

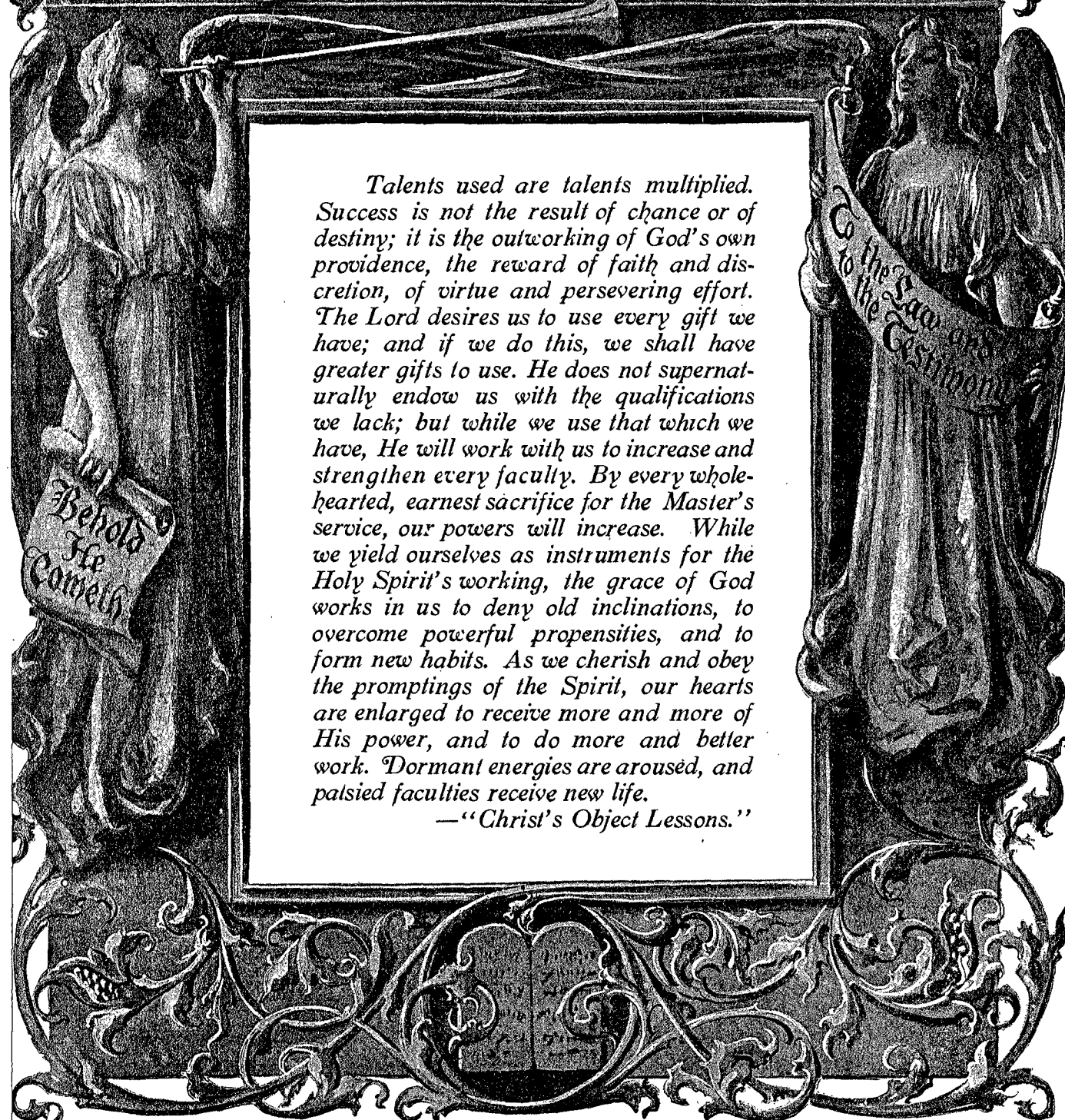


The Advent Sabbath
Review and Herald

Vol. 84

Takoma Park Station, Washington, D. C., Oct. 3, 1907

No. 40



Talents used are talents multiplied. Success is not the result of chance or of destiny; it is the outworking of God's own providence, the reward of faith and discretion, of virtue and persevering effort. The Lord desires us to use every gift we have; and if we do this, we shall have greater gifts to use. He does not supernaturally endow us with the qualifications we lack; but while we use that which we have, He will work with us to increase and strengthen every faculty. By every whole-hearted, earnest sacrifice for the Master's service, our powers will increase. While we yield ourselves as instruments for the Holy Spirit's working, the grace of God works in us to deny old inclinations, to overcome powerful propensities, and to form new habits. As we cherish and obey the promptings of the Spirit, our hearts are enlarged to receive more and more of His power, and to do more and better work. Dormant energies are aroused, and palsied faculties receive new life.

—“Christ's Object Lessons.”

LIFE AND HEALTH

ENLARGED AND IMPROVED

Sixteen Pages Added. More and Better Illustrations. New Contributors of National Reputation. New Departments. Present Features Strengthened. Every Number a Special. Inducements to New Subscribers. Attractive Terms to Agents.

A LOOK AHEAD

LIFE and health are the best gifts of God, and we desire to make *Life and Health* the agency for teaching as many people as possible how to receive these gifts. In order to do this, two demands must be met: the magazine must be filled with the right kind of matter, and must be attractive in appearance; the possibility of sales and profits must be such as to open the way for our coworkers in the field to have substantial returns for their labors. We think we have met both of these demands.

Beginning with the October number, *Life and Health* will be enlarged one-half. This increase in the number of pages makes possible several important changes in the magazine which will very greatly enhance its value and usefulness.

The plans for the improvement of the magazine embrace—

1. NEW DEPARTMENTS

There will be a department called **The Home Acre**, which will contain helpful hints to owners of small gardens; it will also encourage the "back-to-the-land" idea for those who are still living in the crowded cities.

A department of **Experiences** will be devoted to useful hints from our readers, enabling all by this means of communication to pass on to others suggestions and discoveries which have aided them in housekeeping, cooking, treatment of the sick, home-making, or any of the kindred subjects in which *Life and Health* readers are interested.

2. SPECIAL CONTRIBUTORS

Articles of timely importance from writers of national reputation who are recognized authorities on the topics treated, will be arranged for, and it is hoped that one or more of such articles will appear in each number. This feature will of itself be worth more than the price of the magazine.

3. EVERY NUMBER A SPECIAL

Every month some leading topic will be discussed. During the coming twelve months there will be a "Don't Worry" number, one or more numbers devoted to Temperance, one to Colds and Pneumonia; Summer Diseases; Outings and Vacations; Typhoid and Malaria. The choice of subjects will be determined both by special demand and by the season of the year.

4. ILLUSTRATIONS

Good illustrations are always attractive, and the added pages, together with the increasing

circulation, will enable *Life and Health* to put more expense into its art work. This will be one of the strong features of the magazine for 1908.

5. SPECIAL COVER DESIGNS

Every month a new and attractive cover design will be used. This will give each issue a distinctive appearance.

When the September Temperance Number was issued, the price per single copy was made ten cents. The demand for 35,000 copies of this issue showed that the public believed *Life and Health* worth the money. It has since been decided permanently to increase the number of pages to forty-eight, and to make the price per single copy ten cents.

Below is given full information regarding new prices and terms to agents. It is confidently believed that any person of ordinary ability can sell this magazine regularly, and make a good living—better, in fact, than can be made by persons who are not experts in some trade.

Men, women, and children are offered an occupation at which those with no previous experience have earned an average of \$3 to \$5 a day.

Fuller particulars will be given to those who make inquiry, and a plan will be presented which will enable one to be independent, make good wages at light, easy work, and at the same time have the satisfaction of knowing that he is doing good and is bestowing a favor on the people to whom the magazine is sold. Let us tell you about it.

Prices and Terms to Agents

Single copy, 10 cents.

Two to 25 copies, 5 cents a copy.

Twenty-five to 500 copies, 4 cents a copy.

Special rates on orders of 500 or more copies.

The regular subscription price, beginning Jan. 1, 1908, will be 75 cents.

Ten or more copies one year, to one address, one order, 45 cents a copy.

Foreign subscriptions, including Canada, \$1 a year.

Old subscribers may, before Jan. 1, 1908, renew their present subscription for one year from the date of expiration at the old subscription price, 50 cents.

New subscribers who before January 1 subscribe for the year 1908, will receive free the October, November, and December numbers.

The same rate of discount on subscriptions, forty per cent, will be allowed to agents.

Order Through any Publishing House or State Tract Society, or Direct from

Life and Health

TAKOMA PARK STATION

WASHINGTON, D. C.

THE REVIEW AND HERALD

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

Vol. 84. TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 3, 1907. No. 40.

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

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Takoma Park Station - Washington, D. C.

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Editorial

THE most valuable asset in the world is character. The noblest character in the universe is the character of Christ. The character of Christ is a possible possession for all in the gift of life and righteousness in Christ. "If you give yourself to him, and accept him as your Saviour, then, sinful as your life may have been, for his sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned." This is the simple and wonderful truth of the gospel.

The Old-New Gospel **The Headship of Christ**

THE relation which Christ, the eternal Son of God, sustains to the church as its living Head was not established by arbitrary appointment, but is the outworking of the fundamental principles of the divine government. In the very nature of his being, as the only begotten of the Father, is found the reason for the place which he occupied in the universe, which was brought into existence through him. "The Sovereign of the universe was not alone in his work of beneficence. He had an associate,—a coworker who could appreciate his purposes, and could share his joy in giving happiness to created beings. 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.' Christ, the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, in

purpose,—the only being that could enter into all the counsels and purposes of God. 'His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' His 'goings forth have been from of old, from everlasting.' And the Son of God declares concerning himself: 'The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting. . . . When he appointed the foundations of the earth, then I was by him, as one brought up with him [as a master workman, R. V.]; and I was daily his delight, rejoicing always before him.'

"The Father wrought by his Son in the creation of all heavenly beings. 'By him were all things created, . . . whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.' Angels are God's ministers, radiant with the light ever flowing from his presence, and speeding on rapid wing to execute his will. But the Son, the anointed of God, the 'express image of his person,' 'the brightness of his glory,' 'upholding all things by the word of his power,' holds supremacy over them all. 'A glorious high throne from the beginning' was the place of his sanctuary; 'a scepter of righteousness,' the scepter of his kingdom. 'Honor and majesty are before him: strength and beauty are in his sanctuary.' Mercy and truth go before his face."

Thus it was that the eternal Son was the Head of the original creation. "All things were made through him; and without him was not anything made that hath been made." "Whatever else we may concede to men of science, we must insist on retaining these [creative fiat] for God, and ascribing them to our Lord. And whenever God is said to speak, we must listen for the well-known accents of a voice we love. It was the voice of Jesus that said, 'Let there be light,' and the new ethereal substance spread like a haze of glory through space. It was the hand of Jesus that made the expanse between cloud and sea, in which the birds fly. It was the bidding of Jesus that drove the turbulent waters from the land into the ocean-bed which he had scooped. It was the thought of Jesus to splinter the mountain peaks; to thrust the frozen glacier down into the valley by inches; to pour forth the rivers; and to shake down over the hills the falling

foam of the cataract. It was Jesus that carpeted the earth with flowers, and devised the innumerable sorts of plants, and planted the noble forest trees. It was Jesus that rolled the stars in their orbits, to tell forth the glory of God, and to keep time on nature's dial. It was Jesus that made the fish to flash in the deep; the reptile to creep in the brake; the fire-fly to glance through the forest; the birds to sing in the woods; flocks to browse on the hills; and herds to traverse the prairies. . . .

"The hand of Inspiration writes the name of Jesus where artists put theirs, beneath all things in heaven and on earth, visible or invisible, whether they be thrones, or dominions, or principalities, or powers.

"'Not a flower
But shows some touch, in freckle, streak,
or stain,
Of his unrivaled pencil.'"

So long as the position which belonged to the Son and which was inherent in the very nature of his being, was recognized, there was perfect harmony in the universe of God, and happiness reigned supreme. Love was not poisoned by jealousy or alloyed by unholy ambition. Law was spelled l-o-v-e, and love was spelled l-a-w. But when Lucifer began to sow seeds of disaffection and rebellion, it became necessary that the position of the Son and his relation to all created things and beings should be defined. "The King of the universe summoned the heavenly hosts before him, that in their presence he might set forth the true position of the Son, and show the relation he sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng—'ten thousand times ten thousand, and thousands of thousands,' the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven, the King declared that none but Christ, the only begotten of God, could fully enter into his purposes, and to him it was committed to execute the mighty counsels of his will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to him, as well as to God, their homage and allegiance were due."

When treason bore its fruit, and there

was war in heaven, and the controversy was transferred to this earth, and man sinned and lost the glory and the dominion which were given to him through the work of the Son, then God the Father put into execution the plan devised in the counsels of eternity, even "the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord," and made known "the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth." Sin means a refusal to be in harmony with the divine purpose that the eternal Son should have the supremacy over all things and all beings. It involves the loss of power to enthrone the Son as supreme in the heart. The gospel is the provision through which the mystery of the divine will "to reunite for himself under one head the all things in the Christ" is revealed and wrought out, and the allegiance of created beings is again secured. And so the original purpose of the Father concerning the headship of his Son is carried out.

As the result of the consideration of these fundamental truths, we may read in a clearer light and with a fuller sense of the meaning some statements concerning the relation which Christ the Son sustains to the church: "Having the eyes of your heart enlightened, that ye may know what is the . . . exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." He who was one with the Father, and to whom worship was due equally with the Father, "emptied himself, taking the form of a servant, being made in the likeness of men;" after he had died for our sins on the cross, and had been "raised from the dead through the glory of the Father," he was again given a place at the right hand of the Majesty on high, "far above all rule, and authority, and power, and dominion," and he who by original right was the Head of the old creation became by gift the Head of the new creation, "head over all things to the church."

Again we read: "Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the

power of darkness, and translated us into the kingdom of the Son of his love; in whom we have redemption, the forgiveness of our sins: who is the image of the invisible God, the first-born of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." He through whom all things were first created is the one in whom all things consist, and in the very nature of things is the only one through whom the new creation, or redemption, could be accomplished. He therefore, and not by arbitrary appointment, "is the head of the body, the church," and the divine purpose is fulfilled that "in all things he might have the pre-eminence," even after he had in all things been made "like unto his brethren."

It is clear, then, that the headship of Christ in the church is the necessary outgrowth of the principles of the divine government, based upon the eternity of the being of the only begotten Son and his relationship to the Father of all. By accepting him as our living Head we are restored in character, and become again the loyal subjects of the kingdom of God, "who calleth you into his own kingdom and glory."

In Eight New Languages

It is estimated that the Bible, in whole or in part, has been translated into languages making the words of God accessible to ninety-five per cent of the people of the world. Now the remaining five per cent is being thought of and planned for in the operations of the Bible societies.

One of the secretaries of the British and Foreign Bible Society reports that this year eight new languages have been added to their list. These are as follows:—

1. Nagpuriya, spoken by half a million people in southwestern Bengal, India.
2. Dimasa, a hill tribe in Assam.
3. Hwa Miao, a people of southwestern China.
4. Bontoc-Igorot, spoken in central Luzon, one of the Philippines.
5. Tunisian Arabic, a vernacular peculiar to the regions of Tunis, North Africa.
6. Ila, spoken in northwestern Rhodesia, South Africa.
7. Tasariki, the language of the southwestern part of Espirito Santo, one of the New Hebrides Islands.

8. Paama, the language of a little land in the New Hebrides.

What a wonderful thing to put a portion of the Scriptures into a language that has never before spoken the life-giving thought of God! And there something tenderly pathetic in hearing the voice of the Good Shepherd calling to the sheep that are straying in the uttermost and darkest corners of the earth. Those "other sheep" are upon the Shepherd's heart, and in the latter hours of time the Word of God is sounding the gathering cry to all the world.

"For thus saith the Lord God: Behold, I, even I, will both search and seek them out. As a shepherd seeketh out his flock in the day that I am among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." , Eze. 34: 11, 12.

Truly the Lord is preparing the world for the close of time. W. A. S.

The Day-Line and the Decalogue

VERY frequently in print and in public we are confronted with the old "day line" argument against the Sabbath question. An array of suppositious circumstances is paraded before the people to show how impossible it is to obey the command of Jehovah to keep the Sabbath designated in the decalogue.

It seems strange that men should think that God could not have a definite Sabbath on a round world. God made the world, and he made it round. God established the Sabbath institution, and he commanded its observance. To teach that it is impossible to keep the Sabbath which God established on the world which he created, is to accuse God of requiring of man something he knew man could not perform.

God established the institution to commemorate the event, as the commandment itself declares. It would be a peculiar situation if he who made the world and established the Sabbath to commemorate the act should not have known of the day-line conflict (if there were one) between creation and creation's memorial before he gave the command that was to make the two inseparable forever.

There is a day-line; and God's providence has so arranged that it is in the locality where it would cause the least inconvenience—in the midst of the Pacific Ocean. When the descendants of Noah migrated eastward and westward from their ancestral home, they continued to observe the days as the days came to them. These emigrants went to the eastern shore of Asia; they went to the western shore of Europe; and as they traveled backward and forward, they found no difficulty in observing the

seventh day or the first day, whichever conscience might direct. They observed the period of rest when it came to them.

Then men crossed the Atlantic Ocean. They observed the weekly cycle in crossing, and rested on the day they regarded as the Sabbath. When they reached America, they continued to do it. There was no change—none was required. They went to the Pacific Coast, and still no change. So to-day a man can travel from San Francisco to New York, to London, to St. Petersburg, to Yokohama—two thirds of the way around the world—and his reckoning of the days will agree with that of the people wherever he is. Or he may begin at Yokohama and go the other way, around to San Francisco, and the result will be the same.

But when he crosses the Pacific, he finds that he must make an alteration in his reckoning. Why is this?—Because, in going with the sun, his days are actually more than twenty-four hours long. By traveling toward the sunset, he keeps the sun above his horizon longer than usual. In going contrary to the course of the sun, his days are actually less than twenty-four hours long. If he were to travel westward each day one-twenty-fourth of the earth's circumference, each of his days would be twenty-five hours long. Or in going with the same speed eastward, each day would be but twenty-three hours long. Thus, when he had traveled twenty-four days (made the circuit of the earth), his reckoning would be one day ahead or one day behind the local computation, according to which way he had been traveling.

Now Providence has established a kind of clearing-house in the Pacific where his reckoning may be adjusted to harmonize with God's appointed divisions of time. That is the day-line. There is nothing in it to wreck the Sabbatic institution, nor to encourage the seventh-part-of-time theory. In fact, the seventh-part-of-time theory is shattered every time one holding it crosses the day-line; for in that weekly cycle, at least, his sabbath is based upon the sixth part of time or the eighth part of time, according to which way he is going. If God required the seventh part of time rather than the definite seventh day, the observer of that period would not be at liberty to drop or add a day in crossing the Pacific; and when arriving on its farther shore, he would find himself one day out in his reckoning, and he never could adjust the matter until he had gone around the world in the other direction.

The establishment of an actual, definite day-line establishes the definite week and the definite day; and if there was ever anything definitely pointed out and commanded in the Bible, it is the par-

ticular day of the week that should be observed as the Sabbath. It was designated first at the close of creation week, then in the decalogue, and then by a threefold miracle for forty years in the wilderness in the giving, withholding, and the preservation of the "angels' food" which sustained his people in their wanderings.

Now, if it were impossible to keep the definite Sabbath of the commandment on this round world, it is evident that God would either have made a flat world, or he would have refrained from giving the command he did concerning the Sabbath.

Is it possible to have a definite day of the week, or month, or year to the whole human family? If it is possible, its observance is possible. If it is not possible, then all chronology is thrown into confusion by the ensuing indefiniteness of dates. For instance, if the cable tells us that a certain battle was fought in China on January 10, we do not record it here as having occurred on January 9.

One who is earnestly desirous of obeying God's command will find little difficulty with the day-line; and for these reasons: The day-line never bothered him when he was keeping Sunday, no matter in what part of the world he might be living. Sunday was a definite day. It came just as frequently as did Saturday. It had to be added or dropped in crossing the day-line, just as Saturday or any other day. Any argument he could make against the seventh-day Sabbath on account of the day-line was equally valid against Sunday or any other day as a sabbath. He kept Sunday, as he believed, to commemorate the resurrection of Christ. He kept it in Russia, in England, in America. He had no difficulty in finding the day to commemorate the event, even in Australia, on the other side of the world. He began his observance there at twelve o'clock midnight; but the people of Palestine, in which country the resurrection of Jesus occurred, would not begin their observance of that event until nearly seven hours afterward. As this did not worry him when he was keeping Sunday to commemorate the resurrection, why should it when he began to keep the Sabbath of the decalogue to commemorate the completion of creation?

The idea that there is an impediment to the keeping of the seventh-day Sabbath because of the day-line is what a Christian Scientist would call "an error of mortal mind;" for the difficulty is wholly in the mind of the individual who does not wish to keep the Sabbath of the commandment. That is demonstrated by the fact that the day-line argument is used only against the seventh-day Sabbath.

God has set the sun to mark the be-

ginning and the end of the day. He said, "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." Gen. 1:14. To claim that in order to observe the definite seventh day, we must observe the identical hours as they are being struck off in Palestine, is to set aside utterly God's method of marking the days. We can not have a Sabbath nor any other day all the way around the world at the same time. The people on the Pacific Coast of America do not consider that in order to observe the Fourth of July, they must begin its observance at nine o'clock on the night of the third of July, and cease their observance of it at 9 p. m., of the fourth, because the people on the eastern shore of the country are three hours ahead of them in time. They observe the day when it comes to them. So with the Sabbath; and so with Sunday.

C. M. S.

The October Offering

COULD our people see the importance of this offering at this particular time, gifts would be made sufficient to carry the work through to the kingdom. There are times in the cause of God when a move counts a hundredfold more than at any other time. It is in the time of a crisis. There have ever been times when those in touch with heaven took decided action, and God responded by a lasting blessing, so that for generations God regarded the descendants of the men who risked all for the honor of God at those times. Phinehas, the son of Eleazar, the son of Aaron, rose up on a certain occasion, and jealous for God, smote the son of a prince in Israel, of the chief house of one of the tribes; and because of this God said, "Behold, I give unto him my covenant of peace." It was in a time of crisis when God's honor was at stake. Num. 25:1-15.

If we ever do anything for the South, it must be done quickly. Not a month passes but in some portions of the South the work is passing into a condition where no effort from the North can reach the colored people. This has been the case for several years. We can not do at the present time what could have been done a short time ago. A crisis is here. Whoever steps into this crisis will find he is on the Lord's side as verily as was Phineas, and many others spoken of in the Bible.

While we were attending the institute for colored teachers in Huntsville, Ala., and they were being shown how they could help build their own schoolhouses and warn their own people, their eyes lighted up, and in a few minutes' time they took over six thousand copies of the

Bible Training School to sell among their own people. Thus the truth will be placed in at least six thousand families in the South. A great and good work has been done by the Southern Missionary Society, and now the colored people themselves are rising up and placing the truth before their own people. To us it is a providence of God. It says in no uncertain tone that "the last call" is being carried to the colored race.

As surely as the signs of the times spoken by the Lord point out this time; as certainly as the spirit of prophecy has marked the time of great light and power coming to God's people, in connection with the work in the South; so surely we are in a crisis immediately preceding the closing of probation. Who will not want now, just now, to step in and bear some part in this crisis? These times are fraught with tremendous results. Large donations will be very acceptable now, and shall we not make them? Soon no one will have an opportunity to give for the work among the colored people in the South. This October offering should be the largest by far that has ever been made. We as a people should redeem the past failures and do our duty. Much has been said and much more might be said to show that now is the time to help this part of the field. It is the foreign field at our own doors. My heart was stirred at the Huntsville meeting, and I felt that I would not leave a stone unturned as far as it lay in my power to help this people, pitied and loved by the Lord. May the Lord God of Israel help each and every Seventh-day Adventist to step in now and have a part in this branch of the fast-closing work.

S. N. HASKELL.

Tract and Missionary Work in Behalf of Foreign Missions

Our pioneer missionary papers have had no inconsiderable part in opening up the mission fields which we now occupy. One of the most interesting items in the work of the International Tract Society was to secure names and addresses from foreign lands, and send out the *Signs of the Times* and other periodicals, accompanied by correspondence. These missionary efforts, conducted by our brethren and sisters in the churches, under the direction of the International Tract Society, awakened interests; and, as people began to accept the truth, calls were sent to America for missionaries. This method of work is just as effective today as it was in past years.

An interesting missionary effort of this kind has recently come to our notice. When the managers of the *Signs of the Times* decided to issue a gospel series of twenty-six numbers, in which present truth would be presented in its natural,

connected order, the Tract and Missionary Society at South Lancaster, Mass., suggested to the officers of the Atlantic Union Conference that a club of this series be sent to our missionaries in the Philippine Islands for distribution among the district-school teachers, many of whom are Americans. It seems very natural that such an enterprising suggestion should come from that church, where the first tract and missionary society was organized, and from which so many thousands of papers have been sent to foreign lands. There are still in that church some of the old members who have seen the blessed fruits of past efforts, and are quick to discern future possibilities. Finally, the General Conference, and the Atlantic and Pacific Union Conferences united in supplying to the missionaries in the Philippines a club of five hundred copies of the special series of the *Signs*.

The following paragraphs from a letter dated July 14, 1907, from Elder McElhany, who has charge of the work in the Philippines, and addressed to the manager of the Pacific Press, will explain how they have appreciated the papers, and how they have been used:—

Your very much appreciated letter was received in due time, and was read and reread with the deepest interest and thankfulness. I also had received correspondence from Elder Farnsworth, telling me of the action that had been taken to help forward the work in this needy field. I might say that since we have been in this field, nothing that has been done to help onward the work has brought so much courage and thankfulness to us as this splendid gift. This club of five hundred *Signs* increases our efficiency more than five hundred per cent. We are deeply grateful to all who have helped. We had long been praying that the Lord would provide us with increased facilities, and these papers came as an answer to our prayers.

As for this special series of the *Signs*, I must say that I believe it is the very strongest factor in spreading the message that has ever been undertaken with our literature. Every number is splendid. The circulation of these papers appeals to me, as the very best means of preaching the truth to thousands.

I must tell you something of the circumstances under which we sent out these papers. We received the first lot of papers just before the summer vacation drew to a close. Many of the teachers had resigned and gone home to the States; most of those remaining had been transferred to new stations, and many new teachers were arriving. We had a directory of the teachers, but of course all these changes rendered that directory out of date. As there was nothing else to do, I took it and gathered out names enough to make up a list. To make up the full number it was necessary to use some Filipino names, as there were not American teachers enough on this list to fill out the number. You will notice some very interesting letters from some of these Filipino teachers.

The following are letters received from teachers in the Philippine Islands in re-

sponse to the first papers and letters sent to them by Brother McElhany:—

DEAR SIR: I want to thank you for a copy of my old friend, the *Signs of the Times*. Years ago it visited my father's home, and in my manhood it has occasionally come into my home to bring consolation and to inspire me. I promise to read carefully the copies you send, and trust to profit thereby.

Sincerely,

JNO. H. MANNING BUTLER,
Supervising Teacher.

DEAR SIR: I received your letter and one copy of the *Signs of the Times*, and I read many interesting things in this copy, especially the Japanese question, The Hague Conference of Peace, too. Your plan to send me this paper is giving me great pleasure because in this paper there are many important things to be read, like the Bible and its teachings; besides that, you are not compelling me to pay for the subscription of it, so I can't express my thanks to you, but I hope that God will bless your enterprise as educator of the people.

Very respectfully,

FRANCISCO ROSARIO.

DEAR SIR: I have received yours and two of the numbers of the *Signs of the Times*, and feel very much interested to receive them. I have passed them already to my friends who can read English.

Truly yours,

ANASTACIO ABAD.

DEAR FRIEND: I received a copy of the *Signs of the Times* which you sent me on the seventeenth of this month. I was very pleased to receive this good paper; therefore I give you my many thanks for it. I am very much interested in reading it, and so are my friends to whom I have given it.

Respectfully,

CRESCENCIANA CASTENEDA.

DEAR FRIEND: Your letter of June 7 with Series No. 1 and 2 of the *Signs of the Times* came to hand on the last mail, June 30, so I am answering you on the next going mail.

I have read the first issue, and the matters discussed therein are to me of real interest, and I shall be pleased to pass it on to my friends. This paper, especially in its Bible department, meets one of our needs—the reading and study of the Bible, of which we were deprived for the last three hundred years.

It might be a further indication of my interest in your paper to say that an association is being organized by the teachers of the province, and one of the features to be pursued by it is the reading of magazines for the purpose of cultivating the habit of reading among its members. Your paper will be given place in our reading club.

I very much thank you for your liberal offer and kindness, and awaiting for the succeeding numbers of the *Signs of the Times*, I remain,

Faithfully yours,

INOCENCIO ELAYDA.

DEAR SIR: Just a line to acknowledge yours of the 17th inst., and to thank you for the paper, which arrived duly. I have known of the paper for some years, as my home formerly was at Palo Alto, Cal., but have always thought it a little wild in its speculations and prophecies. However, the principal writers show a great deal of Biblical scholarship, for which I respect them, while holding

views somewhat contrary to theirs, perhaps.

We are indeed in a great history-making epoch, and perhaps those skilled in interpretation can plainly read the "signs of the times." I shall be glad to avail myself for a time of your kind offer to send the paper.

Yours very cordially,
H. C. THEOBALD.

Thus a grand work has been begun for the teachers in the Philippines. Our missionaries there are anxious that this work shall be continued so that these teachers may have the next series, containing the "Bible Studies for Winter Evenings."

If we were to send this special series, including the great Missions number, it would cost ten dollars a week for five hundred copies, or two hundred and fifty dollars for the club of five hundred for six months. Then there are many other mission fields where clubs of twenty-five, fifty, or a hundred might be sent at small expense. Here is a great opportunity for missionary work this winter.

We would suggest that our conferences and missionary societies make special note of this opportunity, and lay liberal plans for sending our pioneer periodicals out into foreign lands. Such efforts as these are wonderfully inspiring and helpful to students in our training-schools, and to our young people in their societies. Any person or society interested in sending papers to our foreign missions should correspond with the managers of the *Signs of the Times*, or with the writer, at Takoma Park Station, Washington, D. C., and information will be given, and an opportunity made for clubs of any size to be sent to foreign fields where they will be greatly appreciated.

E. R. PALMER.

In a recent issue of the *Wall Street Journal*, New York, appeared the following editorial utterance, especially striking because of the place of its appearance:—

What America needs more than railway extension, and western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind father and mother used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half-hour early Thursday night so as to get the chores done and go to prayer-meeting. That's what we need now to clean this country of the filth of graft and of greed, petty and big, of worship of fine houses and big lands, and high office and grand social functions.

The appearance of such expressions in worldly journals is taken by some to indicate the growth of moral aspirations and religious sentiment on the part of the people generally, heralding better days and greater things. The need is real, but the world generally does not sense it or seek to have it supplied.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Received on the \$150,000 Fund up to Sept. 24, 1907

Atlantic Union Conference		Tennessee River	723.55
Central New England	\$ 2,635.61	Florida	551.77
Chesapeake	480.29	North Carolina	455.50
Eastern Pennsylvania	1,793.50	Kentucky	30.36
Greater New York	462.07	Cumberland	732.74
Maine	563.78	Louisiana	390.61
New Jersey	552.63	Mississippi	252.76
New York	1,626.50	Georgia	357.89
Southern New England	1,138.50	Total	3,894.92
Vermont	922.83	Southwestern Union Conference	
Virginia	468.58	Not specified	20.18
West Pennsylvania	1,376.84	Arkansas	374.86
West Virginia	351.86	Oklahoma	2,562.23
Western New York	1,675.50	Texas	1,200.41
Total	14,048.49	Total	4,157.68
Canadian Union Conference		Unknown	
Maritime	317.43	Unknown	158.20
Quebec	63.64	Foreign	
Ontario	716.58	Algeria	13.33
Total	1,097.65	Australia	163.84
Central Union Conference		Bermuda	35.00
Colorado	2,391.57	China	31.60
Iowa	4,087.23	South Africa	278.16
Kansas	2,558.89	Jamaica	13.41
Missouri	1,279.39	Yukon Territory	20.00
Nebraska	5,394.82	England	256.32
Wyoming	740.94	West Africa	14.06
Total	16,452.84	Mexico	2.00
District of Columbia		Costa Rica	6.25
Washington churches	1,325.94	India	18.88
Lake Union Conference		South America	40.95
East Michigan	1,824.77	Switzerland	9.69
Indiana	5,177.27	Panama	19.00
North Michigan	422.57	Nicaragua	4.00
Northern Illinois	2,378.74	Central American Mission	26.00
Ohio	4,602.50	Trinidad34
Southern Illinois	1,060.08	Norway	25.00
West Michigan	3,577.34	Japan	12.50
Wisconsin	3,038.07	Hayti	5.00
Total	22,081.34	Egypt	51.55
North Pacific Union Conference		Palestine	2.00
Conference not specified	429.66	Tobago, W. I.	1.22
British Columbia	122.80	Cuba	8.00
Montana	452.48	Hungary	3.00
Upper Columbia	2,286.53	Tahiti	11.88
Western Washington	1,807.37	France	6.80
Idaho	857.90	Philippine Islands	1.00
Western Oregon	1,925.35	Total	\$ 1,080.78
Total	7,882.09	Grand Total	\$91,945.00
Northern Union Conference		I. H. EVANS, Treasurer.	
Alberta	156.10	THE following conferences or districts have finished their allotments in the matter of the \$150,000 fund:—	
Manitoba	239.70	District of Columbia, Arizona, Nebraska, Southern New England, Central New England, Egypt, Indiana, Utah, Ohio, Virginia, West Michigan, Wisconsin, Oklahoma, Minnesota, Wyoming.	
Saskatchewan Mission Field	34.85	It has been a source of encouragement to those carrying the burden of the general work to know that so many of the conferences are determined to continue their efforts toward the completion of the \$150,000 fund, even after their individual allotment had been raised. It indicates a spirit of loyalty that will not allow self-interest to stand in the way of the success of this work.	
Minnesota	5,129.95		
South Dakota	2,645.47		
North Dakota	1,768.66		
Conference not specified	73.82		
Total	10,048.55		
Pacific Union Conference			
Arizona	387.74		
California-Nevada	7,764.09		
Southern California	1,169.61		
Utah	395.08		
Total	9,716.52		
Southern Union Conference			
South Carolina	135.69		
Alabama	264.05		

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.

Alone With God

ALONE with God! O trusting heart,
Seek thou the place for secret prayer:
The inner room, the busy mart,
The mountain top—where'er thou art,
Thy God will meet thee there.

Alone with God! There thou shalt find
The blessings only he can give:
A will subdued, a lowly mind,
A loving heart by grace refined,
And strength for him to live.

Alone with God! Communion sweet
With him shall cheer thee all the way.
Though weak, thou art in him complete.
His power alone can make thee meet
For heaven's unending day.

Alone with God! O Father mine,
Let me thy love and mercy share,
Guide thou my steps and keep me thine;
Let love in every action shine,
O Father, hear my prayer.

—John M. Morse.

Benevolence

MRS. E. G. WHITE

"HONOR the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."

"The liberal deviseth liberal things; and by liberal things shall he stand."

Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of benevolence, in all its branches, twice blessed. He that gives to the needy blesses others, and is blessed himself in a still greater degree. God could have reached his object in saving sinners without the aid of man; but he knew that man could not be happy without acting a part in the great work in which he would be cultivating self-denial and benevolence.

That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as his coworker. By a chain of circumstances which would call forth his charities, he bestows upon man the best means of cultivating benevolence, and keeps him habitually giving to help the poor and to advance his cause. By their necessities, a ruined world are drawing forth from us talents of means and of influence, to present to them the truth, of which they are in perishing need. And as we heed these calls by labor and by acts of benevolence, we are assimilated to the image of him who for our sakes became poor.

In bestowing, we bless others, and thus accumulate true riches.

The Glory of the Gospel

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts. There God decided to give human beings an unmistakable evidence of the love with which he regarded them. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The spirit of liberality is the spirit of heaven. Christ's self-sacrificing love is revealed upon the cross. He gave all he had, and then gave himself, that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle there illustrated is to give, give. This, carried out in actual benevolence and good works, is the true fruit of the Christian life. The principle of worldlings is to get, get, and thus they expect to secure happiness; but, carried out in all its bearings, the fruit is misery and death.

The light of the gospel shining from the cross of Christ rebukes selfishness, and encourages liberality and benevolence. It is not to be a lamented fact that there are increasing calls to give. God in his providence is calling his people out from their limited sphere of action, to enter upon greater enterprises. Unlimited effort is demanded at this time when moral darkness is covering the world. Many of God's people are in danger of being ensnared by worldliness and covetousness. They should understand that it is his mercy that multiplies the demands for their means. Objects that shall call benevolence into action, must be placed before them, or they can not imitate the character of the Great Exemplar.

The Blessings of Stewardship

In commissioning his disciples to go "into all the world, and preach the gospel to every creature," Christ assigned to men the work of spreading the gospel. But while some go forth to preach, he calls upon others to answer his claims upon them for offerings, with which to support his cause in the earth. This is one of God's ways of exalting man. It is just the work that man needs; for it will stir the deepest sympathies of his heart, and call into exercise the highest capabilities of the mind.

Every good thing of earth was placed here by the bountiful hand of God, as an expression of his love to man. The poor are his, and the cause of religion is his. He has placed means in the hands of men, that his divine gifts may flow through human channels in doing the work appointed us in saving our fellow men. Every one has his appointed work in the great field.

The all-wise God knew that man must have something to do in order that life might be a blessing to him. The gold and silver are the Lord's, and he could

rain them from heaven if he chose; but instead of this, he has made man his steward, entrusting him with means, not to be hoarded, but to be used in benefiting others. He thus makes man the medium through which to distribute his blessings on earth. God planned the system of beneficence, in order that man might become, like his Creator, benevolent and unselfish in character, and finally be a partaker with him of the eternal, glorious reward.

Meeting Around the Cross

The love expressed on Calvary should be revived, strengthened, and diffused among our churches. Shall we not do all we can to give power to the principles which Christ brought to this world? Shall we not strive to establish and give efficiency to the benevolent enterprises which are now called for without delay? Christ's believing people are to perpetuate his love. This love is to draw them together around the cross. It is to divest them of all selfishness, and bind them to God and to one another.

Meet around the cross of Calvary in self-sacrifice and self-denial. As you stand before the cross, and see the Royal Prince of heaven dying for you, can you seal your heart, saying, "No; I have nothing to give"? God will bless you as you do your best. As you approach the throne of grace, as you find yourself bound to this throne by the golden chain let down from heaven to earth to draw men from the pit of sin, your heart will go out in love for your brethren and sisters who are without God and without hope in the world.

(To be concluded)

Who Are Missionaries?

MRS. LUELLA L. HARMON

NOAH WEBSTER says a missionary is one sent to propagate religion. He evidently had in mind the sending of a person by a church or conference. A real missionary is sent by the One who said, "Go ye into all the world, and preach the gospel to every creature." The conference or church is his helper, his coworker.

Christ was the greatest missionary ever sent into this world, and as every true Christian must be a close follower of him, he must be a missionary. As the true follower of Christ is always a Christian, so is he always a missionary.

We habitually speak of those who teach of Christ in heathen lands, or in the wicked cities, or from the pulpit, or from door to door, as the missionaries, forgetting that all who have a mission from Christ are missionaries.

The Redeemer of Israel, but a helpless babe in the manger in Bethlehem, began his missionary work by drawing unto himself three philosophers from the East, and the shepherds from the plains of Bethlehem, and bringing joy to Joseph and Mary, and Simeon and Anna in the temple.

Without doubt the pure, beautiful child-life he lived in the wicked little valley called Nazareth caused some sin-

: soul to live nearer God. When he od and talked with the learned men the temple at Jerusalem, he perhaps ight condemnation to more than one ud Pharisee's heart. All this was ssionary work done before his great rk of preaching and healing began. Every child who, by just living its eet, pure life, puts a desire to live arer God into the heart of father, other, brother, or sister, is a true little ssionary. The wife is a missionary en she lives so pure and holy a life at the unbelieving companion sees ily and hourly in her a manifestation the life of Christ, and decides that r God shall be his God. Likewise is e husband a missionary when his Chris-an life leads the unbelieving wife to cept his Saviour.

Perhaps none of these preach the gos-el except by living it, and there is a say-ig which is true, that the actions speak nder than words. Talking may be mis-ionary work, though many souls who do uch talking would do better work for he Master if they would take up the odly living. When a true follower of he great Missionary talks, his words are like apples of gold in pictures of sil-er." Like him, they speak no idle words.

The pure, holy life; the calm, peaceful ace; the sweet smile; the warm hand-clasp; the true gentleness; the never-failing courtesy; the unselfish thought for others; and the modest apparel of all Christians in their daily walk, are silently but surely preaching the gospel to some creature in some part of the world. Moses led his brethren from the enemy's land. Noah built an ark, and preached to sinners. Job caused the widow's heart to sing for joy, and searched out those who were in need or in distress. The Levites did service in the Lord's temple. Sarah cooked food for the angels and her family. Paul and the apostles preached the gospel of Christ, going from city to city and from door to door, carrying the precious light to Jew and Gentile. The Samaritan traveler ministered unto the wounded man by the wayside. Dorcas made garments for the widows and orphans. The widow in Sarepta divided her handful of meal with the prophet Elijah. These all were missionaries, for they were doing something for God and their fellow men.

This is what Christ did every hour of his life upon earth. He lived, and finally laid down his precious life, for his brethren. Every time we send an earnest, fervent prayer to God for those dear ones we have encouraged to go into lands of darkness, or for the heathen souls they seek to save; every time we send them of the gold and silver God has placed in our care, but not our keeping; every Sabbath when we put our coins in the Sabbath-school collections, we are in truth doing foreign missionary work.

The true Christian need never do anything that is not for the Master, or, in other words, he may always be a living missionary.

Obedience

T. E. BOWEN

ETERNAL consequences are wrapped up in simple obedience. God told Saul one day to go down and *utterly slay* the Amalekites. Nothing was to be spared. Saul killed the people, but saved alive Agag, their wicked king, and the best of the cattle. But God counted nothing he did that day as *obedience*, although Saul maintained that he had "obeyed the voice of the Lord." And because he failed to perform his plain command, God removed him from being king.

Cain did the same thing. He counted it as unimportant, and really an evidence of weakness, to do *exactly* as God said. He understood what the Lord meant, but wanted to have his own way, and so he set up his will against the Lord's. "Cain came before God with murmuring and infidelity in his heart in regard to the promised Sacrifice and the necessity of the sacrificial offerings. His gift expressed no penitence for sin. He felt, as many now feel, that it would be an acknowledgment of *weakness* to follow the *exact* plan marked out by God." —"Patriarchs and Prophets," page 72.

This same wicked thing is very apt to get into the hearts of God's people to-day. It may be one point with one, and something else with another. It makes no difference with the devil what the thing is, just so God is not obeyed. This done, the devil's point is gained. But when we follow the plain directions of the Lord, how good it is! Prosperity follows. How carefully should all, especially those connected with God's cause as workers, seek to know his will, and knowing it, obey. We shall see wonderful things take place as this "weakness" of having our own way is purged.

Takoma Park, D. C.

Signs Everywhere

A. J. BRISTOL

IN these days of strenuous competition in trade one is frequently impressed with the ingenuity manifested by the vendors of various wares. Wherever we go, advertising signs meet our eyes, as if the merchants were determined that we should not forget them.

The writer recalls a striking illustration of the enterprise of a certain jeweler in Wheeling, W. Va., who had placed great sign-boards upon the hills overlooking the city. Being against the very skies to all beholders, this bold piece of advertising called to mind the signs that God himself has hung in the heavens. He has placed signs of the coming end of the world in so many conspicuous places that men can not avoid them.

The unaccountable darkening of the sun and moon on May 19, 1780, occurred according to the word of Jesus "in those days [of papal supremacy], after that tribulation," and was followed by the falling of the stars Nov. 13, 1833, "even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Thus all the heavenly bodies are made

to tell of the approaching end; and there is no place among them where a sign could be hung that has not been used for that purpose.

In addition to the "signs in sun and moon and stars," there was to be "upon the earth distress of nations, in perplexity for the roaring of the sea and the billows." While there have been some great disturbances of the sea in the past, yet the great waves and storms, causing such enormous loss to shipping as has occurred within a few months, ought certainly to be recognized as God's sign in the waters.

Likewise the appalling earthquake disasters of St. Pierre, San Francisco, Valparaiso, and Kingston, to say nothing of the hundreds of lesser ones within a short year, certainly meet the specification that "there shall be earthquakes in divers places."

The very air we breathe has, in the last few decades, shown such freaks of destructiveness in cyclone and typhoon as to remind us of the "stormy wind fulfilling his word." So air, land, and sea proclaim his coming near.

The disturbed atmospheric conditions are largely responsible, through crop failures, for the famines which are classed among the signs; and the recent appeals of the starving millions of Russia, China, and India bear mournful witness to the fact that this sign has been hung out plainly in the world.

Pestilences were also enumerated among the signs. Of these there is no lack, whether we apply the term to the deadly diseases that afflict both man and beast, or to the many pests with which we must contend in raising any crop. It seems that in the last few years they have multiplied so rapidly that almost every fruit, grain, and vegetable has its particular pest.

But not only were there to be signs in the physical heavens and earth, but among the different classes of its inhabitants God has placed the unmistakable evidences of the end. The twice-told prophecy of Isaiah and Micah says that "in the last days . . . many nations shall come and say, . . . Let us go up to the house of the God of Jacob;" "and he shall judge among the nations, . . . and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." How plainly is this being fulfilled in the growing movement for universal peace!

Notwithstanding all these pretensions of friendliness, the nations are acting exactly contrary to their words, by which they are fulfilling that other word of God which finds its application in the last days: "Prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together; . . . let the nations bestir themselves." Never before were such preparations

made for war; and it will finally result in the "battle of that great day of God Almighty."

The growing oppression of the poor by the rich who "have heaped treasure together for the last days," constitutes another in the series of pointers to that time of deliverance for which the "brethren" are to wait patiently.

There is still another evidence of the hastening end apparent to all who have to do with "this present evil world." The prevailing iniquity of almost every type is foretold in that summing up of Paul's which says that "in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof." Without noticing in detail this long list of evils, we call particular attention to the disobedience to parents, which is so frequently remarked upon as characterizing the children of this generation. The oft-recurring waves of crime which shock the world, and their wide publication in all their horrid details, are proving true that statement of Scripture which says that "evil men and seducers shall wax worse and worse."

Not only in the social, business, and family relations of men, have the signs been placed, but in the church as well, for "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." By these few words is pointed out the condition that we see so largely prevailing in the professed church of Christ. The doctrines of heathenism (devils) have been by many substituted for the gospel which is "the power of God unto salvation." So wherever you look among men, there is seen a sign of the end.

Sun, moon, stars, air, sea, earth, inhabitants, animals, nations, rich men, poor men, criminals, families, churches,—all have been used to advertise the coming of the just One to rule. Seemingly every conspicuous object has been made to bear silent witness to this fact; and one wonders how it can escape the attention. But despite these many evidences, we not infrequently hear people ridicule the idea of the coming of Christ. But, as a crowning evidence of the fact, the Lord has used this very scoffing, for he says that "in the last days mockers shall come with mockery, . . . saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation."

In view of all the evidence mentioned above, such persons can be compared only to a blind "sandwich man" carrying about two flaming advertisements of some pageant which is being heralded by flash lights upon the clouds, by banners across the streets, by bill-board posters,

by advertisements in the newspapers, and by handbills distributed in every home. Although he can not see any of these things, nor read the signs which he is bearing upon his own shoulders, yet he is the most conspicuous sign of all. Blindness has sealed his eyes. Such are they who to-day say, "I can not see these things." The darkness of blindness has settled upon them.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, . . . and they shall in no wise escape." "Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight."

Takoma Park, D. C.

The New Theology

C. H. BLISS

THAT the religious views of many high in authority as regards church matters is changing, is very evident to all who follow the trend of modern religious literature. "Nevertheless when the Son of man cometh, shall he find faith on the earth?" This question of our Saviour's implies a negative answer. A noted preacher in England said, "The church is honeycombed with infidelity;" and it is often found in the pulpit.

In a late copy of the *Inter-Ocean* I find some quotations from Dr. David J. Burrell, with comments, under the heading, "Why the Ministry Lacks Recruits." The sum of it all is that many of the ministers of the present day teach that the Bible is a very good book, but not essentially different from other good books. Inspired?—Yes, but the same as many good men are inspired to-day; no personal God; God is life, and life is God. "God is an essence pervading all substances that have life," as one minister expressed it. The fruit of such teaching is painfully evident in the lack of vital Christian experience in the churches of to-day.

Not long ago a lady, fresh from the study of Christian Science, came into one of our social services. She improved the opportunity to offer her testimony with others, as follows: "I am very happy since I have become conscious of the fact that God dwells in me. The life in me is God's life, and I know he will not destroy it, as he would not destroy a part of himself."

But the Bible plainly declares that the wicked shall be destroyed. However, if the Bible is simply the opinion of good men, it is very easy to dispose of its statements.

Now if there be no personal God; if Christ be not divine; if the atonement be a myth; if all are to be saved—what shall a man preach? Dr. Burrell asks the question, "Shall I invest the assets of my life in a profession which has no object but to

persuade a man to believe what pleases him, to be what he would like to be, and to do what in his opinion, without any reference to authority, is right?"

The Bible exhorts us to "earnestly contend for the faith which was once delivered to the saints"—faith in a personal God, a divine Christ, a present salvation from sin and its consequences, which is *death*. These are some of the foundation stones on which the church is built. Take these away, and the structure falls. No wonder the church is losing its power.

There is but one remedy for all this—to receive and preach the message which will prepare a people for the second coming of the Messiah. When he comes, he will restore all things, and his kingdom will fill the whole earth. May that glad day soon come.

Lovington, Ill.

Lessons from Past Experiences —No. 19

GEO. O. STATES

IN 1874 and 1875-I was attending the school in Battle Creek when it was held in one of the Office buildings. I well remember the night of Jan. 3, 1875, when a meeting was held in the church, and it was reported that Sister White was very sick, and her life was despaired of.

The elders met and followed out the instruction of James, and she was healed, and was taken off in vision. I think perhaps the meeting was about half over, and I shall never forget the thrill that went through the large congregation when Brother White walked up the aisle with Sister White leaning on his strong arm. As they walked up to the front, we could feel the presence of the angels. It has been my privilege to be present where the special presence of God was manifested, but never was I in a meeting where we so strongly felt the presence of the Holy Spirit as we did at that time while Brother White told us how, in answer to prayer, Sister White had been healed. Sister White then arose, and for twenty minutes related some things that the Lord had just shown her in vision.

There was a power accompanying her words as she said: "As the time draws near for Christ to be revealed in the clouds of heaven, Satan's temptations will be brought to bear with greater power upon those who keep God's commandments; for he knows that his time is short."

It has been my privilege to know of the influence accompanying the Testimonies these many years, to see the terrible results of rejecting the warnings sent. Others have received the light, confessed their wrongs, and the blessings of God have been upon them and their work. We shall have to come to the place where we shall stand firmly on the Word and the Testimonies that God has been sending us for so many years.

In "Spiritual Gifts," Volume I, the servant of the Lord tells us that "Satan has power to bring before us the appearance of forms purporting to be our rela-

tives or friends who sleep in Jesus." In the terrible scenes before us we must stand firmly on God's Word, not trusting even our own sight. "We must examine well the foundation of our hope; for we shall have to give a reason for it from the Scriptures. This delusion will spread, and we shall have to contend with it face to face; and unless we are prepared for it, we shall be ensnared and overcome. But if we do what we can on our part to be ready for the conflict that is just before us, God will do his part, and his all-powerful arm will protect us. He would sooner send every angel out of glory to make a hedge about faithful souls, than have them deceived and led away by the wonders of Satan." We should all study the counsel the Lord has sent his people.

Cedaredge, Colo.

Justification by Faith

J. Q. FOY

THE important subject of justification by faith is made so plain by a few texts of Scripture that it is necessary for little else to be said in order that thoughtful minds may comprehend it. Here are the texts: "Being therefore justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. 5:1, A. R. V. In connection with this read Rom. 2:13. "For not the hearers of the law are just before God, but the doers of the law shall be justified."

Since according to the second text only the doers of the law are justified, and from the first text it is equally clear that we are justified by faith, it follows that we are made doers of the law by faith; and reading these two texts into one, we have the following: Being therefore made doers of the law by faith, we have peace, etc.; and this is in harmony with the psalmist: "Great peace have they that love thy law; and they have no occasion of stumbling." Ps. 119:165.

The apostle James makes the subject equally clear, as follows: "Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect. . . . Ye see that by works a man is justified, and not only by faith [a dead faith. See verse 17]." James 2:21, 22, 24.

From the above texts the conclusion is evident that we can be justified only by living faith, of which works is an essential part.

"Do we then make the law of none effect through faith? God forbid: nay, we establish the law." Rom. 3:31.

Battle Creek, Mich.

It is a great deal better to live a holy life than to talk about it. We are told to let our light shine, and if it does we won't need to tell anybody it does. The light will be its own witness. Light-houses don't ring bells and fire cannon to call attention to their shining—they just shine.—*Dwight L. Moody.*



Patience

CHAS. A. BROWN

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. 10:36.

THE church of Christ in every age hath need

Of all God's blessings,—all the Christian graces,—

But patience is the special grace to heed
While all the world is given to haste and speed,

And anxious care is furrowing many faces.

Patience that after ye have done the will
Of God, ye may the promised good receive;

Patience, that all his law ye may fulfil,
That under trial ye may serve him still,
And spite of outward ill, his Word believe.

Patient unto the coming of the Lord,
Knowing that his long-suffering is salvation,

That grace in tribulation he affords;
That every omen with his Word accords,
In social life, in church and state and nation.

Patience, the all-supporting staff of sorrow!

Through toil and persecution, scorn
and hate,
She leads us to a heaven-ordained tomorrow,

And teaches our sad hearts no care to borrow,

And points our vision to the pearly gates.

Patience! sweet angel of the shadows,
keep

The portals of our hearts amid the strife.

O guard and guide us lest we sleep the sleep,

And in our murmurings find a grave too deep

To be illumined by the Light of life!
Milo, Maine.

A Letter to a Young Girl

MRS. LUELLA B. PRIDDY

My dear young friend, I understand that you are going away from home, out into the great wide world that is more wicked than you imagine. You may, if you will, be like the white lily that grows in the mud and slime and still retains its purity and sweetness.

A quiet, modest manner will be a wall of protection to you. Do not let the customs of a world sunken to the depths in evil be your standard. You call yourself a Christian. The people you meet will be very apt to judge of the religion you profess by the way you live it. "Young people will be young people,"

said a young lady in apology for her rude and boisterous conduct. Many youth have the idea that their earlier years are to be spent in "having fun," and that when they get a little older, they will naturally settle down into sober, sensible people. Instead of this view of life being true, youth is a time when habits are formed which often continue through life.

Be slow to make the acquaintance of young men, especially when you know nothing of their history. Do not call them by their given names. You may not see the need of this caution, but a little formality has a tendency to check overfamiliarity. Avoid making acquaintances while traveling.

I am sure you would not accept the company of young men merely for the doubtful honor of being considered a girl who has many admirers. Girls often make mistakes in such matters because they do not foresee the results of their conduct. If you allow a gentleman to pay you marked attention, you encourage him to expect that, should he offer his hand in marriage, he would not be refused. If your judgment convinces you that he would not be a suitable life-companion, it is unkind to let matters drift along, allowing him to believe his suit is being received with favor. Accepting gifts from him puts you under obligation to him, and he will so understand it.

Marriage is a divine institution, and under proper circumstances is a blessing. But it carries responsibilities with it. It means the founding of a home which should be a copy of the one in Eden.

Education, culture, and practical domestic training will broaden and enrich the home life, and will add greatly to one's usefulness and influence. It is a serious mistake for young people to enter upon matrimony at so early an age that they lose their only opportunity of acquiring a thorough education.

When a man makes an offer of marriage to a lady, he means to confer upon her the greatest honor that he can bestow. And when he does so in an honorable way, he should be treated in a considerate manner. No kind-hearted girl would wish to wound the feelings of another person. If a gentleman's attentions are unwelcome, tell him so, kindly, but plainly.

There are occasions when one should sacrifice inclination to duty. A mother died, leaving a household of little children to the care of an older sister. The sister, instead of cheerfully lifting the burden, and helping her father keep the family together, deserted them, to establish a home of her own, and the little brothers and sisters were scattered

wherever homes could be found for them. Do you think that she did right?

Do not make the mistake of trying to do missionary work with young men. The results are not satisfactory. A young Bible worker was out one day distributing tracts. At one house where she called, she met a man who appeared to take a great interest in the subject of religion. In subsequent calls he always appeared anxious to talk on Bible topics. One evening, to the young lady's surprise, he called at her boarding-place, and stayed until a late hour. He began to press his attentions upon her, until she did not know what to do to get rid of him. She was advised not to call at the house where he lived, when working on that street. She heeded the advice, and had no further trouble.

You have but one youth, my girl. Let that be spent in doing good. You will thus prepare for a useful womanhood. "Unless a tree has borne blossoms in the spring, you look vainly for fruit on it in the autumn."

Markham, Ontario.

Scolding a Daughter

"WHAT will your mother say when she sees you, Louise?"

"It is not what she will say which troubles me most," was the frank rejoinder as the girl glanced down at the pretty white dress, so fresh and dainty only an hour ago, but now limp and bedraggled from the shower which had been threatening ever since morning, and had at last caught both the girls half a mile from home.

Marjory Evans looked at her friend with some curiosity. Louise was wont to make queer remarks occasionally, but this struck her as being rather more peculiar than usual.

"My mother never nags," Louise went on to say. "If I have done anything contrary to her wishes, she never says, 'I told you so,' or, 'It serves you right,' or any of those hateful reminders that make one feel as if one didn't care, and often goad one on to saying so."

"You don't mean to say, Louise Moore, that your mother will not scold you when she sees that rain-soaked dress? I heard her advise you twice to take an umbrella. Why, my mother would talk about it for a week," exclaimed Marjory, looking at her friend with astonishment.

"There is a difference in mothers," was the quiet reply. "Mine believes in making me 'work out my own salvation,' as she calls it, from the wholesome lesson I have learned. Do you think I shall be likely to wear a clean white dress again when it looks showery, without taking an umbrella?" Louise turned her face toward Marjory as she spoke, and shook out the limp folds of her skirt, smiling ruefully.

"I think I see what you mean," replied Marjory, critically. "Your mother prefers to have you do the scolding instead of her — silent scolding, of course. Come to think of it, it is more satisfactory.

It saves lots of hard feelings, too. I wish my mother was that kind of woman."

The girls had by this time reached the home of Louise; and Marjory was very willing to stop and dry her wet skirts, after being assured that Louise was in no danger of a reprimand. Besides, she was anxious to see a mother who could so control her desire to bring the full force of her indiscretion home to the mind of her daughter as to view the ruined daintiness of her attire without a word of blame.

As Louise stepped inside the door, her mother's eyes rested for a moment upon her clinging drapery, and then she quietly suggested that it would be wise for her to change her clothes as soon as possible.

"I have laid out some dry clothing upon your bed," she said, cheerfully assisting Louise to remove her hat.

Meanwhile Marjory had been given a seat beside the kitchen stove, with instructions to dry her wet feet until the shower should have passed over. Mrs. Moore talked to her pleasantly and cheerfully, without any embarrassing allusions to the unfortunate situation.

When Louise entered the room, a few minutes later, in clean, dry clothing, Marjory was puzzled by the expression upon her usually happy countenance. It was the grieved look of a child who has disobeyed and seeks forgiveness.

"I don't believe I should like that if my mother were to receive me as cordially as Mrs. Moore has welcomed Louise, after I had got caught in a soaking rain, dressed out in finery which I had been advised not to wear, into the bargain. I guess Louise is right; mothers are not all alike," her thoughts ran on.

Her surprise was greater, however, when Louise went up to her mother and wound an arm around her neck, saying, "It wasn't your fault that I got wet, was it, Mumsie, dear?"

"No, daughter, our mistakes are generally our own fault; that is what makes their consequences often so hard to bear," was the loving response as Mrs. Moore drew the encircling arm closer.

"She didn't even reprove Louise, mama," declared Marjory, an hour later, when she was relating the circumstance to her mother, after she had listened to the usual flow of words regarding her own carelessness.

"She must be a very indifferent mother," was the disapproving answer. "If I were to adopt the same course with you, land knows what you would come to."

Yet as Mrs. Evans noted the rebellious look which instantly settled upon her daughter's face, she almost regretted that she had allowed her thoughts thus to express themselves.

"I've a mind to try Mrs. Moore's plan sometime and see how it works. Marjory always was a child of strange ideas, and this strikes me as being about visionary enough to take her fancy," Mrs. Evans reasoned with herself, as Marjory passed out of the room, the cloud still upon her brow.

Several days went by before Mrs.

Evans had a chance to try her experiment. Marjory came home from school one afternoon with a long rent across the front of her dress — her best dress, too. Marjory had been set upon wearing it, as there were to be exercises of a patriotic nature at school that afternoon, and all the girls were going to "dress up," she said. "I'll be very careful of it, mama," Marjory had urged. And her mother, remembering her resolve, had made no further opposition.

The clock upon the mantel ticked loudly, but its strokes could not deaden the steady thump, thump, thump of Marjory's heart, as she stood waiting, with an expression of stoical indifference upon her face, for the tirade which she had every reason to expect would follow the first glance of her mother's eye at the unsightly rent.

But as the moments passed, and her mother still continued to sew on, steadily, rapidly, and silently, she began to think that she might not have noticed her dress. Wishing to have the scolding over with as soon as possible, and unable longer to endure the painful silence, Marjory suddenly stepped up in front of her mother, and said, with an air of defiance: "I caught my dress on one of the desks and tore it, mama. What are you going to do to me?"

Mrs. Evans had been bracing herself for the moment which she, too, had been dreading. She had been so used to expressing herself in sharp, reproachful language, that it was with a great effort she forced herself to say quietly, as she viewed the ugly rent: "I don't see that I can do anything except to mend it; but I am afraid I can not do it very neatly."

A wave of color surged over Marjory's expressive face as she impulsively burst forth: "You can't tell how sorry I am, mama! I expected you would scold me, and I wasn't going to care, but now — now — mama, I am sorrier than I can tell. I am ever so much sorrier than if you had scolded me."

Marjory threw her arms around her mother and cried aloud.

"Is it possible that I have been the cause of all Marjory's petulance and ill temper?" thought Mrs. Evans, as she gathered the sobbing girl into her arms and pressed kiss after kiss upon her tear-stained cheek.

"Mother has been all wrong, dear, but she has learned a lesson, and you have been her teacher," she said, in an unsteady voice.

"What have I taught you, mama?" asked Marjory, lifting her head from her mother's shoulder, with a puzzled expression upon her face.

"Patience and self-control, dear — two virtues which it is very difficult to acquire," was the mother's humble answer. — *Helen M. Richardson, in The Congregationalist.*

Food eaten without an appetite usually does more harm than good. If a child refuses food, he should not be urged; the cause should be found and corrected. — *Selected.*



The British Union Conference

GUY DAIL

THIS year's session of the British Union Conference was held August 2-11, at a beautifully located Nottingham, on the Trent, a city of about two hundred and fifty thousand inhabitants. By the five hundred brethren and sisters present, this was declared to be the best meeting of the kind we ever had in the British Isles. The earnest words read to the laborers from God's messenger, wrought repentance and a new consecration, so that they manifested a spirit of love and union, and their efforts to draw nearer to the Lord were rewarded by a great awakening among the people, scores of whom came forward during the forenoon services of the second Sabbath—some seeking God for the first time, others confessing their backslidings and renewing their covenant with him. In the afternoon, Brethren W. T. Bartlett (of London), R. Mussen (of Ireland), and D. P. Miller and A. E. Bacon (laboring in Scotland), were solemnly set apart to the gospel ministry by prayer and laying on of hands, God witnessing to their ordination by the presence of his Spirit. In the evening, twelve were baptized. The labors of Elders Prescott, Conradi, and Gilbert (who was present the last two days), as well as the help rendered by the workers of the British Union, were appreciated by the people, and proved very beneficial to all.

Special efforts were put forth for the young people and children, and meetings were held also for the parents. The health meetings served to deepen the interest felt in the health reform movement. The business sessions were neither dry nor lacking in interest, for the reports from the field and of our institutions showed that God's hand is in the work.

As would naturally be expected, one of the leading topics to come up for careful consideration was the building up of our union institutions, now located at Stanborough Park, near Watford, where we secured fifty-five acres of beautiful land the latter part of last year. It was decided that the publishing house and the health food factory be moved here the latter part of August, and that the school also be transferred from London to the buildings that were on the estate when we secured it.

Plans were laid for the collection of much-needed funds to assist in perfecting the arrangements necessary to make Stanborough Park the training center it ought to be for our young people in Great Britain. First, five thousand copies of "Christ's Object Lessons" are to be sold by the end of 1907, the entire proceeds of which, beyond the cost of manufacture, will be devoted to the erec-

tion of a building for the college. Second, it was voted that ten thousand copies of "Ministry of Healing" be issued as soon as possible after the first of next January, and that, in behalf of our institutions, our British brethren undertake to sell the entire edition within a year after its publication. It was recommended that each field supply the average of one pound for each member (which all have undertaken to raise) as soon as it can be collected, to assist in erecting and equipping the institutions at Stanborough Park. Further, as there are many worthy young people who are financially unable to advance the money necessary for their education, it was strongly urged that our brethren contribute liberally to the Stanborough Park Missionary College Educational Fund. Over three hundred and ninety dollars was raised for this purpose on the grounds. A special effort is being made to secure promising young men and women to enter the school, that they may be fitted to become workers together with God; but as only a limited number can support themselves in our institutions and by canvassing and laboring in the districts surrounding Stanborough Park, the creation and maintenance of such a fund is imperative.

Great Britain has always done well in the circulation of literature. Last year they had about one hundred and seventy book and paper agents in the field, and the retail value of their sales was about \$74,000. The circulation of *Present Truth* averaged 23,000 copies weekly; 150,000 copies of the *Our Day* series of "Sunday, or Notes on the National Campaign," were sold; the circulation of their *Good Health* is 45,000 monthly. An effort is now to be made to secure still more and better-trained canvassers; for there are still many counties in Great Britain that are not being worked by our agents, and it is conceded that the canvassing department is one of the best pioneer agencies we have in this field. It was also voted that immediate steps be taken to provide literature for the more than one million Welsh-speaking people in the British Union; moreover, a young man has been selected who is to master this language, that he may give his whole time to work among the Welsh people.

The Caterham Sanitarium has graduated its first class of nurses, and a new class of fourteen has been accepted on trial. Since the Drs. Richards were called from Leicester, our sanitarium in that city has been operated under the Caterham Sanitarium management. The health institution formerly in Belfast has been transferred to Rostrevor, where it is located on a beautiful estate of one hundred and thirty acres, overlooking

Carlingford Loch from an elevation of about four hundred feet above the sea. Suitable young people are being sought out to take the proper training in the sanitariums to enable them to become successful medical missionary nurses. Good Health Leagues are still being conducted for the good of the people; and the suggestion that studies be prepared on health topics for the use of our churches will be carried out to the benefit of all. The circulation of the *Good Health* published in Great Britain will also doubtless be increased the coming year, for it has a distinct part to act in spreading abroad the principles God has given us upon the subject of healthful living.

The British East African Mission has been reinforced by the addition of Brother and Sister Baker and Sister Thompson, who sailed from London June 8, and are doubtless on the ground now. For the nominal sum of about two hundred and forty-four dollars the mission secured three hundred and twenty acres of good land about twenty-five miles from Kisumu, on Kavarondo Bay. The spirit of the meeting is well expressed in the following preamble and resolution:—

"Whereas, By the good hand of our God upon us, the workers in British East Africa have been guided to a favorable site for the establishment of our mission in that country, and have been preserved in health and strength; therefore,—

"Resolved, That this union conference gratefully acknowledge the divine blessing that has rested upon this our first foreign missionary enterprise, and that we pledge ourselves faithfully to support the workers whom we have sent to that difficult and dangerous field, not only with our regular and liberal offerings, and by doing what we can to sell 'The Story of Joseph,' in aid of the mission, but also with our sympathy and prayers."

It was voted to recommend the organization of Young People's Societies, wherever this is possible, for study and for Christian effort, and that the *Youth's Instructor* be suggested to them as a helpful agency in the development of such Societies. Beginning with Jan. 1, 1908, the funds of the British Union Conference will consist of the tithe of the tithe of the local conferences; whereas the Sabbath-school, weekly, and annual offerings will be forwarded to the European subtreasury of the General Conference, in harmony with the recommendations of the Gland meeting. As Brother W. H. Wakeham is to enter the school, Brother W. H. Meredith, of Wales, will take his place as president of the South England Conference, and Brother H. E. Armstrong, of the North England Conference Committee, will become superintendent of the Welsh Mission.

The president of the British Union stated that at the close of 1906 their membership was 1,727 (309 having been received during the year), and that there were 70 book and 100 paper agents, and 64 conference workers in the field; that

the tithe had been \$23,194.60, an increase of \$3,420 over 1905; the average tithe per capita for 1905 had been \$12.96, while for 1906 it was \$13.36; the average amount of offerings per member in 1905 was \$1.37½; in 1906, \$2.06½.

Credentials were granted to E. E. Andross, H. C. Lacey, A. A. Carscallen; ordination and credentials to W. T. Bartlett, R. Mussen, D. P. Miller, A. E. Bacon; ministerial licenses to M. E. Olsen, S. Joyce, A. B. Olsen; missionary licenses to J. D. Baker, Mrs. J. D. Baker.

The report of the nominating committee, unanimously accepted, read as follows:—

President, E. E. Andross; Vice-President, W. H. Wakeham; Secretary and Treasurer, S. S. Barnard; Sabbath-school and Young People's Society Secretary, W. H. Wakeham; Auditor, J. Howarth; General Canvassing Agent, S. Joyce. Committee: Presidents of the North and South England Conferences, and of the Scotch, Irish, and Welsh Missions; and W. C. Sisley, H. C. Lacey, Dr. A. B. Olsen, W. T. Bartlett. Auditing Committee (in addition to the members of the British Union Committee): G. Hawkins, E. Armstrong, Sr., S. Joyce, D. E. Piednue.

That God's blessing may be with all the workers in the field, and with every member in the church, and especially with the institutions we are seeking to erect at Stanborough Park, is the sincere prayer of all who were at the meeting.

Nottingham, England.

The Selamlık

CLAUDE D. AC MOODY

THE term Selamlık is applied to the appearance of the sultan of Turkey in state every Friday, as he attends worship at the Hamidieh Mosque. This is strictly a court ceremony. Accordingly, no one can attend Selamlık except the high officers of the Turkish government, the ambassadors of foreign countries and their families, and such foreigners as are able to secure special permission through their respective embassies. In the early spring, the writer, in company with Dr. A. J. Hoenes, who was at the time spending a few days in Constantinople, on a trip through the Orient, secured permission, through our American embassy, to attend this state function. The impression received upon that occasion, together with the information obtained since, has prompted me to give to the readers of the REVIEW a brief account of some things that have been of great interest to me, and some of the lessons that I have drawn from them.

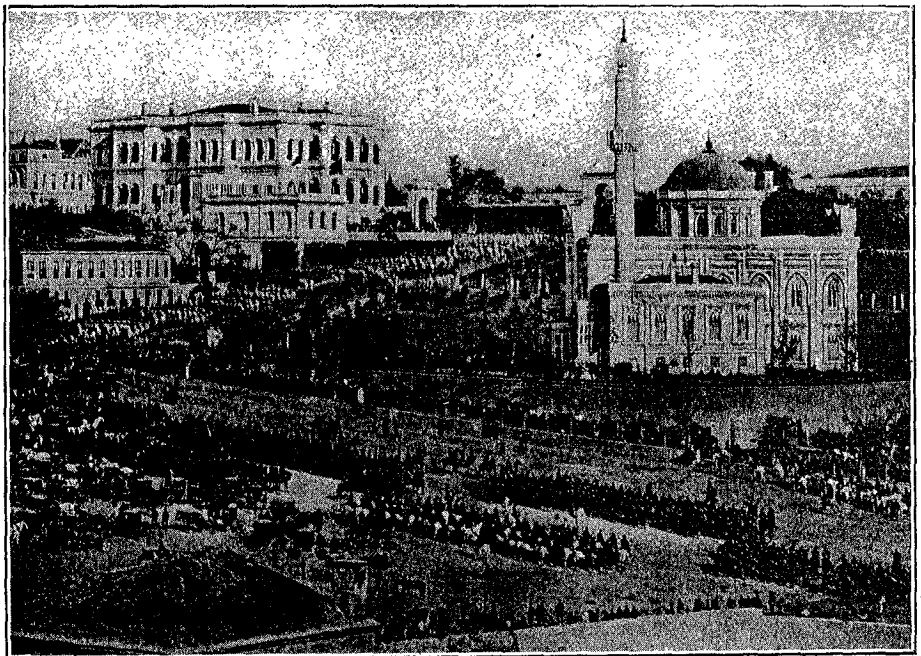
The ceremony is attended with all the pomp and ostentation characteristic of Oriental custom. The palace and spacious gardens of the sultan, the Hamidieh Mosque, and the drive from the palace to the mosque, are surrounded by a great turnout of the infantry and cavalry of Turkey. Each main division of cavalry and infantry has a band, and a continuous round of music is kept in

progress from the time the divisions leave their various quarters in different parts of the city until the ceremony is over. The foreigners who have secured permission to attend start from the headquarters of their respective embassies, in company with an attendant from the embassy. From the American embassy to the Hamidieh Mosque is a delightful drive of about forty-five minutes.

The names of all the applicants at the various foreign embassies are telegraphed to the sultan's palace, and then a reply is telegraphed back, notifying whether their applications are accepted. The palace is very strict about this, since the bomb-throwing about two years ago. The admitted spectators view the procession of the sultan to the mosque from

military officer would arrive within the guarded space, with gorgeously liveried coachman and footmen. Amid all this, one of the first things to attract my attention was many small piles of gravel in the way over which we were expecting the sultan to pass at any moment. Many workmen appeared presently, and scattered this gravel evenly and smoothly over all the "royal way," and much more was brought by one-horse carts. This took considerable time. It was most thoroughly and carefully done, though the way was already well paved, much like the macadamized streets in America.

Soon a priest, having ascended the high spiral minaret of the mosque, stepped out upon the narrow gallery near its top, and began to call. The hour of prayer



A VIEW OF THE SELAMLİK

The building to the right with the minaret is the Hamidieh Mosque, where the sultan worships every Friday. The large building to the left is the sultan's palace.

the Imperial Pavilion, which is before the *Yildiz Kiosk*, or summer palace. A *kiosk* is a Turkish summer house. *Yildiz* is the Turkish word for star. But as the emblem of the Moslem empire is "the star and crescent," this term is sometimes applied to it, also. The full Turkish word, however, for the crescent coat-of-arms is *ay-ile-yildiz*, meaning literally, "the moon with the star;" hence, the *Yildiz Kiosk*, or house of the star and crescent.

As the companies from the various legations arrive at the Imperial Pavilion, their cards are passed in to one who has a list of the names that have been accepted. From this pavilion a most excellent view is obtained of the vast military display, of the Hamidieh Mosque, of the arched entrance to the main palace grounds, and of the way over which the sultan passes.

We arrived fully forty-five minutes before the procession to the mosque. During this time additional companies of infantry and cavalry kept putting in appearance, until every road by which their chief was to pass was heavily guarded. Every few minutes some pasha or high

had come. This call to prayer, chanted forth in Arabic by the Oriental tongue, conveys a sound to the ear, yea, a feeling to the soul, that tells one he is in the East; that he is among the worshipers of the Arabian prophet.

Preceding the procession of the sultan, and while the workmen were performing the finishing touches of their gravel-spreading, several closed cabs passed, bearing some of his majesty's wives from the imperial harem. Through the glass in the cab doors a glimpse of the occupants could be obtained. These ladies were richly dressed, their faces covered with white veils. In some cases their children accompanied them. One sultan is said to have had one hundred and fifteen children.

At last the sultan appears, surrounded by a heavy guard of mounted soldiers, before, behind, and on either side. Oriental matting and rugs are laid down from the carriage to the entrance of the mosque. The prayer service lasts only about twenty minutes. Then comes the return procession. The sultan does not return in the same carriage in which he goes to worship, but in a single-seat

vehicle, driving his own horses. This is to indicate that he holds the reins of government in his hands, and that he receives this reigning power from Mohammed.

This over, our carriages soon appeared. The bands were engaged in a vigorous rendering of the *Ohmedieh* march, the Turkish national air; and the companies of infantry and cavalry began their march to their respective headquarters, and we were off upon our pleasant return drive to the American embassy. A strong impression was left upon me. How great a contrast, indeed, between the apparent glory and power signified by this great display and the real strength of the "sick man of the East"—the Ottoman empire in its weakened condition!

Selamlık comes from *selam* and the Turkish terminal *lık*. *Selam* means peace, and is the common Turkish salutation; and when thus spoken signifies, "Peace to you." *Lik* denotes the abstract essential quality or function of the thing named; hence, *selamlık*, or peacefulness, the possession of peace, or the foundation of peace. Now *selam* contains the consonantal radicals in Arabic corresponding to the Hebrew radicals in the Hebrew word *saalem*, the only real difference being in the placing of the vowels in pronunciation. The Hebrew word *saalem* means peace; and Melchisedec is called "King of Salem," or "King of Peace," in Heb. 7:1, 2. Again, Jerusalem, or *Yerusalem*, means "abode of peace." Altogether, the comparison of *Selamlık* and Jerusalem shows a striking similarity in the meaning which each may convey.

Now in view of the prophecy of Daniel 11 and 12, which shows us that we are living in the days when "he [Turkey] shall plant the tabernacles of his palace between the seas in the glorious holy mountain [Jerusalem]," and in view of the fact that the Moslems themselves believe in the early removal of the Ottoman seat of government, the foregoing similarity of terms possesses an interesting degree of significance.

The third angel's message in the hearts and hands of those who are the ambassadors of Jesus Christ is "preparing the way" of the only King of Peace—the King of kings, and Lord of lords. The angel of Revelation 10 has ascended the great prophetic "minaret," and since 1844 has been heralding, Time shall be no longer: And in these recent years this has been especially emphasized under the construction, "There shall be delay no longer," expressed in what has come to be our watchword and banner—"The advent message to all the world in this generation." And Isaiah proclaims: "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." As I witnessed the thorough preparation of the way over which an earthly king passed, I longed to see the way of our

heavenly King being prepared more rapidly in these great Eastern lands. His way passes through all nations and climes.

The preparation of the way of our God is the carrying of the third angel's message to the world, to separate from earth's millions those who desire not only to witness, but to unite in the great triumphal procession of King Jesus. All who attend must first have their names sent to the sanctuary in heaven, and be accepted there. The condition of acceptance is perfect loyalty to the King and kingdom, that no more outbursts of rebellion shall ever mar the peace of our King's dominions. And "we are ambassadors for Christ," who should beseech an entrance into Christ's kingdom for those now in darkness.

There is time still for names to be sent beforehand to the sanctuary. Soon mercy's door will be forever closed. Soon the last name of those who with joy shall attend, yea, in this case join, the procession heavenward, will have been accepted. Let us hasten the preparation of the way of our King! The door of mercy is open against time; for the time of our King is at hand.

Words are weak to express my feelings as these truths were reinforced in their meaning to me, through the event herein described. "Young people, to the front" for the fields of the East—fields laden with history, indeed; but how shall we relate ourselves to their future?

Constantinople, Turkey.

Burma

H. H. VOTAW

LAST week I wrote, telling of the good opening here for a lady dentist. Since then I have been talking to some acquaintances, people who have lived here for years, and the opening seems more urgent than ever. One man said, "I would not be afraid to guarantee a good living to the one who comes."

There are in Rangoon thousands of emigrants from India. Some of these are very wealthy and progressive. Yet their old customs bind them, and the women are not allowed to be looked in the face by any strange man—in fact, by none but the nearest relatives. Among this class of women there is an opportunity for a lady dentist to make a good living with very few hours of work each day. And then she could devote her remaining time to evangelical work. Her profession would open the way for such a work with many.

Our work is most encouraging. Sister Ruoff has been making a good living ever since she came. Within three days after her arrival she had a patient, and has had all the work she cared to do since. Just now she is ill, but is better than she was, and I think will be all right soon.

Dr. Oberholtzer is now located in Moulmein, and the outlook is encouraging. She is getting her house fixed so that she can give some simple treat-

ments, and the patients are beginning to come. It seems that she will soon be able to more than pay her way.

Miss Jewett and Miss King have been canvassing here for about two and one-half months, and have taken about seven hundred orders for the *Oriental Watchman* and *Good Health*. This is in addition to the books which they have sold.

Mrs. Votaw and I have sold a number of books, and taken some subscriptions for our papers. Every English-reading family in Burma has the REVIEW.

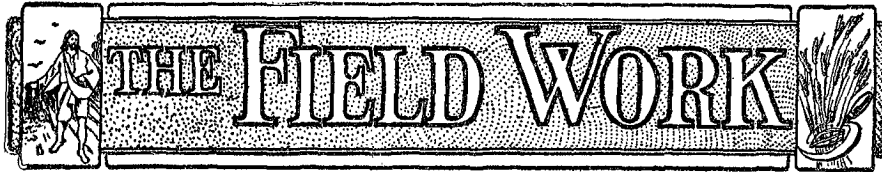
In the first five months of this year, our tithe from our believers (not including the workers) has exceeded all that we had the last year. We have been able to raise enough monthly to meet all our current expenses in connection with our meeting-hall, rents, lights, etc. Now we are able to turn all our Sabbath-school donations into the treasury. These donations and our tithe are almost sufficient to meet the salary of our two native workers. All this indicates a healthy growth, and we are thankful to God. We fully expect that by the close of this year there will still be a substantial increase.

One of our brethren who was recently baptized is just taking up the canvassing work, resigning a good position to do this. He will finish the territory that the sisters were obliged to leave because of the rains. After he has finished the territory with the papers, he will take up the book work.

Burma and India have both been subjugated by the British, and, in consequence, are one politically. But in religion, race, social institutions, Burma is as distinct from India as is China. In reality, the Burmese are much more like the Chinese than like the Indians. And Burma will be the most fruitful province in the Indian empire for our work, if we may judge at all by present indications.

Rangoon.

God often directs the movements of his servants in ways to us very mysterious, and known only unto himself. Robert Morrison, the great pioneer missionary to China, planned to go to Africa. David Livingstone wanted to go to China, but God sent him to Africa. Truly, "there is a divinity that shapes our ends." Solemn, sedate Robert Morrison never could have won the love of the emotional Africans as Livingstone did; and Livingstone, the active worker, who hated book-making, never could have sat cooped up twelve hours a day, translating the Scriptures into that difficult Chinese tongue. Rebekah was anxious that her favorite son should get the coveted blessing, and interfered with the fine touch of the Infinite in shaping the events and destinies of her boys. But in the crossed arms of Jacob himself upon his death-bed, with his hands placed upon the heads of Joseph's two sons, we have a fitting illustration of how our great God makes no mistakes when human plans and schemes are presumptuously thrust athwart the pathway of his providences.



THE FIELD WORK

The First Church Organized in Sierra Leone, West Africa

NEVER before have the workers in this part of the Lord's vineyard realized the significance and importance of organization as we do at the present time. Unity is strength. And as it was in the experience of the children of a dying parent, whose individual efforts proved futile to break a bundle of sticks that had been given to each one for trial, but which was easily broken when separated into single sticks; so it is with the church of God to-day: when firmly and fully united, it is impossible for Satan and his host to make an inroad among the people of God; but when they are divided, his work is readily accomplished.

With such thoughts in mind, the necessity of organizing a church in Sierra Leone was discussed for several weeks, and Sabbath, July 20, was appointed as the day on which it should take place. It was a bright, sunny morning (although this is the rainy season), and quite a favorable day for those who lived at some distance from the place of worship. There was a good attendance, including those who had given their names for organization, as well as other interested persons.

Elder Babcock spoke impressively of the benefits of organization, and of the duties that devolved upon the related members of an organized body. The fundamental principles of our faith were presented, and special mention was made of the use of tobacco and pepper, which are a *desideratum* with the people here. The same reasons that Brother Anderson has given to show the necessity of instructing the Chinese on these points of healthful living before acceptance into church fellowship apply in West Africa. From the time that a babe is three months old, pepper is given to it. Thus the foundation is laid for narcotics and alcoholic beverages. But great patience must be manifested in their cases, if we would follow the example of our Saviour; for it was said of him: "A bruised reed shall he not break, and smoking flax shall he not quench."

As points of interest were touched, "Amen" was heard from different ones, thus signifying their desire to comply with the principles presented.

Object-lessons are helpful in teaching lessons of importance; and as the figure of a building was drawn on the blackboard, and the use of each post, sleeper, and beam pointed out, as they are related to one another in the building, also their failure to stand alone and be useful when separated from one another, all could see the necessity of being at least a sleeper (an active one) in the Lord's great building. The third chapter of First Corinthians was studied in connection with this thought.

At the close of the discourse, organization was duly attended to, and twenty persons entered into the bond of Christian fellowship and concord. Seven of these were accepted subject to baptism, which was arranged to be administered

on the following day. The election of officers was also postponed for the next day.

On Sunday morning quite a goodly number assembled at a clear, crystal stream called George's Brook. As we joined in singing, "O now I see the crimson wave," a spirit of solemnity settled over the company, which remained until we left the brook. No disturbance was made by the onlookers, the very best of behavior being exhibited. Six of the seven baptized are young men who have expressed a desire to work for the Master. We expect great things from them.

Service was held after the necessary changes of clothing were made, and again the subject of organization was presented. Organize to become active missionaries, was the key-note of the meeting. Officers were elected, their duties pointed out, and thus closed the experience of a never-to-be-forgotten occasion. We all felt revived, and resolved to consecrate our lives to the Lord more fully than ever before. Ethiopia is stretching forth her hand to God. Pray that she may find him speedily.

L. W. BROWNE.

New York City

SINCE last November, when our little Italian church of eleven members was organized, five others have been added to the church, and quite a number are now keeping the Sabbath, and are getting ready to unite with the little company.

One evening two months ago, while I was giving Bible readings to two young men, the pastor of the church to which they belonged walked in, and told me that he wanted to know the company they were in, and asked if he would be allowed to participate in the meeting. I answered that nothing would give me more pleasure than having him join us. After a season of prayer, I asked what subject they desired to study. The minister answered, "Let us have the Sabbath, by all means, for if you are right, I want to know it; and if you are wrong, I desire these young men to know it." So, with the help of God, I endeavored to present the Sabbath question in the best way I could. At the close, I asked him if he had any questions to ask. He answered, with tears in his eyes, that he had none; that the only thing left for him to do was, with the help of God, to keep God's Sabbath day, and he desired to have two studies every week thereafter. After several studies, he confessed that we were right, and said it was his desire to join us. I hope that every reader of this article will especially remember this brother in prayer.

Our hall meetings are much improved since Brother Calderone, an ex-Catholic priest, is helping me in holding open-air meetings outside the hall, one-half hour before the regular meeting begins.

The greatest enemies we have to contend with in New York are the Italian Protestant ministers and missionaries, who have combined their

forces to close up our work. They have gone so far as to employ the police authorities to stop us, but I am glad to say that their efforts were without result.

We feel greatly blessed in being able to start an Italian sixteen-page paper published monthly, bearing the third angel's message. We feel confident that this paper will be a great light-bearer. If all who read this will subscribe for the paper and put it in the hands of some Italian, they will be doing a good work for the advancement of the cause among this people. Order through the Review and Herald Office, 32 Union Square, East, New York City, or send to the writer, 500 Fifth Ave., New York City.

Another encouraging feature in God's work here among the Italians is that Brother C. Giraldi, an ex-minister in the Methodist denomination, has just completed the translation of the book "Bible Readings for the Home Circle," in the Italian language. I trust that this book will be a great help to the Italian people.

I hope that every reader will remember in his prayers the Italian work in this great metropolis, where there are so many thousands who have never heard the message.

L. ZECCHETTO.

India

DEHRA DUN.—Shortly after coming to Dehra, the annual conference of the Hindustani Reformed Presbyterian Mission was held in the Hindustani church adjoining our little bungalow. Quite a number of workers were present from distant places, and during the intermissions of the conference my husband was kept busy studying with different ones of the delegates on points of present truth, as they would come to visit us.

Among those who were in attendance was a Hindustani minister who was the guest of the pastor of the church where the conference was held. Seeing us going back and forth, he inquired of the pastor who we were, and was informed that we were teachers of a new doctrine; that we observed the seventh-day Sabbath, and did not use meat or tea. This aroused his interest, and he sought an early opportunity of becoming acquainted with us.

At his first visit my husband had a little Bible study with him on the soon coming of the Lord. This seemed to take hold of his heart as I have seldom seen it affect any one, and in our season of prayer after the study, as he pleaded with God for entire cleansing and a preparation to meet Jesus when he comes, the Holy Spirit seemed to fill the room. From that time, instead of attending the conference sessions, he would come to us to study the truth and seek the Lord. The last Sabbath of the conference he kept his first Sabbath with us, and returned to his home rejoicing in the precious light he had found.

For some time before meeting this man, we had been making our noon-time seasons of prayer a time of specially seeking the Lord that he would send us some one to train for the Hindustani work, and we felt that this man was sent in direct answer to prayer. He is now with us, studying the truth more fully, preparatory to going out and proclaiming the message among the Hindustani people.

About the time of the conversion of this brother to the truth, we began to

receive letters from several in Agra, one of the oldest native cities in India, who had learned something of the message through the efforts of Amar Nath, the young man who accepted the message last summer in Almora. One of these is a man who holds a responsible position in the Baptist Mission of that place, and who speaks English, Hindi, Urdu, Persian, and Arabic. His wife is a doctor. Another inquirer is a teacher in the government school of Agra. These, with several others who were interested, were very desirous of learning more of the truth for this generation, and so a few weeks ago my husband made them a visit, and had a blessed time studying with them. There are now four families keeping the Sabbath in that stronghold of heathenism. From a letter just received from one of them I quote: "We meet together now on the seventh-day Sabbath for prayer and the reading of God's Word. Last Lord's day we assembled at the house of Brother Gabriel, and had a joyful time, indeed." One of these brethren, of his own accord, has translated several of our strongest Sabbath tracts into the Hindustani. The translation is excellent, and so we shall soon have a good supply of Sabbath literature in this language spoken by more than eighty million people.

In this experience that has come to our Hindustani work during the past few weeks, we feel that we have been having some droppings of the latter rain, and we are assured that abundant showers are soon to follow.

GEORGIA A. BURGESS.

South Africa

MAY 28 I left Cape Town for Komgha, a little town near the Transkei, and about nine hundred miles by rail from the Cape. Here Brethren Tarr and Sates had conducted a series of tent-meetings, and eight adults had accepted the message. While further instruction was being given to this little company, the husband of a Catholic woman who had begun to keep the Sabbath, came to visit her. He attended all our studies, and decided to unite with his wife in obeying God. He had previously made no profession of religion.

It was during my stay in Komgha that a ten thousand edition of the *Sentinel* on the subject of religious liberty was circulated. It was sent to ministers, legislators, judges, city councilors, magistrates, lawyers, and other prominent men in all parts of South Africa. The subject was opportune; for in different places the question was in agitation. In Kimberley the city council had authorized the police to enforce an old "Lord's day act," and thus put a stop to Sunday desecration and labor. Religious and secular papers are advocating a better observance of Sunday, and ministers are preaching the same needed reform.

After assisting Brother Tarr in Komgha for three weeks, I went to Rokeby Park, a country place near Grahams-town, where I conducted meetings and organized a church seventeen years ago. Little labor had been put forth in this place for a long time, yet nearly all were steadfast in the faith. For the benefit of the young people especially, I reviewed the evidences of our faith in a five weeks' series of studies. The young people have an organized society, and while studying for self-improvement, they are

also circulating our literature. While I was there, they planned for a reading and study of "Great Controversy." For eleven years one of our young sisters has been conducting a farm school in a room of her father's house, receiving partial support from the government. This school has been composed mostly of Seventh-day Adventist children, and though subject to government inspectors and examinations, it has been as near a church-school as the teacher could make it, and it has been a great benefit to our people. Before our series of meetings closed, seven of the dear young people consecrated their lives to the Lord's service, and were baptized in the Blaauw Krantz River.

This section has become noted in recent years for its production of pineapples. The yield has overstocked the local markets, and negotiations are now proceeding with London for the exportation of this excellent fruit. This comparatively new enterprise, together with ostrich farming, has helped to tide our brethren over the droughts, locust plague, and stock diseases which have been so prevalent in late years. At the July quarterly meeting, the Rokeby church paid nearly three hundred dollars in tithes and offerings. The Lord is blessing those who are faithful to him.

July 24 I came to the diamond fields. Here in Beaconsfield, seventeen years ago, Elder Boyd and I conducted our first general meeting in South Africa, and dedicated our first church building. Several of the charter members have given up the truth, and others are scattered in different parts of this land. A few accessions have been made from time to time, yet with constant removals and a few deaths, the present membership is small. Kimberley has not been as fruitful in souls for the Master's kingdom as in diamonds for wealth seekers. The Kimberley Baths have, by their Sabbath-closed doors, kept this feature of truth before the public for the last nine years. Under the careful management of Brother and Sister Willson, this work has grown in influence and efficiency, and, notwithstanding the war and the serious depression following, the institution has greatly improved its property, added necessary land, and steadily reduced its debts.

At first the resident physicians were averse to sending their patients to the Baths for treatment, but gradually as they saw obstinate conditions yield to the simple measures employed, they gained confidence, and now all the leading doctors in the city send patients for treatment; and some of them have sent members of their own families, and have been so well satisfied with the results that they have paid extra for the service. While in most cases the doctors prescribe treatment, some of them place their patients fully in Brother Willson's hands to use his own judgment in treatments. This shows confidence.

The good hand of Providence has directed the work, and has kept the workers from mistakes that might have been serious in their results. Brother Willson has treated many cases in the city hospital, and our methods are in favor with physicians and matron there. About sixty-six hundred treatments have been given during the past eight years, one third of these to ladies. Health foods have a fairly good sale, and health literature is being read with interest by our

patrons. Our denominational literature is kept in a reading-rack in the entrance hall, and is read more or less. The work and influence of the Baths have resulted in the recovery of persons who were beyond help from the ordinary drug medication; in the disuse by many of tea, coffee, meat, tobacco, and spirituous liquors; in a better knowledge of the laws of health; and also in the sowing of some good gospel seed, which will doubtless yield its fruit some day.

Hard times, retrenchment, and bankruptcy have followed the recent war in this land, till men's hearts are failing for fear of what may yet come to intensify the situation. Strikes in the gold-mines, dismissal of men from the diamond mines, and a rumor that the government is about to dismiss nearly three thousand railway employees,—these are the things that bring distress upon men, and lead them to acts of violence. These are among the evidences of the speedy approach of the "time of trouble," and the consummation of the Lord's work. May the glad day hasten!

I. J. HANKINS.

A New Conference in the South

THE camp-meeting for South Carolina was held at Spartanburg, the center of the cotton industry in the State, and an educational center also. Here it was that Elder R. T. Nash and others were arrested last year for Sunday work.

The meetings were well attended by the public. Nowhere are more interested audiences found than in the Southern field. It is this fact that keeps one longing to see more laborers, more evangelists with experience in tent and public effort coming into these States, where growing and thriving cities are to be found on every side unentered.

About eighty believers were in attendance. They voted to organize their mission field as a conference. Elder Butler presided in the meetings, and the conference was organized and took up its work in a thoroughly businesslike way. It was interesting to note how the organization of the conference stimulated all the members, leading them to pledge themselves to greater earnestness and faithfulness. Elder R. T. Nash was elected president, and Mrs. Eva Champ- lin secretary and treasurer.

This field has shown vigorous growth since it was set apart by itself as a mission field. Last year its tithe was \$1,646, an increase of \$552 over the previous year. The book sales by their twelve canvassers were \$6,235, nearly double the previous year's record. The canvassers present were full of zeal and courage in their work, and they plead earnestly for others to come and join them. Out of forty counties only about four have been entered, and that with one book mainly.

The membership of the new conference is one hundred, in four churches. Fifty-four others are keeping the Sabbath, and a new church is soon to be formed. The gain in Sabbath-keepers has been thirty-seven per cent the last year, the highest percentage of gain among all the fields in the South.

Elder Butler took up every day a study of the fundamentals of the message and the experiences of the advent people. Elder R. W. Parmele, while representing the publishing and missionary interests of this union, carried, as usual, a leading

burden in the evening services. Elder W. J. Blake, of the Huntsville school, was also present, and Professor Van Kirk, of Graysville. Hearts were converted, and we look to see additions to the church in Spartanburg as the interest is followed up. Brethren Nash and Crothers are to continue the meetings.

At the same time a tent-meeting for colored people was conducted in another part of the city by Brother D. E. Blake, a West Indian brother, who received his training at the South Lancaster Academy.

This new conference represents an aggressive agency in the field.

W. A. SPICER.

Michigan

SAGINAW.—It has been a long time since I have written anything for the REVIEW, and I presume I would not be writing now, were it not for a rumor to the effect that I had become disaffected; but I am glad to say I have never entertained a doubt in regard to the truthfulness of the message in its entirety, and my confidence in its final triumph is unshaken.

During the past eight months I have been carrying reading-matter containing the precious truth into over six hundred homes in this city, besides holding public meetings in the church Sabbaths and Sunday evenings. We have cottage meetings weekly. The best of it all is, many have become interested in the truth, and some have started to obey. May God baptize us all for service to the finishing of the work in this generation.

W. OSTRANDER.

Solusi Mission, Matabeleland

KNOWING of the faithfulness of the REVIEW readers in supporting the work in the foreign fields, and of their interest in the old Matabeleland Mission station, I will give a brief report of its work, and of our endeavor to push out into places unentered.

God has greatly blessed the work here the past year. Most of the members of the church are still faithful to their vows. Progress has also been made in the school. Its work has been mostly in the hands of Brother G. A. Ellingworth and our native teachers, I teaching only a few classes each day when I could be at home. I have been called away much of the time by matters outside. The work of the farm and the care of temporal things have been upon my wife and myself.

Mrs. Sturdevant, being the only white woman on the place, has had heavy burdens in the domestic department. All the care of the homes and of the children has been upon her. Yet God has greatly blessed us all in health. Mrs. Sturdevant has not had the fever during the five and one-half years of our stay here. I have had the fever only twice, and that the first season. We mention this only that God may have the glory. We feel that we would indeed be ungrateful did we not tell of his keeping power over us.

I would urge you, my fellow workers, not to be afraid to move out into unentered fields when God puts the burden upon you. The call is a pledge in itself. God will care for you. Not one moment have we longed for home since

coming here, knowing so surely that it was God who called us here.

And now we feel that we can no longer stay here at Solusi, for we greatly desire to push on into places not yet entered. Last May, Elder W. S. Hyatt came to help in the work here so that I could go and find a new opening. I felt that God was calling me to this work, and May 27 started with three of our boys for a trip six hundred miles farther to the north, two hundred miles beyond Brother W. H. Anderson and within thirty-five miles of the end of the railroad that is to be built to Cairo. The work of building is stopped at the present, but it is expected to go on again at almost any time.

We had the privilege of stopping with Brother Anderson a few days, and seeing the work the Lord is doing through his servants there. God has truly blessed them, and a good beginning has been made. We also stopped at Kalomo, and got permission from the government officials to go on and choose a place, asking them for a grant of land, and receiving every encouragement to that end. We also had to get permission from the magistrate and native commissioner of Mwomboshi, the place toward which we were traveling.

Receiving this permission, we proceeded to search the country for a place, and to visit the natives, inquiring of them if they wanted a teacher to come and live among them and teach them the way of God. I do not know how one could find a more hungry people than we found. And when told it would be many months if not a full year before we could come, they cried out, "Why wait so long? Why leave us so long in the dark?" The hardest thing I ever did was to leave this people and return to Solusi.

And now I ask you, my brethren, How long are these people to wait? We need a man and his wife to take charge of the station here, and that very soon. We also need and ask for means to go on with. In a country like this one can not start a new mission without some outlay. We are expecting our brethren in the home field to come to our help, and we believe you will respond. Let us finish the work quickly, and go home. Jesus has promised to come when we have carried the gospel to all the world. We have been slow enough. Let us now scatter out into the new places. I will go; who will come? Who will give that others may come?

While hunting for our mission site, many were the young men who followed us, urging us to hasten and start the school, that they might learn quickly. Two young men, knowing which way we had gone, followed our footmarks twenty miles in the country, hoping we would take them at once and teach them. As we were on our way back to the town, they returned with us, and stayed with us that night. The next day we were to take the train home again. One of these young men would not leave, but said he was going with me. I told him he could not. He said: "I have one pound; lend me money sufficient to go with you, and I will work for you till I can pay you back." I saw he was a good boy, willing to take hold, as he had helped us carry our equipment after overtaking

us, without receiving any remuneration, so I brought him home. He is with us to-day, and I am expecting him to be a help to me when I shall return. Pray for us in this our new undertaking.

We are trying to close up the work here so it will be left in a healthy condition. Last year the children here helped me plant a little garden outside of our regular mission garden in anticipation of this new undertaking. It brought us twenty pounds (\$100). This will help us to buy some cattle. So while we are calling for help, we are also trying to help ourselves. We are teaching the children that they have a part to act also. They are all going to help all they can. While our whole soul is in this work, we are not unmindful of other fields and their needs, and of the home field and its earnest strivings. Our hearts are with you, and we believe your prayers are with us.

M. C. STURDEVANT,
M. J. STURDEVANT.

Ontario

I THOUGHT a brief report of labor might be interesting to my brethren and sisters who have known me in the past. I am now in my eighty-fifth year, and have just returned from a two-weeks' meeting with the Essex church in Ontario, Canada. During this time I was privileged to speak to the people fourteen times, and made twenty visits, studying the Bible and praying with the people; and Sunday, the last day of the meeting, I spoke at 10 A. M. and at 2 P. M., then rode eight miles to Lake Erie, and baptized three precious souls, one a brother eighty years old. I praise God that he gives me the power to do the work he gives me to do. I remember that the Lord has said, "The righteous shall flourish like the palm tree. . . . They shall still bring forth fruit in old age. . . . To show that the Lord is upright: he is my rock." Ps. 92:12-15.

I. SANBORN.

India's Great Need

ANY one being in India, if but for a short time, will appreciate the importance of carrying out the injunction given by our Saviour in Matt. 9:38: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." When we realize that there are millions here in India who have heard nothing of the third angel's message, and who must hear it before our Lord can return, and then when we take into consideration the few who are here to bring this last message to this vast multitude, we feel like exclaiming, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers" into this needy field.

I feel safe in saying that the earnest prayer of every worker here in India is that the Lord will lay the burden of the needs of this country on the hearts of many of our young people in the home land to such an extent that they will cheerfully consecrate their lives to the spread of this message among the people of India.

God has told us that there would be some of every nation, kindred, tongue, and people who would accept this message and have a place in his soon-coming

kingdom. I feel sure that there are many who are honest in heart among the people of India, and that a rich harvest awaits any one who, relying on God for help, will enter this field and search for the jewels scattered among this great sea of people.

I have been in this country only a little more than a year, but during this time I have learned truly to love these people, although up to the present time I have not been able to work much among them, except through the distribution of tracts, as I am unable to speak their language; but as I am devoting my time now to its study, I am looking forward in happy anticipation to the time when I shall be able to tell them in their own tongue the blessed news of Christ's soon coming, when all who keep his commandments shall be gathered home, and shall have right to the tree of life.

BERTHA A. KURTZ.

California

SAN FRANCISCO.—In company with Elder Hibbard and others I have been holding meetings in a tent in this city since April 14. From the beginning the attendance has been fairly good. Near the close of the meeting, all in the tent declared by rising to their feet that they had heard the truth of God, there being about ninety persons in the tent. Then we asked how many would obey the truth which they had heard, and all but three arose to their feet. For the last few evenings we have held meetings in the church, and expect to continue doing so until we get the tent pitched in a new place, about a mile from where it now is. We have had baptism three times during our meetings, and others are waiting for baptism.

H. SHULTZ.

The Kansas Camp-Meeting

THIS meeting was held in Riverside Park, Wichita, Kan., August 15-25. The location of the camp was an ideal one. The attendance of our people was the largest for years, aggregating upward of fourteen hundred. On the first Sabbath and Sunday and the last Sabbath and Sunday, the weather was ideal, but during the greater part of the remaining time, it was rainy and damp. When the weather permitted, there was an excellent attendance of the citizens of Wichita, especially on the first and last Sunday nights of the meeting. Owing to the fact that the weather was largely inclement, the preaching was directed especially to the interests of our own people.

During the first part of the meeting, Elder Daniells devoted much of the time to discussing the important subjects, Organization and the Spirit of Prophecy. These studies were greatly appreciated by our people.

It was found that a clear understanding of the principles of organization enabled the delegates more easily to adjust the business of the conference. Elder Charles Thompson, of Red Cloud, Neb., was unanimously elected president of the Kansas Conference, and Elder A. R. Ogden was chosen vice-president. We believe that the members of the conference will give these brethren their hearty support in every way.

On the part of the people there was

a longing desire for a greater nearness to God, to fit them for the testing scenes that await his people in the closing days of this work, and on the last Sabbath of the meeting there was a most remarkable response to the invitation to seek the Lord for the forgiveness of sin, and for power to live the truth in these perilous times.

The aggregate number of baptisms during the meeting was eighty-two, and a goodly number of these were those who had never before given their hearts to God.

We believe that this meeting will mark an important epoch in the history of the Kansas Conference. The membership of this conference is over three thousand. Last year the tithes aggregated thirty-one thousand dollars, and the treasurer's report showed that there was a surplus of over eight thousand dollars. The conference unanimously voted that four thousand of this surplus should be appropriated to the foreign missionary work. Nearly all the delegates regretted that the conference was not able to make the appropriation larger. We feel certain that with a spirit on the part of the constituency of a great conference like Kansas to help in sending the message to the darkened corners of the earth, God will add to their numbers, and also bless in their finances, so that as the years go by, their offerings may increase more and more until the work is finished.

There was quite an amount raised in cash and pledges to liquidate the indebtedness resting upon the Wichita Sanitarium. Not only were collections taken for this, but also for part of the amount due on the \$150,000 fund, and also a donation for the work among the blind people of the United States, as well as for the work in Spanish Honduras.

The work of the Kansas committee was executed with dispatch and with a great degree of harmony.

Brother A. S. Bringel was ordained to the gospel ministry. Sabbath morning, August 24, God's Spirit witnessed to the ordination service.

It will be interesting to the reader to know that the \$4,000 surplus given to the foreign missionary work was divided as follows: \$1,000 to be divided equally between Brazil and Western South America; \$1,000 to India; \$1,000 to China; \$1,000 to be divided equally between Japan and Korea.

The laborers in attendance at this meeting, in addition to the regular conference workers, were Elders A. G. Daniells, R. C. Porter, E. T. Russell, Prof. C. C. Lewis, Elders B. G. Wilkinson, H. F. Graf of Brazil, G. F. Haffner, and Brother C. L. Benson, and the writer.

Prof. H. M. Hiatt was elected superintendent of the church-school and young people's work. The prospects are that there will be more than a score of church-schools in Kansas the coming year.

The young people's work at the Kansas camp-meeting was also an important feature. About three hundred young people were in attendance at this camp-meeting.

The people returned to their homes with new courage and great rejoicing because of the blessings received during the meeting. Our prayer is that the blessing of Heaven may attend the work and workers of this conference during the year to come.

K. C. RUSSELL.

Bermuda

HAMILTON.—We do not succeed in getting very many to attend our public meetings, but there are persons scattered pretty well throughout the island with whom we are holding Bible readings.

A Portuguese from Cape Verde Island, who lives near St. George, began to keep the Sabbath last month. A soldier who holds the rank of staff-sergeant has decided to observe the seventh day. His wife has been keeping the Sabbath since the first of the year. When this man made his decision, he asked the commanding officer for the privilege of remaining, with relief from Sabbath service. This was denied him. He then requested his discharge. He has received word that his relief will be here early next month, so he expects his discharge. Before forwarding his request, his colonel told him that he had better consider the matter well, for he was their second bookkeeper, and in two months he would be entitled to a promotion, which would mean thirty shillings a month more while in the service, and ten pence a day advance in his pension, in case he left the service. His answer was, "What is a man profited, if he shall gain the whole world, and lose his own soul?" He did not delay even one day. He signed the paper the same day, and returned it. His colonel and others tell him he must be crazy. He finds comfort in Isa. 59: 15: "He that departeth from evil is accounted mad." JAMES A. MORROW.

The Sale of Our Large Books in Georgia

ONE of our canvassers who has been working for "Daniel and the Revelation" and the "Seer of Patmos," has demonstrated that in Georgia the large books deliver as well as the smaller ones, or even better.

This canvasser had one hundred and seven orders for "Daniel and the Revelation" and fifty-six for "Seer of Patmos" in one delivery. Of "Daniel and the Revelation" he delivered ninety-seven, or about ninety per cent. Of the "Seer of Patmos" he delivered forty-three, or about seventy-six per cent. This shows that the large books "will make their way," as the Lord has told us through his servant.

"The larger books should be sold everywhere. [Note the expression, "everywhere."] These books contain present truth for this time,—truth that is to be proclaimed in all parts of the world. [Again note the expression, "all parts of the world."] Our canvassers are to circulate the books that give definite instruction regarding the testing messages that are to prepare a people to stand on the platform of eternal truth, holding aloft the banner on which is inscribed, 'The commandments of God and the faith of Jesus.'—*Special Testimony, Dec. 6, 1902.*

Again we read: "The important books containing the truth regarding Satan's apostasy in heaven, should be given wide circulation just now; for through them the truth will reach many minds. 'Patriarchs and Prophets,' 'Daniel and the Revelation,' and 'Great Controversy' are needed now as never

before. They should be widely circulated because the truths they emphasize will open many blind eyes.

"Many of our people have been blind to the importance of the very books that were most needed. Had tact and skill been shown in the sale of these books, the Sunday law would not be where it is to-day."—*Review and Herald, June 7, 1905.*

"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20: 20, last part.

There are over one hundred counties in this great Empire State of the South practically or wholly unworked for the above-named books. "O, where are the reapers?" Who wants a part in circulating the printed page in this State?

If there are those who are interested in the canvassing work in Georgia, they would do well to correspond with Elder Geo. W. Wells, Alpharetta, Ga., or with the writer.

ARTHUR L. MANOUS.
375 Woodward Ave., Atlanta, Ga.

The Spartanburg (S. C.) Church

BROTHER R. T. NASH has sent the following appeal concerning the Spartanburg church:—

"We have to date (Aug. 27, 1907) paid \$400 on this building, and \$400 more is still to be paid. We have \$79.11 on hand, and have paid out \$92 on repair work. There is some more work that needs to be done at once, but we must not go faster than funds will permit.

"The city is now deeply stirred, as the result of the camp-meeting just held. Our large tent is still up, and is crowded with people every night. Our church building is not yet in a condition to accommodate the people when this after-meeting closes. We need \$100 just now for this repair work. I would be glad if all our people who have helped us could see how deeply interested the people are in this city. We are truly thankful for the way in which you have helped us, and still we look to you for aid. Funds for this purpose should be sent to Mrs. R. T. Nash, Campobello, S. C., or to Miss Elizabeth McHugh, Spartanburg, S. C."

New York

ROCHESTER.—Elder J. W. Raymond and the writer opened tent-meetings in this city July 7. The interest was not very good, and the attendance was light. After two weeks we decided to move to another place, and were successful in finding a very desirable location.

The first meeting on the new site was held August 2, with a fair attendance. The interest was good throughout the meetings, and following the first sermon on the Sabbath six souls took their stand to obey.

August 26 we took our tent down, that we might attend the camp-meeting, which opened August 29. As a result of this short effort of three weeks and two days, fifteen are keeping the Sabbath, and several others are interested.

We are of good courage, and rejoice in the Lord for the manifestation of his Spirit here. Let us all pray for the latter rain, and also that the Lord will speedily finish his work in the earth.

T. B. WESTBROOK.

Field Notes

THE meetings at Dinuba, Cal., being conducted by Brethren H. C. Basney and B. L. Howe, have already borne fruit in the baptism of nine persons. They also hope for more.

ON Sabbath, August 17, Brother B. F. Stureman baptized four persons at Flint, Mich. This makes nine who have united with the church there since he began work with the "Family Bible Teacher."

BROTHER H. LESLEY SHOUP reports that six have begun to walk in the light they have received at the tent which has been pitched in Bridgeport, Conn. Brother J. C. Stevens will continue the work in that city during the winter.

AT the Lafayette (Ind.) camp-meeting, five persons who had never before heard the doctrines of Seventh-day Adventists took their stand with this people. The interest created by the camp-meeting is being developed by Bible workers.

THAT great good can be accomplished by the missionary efforts of our church-members, unaided by ministerial labor, is being demonstrated in Louisville, Ky., where thirteen persons have lately united with our church as the result of faithful work done by twenty-five lay members.—*Indiana Reporter.*

FOR nearly two months meetings have been held in Chamberlain, S. D., by Brethren C. M. Clark and R. E. Harter, and the interest has been well sustained. The Spirit of God has brought conviction to many hearts. Thirty-two persons have accepted the message, and are keeping the Sabbath, five of these being from the visitors at the new sanitarium recently opened there. A church will soon be organized.

IN a recent number of the *Northern Union Reaper* Brother John G. Walker writes of his visit to a new company of German Sabbath-keepers about eight miles from the Bowden church. They have a Sabbath-school of thirty, and will soon be ready for church organization. He says: "This company is the direct result of the labors of the elder and members of the Bowden church, and tells what may be done when efforts are put forth in the grace and power of Christ. This is the work that every church should be doing. I wish also to state that the church above-mentioned has never been, in my memory, in so good a spiritual condition as at the present time."

A FEW months ago Brother J. W. Shields moved from North Dakota to Viola, Idaho, where he found one family of Sabbath-keepers in the village, and a sister far up the mountain. The president of the conference, on learning of the conditions, arranged for Elder L. H. Ells to hold some meetings, which he did in a schoolhouse near the isolated sister's home. Her husband and daughter have been led to join in obedience to God's commands, and have been baptized. Two others have also begun to keep the Sabbath, and Brother Ells is now, by invitation, continuing his meetings in the Christian church in the village of Viola, where he has a good interest.

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 Measure of Success of Missionary Nurses

THE work of a nurse covers a large field. The idea is not so much the relief we give to the sufferer as it is the spirit in which this relief is given. For this reason it seems to me the performance of our duties should be marked by unselfishness. Again, the question might be asked, Is not the relief afforded the sufferer a religious act in itself? Personally, I do not think it is. All over the world are thousands of physicians and nurses who are doing grand and noble work in lessening the sickness and suffering of mankind; but are they living religious lives? We find also that a vast amount of money is given every year for benevolent purposes by those who do not believe in the gospel of our Lord; but will this benevolence save them? What, then, is the vital connection between these kind acts to suffering humanity and the religious life? The apostle Paul says, in his letter to the Corinthians, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Here, then, is that secret principle, charity, which makes the ministrations of a nurse a part of his religion. This genuine unselfish love for our frailer and weaker brother, should be the very foundation upon which the Christian nurse builds the structure of his success.

But just what is meant by the word "charity," or "love"? Let us consider further to ascertain the true meaning of the language of the apostle, for it is a term of many definitions. He gives us, in the following verses, some conception of the genuine charity of which he is speaking: "Charity suffereth long, and is kind. Charity envieth not; . . . seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity; but rejoiceth in the truth." Notice the last clause, "rejoiceth in the truth." These are some of the attributes of that great love of the Father that caused him to give his only Son for the salvation of mankind. It is a love that will not be satisfied with the simple giving of comforts in this life, such as food and clothing and freedom from physical suffering; but it is a love that reaches into eternity. Giving a cup of cold water, then, to the traveler, weary and heavy laden, is a kind and loving act in itself; but when given in his name, it shows a love far greater.

The nurse who by long and patient labor and watchful vigil, brings his sufferer safely through the dangers of his affliction renders a noble and lofty service to his fellow man; but if at the same time he goes in Jesus' name and aids the patient to free himself from the influences of sin that would eventually carry him to destruction, the Christian nurse then accomplishes that which is as much greater than the ordinary as the eternal life is greater than this life. Then, what

is the measure of our success as missionary nurses? Is it the large number of patients we can command by our skill, and the popular institutions with which we are connected? Is it the financial success of the nurse's profession which commands large pay in many parts of the world?—No, indeed; it is the number that we bring to see and accept the light of present truth. Those who fail to conform their life practise to right principles can not be truly called missionary nurses. They need to be thoroughly converted. Those who are so misled as to engage in this work at our schools for selfish profit, will not meet success along the line at which we aim; but saddest of all, they will exert a wrong influence over others.

The nurse's work, which is in the association of the sick and dying, ought to lead him ever to bear in mind the responsibility resting upon him, that he is his brother's keeper, since the patient in his charge may never have another opportunity to know Christ the Redeemer of mankind, who gave up his life on Calvary to save this sin-cursed world. This essential thought of "Am I my brother's keeper?" when put into the practise of our daily lives, will bring to us the largest possible success we may attain as missionary nurses.

W. F. LANGE.

Medical Missionary Work and Education in Southern California

THE Loma Linda College and Sanitarium have recently opened treatment rooms in San Bernardino, Cal. Miss Meda Kerr, who is in charge, gives encouraging reports of the work. Another nurse and gospel worker is needed in order to answer all the calls for instruction in simple treatments, hygienic cooking, and healthful dress. The way for this work was opened by the labors of Dr. Lillis Wood-Starr by health and temperance lectures in the public schools and among the ladies of the W. C. T. U. The aim is not so much to conduct treatment rooms as to give instruction in the various phases of health reform as a part of the gospel message. How much greater work can be accomplished by one laborer if the sick are taught how to care for themselves in their own homes, and how to prevent disease by healthful living. It is the design of the Loma Linda College to prepare workers to carry the full gospel. Surely the time is ripe for an advance move all along the line, and those who engage in this work may hope for an abundant blessing.

G. K. ABBOTT, M. D.

F. AND R. M. HALL write from Cayman Islands, Grand Cayman, Georgetown: "Though unknown personally, still we are connected in faith and in the noble work of delivering the third angel's message. We realize that this most important work requires haste, and situated as we are among these Cayman Islands, we can not advance without a start in the medical work. We started out on a small scale, giving such treatments as we could, and have been much blessed in our efforts. I have been impressed to start a building large enough for accommodating the sick and for holding services, but have no means, so we have purposed

writing this, asking for help from our friends. Enclosed please find the opinion of a member of the legislative council." The following is a copy of the letter which Brother Hall enclosed, and is signed by C. I. H. Poning, M. L. C.: "In my opinion and experience an Adventist sanitarium is much needed in Grand Cayman, and as there is no medical act or any law at present on the statute-book regulating the qualification of doctors, dispensers, and other agents for attending the sick, I think that now is the time for the Adventist body to see for itself, as one can not say what legislation may be affected as the outcome of the very recent change of government. As far as I have learned, Mr. and Mrs. Hall are laboring under considerable inconvenience without the assistance of a sanitarium."

Current Mention

—Unprecedented rains in the province of Andalusia, Spain, have caused great destruction of property, and 166 persons have been drowned.

—A cyclone struck a crowded grand stand near Pottsville, Pa., during a ball game, September 21, and sixty-four persons were injured, seven of them fatally.

—A defective rail on the Southern Railway near Oak Ridge, Va., caused the wreck of a Pullman and two day coaches September 21, in which thirty-eight passengers were injured.

—During the gale that swept the coast of Newfoundland September 19 seventy-five fishing vessels were wrecked, and sixteen men are known to have been drowned, while eight others are still missing.

—Seventy-seven Japanese miners who arrived at Atlin, British Columbia, September 20, were escorted by 300 white miners back to the steamer which landed them, and warned not to return lest they be driven out by force.

—A break in the Pacific cable occurred September 20, thought to be occasioned by a subterranean earthquake. The break has not yet been repaired, and meanwhile messages for the Orient are being sent by way of the Atlantic.

—All the dormitories connected with the institutions of higher education in St. Petersburg and Moscow, Russia, have been closed because of the many recent discoveries of revolutionary literature and arms concealed by the students in their rooms.

—The rear coach of a special train bearing 150 passengers from Paris to Cherbourg, to embark on the White Star liner "Adriatic" for New York, was telescoped by the regular Rouen express at the mouth of the Breval tunnel September 25. Twenty-seven persons were injured, but no one was killed.

—It is reported from St. Petersburg that a treaty is being negotiated between the United States and Russia for the exchange of a coaling station near Vladivostok for one near Manila. Russia is also said to be trying to obtain from some South or Central American country a coaling station near the entrance of the Panama Canal.

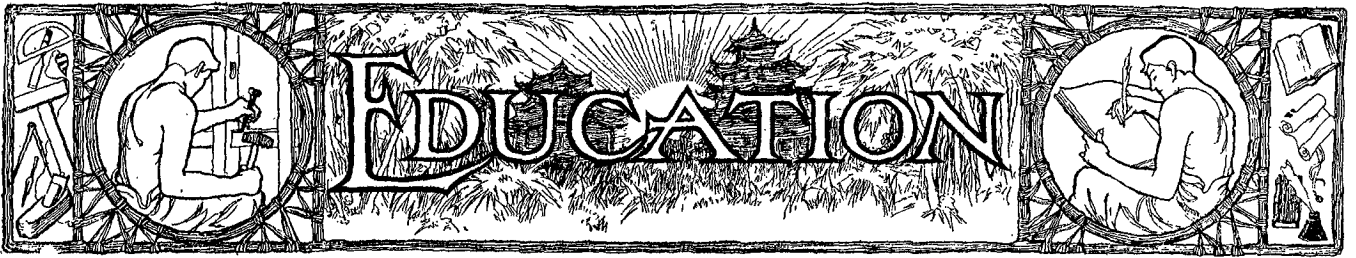
—Word has been received from the commanding officer of a fleet of revenue cutters that on September 16 he had transferred to the cutter "Thetis" 243 persons of the ship "John Currier," which was wrecked August 9 on Unimak Island, Behring Sea. The rescue was timely, as the food-supply saved from the "Currier" was getting short, and the place where the wreck occurred was a barren shore.

—Hostilities in Casablanca are at an end. The delegates of the three most important tribes accepted the overtures of the French on September 23. The terms are entirely satisfactory to the Europeans, and include, among other things, that indemnity shall be paid for the outrages of July 30, as well as the surrender of those responsible for them. To insure the carrying out of the convention, two notables of each tribe will be given up as hostages.

—Simultaneously on September 21, President Roosevelt and President Diaz addressed invitations to the executives of the five Central American republics, inviting them to send delegates to a conference to be held in Washington, D. C., sometime between November 1 and 15 next, to agree upon a plan for the peaceable settlement of all future disputes between those countries. The invitations recite practically the language of the protocol recently signed by the ministers of those republics to the United States.

—According to the Russian police report for August there were during that month 309 assassinations, of which 107 were government officials. In encounters with police 173 persons were wounded; 31 persons were condemned to death. A Russian statistician has calculated the losses due to the revolutionary movement to be 47,020, of whom 19,144 were killed. It is further shown that 2,381 sentences of death were carried out, that 1,350 prisoners committed suicide, and that 21,405 persons were wounded. The largest loss of life, 12,953, resulted from encounters with the soldiers or police. The anti-Jewish riots numbered 7,962, and there were 4,540 anti-Armenian riots, and 2,193 mutinies. The agrarian disorders were comparatively insignificant, only 533. The revolutionists assassinated 83 generals or governors, 61 prefects, and 8,079 officials of various ranks.

—The Anglo-Russian convention which regulates the respective interests of Great Britain and Russia, in Tibet, Afghanistan, and Persia, was ratified in St. Petersburg, September 23. In Persia, Russia maintains her position in the north and Great Britain in the south. The other governments interested in Persia have been assured that the convention does not threaten the integrity of the country, and does not interfere with the vested interests of any one. Russia has already taken advantage of the free hand given her, and has conveyed a direct threat to the national assembly at Teheran of a Russian occupation of North Persia, if the Persian authorities are unable to put down the state of anarchy existing in the districts adjoining Russian territory. The convention guarantees the maintenance of the present position of Tibet and Afghanistan, each of the contracting powers agreeing not to seek any advantages in these fields which might be to the disadvantage of the other.



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.

Resolutions

RESOLUTIONS are necessary for the beginning and completion of every successful undertaking. It is quite impossible for us to perform any new action or repeat any old action in which the will is involved unless we picture ourselves performing this action before we undertake it. The Saviour clearly teaches the importance of well-laid plans and resolutions in his inquiry, "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" and the further inquiry of, "What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?" We read of Bible characters, such as Daniel and Paul, who "purposed," "determined," that they would do or would not do certain things. While it is true that we have the book of Acts, but do not have a book of resolutions, yet back of the acts expressed must lie the resolutions, which may be unexpressed.

Too many teachers enter upon their work and continue through the year without having formed clear and definite plans concerning it. Their resolutions are indefinite. Their purposes are not fixed, and as a consequence their work is a failure. This should not be true of Christian teachers. Successful men and women in all lines of undertaking are those who carefully consider the conditions surrounding the undertaking upon which they are entering, who recognize their own weaknesses, and form those resolutions which will lead them to profit by their past failures.

The time in which to form our resolutions for any undertaking is at the beginning. Paul went from Athens to Corinth. His experience at Athens in some respects had not been a most successful one. He had gone to this great

seat of learning, met the wise men, and confounded them in their discussions, quoting to them, in so doing, from their own poets, and yet no remarkable work followed his effort. When he went to Corinth, he says that he *determined* to know nothing among them save Jesus Christ and him crucified. Here, it would seem that he formed a resolution to make strong in his work the point which perhaps had been somewhat weak. There is a lesson in this for every teacher at the beginning of his year's work. Those points in his work wherein weakness has been manifested are to be made strong.

For us to see our weaknesses requires the utmost honesty and candor on our part. It is so easy for us to excuse our mistakes and to train ourselves into those habits of thinking, wherein it is practically impossible for us to discover errors on our part. To be successful Christian teachers we must be more anxious to see our own mistakes than those of any one else, and to this end we must constantly study ourselves.

Resolutions are not only necessary at the beginning of the work, but we need constantly to reinforce them each day. Paul was, not only converted at the beginning of his ministry, but he "died daily" throughout it. He constantly recognized the necessity of reconsidering his purposes and resolutions, and discovering whether he was properly relating himself to them. Careful and well-formed resolutions which are daily reinforced by thought and prayer are of inestimable value to every teacher who would make a success of his work.

F. G.

The Inventive Mind

NECESSITY is said to be the mother of invention, and surely necessity is laid upon every earnest teacher. He is dealing with most changeable things,—growing minds and bodies,—and at every turn he encounters something new. As a consequence, the teacher must be ever on the alert. Conditions arise which are wholly different in different schools, and wholly different in the same school at different times. Every pupil is a study in himself. To deal fairly with him and to deal fairly with the school as a whole, to use the best means in presenting new truths, so that they shall be most quickly and most firmly grasped, are the problems which require the inventive mind.

The most useful inventions of modern times are the results of a recognition on the part of the inventor of the necessity of a device which shall meet certain definite needs. It took long thought and study on the part of Whitney to invent the cotton-gin, on the part of Howe to invent the sewing-machine, and on the part of Edison to bring out his numerous electrical devices. These men simply recognized that there was a need, and set themselves at the task of supplying it. So it is with the teacher who recognizes that there are certain conditions in his work which must be overcome. He should then begin an earnest, careful study of those means and devices necessary for him to grapple successfully with the difficulties which he meets in his work. It is a fact that every point in the teaching and disciplining of a school has been overcome by some one. We need to feel that what has been done can be done again, and that where there is a will there is a way.

It is so easy for the teacher dealing particularly with an ungraded school, having so many subjects to teach and such a short time in which to teach them, to become discouraged with reference to his work. Perhaps a study of the program will accomplish much in relieving the difficulty. Perhaps a study of the means of disciplining some very unruly pupil will change the whole discipline of the school. No one accomplishes anything when he thinks he can not accomplish it. We need to have something of the spirit of Paul when he exclaimed, "I can do all things through Christ which strengtheneth me." The slothful man says there is a lion without. The courageous man goes forth and slays it. The courageous man is the one who recognizes that with proper caution and by the proper exercise of his reasoning faculties, it is possible for him to overcome the difficulty. A great responsibility is laid upon every teacher, far greater than is generally realized. Paul felt that a woe was laid upon him if he preached not the gospel. The same woe is upon every teacher if he does not perform well his work, and a thoughtful and courageous consideration of every difficulty is an almost sure means of discovering a remedy or a means of overcoming the difficulty. The inventive mind is necessary for the success of the teacher.

F. G.

Discipline

THE success of our teachers in their schools the coming year must be measured to a great extent by the discipline of these schools. It is impossible for pupils to learn properly in a room where disorder prevails. The first requisite for successful discipline of a school is that the teacher shall discipline himself. It is quite impossible for us to govern others when we ourselves are ungoverned. The teacher is placed in the schoolroom to teach the pupil how to learn and how to govern himself. Self-government is the only successful government. But it is impossible to teach pupils self-government when we leave them entirely to govern themselves. The purpose of a teacher's governing a child (and of his punishing him, if necessary, as a part of that government) is that the child may recognize that a failure to govern himself is certain to meet with punishment both now and in after-life. Rules are necessary. Every teacher must have a rule which will govern every action of the pupil. By this we do not mean that these rules are to be written out or expressed orally, but that the teacher himself should have clear, definite ideas of what pertains to good order in the schoolroom, and clear, definite ideas of the proper means of dealing with infractions of just requirements. An effort should always be made to lead the pupil to see a reason for the regulations. Oftentimes, however, the pupil will contend that it is impossible for him to see the reasonableness of regulations; but the simple fact that he does so contend, does not excuse the teacher from requiring him to observe properly what is known by the teacher to be a reasonable requirement. On the other hand, a careful, thoughtful teacher may often discover, in talking with his pupils, that which will assist him in the application of the principles of true government to their cases. If a teacher carefully, wisely, and continuously endeavors to overcome the difficult features of school management, not in an arbitrary, dogmatic way, but in a thoughtful, careful, and prayerful manner, he may be reasonably certain that success will attend him in his efforts in discipline.

F. G.

"Lo, I Am with You Always"

THERE is perhaps no scripture that can be of more inspiration to the Christian teacher than this precious promise of our Saviour to be with us. The teacher's work is often one of discouragement and disheartenment, because of a constant inclination to feel that so little is accomplished in his work. The almost insurmountable difficulties which he meets in the development of each child's char-

acter often leads him to feel that his is a thankless and a quite impossible task. Here it is that the promise of the Saviour, "Lo, I am with you always," comes as a means of courage. He is with us in the hours of success. He is also with us in the hours which we feel are failures. He is with us wherever our lot may be cast, however discouraging and disheartening may be the surroundings in which we find ourselves placed. The spirit and inspiration of his presence and of his love are ever at hand. But back of this "Lo, I am with you always," lie the words, "Go ye therefore." The promise to be with us is contingent upon our going forth with a determination to do with our might whatsoever our hand finds to do for him. His yoke is easy, but we do not realize it until we are working with him — until we are putting to the stretch all our powers in his service; then it is that he walks by our side and carries the yoke and the burden, and is with us.

F. G.

Thoroughness

WE are to do heartily and as unto the Lord all that we perform. We are to recognize that slackness is not only displeasing to him, but that it is an absolute injury to our pupils. Thoroughness in teaching and thoroughness in disciplining are the two lines upon which the successful teacher must work. Many of the pupils, in learning their lessons, and even after they think they have learned them, see "men as trees walking." Everything is indefinite and confused. The principal points of the lesson are not clear, and so fixed in the mind that the minor points can be properly fastened to them. Small wonder that with such confused ideas regarding the lessons such pupils are unable to pass in a proper manner the required examinations. Small wonder that pupils so taught accomplish but little in any undertaking in after-life. It is not the facts which our pupils get that alone are valuable to them, but indeed it would seem as if the manner in which they get these facts is of more value than the facts themselves. The definiteness and clearness and thoroughness with which they are taught is revealed in all their affairs and doings after they have finished with the schoolroom. How necessary it is, then, that there should be that constant review, that constant line upon line, that definiteness and thoroughness in the teaching that will enable the pupil to be always able to take a positive hold of the necessary facts. Hearing the pupil recite is not teaching. Teaching is assisting the pupil to discover and to arrange the facts of knowledge, which he is to learn in a clear, definite, and fixed manner. The same principles hold in

discipline. We do not require the pupil to be orderly simply that there may be a quietness in the schoolroom that is conducive to study, but as well do we require him to be orderly in order that he may acquire habits which will appear in all the business of after-life.

It is impossible for a teacher in whom the principles of thoroughness are not well grounded, to teach thoroughness to others, but it is not impossible for a teacher to improve greatly in the matter of thoroughness. When we recognize that all our work is to be done as unto the Lord, and that our Lord, when here upon earth, did nothing in a slack, slovenly, or careless manner, then will we recognize the vast importance of definiteness, carefulness, and thoroughness in all our ways as teachers.

F. G.

The Educational Missionary Movement

The Awakening of China

CHINA, with a grossly ignorant population, is now in the toils of reconstruction. The old is giving place to the new. The empire which has stood unchanged for millenniums is now laying aside its once-loved customs and practises, and is fast adopting western ways and methods. Especially is this true in the educational system. On every side we see schools springing up like mushrooms, and it seems that the whole empire is bent on learning. The time-honored examination halls are fast being transformed into schools with large, airy class rooms, where instruction is given, not according to the old method of dinning long portions of abstruse classics into the memory of the boys, without explanation of meaning, but an attempt is being made to give a simple course of instruction in reading and writing practical Chinese. The sciences are also receiving due consideration. Already the government has established, mainly under Japanese direction, agricultural, medical, and veterinary colleges. At the present time, in Chi-li province alone, eighty-six thousand students are being educated according to modern methods, all advanced instruction being given in English; but translations of important textbooks are being made, and some of these are already in use.

A universal desire for change has laid hold of China. Students do not now rest content with studying at home; for during the last two years there has been an unprecedented exodus of students to other lands in quest of modern learning. Japan alone has received over eight thousand of China's eager students. After finishing a course in some western college or university, many return, and are gladly received by the government. This is evidenced by the way government examiners regard foreign-educated students. For the first time in the history of literary examinations in China, the highest degree, practically speaking, in the land was conferred on eight men whose chief claim for the honor was that

they had been graduated from some western university. And what was more remarkable was the fact that the candidates were at this examination permitted to write their papers in the language of the country in which they pursued their education, and their knowledge of Chinese literature was not considered in the rating of their standing.

This awakening of China is a call to our young people to prepare themselves to carry the third angel's message to this people (now that prejudice is being laid aside, and the doors are swinging wide open), lest these people, now just arousing from their long sleep, grasp at a shadow and not the eternal riches. There is no good reason why every young man and woman should not secure a good preparation. The days of youth are for that purpose, and no other. All our schools should be filled with youth purposing to gain a speedy preparation, that there may be a host of consecrated workers to carry the triumphs of the cross into all lands.

In the beams of the Sun of Righteousness the outlook is bright for an abundant harvest from the land of Sinim. But where are the reapers? and who will go?

B. L. ANDERSON.

Our Seminaries

THE fear of the Lord lies at the foundation of Christian education. Education acquired without Bible religion is disrobed of its true brightness and glory.

Young men should not neglect the essential branches of education. These can not be found in the schools of the world. This instruction can be imparted only by those who know God. None can interpret the handwriting of God in the signs all about us except those who are walking in the light of the third angel's message. Precious light has come appropriate for this time. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the Word of God, so that when the testing time shall come, and they are brought before councils for their faith, they may be able to give a reason for the hope that it is in them, with meekness and fear.

Our schools should educate the young to have nobler views, aims, and objects in life, giving them correct knowledge of human duty and eternal interests. Our seminaries should teach the correct relation between true science and religion. This will enable the student to discern God, whom to know aright is eternal life. God intends that our schools should reach a higher standard of intellectual and moral culture than other schools not favored by the light of the third angel's message. Our colleges, like the schools of the prophets, should so train our youth that they may not only obtain the highest attainment in the sciences, but such a revelation of God through his Word and the natural sciences as will enable them to instruct others in things pertaining to eternal life. Our colleges are God's instrumentalities to make himself known to man.

Men of culture and refinement are needed just now to carry the message to every nation, kindred, tongue, and people. Shall we not arouse to the situation? We must educate. Our schools should be filled to overflowing.

As we near the close of time, the need of educated, Christian young men will become more imperative. Can we lower the standard of our work now?

What shall we do for our consecrated youth, who by the instruction given them at their homes are saying, "Here am I, Lord; send me"?

The work so nobly begun must not be lowered from the standard to which the Lord has appointed it. Parents to whom the Lord has intrusted children, will you, like Hannah of old, lend your children to the Lord? Will you send them without delay to a seminary to be trained for service? Men of means, who have been entrusted with the talents of the Lord, can you not assist some one of consecrated ability to secure the training so much needed in finishing the work? We have been instructed that the standard of instruction in our schools must not be lowered,—that it must be lifted higher and higher, far above where it now stands.

We are under solemn, sacred covenant to God to bring up our children for him, and not for the world; to teach them not to put their hands into the hand of the world, but to love and fear God and to keep his commandments. To accomplish this, teachers must be chosen who love and fear God. They must be men who know and practise the principles laid down in the Scriptures and the testimonies of his Spirit. They should ever remember that the third angel's message is the key that unlocks the great storehouse of truth for the last days. Time is short. We are living in the closing scenes of the perils of the last days; these will continue to thicken all about us. Darkness covers the earth and gross darkness the people. Our seminaries should reach the highest point of true excellence in preparing our youth for service. The different lines and branches of our work are calling loudly for qualified men and women to fill places of trust and responsibility in our broadening work.

To accomplish this, the responsibility must not alone be placed upon our teachers and students, but we must individually and collectively rally to their support. Let not a single soul excuse himself and begin to murmur and complain, and to find fault with those who are trying to do the work under discouraging circumstances.

We should earnestly study the needs of our schools and plan to supply them. Every dollar given to assist our schools and students is money invested in the bank of heaven. Every word of encouragement spoken will be as apples of gold in pictures of silver. "The morning cometh, and also the night." The doors of our schools will soon be closed forever. What is done must be done quickly. There shall be delay no longer.

When the Lord called his people to build the tabernacle in the wilderness, all the women that were wise-hearted did spin with their hands, and brought that which they had spun. This was done to help build a sanctuary so that the Lord might dwell among them. That was to be the great center of truth from which light was to emanate to all the world. We are called to help as truly as they. "Christ's Object Lessons" has been given us for this very purpose. Thousands of these books are still on our shelves unsold. Shall they remain

there as a witness to our unfaithfulness, while the last atoning work is being done for us individually? Shall we be responsible for souls that might have been saved had we faithfully performed our work in placing this soul-inspiring book in their hands? I leave the answer for your prayerful consideration. Many have done nobly in the past. They have labored heartily as unto the Lord. What is needed now is an earnest, united effort to finish the work. There will never be a more favorable time.

God foresaw our need of acquiring a fitness for effectual service. Let us not be satisfied with reaching a low standard. We are not what we might be, or what it is God's will we should be. God has not given us reasoning powers to remain inactive, but to be trained to meet the people in a courteous, scholarly way. No man can reach the highest standard of usefulness without an education. "Happy is the man that findeth wisdom and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."

True education includes the whole being. It is not complete unless the body, the mind, and the heart are equally educated. This calls for a complete collegiate course and a full surrender to the molding influence of his Spirit.—R. R. Kennedy, in *The Welcome Visitor*.

The Trumpet's Certain Sound

To those who have been on the outposts of the advance line of missionary effort for ten, fifteen, and twenty years, watching the battle's slow advance, the definite efforts being put forth at home during the last year to supply fresh recruits have brought rejoicing of heart, and almost caused faith in the triumph of the message in this generation to give way to sight.

"Old men for counsel; young men for war." The life and vigor and enthusiasm of youth are what is needed all along the line. But in this very zeal lies danger, if it is not according to knowledge. More than one hasty messenger has run before getting his tidings, and has had to give place to others, bringing discouragement to himself, to those he leaves behind in the field of labor, and to the friends at home to whom he returns. The cause of missions suffers much from such sources. Hence the joy and satisfaction it brings to know that our young people are really being instructed about the different mission fields and definite lines of missionary work.

If there is one who has been hesitating until now about making his way to one of our schools, it seems as if he could hesitate no longer. For our schools, now as never before, form the avenue of entrance to that most glorious of all missionary fields—"the regions beyond." Now while the way is so easy, while you are unencumbered with family cares and other responsibilities, while relatives and friends are ready to help you, while printing-offices and sanitariums, private families and a hundred other facilities, stand ready to co-operate with your efforts to secure the necessary preparation, how foolish to neglect the opportunity! Only those who have seen the overburdened worker in foreign lands, laboring under every disadvantage, physical and

mental, to get hold of a little knowledge, can appreciate the pitifulness of such a neglect.

Here is the great family of Spanish-speaking fields in which we are particularly interested. In Spain and the two Americas with their dependencies there are seventy-five million souls to whom this language appeals.

Enough has already been done among them to show that the old idea about the Latin races and their incapability of appreciating spiritual things was largely erroneous. Many of their ways and characteristics are commendable and lovable. They are refined and courteous, and have an overweening love for the beautiful. Naturally their language conforms to the ideas they wish to express. While it does not seem capable of expressing the heights and depths attainable in English and German, it is flexible and musical and easy to acquire.

From among these people are being developed acceptable workers for their fellow countrymen. But places of responsibility, such as develop with the growth and organization of the work, will perhaps always demand workers bred and schooled from infancy, so to speak, in the message, such as are to be found only in Protestant lands. Three such men are now being sought right here in Buenos Ayres—men of education, men who can be depended upon, men who are willing to forsake all. And what is true of this field is true of others. Pastors, doctors, nurses, teachers, Bible workers, and bookkeepers—those who are prepared to take up different lines of work, are in demand all over these destitute fields.

"The call of God is sounding clear.

O Christian, let it reach thine ear!

His Word of life to all make known,
Be this our work, and this alone."

MRS. S. R. TOWN.

Where Is Your Cable Fastened?

We are on the great ocean of time, and our bark is being tried by the tempest and every wind of doctrine. The storm is gathering fast, soon to burst upon us to do its work of destruction. Are our loved ones all on board with us?

"Lo, children are an heritage of the Lord." The Lord will require of every one his own when he comes. Matt. 25: 27. Parents who have been indifferent to the education of their children in this truth will be worse than the man who failed in the using of the one talent, for they will not have that to return which the Lord gave them, much less the usury.

"True education is missionary training." Then if the youth were educated in the true way, there would be laborers for the fields that are white unto the harvest, and they would come bringing their sheaves with them, and the Lord would receive his own with usury.

I never knew a parent, whose child was a missionary, to lose interest in the truth or to neglect the family altar; but I have known families where the children were not educated in the right way, to drift, drift, drift, until it was very evident that their cable was not anchored to that within the veil.

There is one great object for the home, the church, and the conference; that is to educate workers for the Lord's vineyard.

WM. LEWSADDER.

Principles and Methods

The Cause of the Destruction

THE Scripture says, "My people are destroyed for lack of knowledge." This refers to those who were and are connected with God's people, including ancient and modern Israel.

The reason given for the destruction is "lack of knowledge." It is important, then, that we understand what kind of knowledge the Lord means, and where such knowledge may be found. There is a wisdom which is "foolishness with God," and there is a place where such wisdom is obtained.

Let us first inquire as to the kind of knowledge that leads to life. In Prov. 1:7 we read: "The fear of the Lord is the beginning of knowledge;" and in Prov. 16:6, "By the fear of the Lord men depart from evil." From these two scriptures it is evident that departing from evil is the beginning of knowledge. But we can learn what evil is, and how to depart from it, only by a study of God's Word.

We can never ascertain what evil is by delving into the "wisdom of this world," for God hath "made foolish the wisdom of this world," and "turneth wise men backward, and maketh their knowledge foolish." 1 Cor. 1:20; Isa. 44:25. "The world by wisdom knew not God." 1 Cor. 1:21. To this wisdom belongs the science which is not true science. It is the philosophical reasonings of men against which we are warned in Col. 2:8: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

In Job 28:20 we find these important questions: "Whence then cometh wisdom? and where is the place of understanding?" Since true wisdom is not to be found in the wisdom of the world, where is it found? "God understandeth the way thereof, and he knoweth the place thereof." Verse 23. We must come unto him to obtain true knowledge. "My son, attend to my words; incline thine ear unto my sayings. . . . For they are life unto those that find them." "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Prov. 4:20, 22; 3:56. By attending unto his words and acknowledging him in all our ways, we shall be filled, not with worldly wisdom, but with the wisdom of God.

This does not mean, as some have thought, that we should discard everything but the Bible. All teaching, whether from periodical or text-book, that is in perfect accord with the Word of God, is truly attending unto his words.

The text-books of the public schools, written by men of worldly wisdom, are mixed with truth and error. This is especially true in the readers, physical geography, geology, and astronomy. The error is sufficient to lead one away from God, away from eternal life. This is why the Lord has instructed his people to establish schools where text-books free from error are to be used and instruction in harmony with him to be given. If we "acknowledge him" in all our ways, where must our children and youth be educated? Our schools are not only

established to impart true knowledge, but to prepare the youth to give to the world the third angel's message, the last message of mercy.

A. L. MILLER.

The Essential Education

EVER since God told Adam that he must earn his living by the sweat of his face, man has looked upon labor not in its true sense as a blessing, but as a curse. He has schemed in every way to avoid obeying the divine command.

When it came to the development of an educational system, the prime idea seems to have been so to equip the pupil that he would not have to work. How common it is for a father to say, "I want to give my boy an education so that he will not have to work all his life as I have done." This thought has been impressed upon the youth until to-day by far the large majority of our young people consider that it would be a great blessing indeed to be able to do something that would not require hard work. It is a just maxim that "demand produces the supply." As the youth everywhere have been demanding an education that would release them from the necessity of work, the educators have attempted to supply this, and have made education largely the training of the intellect. Now the main fault is in the fundamental principle.

Work is a blessing, not a curse. The divine command that man should earn his living by the sweat of his face was not a punishment for his sin, but a divine provision that would enable him to continue living in spite of his sin. The poisons of the body have to be eliminated, and work is the best known thing to eliminate them.

The youth should be taught that education is not to free them from the disagreeable duties of hard work, but rather to enable them to become masters rather than slaves of these duties; in other words, it is to enable them to perform these duties with more skill and dispatch,—to become masters rather than slaves. Taking this view of the situation, our educational problem changes quite materially. It is no longer a training simply of the intellect to be shrewd so that they can see at a glance how to take advantage of their neighbors and of circumstances, and drive a shrewd bargain. It is a training also to fit them to do skilled labor, better labor in any department of human industry than they could do otherwise. Our youth need to be led to see the real dignity of labor; without which man can not be happy, in the true sense of the word.

While the home influences the individual character more perhaps than any other agency, it is the system of education employed in our schools that determines the general sentiment of the school community; for it is the agency that binds together and unifies. Hence, if we desire to have our young people become a sturdy class of good workers, we need so to modify our school curriculum that manual training will become one of its important branches. It will require a great deal of courage on the part of all who have to do with education, both parents and teachers. Like all other reforms, it will meet with much opposition, and it will be difficult to give it sufficient trial to demonstrate its worth, but it is the proper and only right education.

IDA FISCHER CARNAHAN.

Practical Missionary Work in Church-Schools

It is needless to write on the advisability of connecting missionary work with our schools; others have discussed this subject, and doubtless all who are teaching in our church-schools are convinced that the most successful way of training workers and missionaries for the cause of God is by beginning with the plastic minds in our primary grades, and have them "learn to do by doing." The question that confronts teachers is, What kind of missionary work shall I take up, and how shall I go about it?

The first requisite for practical missionary work in connection with the school is for the teacher himself to become thoroughly imbued with the missionary spirit. Children are not slow in catching the spirit of the teacher, as the following incident will show:—

"Missionary day" had come. A very interesting story had been read to the children on China and her needs, and of the great desire manifested by some to know more of Jesus. After the reading the children were quiet and thoughtful, and some of their little eyes were moist; their hearts had been touched, and they were ready to co-operate with the teacher in any plans which might be laid whereby the message might be sent to China. One little boy, all aglow with missionary zeal, hurried home to tell his mama of the story read and the plans to help the poor Chinese, and, "Mama," he said, "I believe Miss — is getting the missionary spirit." Teachers, it will work a transformation in our schools if we will "get the missionary spirit."

The past four years my work has been confined to primary grades, and each week one day was set apart as "missionary day." We spent only from a half to three quarters of an hour in our meetings, but the children were always delighted to see that day come.

The children saved their copies of the *Little Friend*, and got clean copies of the *Instructor* and *Signs of the Times* from their parents, and these were folded, wrapped, and sent off. Those who brought pennies were allowed to mail the papers, thus encouraging them to save their pennies for the work.

I always save interesting incidents from the lives of missionaries, points of interest concerning the countries to which they were sent, and these I would read to the children.

I think it a good idea to decide, at the beginning of the school year, on some country to which all your missionary efforts will be directed during the year. In the industrial classes teach them to make articles to sell, the proceeds to be applied on the fund for the country chosen; and by the close of the year you will be surprised to see that the pennies, nickels, and dimes have grown into several dollars.

One year I taught the children to make raffia hand-bags, picture-frames, etc. These were so nicely made that the parents of the children paid them the price, and took the articles, as keepsakes, because of their children's work thereon. Another year I taught them the different stitches used in sewing, and these, worked out on canvas with colored zephyr, made very pretty lamp mats and sewing bags, which were disposed of much the same as the raffia articles.

One spring I gave the children a penny apiece to invest as missionary money. Some bought garden seeds, some eggs; and at the close of school—the day of reckoning—we found that each penny had gained others, some ten, some twenty, and others had increased a hundredfold.

Only those who have entered into such missionary enterprises can fully appreciate the zeal and earnestness with which the children pursue them, and how refreshing it is to the soul of the teacher.

Last year a little sack of shells was given to the children to be sold for our mission work in India. I would put a few of the shells in an envelope, and write on the outside that the shells had been picked up by Brother and Sister Shaw on the island of Ceylon, and the money realized from the sales would be sent to help forward our work in India. The children sold five dollars' worth of these shells in a few weeks.

I must tell you of one thing which impressed me deeply while they were engaged in this work: they would talk to one another and to me of the work, and would say, "I am going to Brother — or Sister —. I know they will buy shells." The ones mentioned were generally leaders in the church, Sabbath-school, missionary meeting, or children's meetings; and if they refused to buy, the little ones returned to the schoolroom with their missionary zeal dampened, and it took quite a little encouraging to get them to try again.

Always encourage a child, in a substantial way, in any missionary enterprise in which he may be enlisting your sympathy and support.

I like to teach the children to write missionary letters in the writing class, not every day, but once in a while; and when one has been written correctly and neatly, allow the one who has written it to mail it to some child to whom I have been sending the *Little Friend*. I do not always get an answer, but I have known the children to receive a letter in reply.

When I was teaching a mixed school where there were older pupils, one year we made a quilt in our sewing class, and on Thanksgiving day the mothers were invited to the schoolroom to quilt, and the fathers were invited to take dinner with us, which we spread all together. In the afternoon the children gave a thanksgiving program which they had prepared, after which a thank-offering was taken up, and this, together with the quilt, was sent to the Orphans' Home.

To the teachers who are seeking for ways and means to train workers for God, whether they be in the primary, intermediate, academic grades, or in the college, the Lord will not turn a deaf ear when they seek him for wisdom and judgment to guide them in their work. Numerous plans for practical missionary work will open before them; and before they are fully aware of it, the "missionary idea" will be the center around which their school work will rotate.

ADA MAE PHILLIPS.

Spiritual Lessons from Common Duties

We call ourselves teachers. Well, Christ was a teacher, and we should study his methods of teaching.

When the Saviour saw the farmer sowing seed, he explained to those gath-

ered around him the comparison to spiritual seed sowing. We find that all through his life of teaching, his lessons were drawn from the common duties performed on every side. This was Christ's method. Are we as teachers following his example?

It is true that we can not give to others what we do not possess ourselves. We can not teach the children to draw the spiritual from the natural unless we have formed the habit of doing it for ourselves. Neither can we form this habit in a day, or a week, or a month. We haven't been trained that way, and it will take a will to do, and a perseverance that succeeds, to gain the desired result.

A friend of mine has learned to draw spiritual lessons from common, and even distasteful experiences. We had been talking about finding the good and pleasant in the things that really seem to be bad, and he told me of a journey he had taken a short time before.

He said: "I was returning home after quite a long absence. I had only twelve miles farther to go, but I found that I must wait until the next day for a train, or walk the distance across the country through the woods. Although the day was a showery one, I chose to walk. Everything was wet, and all around was gloomy and dismal. But I happened to think how very like our journey to the heavenly Canaan.

"I began drawing comparisons. The road I was on was an old railroad bed, straight and narrow (the one spoken of in Matt. 7:14, I imagined). While following it, I was safe, even from the boughs of the trees which held great showers of moisture.

"At times the sky was covered with clouds, and perhaps a shower would wet me through and through. But was I disheartened?—O, no! the thoughts of reaching my home and receiving my wife's hearty welcome, renewed my courage. And I thought of how we have started for the heavenly home, and how gladly Jesus will welcome us when we reach it.

"Soon the clouds passed away, and there came a beautiful burst of sunshine. There was a striking example of the alternating gloomy and bright places in our lives.

"As I walked on, I came to where a very pretty and inviting road branched off, and after wondering which way to go, I chose the pleasant-looking road that turned off from the straight and narrow way. It was very pleasant for a time, but suddenly I came to a fence. You see, I had strayed from the right road, and this was the result. I could go on no farther, and there were no short cuts back to the right road. The only thing to do was to retrace my steps to the place where I had turned off, and then proceed again in the straight and narrow way. This I did, and soon reached my home in safety. How glad I was to see my wife and enjoy home comforts once more; but how much more shall I enjoy seeing the face of my Saviour and the beautiful home he has prepared, if I walk faithfully in the path of righteousness." ETHEL VOORHEIS.

"THE entire object of true education is to make people not only do the right thing, but enjoy the right thing."

Methods in Primary Schools

Teaching Physiology

"FROM the first dawn of reason, the human mind should become intelligent in regard to the physical structure. We may behold and admire the work of God in the natural world, but the human habitation is the most wonderful."

"A practical knowledge of the science of human life is necessary in order to glorify God in our bodies. It is therefore of the highest importance that among studies selected for childhood, physiology should occupy the first place."

—*"Healthful Living"*

Last winter I taught a family school. Only two of the pupils had ever studied physiology, and these had not been interested in it.

I believe that our public schools are weaker in physiology than in almost any other line of study. The majority of pupils either do not like the study or study it as a mere theory, with no thought of its relation to their everyday lives. The increase in cigarette smoking and the use of alcoholic drinks shows this to be true.

I resolved to strive, first, to make our study of physiology interesting; second, to make it practical. I illustrated the lessons, when possible, by our own bodies, by pictures or charts from medical books, and by experiments.

I did not attempt to teach much of technique or many hard names, but tried to lead them to see that we are indeed "fearfully and wonderfully made," and tried to impress the practical lessons. I formed an extra class of the first, third, and fifth grades, and read with them "The House We Live In," letting each child read portions of the dialogue suitable to his ability.

In a short time the children were talking physiology outside of school hours. Their parents encouraged them and helped them to put into practise what they learned.

At recess time we opened the door and took a few minutes free-hand exercises. We had two sets of exercises which the children soon memorized. Five or ten minutes a day spent in this way will, if the right exercises are taken and persisted in, have an almost miraculous effect on round-shouldered pupils, and will be beneficial in many ways.

As teachers of this great threefold education we are in a degree responsible for the physical as well as the mental and spiritual development of the children.

Before school closed, I was rewarded by seeing my pupils weaving into their life habits some of the principles of hygiene which we had studied together, and by hearing them all say that they liked physiology next best to the Bible study.

LILLIAN FULTON.

Water-Color Painting in the First Five Grades

WITH the hope of giving some suggestion that may benefit some one else, I will briefly outline the work we have attempted this year in water-color painting in the first five grades.

Friday afternoon, after recess, is the period allotted for this work. Each child is provided with a box of Prang's water-color paints, 3 a, containing four dishes

of paint—ultramarine or blue, carmine or red, mineral yellow, and charcoal gray. (This costs here twenty-five cents. The Milton Bradley Company offer a color outfit for fifteen cents which is recommended, though I have not tried it, being fully satisfied with the other.) He has also a white water-color pad (costing fifteen cents here; in some places this can be obtained for ten cents), a cup for water, some old, soft cloths, and two or more brushes. Two brushes are supplied with the color box. Additional ones may be purchased for from thirty to seventy-five cents a dozen, or for five cents apiece when bought singly.

The first lesson distinguished between shades and tints, the principal fact brought out being that everything lighter than the pure color was a tint, and everything darker a shade; that water used more or less freely produced the various tints, while the admixture of charcoal gray with the pure color in greater or less degree gave shades.

They also learned in this lesson not to scrub with their brushes, but to use a smooth, steady stroke instead; to change the water in their little cups as soon as colored; to wash their brushes carefully after using, drying them on a clean, soft cloth.

The next lesson taught the combination of colors (primary colors: red, blue, yellow. Secondary colors: green, orange, violet, indigo), and that the secondary colors were mixed from the primary ones as follows: Yellow and blue make green; blue and red make purple; red and yellow make orange. By experiment we learned that light green required more yellow than blue, while dark green was just the opposite. This lesson may be correlated with one on light very well, and a prism will prove useful in explanation. It is well in the smaller grades to introduce this lesson by having a language lesson on the rainbow story to precede it.

In lesson three each pupil was given a cluster of cherries which he was required to paint, the teacher first painting from a similar model, but not permitting the pupils to copy her work. (Leaves, yellow and blue; cherries, red and yellow.)

Lesson four was to paint a few spears of mesquite grass, with one or two Chinese lettuce stems. This flower is much like the dandelion, but has a grasslike stem.

In lesson five the thistle was painted (leaves as before, but painted with a finer brush than the cherries), the purple flowers being produced by mixing red and blue.

In lesson six the model was the plum, the twig, leaves, and fruit being painted. This was somewhat harder, the curved stroke not being so easy to attain.

In lesson seven the apple was painted, the yellow being put on before the red; in lesson eight the wild Oregon grape; in lesson nine the golden-rod; in lesson ten, barley stalks; in lesson eleven a corn plant—root, ears, and stalk; in lesson twelve a group of potatoes. A robin's nest with eggs, and fruits and vegetables not already used, would furnish good models for further lessons.

We have not yet attempted anything except fruits and flowers. We shall probably follow these with familiar trees—fir, cedar, maple, apple, etc.

The best of the work adorns the wall. In the first grade the pupils are per-

mitted the colored crayons instead of the paint, but the paint is the nicest.

The principal value in these lessons I believe is the training of the powers of observation, the training of the hand, and the cultivation of a love for the beautiful. If these three objects are furthered, we may rest content, even though there be no wonderful or striking specimens of art produced.

FAITH BURCH.

Education and Manual Training

MORE and more are worldly educators beginning to realize the importance of combining industrial labor with educational work. In so doing, they are but following out the instruction that for years has been coming to us through the spirit of prophecy.

"Let the teachers wake up to the importance of this subject, and teach agriculture and other industries that it is essential for students to understand. Seek in every department of labor to reach the very best results."

By the side of the above quotation I wish to place the one following:—

"Children should be educated to read, write, to understand figures, to keep their own accounts when very young. They may go forward, advancing step by step in this knowledge."

The introduction into our primary schools of the study of agriculture, which in many of them is being made practical by the school garden, is opening the way for a strong line of correlated work in the teaching of accounts to the younger children.

These subjects, combined with reading, writing, spelling, and language study, make a pleasant and profitable line of work for the summer season, while geography and physiology can as well be taught during the cooler months.

The school garden furnishes ample material for the work in keeping simple accounts. The interest of the child knows no bounds as he watches the development of nature in his garden, and faithfully keeps the record of it in his account-book. While the garden is growing, the theory of keeping accounts can be thoroughly taught.

The child should first be shown a neatly ruled practise sheet, then be asked to rule one for himself. When this is done, he should, by careful questioning, be led to see the necessity for the various columns on his paper. Next he should be required to enter on his sheet several well-chosen transactions to test his ability to apply the newly learned principles. The daily lessons may now be neatly written on the blackboard, and should consist of six or more carefully selected transactions, which the children enter on their practise sheets. When this work is readily performed by all, it is time to lead the child, by a series of clear-cut questions, to discover how to "balance" his account. The pupil now feels that he has really entered the joys of keeping accounts, and takes pride in placing the "red word" in the proper place.

In assigning lessons care should be taken that the work furnishes a practical illustration of all new principles. Pupils should be required to compute the cost or selling price of all articles bought or sold, also to determine in which money column the amount should be placed.

Spelling, writing, punctuation, and abbreviations should all receive due attention.

When as teachers we fully appreciate the need of instruction in these matters, and realize the blessing attending the giving of it, we shall feel amply repaid for diligent and faithful service.

JENNIE M. SNOW.

First-Year Reading

ASIDE from the learning of spiritual truths, there is nothing so important in first-year work as learning to read. If number work is carried no further than eight or nine the first year, and much of the time usually devoted to numbers be given to reading, more may be accomplished in both numbers and reading before the close of the third year.

First-year reading must not be merely naming words, but just as truly as in advanced reading, the principal thing from the first lesson must be thought getting and thought giving. There is no reason why a child who knows only twelve words should not read the sentences given him composed of those words just as beautifully as an adult could read them. The pupil must not be allowed to stumble in his reading. If he does, he either does not know the words, or, though knowing the words, does not have the thought. If the former is true, he is not ready to read until he has been taught the words. But if the words are familiar, and only an understanding of the author's idea is lacking, the teacher must, by talking and skilful questioning, assist the little reader to get the meaning. Having the meaning, he is ready to read, or, in other words, to tell what the book says. When a pupil does not read understandingly, he can usually be helped by being asked, "Now, what does it say?" Do not tell him to use a certain inflection, nor let him hear such expressions as "emphasize" or "read louder." Such instructions destroy naturalness in reading. I hope the day is past when a child is told to keep his voice up at a comma, and to let it fall at a period. Besides being faulty advice, such teaching makes reading mechanical and unnatural.

The same rule applies to emphasis. Instead of telling a pupil to emphasize a word, use a more natural method. In the sentence, "Lou's doll is small," if *Lou's* is the word to be made emphatic, ask whose doll is small. If *small* is the important word, ask what is said of Lou's doll.

In the same way, force may be spoken of. It is seldom, if ever, that a child should be asked to read louder. If you ask him to read louder, nine times out of ten he will get an unnatural tone, which, if used day after day, is disastrous to the voice. When you wish a timid child to read louder, go to the opposite side of the room, and, with the room quiet, the child will know that he is to make you hear, and will, as a rule, read loud enough. To get stillness in the class while the timid one is reading, it is sometimes a good plan to tell the children that you are going to call on those who are sitting very quiet. As little tots like to be called on, all noise is likely to cease immediately. By the way, the admonition, "Be quiet," is generally as useless as telling a child to read louder or to emphasize a certain word.

Confidence and natural expression may be promoted by the frequent recitation of Bible verses and other literary gems. It is well to have each recite a Bible verse every day, and some other lines once a week. A few minutes before recess every afternoon may be profitably spent in repeating verses of Scripture. The older pupils should learn a new verse each day, while the tiny ones may give verses which they have learned in the Bible lessons, or any other verses they know. The value of this memory work is too well known to be enlarged upon here.

Among many interesting devices helpful in first-year reading, the following has been used with success by many teachers: The teacher writes on the board a sentence, as, "Come to me," "Take George a book." As each sentence is written, some one is asked to "do what the chalk says." Simple pictures may be sketched to take the place of difficult words, as, in "Go to the window" a window may be outlined. This game may be used as a physical recreation by having the children in concert "do what the chalk says." In using the exercise this way, use such directions as, "Stand up," "Be seated," "Hold up one hand," "Hold up two hands."

LESTA F. SEAWARD.

Our Schools

South Lancaster (Mass.) Academy

SOUTH LANCASTER ACADEMY opened Wednesday, September 18, with the largest attendance in the history of the school. On Tuesday evening, the night before school opened, all the rooms in our ladies' dormitory were full, and there were fifteen young ladies who were unaccommodated, even though we had used the fourth floor and the reception-room. We hardly knew what to do. It seemed that the Lord had poured us out a blessing that we did not have room to receive; however, he helped us to receive it, for we rented a cottage in the village, which will accommodate about twenty young ladies. We feel that the Lord's hand is in this. The same crowded condition prevails for our young men. We had a very enthusiastic meeting at our opening exercises. Many of the students had returned from their canvassing work during the summer, full of zeal and courage. We look forward to a splendid school year.

B. F. MACHLAN.

Opening of the Foreign Mission Seminary

THE fourth annual opening of the Washington Training College, now known as the Washington Foreign Mission Seminary, was held in the dining hall at the College, Wednesday, September 25, at nine o'clock. The Seminary opens with an attendance of from sixty to seventy-five students, and more are expected in a short time. Representatives of the different branches of our work and resident friends interested in the work of the institution were present.

In view of the fact that the exercises were of a nature which clearly revealed the purpose of the school, and also that our people everywhere are deeply inter-

ested in the new line of work to which it has been dedicated, we thought they might be interested in a brief report of the opening exercises.

After a few remarks by the president, H. R. Salisbury, in which he spoke of his courage in the work and his pleasure in having present so many representative brethren, Elder A. G. Daniels addressed the students and visitors, in part as follows:—

"There are some movements that we enter upon which we feel quite sure about by our reasoning from cause to effect. There are other enterprises that we know positively and absolutely are right, and there is no question or uncertainty about them. This Foreign Mission Seminary is such an enterprise. The suggestion to establish this school did not come from man, but the messages from the spirit of prophecy clearly indicate beyond all doubt or uncertainty that such a school as this is to be conducted here at the headquarters of our work. The call for fifty missionaries at the meeting of the General Conference Committee in Gland, Switzerland, brought great perplexity upon the brethren. While discussing this matter, light came into the council, and a suggestion was made that the Washington Training College be turned into an institution for the special training of volunteers for the mission field. Since then, we have worked to this end, and we are here this morning to open this Seminary. This plan has met with the most hearty approval of our people everywhere. Some have shown their approval by their willingness to support some students who may be unable to pay their way through the school. It should never be forgotten that the one great purpose of this school is to train workers for the foreign fields. In the beginning of our foreign mission work our missionaries went to lands with whose languages they were already familiar, but now these fields are self-supporting and self-directing, and are raising up workers for the different demands that are made upon them; and we are obliged to send representatives to the fields where difficult languages have to be learned, and where our missionaries have to adapt themselves to the hard, unusual customs and environments. We thank God that our cause has so progressed and developed that it has reached this point, and also that we have this school as a place of special preparation for this line of work."

Professor Salisbury next called upon Elder W. A. Spicer, who spoke in part as follows: "Not only are our people in this land deeply interested in the work of this school, but we are beginning to receive word from the foreign fields; from India, from the Levant, from Japan, and from a dozen lands in which the workers, a little band, are waiting for reinforcements. From these lands comes the word that they thank God for the establishment of the Foreign Mission Seminary to do a distinctive work in passing on workers to these lands. It is not so much the technical things that will be learned in the Seminary as the spirit that shall take possession of the hearts of those who are here. It must be settled once for all that we are in this work to see the finish of it. Out in the needy fields our comrades and workers are waiting, holding the forts until help comes. In this Seminary we see the signal that is to be given to the ends of the earth

that help is coming. I like the words of Cohen, the apostle to the Hawaiian Islands. In his prayer he said: "Lord, send me where thou wilt, only go with me; lay upon me what thou wilt, only sustain me; cut any cord but the one that binds me to thy cause and to thy heart." That is a good motto for us in this school."

PROF. F. GRIGGS: "This is one of the most inspiring moments of my connection with our educational work. God has in all times given great importance to the cause of education in carrying forward his work in the earth. Among the very first instructions given to this people through the spirit of prophecy were those concerning the education of the children. Up to the time of the General Conference held at Minneapolis in 1888, we had established three schools. At that time the Spirit of God was poured out upon his people in large measure. This is clearly stated by the spirit of prophecy. With the outpouring of this Spirit there came very great activity all over this country and in other countries in the establishment of schools. This was followed by the strong church-school movement, and now we seem to have entered upon another definite line of advancement in our work; namely, the preparation here in the home land for workers in the most distant and remote portions of the world. In education comes the strong movement of our young people as witnessed by the young people's convention recently held at Mount Vernon, and by our overfilled schools. We can see in all this the leading of God, and we can see the finishing of the work given to this people."

ELDER I. H. EVANS: "At the ecumenical council held in New York City eight years ago, there were reported eighty-nine schools in Europe and America whose object was the preparation of missionaries for the foreign mission work. Twenty million dollars a year is contributed by the people of other denominations for the support of missionaries. There are forty thousand persons engaged in teaching the life that will save from ruin and sin. In the twenty-four thousand schools established out in heathen countries are 1,350,000 children in attendance week by week. In these schools they are taught to read the Bible and learn the way of God. So we can see that we are only a little speck, as it were, in the great mission movement, but God is using all these other agencies as a means of preparing all peoples for the reception of this message."

From the remarks of Elder G. A. Irwin we take the following: "Nothing has occurred in this denomination since I have been connected with it that has given me more pleasure and encouragement than the action taken at Gland to revamp this school and put it on its present basis. The founders of this great advent movement did not realize the great work that is to be done in carrying it forward. This school has a place in this movement different from that occupied by any other school in the denomination, not but that every other school has its own great and specific work, but here a special preparation is to be given for the darkest lands in the world. The graves of our faithful workers in the fields appeal to us to take up the work which they have laid down and to carry it forward. All the members of the fac-

ulty of this school are men who have been out in these different lands, and whose hearts burn with the needs of perishing humanity."

Elder E. W. Farnsworth said that the Lord had set before us an open door in many of the foreign countries, and that we should take advantage of this opportunity.

In remarks made by Elder Thompson he stated that the finishing of this work will depend upon the consecrated service of those who go to the field. Other speakers were Drs. H. W. Miller and D. H. Kress, Prof. C. H. Hayton, J. L. Prescott, and J. R. Scott.

At the conclusion of the remarks, Elder W. A. Spicer offered prayer, and the exercises were closed.

We feel that this school is one of the crowning features of our educational system, and we bespeak for it the hearty co-operation not only of our school workers, but of our people everywhere.

F. GRIGGS.

Mount Ellis Academy

MT. ELLIS ACADEMY, at Bozeman, Mont., opened September 11, with an enrolment of twenty-one students, taking work ranging from the seventh to the eleventh grades inclusive. The good character of the students more than compensates for the small number. I believe that I have never met a group of students more energetic, consecrated, and determined to make their school year better than any former one. The tuition, nineteen dollars, covers the student's entire expense. Each student is given work to do, and is paid for it according to the value of the service rendered. The amount earned reduces the tuition. We believe in self-government, and are introducing it. We believe also and primarily in the "power of His might," and are praying for it.

W. A. YARNELL.

Our Aim

Young friend, have you paused long enough to consider whether you have an aim in life, and what it is? God is not pleased to have us drift upon life's ocean with no haven in view. Can we hope to land safely? If we could but realize the agony of our Saviour as he hung upon the cross, the wounds he bore on our behalf, and fully sense the cost of man's salvation, we would go to Jesus in earnest prayer and cry, "Lord, what wilt thou have me to do?"

Earth is rushing on to its doom; as the pen of Inspiration describes it, the earth is "waxing old as a garment," and with it, millions of precious souls are daily perishing. When God has entrusted to us such a glorious truth, one which is able to make "wise unto salvation," should we not feel that their blood will be upon us unless we faithfully show to them the Way of Life? Yea, verily, this will be true, for we read in God's own Word: "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Eze. 33:8. What an awful doom awaits the unfaithful stewards!

No one who knows, or has had oppor-

tunity to know, the precious truths of the third angel's message can be free before God unless he has faithfully done his duty. "Said the angel, 'If light come, and that light is set aside or rejected, then comes condemnation and the frown of God.'"—"Testimonies for the Church," Vol. I, page 116.

But in order to do the most effectual service for the Master, we need a preparation—a Christian education. None but those who are at the battle's front can fully appreciate this need. Satan is a vigilant foe, and all the powers of darkness are arrayed against the truth. Says the apostle, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." Eph. 6:12, margin.

God has given to this people excellent institutions of learning, and every young man and woman who has determination and faith in God can receive the necessary preparation. The writer can testify to the excellence of our schools. Many, many lessons there learned will serve as bulwarks against the encroachments of the evil one. God has entrusted us with talents; shall we develop and devote these to him, and be the means of saving some soul? or shall we be as the wicked and slothful servant who hid his Lord's talent?

God's words to us through the testimony of his Spirit are these: "I saw that Satan is a vigilant foe. . . . He well knows that there is no other class that can do as much good as young men and young women who are consecrated to God. The youth, if right, could sway a mighty influence. Preachers, or laymen advanced in years, can not have one half the influence upon the young that the youth, devoted to God, can have upon their associates. They ought to feel that a responsibility rests upon them to do all they can to save their fellow mortals, even at a sacrifice of their pleasure and natural desires. . . . O that they might make known to them the path of holiness, and by prayer and entreaty win even one soul to Christ! What a noble enterprise! One soul to praise God through eternity! One soul to enjoy happiness and everlasting life! One gem in their crown to shine as a star forever and ever!" Some young people will yield to God and fully realize this bliss. Let us ask ourselves the question, Will such be my blessed experience?

J. RUSSELL MITCHELL.

Stuart (Iowa) Academy

STUART ACADEMY opened for the year's work one week ago, and every seat in the chapel but three is filled. Several students are planning to enter within the next few days, so we shall have to make some arrangement for more room, or refuse to take more pupils for this year.

Several of our students were in the canvassing field last summer, almost all of whom were successful in placing books, and all had a good experience. There will be a larger number in the field next year, as a result, we are sure. Further than this, the influence of those who have had an active experience in the field can not but be good.

The outlook is good for the best school year we have ever had.

FLOYD BRALLIAR.

Christian Liberty

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

Conducted by the Religious Liberty Bureau
K. C. RUSSELL, - - - - - Chairman
W. A. COLCORD, - - - - - Secretary

A Question of Loyalty

WHEN considering in special committee the Canadian Lord's Day bill which has recently gone into effect, Mr. Macdonald, speaking to the seventh-day people, said: "It would not hurt you to keep two Sabbaths if you were deeply religious."

Let us briefly point out the real reason why we can not in conscience observe this first-day sabbath. This question is not one of mere days as such, neither should it be considered altogether from the view-point of materialism. It is a question of loyalty to God or of submission to a power that has thought to exalt itself "above all that is called God, or that is worshipped."

That Being who brought into existence this world has a law by which to govern his creatures, and by which they will be judged at the last day. In the very bosom of this law is the precept which requires the observance of the seventh day. "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." By obedience to this law the intelligent Sabbath-keeper shows his loyalty to its Author; he indicates his allegiance to the government of heaven. There has been an attempt to change this law of the Supreme Ruler, which is as sacred as his own throne. That power which styles itself infallible, and which has arrogated the very titles of the Deity, has with impious hand thought to tear from its place in the decalogue God's holy Sabbath, and in its stead exalt another day—a rival sabbath—the day called by Constantine "the venerable day of the sun." The observance of the first day of the week as a so-called Christian institution had its origin in that apostasy which formed the papal church; and no sooner had that church received sufficient aid from civil rulers, than decree followed decree, either prohibiting the observance of the Sabbath of God's law or commanding the sanctification of the Sunday festival. See the twenty-nine canons of the Council of Laodicea.

It is true and can not be successfully denied that the institution of the Sunday-sabbath is wholly a creation of the papal church. It is a part of the law as set forth by that power, and to which it especially appeals as a mark, or sign, of its authority. So to-day we have two sabbath laws demanding obedience—the law as spoken by the God of heaven, and written with his own finger on tables of stone, requiring the observance of the original Sabbath sanctified at creation; and the law of the Roman Church, commanding us to rest upon the day anciently dedicated to the worship of the sun.

Obedience is the highest form of worship. To obey any law is to recognize the authority of the power that enacts the law. This being true, it must be evident to every one that if we obeyed a law of no higher authority than that of

Rome, a law which runs counter to the law of God, we would be acknowledging the supremacy of that church, and be submitting to her authority.

So if we were asked why we can not observe two days, our reply is, "Thou shalt worship the Lord thy God, and him only shalt thou serve." "No man can serve two masters."

We believe in civil government, and cheerfully submit to all laws regulating our duty to our fellow men; but when our lawmakers, listening to the voice of ecclesiasticism, enter the domain of theology, and enact laws enforcing a dogma of a church, we are under the necessity of saying, with the prophets and apostles, martyrs and reformers, "We ought to obey God rather than men." A Christian can not fashion his religion to make it conform to changeable human law. His relation to God is above all human legislation.

GRANT PRIDDY.
Markham, Ontario.

Colorado

THE following resolutions were passed August 29, by the Colorado Conference, in session at Denver, Colo.:

"Resolved, That the magazine *Liberty* shall be supplied to all members of the State legislature, supreme court and district court, judges, State officials, and heads of higher educational institutions.

"Resolved, That our people be encouraged to engage in the sale of the magazine *Liberty*, of the regular and special issues at five and ten cents a copy.

"Resolved, That we urge our Young People's Societies to make a judicious effort to place the Christian Endeavor number of *Liberty* before other young people's societies.

"Resolved, That our Religious Liberty Leaflets be given a wide circulation throughout this conference.

"Resolved, That we encourage our people judiciously to utilize the public press in the dissemination of religious liberty principles.

"Resolved, That our people be urged to write or petition their respective congressmen and State legislators whenever issues arise involving the principles of religious liberty and the rights of conscience.

"Resolved, That we seek to arouse the people to the evils of intemperance, and to create public sentiment that will demand the prohibition of the liquor traffic, thus placing ourselves in a proper light before the world on this question."

The question of the circulation of the magazine *Liberty* was enthusiastically discussed, and forty subscriptions were handed in.

Will Fight Prohibition

THE retail liquor dealers of Washington, D. C., have organized to fight the attempt which is to be made this coming winter, it is said, to make Washington a temperance town. Their intention is to get all the organizations which are affiliated with them, including the wholesale liquor dealers, bartenders, liquor drummers, brewery workers, beer wagon drivers, ice wagon drivers, cigar makers, and others whose interests are affiliated with those of the liquor dealers, to appoint a joint executive committee which will have charge of the fight against the reform movement.

NOTICES AND APPOINTMENTS

Special Notice!

THE Nebraska Conference headquarters has been removed from College View to Hastings. The office address and the address of those connected with the office is now East High St., Hastings, Neb.

Notice!

THE third biennial session of the Atlantic Union Conference is hereby called to be held Nov. 14-24, 1907, in the Seventh-day Adventist church, West Philadelphia, Pa.

All members of the Atlantic Union Conference Committee are delegates by virtue of their office. Each local conference is entitled to one delegate for its conference organization, and one additional delegate for each two hundred and fifty of its membership.

As the Atlantic Union Conference Committee constitutes a part of the constituency of the Review and Herald Publishing Association, and of the Washington Sanitarium, and also of the Washington Foreign Mission Seminary, and these associations will hold their annual business meetings at the same time, this will call many of the members of the General Conference Committee residing in Washington to Philadelphia at that time. We hope to have a large attendance of the ministers and workers of the Atlantic Union, and as many others as can well attend.

E. W. FARNSWORTH, President.

"The Morning Cometh"

Is the title of a twenty-four page special soon to be issued by the *Watchman*. This paper promises to be of special value, as nearly all the distinctive points of present truth will be treated. From this one issue the reader should get a very clear view of our faith. Here is a chance for our people to bring the truth before their neighbors. Many will read a paper who would not read a book, and in this one issue there will be enough to lead souls to the truth.

The following are some of the suggestive titles of articles, together with their contributors:

"The Kingdom of Christ," Mrs. E. G. White; "The Holy Spirit," A. G. Daniells; "The Great Missionary Movement a Sign of the End," W. A. Spicer; "An Important Work in Heaven," G. B. Thompson; "Christ and the Sabbath," K. C. Russell; "The Morning Cometh," L. A. Smith; "The Millennium, or Order of Events in the Judgment," R. W. Parmele; "Immortality Through Christ," J. S. Washburn; "The Messages of Revelation 14," G. I. Butler; "Peace or War, Which?" C. P. Bollman; "Armageddon," P. T. Magan.

The paper will be beautifully illustrated, and will sell at ten cents for single copies. In quantities of less than 100, 5 cents each, with still further reduction in larger lots.

Address the *Watchman*, Nashville, Tenn., or your State tract society.

Publications Wanted

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth.—ED.]

The following persons desire late, clean copies of our publications, post-paid:—
Horace Miller, Gastonia, N. C., periodicals to place in a reading-rack.

Mrs. Jane E. Harris, 330 Plain St., Columbia, S. C., REVIEW, Signs, Watchman, Life and Health.

James Harvey, 763 Jackson St., Oakland, Cal., *Signs, Watchman, Bible Training School.*

Mrs. F. A. Lynn, Jamison, Neb., a continuous supply of all our publications—German and English.

Minerva V. Betz, 5 Lent St., Poughkeepsie, N. Y., *Review, Signs, Watchman, Life and Health*, and tracts.

W. B. Jenkins, R. F. D. 2, Blythewood, S. C., *Review, Signs, Life and Health*, and a good supply of tracts.

E. R. Button, Greenville, S. C., tracts or papers on the Sabbath question, its change, etc.; also some religious liberty literature.

Flora E. Payne, Adel, Iowa, *Signs, Watchman, Liberty, Instructor*, and tracts on the second coming of Christ. A continual supply desired until further notice.

Mrs. E. A. Mitcheltree, Hubbard, Ohio, wishes to thank those who have sent her reading-matter, and says that she has received all she can use this fall and winter.

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.—Send us \$3.25, and we will ship to you, for trial, a 5-gal. can of our Ideal Brand (regular \$4.50 prepaid) oil, rancid proof, vegetable product, can not be surpassed for salads and cooking purposes. Address Robt. Kendall Oil Co., Louisville, Ky.

SEND your address, and I will mail you a "Winner" stylographic fountain-pen. Try it five days. If perfectly satisfactory, keep it, and send me \$1; if not, return pen to me. Address B. H. Patterson, Station A, Wichita, Kan.

WANTED IMMEDIATELY.—Competent Seventh-day Adventist woman for housework in family of four. Permanent place for the right person. Pleasant home and good wages. Correspond with John M. Morrison, College View, Neb.

WANTED IMMEDIATELY.—North Yakima Sanitarium needs a good cook or young woman willing to learn. Good wages paid to competent help. Write or telegraph to Dr. F. M. Rossiter, North Yakima, Wash.

FOR SALE.—Fruit farm in eastern Tennessee, with good 6-room house and large barn. Place well improved and very healthful; one mile from station. Terms: Cheap for cash, or will exchange for Oklahoma property. Address V. O. Cole, Oklahoma City, Okla.

FOR SALE.—In order to get means to send our two oldest daughters to the academy and to support a home school, I will give our people a chance to secure the finest gladiolus bulbs in the State, at about half price. They are from the Stuart Academy, and took first prize at the State fair. Large bulbs, 20 for \$1, prepaid, or 100 gladiolus, 10 Japanese iris, 5 perennial phlox, 5 ribbon-grass, 2 star flag, for \$5, express paid. Send orders immediately, and bulbs will be shipped in October.

Gladiolus will bloom this winter in the house, or may be kept till next spring and planted in open ground. Address H. F. Lamb, Blencoe, Iowa.

FOR SALE.—Absolutely pure peanut butter, made by a scientific process from selected sterilized peanuts, and guaranteed pure under the National Pure Food Law, only 12 cents a pound. Purest cocoanut oil, 15 cents in 50-pound lots. Address Vegetarian Meat Company, Bond Building, Washington, D. C.

FOR SALE.—A small fruit farm near the training-school and sanitarium, on Lone Mountain; 1,000 peach- and 300 pear-trees, also other varieties; good buildings—house, barn, and cottage, each on stone foundation; water piped to each from a living spring. For particulars, address A. Van Tassel, Graysville, Tenn.

WANTED.—Good Christian men, Sabbath-observers—one man as head sawyer in a lumber factory, and another to drive team; ten or more to work in the forest, and one to operate an edger in the mill. The sawyer must be experienced in sawing frozen hardwood lumber on fast feed. Mill is equipped with the "R. Hoe inserted tooth saw," "Lane" set works, and modern dogging devices. The teamster must be kind; and if possessing natural ability, will receive extra pay. All help must have some experience. Employment the year round. For particulars, address H. E. Miles, South Stukely, Quebec.

Obituaries

MCDERMOTT.—Died at the home of her grandparents at Esquagamah, Minn., Sept. 4, 1907, of spinal meningitis, Naomi Fern McDermott, aged 2 years and almost 2 months. We miss her sorely in our home, but we know she will come forth in the resurrection of the righteous.

MR. AND MRS. H. W. SYPHERS.

GOSNELL.—Died at Lander, Wyo., Sept. 15, 1907, William Timothy Gosnell, aged 1 year and 8 months. He was tenderly loved, and will be greatly missed. The remains were laid away in the family burying-ground at Lander, to rest until the glorious resurrection morning. Words of comfort were spoken by the writer from 1 Thess. 4:16, 17.

ROSCOE T. BAER.

RAMSEY.—Died at Battle Creek, Mich., Sept. 16, 1907, Brother Truman Ramsey, aged 79 years and 6 months. Brother Ramsey embraced present truth under the preaching of Elder M. E. Cornell in 1858, and he remained a consistent member of the Seventh-day Adventist Church until his death. The funeral service was conducted by the writer in the Tabernacle; text, Num. 23:10.

M. N. CAMPBELL.

CONNELLY.—Died at the home of his daughter in Millville, N. J., Aug. 11, 1907, of cancer, James Connelly, aged 83 years. Brother Connelly accepted present truth eleven years ago under the labors of Elders S. B. Horton and John F. Jones. He was a charter member of the Millville church, and when that church was disbanded six years ago, he joined the Vineland Church. He was a firm believer in the third angel's message, and died in the bright hope of the soon-coming King.

ISAAC A. WELLER.

PERRIOR.—Died at the Home for the Aged, in Des Moines, Iowa, of sickness incident to old age, Sept. 6, 1907, Sister Julia Perrior, aged 84 years. She was one of the oldest pioneer residents of Des Moines, having come here in 1854. Being a cripple, she had not the privilege of associating with the brethren and sisters in church services, yet her faith and confidence were strong in the soon-coming Saviour. Her great pleasure was to correspond with prisoners, and to encourage them to look to him who was her consolation and help. She fell asleep in the blessed hope. The funeral service was conducted by J. F. Piper, assisted by W. E. Perrin; text, Luke 2:38. * * *

DALE.—Died at Southampton, England, June 16, 1907, of cancer, Sister Mary Dale, aged 50 years. From her childhood she served God, and her faith grasped the truth of Jesus' coming and of the new earth. She was a devoted member of the church till the day of her death. For the last few months she was a great sufferer, but was patient. The sorrowing husband and child, with many sympathizing friends, listened to words of comfort by the writer, based on 2 Kings 4:26.

F. DEWITT GAUTERAU.

FRANK.—Died at her home in Underhill, Wis., Aug. 31, 1907, of a complication of diseases, Sister Mary Frank. She was born in Hergeness, Sweden, in 1859, and came to America in 1876. In 1879 she and her husband accepted present truth under the labors of Elder O. A. Olsen, and were baptized and united with the church. Sister Frank was loved by all who knew her. She was the mother of ten children, all but one of whom were present at the funeral. Remarks were made by the writer from Rev. 14:13.

S. SWINSON.

(Sendebud, please copy.)

FREDERICKSON.—Died at the home of her parents at Beresford, S. D., Aug. 30, 1907, of pneumonia, Vesta Emilie, the oldest child of Brother and Sister M. C. Frederickson. Vesta had been an invalid since about eighteen months old. She was taken to school in a wheel-chair, and enjoyed her class work, and was loved by her teachers and classmates. She leaves her parents, two sisters, one brother, and other relatives and friends, who expect to meet their loved one in the glad morning of the resurrection. Words of comfort were spoken by the writer from Jer. 31:16, 17.

E. G. HAYES.

BARTLETT.—Died at Battle Creek, Mich., Sept. 5, 1907, Mrs. Mary E. Bartlett, wife of Elder A. W. Bartlett, aged 64 years and 11 days. She was born in Rush Co., Indiana, where she spent the early part of her life. In her youth she united with the Christian Church with her father, mother, brothers, and sisters. About thirty years ago she embraced the faith of the Seventh-day Adventists, and continued steadfast in that faith until her death. She was a noble, loving, self-sacrificing Christian, ever exemplifying in her life the character of Christ. The remains were brought to her old home at Rushville, Ind., where the funeral service was held in the Christian church, conducted by the writer; text, Rev. 14:13.

W. J. STONE.

PHILBRICK.—Died at the home of her only child, Mrs. H. C. Wilcox, South Lancaster, Mass., Aug. 7, 1907, Mrs. Martha Elizabeth Gleason Philbrick, aged 79 years. Sister Philbrick was born in Washington, N. H. She was among the first to embrace the Sabbath after the time passed in 1844, and at that time she united with the church at Washington, N. H., of which church she ever remained a member. She always loved the truth, and although feeble, she attended the weekly prayer-meeting only one week before her death, and bore a good testimony. She went down to the grave like a shock of corn fully ripe. Her one aim in life was to glorify God. Remarks were made at the funeral by the writer, assisted by Prof. R. F. Cottrell, of South Lancaster Academy.

S. N. HASRELL.

GODFREY.—Died at Salem, Ore., Aug. 27, 1907, of heart failure, Mrs. Francis Godfrey, aged 83 years. Sister Godfrey accepted present truth more than thirty years ago under the labors of Elder I. D. Van Horn, and became one of the charter members of the Salem church, where she remained faithful till her death. Her hope was bright till the last, and during the last few weeks of her life she attended a series of tent-meetings conducted by the writer. The church here miss her very much, as she was never absent from the Sabbath-school. She was the mother of four children, two of whom survive her. She has also one surviving sister. The funeral was held from the home of her son, words of comfort being spoken by the writer from Ps. 116:15.

P. A. HANSON.



WASHINGTON, D. C., OCTOBER 3, 1907

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

ELDER A. G. DANIELLS left Washington Friday of last week, to attend the annual session of the Greater New York Conference, which was held in New York City, September 26-29.

ELDER E. W. FARNSWORTH, the president of the Atlantic Union Conference, was in Washington last week, having come here at the close of the camp-meeting in West Virginia.

ELDERS K. C. RUSSELL and W. A. COLCORD were in attendance at the International Sunday Rest Congress held on the Jamestown Exposition grounds September 25 and 26. A report of this convention will appear in our next issue.

BROTHER C. H. HAYTON, who has been for several years the principal of our school at Cape Town, South Africa, arrived in Washington last week, and has entered upon his duties as business manager in connection with the Foreign Mission Seminary.

PROF. FREDERICK GRIGGS and his family have now removed to Takoma Park, and will make their permanent home here. For the first time since the reorganization of our work several years ago, the chairman of the Educational Department will now be directly associated with other members of the General Conference Committee in the work at headquarters.

BEGINNING with the October issue, our good magazine *Life and Health* is to be increased in size from thirty-two to forty-eight pages, and greatly improved in every way. These improvements, which are outlined on page 2 of this issue of the REVIEW, are the result of much thought and careful planning, and will be of interest to all our readers.

Two more of our brethren are condemned to imprisonment in the State of Tennessee for quiet, unobtrusive work on the first day of the week. These are G. B. Thomson and David Deedon, of the town of Manchester. Through the kindness of the judge they are allowed to serve their sentences one at a time. The fine and cost in each case amount to \$58.70, which is to be served out at the rate of forty cents a day. Brother Thomson has already begun to serve out

his sentence in a jail condemned as unsanitary. No charge was brought against these brethren except for Sunday work. So evidently unjust was the whole proceeding that two of the witnesses refused to testify, declaring they had no fault to find with the accused men.

THE Southern Publishing Association will soon issue a twenty-four-page special number, designed to give, as far as possible in one issue, the distinctive features of our faith. A fuller description of this number will be found on page 30, under the title "The Morning Cometh."

DR. H. W. MILLER, recently from China, and who is a member of the faculty of the Washington Foreign Mission Seminary, spoke at the Takoma Park church Sabbath, September 28, setting forth the wonderful manner in which the Lord is opening doors for the message in that land, the great dearth of workers there, and the responsibility that rests upon this people to give to China the third angel's message.

Let Every One Take Part

WHY should not every Seventh-day Adventist in the United States contribute to the fund to be raised for carrying forward our work in behalf of the colored people in the South? This contribution will be taken October 5, and will be expended during the year 1908. Here are now great opportunities for rendering good service in this branch of our work. The needs are surely great. The Lord, in whose power it is to give or to withhold, has graciously blessed us with an abundance. It is claimed by some that history does not record greater prosperity at any time than we are enjoying to-day. God calls for a reasonable portion of what he has given us, that he may use it to enlighten and save those who are in darkness and sin. Our people will surely respond to this call at this time.

Let it be remembered that should you find it impossible to make your offering on the day set apart for taking it, you can hand it to the church officers later, or send it to the State treasurer. Be sure to state plainly that the gift is for the work among the colored people. We hope every one will take part in making up this offering. A. G. DANIELLS.

THAT the lay members of our churches can be a power for the advancement of this truth is being demonstrated continually in different parts of the world. In the Field Notes department of this issue of the REVIEW will be seen a record of the result of such missionary endeavor on the part of two churches. One in-

creased its membership by thirteen members, and the other has organized a Sabbath-school of thirty members and developed a company of Sabbath-keepers ready for church organization. We know of other churches that are doing a similar work. Conferences have not been able to supply ministerial labor for some field where labor was needed, and the lay members of some church have taken up the work, and God has blessed the effort with abundant fruitage. Every church in the denomination should be that kind of missionary center. When they are, we shall see this cause advancing by leaps and bounds. Let every board of church officers take up the matter at once, consider the field around them, and prepare to supply its needs. This will mark the beginning of another advance move in the great work committed to our people.

What Made Him a Christian

WITH growing frequency we are hearing the expression, "The church has been robbed of its infallible Bible." The Higher Criticism is given credit for bringing about this condition, and accepts the "honor" with evident satisfaction.

At the same time this same Bible is accomplishing upon the hearts of men the same work that it was doing before its "fallibility" was discovered. This seems to be something of a paradox. We should expect that its powers as a searcher of hearts would wane with the acceptance of that great discovery by so many wise men. It does not, however. It is still the same discerner of the thoughts and intents of the heart, still the same light to guide those who wish to be guided, still plants in human hearts the same hope, and bears the same fruit in the lives of men and women. Strange that this should be so in view of the "light" that is being thrown upon it by the wisdom of this world; but so it is.

Ratan Chand was an East Indian scholar, who had been trained by the most antichristian sect in India. He had spent three years in special preparation to antagonize Christianity. In order to do his work successfully, he took up a critical study of the Bible, that he might the better refute its teachings. But that Bible began to transform and master his life, and a few months ago he yielded, acknowledged Christ, and followed him in baptism. He has now gone back to his native province, and is helping to train young men for the service of Christ. Speaking of his experience, he held up a copy of the Word of God, and said, "This made me a Christian."

Some men disbelieve the Bible; but that has not robbed the church or the world of "its infallible Bible," nor can that change its eternal truths into falsehoods. The moth does not extinguish the arc light by fluttering about its globe; the tree does not obstruct the river by falling across it. The moth sings its wing; the tree dies; but the light shines on, and the river runs on. So is the Word of God—its power unabated, its truth saving and eternal.