is because the world is held by "the word of God" every day, the same "word" by which it was at first created. The following quotation which we take from the *Pathfinder* (Washington, D. C.) is very pertinent upon this point:—

"It takes but a little to upset the balance of nature which man has in his favor, and with all our boasted knowledge we would be powerless to preserve our position if some new element were to be brought into the case. The only reason for feeling any assurance is that things have held the even tenor of their way so long that there is little chance of any cataclysm now. Nevertheless it becomes man to be modest and not to forget that his whole race could be brushed off the earth like a fly, in a twinkling, if conditions which are absolutely out of his control should by any chance materially change. So far as our planet is concerned, everything depends on the sun. We know now that the intensity of heat given off by that orb varies considerably, and that our weather is largely influenced by solar weather; there is no scientific reason why some fiery cyclone in the sun should not any day reduce to ashes every trace of organic matter of every sort on our planet, so that life here would have to begin all over again. As we have said before, the only proof we have that this will not happen is that it has never happened in the few thousand years within man's ken—a mere tick of the clock, however, in the long day of creation."

The fact that this has never yet happened is no proof whatever that it never will happen. Just as well might I say that the fact that I have never died is a proof that I never shall die. We may be sure, however, that it will never happen "by chance," but that it *will* happen by "the word of God," for "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Peter 3:10, 13, 14.

Middletown, N. Y.

When Doctors Disagree

IN the great "Message to the Nation," recently issued by the Bishop of Canterbury, the Archbishop of Westminster (R. C.), and the President of the Free Church Council, the statement is made that "sacred sanction . . . attaches to the Lord's day" (Sunday). Some time ago, Canon Eytton, of the English Church, wrote: "There is no hint, no word, in the New Testament about abstaining from work on Sunday." Dr. R. W. Dale added his testimony thus: "The Sabbath was founded on a divine specific command. We can plead no such command for the observance of Sunday." The *Catholic Mirror* (the official organ of Cardinal Gibbons), says, "Of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists have the exclusive weight of evidence on their side, while Biblical Protestants have not a word in self-defense for their substitution of Sunday for Saturday."

If the last three writers quoted are correct, whence do the representatives of the Christian church that sent that message, get their *sacred sanction*? When Protestants accept an institution of the papacy, as Sunday observance certainly is, does it not become true that they acknowledge the authority of the Roman Catholic Church, and accept its observances which are contrary to Scripture, as under sacred sanction? What then has become of Protestantism?

This reminds me of a series of articles that has lately appeared in the *St. Cyprian's Parish Chronicle*, Durban, Natal, South Africa, wherein I find the following:—

"If our authority for keeping Sunday be the fourth commandment simply, just as it stands, without interpretation, without reservation, *the whole Christian world lies convicted of a most serious breach of God's law.* Stay! this is not quite true. There is a curious sect, called, I believe, 'Seventh-day Adventists,' which literally obeys. They alone, then, of all Christians keep the whole of God's commandments. . . . The obligation to keep Sunday rests completely on the authority of the church. Sunday is not the Jewish sabbath at all, but the weekly joyous festival in honor of our Lord's resurrection. Those who deny the church's authority, if they desire to be consistent, should keep Saturday, as the Jews do (in theory, at any rate), and refuse to have anything to do with an institution which is *admittedly Catholic.*" (Italics mine.)

For many years the people who are represented by this paper have been contending that Sunday observance is a child of the Catholic Church, and has no Scriptural foundation whatever; and for this we have suffered all kinds of opprobrium and persecution at the hands of ministers and leaders of the various sects in the country. It is quite refreshing, therefore, to find a clergyman in South Africa who is bold enough to proclaim the truth on this matter. Men have said that Sunday-keeping is sup-

ported by the New Testament. Some have even gone so far as to twist a reason out of the Old Testament. But at last honorable men are beginning to admit our position, and to support the view that if one is to be a purely Bible Christian he should keep the Sabbath of the fourth commandment, which is the seventh day. This, however, is not the "Jewish sabbath" as suggested by my friend, but is the "Sabbath of the Lord thy God;" and that makes all the difference, because to be of any value at all, Sabbath-keeping depends solely upon the blessing of God.—*H. J. Edmed, in South African Sentinel.*

The Recompense of Reward

MRS. LUELLE B. PRIDDY

THE apostle Peter said to the Lord, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" Matt. 19: 27. The Saviour does not rebuke him for his question, but he promises him blessings, not only in this life, but also in the world to come.

The blessed hope has been the inspiration of the people of God throughout all time. Our fathers saw it "afar off," but we are the privileged people who stand at the very dawn-hour of that day that ushers in everlasting joy. Moses chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." Heb. 11: 25, 26.

The city "which hath foundations, whose builder and maker is God," was the prospect that cheered Abraham in his wanderings. The prophet John, exiled and alone, had visions of a new earth and a new Jerusalem. Even Christ "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12: 2.

It is human nature for us to see in their full magnitude all the difficulties that confront us, until they hide from our view the "far more exceeding and eternal weight of glory." It is well for us to recount his mercies frequently. The Scriptures say of David that he "encouraged himself in the Lord his God."

Just a little way from this, that glad time will come when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21: 4. We shall soon exchange our burdens and heartaches for the blessed joys of the better world. There will be a never-ending reunion of friends who have long been separated. There will be no disappointed hopes, and our joy will endure forever. We shall not plant our vineyards and gardens, fearful that they will be nipped by the frost, or be taken from us. The most beautiful parks and pleasure grounds in their midsummer loveliness can not equal the beauty that we shall

enjoy eternally. We shall build homes that will be permanent and delight ourselves "in the abundance of peace," with no foreboding thought that we shall some day have to move to other abodes, or lie down in death and leave it all.

The world may spend its time and money in exploring the wonders of this fast-failing earth, viewing its historic scenes and its treasures of art, listening to its beautiful music, and enjoying other things that are accounted desirable in this life. What if Providence deprives us of some of these pleasures? We may one day, on tireless wings, explore a limitless universe of starry worlds, unhampered by the limitations of time. The most of us may never hear the rich voice of a Patti, or the grand melody of the celebrated King Edward's band, but we may listen to the voice of King David, the sweet singer of Israel, and to Miriam, who lead the Hebrew women in the song of deliverance on the banks of the Red Sea. We may listen to the grand chorus of the ransomed hosts mingling their glad voices with those of the heavenly orchestra, while the skilled fingers of angels sweep the celestial harps.

It may not be our lot to mingle with many of those who are called great in this world, but over yonder we may hold converse with Paul and Peter and John. We may "sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." We may dwell in that magnificent city with jeweled walls. We may drink of the water of the river of life, and rest in the shade of that tree whose leaves are for "the healing of the nations." We may behold the throne of God and the Lamb surrounded by seraphim whose souls are so filled with admiration that they cease not to cry, day or night, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Rev. 4: 8. We may see him who is "the chiefest among ten thousand," the one "altogether lovely," whose voice is "as the sound of many waters."

Imagination loses itself in contemplating the riches of the reward of the righteous. O eternity! eternity! how the transient splendors of earth vanish into nothingness, like mist in the sunshine, when we catch a glimpse of thy glory! It is so difficult for us to realize that these blessings are to be really ours.

It is the common lot of man to meet with trials in this life. "The road may be rough, but it can not be long." When the trials are great, and everything looks dark, we may put on our heavenly spectacles, and, by faith, look beyond these earthly shadows, and delight ourselves with a view of paradise.

Here, the things for which we fondly hope often fail to equal our expectations; but our fancy may picture the things that we know are grand and beautiful, good and true, and still we can say, Heaven is better, infinitely better.

"How cheering in the Christian's hope,

While toiling here below!
It buoys us up while passing through
This wilderness of woe."

Markham, Ontario.



From Darkness to Light

FRANCIS M. WILCOX

DEEP darkness and despair
My inmost soul possess;
No light, no fire of love,
Or joy of life, I share.
To failure and defeat I now confess;
My hope hath vanished from above.

The smiling sun doth shine
In mockery and hate;
Each twinkling star of sky
Becomes to me and mine
A harbinger of fate,
Of hopeless death now nigh.

'Twas thus in sin's wild way
I lived in doubts and fears;
By God oft wooed and sought,
But singing my mournful lay
In anguish and in tears,
While sin my bondage wrought.

But hope, in pity kind,
Came to my darkened cell;
The heavy cloud did part,
Light entered my poor mind,—
The change I can not tell,—
It purified my heart.

Now all the world looks bright,
The dark has turned to day;
God's thoughts which seemed so
wrong,

Appear now best and right,
And he doth choose my way,
And he is now my song.

Despair to hope doth bow,
Sorrow to joy doth turn,
My Father's plans are best;
This trust sustains me now.
With longing heart I yearn
For his eternal rest.
Boulder, Colo.

Increase in Suicides

D. H. KRESS, M. D.

DURING the past year the number of suicides in the United States will probably (according to reports from a large number of States) reach twenty per cent more than for the previous year.

History affords evidence that increase in suicides is always an indication of, or traceable to, increase in moral degeneracy or mental imbecility. The slightest provocations are sufficient to lead one whose mind is weakened or unbalanced, "to end it all."

There can be no doubt that the same causes which are responsible for the increase in divorces and insanity, are also responsible for the increase in suicides.

What are the causes of this mental despondence and derangement? We need not go far to ascertain a few of the most prominent ones. Alcohol, tobacco, drugs, and those popular beverages, tea, coffee,

and cocoa, all act upon the brain and nervous system in such a way as to unbalance them. Wherever these are freely used, suicides, it can be shown, are rapidly on the increase.

In Holland a Utrecht professor, who is making a wide scientific reputation in his new chair of "Psychiatry," said that "whereas up to this time women had been the resuscitating and repairing element in races that must otherwise have become physically and morally effete, now that women are beginning to use alcohol and tobacco, these races must in future be deprived of their sanest and soundest factor."

Sir William Gull says: "All things of an alcoholic nature injure nervous tissue *pro tempore* if not altogether." And Dr. Lauder Bronton says: "The effect of alcohol upon the nervous system may be described as one of progressive paralysis."

The constant artificial stimulation of the brain by the use of these poisonous narcotic drugs is slowly yet surely undermining will power in the human race, and paving the way for the further increase in divorce, insanity, and suicide.

Takoma Park, D. C.

A Mother's Image

A NURSE

It had been a long vigil, but at last the reaper Death claimed the dear little mother. By her side stood her husband, who had been her companion through long years of adversity as well as prosperity, a son, noble and manly, and two daughters, so tender and sweet. As she stroked the gray hair, one of them whispered:—

"She never spoke a cross word to us; no, never. A smile always greeted us when returning from school, or duty, or pleasure; always so kind, so thoughtful, with words of cheer and comfort to brighten our pathway."

No; her life had not been all sunshine. The clouds gathered about her many times, clouds so dark, but still her smile brightened the way. With plenty of money, four promising children, and a Christian home, it would be easy to be pleasant, easy to smile. But this did not always last, for death claimed one of their loved number. Still, with the remaining three, she was happy. But soon financial embarrassment overtook them. The son went away to establish a home of his own, and the two daughters, delicate and frail, found it necessary to seek employment, and this separated the devoted sisters, and took from the humble little home the last ray of light. She was growing old, her plans for a happy

home with her children were blighted, and now her last child must be away from her. She was not strong, having been almost an invalid for years. How had she any need of her ever-ready smile? Ah, yes; for the weary, faithful helpers must be cheered. More than an outward show of love did that smile indicate; it was an evidence of life hid with Christ in God.

When she came to my care, her earthly journey was well-nigh finished. Weak and worn, she sought relief, not with sadness, but with a hopeful smile and soft, kind words. So when her life slowly ebbed away, her loved ones were comforted with thoughts of her kindness and love; and though taken from them, her works will follow her, and they could but say, as they knelt by her silent form: "Mother, we can not wish you back. You have nobly filled a mother's place, and your love still comforts us. O we will miss you! but God's ways are best."

I turned away, but the beautiful, sad scene could but bring searching questions to me. O that every mother were such a mother! A record is being kept of your every act, not only in the books of heaven, but in the minds of your children; and some day these records will be searched, and the searching will bring either happiness or sorrow. Can you afford to have imprinted on the minds of your loved ones cross looks and unkind words? As I looked at the two devoted daughters, I could see but the impression of a sainted mother. Are you making such an impression on the hearts and minds of your children? Shall parents not begin to-day to live before their children lives filled with love? Then will they not be disappointed in the reflection.

Cellular Undergarments

Do you recommend cellular underwear? If so, why? I recommend porous underwear because it is necessary in order for the skin to breathe to allow a free interchange of gases. There are millions of small openings in the skin through which gases and organic impurities from the body are constantly eliminated.

Some of the wastes formed in the body are eliminated chiefly through the kidneys, others through the lungs, still others through the skin. Upon the healthy action of these eliminating organs, the health of the body largely depends. So long as the kidneys, lungs, and skin are in a healthy, active condition, there is little danger of severe illness, providing ordinary care is exercised in eating. Observing physicians have noticed that the chronic invalid always suffers with an inactive skin.

One of the essential objects of massage, hot and cold sprays, or the air and sun bath so highly recommended for invalids, is to tone up and improve skin activity. The quantity of moisture, holding in solution tissue wastes, eliminated through the pores of the skin in health by insensible perspiration amounts to

about two pounds in every twenty-four hours. When exercising, this is considerably increased. It is important that the clothing worn next the skin should be of a nature to allow free evaporation.

Retention of this moisture not only debilitates the skin and predisposes to cold, but the organic impurities contained in the moisture under the influence of heat undergo decay, forming deadly gases, which are inhaled or absorbed by the skin, and are responsible for many acute and chronic diseases. To appreciate the nature of these impurities, and what results when they are retained, it is only necessary to notice the disagreeable and putrid odor of the feet when wearing rubber boots which confine the moisture. Should the entire body be covered with rubber, instead of the feet only, the putrid gases formed would be general.

Those who are subject to colds may discover that the wearing of closely woven and impervious underwear is one of the principal causes of their frequent colds, by preventing the free evaporation of moisture. But aside from this, by favoring the retention and decomposition of organic tissue wastes, various diseases either of an acute or chronic nature may find their explanation here.

Porous clothing should always be worn next the skin, and there is none that I can recommend more highly than cellular underwear.—*Australasian Good Health.*

Why He Failed

A boy returned from school one day with a report that his scholarship had fallen below the usual average. And this conversation took place:—

"Son," said his father, "you've fallen behind this month, haven't you?"

"Yes, sir."

"How did that happen?"

"Don't know, sir."

The father knew, if the son did not. He had observed some dime novels scattered about the house, but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor, and he said: "Empty out those apples, and take the basket and bring it to me half full of chips."

Suspecting nothing, the son obeyed.

"And now," he continued, "put those apples back into the basket."

When half the apples were replaced, the boy said: "Father, they roll off. I can't put any more in."

"Put them in, I tell you."

"But, father, I can't put them in."

"Put them in?—No, of course you can't put them in. You said you didn't know why you fell behind at school, and I will tell you why. Your mind is like that basket; it will not hold more than so much. And here you've been the past month filling it up with chip dirt—dime novels."

The boy turned on his heel, whistled, and said: "Whew! I see the point."

Not a dime novel has been seen in the house since that day.—*Cut Gems.*

Outlawing the Traffic

WE clip the following editorial from the *Home Herald*, of Chicago, and rejoice that so much has been accomplished in outlawing a destructive and terrible business. While we could wish that all had been already accomplished that the writer of the editorial expects to see accomplished, we can hardly set our hopes so high, knowing of a verity that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." We quote:—

"No arraignment of the liquor traffic in recent times has had more telling effect than the recent decision of Judge Artman, of Indiana. To-day the liquor business has letters of marque, and sails as a privateer. Piracy is legalized and chartered. Murderous wrong is made a right. The public has sold a franchise for a trifle of revenue, in the independent use of which, by unprincipled men, and in the results, it must jointly share the responsibility.

"At last, we thank God, the conscience of America has begun to shirk the odium of such a partnership. The courts are facing the issue squarely, where hitherto there has been compromise and evasion. The rural communities in every part of the Union are declaring for local option. The Southern States are, by outstanding majorities, favorable to prohibition. Georgia is enlisted as a prohibition State. Alabama is on the point of making a like decision. It is prophesied that in ten years there will be no saloons south of the Mason and Dixon line. The liquor business is not to be improved or reformed, for the effort to make better saloons has never yet been tried successfully. It is the will of the American people that it should be utterly dispossessed."

The Dangerous Door

"O COUSIN WILL, do tell us a story. There's just time before the school bell rings." And Harry, Kate, Bob, and little Peace crowded about their older cousin until he declared himself ready to do anything they wished.

"Very well," said Cousin Will, "I will tell you about some dangerous doors I have seen."

"O, that's good!" exclaimed Bob. "Were they all iron and heavy bars? And, if one passed in, did they shut and keep him there forever?"

"No, the doors I mean are pink or scarlet, and when they open, you can see a row of little servants standing all in white, and between them is a little lady dressed in crimson."

"What, that's splendid!" cried Kate. "I should like to go in myself."

"Ah! it is what comes out of those doors that makes them so dangerous. They need a strong guard on each side, or else there is great trouble."

"Why, what comes out?" said little Peace, with wondering eyes.

"When the guards are away," said Cousin Will, "I have known some things to come out sharper than arrows,

and they make terrible wounds. Quite lately I saw two pretty little doors, and one opened, and the little lady began to talk like this: 'What a stuck-up thing Lucy Waters is! and did you see that horrid dress made out of her sister's old one?' 'O, yes,' said the other little crimson lady from the other door, 'and what a turned-up nose she has!' Then poor Lucy, who was around the corner, ran home and cried all the evening."

"I know what you mean," cried Kate, coloring. "Were you listening?"

"O, you mean our mouths are doors?" exclaimed Harry, "and the crimson lady is Miss Tongue; but who are the guards, and where do they come from?"

"You may ask the Great King. This is what you must say, 'Set a watch, O Lord, before my mouth; keep the door of my lips.' Then he will send Patience to stand on one side and Love on the other, and no unkind word will dare come out."—*Southern Churchman.*

"Make the Saw"

THE boy stood beside his grandfather, his eager eye intent upon the little yellow violin which the old man's busy fingers were shaping and finishing. "But you can't finish it, grandfather," said the lad, in despair. "You can't make those little S-places."

"Why can't I make 'em?" demanded the grandfather, crisply.

"Because you haven't got a saw fine enough for that."

"Then I'll make a saw," said the old man. And he did make it.

Years afterward that boy, grown to be a well-known violinist, understood that his own mastery, not only of the violin, but of many of the problems of his life, was largely due to the force with which that one sentence took possession of his mind.

The world is full of people who "go so far and then give out." But the great achievements of life, both in material and in spiritual things, are reached by those whose faith fails not at the last crisis, and who go on bravely and "make the saw."—*King's Own.*

IN our Father's school are many benches. This life is school time. Whatever the word God writes on the top of your page,—patience, courage, forgiveness, resignation,—copy it over and over until he gives you another word. Never murmur. Do your best to solve your problems. If they are hard, try hard. If you are in the dark, say, "Speak, Lord, for thy servant heareth." When you feel like complaining, listen. Be still before God. David said, "I was dumb, I opened not my mouth; because thou didst it." That is better than moaning and lamenting; but let us leap from David to Jesus, and say, "The cup which my Father hath given me, shall I not drink it?" "Father, glorify thy name." So shall we be made perfect through suffering.—*Maltbie D. Babcock, D. D.*



A Victory for the Truth in Italy

CHAS. T. EVERSON

A FEW months ago Brother Odaglia and wife returned to their native land, after a sojourn in South America, and settled in northern Italy, in a village not far from Turin. They had accepted present truth in South America. A neighbor had spoken to Brother Odaglia about the message, and as a result of this personal work on the part of this Adventist, he had begun to keep the Sabbath, and afterward, when a laborer went to develop the work begun, a goodly number of Italians embraced the truth.

Returning to Italy, Brother Odaglia felt anxious to interest his countrymen in this glorious truth. He wrote to me about it, and I sent him some tracts to distribute. A little later, I learned that some were becoming interested in the message, and I wrote to Professor Fant, who was holding a series of meetings at Turin, requesting him to go to see what could be done in Brother Odaglia's neighborhood.

I have just received a letter from Brother Fant, written on his return from Monesterollo, where he had held a short series of meetings. He says that one of the first persons to come to investigate the truth was a gentleman, ninety-six years old, who was still alive to the influence of truth, notwithstanding his advanced age. He was much interested in what he heard; but immediately on his return from the service, the parish priest came to see him, and informed him that if he returned to the meetings, he would be excommunicated, refused burial in consecrated ground, and consequently he would not escape eternal punishment.

As soon as the priest knew that Brother Fant had come to preach the gospel, he ran from house to house, scolding his parishioners, and threatening with excommunication any one and every one who should attend our meetings. The gospel had never been preached in that place before, and a very bitter war was waged against the proclamation of the message.

The very same morning that Brother Fant began his work, the priest ordered the church bells rung, and called together the people, and began a tirade against Protestants, exhorting the people to pray to the Madonna, St. Joseph, St. Michel, and all the saints, that they might avert the calamities that would be visited upon them because of the heresy that was being preached among them.

Of course the threats availed with many, and especially with the women, who are, as a general rule, the backbone of the church. However, notwith-

standing the strong opposition, a goodly number came out, and listened attentively to the preaching. About one hundred heard the message during the meetings. They became so interested on one occasion that Brother Fant had to continue his service for seven hours. Not only from the place where he lives, but also from the surrounding villages, the people came to inquire about the message.

Some of the people asked the priest why he did not go to see our brother, and come to an understanding with him. But he answered that he needed the permission of the bishop, in order to meet him. Then he railed upon them for daring to make propositions to him. Still they persisted in asking him some questions about baptism, and he answered them a few words in Latin. When the people demanded the reply in their own language, he went off muttering at them in insulting language that left the people scandalized.

But in spite of all these tirades against the truth, the people came to listen to the proclamation of the message. Also, a number of young men came for Bible study, and became much interested.

In consequence of the meetings, the priest applied to the public authorities to stop our work, and sent for two preaching monks to come and hold a mission of penitence and reparation, to restore the damage done by our effort.

As a result of our work there, eight persons accepted present truth, and are getting ready for baptism. Others would be disposed to follow their example; but in these villages the priest is a terrible enemy; and, as Brother Fant writes, "The priest knows the power of the boycott, and how to use it to the damage of those who do not think as he does."

We are thankful for this victory for the truth, and pray that many of those held under the terrible power of priestcraft may come to know the sweetness of Jesus' love, through the preaching of the third angel's message in the land of the papacy.

West Coast, Africa

D. C. BABCOCK

IN Sierra Leone the message is making some progress. Most of those who accepted the Sabbath during the tent-meetings are yet faithful. About June 1 we began meetings in a large hall, in the northeastern part of the city of Freetown; but, owing to heavy rains, the attendance was small. We have closed these meetings until the rainy season is over. Some interest was awakened by the few services held, and Brother Brown is holding Bible readings with the interested ones.

Among those who have embraced the truth are several soldiers of the West Indies Regiment and the Royal Garrison Artillery. Some of these obtained a release from Sabbath duties, but some are passing through severe trials. When they applied for release on the Sabbath, more duties were placed upon them, because of this request.

One brother, a sergeant, whose time expires in August, has had a very trying time. The commander has done everything he can to hold him, but we hope all will be settled at the expiration of his term. There is a regulation that provides for one year overtime in case of war, when an army is in a land distant from that in which enlistment was made. But as that regulation can not be enforced under the present circumstances, this brother has decided to make a test, if refused a discharge.

We are glad to say that there are several young men who can be trained for the work in a short time, as they have a fair literary training.

A Training-School

We realize the necessity for a good training-school, to prepare workers for the great field before us. There are earnest calls made for laborers all along the coast, from Lagos to Gambia, a distance of more than fifteen hundred miles.

We can not hope for workers to come from other lands, to fill the many calls coming to us. The laborers must be found, to a large extent, in the field. From Liberia, located just to the south of Sierra Leone, comes an urgent request for us to come there and hold meetings. We are yet unprepared to meet this plea. Liberia is settled largely by liberated slaves from the United States.

Gold Coast

It is quite evident, from many letters received from America, that the vastness of the West Coast is little understood. Gold Coast is as far from Sierra Leone as is New York City from Battle Creek, Mich. The call for help from the Gold Coast during the past year has been so urgent that we thought it advisable to send Brother Kwamina there. He sailed from this port the second week in June, and from recent reports from him, success is attending his efforts.

A council meeting was held by our workers here one week before Brother Kwamina left, and it was decided that Mrs. Babcock and I should go to the Gold Coast during the months of August and September. At that season there is generally less rain there than in later months. We expect to leave Sierra Leone for that field in two weeks. Brother L. W. Browne will probably conduct a training-class for workers during our absence. He will also look after the general interests of the work in Freetown.

Church Building

It will be impossible to complete our new church building before leaving for the Gold Coast; first, for lack of means, and second, for lack of time. We now have the building enclosed, and all the outside woodwork painted; but the win-

dows and doors are to be put in, and the church is to be seated. We now owe one hundred and thirty dollars, and shall need one hundred and fifty dollars to complete the building. Our brethren are doing all they can to raise the money, but it will take some time yet, at the rate we are getting it. The building is of solid concrete, and will comfortably seat three hundred persons.

Among the many visitors last week to see the church building were two Catholic priests. They spoke very highly both of the structure and of its commanding location. It is at the junction of two streets, and can be seen for quite a distance down the street.

We are thankful to our Heavenly Father, and to our dear brethren and sisters, who have so liberally given of their means, that we can begin to see fruits for the efforts put forth here. It is not simply an organization of men and women, but they are souls truly converted to God and his work, in this closing message.

Freetown, Sierra Leone.

A Trip in North China

A. C. SELMON

We have just returned from a trip to Peking, Tien-tsin, and other places in the north of China, and I will endeavor to acquaint you with the situation, as far as we were able to learn it in the time we were there.

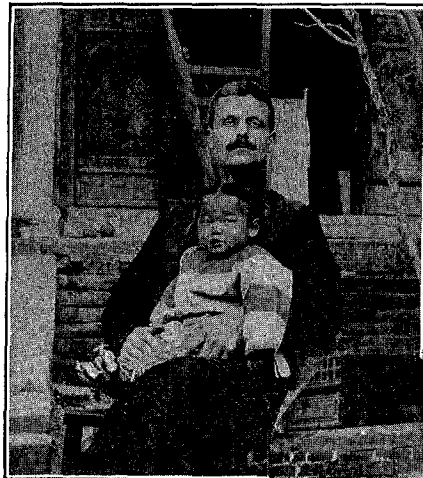
Peking is a little over six hundred miles from our work here in Honan, and two days are required to reach it by rail (the train does not run at night).

Even to one acquainted somewhat with China's war preparations, the most striking thing in the capital and large cities is the military display. We happened to be in Peking at a good time to see this at its best. May 21 the emperor went out to the Temple of Heaven, to sacrifice. This is over two miles from the palace, and the road on either side was lined with soldiers, and there were some on every housetop along the way. Greater precautions are taken now than formerly, because it has been but a few years since a bomb was thrown at the emperor's chair as he was being carried out. These soldiers are not the old-fashioned ones that were a laughing-stock, but they are well-armed and well-drilled, and for endurance will excel any army in the world, with the possible exception of Japan.

The students in all the schools are being drilled, and even the very children on the streets seem to have the fever; for they can be seen in little companies here and there, practising a drill. Not only this, but what surprised me somewhat was to see the students in the professedly Christian mission schools armed with wooden guns, and going through a regular military drill. I spoke to one of the professors about it, and he said it was required of all their students. To see the spirit manifested, made one feel that it was a travesty on Christianity to call

such an institution a Christian school.

The leading denominations all have schools and colleges in some one or other of the cities of north China. They have large buildings; in fact, they are not inferior to most of the colleges in the States. The course is also quite thorough. For example, Chinese students who have been graduated from the Methodist Episcopal mission school can take post-graduate work in the University of Michigan. Practically all the schools take in the heathen, as well as believers, and some of them draw nearly half their attendance from the heathen students. Of course this can but have its influence upon the spirit of the school. To the students who are be-



Dr. Selmon and Baby Ruth in Native Costume

lievers, some of the schools furnish room, board, and clothes. In other cases the student pays, if he feels able to do so. The Methodist school, called the Peking University, has an attendance of five hundred, and over two hundred more in the girls' school.

The anti-foreign feeling is very strong, especially in the capital, and the people are more distrustful of the foreigners than even the people here in the interior. Mission work has been so mixed up with politics that it could not be otherwise. Medical work has been the great drawing factor so far, but this is no longer. The Chinese are opening up free medical dispensaries and hospitals in Peking and Tien-tsin. Men have charge of them who have secured their training at the mission medical schools or in the government medical college at Tien-tsin. The medical workers in Peking told us that this was making a marked difference in their medical work. Fewer patients are coming to them; in fact, there is coming to be a sort of competition between the mission dispensaries and the Chinese free dispensaries.

We had a long conversation with the pastor of one of the native churches in Tien-tsin. I was told that he is one of the ablest Chinese preachers in north

China. He said his church was self-supporting now, and paid him a good salary. Of all the converts, not one was from the city itself. All were people who had come in from other places, and had some work or business in Tien-tsin. The country work about that city is very prosperous.

On Sunday we attended services in the native church. The congregation was made up in large part of the students from their schools, very few middle-aged men and women being present. The services were very brief, the minister preaching from the words, "I will arise." Luke 15:18. A marked difference between this and the ordinary congregation of Chinese converts seen in the country was that no one carried a Bible, as far as I saw. In the country every Christian carries his Bible.

All the foreigners in Peking live in palatial residences, and have numerous servants and livery. We found here that supplies, both native and foreign, were very high. This is due to the fact that the internal tax on everything entering this city is very high. Also, the region about is mountainous and sandy, and wherever there is a plot of land that might have been cultivated, it is encumbered with some kind of temple.

After looking around both in Peking and in Tien-tsin, we sought the Lord as to where the work should be first opened up. Finding that Peking was the place in which he wanted it, we remained there several days longer, and made more careful inquiries. One could not look over the situation here



Dr. Mrs. Selmon and Baby Ruth in American Dress

without being impressed that it is high time that the work was begun. I was surprised to find that this city has eight daily papers, and a great many others not issued daily. This is a strategic point. The transient population is very large. There is constantly a stream of people from all the provinces, and from Manchuria and the north. It would mean much to us to get a foothold here; for while the work for the people of the city itself might not be of any more importance than that in many other large cities, yet we would reach the whole of China by being located in the capital; and so be able to reach the people from all provinces.

At present there are four missions in Peking. These were all there before the Boxer trouble, and have very large tracts of land and buildings in the city. To secure land now is a difficult problem. It is expensive, and hard to get. The Y. M. C. A. have just succeeded in securing a place, after trying for about five months.

For us to open up the work there means that we would have to secure a piece of land at the very outset, and put up a house in which to live. It will not be possible for us to rent a place where we can carry on our work; for the native houses are all low, one-story, and unhealthful. It is doubly important for the new workers that they should have a sanitary home while studying the language and getting acclimated. So the starting of the work means an outlay of several thousand dollars gold.

I was pleased to find that we had no difficulty with the language. It is the pure Mandarin. There is a variation in the pronunciation of a few classes of characters, but these are very readily learned.

I hope that the workers who are sent out for this place will be those of good education, and also with experience in meeting people; for we shall constantly be brought into contact with the other mission workers. They are nearly all university people, and there are some sincere Christians among them. Many of them treated us well. We pray that some may get hold of this truth. There are many substantial Christians among the native converts, also. We were told of some who are working for the missions, in the school, and preaching, getting fifteen dollars a month, who have been offered three hundred dollars a month by the Chinese government. As I spoke with some of them, I was impressed that they were sincere, and were following all the light they had received. When the truth is presented, it will be sure to reap some fruit among this class.

British Central Africa

JOEL C. ROGERS

We have at last reached Cholo, Nyassaland, the end of our long journey. As we came up the Zambesi River and the Shire, and as we climbed the big mountain last night at midnight on the road from Chiromo to the mission, we felt that we had been well advised in regard to the best season for entering Nyassaland. This is the dry season, and the rivers are falling rapidly, but the country seems very beautiful.

It is rather exciting, in the middle of the "mighty Zambesi," to see our boys plunge into the water, one by one, with a long rope fastened to the prow, to pull our little flat-bottomed steamer off the sand. This operation is varied by twenty or more of these native boys, with long bamboo poles, shoving with all their might to help the boat along, or to swing it from a sticking place. I suppose by

the end of this month it will be almost impossible for any boat to reach the terminus of the railway at Port Herald. Midway up the Shire River we were obliged to transfer to a smaller boat. The river became very narrow as we ascended, so that with the two barges, conveyed by most of the boats, the little flotilla reached almost from one bank to the other. It seemed almost impossible for the wheelman to keep the boat in the channel. The river is very winding. We passed several extensive sugar plantations on the Zambesi. The factories make the product into crude sugar, and ship it to Lisbon for refining.

From Port Herald to Chiromo—thirty miles—we had as comfortable a ride on the Shire Highlands Railroad as one could expect on the New York

condition, as a rule. I like the location and surroundings quite well. Mount Cholo is about seven miles away to the west, and to the north we have a number of higher mountains. We find quite a nice variety of fruit growing on the place, such as lemons, pineapples, bananas, and guavas. Of course we shall miss our American fruits, but I am told that some raspberries and other things grow wild.

As near as I can learn, there are about one hundred and fifty persons living on the station. This includes men, women, and children—possibly there may be more. It seems that among the older missions in this country, the custom has been established of paying boys a certain wage monthly to attend school. Of course they do some work. It seems that in order to get a school together, Brother Branch has been obliged to follow this custom. Of course the wage is very small—three shillings a month, and their food, to the unmarried men, and three shillings a month and ground for a garden, to the married men. It may be that this is the only way to keep a school together. They do some farming on the place, but in a very primitive way, and on a limited scale. I am told that cattle raising pays better than anything else here. At present there are only nineteen head of cattle on the place. These are the increase from four head which Brother Watson bought four years ago.

I find a school numbering about sixty, which is made up of some married men and their wives, who live here on the place; a few young men; and boys and girls. It is now time for their annual vacation, which lasts a month or more. Mrs. Branch and the three children intend to leave to-day, for a vacation at Cape Town. This will give us time with Brother Branch to look about the country, and we hope to find a suitable place for a mission training-school. The plan of work which I have in mind is, briefly, this: to let the school go on about as it is; then as soon as we find a suitable place for our school, we will take the young men who we think are capable of receiving training for teachers and evangelists, and try to gather in more.

Within a few days we shall go to Blantyre, and shall also visit Shiloh, which is now offered us for one hundred pounds. There is also another place offered for sale near Blantyre, which we shall visit. Of course I can not say anything as to how things will turn; but we trust that the Lord will open the way, and give us some young men who can be trained to carry the message to the people of Central Africa.

"THEREFORE said He unto them, The harvest truly is great, but the laborers are few." Luke 10:2.



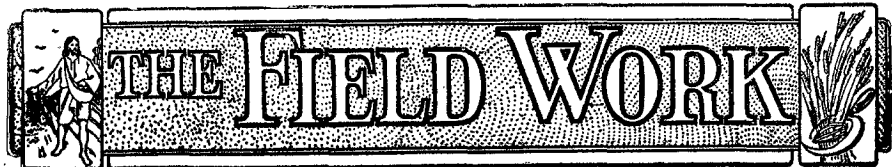
Courtesy of the Strand Magazine

THE SIZE OF CHINA IN COMPARISON WITH OTHER NATIONS

Central. This road is being extended to Blantyre, which place I believe they hope to reach this year. As you know, the Cape to Cairo Railroad is pushing up through northern Rhodesia, and I am hoping that within a few years we shall have a railway connection across from Blantyre. The journey from Cape Town to British Central Africa is very tedious. It took us two full weeks to reach Cholo from Gwelo.

Brother Branch met us at Chiromo, with about forty boys to carry us and our goods. Each *machila* requires a relay, so they assign about ten boys to one *machila*. For a long journey this mode of travel seems necessary here; but to strong, healthy people, like ourselves, walking would be preferable. Every bone in my body aches to-night, from the excessive shaking up which I got in the *machila*.

LATER.—As there was no mail for a few days, I have waited to see more of the mission before sending this letter. This has given me time to visit the school, and to take a good look about the place. The buildings are in good



THE FIELD WORK

From the Southland

JACKSONVILLE.—The message is just as precious down here as in the Northland. Jacksonville, "the Gateway to Florida," is one of the most important cities of the South. Situated on the picturesque St. Johns River, it is a charming place, with its colonial homes, paved streets, and tropical vegetation. Thousands of tourists pass through here going to southern Florida and the West Indies, in the early winter, then again on their return to their homes in the North, in late spring. This, therefore, is a very important missionary center.

We have a pretty little church building here, and a small, but faithful congregation. We have an organized Home and Foreign Missionary Society, which does effective work in distributing our literature, especially among the sailors, this being quite an important marine port.

The young members of the church here are also organized into a Missionary Band, and have been active in giving the message to the world. They held their picnic in Riverside Park, a few weeks ago, but the only leisure hour they had was when eating their lunch. Not one moment was wasted in sport, but the time was spent in assorting, wrapping, and stamping copies of the *Review*, *Signs of the Times*, *Youth's Instructor*, and *Bible Training School*. These were then addressed to missionaries of the different denominations who were in foreign fields, or at their homes on furlough. The money in the children's treasury was used to buy the paste, wrapping-paper, and postage-stamps, instead of ice-cream, watermelon, or some other picnic treat. Surely after this self-denial, and the dedicating of all the prepared literature with prayer, God will bless his message as it speeds on its way to earth's remotest bounds. Truly those children had a picnic that could be an auxiliary to a camp-meeting. We would be very glad if literature would continue to come, for the supply which was so liberally sent in reply to Brother Parmele's request through the *Review*, two months ago, has been exhausted. If any of the readers have extra Bibles, we would be glad to receive them, to distribute among the sailors who are not supplied.

We have been trying to find a building here suitable for a school for the colored young people. There are many things that have hindered an advance move, for work must be done very quietly in the South, as there is considerable prejudice against educating the negro; but Jesus died for them, and I do not forget how ardently my dear husband desired to come South and preach the message after he accepted it. Now he has fallen asleep, we feel that even under great obstacles we must carry out his wishes for these people. We desire the prayers of our people for the success of this work, and would be glad to receive donations toward its support.

MATTIE HAMILTON WELCH.

Educational Work on the Part of Catholic Orders

WHILE the Jesuits are the foremost educators in the Roman Church, they are not by any means the sole occupants of the Catholic educational field. There are, for example, the Barnabites, Somaschians, Salesians, and other orders that dedicate a large part of their activity to the department of didactics. There are also many convents of nuns which are centers of educational effort.

In their educational efforts the Jesuits generally aim to reach the better classes, and, as a consequence, have richly furnished schools. For the middle and poorer classes there are other orders that offer educational advantages for a small tuition, and in many instances their teaching is entirely gratuitous. There are quite a large number of free Catholic schools in Rome; and often these schools not only furnish instruction free, but provide books and clothing for those that are too poor to procure them for themselves. Also in the schools for girls the nuns will help the students to provide a dowry when they wish to get married, as even the poorest of the girls are expected to bring their husbands something if possible. Then when they reach the age of confirmation, often these free schools will provide the candidate for confirmation with an entirely new outfit of wearing apparel. By these means they work to tie the children and their families to the church.

Among the extremely poor, we find the Salesians showing a tremendous activity. This order, which was founded about the year 1846 by Don Bosco, derives its name from St. Francis de Sales, its patron saint. It confines its work to educating orphans, outcasts, and those children whom the parents are no longer able to care for.

Don Bosco was an ordinary priest of Turin, who conceived the idea of educating abandoned children. The uppermost thought in his mind in their education was to instruct them well in the Catholic catechism. He therefore began his work by holding classes among abandoned children, with the aim of instructing them in the Catholic doctrines. These classes showed him the need of providing some place of refuge for these outcasts. By a gigantic effort he succeeded in building up a mighty institution for these abandoned children in Turin. Beginning with a few rented rooms, he gradually, through gifts, offerings, and endowments, succeeded in building up an immense institution that at present provides educational advantages for thousands of these poor children.

A paper was founded early in the history of the movement, and it was widely circulated, telling of the progress of the work, and what was contemplated by it. As a result, rich gifts and offerings soon began to flow into the coffers of the institution. With the surplus funds other institutions of the same nature were founded in different cities of Italy, France, Spain, South America, England,

etc. Thus we see that the small beginning made a little over half a century ago has developed into a mighty educational movement.

The Salesian method of education has largely an industrial basis. In their institutions they teach the youth the ordinary trades, besides the common branches of education. However, the religious instruction occupies a prominent part in the education of the youth, even to the neglect of other things at times, as is true with all Catholic educational institutions; for Catholic schools are first and foremost centers of propaganda, and then educational institutions. However, in these Salesian schools they study their young people, and when they see a boy who has a special aptitude in a certain direction, they develop that talent to its utmost capacity. As a consequence, among those that have issued from their schools they number men of real talent, and some that have made a high mark in their profession. Among other profitable industries they occupy themselves in getting out popular editions of standard works, and by this means have made great gains.

The institutions help one another. If one institution has a surplus of funds, it sends the money to the mother institution at Turin, which in turn aids any school that may be in need. This educational work among the extremely poor has done wonders for the advancement of Catholicism among that class.

We can plainly see, therefore, that the Catholic educational system leaves no loopholes, but extends its influence to every walk of life. It has its luxuriously furnished institutes for the rich, its modestly equipped schools for the middle classes, and its extensive institutions that provide for the education of the poor.

Catholicism is not a combination of chance, but a well-organized system, with certain definite ends to gain. It uses those means which are calculated to obtain the results at which it aims. By long experience of calculating and reckoning from cause to effect, it has learned what means are necessary to obtain certain results. And amid all its appearance of luxury and love of ease, Catholicism is energetic, and keeps all its forces at work.

An intense activity, born of the power of the Holy Spirit, is necessary to cope successfully with this power, especially in its own stronghold.

CHAS. T. EVERSON.

Louisville (Ky.) Camp-Meeting

THE good camp-meeting held at Louisville, Ky., July 18-28, is now past. The meeting was held in a beautiful grove in the suburbs of the city. The attendance of our people was not so large as expected, owing to the fact that the season had been backward, and there had been so much rain that when the dry spell came, many had to remain at home to care for their crops. Nevertheless, the promise that God's blessings are not confined to large numbers was verified to us, and all who attended were richly repaid.

Elder Spicer spent the first Sabbath with us, and his good words of instruction and timely counsel were much appreciated by all. We had expected to have Prof. J. E. Tenney with us during the entire meeting, but after two days

he was called to another field. His stay, though short, was beneficial to all. The other laborers present were Brethren Harrison and Melendy, representing the canvassing work; Sisters Harrison and Lenker, of the Sabbath-school and young people's work; Brother Milo Emmerson, and the writer. Brother S. M. Jacobs and wife had charge of the dining tent, in connection with which practical instruction was given in healthful cookery. This was highly appreciated by our own people and those from the outside who were in attendance.

During the day, the thoughts presented were such as to lead to self-examination. The evening services were a series of sermons on the points of our faith, calculated to be of benefit to the outside attendance.

Parents' meetings were held, which we believe will be the means of helping us to better train our children for the kingdom of God. Meetings for the children were also held each day.

The entire camp consecrated themselves to God and his service. This season was one of spiritual refreshing to the Louisville church, and all expressed themselves as having received rich blessings from the storehouse of God. Sixteen precious souls were added to this church. Six received baptism, and others were prevented because of sickness.

We believe the time has fully come for our people to receive the latter rain, and make haste to enter the kingdom of God.

J. F. POGUE.

Canadian Union Conference

For some time we have been endeavoring to revive the missionary work by getting all to do something, thus enlisting many in active, continuous efforts. Early in the year Brother I. S. Jones began to work in this field as general canvassing agent. In the spring we held three canvassers' institutes, one in each local conference, and these were well attended. Twenty-four young men and women went into the field with books, and their reports during the summer have been good. Some are canvassing to earn a scholarship, and others are following the usual plan of book work. Many have related very interesting experiences in connection with their work, and we believe these earnest efforts will result in much good. Some of these workers have been connected with tent companies, enjoying the benefit of the meetings, and rendering some assistance in the services. The majority of these colporteurs expect to return to our schools this fall, and fit themselves for better work.

A new building is being erected at Lornedale Academy, and will probably be ready for occupancy early in the fall. This building was much needed, and will be a great blessing to the work in Ontario. The Williamsdale Academy is well provided with rooms and facilities, and an increased attendance is expected this year. These schools should be heartily supported, and earnest efforts should be made to induce our young people to attend and prepare for service.

After many months, a physician has been secured for the Knowlton Sanitarium, and ample help is in training there now for that department of work. On account of the long delay in placing

proper workers there, the work has been much hindered, but we hope for the best now.

There are five tent companies in the field this summer, and with one exception good reports have come from these efforts. The Lord will bless every faithful effort put forth in his name. Aside from these tent-meetings some meetings have been held in other sections with good interest and some immediate results.

Elder S. A. Farnsworth, of the Quebec Conference, has been transferred to Vermont, and will make that his field of labor. We are now arranging for a man and his wife to locate in Montreal to do Bible work. Montreal is a large city, greatly in need of help, and we believe a good work can be done there for both French and English.

Elder O. F. Butcher, of Detroit, Mich., located in Ottawa last fall, and held cottage meetings during the winter, with good attendance. The people were interested in the studies, and he and his wife have been following up the work this summer with the *Family Bible Teacher*, tracts, and Bible readings. On account of Sister Butcher's condition of health and Elder Butcher's throat trouble, they will close their work here in August, and go to Washington, D. C., and take up other work. We regret very much that it becomes necessary for them to leave Canada, but the work is the Lord's, and he will supply all our needs. We shall hope to arrange for other help for Ottawa in the near future.

Brother and Sister W. J. Hurdon are having all they can do in their treatment rooms in Ottawa, and are meeting with excellent success. The treatment rooms in Lindsay, Ontario, conducted by Brother and Sister Henderson, we understand, are receiving good patronage now. There are several nurses out in the field, doing private nursing with good results. We are glad for these training centers which we have in operation, and the outlook is promising for scores of workers in the near future to go forth to the harvest.

Elder Keslake gives favorable report of the work in St. John's, Newfoundland. The outside attendance at the meetings continues good, and several have been baptized there this summer. Miss Lucinda Iler, a graduate nurse, went to St. John's in June under the direction of the conference, and after getting located and acquainted with some of the doctors and people, is having frequent calls for nursing. She will do Bible work and nursing as the situation seems to demand.

The Dominion Sunday law is being enforced in a few places, but is meeting with considerable opposition from its supposed friends. A Rational Sunday League has been organized, it is said, to oppose the Lord's Day Alliance in their effort to enforce the Sunday law. We are now coming up to our camp-meetings and annual gatherings, and these will be important occasions. It is hoped that there will be a general rally to these meetings, and that they will be all that the Lord would have them be to the entire people. Some of the ministers from abroad will come in and assist us in these gatherings, and we shall appreciate their help. We are living in very important times, and much depends upon our attitude and loyalty to the work just now. The cause is in need of men and

means to carry on the work in all parts of the earth. Let all work and pray to this end. This union has raised a nice little sum toward the \$150,000 fund, and if every believer could lay down another dollar to this fund, it would help substantially in closing the fund. Let us examine our pockets once more and see if we can not give again. It is pleasing to note that our tithes and offerings are increasing; and by the cheering words we get from the different parts of the field, we know the Lord is blessing his people. Let all come to the annual feast with a prayer of faith, and all will receive a blessing. Come one, come all.

W. H. THURSTON.

A Word from Brazil

IN these Catholic countries one meets with strange incongruities. Observing the people, he sees on one hand a superstitious reverence for some things supposed to be sacred, while on the other hand really sacred things are utterly prostituted. For instance, people will be seen who, when passing a church, a graveyard, a crucifix, or a funeral procession, lift their hats, and make great demonstrations of reverence.

But as the stranger who is just beginning to understand the language begins to comprehend the meaning of some of the business signs he meets, he wonders not a little at the professed reverence for some things, while others more sacred are treated as if they merited no consideration whatever.

In one of our Rio suburbs a person is edified with the following signboard: "*Acouge de Sao Salvador*" (Butcher shop of the Holy Saviour). In one of our northern coast cities they sweep the garbage and dirt together into the streets, then place it into a lighter (a kind of boat), taking it out onto the ocean, and dumping it overboard. This garbage conveyance bears the dignified name of *Espirito Santo* (Holy Ghost). The steamer on which I am now embarked bears the same name; the province to which I am going likewise. The entire name of the city of Bahia is *Bahia de Sao Salvador* (Bay of the Holy Saviour). About two years ago I baptized a brother whose name was *Raphael Archanzo dos Santos* (Raphael, Archangel of the Saints). The name *Salvador* (Saviour) is met daily. But after becoming converted, many of our brethren drop these names.

I might multiply these examples indefinitely, but these suffice to show that the Church of Rome is nothing more than paganism. Outward ceremonies are multiplied, and the "faithful" suppose that religion consists in a close observance of these rites, while the real meaning of the Scriptural terms are not to the faintest degree comprehended or experienced. Brazil has twenty-two million souls chained to this pagan superstition, but, thanks be to God, the third angel's message is bringing light to some of them.

May the Lord of the harvest send more reapers to speedily gather many other sheaves for the heavenly garner. Since writing a week or so ago, I have received another letter, in which those who for some time have been keeping the Sabbath in Bahia ask to be baptized.

I am now on my way to the province of Espirito Santo, to make a brief visit

to the churches and companies in that field, who have not had a visit since a year ago; while Mucury, a section in the northern part of the province of Minas Geraes, has not had the pleasure and benefit of a minister's visit for two years, and Bahia is waiting. Then here in Rio we have sufficient work for six laborers.

But we are of good courage in the Lord, for he is blessing us; and in the name of Israel's God, we go forward unto certain and final victory.

F. W. SPIES.

Pennsylvania

ALTOONA.—A well-attended quarterly meeting was held in the Altoona Seventh-day Adventist church July 7. A number were present from Duncansville and Spring Meadow. The ordinances were celebrated, and one good feature of this meeting was that six persons were taken into the church. All seemed to rejoice to see how soon the message is to triumph, and freely expressed their hope of triumphing with it.

LOCK HAVEN.—July 14 we began meetings in the gospel tent at this place. The evening was pleasant, and the tent was filled; from that time on, we have had a good attendance, and a deep interest has been manifested to hear the truths for this time.

This is not a new field; it had been worked thoroughly by Elders K. C. Russell and J. S. Shrock, and others have labored with the company that these brethren had raised up. A well-attended camp-meeting was held, so it can be said that the seeds of truth have been sown. Since that time, a great deal of prejudice has arisen; but we hope that now in the watering of the seed, God will add such as are to be saved. We trust that the readers of the REVIEW will aid us by their prayers that souls may be led to obey the truth.

W. F. SCHWARTZ.

Japan

TOKYO.—The work in Kobe continues to prosper. When I arrived there week before last, they had a full house, and the patronage continues good. During our stay we had some very interesting experiences. Dr. Dunscombe arranged to have a daily class in Bible study for the Japanese helpers employed, and Brother Noma will give the instruction. Several of the helpers are becoming quite interested. One woman servant, who is a professed Christian, and has been at the sanitarium for some time, says that she thinks the seventh day is the right day to keep. She was ill recently, and is very grateful for what the doctor did for her at that time. A young man employed shows much interest in the study of the Bible, and seems really in earnest.

We had a very interesting experience with several patients, all medical missionaries from southern China. They were on their way to spend the summer at Karuizawa, and stopped a few days at Kobe, at a hotel. Hearing of the sanitarium, they came and stayed a week or more. Dr. Dunscombe invited them to the Bible reading he has been holding mid-weekly. I was invited to give a reading on the millennium. These patients expressed interest in the explanations given, and made no objection, although Dr. — said the views advanced were new to him. On Sabbath

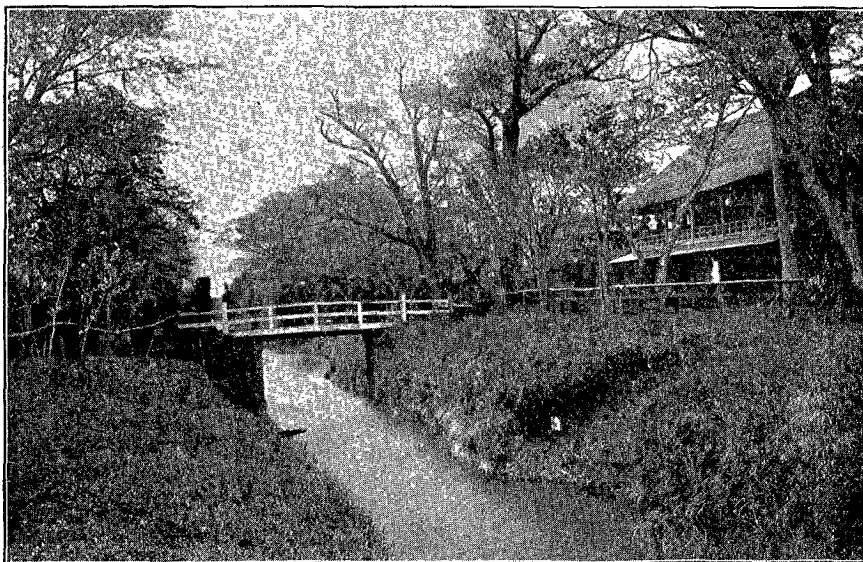
he and Miss — attended Sabbath-school and meeting. Dr. — remained, and took part in the ordinance of feet washing. I took occasion to explain somewhat in detail the meaning of this ordinance, and afterward the doctor expressed himself as quite satisfied that it should be observed. His wife claims to be in harmony with us on most points, but not on the Sabbath question. On Sunday I held another Bible reading, at which all three of these patients were present. In the time we had, I gave them all I could on the subject of the sanctuary, showing the relation of this subject to the plan of salvation, to the Sabbath and law, to a future probation, etc. They seemed as much interested as before, and made no objections, although some intelligent questions were asked. This experience is something quite without precedent in our work with mission-

Arkansas

THIS camp-meeting was held at Si-loam Springs, Ark., July 18-28. The camp was located in a beautiful grove in the edge of the town. There are some excellent springs of water here, from which the town derives its name, and because of which it has become something of a summer resort.

The attendance of our people at this meeting was larger than at any similar meeting ever held in this State. Not many outsiders were present, but there was a fair attendance at the evening services.

From the beginning, the meeting was a very spiritual one. A revival service was conducted on the first Sabbath of the meeting, and it was remarked that it seemed more like the second Sabbath of a camp-meeting than the first because



SCENE NEAR TOKYO, JAPAN

aries here in Japan, and was a great encouragement to us all.

Brother Kuniya is at present out in the country near his old home, and reports some about ready for baptism. Of late he has received some encouraging letters from persons who have written for literature, especially on the subject of the prophecies. One young man from Fukuoka has about decided to obey.

The work of distributing our papers still continues at Maebashi, and now we are planning to start the same plan of work at Fukushima, another large place, where Brother Okohira and I were in May. So the work progresses. We are doing our own printing now, and are getting on well with this part of the work. We have just gotten out another new tract, and have others in view. This extra printing we still have done at Yokohama, although we are able to do some work besides that on the paper and the Sabbath-school lessons.

The workers in Korea write rather regularly, and seem to be of good courage. The work there is advancing, according to their reports. Brother Smith says that they have been able to get the deed of some land there at Sunan, from the government, with no expense except for travel to Seoul in connection with the necessary papers. It was government land, and was obtained under some law by which government land might be granted for educational purposes.

F. W. FIELD.

of the signal manifestations of God's power experienced by many. The spirituality of the meeting was maintained until its close. The climax was reached the last Sabbath when a goodly number of precious souls were converted to God, and many who had been backslidden were reclaimed. Forty-seven candidates were buried with their Lord in baptism on the last day of the meeting.

The business of the conference was characterized with the greatest degree of harmony, so much so that it was a matter of favorable comment by some in attendance. The Lord has blessed the labors of the ministers during the past year in adding to the membership of the conference. The tithe has increased nearly a thousand dollars during the past year.

The canvassing work, under the direction of C. J. Dart, constitutes a very encouraging feature of the work in the conference. Elder V. B. Watts was unanimously elected president of this conference for the coming year, and Mrs. R. D. Musselman was elected secretary. Elder M. H. Gregory was elected religious liberty secretary of this conference. Brother J. S. Rouse was duly ordained to the gospel ministry.

In addition to the regular laborers of the conference, there were in attendance Elder R. C. Porter, president of the Southwestern Union Conference; Elder W. W. Eastman, missionary agent for the Southwestern Union; Prof. C. Soren-

son of Keene Academy; and the writer. We believe that the outlook for the success of this conference during the coming year is a very hopeful one.

K. C. RUSSELL.

Mississippi

AMORY.—Soon after our State conference at Vicksburg, Miss., I went to Madison, Tenn., where I spent two months in school. I was thankful for this privilege, and for the blessings received while there. At this school I found about twenty-five bright, intelligent young people, all of whom seemed to be working hard to get the preparation needed for effective work, either in the Southern fields of America or across the waters. All seemed to be filled with the spirit of labor for the Master, and anxious to get out as soon as possible to help finish the work.

God is blessing our work here in Mississippi. As far as I know, all are of good courage, and desire to press forward. At present I am engaged with my father, M. T. Bellinger, and O. H. Tompkins in the establishment of our industrial school. We have sixty acres about one mile from Amory, Miss. We began right in the timber, on a piece of wild land, so there is plenty to do. At first we lived in a tent. We now have one good building, and expect to build more during the summer. We plan to have our school begin by Oct. 1, 1907.

The Lord has been with us, and has blessed our effort in many ways. We desire the prayers of God's people that this school may be a success and prove a blessing to the cause of God in this dark and needy field.

Like the beginning of all other institutions, it takes time, money, and hard work. Any one feeling impressed to give to this branch of the work, in this part of the field, may be sure it will be gladly received. Donations may be sent to the treasurer, O. H. Tompkins, Amory, Miss.

We hope to see much good done in this field this summer. Everything shows that the Lord is soon coming, and what we do must be done now. The Lord has entrusted to his people the privilege of finishing his work. What a privilege! What a responsibility!

JAMES BELLINGER.

Field Notes

THREE more of the hearers at Milo, Maine, have decided to obey God and keep all his commandments.

At Natchez, Miss., July 13, five persons were baptized by Brother Page Shepherd, who is having a good interest in his labors at that place.

A DEACON of the Baptist Church, with his wife and five children and two other adults, have accepted the truth at Bloomfield, Conn., under Brother W. R. Andrews' labors.

THE tent company of five, which includes Brother O. O. Bernstein, located in West Philadelphia, Pa., are rejoicing that sixteen adults have accepted the Sabbath truth during the two months of their meetings; and the prospect is favorable for as many more.

BROTHER H. C. BASNEY reports the baptism of twelve persons as the result of meetings held at Hanford, Cal. He is now conducting meetings at Dinuba.

BROTHER F. W. STRAY reports three persons to have taken their stand for the Sabbath truth the second Sabbath of the meetings he is holding in Ayer, Mass.

FROM Byesville, Ohio, Brethren L. Sterling and Walter C. Moffett report a Sabbath-school of fifteen members, with four keeping the Sabbath, as the result of meetings recently held there.

BROTHER C. M. CLARK, who is in the midst of presenting the Sabbath truth in the meetings at Chamberlain, S. D., reports that some have already decided to obey, and a great interest is manifested by the people of the city.

ALTHOUGH in the midst of presenting the Sabbath question, already five persons have begun the observance of the Sabbath of the Lord at New London, Conn., where Brother W. A. Westworth has been conducting services in a tent since camp-meeting.

SIX persons are keeping the Sabbath at Sparta, Wis., as the result of meetings held there by Brethren S. Swinson and Post. There has been some opposition, but two daily papers have opened their columns for presentation of different points of present truth.

AN evangelist of the M. E. Church has taken his stand for the Sabbath as a result of the work done by the church at Coudersport, Pa., in circulating *Liberty* and other literature. The special opportunity for work was afforded by the pastors of the various churches of the place entering into a Sunday-closing crusade.

BRETHREN I. M. Martin and Robert A. Beckner closed the first series of tent-meetings at Jersey Shore, Pa., August 11, and moved to another location about one and one-fourth miles distant, where they have a good interest. Twenty-one are keeping the Sabbath and walking in the light as far as they understand it; and they hope for still further results, as the interested ones come to the new location.

Current Mention

—Several sharp earthquake shocks have recently been felt in the Danish West Indies.

—Nine cases of bubonic plague have been discovered in San Francisco, seven of which have resulted fatally.

—The empress dowager of China has announced her intention of resigning her power into the hands of the emperor at the Chinese new year.

—During a strike of the railroad employees at Boulder, Colo., August 10, the freight depot was fired by one of the strikers. The fire spread to a car containing a ton of dynamite. The explosion which followed killed five persons. Property loss, \$500,000.

—The International Socialist Conference convened at Stuttgart, August 18. There were in attendance 884 delegates representing twenty-five different nationalities.

—Fifteen persons were killed and fifty injured in a head-on collision of an interurban trolley express with a local car near Charleston, Ill., August 30. A confusion of orders is said to have been the cause.

—An action has been begun in the Supreme Court of the District of Columbia to enjoin Samuel Gompers, John Mitchell, and other officers of the American Federation of Labor and several of its subsidiary organizations from using the boycott and so-called "unfair list."

—A new cotton worm has been discovered in three different counties of Arkansas. The insect bores its way into the cotton stalk just above the ground, and eats its way to the top through the pith, killing the plant. It is said that one third of the crop has been killed in some places.

—Delegates from various manufacturing and employers' associations met in New York, August 19, and discussed the proposal to form a national federation, which shall have for its purpose the furtherance of peace in the industrial world by combining the efforts of all the employing interests.

—During the year 1906 there died from plague in India 59,619. One thousand seven hundred and seventy-seven persons were inoculated, and only one death among them is reported. Evidently, however, the people do not look with favor upon this procedure, for of those inoculated 1,146 were inmates of a jail.

—At the State Department at Washington favorable replies have been received from each of the Central American republics to the proposal of President Roosevelt, who acted in concurrence with President Diaz of Mexico, that representatives of the five republics hold a conference with the view of reaching an agreement upon a plan for permanent peace.

—The Hague Conference has disposed of the question of limitation of armament by passing a resolution introduced by the first delegate of Great Britain; namely, "This conference confirms the resolution adopted by the conference of 1899 regarding the limitation of military burdens; and as military burdens have been considerably augmented in almost all countries since 1899, it declares it highly desirable to see the governments earnestly resume the study of this question."

—The brother of the sultan of Morocco has been proclaimed sultan at Marakesh, the southern capital. The same authorities have condemned the present sultan as a traitor to his country and his religion, and declared him deposed. He is held a prisoner in Fez by another brother who is a member of the newly appointed cabinet. The new sultan is expected to march to Casablanca, and the natives believe that he is coming to try to get an official mandate from the French government to restore order, thereby establishing himself on a firm basis.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

The Washington Sanitarium

THE Washington Sanitarium has now been open for not quite two months. During the first five weeks the bath-rooms were still in an unfinished state, and could not be occupied. Work was going on inside and outside of the building, which necessitated more or less noise and confusion. But in spite of these and other apparent obstacles, we have had a very good patronage from the beginning. At present, August 7, we have twenty-one patients and a few guests. With this number we are able to more than meet our actual expense. The indications, judging from the number of letters from prospective patients, are that we shall continue to have a good patronage. All this is most encouraging. I expected that at least during the first six months, we should run behind some. We feel thankful to God for this prosperity, and trust that our brethren throughout the field may never have any cause either here or hereafter to regret the investment made in erecting and equipping the Washington Sanitarium.

The following letter received from Dr. W. A. George, Chairman of the Medical Missionary Council, expressing the feelings of our medical brethren who were present at our recent medical missionary meeting held at Takoma Park, may be of interest to the readers of the REVIEW:—
 "COLLEGE VIEW, NEB., June 30, 1907.

"DEAR FELLOW WORKERS: It was my privilege to be present at the dedication of the new Washington Seventh-day Adventist Sanitarium, located on a beautiful spot in the outskirts of Takoma Park, Washington, D. C. One could hardly imagine a more secluded spot, and yet so near to the great center of our nation. It will surely be a place where many men and women of influence will go for rest of body and mind, as well as for healing. Everything is quiet, with the exception of the constant murmur of the beautiful Sligo just in front, which reminds one of the never ending but always changing tones of the surf on the ocean beach.

"At first sight one might think that the building was too elaborate, with its massive porches and steps made of solid masonry and its wide halls, but a little further inspection of the building as a whole will lead any one who is familiar with sanitarium work, and at the same time considers the location and the class of patients who may be expected to patronize this institution, to change his mind. Washington is a southern city, and the style of the building is in keeping with the location. It is in a rather warm climate, where wide halls and verandas are imperative. The porches, while large and massive, are made of plain concrete, which is durable, and not very expensive compared with the fine appearance which it lends to the structure. The bath-rooms are finished with material which will last, and will not call for constant repairs—the thing which eats up so much of the earnings

in most of our sanitariums which are built in a cheaper way. Then again these bath-rooms will always be nice and presentable for any class of patients, while the cheaper ones are never so.

"The building is not large, and will not accommodate more than sixty patients without overcrowding. The patients' rooms are not large. In fact, many of them are smaller than the average hotel room. They are neatly, but not expensively furnished. In fact, the impression becomes more and more fixed in one's mind as he looks through the institution that while everything has been done that could be done with the money invested to make the institution homelike and cheerful, some parts might have been made even larger without any extravagance in the use of means. What I have said about the Sanitarium I believe can as truthfully be said about all the buildings which our people have erected at Takoma Park. While they are well constructed, and our brethren do not need to be ashamed to have the influential men of the nation inspect them, yet there is no attempt to make a display.

"I believe in these statements I voice the unanimous feeling of the representatives of our various sanitariums who were present at the meeting of the Medical Missionary Council held just before the dedication of the Sanitarium. This council passed a resolution pledging their approval of this new sister institution, and their support to the ones in charge of this good work.

"I must mention a little incident that occurred the morning after the dedication. As I was looking around the basement of the building, I stumbled into a group of workmen, who were gathered for worship before beginning the work of the day, for there was much more work to do to finish some parts of the building. They sang, and read from the Bible, and had prayer. It happened that this was a farewell meeting for some of them, and as the one in charge of the work talked of the experiences they had had together, the tears fell thick and fast from the eyes of a number of those strong men. I could but think how much more faithful must have been the work of those praying men, and how much better the work done, and how much more money saved to the cause, than if it had been done by men of the world.

"Let us uphold by our prayers, our influence, and our means,—yes, and by some of our best young men and women sent there as helpers,—those who are carrying the heavy burdens at the heart of our nation.

"Yours in the work,

"W. A. GEORGE, M. D.

Elder F. M. Wilcox, manager of the Boulder Sanitarium, has written as follows:—

"I have watched with deep interest the progress of our work during the last three or four years, particularly in the changes which have resulted from the removal of the headquarters of our denominational work from Battle Creek, Mich., to Washington, D. C.

"I have felt from the beginning, in view of what the Lord has revealed to our church through the spirit of prophecy, that this change was in his direct providence.

"It has been my privilege during the last three years to visit on two different

occasions the work that has been established at the capital of the nation: first, at the time of our last General Conference, and second, during the recent medical convention.

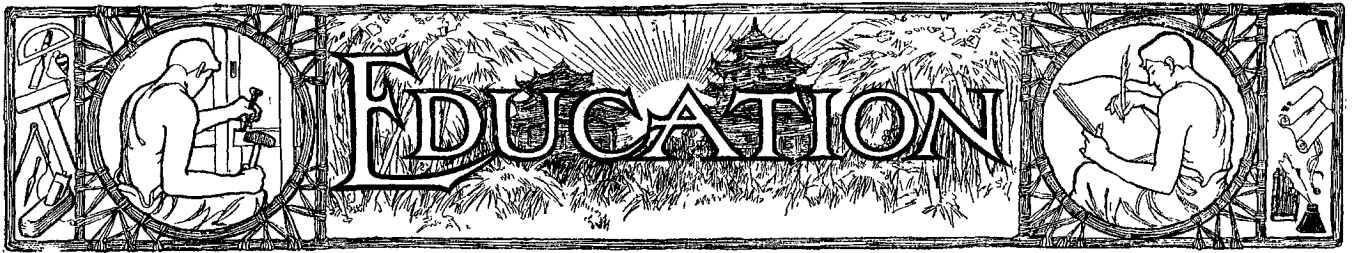
"On the first visit I was very much gratified to see the excellent beginning which had been made in so short a time in the erection of three school buildings for the work. It seemed to me as I saw the plain but durable and convenient school buildings, that the Lord had guided our brethren; and this impression was still further deepened at the time of my recent visit, on the occasion of the dedication of the Sanitarium. The Review and Herald building and the General Conference offices in Takoma Park show, in my judgment, a wise expenditure of means. They are erected with a view to economy and convenience. I was particularly pleased with the sanitarium building. Having myself spent the best ten years of my life in sanitarium work, I naturally felt a deeper interest in this enterprise than in the school or the publishing house. I had heard a rumor before visiting Washington the last time that money had been extravagantly spent; but I am conscientious in saying that I looked in vain for any evidence of such extravagance. I do not know how our Washington brethren could have done better or more faithful work, or served the cause of truth more loyally, in the expenditure of the means which have been entrusted to their hands.

"The sanitarium building is a solid, substantial structure. Situated on the crest of a hill, on the banks of the Sligo, with its broad porches and verandas supported by massive pillars of solid cement, the building presents a very imposing appearance, and is calculated to give dignity and character to our work. But while substantially built, the building, as far as I can see, is without useless ornamentation. It is simply and modestly furnished. I am sure that not one of our brethren could visit this building and feel that anything less commodious would answer the demands and purposes of our work at the national capital. And I am pleased that I can earnestly and understandingly deny any wild rumor that money has been lavishly expended.

"I feel that God has directed the work in Washington, and that he has directed our brethren who have led out in these important enterprises; and I bespeak for them the earnest prayers and hearty co-operation of all our brethren and sisters. Great opportunities are afforded them, but these great opportunities are associated with great responsibilities and great dangers. Let us pray that God may enable them to avoid the dangers, to meet wisely and bravely the responsibilities, and to improve faithfully the opportunities presented to them, so that these institutions, as the spirit of prophecy has said, shall be the means in the hands of God of bringing the truth for these last days before many who occupy high positions."

We are of excellent courage in the good work.
 D. H. KRESS.

"THE true physician is an educator. He recognizes his responsibility, not only to the sick who are under his direct care, but also to the community in which he lives. He stands as a guardian of both physical and moral health."



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 New School Year

WITH this educational number of the REVIEW comes the opening of several hundreds of our schools. The vacation is past, and the school year is before us. This vacation has been a good one for our young people. During it hundreds have earned the means by which to attend another year's school. We have been greatly pleased to see so many of our young people take up the sale of our books as a means of earning their schooling. The education they have gained from the canvassing work is almost as valuable as the next year's school will be to them; and besides, they have brought the knowledge of present truth to perishing souls. The success which has attended our young people in general, all over the country, in the earning of scholarships has been such as should cause our schools to lay even broader plans for this work in the future.

During this summer vacation our young people have also been organized as never before for service in the cause of truth. A new school has been opened, which provides them with an education designed especially for foreign missionary service. Truly this has been a good vacation period.

But now the period of study is before us. Its success depends upon the co-operation of teachers and students and parents. Mutual co-operation—working together—how much this means! Patience is one of the crowning graces of God's people for this time, and in our schools it should be taught both by precept and by example. This will lead to thoroughness in work, for one of the basic principles of thoroughness is patience.

This new year is fraught with great possibilities. The work of God is finishing in the earth. It is now taking on a new energy. Our schools must keep pace with this forward movement. Now as never before must the real missionary

spirit pervade every grade and phase of our work.

Our pupils must have given them a most thorough knowledge of the faith which has called our denomination into existence. They must be taught to give a reason of the hope that is within them. "Precept upon precept; line upon line," must be given faithfully and earnestly.

During this year we must reach a higher standard of scholarship than ever before. While we in no sense compete with the public schools, yet in no way must our standard of work and scholarship be below that maintained by the managers of these schools. There is always a danger confronting us of growing careless in this matter of lowering the grade of work to be done.

Nor should we neglect the physical training and health of our pupils. Our schools have an advance to make in this respect. Our teachers should carefully see to the eyesight and hearing of every pupil. There are simple tests which can easily determine whether the pupil is normal in those respects. Nearly all children can be benefited by simple exercises. There may be simple physical culture drills which will be of especial benefit to every pupil. Many are not properly nourished by suitable food, and in various ways can the conscientious teacher help in this respect. Good food, pure air, and plenty of proper exercise are necessary for every child's proper development. Our schools must stand higher in all respects, and if all unite to secure it, there will be a great advance this coming year. F. G.

A Lesson from the Heathen

It is the Spartan parents who teach us the lesson. To them their city and their nation were dearer than their lives and the lives of their children. From its birth, each mother gave her child as a free-will offering to the support and upbuilding of the nation. At seven years of age the boy was taken from his home and brought up in the care of public teachers. He was subjected to severe hardships. Only plain food and coarse clothing were given him. Much of his food he had to get himself.

A mother's and a father's love for their children was the same in ancient Sparta as in our own times. Yet they gladly gave their sons to this life of hardship and severe toil. The Spartan

mother wept tears of joy when her sons were brought home to her dead from the battle. She was glad to have been the mother of heroic sons. The sacrifice which she made was a joyous one. She loved her country. Nor was this careful training for the service of the country confined to the sons alone; the daughters were subjected to careful training also, that they might do well their part.

These Spartan parents denied themselves the pleasure of having their children with them, that they might have a secure and stable government. Their government was of a perishing nature, yet they loved to sacrifice for it.

God calls on his people to sacrifice. He set us an example of true sacrifice in giving his only Son for the salvation of mankind. Why are we so slow to heed the call which he makes to us in asking us to give our children to him for his service—a service of love? Truly the Spartan parent had a better conception of sacrifice than have very many of God's professed people. Their hearts were so aflame with a love for their country that they were willing to give their children to its service. So strong was this affection that they even joyed in the death of their children when in defense of their nation.

This is a time of year when parents are called on to send their children from them. Altogether too many will feel that they can not make the necessary sacrifice. Many plausible reasons will hastily present themselves as to why these children should not go. There is work which they can do; there is a scarcity of means with which to support the child in school; and in some instances where neither of these nor any other plausible excuse presents itself, the simple fact that the parents can not bear the thought of the separation will keep many from sending their children away to school. As a consequence of these excuses, the child remains at home, and is lost to the cause of truth. True, he may live a respectable and valuable life in his community. Yet this is not for what God has given us our children. He claims every child, and we should bend every effort to so educate and train them that they may do a large work for him. Will not all our parents follow the example of our Heavenly Father in giving their children to a perishing world? Shall we not train them continually to have a love for mis-

sionary work? Shall we not hold ever before them the great needs of dying humanity? Surely, the heathen Spartan parents ought not to put us to shame. Surely, we should have as true a love for an eternal kingdom as had they for a temporal one. We should joy to give our children and our means for the advancement of God's cause in the earth. If all who can and should, would send their children to our schools to receive a fitting for Christian warfare, there would need to be a great increase in our schools. May God give to us his spirit of sacrifice.

F. G.

Prayer the Teacher's Aid

MARTIN LUTHER held prayer to be the better part of study. And so it is. But prayer is also the better part of teaching. It is a part too often neglected by our teachers. God can do more by far by the operation of his Holy Spirit than can we by all our greatest efforts. Why not then avail ourselves of his proffered help? Secret prayer—talking alone with God concerning our needs and the needs of our pupils—how valuable it is! Before we can properly teach, we must be taught, and taught daily by the Great Teacher. "Christ is daily in our school-rooms" to help, but we too often grieve him by our lack of preparation for our work, our lack of patience with the dull and erring, our lack of conscientious work.

Now the necessity of prayer as the greatest aid in our work must be felt by us as teachers. Wherever two or more teachers are associated, there ought to be a daily prayer season. When it can be arranged, it will be found to be of great help to have a few minutes of prayer each morning before the chapel exercises. The united prayer of the teachers for the blessing of Heaven to rest upon the one who is to lead in the chapel exercises and upon the students, is certain to bear good results. These daily, united prayers for the unconverted are able to move the arm of an all-powerful God. God always answers such prayers. He sends his Holy Spirit and the angels direct from his presence to bless the reading of his Word and the prayer to the good of the unconverted ones. He does all that a loving Heavenly Father can do, and yet reserve to the student his individual right of choice. He always is moved by the earnest prayer of his children.

If it is necessary and valuable to have daily prayer before the chapel exercises, it is doubly so before the social meeting. At the chapel exercises and the social meetings there is given a special opportunity for God's Spirit to work upon the hearts of the students. Every social meeting should be of great value to the school, and for this to be so, the

Lord should be sought most earnestly. At the prayer service before the social meeting the interests of individual students may be considered, and united and intelligent prayer may be offered for them. There is far more danger of our spending too little rather than too much time in seeking God. It may often happen that if we spend more time in prayer for our students, we shall spend less time in considering disciplinary matters. Teachers must take time to be holy. We have a most solemn work committed to us. Often parents who have taken too much time in being worldly send their children to us for help, and we must be prepared to help them. If we could only realize that the tools for our work are not carnal, but spiritual, we would spend more time in getting spiritual life.

It may be safe to say that the measure of prayerfulness on the part of teachers this coming year will be the measure of the success of the work of each teacher.

F. G.

The Educational Missionary Movement

The Hope of Israel's Triumph

THE hope of Israel's triumph to-day lies largely in our boys and girls who are to furnish the brain and muscle and consecration to turn the wheels of aggressive warfare in the battle of truth. If the Lord can have the young men for war and the old men as counselors, his cause will be safe. In the final conflict he is calling, as he did in the opening of the conflict, for the young men because they are strong.

How cheering it is to see so many of our youth obeying the call of the Master and flocking into our schools with the sole purpose of preparing themselves to carry this message to the front! The clarion call is still sounding in our ears for more warriors to come to the front and join those already in the field and help press the battle to the very gates.

Why can not the Lord have all our youth? What a powerful army of workers the Lord would have in his cause to-day if all the youth had been saved and consecrated to the service of the cause since this message began. It is estimated that in past years more than sixty per cent of our youth were lost to this message. What a waste of talents, and what a loss of souls, that might have been saved and utilized, but for some one's neglect and lack of interest in our youth! I am glad to see the scene shifting, and our youth coming to the front everywhere.

But still there is room for improvement. The devil and the world are getting many of our young men and women who should be preparing to enter the service of the Master. The enemy is blinding many of our promising young people by his worldly allurements, by his flattering offers and appeals to their natural desires or earthly aspirations, and many are not aware of the fact that all this in the end will prove to be only a gaudy bubble of vanity. Many will

wake up when it is too late—too late to overtake the golden opportunities of youth.

Young men and young women, you who know this truth, O, how can I bring you to see the great possibilities that lie at your feet? Your opportunity of future usefulness lies within yourself, and our schools are the ordained sculptors that can chisel a living statue of beauty and expressive character out of you that otherwise would remain forever veiled and dormant as the adamant stones of the quarry.

O that the parents of our youth might be awake to their responsibilities! "O, what a sad mistake I made," said a father to me not long ago, "in the training of my children!" He went on and told me how he desired his children to be something—good, honest, upright citizens. He sent them to the schools of the world, and his four sons are good, honest citizens of the State. One is a doctor, one an undertaker, another the city postmaster, and another a holiness preacher. Not one is in the truth, nor cares for his father's religion. He himself is a wealthy farmer and highly respected in his neighborhood. "I made a sad mistake when I did not send my boys to our own schools and prepare them to help spread the third angel's message," were the parting words of this father when I saw him a few days ago. Who will refuse to profit by this father's sad mistake?

The public schools are all right in their place, but they are not intended to preserve our youth and train them for the work of the third angel's message. A blacksmith shop is all right in its place, but it would be a poor place to send your son to train him to be a carpenter. If we want our children preserved to this cause, we must use good judgment, and send them where the Lord can preserve them and prepare them for his work.

C. S. LONGACRE.

Our Work in the Natal-Transvaal Conference

I SUPPOSE the conditions we meet in our work are much the same as in other fields, and yet it may be serviceable to our esteemed missionary students to know something of our experiences, and what they are preparing to face when, released from the comforts and discipline of college life, they launch out into the great work of giving the Lord's last message to a perishing world.

Here in South Africa we have to deal with a very cosmopolitan people, who may also be called "a mixed multitude" because they are from nearly all parts of the world. According to the last official statistics published, Natal has a population of 1,108,754, made up of 97,109 Europeans (white people), 910,727 natives (chiefly Zulus), and 100,918 Asiatics. In the Transvaal Colony the white population, which consists mostly of European, Colonial Dutch, and Jewish people, numbers 300,000, with about 100,000 natives, and 50,000 Chinese.

Our conference territory covers an area of 150,000 square miles. Adjacent to our conference limits we have Zululand and Swaziland, two countries wholly populated by native races numbering millions, who have never been touched by our work, although the South African Union Conference is now con-

templating opening a mission in Zululand, and a member of the Natal Parliament has offered to give us a farm for a mission in Swaziland. I trust this offer can be accepted, so that work may be begun among these two fine races of black people.

None of the different peoples of Natal or the Transvaal are separated, and in every city and district our work must be planned to meet the needs of a very "mixed multitude," and our workers must be educated to meet calls as widely different as are the people of our constituency. With the exception of probably four small cities and Johannesburg, our population is widely scattered. We have many small towns, which in Europe would be called villages; and also many small villages, which should properly be named hamlets; and, in consequence, much of the work outside of the leading cities must be done under most trying conditions. The farms are mostly from five to ten miles apart, and their homesteads are usually built well up under the mountains, with badly made roads and sandy hills around. The bicycle is a useful means of travel, although sometimes very difficult. We can not use it in the summer, owing to the rains that continue for about eight months. The other four months one can scarcely risk taking out a team, owing to the prevalence of horse-sickness. As showing how our workers fare, I take the liberty of quoting from a recent letter:—

"May 8 we left Germiston for Pretoria (thirty miles). We slept that night with Brother Schmidt, and started early the next morning for Pienaar's River, a ride of forty-three miles over stones, thorns, and sand. We reached there at 4:30 P. M., and immediately started out for some farms seventeen miles distant, through a dense bush. After traveling about six miles, we found the thorns so abundant, and they had made so many punctures in our tires, that we had to turn back, and we reached the railway waiting-room long after dark, and slept on the floor.

"The next morning we started for Warmbaths, twenty-one miles distant, and owing to the bad roads, did not cover the distance until just before sunset. We knew that the angels had gone before us, and on our arrival we found they had opened a home for us with a poor Dutchman—too poor to buy a book. His home was well ventilated, and we had more fresh air than we wanted, but it was the best he could offer us. The people on the next farm sent us a loaf of bread, and some stamped mealies, which we enjoyed very much. Being very tired, we slept well that night. The next Monday we started to canvass the *dorp* (hamlet), and took orders from all the leading men, including the magistrate and the Dutch preacher. Then we left to go to Zwarts Hoek, a distance of seventy-two miles, where we felt that there were souls for whom Jesus died, and who must be reached with the message. Here again we found the road very rough, with stones and sand and broken sods. When about half-way, we stopped at another little farmhouse whose owner was too poor to buy our book, but he gave us a good supper and a comfortable bed, and the next day took us part of our way. We secured a few orders that day, and slept in the open veldt, under a tree, the

next night. We were successful in securing orders the next day, and at the next sleeping place, a farm, we gave a Bible reading on the signs of the times to a number of farmers who were deeply interested. We have now been one week traveling, and have taken £25, or \$100.50, worth of orders. The first night we slept in the open fields, we had to listen to the jackals all night, and on another occasion under similar circumstances, we had to light a fire to keep away the baboons, some of them as large as men, that wanted to steal our things. We feel that we have been on a road filled with rich blessings, and are grateful to God for the companionship and help of holy angels."

Among the white people, we have to meet with indifference to religious matters, and among the Dutch, although they are very religiously inclined, we must labor with most disappointing results. If one happens to secure the interest of a Dutch family, or an order for books, their church officials hear of it very quickly, and warn them against us and our books. They forbid them to listen to our instruction or to buy our books. They have a special antipathy to Sister White's books, and they threaten to refuse to baptize, confirm, or marry their children, and to administer the church sacraments if they do not desist from buying.

A worker frequently goes out for a trip like the one described above, and takes many orders, but on returning to deliver his books, finds that the Dutch minister has heard of his work and stopped his entire delivery. He goes from farm to farm under great difficulties to secure the order, then returns with his books, and fails to make a delivery. Yet we are thankful to say we have been able to place hundreds of our books among these scattered people, because the Lord has given us men and women for his work who would refuse to be discouraged, and who would endure the hardship almost to death's door. It needs something more than theoretical education and thoughtless consecration to fit men for missionary work in such fields as this, and from the preceding I would conclude that in our educational system three graces are especially essential, and should be inculcated into the very hearts of our future workers; they are consecration, adaptability, and stick-to-it-iveness. These three have succeeded in this field to develop the work against hardship and trial, and they will bring victory every time where any amount of theoretical learning will fail as often.

HERBERT J. EDMED.

"It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry. To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the 'regions beyond,' let them become acquainted with these lands and their peoples. In this line much might be accomplished in our schools. Instead of dwelling on the Alexanders and Napoleons of history, let the pupils study the lives of such men as the apostle Paul and Martin Luther, as Moffat and Livingstone and Carey, and the present daily unfolding history of missionary effort. . . . Let them study all lands in the light of missionary effort, and become acquainted with the people's needs."

Principles and Methods

The Education of the Youth

WITH what interest the planter watches his grove of oranges! how carefully he plants the seeds, waters and cares for the ground, each day visiting the grove and anxiously watching for the first signs of life that will bring him the desired results.

We may well compare sound education to a tree that first begins as a tiny seed placed in the soil, germinating and expanding into trunk, branches, leaves, and finally into fruit. In man we see the same organic parts—an uninterrupted chain. We see in the new-born child those hidden faculties which, in the future life, will gradually unfold.

Education may be divided into two consecutive parts, dwelling first upon that which is termed the physical.

No planter would think for a moment of crowding his trees, or of putting around them too much fertilizer, hoping by this means to cause them to bear the finest fruit in a short time. Well he knows that such a course would result in the destruction of the tree. So it is with the child; his physical frame will submit to just so much, then nature rebels. Pestalozzi exclaims, "Men, fathers, force not the faculties of your children into paths too distant before they have attained strength by exercise, and avoid harshness and overfatigue. When this right order of proceedings is anticipated; the faculties of the mind are weakened, and lose their steadiness and the equipoise of their structure."

In many of our large cities we are brought face to face with startling facts. Many of the children, either in the home or in the school, are being educated with only the mental object in view. We are constantly coming in contact with some child whose educators are urging him forward, anticipating the time when he will go forth from college, carrying his diploma or record of standing at the head of his class. Such individuals, if they do take the lead, which is seldom, as they generally break down under such a strain, make a failure of life from an educational view. What we need at the present time is an all-round education, which will not only prepare the child physically to battle with life, but morally also.

"As the twig is bent, the tree's inclined." How true this proverb is! As we look back upon our early training, and see habits that have grown with us, influences that have been felt, and little inheritances that have been woven into our lives by association, thus helping to form the present man or woman, we see the truthfulness of the proverb wrought in our lives.

Living in this age of the world, when all manner of vice and wickedness exists, a double responsibility rests upon the educators of the youth, not only to teach by word, but also by precept, the fundamental principles underlying a moral life. There are some principles upon which the majority of people can and do agree. Morals consist in the one great thought, "Whatsoever ye would that men should do to you, do ye even so to them." This covers the whole ground. This principle, planted and nurtured in the heart of the child, will bring its results. IDA FISCHER CARNAHAN.

Helpful Suggestions

TEACHERS can make use of practical suggestions. In complying with the request to write on some practical subject for the REVIEW, I am reminded of some of the things that would have helped me to make the first year I spent as a teacher much easier, and more profitable to my students, if I had had them at my command.

The first thing a teacher finds out when he begins his work at the first of the school term, and then day after day, until his little people are ready for books, is that he must keep them employed with useful work.

The following suggestive program for the day may be helpful to some beginner in starting his children who have come to school for the first time:—

First Class

Bible story telling—creation to —. Take a systematic course of stories; always leave off in the class at the most interesting point, and send the children to their seats to engage in one or more of the following pursuits:—

1. Sew a perforated picture, made by the teacher, of something suggestive of the story told; for example, a tent, with some tree outlines, and a road leading off in the distance, illustrates the home of Abraham; the ark, animals, etc., serve to illustrate the flood. This is also a good means for teaching writing to the little ones. Following the sewing of perforated letters (which will be used in the future book work) by work at the board just before dismissal, impresses the letter or word indelibly on the child's mind.

2. Pictures of the different things talked about may be cut up and put together.

3. Paper cutting after a model which would remind the child of the lesson.

Second Class

(The combined word and sentence method would come in preference to the following, which is designed for teachers unacquainted with that method.)

Board reading, illustrated at first by objects, actions, etc., beginning with the idiom "I see," followed by the picture, and later the word; or perhaps, "I have," with something the child may hold in his hand, as a flower, top, ball, apple, pear, box, book, etc.

As the child reads, have him answer, when? who? what? and where? etc. After "I see" and "I have" are mastered, and the words going with them can be selected from any place on the board, and from a collection of cards, then, "we," "you," "they," and one by one the children's names may be introduced with the same verbs and their objects. Then "like," "want," etc., may be substituted for "see" and "have."

From the reading class the child may go to his seat; the teacher puts the words with crayon on his desk, and he traces them with corn, lentils, pegs, pebbles, etc., which he has procured for himself. Be sure he traces from first to last. He can then pass quietly to the board, and make his best word on the board, and from there to his slate.

Third Class

Teach numbers, counting, use of the ruler, relation of numbers to concrete things, measuring, etc.

For the first seat work the children may make squares, triangles, circles, simple flowers, leaves, etc., and arrange them with their accompanying figures.

Fourth Class

The time for this class may be profitably spent in phonics drill. Taking the different families, as the "at" family and its members, including "cat," "mat," "rat," "sat," "pat," "fat," etc.; and next the "ate" family and its members. The families might suggest themselves as follows: All, an, am, ing, it, op, el, ite, at, in, ig, est, en, ap, old, ay, ash, ink, air, ace, ide, ail, aim, ick, ank, alk, other, ought, age, ake, ill. For the seat work the child can print, with the letter cards, the members of the above families as they are on the board. Later have him print as many names of a given family as he remembers. Next change the printing to written work, and then the written work to printing.

Suggestive Hints

Secure a copy of No. 1, "Ways and Means Series," entitled "One Hundred Devices for Busy Work," of A. Flanagan, Chicago, Ill.; price, 10 cents; or "Suggestions for Seat Work," the same firm; price, 15 cents.

Make up a mission geography, from clippings from the REVIEW, *Signs, Instructor, Life and Health*, or *Watchman*. Copies of the old *Missionary Magazine* furnish material that tells of the founding of our different missions.

Get a stereoscope and some views to illustrate your geography work.

Visit points of interest near your school.

Make a natural history collection.

Set apart one-half day each week to either distribute literature or to write missionary letters.

GROVER R. FATTIC.

The Necessity of the Church-School

WHAT is more common or more pleasant to the ear of the small son or daughter than the words, "You will soon be old enough to go to school, little one; mama will miss you, O so much! but you must go to school and get an education." Educate! educate! educate! It can not be too emphatically spoken, nor too oft repeated. Everywhere do we mark institutions of learning rising before us almost without number, paralleling the march of civilization. It is right it should be so. What would this land be without her public-school system to-day?

Think back a few short years, you who have grown gray in the conflict of life! Think of the days spent within the scarred walls of the old log schoolhouse on the hill. Those days of birch and plum sprout and rule were not without their sterling virtues in spite of the ferulings, dunce-caps, and lengthy vowel drills. There was also the unending rule of courtesy and politeness when a neighbor or traveler passed by. Perchance a sprightly game of bat and ball or leap-frog was in progress; what mattered? A superior was passing, and in respect every cap must be lifted, and the game must wait a moment until he had passed by. A failure on the part of a pupil to do this, or the giving of any rude salutation, such as greets our ears so often now, was severely punished. May we glean no lesson here?

What is education? Is it not the equal development of the whole being, physical, mental, and spiritual? Is man without this trinity? Not for a moment

could we consider such an idea, and we know that the undue cultivation of any one of these regardless of the others erects an unbalanced structure, lacking in strength, beauty, and symmetry. It should be "a building fitly framed together;" but what shall we do? where shall we turn? The years of childhood and youth are brief. Should they wander through every treatise of learning to cull from the thrashings of years the grains for their sustenance and growth? It can not be done! Time would not permit it; reason would not uphold it.

We must place within their hands the best while the mind is plastic, yielding, and susceptible. We will not even suggest the pursuit of mythology, higher criticism, or evolution. Sound reasoning can not sustain them; and yet the public-school system to-day is full of them. The idea that the Bible should be the foundation for every line of study, and should be the root of every textbook, is driven from their borders. But does that make it any the less true?—Nay, verily! Our Father in heaven has provided a bountiful feast of fat things for the whole man. "Taste and see!"

But some one says, "The idea of taking the Bible as the foundation for everything. How stale and prosy! You would soon get it all learned by heart; and what stupid school work! Where would be room for the stretch of imagination so necessary to the development of the child mind? I'd rather my child would study the tale of King Midas and beautiful Cinderella, and enjoy good old 'Mother Goose'!"

Ah, indeed! you want your child amused.

We will say he has had a lesson on the wondrous feats of "King Midas," the supposed fairy, who, by the touch of his finger, turned all things to solid gold. He has studied it, recited it, and perhaps written an essay on it. It has made an indelible impress on his brain which time can not efface. He comes home at night full of the wonders of his lesson. You smile on hearing it, and reply, "O my son, do not become so enthusiastic over just a fairy tale. It is not true, you know; it is simply a fairy story, and fairies are not real things."

He looks at you so disappointed, and asks, "Was it all a lie then, mama?"

"Well, yes, you might call it a lie, I presume, for it is not true, dear."

His lesson has been a study in lies, plainly speaking. The next day he must needs learn another if he is following the course of study we had to follow when I was a child.

Somehow, it is fascinating, and he'd rather hear fairy tales and ghost stories and read the Sunday's "funny paper" than almost any thing else. Every theatrical bulletin-board is studied by him for the illustration of the thrilling, blood-curdling play to be enacted upon the stage. As he grows older, the appetite for the unreal becomes the strong ruling element in his nature. It has been nourished too long not to have grown strong and vigorous. The piles of novels and fictitious literature stored upon his shelves give evidence of the squandering of many precious hours. The bulletin-board illustrations no longer satisfy him; he must go and see the plays, each and every one within his range. "Wonderful how neatly that thief slipped those valuables out of the pocket of that

old lord as he and his lady were walking by! Wonder if a fellow could do that with a bit of practise?"

He tries it on his chum, just for fun you know, just for sport. I will leave you to add the sequel. And this picture is not overdrawn in the least; in fact, the truth is scarcely touched on.

On the other hand, let me suggest a scripture for the development of the imagination of the child: "In the beginning God created the heaven and the earth" (Gen. 1:1) — ten simple words, but what do they cover? We might better ask, What have they left out? Is it possible to search out any truth, to pursue any study whatsoever outside of the scope of those ten words? "Well," one might say, "there is nothing said as to plants, animals, and man." Indeed! is there not? Does not the eleventh verse of that same chapter say, "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth"? Do you not see it demonstrated as truth before your eyes daily? Then in the seventh verse of the second chapter, we read: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" — from the earth again. This is also a basis for the study of physiology as connected with the study of botany, which is the very best way it can be taught.

Teach those beautiful mysteries so often coupled and often never rightly understood; teach them, I say, from the fragrant flowers at your feet; bring out the harmony and beauty of truth and purity as God intended it should be. Let this be done at the mother's knee. Mothers, be faithful to your trust!

We read of the wisdom of Solomon, a man who, while faithful to his God, stood forth as the wisest among men. "He spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." 1 Kings 4:33. Quite a student of nature was King Solomon. Any room in the study of botany and biology for the expansion of the imagination? The thirty-second verse says that "he spake three thousand proverbs: and his songs were a thousand and five." An excellent musician he must have been also; and if we carefully read a few of his proverbs, we shall notice that he was a close student of the human mind; the science of psychology was not unknown to him.

And now should the child show a taste for the study of astronomy, where can you select a truer foundation for his study than Isa. 40:25, 26? "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Also Job 9:6-9: "Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the sun, and it riseth not, and sealeth up the stars. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. Which maketh Arcturus, Orion and the Pleiades, and the chambers of the south."

Time and space would fail me if I were to attempt to explain (if it were in my power) the fulness of Gen. 1:1. A plant of thought it is whose roots reach to everything in heaven and in earth. You can never exhaust it.

O! cultivate in the child (that crowning work of God's creation) a taste for the true, the pure, and the holy. This life is but a brief span, a hand's breadth as it were, set off from the great eternity. Educate in such a manner that the drop of learning here gathered may join the great ocean of knowledge we shall have the privilege of delving into, with the angels of God as our instructors.

The public school can not be expected to teach from the Bible as its chief textbook. It is educating for citizenship in this world only.

"Choose you this day whom ye will serve," and educate! educate! educate! but waste not powers of body, mind, and soul on the unreal. Earth, sea, and sky team with countless topics for research, and remember we look "for a city which hath foundations, whose builder and maker is God."

MRS. BERTHA S. ROGER.

The Relation of Education to Redemption

MAN'S greatest need has ever been, is to-day, and will ever be, true education. And never before was this need so great as it is to-day. Never in the history of this world has there been a generation called to meet issues so momentous; nor were young men and young women confronted by perils so great as confront them to-day; nor have they ever had so grand opportunities spread out before them as lie in their pathway at the present time.

True education appreciates the value of scientific knowledge and literary acquirements; but above intellectual requisites, it values goodness; it values character. The world is in greater need of men of noble character than of great intellect. It needs young men and young women of pure, sweet, clean, upright lives, in whom ability is controlled by integrity of principle.

What are some of the perils of to-day that confront young men and young women? As they launch out into the world to fulfil life's duties, they must meet the world's allurements to sin,—the passion for money getting, for pleasure seeking and indulgence, display and extravagance, outwitting fraud and robbery. They must meet intellectual minds filled with such thoughts as, "Men are unfallen demigods;" "each mind will judge itself;" "true knowledge places man above all law;" "all sins committed are innocent;" "whatever is, is right;" "God doth not condemn;" "it matters not what you do; live as you please, heaven is your home." Many are thus led to believe (and act accordingly) that whatever they desire is their highest law, and that they are accountable only to themselves.

With such teaching mingled with education, from the kindergarten to the university, when the impulsive nature of youth is strongest, and the necessity of self-restraint and purity is most essential, what is the greatest need of the youth to-day, not alone the youth of the world, but the lambs of our own flock,

among whom Satan is working with quiet and peaceful efforts, through treacherous and deceptive devices, to draw just as many away from God and his precious truth and out into the world and its pleasures of sin as possible?

I ask again, What is the children's and youth's greatest need to-day?—Their greatest need is true education. Upon whom rests the responsibility of imparting this instruction? Upon whom is laid the most important work, character-building, ever entrusted to human beings? I answer, Upon parents and teachers. What class of teachers?—Those who have accepted the name Christian teachers, you and me.

Since we can not give to the children and youth that which we do not possess ourselves, we must daily receive Christian training that we may impart it to them; daily receive the greatest of all wisdom that we may have quickness of insight, and sympathy of heart, which will keep us in close touch with our pupils, and enable us to arouse their better nature, and inspire them to a higher life.

To build characters in children and youth that will make of them those who in their inmost souls and heart of hearts will be true and honest; those who will not fear to call sin by its right name; those whose conscience will be as "true to duty as the needle to the pole," those who will "stand for the right though the heavens fall," we as teachers must be attaining to such characters.

"But such a character is not the result of accident; it is not due to special favors or endowments of Providence. A noble character is the result of self-discipline, of the subjection of the lower to the higher nature,—the surrender of self for the service of love to God and man."

The true foundation and pattern for such a character has always been the same. The divine law, "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself," is the great principle that actuated every thought, word, and act of our Saviour, the great principle that was ever made manifest in his character; and it is our only secure foundation, our only sure guide.

Just as truly as the beautiful rays of the glowing sun give life and growth to the tender plant, the flower, the grass, the tree, and all nature upon which the sun's rays fall, so the life filled with the indwelling presence of the Sun of Righteousness gives forth his radiant beams of life to every one. Some of the most radiant beams may be only a kind word, a pleasant thought, a smile, but they give vigor and life and courage to the one upon whom they fall. A radiant glow of love falling upon some poor soul's darkened, sinful life may touch a broken chord that "will vibrate once more."

As we seek to develop the spiritual nature of the children and youth God has entrusted to our care, let us dwell much upon the beautiful in life,—the fruit of the Spirit, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." This will inspire the student with "principles of truth, obedience, honor, integrity, and purity,"—principles that will make him a power for the stability and uplifting of society in this world, and a joy in the companionship of angels

and his Saviour by and by. Just think of the grand opportunity of lifting a soul from the depths of sin and sorrow, the association of the evil one, and eternal ruin, to the glorious height of purity and joy, and the companionship of heaven throughout eternity. "In the highest sense, the work of education and the work of redemption are one."

As we notice the slightest desire in the student to begin the building of a noble character, let us keep in close touch with him. There are few gifts a true teacher can give to his pupils so valuable as the gift of his own companionship. Pray often for and with them, remembering that prayer is the life of the soul, and is the key that unlocks the treasure-house of heaven. Prayer is to the character-builder what mortar is to the mason. It cements and holds in place the characteristics that form a noble character.

If we so train the children and youth God entrusts to us, that they acquaint themselves with Christ, accept of his wisdom for the guide, his power for the strength, of their hearts and lives, they have within their reach "the power to realize their noblest ideals," and the opportunities of the highest education in this life.

Let us be of good courage, pressing ever onward and upward, till we, with those whom we have taught, continue the course here begun, in the university above, under the Master Teacher.

MAUDE G. HENRY.

How to Demoralize and Break up a Church-School

I DESIRE to present this subject from the negative side of the question first, because of the abundant evidence obtainable from numerous incidents of the past that have helped to demoralize our earlier church-schools. By presenting it from a negative point of view the truths stand out with greater clearness. This, I trust, will result in a more sympathetic relation between our people generally and our church-schools.

To ruin a school most successfully, begin with the State superintendent, and criticize all that he says and does. To do this it will not be necessary for you to know any of the facts in the case. Cast reflections upon everything the school board does; suggest that the very lowest wages shall be paid to the teacher, as the school is small, and she will have very little to do anyway. If any trouble comes up in school between your children and the teacher, promptly refuse to pay any more tuition into the school treasury until things go your way. From the beginning of the school, let your children know that you are not very well pleased with the teacher. They in turn will tell the other members of the school, and the whole community will soon know your sentiments. If this is done, your children will soon learn to disobey and oppose all the requirements of the teacher, and to spread the spirit of discontent among the other pupils. Satan successfully followed this plan in heaven.

When the matter reaches the climax, do not investigate, but allow your children to bring you all the information you get. Believe all you hear, and decide at once that the teacher is incom-

petent, and express it as your candid opinion that she will never teach out the full term of school.

Tell all your children so. Teach it diligently "when thou sittest down, and when thou risest up;" but tell them to keep it strictly to themselves. Next day, of course, the whole school will know all about it. If you receive a note from the teacher later on, stating that your son is believed to be guilty of a very serious offense, and soliciting your co-operation in bringing the young culprit to justice, doubt every word of it, for has not Plato said that doubt is the road to knowledge?

When the school board investigates and finds him guilty of all that was claimed, and more too, pass over the evil lightly, and try to shield him by pointing to the children of Brother B or Sister A, who, you say, are just as bad.

If, however, the Board remains firm, and demands punishment for his wickedness, offer to compromise the matter by allowing your son to be punished, provided the others are. This will help to ruin him as well as the school. Allow your children to go to school so untidy and unclean that they will be avoided by all the other pupils in school. Lay all the blame for this upon the teacher. When your children fail to get their lessons, and are held after school to make up for wasted time, they will come home with a pathetic tale of woe, telling how the teacher helps Amy Brown and Jennie Black, while they receive no assistance. Sympathize with them about this, assuring them that you can readily see they are learning nothing, and if any more trouble arises in this line, you will promptly take them out of school. Tell them you will pay no more tuition until you see that things go right.

The next time you meet the teacher, treat her coldly. After this your children will know they have solid backing at home, and will be saucy and defiant at school. When trouble next arises, they will immediately rush home to receive your approbation and assurances of the promised blessing. Withdraw every child from school at once. Go out among your brethren and solicit their withdrawal also. Use as "helps" in this canvassing work all the untrue and inflated stories the children can furnish you. If, however, your brethren know you and your children too well to heed your story, and the teacher still holds the fort, write your State superintendent that "several are taking their children out of school," that others intend to soon, that the teacher does not know as much as your thirteen-year-old daughter, that she can not control the school any longer, and you must have another teacher at once.

Every one of these instructions given above has actually been put into practice, and has played its part in breaking up more than one church-school in the past. These suggestions, followed by others equally pernicious, may finally so discourage and dishearten your present teacher that she will give up in despair.

H. M. HIATT.

A KNOWLEDGE of God, fellowship with him in study and in labor, likeness to him in character, were to be the source, the means, and the aim of Israel's education,—the education imparted by God to the parents, and by them to be given to their children.

Methods in Primary Schools

Correlation of Work in the Primary School

IN teaching a subject, the best results come from presenting it through as many avenues as will reach the child's mind, and from more than one standpoint. Throughout his school life, new facts come to the child's attention which are perfectly learned only when they have been related to his previous life in as many ways as possible. Therefore in planning his work, a teacher should aim to correlate one branch with others. Besides being the most logical way of teaching, the interest is better, and the work is in many ways simplified.

Almost any branch of work will be found to correlate with some other, but language is related to all others. The reading lesson is often more a language lesson than we realize, for every good teacher will have all or a part of the lesson retold in the child's own language. Occasionally, when the lesson extends over several days, it may be outlined, given orally, and later written in the composition books during either the language or the reading study period.

I know of no place where there is more need of language study, and where more actual good, both mental and moral, is accomplished than in the arithmetic class. When a child can rise to his feet and explain a problem clearly, accurately, and concisely, he has learned what years of rhetoric may not be able to do for him, and he has the ability to tell the straight-forward truth in a simple and effective manner.

Nature work and geography are the best adapted to correlate with language study. During the time the class is studying the southern section of the United States, for example, material upon the subject of cotton is gathered, discussed, outlined, and written upon in the language class. While the class is at work upon the Chinese empire is the time to get out the material you have been gathering upon China, and have a composition written on "Chinese Customs" or "Our Girls' School in China." Have it written upon uniform-sized paper, and a cover painted or drawn with a Chinese lantern or dragon design, and the title done to look as nearly like Chinese characters as possible.

If the nature lesson is upon the red-winged blackbird, use the facts brought out as the material for an oral or written language lesson. Nature and agriculture are especially good to relate to Bible study. With the sowing and growth of seeds, study the application of it in Christ's teachings. In gardening, study from the Bible the instruction God gave the Israelites concerning the tilling of the land.

Do not forget when hearing the Bible class, that although the truth in the lesson is of great importance, yet if your pupils are to be missionaries, they must learn to read with distinctness and thought, in a pleasant voice, that they may interest and convince their hearers. The words for the spelling lesson can very well be chosen from other lessons, thus dispensing with a text-book in spelling, and giving the child a more practical list of words. Writing should be related to every lesson where writing is

done, requiring every written effort to be the best of which the child is capable, and accepting no other.

The thoughtful teacher will find many other ways in which he can unite one branch with others. It is of utmost importance that with divine guidance the teacher correlate with all he teaches the blessed truths of a life like that of our great Elder Brother.

NELLIE D. PLUGH.

Creating an Interest in Our Schools

As there is a great call for workers to fill the ranks which are being made vacant by the loss of our older workers, let us set earnestly about the work of training the growing generation for service.

The prayer of the father and mother, as well as of the Christian teacher, should be, "What shall we do unto the children whom God has given unto us?" God has placed these little lives in our charge that we may train them to be workers for him. Our church-schools are ordained of God to prepare the children for this great work. The duty of the teacher as she stands before them is to instruct them in the special truths for this time, and also in practical missionary work.

Teachers should consecrate their lives to the service of the Lord, then with the Bible as the foundation of all study, they may lead the little ones day by day to see the condition of their souls. Little minds are susceptible, and should be dealt with in a careful manner. "But," says one, "I do not know how to make the Bible the basis in all lines of my work." "Let him ask of God, that giveth to all men liberally, and upbraideth not." James 1:5.

There are many ways of doing missionary work, and how pleased children are if their teacher gives them something in that line to do. How it gladdens their little hearts if we give them a part in scattering the printed page. Then in the study of some of our missions in some of our higher grades even, the children are glad to enter into the spirit of the work. The fragrance from a teacher's life saturated with the truth of the Word of God, will permeate all her teaching, and steal its way unconsciously into the hearts of her pupils. So then, if you desire your pupils to become interested in the work of soul saving, set the example.

Children often pattern after their teacher. How careful, then, we should be of the influence we exert. Our words, our acts, our dress, our deportment, even the expression of our countenance, has an influence, and so much more upon the children than upon those who are older. Early impressions are never wholly removed. Book study is but a small part of Christian education. So let us make the greater part of our school work practical.

We should give physiology a prominent place, and correlate therewith the other sciences. Into this study will be brought the study of the food to be eaten, the manner of clothing the body, exercise, and such things as are useful in everyday life. In this way an excellent interest may be created.

Announce to the children that they are to go into the fields and notice the many flowers and trees, and bring a list

the next day; then allow them to use their lists for a spelling lesson. Have them make statements describing the things they have seen, and before they are aware, they have a geography and language lesson combined.

Manual work should have a prominent place, and be encouraged in our schools. Some lines of work should be taken up in which the child may be taught how to perform the common duties of life in the best manner. For children of the first grades, a course in paper folding and cardboard work may be successfully carried on; thus we have busy work for the little ones. For those older we have other useful work. Sewing may be taught to both sexes. This subject is, perhaps, more useful than paper folding, as it gives better satisfaction to the parents. An interest is created in these lines of work, and generally the children are ready for them when the appointed hour arrives.

Instead of commanding this work to be done by the pupils, the teacher should show a willingness to take hold and help them in the work, showing them how, and encouraging them in their efforts; and truly how much better it is for us to put our hearts into our labor, for joy and happiness will be brought to us if we do our work willingly.

After some time has been spent upon this work, the children can enter into their study with much more zest than before. Arrangements can be made for this work by omitting two of the regular lessons the first week, and others the next week. Time spent in this way will be appreciated in days to come.

SUSIE C. BLAKE.

Teaching Bible and Reading

WHEN we opened our little school in Pine Glen, Cumberland, our attendance was quite small. Many of the children had never studied a Bible lesson, and part of them had a vague idea that strict parents and relatives devised their different punishments from advice given in the Scriptures.

Before the first day was over, I realized that my pupils were far behind in every study. In studying Bible, we used "Patriarchs and Prophets," "Desire of Ages," the Bible, and "Bell's Bible Lessons."

After calling the class, I would tell the story, which I had studied carefully beforehand, dwelling on each little detail. This delighted the children, and made it all seem very real, and helped them remember. It is the little things, which older folks have outgrown, that appeal to the children. The next day I would have one of the class tell the story we had studied the day before. The children were encouraged to ask questions and to discuss the topics in which they were most interested.

In our reading class I never held a book in my hand. I studied the lesson very carefully, and had one wish, which I emphasized strongly, and that was correct standing. I expressed my pleasure every time one of the children read a sentence or paragraph that was instructive or beautifully worded, and invariably asked him to read it over. The effect was magical. Each one tried his best to read in such a way that I would be pleased. We tried quotations from different authors, and especially the Bible. After class I would ask them

to tell me some points they had gained from the lesson.

There are readers and readers, methods without number; but each teacher, if she has a burden for souls and an intense love and longing for her pupils, will have to study the needs of each student first of all.

MAE WILLIS.

A Language Lesson

God has blessed us with the power of speech, a means by which we can communicate our thoughts to others. It is a divine privilege, and should be highly regarded.

"Early Writings," page 39, says: "The disciples were noted for the purity of their language." It also says that Peter resorted to cursing and swearing as a proof to those around him that he was *not* a disciple, and did not even know "the Man."

We read in Mal. 3:6: "For I am the Lord, I change not." As God does not change, neither can his divine principles change. And as his disciples of old were known by their purity of speech, so will his true disciples be known today.

While we are teaching the child the forms of the verb and the uses of the noun, in the language class, we can also instil in his mind many lessons of divine origin. Take, for instance, this sentence: "There you are, and I have been looking for you a long time." After it has been disposed of as to its grammatical parts, let the child read it a number of times, changing the tone of voice and emphasis each time. Then ask him what effect each would have upon the one addressed, also upon the speakers; for the very tone we use affects our own life as well as those of others, and if we learn to speak cheerfully, even though we may feel irritable, we shall soon forget ourselves and be happy in cheering others. The sentence given, if spoken with a smile and a tone of surprise, is rather a pleasant one, while if the tone is sharp and the face rigid, the effect is far different. We could now turn to 1 Kings 19:12, and there read that the Lord used a "still small voice." The child may read the sentence again, this time using the still small voice. The difference will be readily seen, and the lesson thus learned will not soon be forgotten.

While we have been spending our time in this way, perhaps we have not passed over as much ground in the textbook as we desired, but the Lord would have us teach these lessons along with the others. Read the first paragraph under "Results of Church-School Work," on page 202, Vol. VI. of the "Testimonies," and realize, if possible, the work placed before the child of this generation. Notice: "Children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of 'higher education.'" Again, "Children's voices will be raised to give the last message of warning to a perishing world."

Is not, then, the same work given to the child of to-day as was given to Christ when he astonished the wise men in the temple by his questions and answers? Then can we afford to let pass one opportunity of helping the child to become more Christlike?

As he partakes of Christ's nature, his

words will indeed be pure, omitting the many slang phrases found in the corrupt language of to-day; his voice will be gentle and winning, and his face one that will portray a life that is in harmony with the purpose of God.

Let us as teachers not only teach by precept, but by example as well.

IDA M. SALTON.

Our Schools

Lornedale (Ont.) Academy

I AM glad to report that this school has made progress during the year. The attendance has not been large, but it has been larger than was expected when school began in January. The brethren thought that there would not be more than ten students attending, on account of changes which had been made and other conditions, but the first week of school brought to us more than this number of students, and before a month had passed, we had about twenty. The enrolment of the school during the whole year was about twenty-five. This was as many as we could possibly accommodate with the facilities we had at that time.

During the last three weeks of school a canvassers' institute was conducted, at which eight of the students were taking work. Six of them went out after school to sell "Christ's Object Lessons," and most of them have been doing exceedingly well. The conference had offered to give a year's scholarship to the students who would go out and sell one hundred dollars' worth of books. They have now been out a little more than three weeks, and one of the students has taken enough orders to obtain one scholarship, and more than half enough for another.

W. E. HANCOCK, *Principal*.

Report of Fernando (Cal.) Academy

THIS school closed on May 28, after a very successful year's work in all departments. It was a satisfaction to have the majority of the students remain with us until the close of the school year. It shows appreciation of the efforts put forth by the teachers in their behalf. In this report I can only touch upon a few of the interesting phases of the work.

During the year one hundred and fifty enrolments were made, as against one hundred and eight last year. Nearly all the students are expecting to return, and they have set themselves to the task of interesting every young person they meet in the school and its work. I believe that our school can be built up most successfully only through efforts of the students.

About sixty of our students took training in the canvassing work under Brother Covell, and forty of these have gone into the field, covering practically all southern California. It was the largest band of canvassers this conference has ever known, and its influence has been felt in the churches. They sell seven hundred or eight hundred dollars' worth of books each week. An encouraging feature is that, while about half the number are working for scholarships, the others have their homes at Fernando, and go out because they know that can-

vassing is the first step in practical missionary work. These students advertise the school wherever they go, and they have already secured many students for next year.

Two of our young men went to Fallbrook, San Diego County, to hold meetings. They have been very successful in their work as far as reports have come in.

The educational missionary movement inaugurated at the educational convention last summer has inspired our young people to come to our school and to train for definite work in the cause.

Our normal department has been reorganized, and the students of this school did excellent work. While our facilities are still meager, we are making progress. The public-school teachers of the town visited our manual training exhibit, and were surprised at the results obtained.

The school has gained about two thousand dollars this year, after paying all expenses and making good all depreciations.

H. G. LUCAS, *Principal*.

Fox River (Ill.) Academy

THE first commencement exercises of the Fox River Academy took place June 22-24, marking the close of a school year which in many respects has been the most successful of any in the history of the institution. From the beginning of the year until its close, the school has been crowded with an earnest and intelligent class of young people.

An effort has been made during the year to better classify the work, and to encourage the students to seek for a more thorough education and preparation for life's duties. With few exceptions they have responded with a keen desire for the best within their reach. Nearly all have enjoyed an earnest Christian experience, and at the close of the school several entered at once into some branch of denominational work.

Some improvements have been made during the year. A comfortable dormitory for the boys has been provided, and the school farm has been put in much better and more attractive condition. While there is much yet that ought to be done, a good start has been made, which doubtless will be followed up until the school is all that its friends can hope for.

Commencement week was pronounced by all who attended a most pleasant and profitable occasion. The chapel being too small for the meetings, a large tent was pitched on the campus, thus making comfortable accommodations for all. The annual sermon was delivered on Sabbath morning by Elder Wm. Covert, at the close of which eight of the young people were baptized in the stream near by. The commencement address was delivered by Dr. Paulson, and was greatly enjoyed by all who heard it. His subject, "True Manhood and Its Price," brought forth many excellent thoughts.

The entire commencement program illustrated the efforts toward the complete education—the mental, moral, and physical development of the individual. The general expression among the students was that this had been their best year. And this is as it should be, each succeeding year marking definite advancement.

W. T. BLAND.

Albion, Ill.

Cumberland Industrial School

THIS school was started five years ago in a tent. It was begun for a purpose,—that of training workers to go into the vineyard at this eleventh hour,—and I feel now that if its work and needs had been kept more prominently before the friends of this cause, it might have accomplished much more.

At a meeting a few days ago a brother from the North was present while circumstances incident to the establishment of the school were related. He said his heart was stirred by what he had heard; that the school was in need of help, and if I would go north, I would get it; that he would give five dollars toward my fare. I thought of how Brother White started on a trip without a dollar. My faith was not quite sufficient for this, and I did not see how I could go. But that night as I thought and prayed over the matter, I decided to take the five dollars and go as far as Nashville, and appeal to some of my old-time friends in the cause there, peradventure I might receive favor in their sight, and secure help for the work. It also occurred to me that I might visit many more by means of the dear old REVIEW.

Our enrolment for last year was thirty-four. We have put up an eight-room dwelling, but it must be plastered. Our second-hand buggy is broken down, and we must borrow a vehicle to meet students at the station. Our one good mule needs a mate to make a farm team. We want to procure some peach-trees and small fruit. I have greatly desired not to be burdensome to the cause I love so much, and have confidence that our enterprise will yet support both teachers and pupils; but we need assistance to place its resources in available shape. Paul wished not to be burdensome, but asked pardon for not sharing with the Corinthians his privileges in self-denial.

I know it is more blessed to give than to receive; but one of the gifts I received since coming here has been such a blessing to me, coming, as it did, from dear old Brother Loughborough, it made me feel as never before that our little work must be closely related to the great 1844 movement. Having read not long ago of a great reformatory movement among God's people, and how there seemed to be a reformation such as we witnessed in 1844, somehow my courage in God has risen, and I am girding for the last final struggle, expecting to strive lawfully till the banners of the cross are planted upon the eternal heights, and the world is lightened with the glory of the Lord.

We shall have work by which a few young men can almost or quite pay their way, while taking school work. We want those who love this cause. If you know of such, ask them to write to me. If you want to help us to help others, send us your offering, large or small. My address is Daylight, R. F. D. 2, Warren Co., Tenn.

CLIFFORD G. HOWELL.

"THE greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."

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

"Noble Detective Work"

IN the REVIEW two weeks ago an account was given of the arrest and trial of Brother Mulholland, at Mt. Rainier, a suburb of Washington, D. C., under the Maryland Sunday law. Learning of this, the Mt. Rainier *Weekly Review* commented on the matter as follows:—

"Our Zealous Constables"

"We particularly admire a zealous and faithful public officer so long as his zeal is tempered with wisdom, and he has the good sense to strictly enforce those laws which are of primary importance to the peace, good order, and moral health of the community. But when the zeal of our constables produces such a state of official fermentation that they resurrect some old law on the statute-books and begin its enforcement to the neglect of others vastly more important, it gives us the shudders. Our remarks are due to our reflections over the course of some of our constables in recent cases.

"If, for instance, a new business happens to locate in the community, our zealous sleuths light on it to discover if the proprietor has a license, quicker than hungry flies dash to fresh fly-paper. If a new business opens in the community, and you descry a line of men extending from the door to the middle of the street, don't be fooled with the idea that the proprietor is doing a land-office business. Nothing of the sort! It is merely our faithful constables waiting to inquire, one by one, and inspect the new license.

"Last week our terrible sleuths captured an offender red-handed in crime. It was none the less than a Seventh-day Adventist who happened to be engaged in some odd-and-ends Sunday work. Off before Judge Stickell he was dragged, and promptly fined five dollars and costs. Such noble detective work should certainly beget a reward of tin medals.

"Down on the pike, it is alleged, liquor is sold on Sunday as freely as on any day in the week. Card and crap playing for money, it is said, is indulged in on the baseball grounds on Sunday. Rowdies infest the electric car station at Mt. Rainier every night in the week, Sunday included, but they are not disturbed.

"The noble minions of the law are too busily engaged in the extremely important work of inspecting licenses, and bagging those unfortunate mortals who engage in a little reprehensible Sunday work."

W. A. C.

Religious Liberty Notes

THE demand for the Religious Liberty Leaflets has been so great of late that in addition to the stock on hand, another edition of 20,000 copies each of the leaflets is now being printed. This makes a total of 240,000 leaflets, or nearly 2,000,000 pages of this literature, published at one time.

A sister in Georgia writes that she is endeavoring to place *Liberty* and other religious liberty literature in the hands of many of the prominent lawyers of the State.

Mrs. Luella B. Priddy, of Markham, Ontario, sends in the names and addresses of ten prominent editors, educators, and business men in Canada to whom she desires *Liberty* sent.

The president of the New York Conference, Elder F. H. DeVinney, writes as follows: "Just a word in appreciation of *Liberty*. Every number seems about as good as can be, but the next one is better."

Rev. E. P. Powell, Unitarian, as reported in the *Literary Digest* of August 17, commenting on Sunday legislation, says: "It simply is impossible to create a one-day morality. What is right on Saturday is right on Sunday. When religious people give up this whole impossibility, and insist that a wicked thing shall not be done on any day, and a right thing shall be done every day, they have a basis for law and order that can be enforced. If whisky peddling is a crime on Sunday, it is on Monday." The enactment of Sunday laws, he says, amounts merely to "putting the handcuffs on for one day, and then taking them off for six." So far as these laws affect the liquor traffic, they are, he avers, simply "a determination to let saloons drive their unwholesome trade six days, but the seventh is a sop to the Lord."

NOTICES AND APPOINTMENTS

Camp-Meetings for 1907

ATLANTIC UNION CONFERENCE	
New York, Herkimer	Sept. 5-16
Vermont, Waterbury	Aug. 29 to Sept. 9
Western New York, Rochester	Aug. 29 to Sept. 9
West Virginia, Pennsboro	Sept. 12-22
CANADIAN UNION CONFERENCE	
Quebec, Knowlton	Sept. 5-15
SOUTHERN UNION CONFERENCE	
Alabama, Birmingham	Oct. 3-13
Florida, Tampa	Oct. 10-20
Georgia, Atlanta (West End)	Aug. 29 to Sept. 8
Mississippi, Aberdeen	Sept. 27 to Oct. 3
LAKE UNION CONFERENCE	
East Michigan, Pontiac	Aug. 29 to Sept. 8
Indiana, Worthington	Sept. 5-15
Northern Illinois, Aurora	Sept. 5-15
North Michigan, East Jordan	Aug. 29 to Sept. 9
CENTRAL UNION CONFERENCE	
Iowa, Cedar Rapids	Sept. 3-8
Nebraska, Hastings (Prospect Park)	Sept. 5-15
SOUTHWESTERN UNION CONFERENCE	
Arkansas, Walnut Ridge (local)	Sept. 3-9
Texas, Avinger	Sept. 3-9
PACIFIC UNION CONFERENCE	
Utah, Salt Lake City	Oct. 3-10
NORTH PACIFIC UNION CONFERENCE	
Western Oregon, Roseburg	Sept. 13-22
Montana, Somers	Sept. 17-22
Montana, Kalispell	Sept. 10-15
Upper Columbia, North Yakima	Sept. 3-8

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.

New York Conference Association

THE third annual session of the New York Conference Association will be held at Herkimer, N. Y., Monday Sept. 9, 1907; first meeting at 9 A. M.

F. H. DEVINNEY, *President*.

International Publishing Association

THE next annual meeting of the constituency of the International Publishing Association will be held at College View, Neb., September 16-18. This meeting will be held for the purpose of electing a board of trustees and counselors, and for the transaction of all other business that may properly come before the meeting. A. T. ROBINSON, *Secretary*.

Notice to Saskatchewan Mission Field

ON account of other responsibilities in the Pacific Press Branch office here, Sister Birdie Conway has been released from the office of secretary and treasurer of the Saskatchewan Mission Field and Tract Society. All communications and funds intended for this office should now be sent to Mrs. H. S. Shaw, Box 1264, Regina, Saskatchewan.

H. S. SHAW.

New England Sanitarium Training-School for Nurses

THE time is drawing near for the beginning of another class in the training-school at the Melrose Sanitarium. The Lord has given definite instruction in regard to the class of young people who should take this course.

By the spirit of prophecy we are told that "the Lord calls upon our young people to enter our schools to quickly fit themselves for service. In various places outside of the cities schools are to be established where our youth can receive the education that will prepare them to go forth to do evangelistic work and medical missionary work." The purpose of our sanitariums, as expressed in few words, is as follows: "Our sanitariums are to be schools in which instruction shall be given in medical missionary lines. They are to bring to sin-sick souls the leaves of the tree of life, which will restore to them peace, and hope, and faith in Christ Jesus." And again, "Unless the workers have a living connection with God; unless there is seen in the institution a spirit of kindness and compassion, which will recommend the Bible truth and win souls to Christ, the establishment of the sanitarium will have been in vain. Spiritual as well as physical healing is to be brought to those who come for healing." And, again, we are told that every one employed in our sanitariums is to have a living connection with God.

We are, therefore, desirous that strong young men and women who have a rich Christian experience and a sincere desire to do Christ's work should join the class this fall. In no way can they do more acceptable service for the Master than in the medical missionary work. Write for an application blank and training-school catalogue. Address the New England Sanitarium, Melrose, Mass.

Business Notices

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper. Please read carefully the conditions under which business notices will be published.

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

Display advertising, and advertisements which call for agents, will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

All persons unknown to the managers of this paper *must send with their advertisement satisfactory written recommendation*. Such recommendation should come from one

of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

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.

FOR SALE OR RENT.—Sawmill and shingle mill; 7x10 engine; all in running order. Address E. Kloss, Lockesburg, Ark.

WANTED.—To correspond with a man who would like a good position on a farm; he must be a man with a wife or a small family. Address Mrs. Carrie L. Beaumont, R. F. D. 6, Milford, Mich.

WANTED IMMEDIATELY.—A trained gentleman nurse of experience, and also a hygienic cook; good wages; pleasant surroundings, and great opportunities to do good. Address Chamberlain Sanitarium, Chamberlain, S. D.

FOR SALE.—I will sell to Seventh-day Adventists only, the Radiodescent Therapeutic Lamp (sunlight and heat) for one half the regular price. This will enable every doctor, nurse, treatment room, and afflicted person to get one. We sell all kinds of vibrators. Address Radiodescent Lamp Co., Kalamazoo, Mich.

FOR SALE.—A quiet mountain home, "out of the cities;" 160 acres all fenced, 60 acres improved, rest good oak and pine; house, two barns, 20 tons hay, four horses, 35 cattle; 150 chickens, ducks, and turkeys; all kinds fruit, some olives, figs, and walnuts; out-buildings, blacksmith-shop tools, vehicles and all farming implements; spring water. Post-office and school, 2 1/2 miles. Furniture, carpets, dishes, stoves, \$450 piano. All for \$3,500; \$2,000 cash, rest time. Address Elder C. E. Leland, Greenwood, Cal.

Addresses

ELDER B. F. PURDHAM'S address is Uniontown, Pa.

The post-office address of Elder E. W. Webster is Graysville, Tenn.; Care of Sanitarium.

Obituaries

STAFFORD.—Died Aug. 4, 1907, Stella Ester Stafford, daughter of W. E. and E. J. Stafford, aged 2 years, 9 months, and 26 days. She was born at Marion, Kan., and was a bright child. She leaves a father and mother, one brother, and two sisters to mourn their loss. Words of comfort were spoken by the writer from Heb. 2:14, 15; 1 Cor. 15:58; 1 Thess. 4:16-18, and other texts.

H. L. SHAFER.

POWERS.—Died at the Antrim County Home, July 12, 1907, Sister Mary Powers, aged 87 years, 5 months, and 12 days. Sister Powers became interested in the faith of this people and gladly accepted the Sabbath truth in 1886, her faith remaining firm unto the end. Words of comfort were spoken by Elder Hill (Congregationalist), and we laid her to rest in Lake View Cemetery until Jesus comes.

D. M. VAN VALKENBURG.

FELLOWS.—Died at Calistoga, Cal., Aug. 10, 1907, of heart failure and kidney trouble, Brother O. D. Fellows, aged 77 years and 1 month. A wife and two daughters are left to sorrow. He was an aged and beloved citizen of the place, having lived there many years. About twenty-five years ago he began to keep all the commandments of God, and was a charter member of the church. The experiences and faith of this people were ever dear to him, and he fell asleep waiting the return of the Master. The funeral service was conducted by the writer.

J. H. BEHRENS.

PEDEN.—Died at their home in Johnstown, Pa., Aug. 15, 1907, of cholera infantum, the infant son of Charles Peden. The funeral discourse was delivered by the writer from Mark 10:13-16. How comforting the thought that Jesus loved the little ones, and said, "Of such is the kingdom of heaven." He is the same Jesus to-day that he was then, and we know that we need not sorrow without hope for our little ones. Soon the voice of Jesus will call them to life again.

J. W. WATT.

LOGAN.—Died near Etna, Wash., July 20, 1907, of neuralgia of the heart, Mary A. Logan, aged 68 years, 4 months, and 16 days. She was connected with the Seventh-day Adventist people for over thirty years. Her husband, Lewis A. Logan, who died several years ago, labored in Oregon, Washington, and British Columbia. Three sons and three daughters mourn their parent's death. Funeral sermon was preached by the writer at Ridgefield, Wash.; text, 2 Tim. 4:7, 8.

A. J. STOVER.

OWEN.—Died at the parental home near Ainsworth, Iowa, Aug. 5, 1907, of tuberculosis, Sheldon J. Owen, son of Brother and Sister Henry Owen, aged 19 years, 2 months, and 25 days. He had been sick for over two years, gradually growing worse since a relapse last March. During his sickness he made his peace with God, and died in hope of Christ's soon coming. He leaves a father, mother, three brothers, and one sister to mourn, but not without hope. Words of comfort were spoken by the writer to a large audience of sorrowing friends and relatives.

G. R. HAWKINS.

BROWN.—Fell asleep at Sanitarium, Cal., Aug. 12, 1907, of sickness incident to old age, Sister Ellen M. Brown, aged 68 years, 1 month, and 7 days. She crossed the plains in an ox team in 1864, was the mother of nine children, all of whom are living, and with her husband accepted present truth under the labors of Elder J. N. Loughborough in Sonoma, Cal. Besides her children, she leaves a large number of grandchildren and friends who were blessed by her influence and counsel. She fell asleep in the blessed hope. On the funeral occasion the twenty-third psalm was chosen by the writer as a fitting expression of her life and faith.

J. H. BEHRENS.

MESSER.—Died at his residence, four miles southwest of Bloomingdale, Mich., July 26, 1907, Reason S. Messer, in his sixty-fifth year. Our beloved brother had been in poor health for some time, but it was thought by the family that his health had greatly improved. His sudden death was a great shock to the family. Brother Messer was highly respected by all who knew him. He was upright in life and of deep Christian integrity. He embraced the third angel's message about eight years ago, and was a consistent Christian until his death. He leaves to mourn their loss a beloved wife, three sons, three sisters, and three brothers. The funeral service was conducted by the writer.

R. C. HORTON.

HUGHES.—Died at Milton, Ore., July 27, 1907, Sister Hannah C. Hughes, aged 82 years, 2 months, and 23 days. Sister Hughes was brought up in the Lutheran Church, afterward joining the Baptists. Thirty-nine years ago, after reading some literature, she, with her husband, John J. Hughes, began the observance of the Sabbath of the Lord, uniting with the Seventh-day Adventist church at Blencoe, Iowa, one year later. Thirty years ago they moved to Oregon, where they were faithful unto death, her companion passing away thirteen years ago, at the ripe age of eighty. Sister Hughes' long life of faithful perseverance in the service of God is a precious memory and inspiration to her five surviving children, twenty-six grandchildren, and twenty-eight great-grandchildren. She passed away without sickness, falling asleep in Jesus on the rest day of the Lord, as was the case with her companion. Funeral service was conducted by the writer.

H. A. WASHBURN.

WART.—Died in Baker City, Ore., July 2, 1907, Hazel Clandine Wart, aged 9 years and 26 days. Hazel was a member of the Baker City Sabbath-school, and was very anxious to attend every Sabbath, taking quite an interest in the lessons. She was laid to rest in the Baker City Cemetery to await the summons of the Life-giver on the morning of the resurrection. Funeral service was conducted by the writer, assisted by Elder H. W. Oliver.

E. E. SMITH.

BAKER.—Died at the home of her brother, Enoch Baker, at Cordell, Okla., Aug. 8, 1907, of typhoid fever, Sister Hellenia Hazel Baker, aged 15 years. She was a true Christian girl, and was loved and respected by all who knew her, and her loss is keenly felt. She was a faithful member of the Seventh-day Adventist Church. She leaves a father, three sisters, and six brothers to mourn their loss. The funeral service was conducted by the writer.

ANDREW NELSON.

OWEN.—Died at the home of the writer, in Versailles, Mo., Aug. 20, 1907, of Bright's disease and heart trouble, Brother Albert Owen, aged 65 years, 6 months, and 5 days. He embraced the third angel's message last winter under the labors of Brother W. A. Theo Miller, and died with a bright hope of a home with the redeemed. Brother Owen leaves a wife, two daughters, and one son, to mourn their loss. Funeral service was conducted by Elder E. A. Merrell.

A. A. KINTNER.

MOODY.—Died at her home in Cornville, Maine, July 17, 1907, Sister Cudora Moody. Sister Moody embraced the truths of the third angel's message twenty-three years ago, and became a faithful member of the Cornville church. She was a model wife and mother, a kind and sympathizing neighbor, ever ready to lend a helping hand to one in need. She leaves a husband and three children to mourn their loss. Funeral service was held at the East Ridge meeting-house, words of comfort being spoken by the writer from John 11:23.

J. B. GOODRICH.

LANE.—Died at her home, about twelve miles from Battle Creek, Mich., July 13, 1907, Mrs. Maria T. Lane, née Alton, aged 73 years. Although she lost her mother when only sixteen years of age, she was given an excellent education, and taught in the public schools for several years. In 1860 she and her husband listened for the first time to the preaching of a Seventh-day Adventist minister, and gladly accepted the message he brought them. Sister Lane was known among her friends as an excellent Bible student, and was a teacher in the Sabbath-school for many years. Besides her husband, a son and a daughter are left to mourn their loss; nevertheless, they mourn not as those without hope. Before her death Sister Lane expressed a desire that at her funeral but little should be said concerning herself, but that the resurrection, that precious theme to every believer in the third angel's message, should be presented. The writer spoke words of comfort, using as a text Ps. 17:15.

W. E. VIDETO.

DAVIS.—Died at Ambato, Ecuador, July 16, 1907, Mrs. Susana Davis, née Balbuena. She was born in San Felipe, Chile, Aug. 17, 1887. Her parents having died when she was very young, she was reared by her godfather. When present truth was taken to Chile, she was among the first to accept it. Soon after, she was married to Brother Davis, then a canvasser in Chile, and accompanied him on various mission tours. In 1901 they went to California, and were called to mourn the death of their only son, born in Chile. In 1904, after Brother Davis's health had improved, they went to Ecuador to start the work. After living on the sickly coast for more than two years, they moved to the interior, to Ambato, where she died after about five days' illness. Although it was hard for her to leave her three little girls, she prayed the prayer of Christ, "Thy will be done." Many friends came in, and the writer gave them a talk on the second coming of Christ. She was buried according to the custom, after sundown.

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WASHINGTON, D. C., SEPTEMBER 5, 1907

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

MRS. M. M. QUANTOCK has reached India safely, and entered once more upon her labors there. She is welcomed back to India by the workers, and is thankful to be permitted to join the little band of laborers in advancing the truth in that needy field.

ELDER Z. G. BAHARIAN writes very encouragingly of the work in Asia Minor. The cause is being greatly advanced since he has an ordained minister associated with him now in that difficult field. This new worker can travel and baptize unmolested. Several have been baptized lately in Asia Minor.

ALL mail matter intended for W. E. Howell, Mrs. Hattie B. Howell, Felicia Waldo Howell, or Mrs. S. B. Kinner, should be addressed to them at Kephisia, Athens, Greece. Correspondents are asked not to forget to pay the foreign postage, in order that these persons may not be subjected to postal fine on account of the deficiency in postage.

THE editor, with his wife and son, arrived at Takoma Park Thursday evening of last week. The readers of the REVIEW will be glad to know that he has completed his long journey safely and in good health, with a good report of the progress of the work in distant lands, and a strong purpose to assist in laying plans for its more rapid advancement.

ELDER DANIELLS reports a most excellent camp-meeting at Wichita, Kan. Nearly the entire camp took a firm stand upon the platform of the third angel's message, expressing loyalty to the spirit of prophecy as manifested with this people from the beginning of the message. God witnessed to this noble stand by his presence and blessing.

ELDER J. J. NETHERY writes from Alexandria, Egypt: "Well, Egypt has been successful in raising her portion of the \$150,000. We have eleven members, but four of these were unable to do anything. The remaining seven have raised \$51.55. We are also singing the jubilee." And let it be noted that \$51.55 is nearly double what their apportionment would be. Out of this proverbial land of darkness comes an example which we in the land of light and liberty can follow to our good.

ELDER L. R. CONRADI writes that more interest is being taken in the message in Palestine than in the past. It is being planned that a strong effort be put forth in Jerusalem in the near future. Surely God must have a few to be gathered out of the land given Abraham and his seed for a possession to enter upon the everlasting inheritance when Jesus comes, of which old Canaan was but a type.

WE have recently received calendars from the following schools: Walla Walla College, College Place, Wash.; Oakwood Manual Training-School, Huntsville, Ala.; Loma Linda College of Evangelists, Loma Linda, Cal.; and Emmanuel Missionary College, Berrien Springs, Mich. The managers of these schools will be glad to send calendars to any who are thinking of entering one of our educational institutions.

ALTHOUGH Abyssinia, East Africa, is at present closed to missionaries, the European brethren are much interested in planting the truth in this needy land. Brother Lindegren, of Scandinavia, has been selected to go. He will enter territory as near as possible, study the language, help train native workers, so that when the country opens, he will be prepared to enter and teach the truth. Had we medical workers prepared to go, they could enter at once, as doctors or nurses.

THE very sad news has just reached us of the sudden death of Sister Ellen Jewell, *née* Brain, who accompanied Elder J. L. Shaw and company to India from England. This is a severe blow to the work in India, as Sister Jewell was carrying heavy responsibilities in connection with the Calcutta Sanitarium, being matron of that institution. Let us pray for the bereaved husband, and the workers there who also mourn the loss of this faithful servant of God.

IT is wonderful how rapidly God is opening up his last great work in the dark and obscure corners of the earth. Are any omitting to read the reports from our missionaries as they appear from week to week in our two mission departments? We trust not. To follow the footsteps of our pioneers thus from week to week will lift the cloud of doubt, fear, or discouragement from the soul of any wavering child of God, and put faith and courage where doubt and fear had been. There is a grand certainty about the progress of this work. Let the custodians of this message heed the command of God to them: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

WE would ask that conference officials report promptly the dates and places of camp-meetings and general meetings and also any change in dates or places. A failure to do this in some instances has resulted in some confusion.

THE Echo Publishing Company has closed up its business at North Fitzroy, Australia, and is now fully established at Warburton. The name and full address of the company is now, Signs Publishing Association, Warburton, Victoria, Australia. Correspondents will please take note of the change of name as well as change of address.

A BROTHER who has carefully read the reports in the REVIEW from distant fields writes that he has been touched with the plea for help in Grenada, West Indies. He offers to pay for the services of a teacher, for a period of one school year; providing one can be obtained to connect with the work there. Should any teacher, prepared to enter upon this work, be led to accept this call, please write the Mission Board.

An Important Report

THE fact that a special effort is being made to enlist all the strength and vigor, of our young people in the cause of the advent message, and that "many are responding to the call of the Master Worker," is another evidence that God has set his hand to the finishing of the work, and should be a cause of rejoicing to every loyal heart.

The General Conference has established a Young People's Department as part of its administrative work, and the first general Sabbath-school and Young People's Convention has been held. The officers of the General Conference and all who were at the convention seem to feel that all this marks a new forward step in the work of the third angel's message. A frequent remark at the convention was, "O that all our workers and people might be here!"

Through the kindness of the General Conference and the Review and Herald, we have quite a full report of the convention, all for ten cents.

Now, all has been done by the officers of the General Conference to help our people, young and old, everywhere, to take this advance step with us in the young people's work. Let the rank and file of our people purchase and study this report, and the great theme it presents. Let our ministers and leaders call this to the attention of our people. Wherever this has been done, so far, practically all the young people, and every family, have taken the report. It will bring courage to our young people's workers everywhere, to know that all our people are deeply interested in this work for the youth. "Very much has been lost to the cause of God by lack of attention to the young." Let us redeem the time. Order the report of your tract society to-day.

M. E. KERN.