



The Advent Sabbath
Review and Herald

Vol. 84

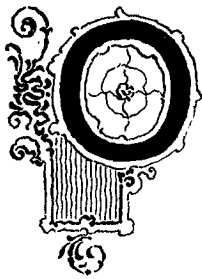
Takoma Park Station, Washington, D. C., Nov. 7, 1907

No. 45

Training for Service

LET the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves. Take hold in any small way that presents itself. Practise economy. Do not spend your means for the gratification of appetite, or in pleasure seeking. Be determined to become as useful and efficient as God calls you to be. Be thorough and faithful in whatever you undertake. Procure every advantage within your reach for strengthening the intellect. Let the study of books be combined with useful manual labor, and by faithful endeavor, watchfulness, and prayer, secure the wisdom that is from above. . . . Let every student take his Bible, and place himself in communion with the Great Teacher. Let the mind be trained and disciplined to wrestle with hard problems in the search for divine truth. Those who hunger for knowledge that they may bless their fellow men will themselves receive blessing from God.—*Christ's Object Lessons.*"

GOSPEL MINUTEMEN



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THE REVIEW AND HERALD

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

VOL. 84.

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No. 45.

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REVIEW AND HERALD

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Editorial

THE grace of Christ is all sufficient that every one, no matter how far he may have wandered from God, may have the image of divinity restored in him. In Christ God calls to every soul, “Come up higher.” Some who profess to call themselves Christians, are content to live in the dark valley, but God calls every one to the mountain top, to the higher life, even the life with Christ in heavenly places. Let every heart that believes in Christ respond to the call.

To accept every ray of light which comes to him, and to walk in that light, both being done by faith, is the very substance of Christian experience. We are responsible neither for the sunrise nor for the sunset, but we are under obligation to walk in the light while we have it. “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” Accept the light and walk in it, and receive the promised blessing.

Is your faith weak? Strengthen it by feeding upon the Word. “Faith cometh by hearing, and hearing by the word of God.” Is your testimony a dry one? Drink fresh draughts from the wells of salvation. “Whosoever drinketh of the water that I shall give him,” said Jesus, “shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” Food and drink are as essential for spiritual life and power as they are for the physical well-being.

Simple Truths Stated Simply

At a recent religious service several presented, according to previous appointment, five texts which contained a summary of gospel truth. One of the lists read was the following:—

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.” John 3:16.

“Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.” Heb. 7:25.

“I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me.” Gal. 2:20.

“He that saith he abideth in him ought himself also to walk even as he walked.” 1 John 2:6.

“Let not your heart be troubled: believe in God, believe also in me. In my Father’s house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto myself; that where I am, there ye may be also.” John 14:1-3.

The first text shows that the greatness of God’s love was measured by the gift of his only Son, and that through faith in him we are delivered from death and receive the gift of everlasting life.

The second text declares that the Saviour through whom we approach unto God is able to do a most complete work, since his life is devoted uninterruptedly to intercession in our behalf.

The third text shows the secret of the inner life of the believer—the indwelling Christ—and that the life of faith is to be lived here in the flesh. It also makes clear that wonderful truth that Christ gave himself for each individual, and not merely for the world in general.

The fourth text sets forth what the fruit of abiding in Christ should be,—a daily walking in his footsteps, following his example.

The fifth text presents the glorious consummation of all hope in Christ, the second advent and the home with the Saviour in the Father’s house.

What a summary of the gospel in few words!—the Father’s love, the gift of the Son, salvation through faith, an ever-

living Saviour constantly interceding, the indwelling Christ, walking like Christ, and the eternal home with Christ. These five texts ought to be committed to memory and frequently repeated. They contain simple truths stated simply.

Bondage or Liberty?

IN writing to one of his members who had decided to keep the true Sabbath, a pastor of a Christian church described this people as follows:—

They are like those Jewish teachers in the early church who were reproved by Paul in his letters because they deluded the people back into the bondage of the law, trusting in the law rather than in Christ himself. An unprejudiced mind that will stop to consider the facts will admit this is true of the Seventh-day Adventists.

It is plain that this pastor is not acquainted with the teachings of Seventh-day Adventists, for had he known what they really are, he could not have honestly made such a charge against this denomination. What are the facts? Seventh-day Adventists believe and teach that salvation comes only through faith in Jesus Christ, according to Paul’s reply to the jailer, “Believe on the Lord Jesus Christ, and thou shalt be saved;” that we are justified by faith, and not by the deeds of the law; that we are saved by grace wholly, and not through any works of our own; and that no man can save himself by keeping any one of the commandments, or all of them. On the other hand, Seventh-day Adventists believe and teach that we do not make void the law through faith; that the righteousness of God which is by faith in Jesus Christ is to be witnessed by the law and the prophets; and that the fruit of our salvation is seen in a life in harmony with the law of God.

These views have been before the world for many years in printed form, and have not been written up merely to answer a charge. The following extract will show this:—

There are two errors against which the children of God—particularly those who have just come to trust in his grace—especially need to guard. The first, already dwelt upon, is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy.

The opposite and no less dangerous error is that belief in Christ releases man from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption.

But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of his very nature; it is an embodiment of the great principle of love, and hence is the foundation of his government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed "after the image of him that created him," the new covenant promise is fulfilled, "I will put my laws into their hearts, and in their minds will I write them." And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship. Thus the scripture says, "This is the love of God, that we keep his commandments;" "he that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience.

We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith. . . .

That so-called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption. "By grace are ye saved through faith." But "faith, if it hath not works, is dead." Jesus said of himself before he came to earth, "I delight to do thy will, O my God; yea, thy law is within my heart." And just before he ascended again to heaven, he declared, "I have kept my Father's commandments, and abide in his love." The scripture says, "Hereby we do know that we know him, if we keep his commandments. . . . He that saith he abideth in him ought himself also so to walk, even as he walked." "Because Christ also suffered for us, leaving us an example, that ye should follow in his steps."

The condition of eternal life is now just what it always has been,—just what it was in paradise before the fall of our first parents,—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized.—"Steps to Christ," pages 74-77.

When the matter is correctly understood, it will be found that Seventh-day Adventists do not attempt to lead people "back into the bondage of the law," but out into the liberty of Christ, that gospel liberty which is retained by an obedience which is the fruit of faith. This is the experience described by the psalmist: "I will walk at liberty: for I seek thy precepts." But Seventh-day Adventists do not believe in that perversion of liberty which makes it a li-

cense to walk contrary to the commandments of God under the specious plea that pure love is free from law. This is free love, but it is not the love of God. "For this is the love of God, that we keep his commandments: and his commandments are not grievous."

After he has read this article, this pastor will not again make this same charge against Seventh-day Adventists, if he is an honest man and desires to represent this people fairly.

On Which Side?

It makes all the difference on which side one gets out of a perplexity or trial.

Christian and Pliable were both journeying toward the Celestial City. They fell together into the Slough of Despond.

Then said Pliable, Ah, neighbor Christian, where are you now?

Truly, said Christian, I do not know. At this Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect betwixt this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me! And with that he gave a desperate struggle or two, and got out of the mire on that side of the Slough which was next to his own house; so away he went, and Christian saw him no more.

Wherefore Christian was left to tumble in the Slough of Despond alone; but still he endeavored to struggle to that side of the Slough that was farthest from his own house, and next to the Wicket-Gate.

Both got out—Pliable, on the side toward the world and the old life, Christian, on the side toward the wicket-gate and the way to the holy city. The world was in Pliable's heart, the Celestial City in Christian's.

How often is the story repeated! All of us meet trials. Even Christian, in Bunyan's allegory, failed to see the steps through the Slough. But when he fell in, he struggled toward the side of the Kingdom. Every difficulty, every trial, every quagmire of depression, has a side toward the eternal city. That is the way out for us. Not a pilgrim but will find the way if but the name of the city of his God, which is New Jerusalem, is written on the heart.

"They shall ask the way to Zion with their faces thitherward." That is the attitude that finds and keeps the way. Some ask with faces toward the world. They nurse questionings and objections as excuses to justify turning back. In any perplexity or trial the stepping-stones are not at once apparent, they find the way out toward the side of unbelief and the world. Pliable's way out will never do for us. With faces set like a flint Zionward, every step is to be forward, because the "blessed hope" is written in our hearts.

w. a. s.

God's Plan Working Out

NEVER in the history of the world was so great a work given to so small a people to be accomplished in so short a time, as this great work committed to us to be done in this generation.

That being true, it is also true that we can not do that work upon plans laid down by other organizations for the accomplishment of other kinds of work. We must have plans in harmony with the character and magnitude of the divinely appointed undertaking. The work is a specific work. Its boundary lines were established by the Giver at the time of the giving—"to every nation, and kindred, and tongue, and people."

David dared not essay the great task of overthrowing the giant of Gath while clothed in the unproved, cumbrous armor of Saul. Neither can we accomplish the great undertaking placed before us if we take up the work upon plans inaugurated by men for doing an altogether different work.

That is why we have developed a system of church-schools.

We have no quarrel with the public schools. They were designed for a certain, definite object, the education of children in the knowledge believed to be essential to success in this life. So far as we know, they are, in the main, accomplishing this object in a creditable manner. They were not designed to teach the Word of God or train pupils for missionary work either at home or abroad. To expect them to do so would be unreasonable in us. Such an undertaking for them would be an impossible task. Their system is not built up on that plan. Such a result is not within their contemplation.

But there is a system of education designed to accomplish that purpose. In it the Word of God is made much of; faith in God and in the atoning work of Christ is taught; the needs of the mission field are studied; the progress of the cause is followed; and the ideal is held before the children of becoming workers in that cause. The whole trend of the instruction is away from the ideals of the worldling and toward the ideals of the better country. In place of worldly gain is set forth the principle of the sacrifice of self for the uplifting of others. Above the importance of position and the great value of worldly commodities is set the importance of a Christian character and the great worth of a soul. Thus is developed in the child from day to day a longing for a part in the work of God, and naturally a shaping of his life into harmony with that ideal.

We are seeing this year the outworking of this principle. Never in the history of our work has the attendance at all our schools shown so great an increase over previous years. It is the

direct fruit of the church-school undertaking. Our youth, educated under church-school influences, are seeking further preparation for the closing work of God. It is the almost universal testimony of our school managers that their attendance on the opening of school this year is larger than ever before, and that the class of students entering have, generally speaking, a definite purpose to fit themselves for the work of carrying the third angel's message to the world. This is not a mere matter of chance, a happen-so. It is the result of following the Lord's leadings in educational matters; and that result will soon be seen in the rapidly increasing army of laborers going out into the field to finish the work. These earnest, educated young men and women, full of zeal for the cause, will soon be mastering the most difficult languages in the regions beyond, and giving the people this message in their own tongue.

Need it ever be a question, then, in the mind of any loyal Seventh-day Adventist whether he should send his children to the church-school? If we desire our children educated in the fear of God; if we desire to see them efficient workers in this cause; if we desire their soul's salvation more than worldly advancement and worldly ideals, we shall not question and hesitate over the matter. It is God's plan, not man's, and he will bless those who bring their purposes into harmony with his. C. M. S.

The World's Missions Number of the "Signs"

THIS special issue deserves a wide circulation, and we believe it will have it. The time is certainly ripe for a strong effort missionward—not alone financially, but with the settled purpose of taking the message itself to the waiting millions who know not God's comforting love.

Heaven is looking to this people to whom so much light and truth has been committed, to enlighten the world concerning very important impending events.

The fatal mistake of ancient Israel in not enlightening the nations round about must not be repeated by this people. As a people greatly favored of God, we are brought to a time of wonderful opportunity. Eternal consequences hinge upon our action *now*.

The World's Missions number of the *Signs* presents an opportunity for hastening the message that rarely comes within our reach. Filled with excellent articles, it will give the people, especially those in our bustling cities, something to think of besides their mad rush for gain and pleasure, by holding up before them the argument of the cross of Calvary, displaying as it does the

wonderful love of God for a lost world. Think of the self-sacrifice displayed on this uplifted tree!

Perhaps it is unnecessary to say that the Mission Board is very much interested in this special issue of the *Signs*, because it is wholly devoted to the interests of the great world missions, for which the Board is constantly laboring.

We believe that the publishing of this World's Missions number of the *Signs* carries with it great possibilities for accomplishing a splendid work for our missions, and that God's special blessing awaits all who, with love for God and perishing souls, unite in making this effort another strong uplift in behalf of this great cause in the regions beyond.

T. E. BOWEN.

Note and Comment

Out of the Cities

THAT the instruction which has come to us in reference to moving out of the cities was founded in wisdom is being continually verified. The purpose of that instruction was that both parents and children might escape the corrupting influences of the artificial life of the populous centers. The difference between the general country attitude and the general city attitude toward the liquor question, gives forceful evidence in this matter. One instance, characteristic of many similar situations, will suffice:—

Jefferson County, Alabama, after one of the hottest campaigns in its history, has voted to oust the liquor business. The majority for the whole county in favor of prohibition is reported to be about fifteen hundred. But the city of Birmingham, with about forty thousand inhabitants, gave a considerable majority against the prohibition measure.

The liquor traffic, as all other forms of vice and corruption, finds its most fertile soil in the cities. While they are still to be fields for missionary effort, their atmosphere is so infected with the virus of evil as to make them dangerous places in which to bring up our children. All that is evil grows luxuriantly there.

Demoniacal Possession

FOR months past a strong wave of fanaticism has been sweeping over India, greatly hindering true evangelical work. While some of the religious leaders have looked upon it with more or less complacency, others have denounced it as "demoniacal possession." A tract is now being circulated there dealing with the matter and pointing out the dangers of yielding to the control of that influence. We quote from it the following:—

The way they get hold of persons is as follows: A soul goes through a great struggle, and is wonderfully blessed. Floods of light and emotion sweep

through the being. The shore lines are all cut. The soul is launched out into a sea of extravagant experience. At such a juncture these demons hover around the soul, and make strange suggestions to the mind of something odd, or outlandish, or contrary to common sense and decent taste. They make these suggestions under the profession of being the Holy Ghost. They fan the emotions, and produce a strange, fictitious exhilaration, which is simply their bait to get into some faculty of the soul.

One good man says he felt like running around the camp and climbing every tree, but had enough discernment to "try spirits," and found the impulse was not of God. But another person at the same camp-meeting felt the same impulse and yielded to it, and went yelling and screaming through the woods, climbing trees, tearing his clothes, exhausting his body, and in a short time became utterly useless to the work of God.

These displays are strikingly analogous to those manifested in different parts of this country recently by individuals who "come through" the experience of receiving the "gift of tongues." If "demoniacal possession" is the cause of these demonstrations in India, it is not even supposable that the same demonstrations in America are produced by the Holy Spirit.

Harking Back

THERE seems to be a growing tendency in this progressive age to reach back into the past and resurrect the dead forms of intolerance which crushed out liberty in those dark days. We see frequent reports of the burning of Bibles in certain parts of the world, and the Protestant world cries out against the outrage. Recently a Kansas City clergyman is reported as saying that if he could have his way, every book in the world but the Bible would be burned. The *Evening Standard*, of New Bedford, Mass., likens its utterance to the declaration of Caliph Omar when destroying the great library at Alexandria: "If these writings of the Greeks agree with the Book of God, they are useless and need not be preserved; if they disagree, they are pernicious and ought to be destroyed." Now a recent declaration by the head of the Catholic Church suggests a revival of the strictest censorship. A Philadelphia clergyman is represented as saying that if he could have his way, he would restore the rack, the stake, and the guillotine for blasphemers. All this looks to the eradication of evil or supposed evil by the "stamping out" process—a process entirely out of harmony with the gospel plan. A time will come when sin will be "stamped out;" but it will be done only when every soul has made his choice, and it will be done by God, and not by man. The National Reform idea of government is based upon the same "stamping out" theory. But it goes farther, and while "stamping

out" iniquity would "stamp in" righteousness. But this is out of harmony with the design of God—"Whosoever will, let him take the water of life freely."

Undermined by the Bible

IN the *Church Times* of Cape Town, South Africa, there appeared an article condemning the work done by the Bible societies in giving the Bible to all the nations of earth in their own language. The writer thinks that the various peoples should be evangelized without the Bible, as its free distribution has a tendency to undermine the authority of the Greek and Roman Churches. For this reason he urges churchmen not to give of their means to support the work of the Bible societies. Concerning this the *South African Sentinel* says:—

We are indeed sorry for the church that finds its authority undermined by the very Word upon which it is supposed to build its teaching. The acknowledgment certainly should be an eye-opener to the communicants of those churches; for the church whose teaching can not bear the closest test of God's Word can not possibly be the church of Christ. Matt. 7: 21-29. To his disciples Christ said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." His command to all peoples is, "Search the Scriptures; for . . . they are they which testify of me." Thank God for the Bible societies whose faithful devotion to the needs of heathen lands submerged in spiritual darkness have laid the foundation for a glorious harvest to be gathered from all the world for the kingdom soon to come.

The Fruit of Intolerance

ACCORDING to press reports, there is much agitation among the various Catholic orders of Italy. They fear that the law not recognizing them will be enforced, and that the government will seize their property. It is reported that many of these congregations are disposing of their lands and buildings by sale and otherwise. Those of foreign origin will apply to their respective governments for protection. Concerning this situation the *Northwestern Christian Advocate* says:—

Such a situation is the result of Roman Catholic intolerance. It is not surprising that a people who have been taught intolerance toward Protestants should turn against their teachers and display the same spirit toward them. Roman Catholic institutions are for this reason safer in Protestant countries, like England and the United States, than they are in Roman Catholic countries, like Italy and France.

Yet in spite of this fact, in spite of the hierarchy's record along that line, there is in this country a growing spirit to apologize for the Rome of the past and to welcome the Rome of the present, which are one and the same. It is that

spirit that is making the American Federation of Catholic Societies powerful now in carrying out the purposes of the church, and that will make it increasingly powerful and overwhelming in the years to come.

Sunday Reform in Germany

THE work of the Sunday reform element in Germany is naturally awakening some opposition in that country. A dispatch from Berlin says:—

The "English Sunday" is not wanted in Germany. A mass-meeting was held at Frankfort to-day (October 19) to protest against its introduction into the country. The meeting was convened to counteract the effect of the congress just closed at Frankfort, the object of which was the promotion of the observance of the sabbath [Sunday] and the introduction of the rigid laws concerning that day which prevail throughout England.

The meeting is said to have been an enthusiastic one; and yet the fact that they considered it necessary to hold one shows plainly that the Sunday movement is growing there. A strongly worded resolution was drawn up in opposition to the movement, and declaring that the German people would rise up in thousands to oppose the threatened "English Sunday" invasion. The statement is no doubt true; and yet the advancing tide of Sunday enforcement is destined to overwhelm all such opposition, and that right soon. Its progress in this country is an indication of its triumph in other lands as well.

Sunday Baseball in the Army

THERE is considerable agitation among certain religious bodies over the matter of Sunday baseball playing in the army and navy. The sailors from the League Island Navy-yard, Philadelphia, have been playing ball on Sunday, and the secretary of the Pennsylvania Sabbath Association entered a protest to the commandant of the navy-yard against this "desecration" of the day, and requested that it be stopped. The commandant refused to prohibit the game on Sunday, declaring that the sport was good for the men. This did not satisfy the Sabbath Association, and the protest was taken up to the secretary of the navy. The acting secretary replied, asking whether the complaint was because of the noise and disturbance, or simply because of the affront to those who held to strict sabbath observance. If the latter, the acting secretary said that he would not order the discontinuance of the Sunday sport. The question of Sunday baseball in the regular army was up for discussion at the annual convention of the Maryland Baptist Union Association at Baltimore on October 25. A resolution was introduced calling for

stricter Sunday observance, and criticizing the regular army for its Sunday ball playing. Rev. Mr. Nicoll took a decided stand against the resolutions, declaring that he did not think "this matter of the soldiers' playing ball on Sunday is any of the business of this association, and that the association should therefore keep its hands off." Another prominent delegate took the same stand, and an attempt was made to amend the resolution. The amendment failed, and the resolution was passed as read.

The Moslem Menace

IN the September number of the *Nineteenth Century Magazine* Capt. H. A. Wilson, of the British army, says:—

Let me once again reiterate my firm conviction that the next twenty years will see Europe struggling in the throes of an African war against forces so great that at the end it is unlikely to a degree that a single white man remains in Africa.

Captain Wilson is well informed regarding conditions in Mohammedan countries, particularly Africa. In support of his views, he tells of the existence of a Mohammedan society whose organization ramifies all Africa, and whose purpose is to unite all Islam under one banner, drive every white man out of Africa, and free Mohammedans from the yoke of "the infidels." The writer states that secret depots of arms and ammunition are established in numerous places throughout the country, and that the native soldiery in Africa is largely made up of members of that secret organization, which is only waiting the opportune time to strike an effective blow. Captain Wilson states that when the flame breaks out in Africa, it will at once spread to the whole Mohammedan world.

Sunday-Reform Movement

THE movement for "Sunday reform" is rapidly growing throughout the world. The steady, insistent work of the Sunday-law advocates is having its effects. Ministers are advocating Sunday-law enforcement, various church organizations are helping it on; and the labor organizations also are giving unmistakable evidence that they are being swung into line. The *United Presbyterian* declares exultantly that the movement—

is gaining in popular support. Men of all classes are in it; there are no denominational or sectarian lines; there are no party boundaries.

The Sunday-enforcement movement is the movement that is destined to unite the world under one head. This we have long believed. But now we see denominations, States, and nations forging ahead toward the fulfilment of that prediction, and we know that the culmination of the work is drawing nigh.

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For Special Work at Home and Abroad

Can It Be Done?

THIS week's report shows \$98,919.13 already received on the large fund. This amount is the result of about eleven months' work. There remains about \$51,000 yet to raise. Some of this, in fact a considerable amount, has already been pledged, and will be paid as the pledges provide. Naturally, we would conclude that the unpledged portion would come in slowly, and at considerable effort. This depends, however, upon the co-operation of the entire field.

When we were raising the \$100,000 for Washington, it will be remembered that after \$65,000 had been reported, there was a very slow growth for a time, when suddenly the whole amount was raised, and some \$15,000 besides. This, too, all came within the short space of two months. That amount of time yet remains of the year 1907. Should we take hold of this fund, and definitely plan to raise the whole amount before the new year, it would certainly be possible. What we need is the watchword to pass along from heart to heart, and a word of good cheer to fall into line and lift.

Once I was at a "barn raising" where the timbers were heavy, and the men but few. We had a bent about half up, and it seemed to stick fast in the air. It scarcely moved. Some said, "We can never lift it." Others said, "It will surely come down on our heads."

I saw we were powerless to hold it steady in mid-air long. No one was doing his best. Every one was looking to see what the others were going to do. I said to a neighbor lifting on the same pike with me, "You go, take off your hat, and shout, 'Hee-o-hee,' and we will put this up. Otherwise, some one will be killed." He stepped out and said, "Now, men, get ready for a lift. Every man to his pike. Now, Hee-o-hee!" and it started. "Again, now, Hee-o-hee!" and up again it went. "Step right up now, and give it another lift. Ready now, Hee-o-hee!" and in the time it takes to read this, the bent was up.

This was accomplished by united effort. No ten men could have ever raised the bent. When all lifted unitedly, their combined strength made what otherwise would have been an impossibility, an easy task. So in this large fund, if each would do his best, the task would soon be finished.

Fifty thousand dollars is not a large sum for this people to raise in a short time. There are many who can give a goodly sum. A few thousand-dollar men would help wonderfully just now.

When the Thank-offering for the Episcopalians was taken recently, a million dollars was received in a few days. Men of wealth came forward and gave liberally. Two men gave each one hundred thousand dollars. They were millionaires. We have no members in our ranks of such wealth, but there are not a few to whom God has given means, who can give a liberal donation.

Many may have to give more than their pro rata share, but can not this fund be raised before the new year?

What is done, must be done quickly. We need to pass the word of courage along, and let each step to the front and do his best till the work is done. It can be done in 1907. Shall it be done?

I. H. EVANS.

Received on the \$150,000 Fund up to Oct. 29, 1907

Atlantic Union Conference	
*Central New England	\$ 2,635.61
Chesapeake	519.04
Eastern Pennsylvania	1,888.18
Greater New York	495.33
Maine	563.78
New Jersey	552.63
New York	1,626.50
*Southern New England	1,158.50
Vermont	1,190.71
Virginia	468.58
West Pennsylvania	1,377.84
West Virginia	381.51
Western New York	1,675.50
Total	14,533.71
Canadian Union Conference	
Maritime	317.43
Quebec	63.64
Ontario	730.17
Total	1,111.24
Central Union Conference	
Colorado	2,397.57
Iowa	4,256.95
Kansas	2,594.79
Missouri	1,279.39
*Nebraska	5,414.82
*Wyoming	780.99
Total	16,724.51
District of Columbia	
*Washington churches	1,358.19
Lake Union Conference	
East Michigan	2,439.01
*Indiana	5,177.27
North Michigan	693.74
*Northern Illinois	2,778.31
Ohio	4,952.50
Southern Illinois	1,136.29
West Michigan	4,706.15
Wisconsin	3,667.47
Total	25,550.74
North Pacific Union Conference	
Conference not specified	429.66
British Columbia	122.80
Montana	497.63
Upper Columbia	2,286.53

Western Washington	1,914.78
Idaho	889.90
Western Oregon	2,129.94

Total 8,271.24

Northern Union Conference

Alberta	200.80
Manitoba	305.30
Saskatchewan Mission Field..	47.60
Minnesota	5,283.50
*South Dakota	2,645.47
*North Dakota	1,949.13
Conference not specified	73.82

Total 10,505.62

Pacific Union Conference

*Arizona	388.74
California-Nevada	7,966.35
Southern California	1,575.06
*Utah	431.58

Total 10,361.73

Southern Union Conference

South Carolina	144.39
Alabama	433.89
Tennessee River	1,119.61
Florida	613.54
*North Carolina	587.21
Cumberland	906.72
Louisiana	390.61
Mississippi	254.59
*Georgia	408.47

Total 4,859.03

Southwestern Union Conference

Not specified	20.18
Arkansas	384.86
Oklahoma	2,631.21
Texas	1,203.41

Total 4,239.66

Unknown

Unknown	158.20
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Foreign

*Algeria	13.33
Australia	163.84
Bermuda	36.00
China	31.60
South Africa	278.16
Jamaica	13.41
Yukon Territory	20.00
England	263.06
West Africa	14.06
Mexico	2.00
Costa Rica	6.25
India	122.34
South America	41.80
Switzerland	9.69
Panama	19.00
Nicaragua	4.00
Central American Mission ..	26.00
Trinidad	28.69
Norway	25.00
Japan	12.50
Hayti	5.00
*Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	8.00
Hungary	3.00
Tahiti	11.88
France	6.80
Philippine Islands	1.00
Samoa	8.00
Barbados	5.00
Portugal	1.00
Straits Settlement	10.08

Total \$ 1,245.26

Grand Total \$98,919.13

I. H. EVANS, Treasurer.

* A star preceding the name of a conference, indicates that that conference has paid its membership share of the fund.

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.

My Saviour at Last

B. E. BEDDOE

O, ro me the earth is drear
When my Saviour is not near!
Earth to me can but impart
Trouble, sin, and aching heart;
Joy doth fade, and I'm alone;
Blasted hopes do make me moan.

Life is sweet if Thou art near,
Struggles I no longer fear,
Storms may sweep and tempests
roar,

Battles come as ne'er before;
Yet, my Lord, if thou art near,
Tempests I no more shall fear.

Lord, for thee our spirits yearn,
Hoping for thy soon return.
Soon we'll see thee, bright and fair,
Come from heaven to take us there.
Where thou art we then shall be,
Saved and blest, at home with thee.

Genoa, Nev.

A Message to Teachers

MRS. E. G. WHITE

A MESSAGE has been given me for the teachers in all our schools. Those who accept the sacred responsibility resting upon teachers need to be constantly advancing in their experience. They should not be content to remain upon the lowlands, but should ever be climbing heavenward. With the Word of God in their hands, and the love of souls pointing them to diligence, they should advance step by step in efficiency.

A deep Christian experience will be combined with the work of true education. Our schools are to advance steadily in Christian development; and in order to do this, the words and example of the teacher should be a constant help. "Ye also, as lively stones," the apostle declares, "are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." It would be well for every teacher and student to study carefully these words, asking himself the question, Am I, through the abundant grace given, obtaining the very experience that as a child of God I must have in order to advance constantly step by step to the higher grade?

In every line of instruction, teachers are to seek to impart light from the Word of God, and to show the importance of obedience to a "Thus saith the Lord." The education should be such that the students will make right principles the guide of every action: this is the education that will abide through the eternal ages.

I am given words of caution to the teachers in all our established schools. The work of our schools must bear a different stamp than that borne by some of our most popular schools. The mere

study of the ordinary text-book is not sufficient; and many of the books that are used are unnecessary for those schools that are established to prepare students for the school above. As a result, the students in these schools are not receiving the most perfect Christian education. The very points of study are neglected that are most needed to prepare the students to stand the last great examination, and to fit them for missionary work in home and foreign fields. The education that is needed now is one that will qualify the students for practical missionary work, by teaching them to bring every faculty under the control of the Spirit of God. The study book which is of the highest value is that which contains the instruction of Christ, the Teacher of teachers.

The Lord expects our teachers to expel from our schools those books that teach sentiments which are not in accordance with his Word, and to give place to those books that are of the highest value. The Lord designs that the teachers in our schools shall excel in wisdom the wisdom of the world, because they study his wisdom. God will be honored when the teachers in our schools, from the highest grades to the lowest, show to the world that a more than human wisdom is theirs, because the Master Teacher is standing at their head.

Our teachers need to be constant learners. All reformers need to place themselves under discipline to God. Their own lives need to be reformed, their own hearts subdued by the grace of Christ. Every worldly habit and idea that is not in harmony with the mind of God should be renounced.

When Nicodemus, a learned teacher in Israel, came to Jesus to inquire of him, Christ laid before him the first principles. Nicodemus, though holding an honorable position in Israel, had not a true conception of what a teacher in Israel should be. He needed instruction in the very first principles of the divine life, for he had not learned the alphabet of true Christian experience.

In response to Christ's instruction Nicodemus said, "How can these things be?" Christ answered, "Art thou a master in Israel, and knowest not these things?" The same question might be asked of many who are holding responsible positions as teachers, physicians, and ministers of the gospel, but who have neglected the most-essential part of their education, that which would fit them to deal in a Christlike manner with human minds.

In the instruction that Christ gave to his disciples, and to the people of all classes who came to hear his words, there was that which lifted them to a high plane of thought and action. If the words of Christ, instead of the words of men, were given to the learner to-day, we would see evidences of higher intelligence, a clearer comprehension of heavenly things, a deeper knowledge of God, a purer and more vigorous Christian life.

"Verily, verily, I say unto you," Christ said, "he that believeth on me

hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever."

"When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

We are slow to understand how much we need to study the words of Christ and his methods of labor. If his teachings were better understood, much of the instruction that is now given in our schools would be valued at its true worth. It would be seen that much that is now taught does not develop the simplicity of godliness in the life of the student. Then finite wisdom would receive less honor, and the Word of God would have a more honored place.

When our teachers are truly converted, they will experience a soul hunger for the knowledge of God, and as humble learners in the school of Christ, they will study to know his righteousness. Righteous principles will rule the life, and will be taught as the principles that rule in the education of heaven. When teachers seek with all their heart to bring true principles into the work of education, angels of God will be present to make impressions upon the heart and mind.

Prayer—No. 4

G. B. THOMPSON

CONCERNING prayer the Lord has given us this promise: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21: 22. This is indeed a wonderful promise. The Bible apparently contains no greater, for it seems there could be no greater. Think of it! "All things . . . ye shall ask . . . ye shall receive." He who made and owns the universe, and has all power in heaven and on the earth, says, All things are freely yours; ask and receive. There is no reason why we should lack anything, or be spiritually lean.

But observe there is a condition. "Whatsoever ye shall ask in prayer, believing, ye shall receive." Ah, this means much. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. *But let him ask in faith*, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1: 5-7.

Prayer without faith is an empty form; it is even worse than this, it is mockery. Believing is receiving. Every request from an honest and true heart, uttered in faith, the Lord answers. It

is true that sometimes, like parents who answer the requests of their children, because of his love, God answers No. But *no* is as much of an answer as *yes*, and indicates just as much love. If we believe, there is no doubt concerning the certainty of an answer. "Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If you have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Matt. 17: 19, 20. Think of it, "Nothing shall be impossible unto you."

On this same occasion, in response to the words of the man who had brought his lunatic son to be healed, who pleadingly said, "If thou canst do anything, have compassion on us, and help us," we read, "And Jesus said unto him, If thou canst! All things are possible to him that believeth." Mark 9: 22, 23, A. R. V. What stronger words could the Lord use to give us assurance to come to him in prayer? We can think of none. Truly the possibilities of believing prayer are infinite. How true, "Ye have not, because ye ask not."

But let us not forget that sin hinders prayer. In Isa. 1: 15, we read, "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear." Why is this? Has not the Lord promised to hear in heaven his dwelling-place?—Most assuredly. But the conditions have not been complied with. The trouble is, the hands outstretched to God are stained with sin. In another chapter we are told why so many prayers are not answered. Listen to this terrible indictment: "Behold, Jehovah's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue muttered wickedness." Isa. 59: 1-3, A. R. V. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66: 18. It is useless to pray, expecting the Lord to answer, and at the same time cling to things which the Holy Spirit has shown us are sinful. Before we can receive from the Lord the great blessings promised, we must first give up our sins. "The supplication of a righteous man availeth much in its working." James 5: 16.

Another thing that hinders our prayers, and explains why many ask and receive not, is an unforgiving spirit. "That word *unforgiving!* What a group of relatives it has, near and far! Jealousy, envy, bitterness, the cutting word, the polished shaft of sarcasm with the poisoned tip, the green eye, the acid saliva—what kinfolk these!"—Gordon.

After giving us the Lord's prayer, the Saviour said, "For if ye forgive men their trespasses, your Heavenly Father

will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Mark it; those who carry hatred in the heart against any individual in this world, and refuse to forgive, have upon the ledger of heaven a record of sin which the blood of Christ will never wash away so long as those feelings are cherished in the heart. It is useless to pray, asking the Lord to forgive our sins, while at the same time we refuse to forgive those who trespass against us. There are many cold hearts into which the light of God would shine if they would only forgive the hundred pence while asking the Lord to forgive the ten thousand talents.

Takoma Park, D. C.

Things That Differ—No. 2

J. N. LOUGHBOROUGH

IN a former article we found that in establishing and maintaining the apostolic churches, under the guidance of the Holy Spirit, strict order was observed, and responsibility was placed upon men to care tenderly for the flock. Even the apostle Paul, on whom rested a care for all the churches, said, "Ye know how we exhorted and comforted and charged every one of you, as a father doth his children." 1 Thess. 2: 11.

In Paul's second epistle to the Thessalonians we read: "Now we *command* you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition [teaching] which he received of us." 2 Thess. 3: 6. To the Philippians Paul said, "Brethren, be followers together of me, and mark them which walk so as ye have us for an example." Phil. 3: 17.

The apostle saw that it was needful to have order in the church, and that responsibilities for the care of the church be laid upon such as had demonstrated ability in governing the household, and so he gave instruction regarding the same to Timothy, and also to Titus, to whom he gave a special commission to "set in order the things that are wanting." If this was needful in apostolic days, how much more important in these last days, when the world is filled with iniquity, love of pleasure, false teachings, and apostasies.

In the instruction which was given in early days to Seventh-day Adventists we read: "Gospel order has been too much feared and neglected. Formality should be shunned; but, in so doing, order should not be neglected. There is order in heaven. There was order in the church when Christ was upon earth, and after his departure, order was strictly observed among his apostles. And now in these last days, while God is bringing his children into the unity of the faith, there is more real need of order than ever before; for, as God unites his children, Satan and his evil angels are very busy to prevent this unity and to destroy it."—*Supplement to Experience and Views,* page 12.

In a foot-note on the same page we read: "After the time passed [1844], there was great confusion, and the majority were strongly opposed to any organization, holding that it was inconsistent with the perfect liberty of the gospel."

One of the principal claims made by those who warred against organization when introduced among Seventh-day Adventists was that it "abridged their liberty and independence, and that if one stood clear before the Lord, that was all the organization needed." Upon this point, when church order was contested, this statement was made, "Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and thorough discipline mark the movements of the angelic host. . . . He deceives even the professed people of God, and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course. . . . All the efforts made to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery."—*Testimonies for the Church,* Vol. 1, page 650.

When those who, earlier in this work, witnessed the battle to establish church order, now hear persons uttering almost the identical words then used by those opposing order, it need not be wondered that we fear the result of such utterances. I mention in this connection the following, made by one who was pleading for individual liberty, and for the guidance of the Holy Spirit alone: "Perfect unity means absolute independence, each one knowing for himself. Why, we could not have outward disorganization if we all believed in the Lord. . . . The question of organization is a simple thing. All there is to it is for each individual to give himself to the Lord, and then the Lord will do with him just what he wants to, and that all the time. Our only safety, under God, is to go back to the place where God is able to take a multitude of people and make them one, without parliamentary rules, without committee work, without legislation of any kind." Such a statement is also in harmony with one which I recently read to the effect that every one was to get his instruction directly from the Holy Ghost, and that "no one had a right to say to him what he should do."

Superficially considered, that might appear to be a blessed state, a heaven indeed. It is not, however, in exact harmony with the experience of the wise man, who said, "Where no counsel is, the people fall: but in the multitude of counselors there is safety." Prov. 11: 14. Nor is it in accord with the following instruction given to this people: "The God of heaven is a God of order, and he requires of his followers to have rules and regulations to preserve order." And again: "One point will have to be guarded, and that is individual independence. As soldiers in Christ's army,

there should be concert of action in the various departments of the work. . . . Followers of Christ will not act independently of one another."—*Ibid.*, No. 32, page 30; No. 33, pages 62, 63.

In 1894, in "Special Testimony," No. 3, page 19, the following instruction was given to those contending for individual liberty: "The less of the meekness and lowliness of Christ the human agent has in his spirit and character, the more he sees perfection in his own methods, and imperfection in the methods of others. Our only safety is to watch unto prayer, and to counsel together, believing that God will keep our brethren as well as ourselves, for there is no respect of persons with him."

In a communication, dated Jan. 14, 1894, we are thus counseled: "Why not keep steadily at work in the lines that God has given us? Why not walk in the clear lines he has revealed, and in place of tearing to pieces that which God has built up, work on the side of Jesus Christ? . . . We want to hold the lines evenly, that there shall be no breaking down of the system of regulation and order. In this way license shall not be given to disorderly elements to control the work at this time."

Again we read: "As we near the close of time, Satan comes down with great power, knowing that his time is short. Especially will his power be exercised upon the remnant. He will war against them, and seek to divide and scatter them, that they may grow weak and be overthrown. . . . Order must be observed, and there must be union in maintaining order, or Satan will take advantage."—"Testimonies for the Church," Vol. I, page 210.

While some are now teaching that all the order needed is in each individual church, and that each member is to look to the Lord alone for guidance, we find quite different the instruction the Lord gives his people respecting it, and also respecting the order established among Seventh-day Adventists. Of this we read in "Testimonies for the Church," Vol. VIII, pages 236, 237: "Every member of the church has a voice in choosing officers of the church. The church chooses the officers of the State conference. Delegates chosen by the state conferences choose the officers of the union conferences; and delegates chosen by the union conferences choose the officers of the General Conference. By this arrangement, every conference, every institution, every church, and every individual, either directly or through representatives, has a voice in the election of the men who bear the chief responsibilities in the General Conference."

In "Christian Education," page 136, we are told that "the Lord wrought in the organization which has been perfected." In this matter, as in all others where there is a difference, may the Lord give wisdom to prove "the things that differ," that we may be found in harmony with the instruction of his Word, and the special instruction for these last days.

Healdsburg, Cal.

More Workers

WM. COVERT

SINCE the message we are giving is for the whole world to hear and consider in this generation, it behooves us to quicken our pace in the work. The situation that confronts us demands that we make greater haste. As we are actually to give these wonderful things to this sin-polluted world during the short time which remains for us to work, we must arouse every latent energy, and put into the harness every unused force, in order to accomplish the work within the allotted time.

We may flatter ourselves that much has been accomplished, but this is done only when we measure ourselves among ourselves, and compare ourselves by ourselves. The facts are that ten times more could be done than we are now doing, if our churches were fully organized for work, and fully aroused to the importance of the whole situation.

Think what was done by the church of Christ after the day of Pentecost was fully come. Think of the thousands who were converted in a day, and of the numbers that were added day by day, when the whole church worked for souls and were filled with the Holy Spirit.

What was done then will be done again, but not without an awakening on the part of the people, and careful planning on the part of the leaders who direct the work.

When the master of the vineyard asked some unemployed men at the eleventh hour why they had been standing in the market-place idle all day, they quickly responded by saying, "Because no man hath hired us." Matt. 20: 6, 7. They had been standing all the day idle because no one had offered them the kind of work they could do. They had been watching for employment all the day, but not an offer of work was made by a man of business until the eleventh hour.

Does not this parable of the vineyard and its need of more workers illustrate the conditions that have marked the history of the message in its progressive working? Early in its history one class of laborers—preachers—was called into the vineyard, and for a time bore the burden of the work. Then were added medical workers, and after them Bible workers and canvassers. Then came a great demand for teachers and for foreign missionaries; and so at each advancing stage, the numbers employed in the vineyard have been greatly increased, because a greater variety of talent could be utilized.

The publishing interest has served the cause in all its stages, and it has been compelled to take on greater proportions every time a new interest, a new department, or another language has been added, or another nation has been included in the rapidly advancing work.

But the most careful and most prayerful management has all the time been necessary in order to have supplies sufficient to meet the demand. And, too, as facilities have multiplied and new departments have been added, the extent of

our operations has widened, and the demands made upon us have greatly increased. Therefore, at each hour as the day advances, we find individuals ready to go into the Lord's vineyard to labor; and what is now of vital interest is to have wise leaders connected with the various departments, who have such clear understanding of the times and persons that they will know how to give those in the market their proper place in the vineyard. Besides the regular lines of labor referred to in what has been said, there are the home missionary and colporteur work that have as yet scarcely been touched with the tips of our fingers. And the possibilities for accomplishing good in these things almost equal that which is being done in all other lines. Certainly the number of our members who are not at work in the cause greatly exceeds the number employed in all the departments of the work. It is the latent ability of all this unemployed host that is needed at the eleventh hour to finish the work in the Lord's vineyard before the day closes. Let the faithful and wise servants who now give out the work and guide in the cause, place the idle ones who are standing in the market, at some proper post of duty in the vineyard. This is being done in some of the European fields more than we are doing it in America, and the result is that these fields double their number of believers in half the time that it requires us to double our numbers here. The per capita circulation of their periodicals there is more than ten times as much as ours in America. Is not the result attained because a far greater per cent of the church-membership have taken up this work than do so here?

The plan outlined by our Saviour was to give "to every man his work." The method announced by him is to be in operation when he returns. "And what I say unto you I say unto all, Watch." It is not enough for the ministers alone to watch, for all are commanded to watch. And watching and working are inseparably joined in one character.

Our whole people must be aroused; all must pray, all must labor, all must have some definite plans to follow in bringing the third angel's message to a finished condition. The time to save souls is rapidly drawing to a close, and what is done must be accomplished soon.

Chicago, Ill.

NINE tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what his will is. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions. I seek the will of the Spirit of God through or in connection with the Word of God. The Spirit and the Word must be combined. If the Holy Ghost guides us at all, he will do it according to the Scriptures, and never contrary to them.—George Müller.

Aids for Bible Readers

Historical quotations and extracts from various writers which may assist the thoughtful student of the Scriptures.

The Commencement of the 70 Weeks and of the 2300 Days

[A reader of the REVIEW asks: "Why do the 2300 days begin B. C. 457 and not B. C. 536 or 519? Did not the commandment go forth at these other dates as really as in 457?" The following extracts will serve as an answer to this inquirer, and may prove helpful to many others.—ED.]

THE prophecy of the 70 weeks defined much more closely the period of the coming of the Messiah, of which the two visions of the four empires had already given an outline. . . . The date, whence those 490 years began, is described, not absolutely laid down. But it is described in words which leave no large or uncertain margin, "from the going forth of a commandment to restore and rebuild Jerusalem unto Messiah the Prince." Above three thousand years had flowed by before; above two thousand years have flowed away since. The event, which was to change and regenerate millions upon millions, was fixed beforehand, within some surplus upon 490 years. The choice of the form of prophecy was itself prophetic. Greek and Latin philosophers too (probably from some real mysterious connection of the numbers with the development of man's frame), have known of "weeks of years." To the Hebrews, the seven times seven spoke of the recurring jubilee year, when all debts were released, slavery was ended, every one was restored to all the inheritance which had, during the half century, been forfeited; slight, joyous, ever-recurring picture of the restoration, for which all creation yearned and groaned. There could not be any ambiguity to the people's mind. The period could not be "70 weeks of days," that is, a year and about four months. The events are too full for it. Seven weeks (to go no farther) was no period in which to rebuild the city. It remained then to understand it, according to a key which God had given [Eze. 4: 5, 6], of a sevenfold period of years.

The decree spoken of was doubtless meant of a decree of God, but to be made known through his instrument, man, who was to effectuate it. The commandment went forth from God, like that, at which, Gabriel had just said, using the same idiom, he himself came forth to Daniel. But as the one was fulfilled through Gabriel, so the other remained to be fulfilled through the Persian monarch, in whose hands God had left, for the time, the outward disposal of his people. In themselves, the will and decrees of God are in all eternity; but his immutable decree seems then to go forth, when he, in whose hands are all things, so disposes men's wills that it comes into effect. But, since there was no decree at all in favor of the Jews

before Cyrus, B. C. 536, it might be startling enough to one who does not yet believe in prophecy, that, even from Cyrus, the 490 years come within forty-six years of our Lord's birth; and that, although there were four different edicts, from which the 490 years might begin, these, too, admit of no vague coincidence. They do but yield four definite dates. There is a distance of 90 years from the first of Cyrus to the twentieth of Artaxerxes Longimanus, but the dates within those 90 years, from which the prophecy could seem to be fulfilled, are only four. Those dates are (1) the first year of Cyrus, B. C. 536; (2) the third year of Darius Hystaspes, B. C. 518, when he removed the hindrances to the rebuilding of the temple, interposed by Pseudo-Smerdis; (3) the commission to Ezra in the seventh of Artaxerxes Longimanus, B. C. 457; (4) that of Nehemiah, in the twentieth year of the same Artaxerxes, B. C. 444. . . .

But further, of these four, two only are principal and leading decrees; that of Cyrus, and that in the seventh year of Artaxerxes Longimanus. For that of the twentieth year of Artaxerxes is but an enlargement and renewal of his first decree; as the decree of Darius confirmed that of Cyrus. The decrees of Cyrus and Darius relate to the rebuilding of the temple; those of Artaxerxes to the condition of Judah and Jerusalem.

But the decree of Darius was no characteristic decree. It did but support them in doing what they were already doing without it.

The decree of Artaxerxes was of a different character. The temple was now built. So the decree contains no grant for its building, like those of Cyrus and Darius. Ezra thanks God that "he had put it into the king's heart to beautify [not, to build] the house of the Lord at Jerusalem." On the other hand, the special commission of Ezra was "to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand," and to "set magistrates and judges, which may judge all the people that are beyond the river." These magistrates had power of life and death, banishment, confiscation, imprisonment, conferred upon them. It looks as if the people were in a state of disorganization. Ezra had full power to settle it according to the law of his God, having absolute authority in ecclesiastical and civil matters. The little colony which he took with him of 1,683 males (with women and children, some 8,400 souls) was itself a considerable addition to those who had before returned, and involved a rebuilding of Jerusalem. This rebuilding of the city and reorganization of the polity, begun by Ezra and carried on and perfected by Nehemiah, corresponds with the words of Daniel, "from the going forth of a commandment to restore and to build Jerusalem."

The term also corresponds. "Unto the Messiah the Prince shall be seven weeks, and threescore and two weeks," that is, the first 483 years of the period, the last seven being parted off. But 483 years from the beginning of B. C.

457 were completed at the beginning of 27 A. D., which (since the nativity was four years earlier than our era) would coincide with his baptism, being "about thirty years of age," when the descent of the Holy Ghost upon him manifested him to be the Anointed with the Holy Ghost, the Christ.—"*Lectures on Daniel the Prophet*," by E. B. Pusey, D. D., London, 1869, pages 165-172.

The Seventh of Artaxerxes

[The following foot-note in Dr. E. B. Pusey's "*Lectures on Daniel the Prophet*" may prove to be of some value in determining in what year the seventh year of Artaxerxes Longimanus fell according to our modern chronology.—ED.]

I HAVE adhered to the authoritative chronology of the reigns of Xerxes and Artaxerxes. Diodorus (XI. 69) says that Xerxes was murdered by Artabanus, after reigning more than twenty years, when Lysitheus was Archon at Athens. Ol. 78. 4. B. C. 465. ["Ol." is the abbreviation for "Olympiad," which was "the period of four years between any two celebrations of the Olympic games," and the reference should be read, "the fourth year of the seventy-eighth Olympiad, or B. C. 465." The Olympiads were designated by number, the first being reckoned from the victory of Corebus in the foot-race, B. C. 776.—ED.] "According to the Canon [of Ptolemy], he died N. E. 283, that is, after Dec. 17, B. C. 466, and before Dec. 17, B. C. 465, which coincides with the year of Lysitheus."—Clinton. (Fast. Hell. B. C. 465.) Eusebius agrees with this. Manetho also assigns the same length to the reign of Xerxes, 21 years (quoted by Africanus ap. Syncell. p. 75, D. Clinton, F. H. c. 18. II 380, note). This length of reign corresponds with the dates assigned to his father Darius, and to Artaxerxes, to whom forty-one years are given by Manetho (Ib.), forty by Diodorus (Ib. and XI, 69), which agrees with Thucydides (IV, 50), who mentions his death in the Archonship of Stratocles B. C. 425-424. (Clinton, p. 380.) The accession of Artaxerxes after the seven months of the assassin Artabanus would fall in the middle of 464 B. C. [If Artaxerxes ascended the throne B. C. 464, it is plain that "the seventh year of Artaxerxes the king" (Ezra 7:7) would be B. C. 457.—ED.]

THERE were but two returns from captivity—Zerubbabel's and Ezra's; in Zerubbabel's they had only commission to build the temple; in Ezra's they first became a polity, or city, by a government of their own. Now, the years of this Artaxerxes began about two or three months after the summer solstice, and his seventh fell in with the third year of the eighteenth Olympiad; and the latter part thereof, wherein Ezra went up to Jerusalem, was in the year of the Julian period, 4257 [that is, B. C. 457].—*Sir Isaac Newton on the Prophecies of Daniel*.



The Blessing of Service

MRS. M. K. EMERSON

SWEET the mission of Jesus,
To bind up the broken hearts;
Creation rings with the joy it brings,
And the gloom of earth departs.

Peace to the troubled spirit,
Comfort and cheer to the soul;
This stormy old earth with its borrowed
mirth
Can no lasting joy control.

Jesus, the light of the world,
Can brighten our path below,
Help us to bear earth's sorrow and care,
Looking to him as we go.

He, the sweet balm in Gilead,
The solace for human woe;
The world can not share a treasure so
fair,
Our Friend and Saviour to know.

Look in the world about you
For some good that you might do,
'Twill add full measure to all your
pleasure,
And make you more happy, too.

Idle Words

WILLIAM NEHRING

"I SAY unto you," says our Lord, "that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 36, 37.

An apostle says, "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." Eph. 5: 3, 4.

There is no greater evil in the world to-day than that of idle, pernicious talking, condemned in the texts already quoted. It is a popular idea among young people that in order to enjoy life and the society of others, they must jest and joke and be witty, to produce laughter and merriment for others, and also to attract attention to themselves. These ideas obtain in many homes, and are encouraged in various ways. The judgment alone will reveal the terrible harvest of evil resulting from the idle and useless words that should never have been spoken.

Perhaps there is no other subject concerning which there is so much jesting and joking as that of love and marriage. From bantering the little school children on up, in various degrees of foolishness and vulgarity, boys and girls, fathers and mothers, old and young, with few

exceptions, seem to take part, more or less, in this great evil. To a great extent these are doing the same work in poisoning the hearts and minds of the young that is done by the vile and vulgar, out of whose perverse and wicked hearts evil is continually being brought forth in impure words and evil insinuations.

Let us try to see why there is so much harm in this jesting, which some think so harmless and smart.

In wisdom and love, and in order to bind the human family in bonds of union, happiness, and love that could not easily be broken, God ordained the marriage relation. This is the most sacred and holy relation that human beings can enter into, if carried out as God intended. If not so carried out, the homes and happiness of those who enter its covenant are ruined, and, breaking their solemn vows, the sins of fathers and mothers are visited upon future generations. Because God's purpose in this is not carried out, the world to-day is reaping an awful harvest of crime, insanity, immorality, and disease, and all these evils are terribly on the increase.

At no previous time in the history of our country has the marriage relation been so lightly regarded and divorces so easily obtained as at the present time, while gross immorality prevails to an alarming extent; and no doubt the same is true of all the world. One great reason for all this is that false and improper ideas are held in regard to the sacred covenant that a pure and holy God himself ordained. Through jesting and joking, that which is pure and holy is brought down to a low, cheap, vulgar level.

We should think with reverence of the wonderful work of God, which we can never fully understand in this sinful world. Then let us no more dishonor him by speaking lightly of any of his works. Love is a plant of heavenly origin; but the genuine article is scarce, because it has long been counterfeited and made a mockery of by thoughtless jesters.

While children in times past grew up together as friends, playmates, and schoolmates, to-day these happy relations seem out of date, and we often hear parents, friends, and others teasing little children about their beaux, sweethearts, and the like. O, that all who do this might realize the evil of it! No wonder the children become indignant; for even in their childish simplicity, they seem to know that it is too sacred a subject to be treated in such a trifling manner, and that it is a matter in which they have no part until they reach later years. But alas, the teasing and tormenting continue,

until often they become bold, flippant, and immodest, losing respect for and confidence in parents and friends, and turning away from God.

"A girl's best friend is her mother." But the father also should be included, and the boys as well as the girls should receive the loving counsel and advice of parents. Then let fathers and mothers be careful how they jest with their children; for if they are always met with jests and jokes concerning the nature God himself has given, they certainly will not feel like confiding in their parents in reference to their associates and the attachments they will form sooner or later. At some time all youth will gain from some source a knowledge of life and of their special natures. Then let all lovers of purity awake to their responsibility and teach the truth line upon line and precept upon precept; for this truth, when mixed with the vile error of Satan, is dangerous to the young and inexperienced.

Let us be careful not to "offend one of these little ones;" for of such is the kingdom of heaven.

Kiel, Okla.

How His Child Led Him

SEVERAL years ago my brother was in — one cheerless day, with about half an hour on his hands before train time. Strolling along near the railway station, he noticed a tidy restaurant, and went in for lunch. A bright boy came to take his order, and as soon as he brought it, sat down to his lessons. A remarkable man, evidently the proprietor, was seated near the fire, with a disabled foot propped up on a chair. When my brother had finished his meal, he approached him, saying, "You have a bright boy to wait on your customers."

"Yes, indeed," said the man, with parental pride, "I couldn't hire so good a boy as that; he is my son, and was the means of my opening this place instead of keeping a public house, which was the way I got a living for some years; and I'll tell you how it was. He came from school one day heavy hearted, and when I asked him what was the matter, he began to cry, but couldn't speak. After I urged him, he said that at recess some of the boys asked one another what their fathers did. One said his father was a plumber, another that his was a carpenter; and when they came to my boy, who said his father kept a public house, one of them said, 'That's the meanest kind of business.' 'And I could see they all felt the same way. That made me feel awfully ashamed; so, father, if you will only give up the liquor trade, I'll do anything I can to help you.' With that he threw his arms around my neck, and, sobbing, begged me to give it up. Well, the end of it was I sold out. I don't make so much money as I did selling liquors, but it goes further, and we have a happy home. My wife can help along, because decent people come here for their meals; but before, I did not like to have her around, there was

so much low talk. My boy has been as good as his word. I couldn't ask for a better son."

My brother thanked the man for his confidence, and, after giving his hearty approval, went his way.—*Little Christian.*

How to Be Useful

ALMOST every little boy and girl would like to be of some use in this world, but sometimes it is hard to know what to do in order to be useful.

What is needed most of all, I think, is a pair of quick eyes to see what is needed. If boys and girls have quick eyes and willing hands, they will find ever so many ways of being useful, at home, in school, and in whatever other place they may happen to be.

The boy who has quick eyes will see when papa wants a book from the library, and will offer to go and get it without waiting to be asked. He will see when mama wants something from the store, and will offer to run such an errand before he goes off to play ball.

The girl who has quick eyes will see when grandma wants her needle threaded, and will do it so promptly, and yet so quietly, that grandma will feel as if fairy fingers were helping her to sew. The girl with quick eyes will see when baby is restless, and will gently care for its wants, and thus often help mama.

The boy or girl with quick eyes will see when teacher is tired, and will be so still and attentive in the class room that she will feel that her pupils are actually helping her to teach.

There are so many things that we can do to help others, if only we have quick eyes. Let us try to be as useful in this world as we can possibly be, and we shall find that life grows sweeter and happier the longer we live.—*Apples of Gold.*

What General Sheridan Feared

Two grave, quiet-looking men stood on the steps of a big house in Washington some years ago. They were watching four bright children get into a cart and drive down the street, throwing back kisses and "good-by" to papa and papa's friend, the general.

The younger man and father was General Phil Sheridan—"Fighting Phil," as he was called in those days. Another general, an old friend, said, "Phil, how do you manage your little army of four?"

"Don't manage; they are mischievous soldiers, but what good comrades! All the good there is in me they bring out. Their little mother is a wonderful woman, and worth a regiment of officers. John, I often think what pitfalls are in waiting for my small, brave soldiers all through life. I wish I could always help them over."

"Phil, if you could choose for your little son from all the temptations which will beset him the one most to be feared, what would it be?"

General Sheridan leaned his head

against the doorway, and said, soberly: "It would be the curse of strong drink. Boys are no saints. We are all self-willed, may be full of courage and thrift and push and kindness and charity, but woe to the man or boy who becomes a slave of liquor. O, I had rather see my little son die to-day than see him carried in to his mother drunk. One of my brave soldier boys on the field said to me just before the battle, when he gave me his message to his mother if he should be killed: 'Tell her I kept my promise to her. Not one drink have I tasted.' The boy was killed. I carried the message with my own lips to the mother. She said, 'General, that is more glory for my boy than if he had taken a city.'"

—*Selected.*

Making the Best of Things

THERE is scarcely any one who does not think but that he has been unjustly dealt with, in some respects, either by nature or by fortune. What is to be done? If these individual imperfections can be remedied, let us strive in every legitimate way to help ourselves. If not, why not make the best of them?

It is not so much our own actual condition of life that breeds happiness as the use which we make of our opportunities. Some people will be cheery and useful anywhere, and under any livable conditions. Others are correspondingly dismal. Therefore, as a matter of self-convenience at least, let us make the best of things.—*Selected.*

About the House

To keep the kitchen sink in order is one of the first duties of a housekeeper. Constant attention is necessary to prevent that porcelain or lead receptacle from becoming clogged and blackened with grease. Close to the sink should always be chlorid of lime or washing soda—we recommend both, to be used alternately. Scald the sink every other day by letting the hot water run for five or ten minutes, when it is at its hottest, over a few lumps of washing soda placed on the grating. Twice a week in hot weather use unslaked lime instead of the soda. At night a handful of borax thrown on the grating will keep away the visiting croton bugs.

These useful suggestions concerning the care of the refrigerator come from Marion Harland's pen:—

In our germ-mad generation, it is surprising that, in the howl against cold storage foods, so little has been made of the peril to health offered by unclean refrigerators. The confined air is of itself unwholesome, imparting a "close taste" to butter and meats, easily recognized, yet rarely analyzed. The chill of the ice arrests decay, but it does not prevent the growth of mold.

Did you ever look at a section of mold through a microscope? You would see a pretty forest or jungle of divers colors. Like non-edible toadstools, it is fair to see, and, like them, it is poisonous to the

human stomach. If the sink be a faithful witness to the housewifery of owner or caretaker, the refrigerator is a yet more correct reporter. It should be absolutely odorless.

Fragrant fruits must never be set in the same compartment with other foods. If milk and butter are kept in the refrigerator, give them a shelf to themselves, and unless the butter be perfectly fresh, it should be kept away from the milk.

In summer the shelves should be cleared daily, and the contents sorted under the eye of the mistress. The corners must be scrubbed faithfully with a cloth wrung out in boiling water and baking-soda, that nothing may accumulate there. Then the doors must be left open until the shelves are entirely dry. To shut up humidity in the chilled interior is to make a damp cave of it.—*Selected.*

The Need of Homes

THE nation needs homes. The greatest factor in the life of the child and of the nation is not the institution, but the home circle.

Amid the stress of many duties there is danger to-day that the American home will suffer. The boys and girls gain their ideals of life upon the street, among companionships of their own choice, and often they owe less of their character to parental influence than to the chance suggestions that they have picked up carelessly.

It seems to us that the mother in the home has a higher calling than the church visitor or the charity worker. Her influence may not be wide, but it is deep; she may not win newspaper notoriety, but she wields a scepter which a king might envy; and in the lives she has molded she will live nobly long after her generation has passed away. The heroic service is not wrought abroad before great multitudes, or on the thrones of commerce. Heroism is found where the mother sits by the fireside, and out of her own heart teaches the children the alphabet of the gospel, and step by step assists them amid their little trials and duties, not to hear only, but to do. Here at least the grain of mustard seed, which indeed is the least of all seeds, when it is matured, becomes a tree of prodigious growth.—*Home Herald.*

THE world has small need of a religion which consists solely or chiefly of emotions and raptures. But the religion that follows Jesus Christ, alike when he goes up into the high mountain to pray, and when he comes down into the dark valley to work; the religion that listens to him, alike when he tells us of the peace and joy of the Father's house, and when he calls us to feed his lambs; the religion that is willing to suffer as well as to enjoy, to labor as well as to triumph; the religion that has a soul to worship God, and a heart to love man, and a hand to help in every good cause, is pure and undefiled.—*H. Van Dyke.*

THE WORLD-WIDE FIELD

A Remarkable Conversion

Told by a Missionary in China

A MISSIONARY in China was once preparing a cup of tea in his tent, when a native of the district, one of the literati, but notoriously wicked—indeed a leader in wickedness, who kept a den of infamy near by which was the resort of the abandoned of both sexes—ventured into the tent. After a few moments' conversation about the weather, and such commonplaces, the missionary approached him on the matters of the soul in some simple way, and was at once met by the resistance that comes from agnosticism. This flagrant Chinese sinner fell back upon our ignorance of everything outside the realm of matter and daily experience, and particularly objected to believing anything he could not see and understand.

The missionary met him at the very threshold of his own objection, and pointing to the little tea-kettle on the brazier just beginning to emit steam, said: "Well, now there is a simple thing you see, but don't understand. I take some spirits, or charcoal, and a match—all cold and without a flame. I strike the cold match on a cold surface, and it blazes up. It sets the spirits or the charcoal burning. The flame strikes the cold surface of the kettle, and the heat passes in some way through the kettle bottom, and comes in contact with the water, and, in some way, sets the water moving more and more rapidly, until it is as we say 'boiling.' What was cold becomes hot, until the liquid changes to vapor and comes out at the spout, first invisible, then becomes visible as a white cloud of steam, and presently changes back to water, and falls in drops upon the earth. You see all this, but not one step in it all can even you, a literary man, explain. When you can tell me how matter that is cold and without flame, develops fire, light, and heat; how what is outside passes through metal and gets inside; how what was liquid becomes a floating vapor; how the visible becomes invisible and then visible again; how the water becomes vapor, and the vapor again becomes water; how what was cold becomes hot, and what is hot becomes cold,—I will undertake to explain the mystery of any fact declared in this Book," laying his hand on a copy of the Chinese New Testament.

The Chinese scholar had, of course, nothing to say, and naturally diverted the current of conversation to something else; and, as he was about to leave, the missionary, picking up a neatly bound copy of the Gospel according to John, in Chinese, said: "I will give you this, if you will agree, before you go to bed to-night, to read just the first three chapters." Half playfully the man ac-

cepted the gift and the conditions, and, taking the book with him, went off to his den.

The book and the promise were alike forgotten until he had gone to bed, and then the thought occurred to him, "I promised the foreign devil I would read three chapters in that book before I went to bed, and he'll ask me the next time he sees me if I have done it. Well, that promise is easily fulfilled." So he lighted his little lamp, and, still lying in bed, began to read. "In the beginning was the Word, and the Word was with God, and the Word was God." That book did not read as any other he had ever read, and his curiosity was awakened. "In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness has not overpowered it. . . . That was the true light that illumines every man by its coming into the world."

He read on, irresistibly compelled, as he read, to notice the novelty of the teaching in this gospel story. He read those words spoken by John the Baptist: "Behold the Lamb of God, which beareth away the sin of the world." Who can read that and not stop to think? He read on to the third chapter, and then he found one of the Jewish literati in conversation with Jesus, and stumbling over the mystery of the new birth from above,—just as he had refused to accept what he could not understand,—and he observed how our Lord answered the Pharisee very much as the missionary had answered him: "Here is the wind. Did you ever see it? Yet you see its effects as it bends the branches of trees and sways the fields of grain. You know not whence it comes, or whither it goes—how it comes to blow, and how it comes to die away and stop blowing—how anything so soft and pliable as the wind lifts the waves, and tears up deeply rooted trees. So is every one that is born of the Spirit. You see the proofs and results of the Spirit's working, but never the Spirit himself. You can not tell how he works, whence he comes, or whither he goes." And the learned blasphemer and panderer to vice remembered what the missionary had said about the water, and fire, and steam in the tea-kettle, and could not but say to himself: "There is certainly something very like, in what he said and in what this Jesus teacher said to this man of the Pharisees. You see the fire burn and the kettle boil, but you can not tell why or how. And you see the Spirit make men new as if born again, but you can not tell how." And he read on: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That was wonderful. God giving

his own Son, and sinners having only to accept God's gift by believing! A little farther on he read how light is come into the world, and men loved darkness rather than light because their deeds are evil. And he felt that that was a true description of himself. He did not want to see any light; it made too clear his own evil doing, and he would run away from any truth that showed him his own bad heart and life. Then, as he finished his promised task and came to the end of that third chapter, he read those wonderful words: "He that believeth on the Son hath everlasting life," and if that was true, he had only to believe in this Jesus and have this strange gift of everlasting life.

Incredible as it may seem, he got out of bed, upon his knees, and asked for salvation. He became, simply by reading that gospel story, and without any man to guide him, a true believer; and not only abandoned his old life and all its companions and vices, but turned that den of infamy into a place of prayer. The gate of hell became a gate of heaven. — *The Missionary Review of the World.*

Santalia and the Santals—No. 2

W. A. BARLOW

THE bajra (*sorghum vulgare*) is another good crop, coming into season a little later than the maize. Its grain appears as a tuft surmounting a stalk eight or ten feet high. It yields one of the cheapest foods in the country, of the grain order, but is less nutritious than the Indian corn. A number of millets are also very widely cultivated. In a good season oats or wheat may be sown in a rice-field after the harvest, and raised as a cold weather crop. The most important of the cold weather crops are the oil seeds, of which castor-oil and mustard are the principal. Flax is also cultivated to a small extent, not for its fiber, but for its oil (linseed). A little cotton is raised, chiefly as a garden crop, but most of the cloth produced in the district is woven from the Bombay yarn. (This is the yarn which we have been using in our small weaving plant, at our Seventh-day Adventist mission station, Babulmohal.) A few vegetables are to be found, among them the sweet potato. The potato itself has probably a future before it; at present it is imported in considerable quantities from other parts of India, and is becoming very popular.

Minerals are the products which give the district its chief importance from the industrial or commercial point of view. Of these coal is the chief.

Ten or twelve years ago this part of Bengal acquired temporary notoriety in connection with the "gold boom" in Calcutta. Bogus companies were formed by the score, in some cases on a basis no more substantial than that the general appearance of a certain district reminded some Australian expert of the country around Ballarat. Most of the companies had but an ephemeral existence, but others went so far as to import valuable machinery, which is still lying

rusting in the jungle. There is no doubt that gold does exist in the soil, but it has not yet been found in sufficient quantities to make it worth while mining for it. Copper and lead are also found in some places, but iron is the most common metal.

The soil throughout the district is not the rich, alluvial soil of the adjoining Gangetic valley, but the "laterite," sandy, stony, dry soil, with masses of black rock breaking through at intervals. The average rainfall at Chakai (which is only about fourteen miles from Simultala) for the ten years (1893-1903) was found to be fifty-one to fifty-six inches, and this probably approximates to the average of the entire district. Most of the rain falls in the rainy season, between June and the end of September, but during the ten years referred to the only month in which practically no rain was recorded was December. Owing to the character of the soil and the natural drainage by the innumerable streams and rivers, the humidity is less than in any other place in Bengal. The temperature may fall almost to the freezing-point on a cold night in January, when a touch of hoarfrost may occasionally be seen, but it often rises to above one hundred twelve degrees Fahrenheit in the shade in April and May, when the hot dry winds are blowing from the west like blasts from a furnace. The hot season, however, is varied by thunder-storms and "north-westers," when the temperature may fall twenty or thirty degrees in half an hour; and even at its worst, the dryness of the air makes the heat less exhausting than it would be in a more moist climate. On the whole, the district is an exceptionally healthful one for India, or at least for Bengal.

Historically, this district has always been a border-land. It marks the point where Bengal merges into the Northwest, where Bengal and Hindustani meet and intermingle. The local rajahs are chiefly ghatwals, or pass keepers, who held their land in return for their services for keeping raiders and robbers in check. The last stand made by the Mogul power against the British was near Monghyr (I may say that our Simultala Mission is situated in the division of Monghyr), where Mir Kassim, the Sirdar of Bengal, Bihar, and Orissa, was finally defeated. The ruins of a bridge which he blew up to cover his retreat into Oudh are still visible. Then in 1857 Santalia marked the limit of the actual mutiny. At Deoghur (about twelve miles south of Simultala, where Brother R. Cook and family have been staying for a few weeks) is the grave of the local magistrate who was murdered in the mutiny. A sepoy regiment that had been stationed there in connection with the Santal rising two years earlier, mutinied and killed their officers. The magistrate saved his wife and child by sending them off in a *palki* to Raniganj, eighty miles distant, which was then the railway terminus, but he remained at his post till he met the fate which overtook so many of our countrymen at that time.

Simultala, India.

North Brazil Mission

F. W. SPIES

AFTER the organization of the Rio Grande do Sul Conference, the Santa Catharina and Paraná Conference, and the setting apart of the province of Sao Paulo as a mission field, there still remained sixteen of Brazil's provinces, which constitute the North Brazil Mission. Of these, four are inland, and twelve are coast provinces. And the coast line, from the most southern point of the Rio de Janeiro province to the most northern extremity of Para, the province farthest north, covers about twenty-six hundred miles. In this field, and mostly along the coast, we have a population of seventeen million. The territory extends from twenty-three degrees south latitude to five degrees north latitude; and while it all lies in the tropics, cool and bracing climates are

communication are very poor, which causes the work of the missionary to advance slowly, and to be very laborious. In many provinces almost the only manner of travel is by muleback; and even this at times and in many places is accompanied with dangers and hardships. I have known of travelers having to wait two weeks for a swollen stream to subside, in order to continue their journey; and not having within reach any food, they ate rawhide, to keep from starving.

The dominant religion is the Roman Catholic. As is generally the case where this religion has held sway for centuries, ignorance, superstition, and vice abound. The lives of many priests are so dissolute that they have almost become a byword. The result is that the marriage relation is regarded in a very loose manner by the people. Often for trivial reasons married couples separate, each one taking



THE MEMBERS OF THE RIO CHURCH

found on the high table-lands, three thousand and more feet above the sea-level.

In almost all these provinces the forests abound in many valuable varieties of wood, which form an important article of commerce. Also, great quantities of india-rubber are extracted from the india-rubber tree, and this is one of the chief industries of some sections of the north.

The country is also rich in minerals. Gold, lead, iron, zinc, copper, sulphur, saltpeter, and salt are found in abundance, also diamonds and other precious stones. Agriculture is, as a rule, carried on in rather a primitive manner. The articles generally raised are cacao, coffee, cotton, vanilla, tobacco, sugar-cane, rice, corn, legumes, sweet potatoes, and mandioca. Oranges and bananas are the principal fruits, although there are many other varieties. Cattle raising is carried on more or less extensively in all provinces, and *carne seca* (meat salted, and then sun-dried) forms one of the chief articles of interstate commerce.

The physical features of Brazil present many beautiful and picturesque sights. But as a rule the means of com-

another consort, and thus sin and misery multiply. To find people living in concubinage is a very common thing.

Yet into this land of darkness and sin the third angel's message—the message that is to go to every kindred, nation, and tongue, to prepare a people for the Lord's coming—has found its way. Still, as we think of only one minister in a field of seventeen million souls, scattered over such a vast territory, with such poor facilities for getting around among them, we are reminded of the saying that South America is the "neglected continent," and can but earnestly pray to the Lord of the harvest that he will send more workers to help gather the grain for the heavenly garner; for we see that the work is growing more and more difficult as the years go by; and while men wait and sleep, the enemy is sowing tares that will soon bear a bountiful harvest, and bring about the conditions of Noah's day.

But we have a beginning in this field. Here in Rio we have a church of about thirty members, while, all told, perhaps another twenty-five are keeping the Sabbath. In Espirito Santo we have three

organized churches and a number of scattered members, about one hundred thirty in all. In Mucury, the northern part of Minas Geraes, we have a church of forty members. Aside from this, in Bahia there are some observing the Sabbath and calling for baptism. I shall go to this place as soon as possible.

About two weeks ago a letter from a Brazilian in his seventy-fifth year, who is a student of the truth, brings an invitation to visit the province of Sergipe. To-day a letter brings intelligence that a young man, a native, who is in the employ of a missionary society, and is working in another part of the large province of Minas Geraes, is studying the truth, and has already accepted part of it. May this prove to be an instrument chosen of the Lord to assist in this last great closing work of the gospel.

The picture of the Rio church found on the preceding page was taken a few months ago. Two thirds of its members are natives. While we toil on, trusting in Israel's God for victory, we are encouraged to know that loyal hearts are daily remembering us at the throne of grace. May the glad day hasten when, the battle ended, Immanuel, our Prince, shall lead his hosts in through the pearly portals of the New Jerusalem to enter into the rest there provided for them.

Rio de Janeiro.

Organization of the French Conference

L. R. CONRADI

AFTER the good meeting we had in The Hague, I spoke to our brethren in Brussels, August 19. This is the beautiful capital of Belgium, a city of about five hundred thousand inhabitants. Belgium itself is Catholic or infidel, with the exception of twenty thousand. But the Lord has helped Brother Klingbeil and his coworkers to gather out, even in this dark place, a company of twelve, and we have a church of twenty-six members in Antwerp. In Brussels some are interested, and the brethren have secured a nice little hall in the center of the city, at a reasonable rent.

The night of August 20 I spoke to our church in Paris. I found they had made considerable growth since my last call on them several years ago. We now have a church of over thirty members in Paris; and as most of them pay a good, faithful tithe, they pretty well cover their expenses. Thus far Elder Augsbourger has been our only laborer there, and God has blessed his work. It has now been decided to place some additional help in the northern part of France.

In company with Elder Augsbourger. I went to Nimes, where I learned to my surprise of the illness of Elder Dexter, who lives here. We were sorry that he was unable to attend this important meeting, but are glad that he is recovering. Elder Tieche, the president of the Latin Union, arrived from Algeria the sixteenth, and they had baptism in Nimes on the seventeenth.

Our French meeting was held in a country town ten miles south of Nimes, at a place called Beauvoisin, August 21-25. The brethren had secured a lot in the center of the town, where the large tent and twelve smaller family tents were pitched among the olive-trees. Our attendance was larger than ever before, there being about eighty altogether. We were glad that the different portions of the French field were represented. There were several from Paris. That which most encouraged our hearts was that nearly half the camp was composed of promising young people. The tent was well filled in the evening, and the people seemed to give good attention to the word spoken. Elders Tieche, Nussbaum, Augsbourger, and the writer did most of the preaching, and conducted the Bible studies.

As there are now about two hundred

take long to raise two hundred dollars in cash and pledges. Money was also given toward their tent fund. A conference poor fund was started, and fifteen dollars was collected for that. Liberal donations were made to the Sabbath-school and weekly offering funds.

All were glad to learn from Brother Tieche that fruit had already appeared in Algeria, where two had just recently been baptized; and it was voted to give Brother Steiner, one of their promising young men who has full command of the French, German, and English, and has also studied Hebrew, to labor among the mixed population of Algeria, and at the same time to study Arabic. Thus, within a short time, we shall have three good workers in Algeria. They expect to hold a course of lectures in the city of Algiers this winter.

There are now in the French field



WORKERS OF THE FRENCH CONFERENCE AT BEAUVOISIN

thirty-five members in France (there are nine churches), and the number is steadily increasing; it was recommended at Gland that this field be organized into a conference. After setting before the people the duties and responsibilities of such an organization, they unanimously voted to perform all their duties faithfully, and to do their utmost to forward the work among the great French nation. Elder Dexter was chosen president of the newly organized conference. For the present this conference includes all France, but it is expected that, when the south becomes strong enough, a separate mission field will be organized in northern France. If we consider that France has forty million people, and that its territory is equal to that of Germany, we can see the reasons for such a division. The French Conference will begin its existence Jan. 1, 1908, with probably two hundred fifty members.

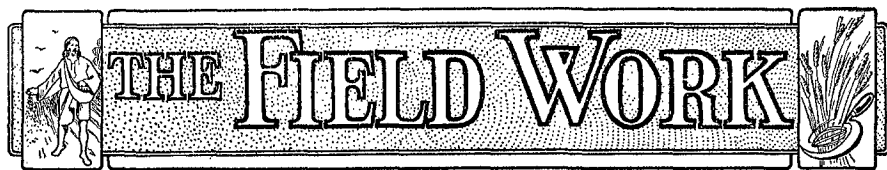
As the young people are coming to the front, and our brethren can already see some of the benefits of our training-school, they naturally feel a still deeper interest in this department of the work. When the call was given to strengthen the educational fund that had been started in Roman-Switzerland, it did not

three ordained ministers, four licentiates, three Bible workers, and about eight canvassers. Thus far we are spending six thousand dollars a year on the forty million people in France. One third of this is raised by our brethren in France itself, while the other two thirds come from the appropriations of the Mission Board. When we remember that to-day France has more than as many more subjects in its colonies, and that, naturally, France will be the recruiting ground for workers for these colonies (they have already sent French workers to Algeria and Hayti), we can realize the necessity of liberally assisting them to carry on this work.

Sabbath was especially a good day. Thirty-five came forward for prayer. Both forenoon and afternoon the Spirit of God deeply convicted those present.

There will now be in the Latin field two conferences,—the Roman-Swiss and the French Conferences,—thus making the Latin Union a full-fledged union conference, completely organized, pushing the work into every part of its wide-extended territory. Let all remember the Latin Union Conference in their prayers and by their gifts.

Hamburg, Germany.



THE FIELD WORK

Central New England Conference

THE annual session of the Central New England Conference was held in South Lancaster, Mass., October 10-13. The States of Massachusetts and New Hampshire comprise the conference territory. Out of thirty-four churches, twenty-three were represented by seventy-three delegates. From Thursday evening until late Sunday evening the meetings continued with good attendance and unabated interest. There are abundant signs in Central New England of a revival of the work in these eastern fields where the message had its rise. The workers had cheering reports to give, and the brethren and sisters bore testimony to their confidence in the work and in the message that we bear.

Very substantial evidences of progress were presented in the statistical report of the president, Elder H. F. Ketring. Last year their tithe was \$13,729.64. This year the tithe has grown to \$16,111.66, which represents a gain of \$2,383.02. The churches of the conference have more than made up their membership share of the \$150,000 fund. The mission offerings and gifts to enterprises outside the conference, which were \$4,410 the previous year, have during the last year risen to \$8,487. Nothing encouraged the hearts of the people more than to see such an increase in sharing the burdens of carrying the message to the regions beyond. Yet these Eastern States are themselves populous and needy fields.

The membership of the conference shows a net increase of seventy-eight during the year. The canvassing work has also been coming up. Last year they sold \$5,010 worth of books, while this year the amount was \$8,665, or a gain of seventy-three per cent. These are but a few facts and figures indicating a live and vigorous work in Central New England.

One of the most encouraging features in the conference was the presence of a large number of students attending the South Lancaster Academy. This school has the largest patronage in its history, and a strong, wholesome, healthy spirit pervades the entire institution. When the question was asked in the academy chapel, how many students had come with the definite intention of fitting themselves to go into some branch of our work, nearly all rose to their feet. When those who had it in mind to enter mission fields abroad, if the Lord should open the way, were asked to express themselves, ninety-one arose.

The Central New England Conference brethren were pleased to learn that a larger number of students than formerly from their own conference are attending the school. This means more workers for the conference in a little time. Considering the population of the field, the conference staff is not a large one.

Elder F. C. Gilbert had an encouraging report of the work done among the Jews in Boston, and of visiting work in other places in behalf of Jewish evangelization. Following the Sabbath afternoon serv-

ice, two Jewish converts to the truth were buried by Brother Gilbert in baptism, the first-fruits of the Boston mission to the Jews. It was an occasion of deep interest to the conference, and there are evidences that this is only the beginning of the harvest of souls from among this people.

The president's address reported a good interest in the medical department of the work. The Melrose Sanitarium, near Boston, is doing a good work, and now needs only an increased patronage to become a strong factor in holding forth the light of truth. Within an hour's trolley ride of the institution is a population of two million, we were told. Elder P. F. Bicknell, the chaplain, who was present, related incidents showing the good influence exerted by the institution in behalf of the truth. The president's address also spoke encouragingly of the work of two private sanitariums, one at Springfield, Mass., Dr. Mary Sanderson in charge, and another at New Bedford, Mass., in charge of Dr. J. C. Bradford.

Attention was given at the conference to increasing the activities in every department of the work. All who attended the meeting must have had faith and courage increased. As one brother expressed it in the social meeting, the impression given by the study of the local and general work, and the message for the time, was this: "A small people, a great work, a mighty God, a little time." Elders S. N. Haskell and E. W. Farnsworth, representing the general work, were in attendance at the conference.

Elder H. F. Ketring was again elected president of the conference, and H. B. Tucker secretary.

I was glad, after the conference, of the privilege of visiting the Melrose Sanitarium. Truly the location is ideal, and the possibilities great. Dr. C. O. Prince is the medical superintendent. A good class of nurses is in training.

W. A. SPICER.

Japan

TOKYO.—Not long ago I wrote of three men in Kiushu who have recently accepted the truth. One of them, the Baptist pastor from Fukuoka, came to Tokyo about two weeks ago, and has been staying at Brother Kuniya's. He has many friends here and in Yokohama, and has been visiting among them; and, as was very natural, he told them of his change of faith. One friend, also a pastor, opposed him so successfully that he has now decided not to remain with us. Of course he has had very little opportunity as yet to study the truth; but we were planning to have daily Bible studies forenoons, and allow time for work afternoons. One of the arguments used by this pastor against us was that we have no church building, and no school, etc. So this argument is being used with effect upon some, as it has been in other fields in times past. Such experiences convince us that we have not begun any too soon to plan for a church building here at the head of our work

and at the capital of the nation, and for a training-school for workers.

We are having much rainy weather; that will interfere with the tent-meetings at Maebashi, if it continues. The brethren have already shipped the tent, and plan to put it up as soon as the weather permits. I hope to make a short visit to Maebashi before going on to Korea with Brother Shultz. F. W. FIELD.

The Southwestern Union Conference

IT has now been about a year since I was called to the presidency of the Southwestern Union Conference. During a portion of this time I still continued work in the Kansas Conference, dividing my time between that conference and the Southwestern Union.

After the last session of the Kansas Conference, held during the Wichita camp-meeting, I was free to devote myself wholly to the Southwestern Union. I attended all the camp-meetings during the summer at which State conferences were held. Reports of these meetings have already appeared in the REVIEW. I will only add that the good spiritual influence of these meetings still continues to be felt throughout this union.

I attended most of the canvassers' institutes held last spring in this field. Although the past summer has been unusually dry, green bugs destroyed most of the wheat, cotton is only about half a crop, and frost killed much of the fruit, yet the canvassers have made as good deliveries as usual. They have sold many more books this year than last. Many of them have made their scholarships, and are now in school. The outlook for the canvassing work never was better in this field than now. We are planning to start a number of winter canvassers who will work through the entire year. Winter canvassing is no longer an experiment. It has proved a success wherever it is given a fair trial.

The academy at Keene has opened the most favorably of any year in its history. Over one hundred students were present at the opening, and we have reports from many others who will be there soon. Revival services in the village and with the students at the opening, resulted in almost every student in the academy professing faith in the third angel's message, and preparing to enter some place in the work.

In addition to the rooms formerly occupied by students, it has become necessary to rent the sanitarium building, for a boys' dormitory, and still more room will be required to accommodate the attendance this year. In view of the drought that has prevailed in this section during the past summer, we can but attribute this increase in attendance to the special openings of God's providence.

This was very evident from the testimonies of the students who had previously attended the academy and had spent the summer in the canvassing, Bible, and ministerial work. After the usual opening exercises, the first morning, they were invited to relate their experiences from the field during the vacation. Over twenty-five responded to this call, and each one had a testimony of God's special providence that made it possible for him to return the present year.

Following this, each professor, Bible worker, and minister present joined in a brief testimony of praise for such an institution in which our youth can be trained to become workers in the cause of God. The spiritual interest in the school is very good. The students enter upon their work with a determination to make this year the best in the history of the institution for practical educational work. Brother C. N. Woodward, secretary of this union conference, will give a report of the work among the colored people.

Faith, hope, charity, courage, and a determined purpose to do our part toward finishing the work in this generation, is the watchword of the hour from this field.

R. C. PORTER.

Work Among the Colored People in the Southwestern Union

THIS union conference has always been weak, and has keenly felt the lack of a colored laborer of sufficient education and experience to stand as a leader among this people, through whom the conference committee could intelligently direct the work. With a view to supplying this lack, and with the advice of the General Conference brethren, Elder M. Jones, a native of Jamaica, was invited to come to this field and labor among this people, taking the oversight of the work among them under the direction of the conference committee.

He reached here with his family about the first of last November. Since then his time has been wholly employed in visiting the colored churches and laborers, learning their needs, and counseling with them and instructing them in better plans for advancing the truth.

There are now eight well-organized churches of colored people in this union conference, with a membership of about one hundred twenty-five. While all in these churches have not attained to a thorough knowledge and practise of the truth, a large proportion of the membership is well grounded in the whole truth, and love it as dearly as do their white brethren and sisters. Two of these churches are in Oklahoma, two in Arkansas, and four in Texas.

Associated with Elder Jones, we have had the following laborers: one ordained minister, one licentiate, one holding missionary license, and a Bible worker in Texas; one licentiate and one holding missionary license in Arkansas, and one with missionary license in Oklahoma. We have been giving full support to all these.

We also have a small intermediate school in Arkansas, which for the past two years has been doing a good work. The prospects for a better work the coming year are good, but it will be necessary to give the teacher some support, as the patrons are not able to give full support.

We have two tents in the field, one in Texas and the other in Arkansas. The latter is located at Pine Bluff, where there are many colored people. It is considered an educational center for them in that State, and we are trying to get a foothold there which will help us to reach out into other centers among the colored people. A good interest has been manifested, and some have already taken a stand for the truth.

Our colored brethren are being instructed in the duty to pay a tithe of

their income, and to give offerings, and last year several hundred dollars were received as tithe from the colored church, which was all applied to support their laborers.

We have within our territory probably very close to a million colored people, to whom we are made debtors for the truth. We are not able to do our duty to them without the aid of our brethren elsewhere who have means to spare; with their help financially we can do a good work.

C. N. WOODWARD.

Korea

SOONAN.—Time has passed very quickly since I came here. I enjoy the language study more from month to month. From two to three hours I study with a teacher each day, and two to three hours by myself. With the exception of Brother and Sister Smith, I have not been associated with any one speaking English. So there is good opportunity to practise talking in Korean. Almost every day I do some visiting among the people. The better I learn to understand them, the more I like them.

We have started a little prayer-meeting among the sisters here, which is getting to be more interesting each week. The attendance is also increasing.

Before leaving America I read a number of books on Korea and its people. From these I received a much more unfavorable impression of conditions in this country than I have in reality found to exist here.

My courage is good, and I am thankful to be in this field. I know the Lord is with us, to give the necessary strength.

MIMI SCHARFFENBERG.

Minnesota

MINNEAPOLIS.—Our tent effort began July 7 and closed September 22, with a good attendance and interest. The location was good, the tent being pitched near a car-line. We were not disturbed during the meetings, and the weather was very favorable, with the exception of one storm that threatened to destroy the tent. Never did I enjoy a tent effort more than I did this one. Among the workers there was love and harmony at all times. The attendance was large, and on an average greater than I have seen in the past.

Between two hundred and three hundred sets of the "Family Bible Teacher" were carried by number to as many families. Thus we were in constant contact with the people, continually announcing to them the subjects handled at the tent, thereby saving much expense in advertising.

The meetings are being continued at our church, 2214 Sixth Street S., where baptism was administered to four persons in the presence of a large congregation on Friday evening, October 4. One sister, who is severely persecuted by her husband, was quietly baptized the afternoon of the same day, making five in all. The following Sabbath, which was quarterly meeting day, the right hand of fellowship was extended to those persons, who then joined in the celebration of the ordinances of the Lord's house. The occasion was a blessed one because of the deep movings of the Spirit of God. There are other new converts keeping

the Sabbath who desired to be baptized, but were hindered from doing so at this time. These we hope will soon be able to go forward.

We are of good courage and thankful to the Lord, who hath accounted us worthy to labor in his vineyard.

H. STEEN,
FRED JOHNSON,
INA GRUNDSET.

State of Sao Paulo, Brazil

I HAVE been kept very busy in the work, laboring for the people in the field, and editing our Portuguese paper. Editorial work in a language in which very little of our literature has been translated means considerable work. I am glad to report that Brother Wm. Stein is with me, and assisting both in the preparation of matter for the paper and in meetings. We are thankful that his health allows of this.

Our work here in the city goes slowly forward. We often long to see more done. With much care we have been preparing a young Brazilian brother for the colporteur work. Considering the circumstances under which he has labored in this place, he has thus far had good success. His sales last month amounted to one hundred milreis (about thirty-three dollars).

Since acting as superintendent of this new mission of Sao Paulo, in addition to the translation work, it has been my privilege to baptize six souls. Recently a young Brazilian brother began to walk in the way of the Lord. Another young married man has also been led to take his stand. The first brother is a bookkeeper, and was forced to leave his place on account of the truth. He took his stand firmly, however, notwithstanding the fact that he has a number of sisters whom he must help to support, as well as feeble parents.

Yesterday evening he came with his face beaming with joy, and thanked God that, through the prayers of the church, a way had been opened for him to find work which promised to bring him a greater income than he had before received. For a month he had been looking for such work, without success; but now the Lord had given him a position. His former employer had said to him: "You go to your pastor, and let him give you food. You are crazy." Truly the Lord cares for his children who put their trust in him.

We trust that several others will soon decide for the truth. May our brethren and sisters remember us and the work in this new field of Brazil, in their prayers. We know, by the working of Satan, that the end is near.

We expect that our work here will soon be upon a better footing. In company with Elder Spies, we have been looking at a place near the city of Sao Paulo, which may be secured cheaply, and which seems to be reserved by the Lord for our publishing work. We are waiting now upon the decision of the committee. It will be a great help to unite the editorial and translating work with the printing-office. If the new place is secured, it will also furnish a place for a mission school, of which we stand so much in need.

It may be that some of our brethren in the United States will be moved to help us with means. I understand well

that there are many demands upon them. But the Lord can care for the many interests. Two great cities—Rio de Janeiro and Sao Paulo—must be worked; for the way must ever become more difficult. May the Lord of the harvest send forth laborers into the field, so that we may soon go home.

EMILIO HOELZLE.

California

SANTA BARBARA.—Judging from communications received, there is a general impression among our people that my health has failed. Through the medium of our good church paper, I wish to say that I have never felt better in the twenty-five years that I have been trying to serve the blessed Master, and that I am busily engaged in gathering in precious souls for the great harvest that is so near at hand.

Mrs. Richardson and I recently came to this place to hold Bible readings, preliminary to a tent effort. Three adults have already decided to keep the commandments of God and the faith of Jesus, and several others are apparently deeply interested. All praise to him from whom all blessings flow.

F. I. RICHARDSON.

Tennessee

MURFREESBORO.—On the morning of February 7, I started for Nashville, Tenn., to attend our canvassers' institute, and at its close I went to the southern part of the State to canvass for "Daniel and the Revelation." The Lord seemed very near to me, and never in all the years I have canvassed has he given me the freedom that he has the past six months.

As I went from house to house and found many who were anxious to understand God's Word, especially the book of Revelation, my heart was made glad for the privilege of having a part in this closing work. Several said they had prayed for the Lord to help them understand the Revelation, and seemed not only glad, but anxious to get our books. Truly the harvest is ripe, and many precious souls are waiting to have the truth brought to them.

Now is the favorable time to work in this part of the Lord's vineyard. Our large books can be sold here. Books that contain the message for to-day, must be placed in the hands of the people. Thousands who may never hear the truth proclaimed from the desk, might be led into the glorious light of truth if they had the opportunity of reading our literature. How can we who know the truth remain silent and refuse to give them the light?

One says, "I can not canvass." The Lord says, "Go work to-day in my vineyard;" "study to show thyself approved unto God." As we put on the Lord's armor, he will give us wisdom and tact to meet the people. A number in this State who were very timid and thought they could do nothing have done a noble work for the Master. One sister, with only a limited experience in the work, has sold thousands of copies of our good missionary paper, the *Watchman*.

I would ask if you who read these lines have not felt that God has been placing a burden upon your heart to help in the work in the Southern field? If so, let

the will of the Lord be done. I can say, from a long experience here, that it is blessed to work for Jesus in this needy field. The people here are kind and warm-hearted, and many will welcome you to their homes.

Let us not grow weary, but put our shoulders to the wheel and help to hasten the glad day when Jesus shall come. Who then can say it was too much to leave our pleasant homes to walk the dusty roads, carrying the truth to those in darkness? Who will come and work in this field? Who will count the worth of souls more to them than the enjoyment of a pleasant home? My soul is burdened for those in darkness, and my earnest prayer is that the Lord of the harvest will raise up more laborers to work in this vineyard.

MRS. MINNIE HOYT PHILPOTT.

Indiana

SUNMAN.—It was my privilege to visit the company at Sunman, where Brethren Busz and Hubbard have been holding meetings. The brethren from Manchester who embraced the truth the forepart of the summer under the labors of Elder Anderson and Brother Busz, were also present at the meetings on the Sabbath and the evening following. There are now about fifteen or twenty Sabbath-keepers in that part of the State; and I was very much pleased indeed to find such an intelligent company quite thoroughly established in the truth. Among these are two or three school-teachers who say they are going to fit themselves for work in the denomination. The Lord has truly blessed the labors of these brethren, and we expect in the near future to see quite a strong church established at Sunman.

W. J. STONE.

The Florida Camp-Meeting

THE annual camp-meeting of the Florida Conference was held in Tampa, October 10-20. In connection with this meeting the fourteenth session of the conference was held, for the election of officers, and the transaction of such other business as was necessary.

The camp was located in the edge of the city, and was accessible to all by means of an excellent street-car service. The fine weather for which Florida is noted at this season of the year, prevailed throughout the meeting, and contributed to its success. Considering the number of Sabbath-keepers in the conference, the attendance of our people was quite good. One hundred seventy-five were present at the Sabbath-school the last Sabbath of the meeting. The evening services were devoted largely to a presentation of the fundamental points of our faith, and a number from the city manifested an interest in the subjects studied.

In addition to the laborers in the conference, all of whom were present to share in the burdens of the meeting, Elders G. I. Butler, Smith Sharp, E. H. Rees, Prof. J. E. Tenney, Brother A. F. Harrison, and the writer were present.

In many ways this was an excellent meeting. Some as marked evidences of the work of the Holy Spirit upon hearts was seen here as we have witnessed in any of our camp-meetings. A spirit of confession came into the camp such as is

seldom seen, and a sincere effort was made to correct wrongs.

A liberal spirit was manifested to render financial aid to the various calls for help. About \$200 was raised to help in further establishing the conference school at Fort Myers; \$414 was raised on the \$150,000 fund.

A deep interest was manifested in our foreign mission work. After a talk on the need of supporting this work, a collection was taken, amounting to \$50. The Sabbath-school collections amounted to over \$27, the largest in the history of the conference. A special feature of the Sabbath-school was a missionary exercise given by the children on the last Sabbath. The Lord very greatly blessed this feature of the school. The conference also voted to give all the Sabbath-school donations to missions.

The tithe of the conference for the past year amounted to \$6,059.33. The book sales exceeded those of the previous year by over a thousand dollars.

Revival services were held during the meeting, and a number gave their hearts to God. The last day of the meeting twenty-one were baptized in a beautiful pool at Sulphur Springs. A camp-meeting of the colored Sabbath-keepers in the conference was held in the city during the time of this meeting, and some twelve or fourteen were baptized.

The brethren and sisters left for their homes with revived courage and confidence in the message for this time. If they walk in the light, the Lord will bless them more and more, and add to their numbers other faithful souls.

G. B. THOMPSON.

Alabama Annual Conference

By direction of the president of the Southern Union Conference I had the privilege of attending the annual meeting of the Alabama Conference held in Birmingham, Ala., October 3-13. The camp was pitched in a beautiful grove on Highland Avenue, near Lake View, and was reached by two belt lines of street railway. The attendance was not so large as was expected, but it was remarked that the meeting and the experiences fully repaid every effort put forth to attend. A special feature of this meeting was the canvassers' sessions under the direction of A. F. Harrison, the general field missionary. A State agent was chosen, and the work of distributing the printed page promises to be greatly accelerated during the coming year.

Among the visiting brethren were Brethren George I. Butler, J. S. Washburn, A. F. Harrison, Profs. J. E. Tenney and W. J. Blake, Drs. A. J. Bascom and O. M. Hayward, and the writer. These, with the local laborers, contributed to make the meeting as practical and profitable as possible. On the \$150,000 fund the sum of \$110 was raised, and on tent and camp-meeting fund \$152 was contributed.

The local press afforded opportunity for getting before the public synopses of discourses delivered from time to time; so that while the attendance from the outside was small, the people had presented before them some phase of the message nearly every day.

Elder A. J. Haysmer was re-elected president, Miss Helen McKinnon, secretary and treasurer, with an executive

committee composed of A. J. Haysmer, C. C. Webster, W. S. Cruzan, R. I. Keats, T. B. Buckner, W. S. Cruzan was chosen secretary of the Religious Liberty Department, and R. I. Keats field missionary, or State agent.

An auxiliary meeting was held on the opposite side of the city, under the direction of Elders Sydney Scott, T. B. Buckner, and W. J. Blake, which resulted in much good. On the whole, the Alabama Conference bids fair to keep pace with the progress of the message in this field, the officers enjoying the hearty co-operation of the people in general.

S. B. HORTON.

Oklahoma

ALVA.— Since our last report we have continued our meetings four weeks, with good attendance and good interest, but with plenty of opposition from the Campbellites, which was met in such a way as to be beneficial to our meetings.

September 30 we had a storm that tore our tent in six different places from top to bottom, and then tore it up into little strips from one to six inches wide, a whole armful, but never broke a rope nor pulled a stake. We repaired our tent, and continued to hold meetings until October 14, at which time we baptized two men and their wives. Many others are interested, and we expect not less than ten persons, heads of families, to unite with us.

There is a good interest in this vicinity, and we expect much good yet to be accomplished here. Brother Fittro and wife will remain here, doing house-to-house work for a time, then we will hold another meeting in a schoolhouse or church, and follow up the work that is started till we get a strong church fully equipped.

I will now spend a few days at home, then return to Weatherford and follow up the work. Pray for the work at this place.

J. R. BAGBY.

Field Notes and Gleanings

WORD from Brother H. Clay Griffin at Rocky, Ark., states that the interest is still good, and the tent crowded every night.

BRETHREN C. M. Gardner and A. J. Stevens closed their tent-meeting at Atwater, Cal., the week ending October 5, having held services for about five weeks, with good interest. The ninth they pitched the tent again at Le Grand, and had a good attendance at the opening.

SINCE Brethren H. B. French and T. W. Field have been laboring at Hamby, Tex., seventeen have begun to keep the Sabbath, and fourteen have united with the church. Some of the latter were members of our churches in other places, and the remainder are new believers. It is expected that others will unite with the organization there.

FROM Brethren R. T. Nash and W. M. Crothers, who closed their tent-meeting at Cherokee Springs, S. C., October 13, we learn that "meetings had been in progress four weeks, with a good interest, and some silent but bitter opposition. Nothing great has been done, but the Lord has been with us, and the heads of four families have taken a firm stand with us."

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

The Washington Sanitarium

BELIEVING that it will be a source of encouragement to our people who have given so liberally of their means to assist in starting the work in Washington, to learn of its progress, from time to time we shall give a report of the work done at the Sanitarium. We have at present thirty-two workers, this number being made up of first-year students chiefly. The question may be asked, Why take such a large class? Our aim has been to afford an opportunity for just as many as possible of our young men and women to enter the class who desire to fit themselves for medical missionary work and future usefulness. Being connected as we are with the Foreign Mission Seminary, the students have special advantages in doing this. While we have not been able to receive all who have applied, we have tried to shut out none who were really seeking to enter the Lord's work, and who gave evidence of being true missionaries. The time has come when every latent power must be aroused and put into active service for Christ.

Those who are called into foreign fields as medical missionaries, should understand how to gain an entrance into the homes and hearts of the people by the intelligent use of our literature in canvassing. This knowledge and experience they should obtain before being sent forth as missionaries, and it should therefore form a part of their training.

Our plan is to have each member of our classes spend two months each year in canvassing for *Life and Health* and "Ministry of Healing" in the city of Washington. This can be done without having them miss any of their class work. Brother Richardson has been engaged to impart the needed technical instruction to members of the Sanitarium family, and then give them practical instruction in house-to-house work. One set of workers will spend, perhaps, one month or six weeks at this work; they will then be recalled, and another set will take their places. By following this plan a certain number of the classes will be constantly doing active field work. This enables us to carry a larger class than we otherwise could, and also to do a work that should be done by our sanitariums, but could not be done should we have only sufficient help for the sanitarium work proper. Conferences and mission fields are calling for experienced and tried workers. For such workers openings exist everywhere. When students have completed their training at our sanitariums, the sanitariums should be able to recommend them as men and women of reliability.

A spirit of unity, harmony, and co-operation exists between the Foreign Mission Seminary and the Sanitarium. The Sanitarium physicians teach classes at the Seminary, and members of the Seminary faculty teach classes at the Sanitarium. Some of the mem-

bers of the Sanitarium classes are taking special studies at the Seminary, and members of the Seminary classes are taking class work at the Sanitarium. We are glad to see that God is placing the various branches of the work in their proper setting in the great whole.

The prospect for the future is good. Those who come seem pleased with the place, and especially with the spirit of oneness that exists. God's blessing has certainly been resting upon our efforts to help our patients. One sister, brought to us by Elder Farnsworth, who seemed to be at death's door, weighing only seventy-three pounds, at the end of two weeks began to improve, and during the next two weeks gained seventeen pounds in weight. She is still improving, and is gaining in weight. We desire our people to remember in their prayers the work and workers in Washington.

D. H. KRESS, M. D.

At the present time there are seventeen of our young people pursuing medical studies at the George Washington University, in the city of Washington, D. C. Those in the senior class are A. W. Truman, C. S. Bossert, A. W. Hewitt, Riley Russell, W. B. Scott, and J. W. Hopkins; the juniors are H. N. Sisco, F. W. Vasenius, A. B. Dunn, and C. W. Symonds; the sophomores, F. A. Loop, C. H. Morian, W. A. H. Paige, P. H. Wolfram, and G. E. Klingerman; freshmen, C. H. Hayton and Wilfred Ingle.

Current Mention

— The general staff of the French navy has decided to recommend the construction of three large battle-ships, in order to keep abreast with the large ships being built in England and Germany.

— November 1 the Diet of Finland unanimously adopted a bill prohibiting absolutely the manufacture of alcohol in Finland, or its importation. As the measure affects Russia's tariff relations with foreign countries, it is not certain that the emperor will sanction the measure.

— It is believed that a famine is inevitable in the Delhi division of India, and throughout a wide area of the united provinces of Agra and Oudh. An official statement issued November 1 estimates the present drought as being in some respects much worse than that which prevailed in 1896.

— William Dutcher, president of the National Association of Audubon Societies, in a recent address said that it is estimated by government experts that the annual loss inflicted upon the farming interests of the country by the insect and rodent pests amounts to the enormous sum of \$800,000,000.

— Later reports of the earthquake in southern Italy, mentioned in these columns last week, indicate that the destruction was more wide-spread than was at first supposed. It is officially stated that the villages damaged by the earthquake number fifty-two. Of this number twenty-eight were badly wrecked. The lists of the dead and wounded have not yet been compiled, but entire families are missing.

— After more than a week had passed, report reached the world of a terrible disaster that overtook the town of Karatagh, Bokhara, on October 21. A severe earthquake, which was felt for several hours, started a terrific landslide which carried a large portion of one of the sentinel peaks of the Altai Mountains into the plain. The whole town was buried, and about 200 persons perished.

— The Ute Indians of South Dakota have been of late threatening to give trouble. They are encamped near the Bad Lands, are well armed, and say they will fight if any attempt is made to compel them to work or send their children to school. The last reports say that they have promised to make no disturbance while representatives of the tribe are sent to Washington to lay their grievances before the government. Four troops of cavalry have reached the reservation.

— As indicating the spirit of progress that seems to be permeating China, it is interesting to note that the new grand councilor has established a government newspaper to supersede the old Peking *Gazette*, China's official bulletin for memorials and edicts, and said to be the oldest newspaper in the world. The new paper announced recently that the government, on account of the insufficiency of the Peking *Gazette* and the inaccuracy of the provincial papers, had planned to establish a government press organ in each province.

— The crews of three Russian torpedo-boat destroyers mutinied at Vladivostok harbor October 30. Revolutionary agitators had gone aboard and succeeded in turning the minds of the men to revolt. The destroyers steamed out to sea and opened fire on the town and the fortifications, which was returned by the loyal boats and the forts. It is reported that only three of the crew of the "Skory," which was the leader in the mutiny, were alive when she drifted ashore. On the preceding day there had been a serious revolt of part of the garrison, which had been put down with the loss of many men. The original plan of the mutineers was that there should be simultaneous mutinies ashore and afloat, but the plan was not successfully carried out.

— A terrible court scandal in Berlin, involving unnatural crimes, has been made public by the action for slander by Count Kuno von Moltke, former military governor of Berlin, against Maximilian Harden, editor of the Socialist paper *Zukunft*. Harden, in a series of articles, had charged von Moltke with belonging to a court circle which was trying to influence the kaiser in political matters, but whose members were themselves guilty of gross immoralities. Von Moltke challenged Harden to a duel, which was declined, as that would close the incident. Men and women of distinguished rank were among the witnesses summoned by the defense, and bore such testimony that Harden was acquitted. The judgment in Harden's favor was based chiefly on the fact that, although the articles published in the *Zukunft* contained all the elements of defamation, they were not punishable because the accused had proved the truth of his assertions with regard to von Moltke's character.

Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference

M. E. KERN, - - - - Chairman
MATILDA ERICKSON, - - - - Secretary
Temporary Address, College View, Neb.

Introductory

OUR young people can never do the work God would have them do without the encouragement and help of their parents and the older members of the church. No scheme of young people's work will be a success that does not reach the homes of our people. It seems, therefore, a wise provision that there is to be a Department of Young People's Work in the REVIEW.

There is great rejoicing all through our ranks, we know, that our young people are giving themselves to God's work. "Already many hearts are responding to the call of the Master Worker, and their numbers will increase."—*"Education,"* page 271.

From time to time we desire to have heart-to-heart intercourse with one another through these columns, concerning our young people's work. Ministers, officers of the church, and our older members have been called upon to lend a helping hand in devising plans whereby our young people may be enlisted in the service.

We invite short contributions on live topics. Let questions and experiences be sent in. In many minds, the young people's problem is a great question mark. Let us consider what has come to us through the spirit of prophecy, study the Report of the Young People's Convention, and whatever is written on this subject, and pray and work that the mighty energy of our thousands of young people may be turned upon the great soul-winning work that should be done at this time.

M. E. K.

Membership of Attainment

WE appeal to all our parents and older people to lend their influence to the general movement that has been started to have our young people study the truths of this message and the history of our denomination. A knowledge of the present truth and of the providences of God in the rise and progress of the advent message is absolutely essential for holding and enlisting our young people in this work. The specific directions given to ancient Israel concerning the teaching of the principles of truth to their children, are just as applicable now as then. "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 6, 7.

By means of monuments, and the observance of memorial days, the Israelites were ever to keep in mind, and teach to their children, the wonderful history of God's dealings with his people.

The cardinal truths of the third angel's message ought to be constantly studied in the homes of our people in such a way as to make them attractive to the chil-

dren and youth. We have a very favorable opportunity to do this, now that our Sabbath-school lessons are on "A Synopsis of Present Truth," and the special series of the *Signs* will give a forceful and attractive presentation of these great principles in the form of Bible readings. "Our Truth" number of the *Instructor*, to be issued in December, will also be very helpful to the young. These special issues of the *Signs* and *Instructor* should be studied, and then carried by hundreds of thousands to people who do not know these things.

In our homes, as well as in Sabbath-schools and church services, the remarkable history of the advent movement should be studied. "The children of this world are in their generation wiser than the children of light." Luke 16: 8. The history of the United States, and the names of its great men, are constantly kept before the minds of the children in the public schools, and this has its effect in training the youth in the love of country and for citizenship. And some of our own children are more familiar with these statesmen and heroes of the nation than with the heroes of the advent message,—men whom God has used in the beginning of the greatest movement in connection with the history of the plan of salvation.

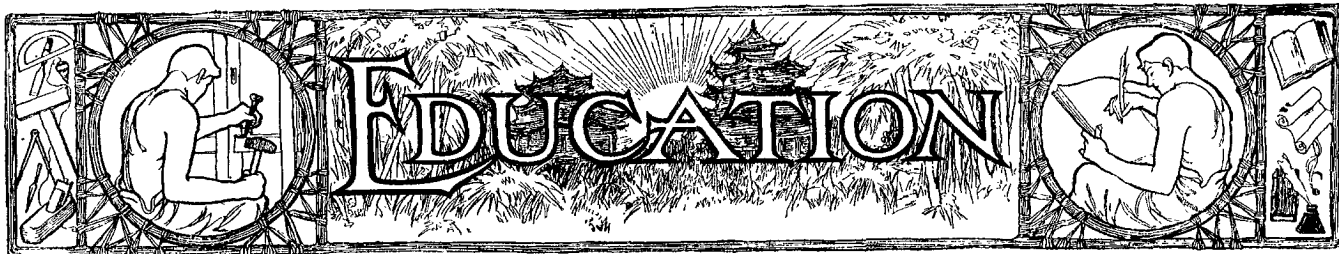
There came to my notice, recently, two little books which impressed me much, a "Junior History of Methodism," and "Heroes of the Methodist Church," written for children. The one object of this literature is to make Methodists.

We are living in the time when God has set his hand to finish this work. "Both the youth and those older in years will be called from the field, from the vineyard, and from the workshop, and sent forth by the Master to give his message. Many of these have had little opportunity for education; but Christ sees in them qualifications that will enable them to fulfil his purpose. If they put their hearts into the work and continue to be learners, he will fit them to labor for him." "With such preparation as they can gain, thousands upon thousands of the youth and those older in years should be giving themselves to this work. Already many hearts are responding to the call of the Master Worker, and their numbers will increase. Let every Christian educator give such workers sympathy and co-operation."—*"Education,"* page 270, 271.

During the first week in March there is to be given to all our young people who desire it, an examination in the truths of the third angel's message and denominational history. Certificates of attainment will be granted to those who can pass the test. The examination in Bible doctrines will be based on the present Sabbath-school lessons, the Bible Reading series of the *Signs*, and "Our Truth" number of the *Instructor*. "The Great Second Advent Movement," by Elder Loughborough, will be the basis of the examination in denominational history. Lessons on this book will be sent to those who request them, enclosing stamp. The Missionary Volunteer Reading Course, now being conducted through the *Instructor*, will also be a help to those who follow it.

And now let every loyal heart ring out the call, "Advance!" to our "army of youth." Let the first report of the membership of attainment be a large one.

M. E. K.



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*.

True Education

TRUE education is that which develops in the individual a life of unselfish service. All the powers of his being — body, mind, and soul — are to be so trained that they will work normally and in perfect harmony. The moral faculties are to be supreme over all others, but they are so only when fully co-ordinated with them. To educate the physical and the mental without the co-ordinate education of the spiritual, tends directly to a one-sided development of the individual. God made man upright, and placed all the powers of his being in perfect balance, but selfishness destroyed their harmonious working. It is the work of true education to assist in the restoration to this normal and perfect condition.

But it is in the province of education to do no more than to assist in this work. There is no process of education in itself, apart from divine power, by which the individual can be restored to the image of God. All that can be done is so to present facts, in relation to the principles underlying them, as to lead the individual to a desire to co-operate with the Spirit of God in his work. The facts revealed in all fields of study are the same, whether they are taught the child by the Christian or by the agnostic, but their explanation of the causes and effects of these facts — that which gives them their real meaning and force in their relation to the life of the individual — must differ as widely as do the views of the Christian and the agnostic.

When facts are taken apart and considered by themselves, their meaning is of no real value to the student. The Christian finds no explanation of the meaning of creation and life, other than that given in the inspired Word of God. But he who does not believe in the Scriptures as being holy and inspired, must seek in his own mind for some cause by which the wonderful phenomenon of life can be explained. The Holy Scriptures offer as an explanation of the marvels

of creation and life, the fact that there is an all-wise and all-powerful Being above and entirely outside of all created things, who, through his Son, Christ Jesus, created and upholds all things that are. The Scriptures themselves teach that for one to know this philosophy there must be an exercise of abstract faith — simple belief. Nor is it sufficient that we see in nature alone this creative power. The facts of creation and life are given us to teach us of redemption. One and the same power is manifested in both creation and redemption. We are to study the work of God in nature to understand better his work of grace in our hearts.

This childlike faith in an all-wise, kind, and all-powerful Jehovah, who has vested in his Son, Christ Jesus, "all power in heaven and in earth," is the only philosophy — is the only source of that education — which will bring into perfect co-ordination all the faculties of the individual, thus producing a perfect system of education.

F. G.

The Opportunity

IN the very nature of the events now taking place in the world, this present school year is destined to be a most important one for our schools. History is making most rapidly, and intensity has indeed taken hold of every earthly element. The heathen lands are awakening under this mighty impulse. During the past five years China has been opened in a miraculous way to modern civilization. Opportunities for the spread of the printed page all over that densely populated land have been greatly increased during this time. This is also true of India. The advancement of the railroad and other features of modern civilization in Africa are rapidly opening that dark land to the missionary. The East Indies are being infused with the entire new order of affairs. This new life is coming into the southern part of the United States also.

So all over the world there has been, during the last half decade, such an awakening to education and to all that pertains to modern civilization as has never before been seen in the history of the world. Now all this means but one thing to us. The Lord is giving an opportunity to this people to finish the work. Truly he has set his hand to its immediate completion. He is calling

upon us in no uncertain tones to respond. The means which our people have placed in lands and in banks, hoarded up, as it were, against a long life, should be immediately placed in this work.

To no class of our people do these things call more loudly than to our young men and women. Educate, educate, educate yourselves for immediate service. Secure that training which will make you strong and sturdy in every way. This is the opportunity for our young people.

F. G.

Another Calamity — Its Lesson

It is undoubtedly known to all who will read this, that Union College, at College View, Neb., recently suffered from a twenty-five-thousand-dollar fire. The cause of this fire, resulting in the loss of the college power-house, which contained a boiler room, laundry, printing plant, bakery, blacksmith shop, and carpenter shop, is not known.

Our hearts go out in deepest sympathy to this institution in this great affliction. Prosperity has been attending this school in a marked degree for the last two or three years. There has been a material reduction of its debt. The attendance at the school has been increasing, and the work which it has been doing seems to have been in every way most commendable. It is, perhaps, impossible to point out those lessons which are to be learned from this and similar calamities. However, these disasters must be permitted that we may be taught lessons of value. The lesson to be learned from this calamity is not one that is confined to Union College. The work is one, and the lesson applies to all.

If our institutions of learning which are established for the purpose of preparing men and women to take an intelligent and strong part in the closing conflict between right and wrong are doing well their work, they must of necessity be the especial attack of the evil one. We have no defense in ourselves against his malicious power. Our sole help is in the protection of the Lord, in whose cause we fight. He alone can protect us and our work. But we often fail to look to him as constantly and earnestly as we ought, for this most necessary care. Here certainly is a lesson which we all should learn. Union College has been blessed this fall with not only a remarkable attendance, but with

a most marvelous revival period. This in itself would naturally arouse the anger of the enemy of souls. Without doubt many thousands of prayers have been ascending from parents and from all who are deeply interested in the school, for the salvation of the unconverted. But the query naturally arises as to whether there have also been the same earnest prayers offered for God's protection of the school itself against the attacks of Satan.

The Lord has set his hand to finish his work. Our schools are full, and the Spirit of the Lord is at work. All our people must remember that Satan is now coming down in great wrath, and, as never before, must we flee to our great Tower of Strength. F. G.

The Educational Missionary Movement

A Thought for Our Young People

"I DREW them . . . with bands of love," so the Lord says of the wayward ones among the children of Israel. Would you as the Lord's messenger win the wayward ones back to the fold today? Then you also must draw them with bands of love. With people who for ages have been under Satan's dominion, love has been almost crushed out, and, because of this, love shown in deeds is the only kind that they really comprehend.

From my own experience I know that many, coming to a field like China, will, upon first arrival have a heart full of love for the people among whom they are to work; and only those who have this love should come. The first few weeks or months may produce a change in one's affections for the people. Their filthy surroundings and their insincerity are very apt to lead one to regard himself as their superior in every respect. So it is that a sort of caste at once springs up between the missionary and the people, and even between the missionary and his native evangelists and colporteurs. I am conscious of the fact that there was something of this in my own experience. At first I spoke of "the Chinese," later I addressed them as "the Chinese brethren," and I am thankful that the Lord has been leading me on, so that now I speak of them as "the brethren." This has not only been a change in the way of addressing them, but it has been a change in the mutual relation existing between us.

The best commentary upon the relation existing between the mission body and the native church here in China, is shown by the recent movement among some of the leaders of the native church for independence. This is but the logical outcome of the caste that exists between the foreign and native workers. Paul's precept, to be all things to all men that he might by all means save some, in no place should be more thoroughly carried out than among the people of China.

I was out traveling with one of the evangelists, and reaching a village late at night, the only inn that could be found was a shed, open on one side to the No-

ember wind. The greater part of the room was taken up by several wheelbarrow-loads of crockery, and one end of the room was occupied by the innkeeper's three goats. The only sign of a bed was a door lying across two stools, but this was preferable to the cold, damp ground. The evangelist, never having been out traveling with me, began spreading his bedding upon the bare ground, leaving the bed for me. I told him we would share the door together. I thought little of it at the time, but I afterward learned that this little act did more than anything else could have done to make him feel that I regarded him as a brother and fellow worker.

It has been well shown, in the lives of the few men who have really done a great work in spreading the gospel in China, that they lived close to the people; that they regarded their native helpers as brethren and fellow workers. They also carefully avoided anything that would lead to any feeling of caste springing up. This they did by avoiding any display, either in the houses they lived in or in the furnishing of their homes; and they even adopted the dress of the people in many cases. To do this is only to follow the example of the Master. He lived very plainly when here among men, accepting the hospitality of the people, and going in and out among them without any outward pomp and display.

To those who would come to a field such as China, an important part of the preparation is to follow the example of J. Hudson Taylor, and dispense with many things that are usually considered necessities, but are really not necessities. The furnishing of your room could be simpler, and your clothing and food might be plainer, with much profit to you in every way. By so doing and with such a preparation, when you come to work among plain-dressing and plain-living people in a foreign land, you will be able to get close to them, and your life among them will be to them the most convincing testimony of the value of the message you bear.

A. C. SELMON.

"One Thing I Do"

"THIS one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

In these few words is crystallized the whole life of the learned Paul. Such a whole-souled, self-forgetting consecration can be made only after an earnest consideration of what it involves. Nothing less than the word of God himself, who spoke and it was, could cause such a transformation as that made in the life of Paul at his conversion. God is willing to accomplish the same work in us; and upon his working this transformation depends our accomplishing anything of worth. This transformation involves the energy by which we are to do the task before us. A locomotive may have its headlight pointed toward the city it is desired to reach, but unless it becomes filled with a sufficient head of steam, it will never arrive at its destination. Paul says, "I press toward the mark." With him there was no vacillating between that thing and this. Once for all he settled it, and then threw all into the effort to obtain the prize.

Every young person must be careful

that he does not make the mistake which ruined the life of Cain. He was what we might term a horticulturist. Probably he was a skilled gardener, and raised fruit of which he might well be proud. His heart was set upon his work, and he waited patiently until it grew and matured. But, sad to relate, his affections were so bound up with his own labors and the success of his work, that he considered it well adapted for what the Lord required, even though the Lord had given direct instruction to the contrary. And by failing to give heed to God's wishes he brought upon himself the name of a murderer. Even though our work may be perfect, let us not be so wrapped up in any work, whether it be on a farm, in a shop, or in commercial lines, that we think the Lord must accept it.

God speaks to you, young man or woman, as he did to Cain: "Bring me an offering." What shall be our offering?—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Perhaps you may say that you are not in a condition for the Lord to use you. Go to one of our schools and prepare yourself. Make a good offering to the Lord. Had Cain made an offering of a lamb, as God required, his labor would have been accepted, but in refusing to heed the exact words of God he failed altogether.

We have a noble example of a determination to win, in the life of Caleb. He said: "Let us go up at once, and possess it [Canaan]; for we are well able to overcome it." All the giants in the land of Canaan could not daunt the courage of Caleb. After forty years of wandering with a murmuring and rebellious people, he was just as ready to do what he said could be done—and he did it.

Where are the "children" of Israel to-day who are ready to face the giants—the hard languages, the buffeting, the toils, the difficulties, even in distant lands? Who will be among the victors to take part in the triumphal entry into the New Jerusalem?

CLAUDE E. HOLMES.

The Value of Field Experience

Too high an estimate can not be placed upon the value of a practical field experience. There is a true saying that "we learn by doing," and "experience is the best teacher." Combating error, meeting those who do not know the truth, overcoming all their objections, and leading them to the acceptance of the message, give one an experience that can be obtained in no other way. That experience can not be described. It can be realized only by its possession. It helps the one who has it to realize the value of a soul, and to appreciate the importance of a training for service.

These facts lead to the conviction that a great loss is sustained by both teachers and students who do not engage in field work. On page 135, Vol. VI, of "Testimonies for the Church," occurs the following: "God designs that all our institutions shall become instrumentalities for educating and developing workers of whom he will not be ashamed, workers who can be sent out as well-qualified missionaries to do service for the Master." And then this sad state-

ment follows: "But this object has not been kept in view."

There must be a reason why this object has been lost sight of. What is that reason? After having had an experience in proclaiming the message for his time, Jeremiah became discouraged, and resolved to give up the work. "But," said he, "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

The writer inclines strongly to the opinion that if the teachers in our good schools would spend their vacations in active labor "on the firing lines," rescuing perishing souls, the word of God would become in their hearts "as a burning fire." Then as they again enter the schoolroom, they would not forbear. They would have a fresh experience to tell, and they would tell it.

This could only result in giving to the students an inspiration, and many more of them would thus be encouraged to spend their vacations in the field. And what results might we expect in a school where the Word of God was in the hearts of all the teachers and a large number of the students "as a burning fire." But, alas! many times the words of Shakespeare or Holmes or Longfellow or some other man fill the hearts of both teachers and students almost to the entire exclusion of the Word of God.

"Every one who has been converted to God is called upon to grow in capability by using his talents; every branch of the living Vine that does not grow is pruned off, and cast away as rubbish. What, then, shall be the character of the education given in our schools? Shall it be according to the wisdom of this world, or according to that wisdom that is from above? Will not teachers awake to their responsibility in this matter, and see that the Word of God has a larger place in the instruction given in our schools?"—*Vol. VI, page 133.*

R. W. PARMELE.

Principles and Methods

A Missionary Meeting

Our little Thursday afternoon missionary meetings were counted the happiest hours of our school life last winter. We had eighteen pupils, ranging from five to nineteen years old. Thinking the best way to obtain definite results from our study to become missionaries was to form a band and go to work, we elected a president and a secretary of our Mission Band, which convened every Thursday afternoon after recess. When the afternoon session began, our president and secretary took their places at the desk. A song was sung. Some pupil was asked to lead in prayer, and after another song the secretary read his report. Then work was passed out. The boys and smaller children sewed carpet-rags, and the older ones pieced quilts. After sewing for about thirty minutes, the work was gathered up, and papers and tracts were prepared for those who were to distribute them. We had ten or twelve readers for the "Family Bible Teacher." A roll of *Signs and Instructors* was taken to the jail every week. The children also took up an extra collection, to send the men in the jail a Bible. A paper and tract rack at the

depot was kept supplied. We bought flowers and took to the sick in the hospital. Little cards, with messages of comfort from the Great Comforter, were also taken to the sick.

Our program included readings and recitations on some helpful missionary subject. The young people of our State had pledged to support one foreign worker, and as our worker was in Japan, we began the study of that country, and one Thursday afternoon had our Japanese program. Four girls were dressed in native Japanese costume, and as, with their straw mats, sandaled feet, and flowing robes, they gave a description of their country, we seemed to be for a few minutes in the land of the mikado, and felt the call for help.

A report of each one's work for the week was then given, and after our collection the happy hour was closed with a song or prayer. We hope to see results of these feeble efforts.

The following is the paper on Japan read that Thursday afternoon by Ethelyn Miriam Tarr, one of the little "Japanese" girls, aged eleven years:—

"Japan"

"I live in Japan. Japan is a native empire, that is, it is not controlled by another nation. It lies in the same belt as the United States, and it has much the same climate.

"My home is composed of about four thousand islands. There are a great many volcanoes in Japan, and earthquakes are common. We have many good schools, and newspapers, telegraphs, railroads, and steamships.

"Farming is the leading occupation, although a great deal of land is too rough for this work. Japan ranks next to China in the production of raw silk. Much rice and tea also are raised. There are but few sheep or cattle, but many hogs and fowls are raised. There is plenty of coal and iron, and good water power; hence Japan is fast becoming a manufacturing country.

"Come with me to my home. You will have to ride in a jinrikisha. This is a little two-wheeled bamboo cart. It looks like the little racing sulkies the men use in training their horses, only ours are much lighter, and are drawn by a man. You will have to take off your shoes and leave them at the door, as my floor is covered with beautiful, clean mats. There are no chairs or tables, so you will have to sit on the floor. The lady of the house does not shake hands with you, but bows two or three times and falls on her knees, and touches her face to the floor. To be polite, you should also kneel and bow.

"Here in Japan are many little orphan children, whose fathers were killed in the late war with Russia. But these little children are not left to themselves, to run the streets without any home they can call their own, for about twelve years ago a kind Christian Japanese man made an orphanage for them, where about twelve hundred children are cared for. So you see some of our ways are much like yours. But many of us have never heard about the dear Jesus, and we hope you will remember us and send us more missionaries.

"I forgot to tell you that we are considered the cleanest nation in the world. We have some very fine bath-rooms. We love to bathe."

L. BELLE MATTHEWS.

A Lesson in Discipline

THE history of no one of the disciples better illustrates Christ's method of training than does the history of Peter. Bold, aggressive, and self-confident, quick to perceive and forward to act, prompt in retaliation, yet generous in forgiving, Peter often erred, and often received reproof. Nor were his warm-hearted loyalty and devotion to Christ the less decidedly recognized and commended. Patiently, with discriminating love, the Saviour dealt with his impetuous disciple, seeking to check his self-confidence, and to teach him humility, obedience, and trust.

But only in part was the lesson learned. Self-assurance was not uprooted.

Often Jesus, the burden heavy upon his own heart, sought to open to the disciples the scenes of his trial and suffering. But their eyes were holden. The knowledge was unwelcome, and they did not see. Self-pity, that shrank from fellowship with Christ in suffering, prompted Peter's remonstrance, "Pity thyself, Lord; this shall not be unto thee." His words expressed the thought and feeling of the twelve.

So they went on, the crisis drawing nearer; they, boastful, contentious, in anticipation apportioning regal honors, and dreaming not of the cross.

For them all, Peter's experience had a lesson. To self-trust, trial is defeat. The sure outworking of evil still unforsaken, Christ could not prevent. But as his hand had been outstretched to save when the waves were about to sweep over Peter, so did his love reach out for his rescue when the deep waters swept over his soul. Over and over again, on the very verge of ruin, Peter's words of boasting brought him nearer and still nearer to the brink. Over and over again was given the warning, "Thou shalt . . . deny that thou knowest me." It was the grieved, loving heart of the disciple that spoke out in the avowal, "Lord, I am ready to go with thee, both into prison, and to death;" and he who reads the heart gave to Peter the message, little valued then, but which in the swift-falling darkness would shed a ray of hope: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."

When in the judgment-hall the words of denial had been spoken; when Peter's love and loyalty, awakened under the Saviour's glance of pity and love and sorrow, had sent him forth to the garden where Christ had wept and prayed; when his tears of remorse dropped upon the sod that had been moistened with the blood-drops of His agony,—then the Saviour's words, "I have prayed for thee; . . . when thou art converted, strengthen thy brethren," were a stay to his soul. Christ, though foreseeing his sin, had not abandoned him to despair.

If the look that Jesus cast upon him had spoken condemnation instead of pity; if, in foretelling the sin, he had failed of speaking hope, how dense would have been the darkness that encompassed Peter! how reckless the despair of that tortured soul! In that hour of anguish and self-abhorrence, what could have held him back from the path trodden by Judas?

He who could not spare his disciple the anguish, left him not alone to its bitterness. His is a love that fails not nor forsakes.

Human beings, themselves given to evil, are prone to deal untenderly with the tempted and the erring. They can not read the heart, they know not its struggle and pain. Of the rebuke that is love, of the blow that wounds to heal, of the warning that speaks hope, they have need to learn.

It was not John, the one who watched with him in the judgment-hall, who stood beside his cross, and who of the twelve was first at the tomb,—it was not John, but Peter, that was mentioned by name in the first message sent to the disciples by Christ after his resurrection. "Tell his disciples and Peter," the angel said, "that he goeth before you into Galilee: there shall ye see him."

At the last meeting of Christ with the disciples by the sea, Peter, tested by the thrice-given question, "Lovest thou me?" was restored to his place among the twelve. His work was appointed him; he was to feed the Lord's flock. Then, as his last personal direction, Jesus bade him, "Follow thou me."

Now he could appreciate the words. The lesson Christ had given when he set a little child in the midst of the disciples and bade them become like him, Peter could now better understand. Knowing more fully both his own weakness and Christ's power, he was ready to trust and to obey. In His strength he could follow his Master.

And at the close of his experience of labor and sacrifice, the disciple once so unready to discern the cross, counted it a joy to yield up his life for the gospel, feeling only that, for him who had denied the Lord, to die in the same manner as his Master died was too great an honor.

A miracle of divine tenderness was Peter's transformation. It is a life-lesson to all who seek to follow in the steps of the Master Teacher.—"Education."

Methods in Primary Schools

An Expert Declares Children's Minds Injured by Early Study

[The San Francisco *Examiner* of Feb. 17, 1907, published the following report of an address by Mr. Luther Burbank. It is so suggestive that we copy it.—F. G.]

"THE public school is no place for a child," said Luther Burbank, the plant expert, in a recent address before the Eugenics Society of San Francisco, delivered at Fraternal Brotherhood Hall. Mr. Burbank was discussing the similarity between the raising of plants and of children.

"One false step in the care of a young plant will retard its growth for life. So it is with a child," he declared. "A few drops too much water on a plant, or a few drops too little, a harsh wind,—a circumstance seemingly trivial,—will leave its impress till death. A child must be as tenderly cared for. No child should be sent to school until the mind has definitely formed—until the age of ten or twelve. Our children are held back through their entire careers by being forced into the class room too soon.

This is apparent even in their school days, when they are two or three grades behind the place they would occupy were they not forced.

"A child should run barefoot on the ground. Leather prevents the absorption of the magnetism of the earth."

An Experience in Primary Bookkeeping

How simple and sensible is the instruction given us on page 238 of that wonderful book "Education." I quote a paragraph:—

"In the study of figures the work should be made practical. Let every youth and every child be taught not merely to solve imaginary problems, but to keep an accurate account of his own income and outgoes. Let him learn the right use of money by using it. Whether supplied by their parents or by their own earnings, let boys and girls learn to select and purchase their own clothing, their books and other necessities; and by keeping account of their expenses they will learn, as they could learn in no other way, the value and the use of money. This training will help them to distinguish true economy from niggardliness on the one hand and prodigality on the other. Rightly directed, it will encourage habits of benevolence. It will aid the youth in learning to give not from the mere impulse of the moment, as their feelings are stirred, but regularly and systematically."

"Well," I said, "I shall try to do what that says," for I always liked practise better than theory. But I well knew it meant extra care and work. I looked through an eight-month term, and wondered how many of my thirty-six pupils would be able to make a final balance of their accounts at the end of the term. I was more than sure that the majority would not, but started at the first of the term by having each pupil purchase a five-cent account-book, and write in it the amount of "cash on hand" the day he entered school. And in Texas that means a little purse full of money, when the cotton crop is good, for children six, eight, ten, and twelve years old earn from one to two or more dollars a day when they work from early till late. Often they would say, "But my money is in papa's pocket." Then I saw the parent, and explained to him about our little accounts, and asked him to let the child have the money in his hands, to count and to understand what "cash on hand" meant in his little account-book, then deposit again in papa's pocket, the bank, to the child.

The children were permitted to bring their tuition money to the treasurer, and entered it in their accounts. Instead of writing the terms debit and credit at the top of their books, I wrote "received" and "paid out," as that was more simple for the children. All the "incomes" and "outgoes" were written in their books at arithmetic class each day. On the first day of each month the arithmetic classes handed in their account-books and passed to the board, and on the "received" and "paid out" sides of a line wrote the figures and balanced the accounts read from each book by the teacher, the owner of the book sitting by the teacher to draw with pride the final red-ink lines which ended his monthly account.

Of course, lessons were taught concerning our accounts in the books of heaven, and how we must balance up our accounts there before probation closes.

"Balance day" was high day for the arithmetic classes, for the pupils enjoyed comparing accounts. It did not take long for some pupils to suspect that "teacher took that turn just to find out how much money we spend for candy and gum." It gave opportunity for counsel with pupils who did not spend their money wisely. Those who balanced accounts on the last day were happy children, and said they were glad they knew how much they had cost during school.

MRS. JESSIE G. YOUNG.

A Suggestion for Teaching Writing

DURING the first three years of my experience in teaching, my beginners readily learned to write by merely watching me write the lesson on the blackboard. I helped them a little, guiding their hands as they made their first letters, and correcting their mistakes. I did not have much difficulty in teaching them to write, and in a short time they wrote their lessons without any special help from me.

The fourth year, however, I had a beginning pupil who seemed to find it very difficult to distinguish one letter from another. When given a pencil and some paper, or when sent to the blackboard to write the sentence she had been reading, she would write a line of m's, and seem quite satisfied. I did not censure or criticize but smiled encouragingly, and then tried to show her that her writing was not quite like mine. When I guided her little hand, she wrote quite well, but as soon as she was left to herself, she again would write nothing but m's.

At the end of the first week, one could not know, from her writing, what she had been trying to write; for it did not in the least resemble the copy which she was expected to reproduce.

I was not discouraged, however, for she was a bright child, and I knew that if I could devise the right plan for teaching her, she would soon be able to write. I then thought of a plan which I decided to try. We both went to the blackboard; each took a piece of crayon, and as I slowly drew the lines of a letter, I had the little girl follow very closely with her crayon, making her letter near mine. As I drew a line upward, she drew a line upward; when I brought my crayon downward, she brought hers downward; and when I had finished my letter, she had hers completed also. We wrote one letter over and over in this way until she could make it without my assistance.

After we had written letters in this way for two or three days, we wrote words, and continued in this way for two weeks. Later whenever she had a new letter to write, I helped her in the same way, and in a short time she was able, without my aid, to write all the letters, and any word that I wrote on the blackboard.

She made marked improvement in her writing from week to week, and at the end of the six months she had progressed in all her lessons beyond the expectations of teacher and parents. * * *

Our Schools

An Explanatory Word

THE "Our Schools" section of this Educational number has been greatly enlarged this month to give room for the reports of the fall opening of our schools. We are certain that these reports will be of as much interest and inspiration to our educators and to all interested in our educational work as any other matter which we could place in this number. These most encouraging reports are in themselves an evidence of the fact that our God has now set his hand to make an end of sin and to set up his kingdom of everlasting peace. From these schools there must go out within a short time a large army of intelligent and consecrated workers. These full schools mean that we must still further extend and perfect our educational work. We most sincerely believe that our educational system has been greatly strengthened by the addition to it of the Washington Foreign Mission Seminary, and we are most gratified to note that our people universally greet this new departure with the highest satisfaction. Let us all take new courage.

F. G.

Pacific Union College, Healdsburg, Cal.

DURING the past two years Pacific Union College has taken on new strength. Through financial reverses and a number of discouragements the school work was considered enough of a failure to warrant the closing of the school; but early in the spring in the latter part of April, 1906, the school was entirely reorganized, placed on a self-supporting basis, and has been making progress in the number of its students, in the amount and character of its work, and in the favor of its patrons.

Last fall at the opening there were as many students in the Home as there were in the entire school one year before. The attendance last year was fully double the attendance of the preceding year. This year the attendance is considerably larger than the attendance of last year. For example, Oct. 1, 1905, there were forty-eight students in the Home. Oct. 1, 1906, there were fifty-eight students in the Home. Last year we planned on having sixty students in the Home, but the numbers increased to seventy-five; and for the last five months of school up to the very last week, we had seventy-five in the Home. This year we expect an attendance in the Home of eighty-five or ninety. There are still a number of students who have not yet reached here who have written us that they will arrive ready for school work in a very short time.

The number of students outside of the Home is fully double what it was last year at this time, so that at the present time, with sixty-four in the Home and our increased outside attendance, we have a larger school by ten or fifteen than we had last year when we had seventy-five in the Home. Our total enrolment above and including the ninth grade is now ninety-five, not including special students taking music. When we have a full attendance, it will thus be seen that our numbers will easily rise above one hundred.

Through the liberality of the conference, a number of improvements have been made this year; this greatly facilitates our work, makes our Home much more comfortable, and gives us an opportunity to carry on our work to a greater advantage than the past year.

Our college building, one block from the city plaza, has been sold, and thus the first definite step is taken toward placing the school on vantage-ground by locating in the country. As soon as finances make it possible, we expect to be located where we can conduct an industrial farm. When this is accomplished, we can drop our rates enough to greatly increase our attendance.

At the present time practically all our students are coming from the California-Nevada Conference. The school at Fernando claims everything south, and it has a few students from our own territory. We are thus limited in attendance much more than we would be were this the acknowledged college of the Pacific Union Conference. Loma Linda is building up a strong school for those interested in medical work. Thus we have three large schools in the one State; but with the fairly limited facilities which we have at present, we have nearly all the students we can care for.

Last year at the beginning of the second semester we were compelled to find quarters outside for a few of the young ladies. This year we have increased our facilities to care for nearly forty additional students, so that we can properly handle with ease whatever increase of attendance we may have.

L. A. REED.

Opening of the South Lancaster Academy

"We have been praying all summer that the Lord would greatly bless our school by filling it with young people, anxious to fit themselves for his service, and he has poured out a blessing that we are not able to receive," were the fitting words of Prof. B. F. Machlan, the principal, on the morning of the opening of our academy this school year; for our large chapel was filled almost to overflowing, and our students' Home had proved entirely too small to accommodate the number that had come to us so early in the year. We were obliged to hire another building at once, before being able to give comfortable places for lodging. Very busy days have they been for both teachers and students. We have now a daily attendance of two hundred twenty-five earnest young people of various nationalities,—from far-away China, India, Germany, Holland, Austria, Armenia, Jamaica, the provinces of Newfoundland, Nova Scotia, New Brunswick, and Quebec, as well as from all New England, Pennsylvania, New York, and the Southern and Central States.

The outlook for our academy the coming year is most encouraging. An earnest Christian spirit prevails. This morning, after a few remarks from Elder Spicer on the foreign missionary work, in response to the question, "How many have for some time been laying plans to go to foreign fields, and are only waiting for a better preparation?" ninety-one young persons rose, signifying their desire; while nearly two hundred of the two hundred and fifty-five students present rose to the question, "How many are

preparing for some line of gospel work?"

We are of good courage, and it is delightful to meet our large, well-filled classes each morning, feeling that we have the most beautiful work entrusted to mortals,—that of preparing laborers for the great fields, already white for the harvest.

SARA J. HALL.

Bethel (Wis.) Academy

THE fall term of Bethel Academy opened September 25. The fall is the third term of our school year, which begins in the spring, in order to correspond with the natural year. We are, therefore, finishing rather than beginning our school year.

This term's work starts off with good spirit. Our students, with almost no exception, take hold of the problems of the school with energy. Books, a necessary supplement to work and social life in the scheme of education, are given attention the larger part of the forenoon; and the work of the farm, the building, and the Home, is wrestled with in the afternoon by every member of the school.

Our farm is a better text-book this year than ever before, we believe. By the efforts of the students and teachers, marked improvements have been made in the general farm, in clearing land, removing stumps, and bringing the whole under better cultivation. Our large new barn has a well-planned and well-equipped dairy, and we are looking now more particularly at the problem of improving our herd.

Although still crippled by the results of the fire, having to hold our school sessions in the church, we are cheerful at the prospect of having our girls' new Home ready for occupancy in a few days, when we shall use the temporary dormitory for class rooms. The spirit of self-sacrifice and energy in this part of God's work is the greatest part of the right education students can receive; for that spirit, kept and enlarged, is the secret of success in the more distant mission field. We rejoice to see the development of character in some of the strong young men and women who have been with us, and the birth in others of the same principles and ideals.

Our literary work is strong, and we know that God is blessing us in the spiritual work. We are planning immediate every-day evangelistic service for some of our more mature students, and expect greater developments in this direction. Though we are near no large town, there are many souls about us to whom light must be given; and by faithfulness in every phase of the work, we wish to fulfil God's design, that "through the excellence of the work done in our educational institutions the attention of the people is to be called to the last great effort to save the perishing."

Our enrolment at the date of writing is one hundred ten,—seventy-four in the academic department, and thirty-six in the primary. Our school Homes are full, there being twenty in the girls' Home, and twenty-three in the boys'. We aim to make these real homes, and must limit the attendance in order that they may not be shorn of the chief value of the home,—the personal supervision and companionship of the teachers, who are to act as parents. We are of good courage in helping finish God's work.

A. W. SPAULDING.

Union College

THROUGHOUT the summer, at camp-meetings and by correspondence, we had been rallying the forces with the cry, "Five hundred students and the wiping out of the college debt."

We really meant it — that is, the enrolment of five hundred students during the school year; but we did not expect to reach so nearly the number at the very beginning, nor did we appreciate the burden of preparation and responsibility their coming would bring.

Three weeks before the opening we began to write to applicants that our rooms for ladies in the college Home were all engaged, and if they came, they would have to be placed in rooms which the college would rent from residents of the village. But the correspondence did not then indicate an overflow of gentlemen. By the time of the Hastings camp-meeting we knew that we must provide for about thirty ladies outside the college homes, and hastened to secure rooms. We succeeded in finding good accommodations for about thirty ladies on the streets bordering upon the campus, and at the close of the first week twenty-seven ladies are comfortably located in them.

The situation in regard to the gentlemen did not appear until the opening day, since they are not so thoughtful to engage rooms as are the ladies. On the opening day, however, the preceptor took account of those who had engaged rooms, and of those who were present without giving notice, and found that while we could accommodate in the homes only about eighty young men, he had one hundred twenty to provide for. It was a busy time during the first few days. To secure rooms, see that they were in readiness, and locate this unexpected overflow of students taxed the strength, the wisdom, and the patience of the workers to the utmost. It was trying for the students also. But the Lord has wonderfully sustained and blessed us all in this experience. A good spirit is manifested among the students. There is no complaining, although there would naturally be ground for complaint. Everybody seems to be trying to meet the emergency with a courageous, self-denying heart. Many of the old students have given up the rooms they engaged in the summer to new students who have never enjoyed the privileges of the Home.

A few comparisons will illustrate the extent of the increased attendance. Last year the enrolment on Friday, the third day after the opening, was 225. This year it was 295. Brother Joseph Sutherland, from his observation as business manager thirteen years, says that the enrolment for a year about doubles that of the first three days. Thus, last year the enrolment was 448, or only two short of twice the number of the first three days. If this rule should prove true the present year, the enrolment will reach nearly 600. The school's largest enrolment was 608 — that of the second year. On Friday, September 27, 370 students had registered.

Three years ago there were no more than eighteen tables in the dining-room for several weeks, and last year the highest number was twenty-eight. This year we have thirty-two tables, or two hundred fifty-six boarders. The partition which was made three years ago, cutting

off a portion of the dining-room for a sewing-room, has been removed to give space for more tables. Last year we had room enough during the fall and spring terms, but had to place about six students outside during the winter term. We now have about sixty Home students rooming outside and boarding at the Home.

C. C. LEWIS.

The Western Slope Academy

THE Western Slope Academy, at Palsade, Colo., opened Wednesday, October 2, with the largest attendance in the history of the school.

This is the fourth year of the academy, and heretofore there have been only two teachers, but the school has grown until it was necessary to have another room added, and this year we have three teachers, and they carry from the primary grades up to the tenth.

We have an older, more settled class of students than we have ever had before, and they seem to consider that the Lord calls them to make a special preparation as quickly as possible, in order that they may have a part in carrying this message to the world in this generation. Our enrolment is sixty, and more will come later.

We have a class in Christian education, and several of our students are taking preparatory work to teach church-schools next year. Our object is to make our academy a true training-school for the young people, and we ask your prayers that the Lord may bless us, and that our institution may be all that the Lord desires that it should be.

A. M. WOODALL.

Fox River (Ill.) Academy

THIS school began a new year's work September 18. There were but eleven present on the opening day, as less than two weeks' time had elapsed since the date of opening was announced. This number has increased, until at present we have an attendance of thirty-three, all above the sixth grade. We are pleased with the outlook, and expect to have a full school in a few weeks. As a rule we have a good class of students, so hope for a very successful year. Elder Wm. Covert is to conduct a four-weeks' special Bible course at the school this winter, taking up the main points of our faith. The workers are of good courage.

B. A. WOLCOTT.

Oakwood Manual Training-School, Huntsville, Ala.

THE morning of September 18 found a good company of students present at the Oakwood Manual Training-school, ready for work. We were especially thankful for the privilege of beginning this year's work in our new school building. The chapel is well lighted and commodious, and will afford excellent accommodations not only for our day-school, but also for our Sabbath meetings and other public exercises. This is much appreciated by the school family, after being so crowded last year on account of the loss of our chapel by fire in the early part of the last session.

A very encouraging feature of our work is the fact that the great majority of our students in attendance are a class who realize the great need of workers

in the Southern field, and are anxious to prepare themselves to enter some special line as quickly as possible. With this in mind, there is a spirit of earnestness manifested in the class work, which goes a long way toward success. We have several here who are preparing themselves to become ministers, teachers, Bible workers, and canvassers.

Dr. Bascom has charge of the medical work of the school, and a nurses' training class has already been started. We believe good results will come from this work.

Several more students will probably come in after the rush of autumn work is over. We believe there is good prospect of a successful year before the school.

W. J. BLAKE.

Beechwood (Ind.) Academy

NINE school days have passed into history at this writing, since the opening of Beechwood Academy, and they have been days filled with work, but withal pleasant ones.

The enrolment up to the present is forty-six, with a larger per cent in the Home than at any previous time in the school's history. Some of the resident students finished the school last year and year before, thus cutting down to a considerable extent the resident attendance. Our Home is comfortably filled, and the boys' dormitory is filled to its capacity. Many of the best students of last year returned, so that the atmosphere of the Home was easily revived.

Not a large per cent of the students worked for a scholarship the past season. However, six earned more or less toward a scholarship. Some spent a large part of the summer at camp-meetings, or at the Mount Vernon Convention, or were engaged in other pursuits during the canvassing season.

The faculty feel especially thankful for the good class of students the Lord has sent to us, and have bright hopes for the success of the year's work. The prospect is good for a much larger attendance when the fall work is done.

C. L. STONE.

Mount Vernon (Ohio) College

THE first month of the school year is almost in the past, and both students and teachers are enjoying their work, and a good spirit is present in every department. Fifteen or twenty more students were in attendance the first morning of this term than were present last year at the opening exercises. The time for the opening was placed two weeks later than formerly, as the time between the camp-meeting and the beginning of school was too short for students to prepare to come. As a rule, the students are older than those of last year, and several have expressed themselves as desiring to prepare speedily for the work both at home and in foreign lands. The good spirit which was characteristic of the Young People's Convention is still present with our young people, and is having its effect in the laying of their plans for future work.

We have with us some who have earned the means wherewith to meet the school expenses by canvassing during vacation, while others have saved their weekly wages, and are enjoying the school because of it. The old saying,

"Where there is a will there is a way," is a true one, and we hope that many more will take hold of this plan, and thus secure an education.

A normal department has been started this year. Nine students are taking work in it, most of whom will complete their work this coming spring, and they are looking forward to the time when they may be able to fill some of the many calls for teachers in our schools.

A cylinder press is now being installed as a part of our printing department, which will greatly add to our facilities. Both students and teachers are looking forward to a successful year's work at Mount Vernon College, and we pray that the rich blessing of the Lord will be with all our schools, that many may quickly be prepared for an active part in this great work.

J. B. CLYMER.

Cumberland Industrial School, McMinnville, Tenn.

It is a privilege to speak a word to the friends of Christian education, and especially to the friends of the educational work in this Southland. I desire to express deep thankfulness to our Heavenly Father for the blessings he has given us here, and to the friends who have materially aided in the work.

Since the school closed last spring, there have been four baptized here, under circumstances which made us feel especially thankful, knowing that prayers had been answered.

Our enrolment at present is twenty, with several more to enter soon. In the Home we have two pupils not of our faith. The plasterer has begun work on our dwelling, which is used as the school Home. We need a sawmill man to run the mill located on the school farm. There is a good supply of timber on the school farm which should be converted into lumber; but we have no Sabbath-keeper to act as sawyer.

The thought was expressed in our little meeting the other day that this is a school for the parents as well as for the children. May our lessons be all so well learned that we may finally enter the higher grade above.

CLIFFORD G. HOWELL.

Loma Linda (Cal.) College of Evangelists

God's blessing rested upon the work of the Loma Linda College of Evangelists during the last year. He has brought us to the beginning of another year's work and study, with renewed promise of his abiding presence.

Up to date, there are fifty-eight students in attendance, a gain of about twenty over last year. Outside of the regular courses offered, many are taking special training for a speedy fitting up that they may quickly enter the needy fields. Two regular courses are offered, — one for evangelistic physicians and one for missionary nurses. It is the special aim of the school to prepare workers for the "ministry of healing," to labor for both the physical and the spiritual uplifting of the needy. These courses, in full or in part, are also offered to those who wish to engage in the gospel ministry, Bible reading, canvassing, health and temperance work, and other departments of the work.

There is a decided spirit of earnestness

and consecration manifested among the young people who have gathered here for this training. A live Young People's Society has been organized in connection with the school and sanitarium. We hope that many nurses who have previously labored in professional lines will see the great need of gospel workers, and ask the Lord, "What wilt thou have me to do?" "There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."

DR. G. K. ABBOTT.

Laurelwood Industrial Academy, Gaston, Ore.

ACCORDING to announcement we began another year's work in the Laurelwood Academy September 25. The prospect at the beginning is the most encouraging in the history of the school. We have about fifty as bright and interesting young people in attendance now as ever entered the school, and many others expect to enter soon who are detained either by fruit picking or by the finishing of their canvassing work. Ere long we expect to have all we can accommodate.

The members of our canvassing class have done excellent work this year, and they are coming back full of zeal and enthusiasm. The general agent told me that they had done better than any other class in this union conference.

The most important and significant fact to me, however, is that the majority of those who have entered have a definite purpose in mind; and that is to prepare for some place in the Lord's work. Our daily prayer is that the Lord will give wisdom so that they may be directed aright.

R. W. AIREY.

Williamsdale (N. S.) Academy

OUR present school year opened according to announcement September 4, with but fifteen students ready to take up the work. Professor Griggs was with us the first four days. His counsel was a help in our work, and the fact that the General Conference representative of schools made us a visit is an encouragement to our patrons, and especially to the older students of the school. Our enrolment is now twenty-eight, with a few applications for the immediate future.

Of the nine students who entered the book work at the close of last year, eight did work of value. Three labored in connection with tent-meetings, devoting only a part of their time to the book work. Four spent most of the vacation in faithful canvassing. Two of these young men sold books enough to earn for them more than two scholarships each. Two young ladies succeeded in earning one scholarship each by selling the number of books required. This first experience of these young people has proved most encouraging, and we expect a larger number to enter this work another year.

Our hay crop on the farm was light this year, but turnips and potatoes were excellent. We are now building a barn twenty-eight by thirty-six feet, on which several of the young men find agreeable and profitable exercise. Most of our students work twenty-one hours each week, for which they receive a credit for

one half their school expenses, the full rate being fourteen dollars for a month of four weeks.

We are hoping to see a larger number of the youth of this conference improving every opportunity to obtain an education that they may be of service in the work of the Lord.

E. E. GARDNER.

Adelphian Academy, Holly, Mich.

A REMARKABLE impetus seems to have been given the youth of all classes this fall. Public and private schools of every grade are full to overflowing.

On October 1, at the beginning of school, there was a larger attendance than the school had had on the first day of any school year. Many more have written us that they are coming in a short time, and we expect soon to be taxed to our capacity.

We note an absence among the students of that spirit of coming to school because they were sent. Each one tried hard to come, and each one has in mind the work of the Lord. No one who could know and see the spirit of the students in our schools to-day would say that it is impossible to carry the gospel to the world in this generation.

R. B. THURBER.

Lessons from Calamities

[The following remarks of President C. C. Lewis, of Union College, at chapel the morning after the fire, were not intended for publication; yet they contain so many thoughts of high value to the teachers and students of our schools that we deem them most worthy of a place in this department of the REVIEW, and we think they bear such a close relation to the reports from our other schools that they should be placed in this section of this Educational number.—F. G.]

TIMES of crisis are tests of manhood. How we bear up under affliction and calamity is a true index of what we are at heart. Many a soldier of loud and boastful manner has proved a coward under fire, while many another of quiet bearing, who said little about what he could do or would do, has proved a hero in the fight. Many a seemingly frivolous young man or woman has been steadied by burdens of affliction or responsibility, and in a crisis has manifested the genuine qualities of manhood or womanhood. In the present calamity let us be strong and quit ourselves like men.

A time of crisis is a time for calmness and clearness of judgment. Words should be few and well chosen. The manner should be quiet and cheerful, while deeply thoughtful and serious. All jesting and joking and immoderate laughter should be laid aside. Everything like a hysterical spirit should be subdued. A calm and simple trust in God should possess the soul.

Concerning the particular cause of the present fire nothing is known. It was first seen in the very top of the building. It may have caught from the electric wires, but this is only conjecture. The general cause is plain. Fire burns. Water quenches; but there was little water with which to quench, and what there was could not be quickly gotten to the right place to be effective. The whole was under the steady working of a law of nature, which is also a law of

God. A spark, starting anywhere from any cause in the midst of combustible material, increases to a flame, and burns until the material is consumed, unless some other cause operates to put it out. This law is, on the whole, a wise and beneficent law. As man's servant it works untold benefit to the race. With it he warms his body; cooks his food; softens, melts, and shapes his metals; lights his houses and cities, and thus stays the crime that ever lurks in darkness. Without it he would soon lapse into barbarism, and be driven into the warmer latitudes, until if the sun itself should go out in blackness, man would perish from the earth. When this element escapes from control, it brings disaster and ruin to man and his works. But no man in his senses would blot out the law if he could, or would have its operations otherwise than uniform. We know what to depend upon, and must act accordingly.

This thought leads me to speak of the first lesson that should be learned from this fire; and that is that some adequate provision for extinguishing fire should be made by the village of College View, of which the institutions on this hill were the cause and are the center. A water system, with stand-pipe overtopping the highest building, and with mains through all the streets, is the demand of the hour. This demand is so imperative that every man should be ready to vote the necessary bonds to create such a system. It is a duty which we owe to our homes and to our loved ones to use every means within our power to protect them from the disaster of fire, and God will hold us responsible for the discharge of this duty.

But this lesson of a temporal nature, which all can readily see and will acknowledge, should not close our eyes to other lessons of a deeper, spiritual nature. Fire is used as one of the judgments of God upon a wicked world in the last days. Fire is the agency which God will employ to cleanse the universe from sin at last. Was this fire an ordinary accident? or was it a judgment of God visited upon us for our sins? Only the Almighty himself knows, and man should be slow to take upon himself the attributes of divinity by presuming to answer the question. Although no one would dare assert that our Father has purposely sent this calamity upon us, yet our faith in him would lead us all to say that if he has done so, he has done it for our good, as a warning against our sins. That he permitted it is self-evident, since he has permitted all evil and all calamity since the world began. In either case there are individual lessons for us to learn. Let each one listen for the voice of God speaking through this disaster to his own heart, and learn the lessons he most needs to know. It is so easy for those who are leading unconsecrated lives, who bear no burdens, who make no pretensions to acknowledgment of their obligations to God, to make application of this lesson to those who are trying their best to serve God, as if their own sins were pleasing to God, and as if their neglect to acknowledge their obligations released them from those obligations. On the other hand, those who are striving to love and obey God should guard against saying in their hearts, This lesson is for the ungodly. To one and all the exhortation of the Saviour recorded in Luke 13 comes with power: "Those

eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish."

To every heart comes the lesson of human tenderness and sympathy. Calamity makes men one. We look into one another's faces this morning with a deeper love and respect than ever before. We are proud of those who worked faithfully and manifested unusual presence of mind to save property and avert danger. We forget little injuries and losses and inconveniences in the largeness of heart which the Lord is giving to us all through our common misfortune. We are thankful that our main buildings are uninjured, that we already have water, and by night will have light, and in a few days will have heat, from the sanitarium systems. And we especially rejoice in the Lord that no one of our number is missing or injured. Let us not be discouraged by our loss, but lift up our heads and march steadily forward to final victory.

Hazel (Ky.) Industrial Academy

THIS school began its work Wednesday, September 23, entering upon its seventh year with the largest enrolment it has ever had. The school is but in its infancy as far as buildings and appliances are concerned. This is due to a lack of funds, and a desire on the part of the management to avoid debt. The school Home accommodates twenty-two. Until this year, the parlor has been used as a schoolroom, but it was found that we could not carry on the work of the school in the Home, and having no other building, we purchased a large tent, and fitted it for school purposes. It is an experiment, but we are hoping that the weather will not be so severe as to cause us to discontinue it.

Our work embraces grades four to eleven. This year we have several students who will finish their work with us, and enter the school at Graysville another year.

The Lord has blessed us this year with an excellent class of students, and as teachers we feel that great opportunities are before us.

THOS. D. ROWE.

Walla Walla College, College Place, Wash.

THE work of the school has been in progress just one month, and there has been a steady increase in numbers and a growing interest in the work from the very first day.

At the present time we have an enrolment of one hundred sixty-seven in the college and sixty-three in the normal department, making a total of two hundred thirty. The total enrolment in the normal department last year was sixty-five, but doubtless the enrolment this year will reach one hundred. The total enrolment last year in the college was two hundred three, and we have no doubt that it will reach two hundred fifty this year. If it does, it will have given us an increase of a little over fifty students each year for the past three years. The gentlemen's dormitory is full, and the overflow find rooms on the fourth floor of the college building. The ladies' dormitory is full, and arrangements are being

made to have the overflow of the students in the ladies' dormitory find rooms in a cottage owned by the college. This cottage is now being fitted up.

In addition to the large attendance, we find something still more encouraging, and that is that the students are a fine class of young men and women, who are in school for the purpose of speedily preparing for some place in the Lord's work.

We expect by January 15 next to see the school relieved of a debt of twenty-five thousand dollars. Truly the Lord is blessing this institution, for which we feel grateful; and our prayer is that he will so abundantly bless both the faculty and the students that the best work in the entire history of the school may be accomplished this year.

We believe there are many more in the North Pacific Union Conference who should be in the school, and trust that our young people will hasten in the work of preparing for service.

M. E. CADY.

The Southern Training-School, Graysville, Tenn.

OUR school opened according to announcement, September 18, at 9 A. M. Our new chapel, while not entirely finished, was so it could be used. Promptly upon the hour a voluntary announced the opening of school. A program of some length, consisting of speeches by members of the board and faculty, and by others interested in the school, was then given. Following this, the registration took place, eighty-six students enrolling in the training-school and intermediate departments, and about twenty in the normal department. The enrolment has since increased to one hundred eight. An excellent spirit prevails among the students so far this year, and each seems anxious to do what he can to make the school a success. A spirit of cheerfulness and willingness in putting up with some of the difficulties is manifested. We trust our school building will be entirely finished in a few weeks, and each one most thoroughly appreciates the added facilities which our new building gives us. During the past vacation seven of our students have been canvassing, with most excellent success. I think each of them has earned as much as one scholarship, and some have earned more. One of our students served as licensed minister in the Tennessee River Conference last year, and has returned to finish his course this year. Several students who did not attend our school last year have been canvassing and trying to obtain a scholarship. They have met with considerable success. The outlook for the school this year is most excellent. All expect a pleasant and profitable time. A special course for church elders and workers will be given after the holidays. This course will be in charge of Professor Tenney.

I am sure that our brethren who have contributed to the \$150,000 fund would be much pleased to see what has been done with the money that came to Graysville. We have attempted to spend it wisely and economically, and we believe that the results will bear inspection. We expect to continue our efforts in behalf of the young people in interesting many of them in the idea of canvassing to obtain a scholarship for the coming year.

M. B. VAN KIRK.

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

Visit the Lawmakers

A BROTHER in one of our conferences writes concerning *Liberty* as follows:—
“I feel very grateful to God that we have such an excellent paper to put before the people, and I am of the opinion that we must study to invent a plan to get the legislators to read this journal. I have visited two of our United States representatives in our State. Mr. — said he never read *Liberty*; that it went into the waste-basket. He asked me to put in writing our views on religious liberty, so that he could have the subject as it is without going through so much matter. I told him I would, and that I would be brief. He said, as I was departing, that he was very thankful for the visit, and if my letter to him was full of meat, he could read a long one. I can not begin to tell you of the interesting conversation, but will say that I believe it pays to visit our congressmen. Some of them understand the principles of religious liberty, and in reality believe that the seventh day is the Sabbath; but some are deplorably ignorant concerning these things. You can depend on our working for *Liberty*. May the Lord help you in your work, and lead us on to victory.”

This shows the value of individual effort and personal contact. Men are much more likely to read a periodical after they have become interested in the subject on which it treats through a personal interview. W. A. C.

A Report from Australia

FROM a letter just received from Elder W. A. Hennig, secretary of the Religious Liberty Department of the Australasian Union Conference, we quote:—

“Dr. Crafts has been here, but he found the people who have been a thorn in his flesh. When he was in Adelaide, he said that he could go nowhere but that he ran across the Adventists. After his meeting we distributed some literature. One of our workers, a sister, did not know him, so she offered him one of our leaflets. This was after his evening meeting. She said to him, ‘Do you really think that Sunday is the Sabbath?’ He said he did not. Then he told her who he was, and that he wished all the people had as much zeal as the Adventists had.

“In Melbourne he had a similar experience. He was somewhat worried, and made the statement that the ‘Adventists teach that the second beast of Revelation is the United States,’ and that he (Mr. Crafts) is ‘one of its claws.’

“We were with him in Sydney. His congregations were very small except on one occasion. I attended his meetings with the ministers; but there was not so much enthusiasm among them as there was among some other classes.

“He perfected branches of the Reform Bureau in the five leading cities of this country.

“We are doing a great deal in the religious liberty work, but not half what we should do.

“The people in Queensland and in Victoria, that is, the church folk, are clamoring for a referendum on religion in the schools. I have done a great deal of personal work with the members of Parliament, and find many of them pleased to get our clear, logical views on the subject.”

The fact that the International Reform Bureau is extending its operations and its organized work into foreign countries is significant. It shows that the movement for Sunday enforcement is not only becoming world-wide, but that it is becoming *one* the world over, and that the United States is taking the lead in this movement. W. A. C.

Suffering for Conscience' Sake

A FEW weeks ago we gave in this department a brief account of a young brother in the German army, who, after having already been imprisoned several times, had just been sentenced to seven months' imprisonment for refusing to do military duty on the Sabbath.

Another very similar case has just been reported from Argentina, South America. From a letter dated Sept. 25, 1907, written by Brother N. Z. Town, we quote the following:—

“Our hearts have been stirred this week by the experience of one young man, formerly a student, who was called out of the school to do military service. When he went, he determined that he would remain true to God and to his truth. The first two Sabbaths the officials let him off from doing duty, hoping, as they now say, that in time he would give up his strange idea. But last Sabbath morning they called him out with the rest, and ordered him to wash his clothes. He refused, telling them he could not do it. They dragged him to the tub, put the soap and clothes in his hands, took his hands in theirs, and made him rub. But as soon as they let go, he did no more. Then they called a man to come with a rawhide, made our brother take off his coat, kneel down by his tub of clothes, and gave him a flogging. They let up occasionally to ask if he would now wash his clothes. When they had finished, he was in such pain he could not get up, and was carried inside by others of the soldiers.

“He is stationed at Diamante, about four leagues from here. On Sunday his brother, who is also in the school, went to see him, and learned what had passed the day before. He is cheerful and happy, and says he is disposed to die if necessary rather than disobey the Lord. His brother had a long talk with the commander, who inquired all about our school. He said he should report to headquarters what we are teaching here to the young people, and should expose us also in the papers. What may come of it we do not know, but we know the enemy will do his best to hinder the work. We know also that whatever comes of it, the good work will go ahead just the same.”

Who can but admire the courage and the Christian fortitude displayed by these young men? They are as truly heroes as were the martyrs of old, and are setting an example worthy of imitation. W. A. C.

NOTICES AND APPOINTMENTS

Notice!

THE fourth annual session of the Eastern Pennsylvania Conference of Seventh-day Adventists will be held in the Seventh-day Adventist church, Fifty-first and Locust Streets, Philadelphia, November 21-27. The first meeting will convene at 3:30 P. M., Thursday, November 21. At this session the conference will elect officers and transact such other business as may be deemed important to the carrying forward of the work in eastern Pennsylvania and the general field.

Each church is entitled to one delegate for its organization, without respect to numbers, and to one additional delegate for each ten members. It is earnestly desired that each church be well represented. Let the churches therefore attend at once to the election of delegates.

W. J. FITZGERALD, *President*.

Notice!

THE West Philadelphia church in which the Atlantic Union Conference will be held is located at the corner of Fifty-first and Locust Streets. Delegates arriving at the Reading Terminal or at Broad Street Station will take a Sixty-third and Market Street car going west, get off at Fifty-first Street, and walk two and one-half blocks south to the church. Those coming on the B. & O. R. R., will get off at the Twenty-fourth and Chestnut Street station, walk one block north on Twenty-fourth Street, and take the same car as from the other stations.

All delegates are requested to bring their own towels, and if at all convenient, pillows. It would also be well for those who can to bring a pair of blankets.

I would be glad to have all who are coming notify me as early as possible, at 4910 Arch St., Philadelphia, Pa. V. H. COOK,

Sec. E. P. Conf.

Notice!

THE constituency of the Pennsylvania Sanitarium and Benevolent Association is hereby notified that the third annual meeting of said corporation will be held in the Seventh-day Adventist church, Fifty-first and Locust Streets, Philadelphia, Tuesday, November 26, at 10 A. M. The membership of the constituency is composed of the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee and ordained ministers of the Eastern Pennsylvania Conference of Seventh-day Adventists, the physicians in the employ of the corporation, and the twelve persons elected for the purpose at the last session of the Eastern Pennsylvania Seventh-day Adventist Conference.

Officers will be elected, and such other business as may properly come before this meeting will be transacted.

W. J. FITZGERALD, *President*.

The Atlantic Union Conference Bookmen's Convention

PRECEDING the Atlantic Union Conference biennial session, appointed to convene November 14, there will be held a bookmen's convention for the Atlantic Union territory, beginning November 10, at 7:30 P. M., in the West Philadelphia Seventh-day Adventist church. This meeting will continue up to the time of the beginning of the Atlantic Union meeting.

While this will be a meeting of interest to all our members, it will be especially adapted for conference presidents, conference workers, tract society secretaries, State agents,

and such other workers as our conference officers may arrange to attend.

A convention committee has been appointed to prepare a program, and to make such other arrangements as may be necessary for an interesting and profitable meeting of the book and conference workers in the Atlantic Union territory. Questions of vital importance are to be considered at this convention, and plans for greatly increasing the circulation of our literature are to be made. No one officially or otherwise intimately connected with any part of the work in the union can afford to be deprived of the benefits of this convention. Let all who intend to come be present at the first preliminary meeting Sunday evening, November 10.

COMMITTEE.

Notice to Tract Societies or Depositories and Canvassers

Will those having new copies of "Patriarchs and Prophets" in English to sell, write at once, stating number of copies in each style of binding? I do not want foreign editions. Books must be new or clean and in good condition to sell. Address Walter Harper, care Pacific Press, Mountain View, Cal.

Business Notices

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper.

Brief business notices will be published subject to the discretion of the publishers, and on compliance with the following—

Conditions

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.

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

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.

WANTED.—By a lame brother, a position to do light work for the winter at low wages. For particulars address Maine Tract Society, Woodford's, North Deering, Maine.

FOR SALE.—California ripe olives in 1- and 5-qt. cans; also olive-oil, cooking oil. Having too much business, I will sell my apiary or alfalfa ranch or the olive and honey shipping business. Address W. S. Ritchie, Corona, Cal.

If you want to secure a farm home, the northeastern part of Finney County, Kansas, offers a good opportunity. Land is still within reach of the man of small means. If further information is desired, address Earle Dixon, Essex, Kan.

FOR SALE.—Purest, most healthful vegetable oil for cooking and salads; no odor, keeps indefinitely: gal. can, \$1.15; 5-gal. can, \$4.50. Also pure virgin olive-oil: gal. \$2.75; half gal., \$1.40; quart, 85 cents. Lunch Nutrena, a hygienic fat and blood producer: 1-lb. box, 35 cents; send for samples. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

ARE you planning to move South? Now is the time to move and enjoy the delightful winter. I have a twenty-five acre farm with a five-room house for sale on easy terms. The place is rented for fifteen months at ten dollars a month, but tenant will move out at any time to suit buyer. Can also give information concerning other farms. Address L. Passebois, Marietta, Ga.

WANTED.—Position by Seventh-day Adventist young lady stenographer, of one year's experience. Location somewhere in the West preferred. Address Miss Olive Jones, care of Erle Jones, La Grande, Ore.

FOR SALE.—Kornoil, the pure oil of corn, extracted mechanically from grains of corn. No chemicals used. Corn being an important human food, the oil is a natural food oil. Requires one third less than of other cooking oils. One gallon, \$1; five gallons, \$4; ten gallons, a hundred-pound shipment, \$7.50. We do not sell cottonseed oil. Quick shipments of Battle Creek health foods, rubber goods, and general sanitarium supplies. Address Sanitarium Supply Co., Nashville, Tenn.

Obituaries

BUMP.—Died at Hartford, N. Y., Oct. 26, 1907, of blood-poisoning, Marilla S. Bump, aged 77 years, 9 months, and 15 days. She gave evidence of being reconciled to God and his will. Some choice selections of Scripture were read, the house being well filled with our friends and neighbors. A. P. BUMP.

CLARK.—Died near Lodi, Cal., Oct. 9, 1907, Brother Wilson Clark, in his eighty-eighth year. He was born in Lawrence County, Ohio, and in later years moved to Missouri, where he was converted, and united with the Christian Church. In 1875, under the labors of Elders Rogers and Long, he accepted the last message of mercy, in which he continued faithful till his death. His children mourn the loss of their father, but not as those who have no hope. Words of comfort were spoken by the writer from John 11:11.

H. SHULTZ.

SMITH.—Fell asleep at the Nebraska Sanitarium, College View, Neb., July 18, 1907, Sister Columbia R. Smith. She was born Jan. 11, 1834, at Charleston, N. H. About twenty-five years ago she united with the Seventh-day Adventist Church. She was a faithful companion and mother, and her loving words will not be forgotten. Two of her five children are still living. One daughter is a faithful Bible worker in our conference. The funeral was held at her home church in Lincoln, Neb., of which she was a member for many years. Words of comfort were spoken by the writer from Rev. 14:13.

C. R. KITE.

FLETCHER.—Died at the home of his son, in Topeka, Kan., Oct. 16, 1907, of cancer of the stomach, Brother Isaac Fletcher, aged 75 years, 10 months, and 21 days. In 1859 he heard and accepted the truths of the advent message, in which he was ever after a firm believer. He so represented the truth in his life that many souls were blessed thereby. He spent much of his time in canvassing for our books and periodicals. His companion and five children are left to mourn the loss of husband and father. He died in the triumphs of a living faith, and we have the consolation that he sleeps under the benediction of Rev. 14:13. The funeral was held in the church at Topeka, the writer speaking upon the occasion from Job 5:26.

CHAS. THOMPSON.

WILSON.—Died at Battle Creek, Mich., Sept. 14, 1907, Samuel Wilson, in his ninety-third year. In his youth Brother Wilson was converted and joined the Presbyterian Church. Later he moved to St. Louis, Mich., and united with the Baptist church, in which he served in the capacity of deacon for over forty years. About thirty years ago he accepted present truth through the labors of Elder A. O. Burrell. He was chosen elder of the newly organized Seventh-day Adventist church, and continued to occupy that position until within a few years of his death. Brother Wilson closes his long and useful life with bright hope of immortality when the Life-giver comes. He leaves a wife and two sons to mourn their loss. The funeral discourse was preached by the writer; text, John 11:25.

R. S. OWEN.

STEVENS.—Died at Smithburg, Md., Aug. 26, 1907, Elmer Stevens. His untimely death was caused by a boiler explosion, and was a great shock to his wife and child, also to his mother, brothers, and sisters, and to his many friends who are called to mourn the loss of one much loved and greatly respected by all who knew him. The funeral service was conducted in the Methodist church at Smithburg, where a large number of sympathizing friends and neighbors listened to words of comfort from Ps. 34:6. The pastor of the church assisted the writer in conducting the services.

MORRIS LUKENS.

ADAMS.—Killed by a passenger-train on East Capitol Hill, Oklahoma City, Okla., Sept. 20, 1907, Stephen P. Adams, aged 60 years, 4 months, and 17 days. Brother Adams accepted present truth in the spring of 1889, under the labors of Elder J. G. Wood. For several years he was a canvasser in Arkansas, and sold many books containing present truth. He leaves a wife and three children, who mourn their loss. On the funeral occasion, words of comfort were spoken by the writer from Prov. 27:1; 1 Thess. 4:13-18; Rev. 14:13. In faith we laid him away to rest to await the reward of the Life-giver.

D. F. STURGEON.

SAYRE.—Died at his home in Kelleyville, I. T., Sept. 28, 1907, William W. Sayre, aged 80 years, 5 months, and 15 days. At the age of fifteen he gave his heart to the Lord. About thirteen years ago, under the labors of Elders Thompson and Babcock, at Littleton, W. Va., he decided to keep all the commandments of God. Present truth was precious to him, and gave him hope in the hour of his death. Three years ago, in answer to his earnest prayer, he was healed of a cancer on his face. At his request, I went to Kelleyville to hold a series of meetings. I found him sick, but of good courage and ready to go. Besides his aged wife, he leaves seven children, one brother, and two sisters to mourn his death. Words of comfort were spoken by the writer from Rev. 14:13.

W. T. RAMSAY.

NUTEN.—Died at his home in Battle Creek, Mich., Sept. 22, 1907, of paralysis, Seth Nuten, aged 85 years and 23 days. Brother Nuten saw the falling stars in 1833. Though young in years, his mind was directed to spiritual things, and at the age of twenty-two he was baptized in the memorable 1844 movement. About the year 1856, he embraced the truths of the third angel's message, under the labors of Brethren Hart and Sperry. Since that time he has ever been a faithful adherent of the faith, showing by his walk and conversation that he loved the cause of the Lord. While at his daily toil, only one brief week before his death, he was stricken with paralysis, and during his illness, as in his life, he exhibited that perfect peace and trust that characterizes the true servant of the Most High. His wife and five children mourn their loss. The funeral was conducted by the writer, at the home of the deceased, words of comfort being spoken from Num. 23:10.

H. NICOLA.

BOWYER.—Died at Mason City, W. Va., Oct. 16, 1907, Sadie Bowyer, aged 34 years, 6 months, and 16 days. Nine years ago Sister Bowyer became the victim of the dread disease consumption. She visited several of the Western States, and but recently returned to Cleveland, Ohio. In harmony with her desire, her mother, Sister Kent, of Mason City, W. Va., went to the bedside of her child, and brought her home to die. During the two weeks of her sojourn, the mother often sat by her side and told her of the Saviour's love. Her love for the Master rekindled, and she longed to follow in his footsteps. Accordingly, a few days before her death, she was baptized, and, according to her implicit faith, was accepted as a child of God. Words of comfort were spoken by the writer in the Welsh Baptist church to a large and sympathetic audience, after which the remains were laid to rest in the Mount Vernon Cemetery at Mason City.

L. E. SUFFICOL.



WASHINGTON, D. C., NOVEMBER 7, 1907

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

THE latest statistics of Bible translation show that, in whole or in part, the Scriptures have been translated into 482 languages.

ON September 28 the Sabbath-schools of the Australasian Union Conference devoted their contributions to establishing our work among the Maoris of New Zealand.

ELDER W. A. SPICER left Washington on Friday of last week to meet with the church at Jersey City, N. J., on Sabbath, and attend a young people's convention at Irvington, N. J., on the following day.

A SEVENTH-DAY ADVENTIST German mission school was to be opened at 1831 Gates Ave., Brooklyn, N. Y., on November 4, in the newly erected church building. The session will continue from November to April inclusive.

SISTERS Jennie L. Person and Florence R. Tate, from our Boston Mission to the Jews, report good results from their work in Washington, D. C., selling the paper published by that mission. They go now to Norfolk, Va., to continue the work.

PLANS for greatly increasing the circulation of our literature will be laid at the bookmen's convention to be held at Philadelphia, November 10-14. This convention immediately precedes the session of the Atlantic Union Conference, and is designed for the benefit of all conference and tract society officials, and others specially interested in the promulgation of the truth. See announcement of the convention on page 30 of this issue.

THE government of New South Wales, Australia, has arranged to give the citizens of the entire State the opportunity of expressing their will upon the liquor traffic. The question is to be entirely divorced from politics, and our people are planning to throw the whole weight of their influence in behalf of temperance. A special temperance edition of the *Australasian Signs of the Times* was issued previous to the balloting day, and circulated in large numbers. Three propositions are before the people there: to

continue the licenses, to reduce the licenses, to discontinue liquor licenses entirely. The temperance people of New South Wales are earnestly hoping for a complete liberation from the liquor traffic.

THE November number of *The Bulletin*, published by the Young Men's Literary Society of Takoma Park, is an Anti-Fiction number, and contains matter upon that topic that is worthy of preservation. The price of the number is five cents.

To those of our readers who are interested in securing fresh matter and reliable statistics on the temperance question we would recommend the American Prohibition Year-book for 1907; price, fifteen cents, published by the Lincoln Temperance Press, 92 La Salle St., Chicago, Ill.

WE have received the program of the exercises, October 20, at the dedication of the new hospital building of the St. Helena Sanitarium, in California. Elder W. T. Knox preached the dedicatory sermon, and addresses were given by Mrs. E. G. White, Dr. H. F. Rand, Elders J. N. Loughborough and W. C. White.

WE received by wire from Oakland, Cal., on October 28, the sad intelligence of the sudden death of Brother William Saunders on that day. Brother Saunders was long connected with the Pacific Press in an official capacity, and was loved and respected by all who knew him. The REVIEW extends its sympathy to the bereaved relatives.

ONE of the most encouraging portions of this issue of the REVIEW AND HERALD is the matter given in the Educational department, under the heading "Our Schools." Every lover of this message will rejoice over the good reports from that branch of the work. Those reports indicate a great forward movement among our young people to prepare themselves for a part in giving this message to the world.

THE October number of our Mexican paper, *El Mensajero de la Verdad*, is a special number dealing with the signs of Christ's coming and the end of the world—signs in the sun, in the moon, in the stars, in the earth, and in the social, financial, political, and scientific worlds, as well as in the war preparations and the talk of peace and safety. Those of our readers who have neighbors or friends speaking the Spanish language could not do better than to put this number of that journal into their hands. The price is ten cents for the

single number. Address El Mensajero de la Verdad, Avenida 20, No. 1420, Tacubaya, D. F., Mexico.

Sunday Closing in Missouri

OUR readers will remember that in our last issues the Sunday-closing crusade in Kansas City, Mo., has been referred to, and that in spite of the efforts made by the friends of religious liberty, the instructions of Judge Wallace of the criminal court were enforced on Sunday, October 20. We learn by a letter from Brother James Cochran to Elder K. C. Russell that the following Sunday "everything was practically wide open. The theater men applied to the federal court for an injunction to bar Judge Wallace, the grand jury, the prosecuting attorney, and the police commissioners from making arrests. The injunction was granted, and with it came a tremendous scoring of Judge Wallace by the federal judge."

The following are the words of Federal Judge Pollock uttered at the time of issuing the injunction:—

This is a very remarkable case. It is charged that a judge of one of your courts has not conducted himself in a fair, just, and impartial manner. He has impeached his own jury, and has done so with the intention that they carry out his own personal ideas. He has entered the grand-jury room while the jury was deliberating, thus violating deliberately the precedent that such deliberations should be secret and sacred.

I can not understand how a judge of a court could consider for a moment a persecution such as has been threatened in this case. It is just as much the duty of a court of law to see that the innocent do not suffer as it is to prosecute those who offend against the laws. The bill before me alleges that the grand jury, under instructions from Judge Wallace, has threatened these prosecutions against the actors merely as a part of a scheme to "bluff" them out, and that there is no real intention to arrest these persons. I personally do not go to the theater on Sunday, but I do not think that any judge should set up his own convictions in the matter as to the law, or to dictate to any man how he shall spend the sabbath, as long as he conducts himself in a law-abiding manner.

There are many evidences that the literature circulated by our people during the campaign, and the articles published by them in the daily papers, have had an enlightening influence upon the public. Some of the arguments used by our speakers and writers are being reiterated now in the public press. Our people sought to make it clear that while deeply conscious of the value of religion in the life, and strongly opposed to the liquor traffic and the theater in general, they could not look with approval upon compulsion in religious matters, and that efforts to stop these evils on Sunday were merely the exaltation of a day and the establishment of religion by law.