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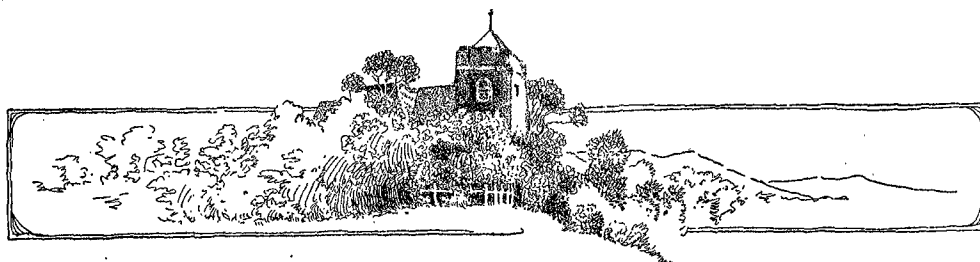
No. 25



If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. 2 And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

4 Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, 5 doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; 6 rejoiceth not in unrighteousness, but rejoiceth with the truth; 7 beareth all things, believeth all things, hopeth all things, endureth all things. 8 Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. 9 For we know in part, and we prophesy in part; 10 but when that which is perfect is come, that which is in part shall be done away. 11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. 12 For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. 13 But now abideth faith, hope, love, these three; and the greatest of these is love.

—1 Corinthians 13, American Standard Revised Version.



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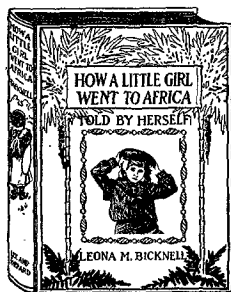
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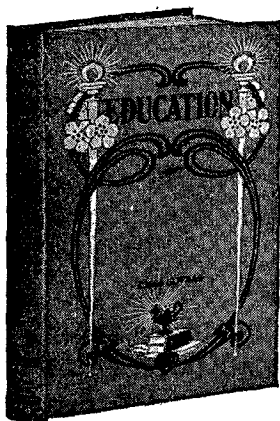
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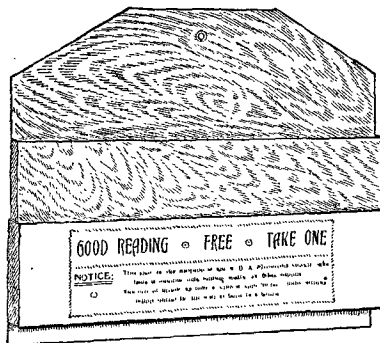
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The Advent REVIEW AND HERALD And Sabbath

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Editorial

The Chronic Compromiser

THE history of the children of Israel reveals the fact that it was their continual compromise with evil which brought upon them repeated experiences of chastening at the hands of the Lord. They desired to serve the Lord, but when they were brought face to face with some crisis, they often swerved from the straightforward course, attempting to take a middle ground which would not bring them into direct conflict with the opinions and practises of their heathen neighbors. Their "spirit was not steadfast with God." It was to such a people that Elijah addressed his earnest appeal: "How long go ye limping between the two sides? If Jehovah be God, follow him; but if Baal, then follow him." The vivid expression—"limping between the two sides"—presents an accurate picture of the chronic compromiser. He does not walk with a firm step on either side, but sways in a hesitating manner from one position to the other. Being governed by fear or policy rather than by principle, he has nothing to hold him in the straight path of truth. Such a man is almost sure to be on the wrong side in a real crisis. His perceptions of truth become blunted by his continual parleying with error, and his experience ends in a positive alliance with wrong. The true Christian is positive, but not stubborn; uncompromising, but gentle, "steadfast, unmovable," "faithful unto death." He who is a true Christian combines great tenderness of feeling with great firm-

ness of purpose, with unswerving fidelity to God; he will in no case become the betrayer of sacred trusts. He who is endowed with the Holy Spirit has great capacities of heart and intellect, with strength of will and purpose that is unconquerable." The name of the chronic compromiser will be blotted out of the book of life, unless the Lord by his grace shall "stablish, strengthen, settle" him on the rock of eternal truth. "Beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness."

Not in Vain

AFTER every prayer, faith says, "It is not in vain," and the Holy Spirit, the Remembrancer, reminds the humble suppliant of the gracious assurance: "Jehovah is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them." After every effort to reveal the spirit of the Master in some kindly deed, faith says, "It is not in vain," and the Remembrancer brings to the mind the words of Jesus, "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." After every decision to give up the things of this life for the kingdom of heaven's sake, faith says, "It is not in vain," and again the Remembrancer repeats the words of the Nazarene, "Every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life." After every decision to walk in the light of the truth which is revealed as the path of duty, faith says, "It is not in vain," and again the Remembrancer revives in the memory the promise of Jesus, "If any man willeth to do his will, he shall know of the teaching, whether it is of God." "The grace of God that bringeth salvation hath appeared to all men," and it is the privilege of every humble believer to say with the apostle Paul, "By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain." How encouraging to the follower of Jesus is the repeated assurance of faith, "It is not in vain."

Our Advocate

IN this hour of God's judgment how thankful we ought to be that we are not left to plead our own cases, or to face the law of God depending upon any "works of righteousness which we have done." "We have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins." "We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." "For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us." "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." It is now almost exactly three-score years since "the judgment was set, and the books were opened." We each have a case pending in the heavenly court. Soon the verdict will be rendered, and the decree will go forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." There need be no uncertainty concerning the nature of the verdict, and we may even have boldness in this time of judgment, if we only commit our cases fully into the hands of our Advocate, accepting without reserve the conditions upon which he is able to appear as our representative, and to plead his own perfect righteousness in our behalf. "The divine Intercessor presents the plea that all who have overcome through faith in his blood be forgiven their transgressions, that they be restored to their Eden home, and crowned as joint heirs with himself to the 'first dominion.' . . . He asks for his people not only pardon and justification, full and complete, but a share in his glory and a seat upon his throne." This is what our Advocate undertakes to accomplish for us. And every angel would be sent from heaven to minister help, if the situation demanded it. O then, let no one delay to place his case in the hands of such an Advocate! He has never lost a case. It is safe to trust him.

Studies in the Prophecies

"This Generation"

THE simple but glorious truth of the personal, visible second coming of Christ in glory is taught in many places in the Scripture. "To God's pilgrim people, so long left to sojourn in 'the region and shadow of death,' a precious, joy-inspiring hope is given in the promise of his appearing, who is 'the resurrection and the life,' to 'bring home again his banished.' The doctrine of the second advent is the very keynote of the sacred Scriptures. From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroyer's power and bring them again to the lost paradise. Holy men of old looked forward to the advent of the Messiah in glory, as the consummation of their hope."

After Jesus had been manifested in the flesh, fulfilling minutely all things "which were written in the law of Moses, and in the prophets, and in the Psalms" concerning him, and when he was about to return to the Father, he said to his disciples, "Let not your heart be troubled: ye 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. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

After his crucifixion, resurrection, and ascension, when he was taken up "and a cloud received him out of their sight," the two men in white apparel said to the astonished disciples, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The Holy Spirit, speaking through the mouth of the great apostle to the Gentiles, has assured us that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Through the same apostle we are also taught to look "for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

And the closing words of the book of inspiration point us to the same great hope of the church in this statement and petition: "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

Not only is the fact of the second advent emphasized thus in the Scriptures,

but there are various lines of prophecy and many detached prophecies which mark the course of earthly history, and enable us to determine with much definiteness and assurance when the coming of the Master is near. Such a line of prophecy is the one recorded in the twenty-fourth chapter of Matthew, the thirteenth chapter of Mark, and the twenty-first chapter of Luke, and sometimes called our Lord's great prophecy. In this prophecy, as recorded in substantially the same language by each one of the evangelists, after giving certain signs Jesus said, "When ye see all these things, know ye that he is nigh, even at the doors. Verily I say unto you, This generation shall not pass away, till all these things be accomplished." It is the purpose of this study to point out with as much clearness as possible the application of the expression "this generation," dealing more especially with the record as given by Matthew.

Just previous to his departure from the temple Jesus had uttered a sevenfold woe upon the scribes and Pharisees, closing with this terrible warning of impending disaster: "Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

Continuing the same prophecy of the overthrow of Jerusalem in the generation in which he was speaking, as he passed out of the temple and "his disciples came to him to show him the buildings of the temple," Jesus said, "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Afterward "the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

It should be observed that the disciples asked about two separate things. They inquired, "When shall these things be?" referring to those experiences in the immediate future of Jerusalem's history of which Jesus had said, "All these things shall come upon this generation." They also asked, "What shall be the sign of thy coming, and of the end of the world?" Jesus answered both

of these questions, and it will greatly help us to understand clearly his answer if we mark the parallel between the experience of the generation which rejected him at his first coming and the generation which rejects him at his second coming. The experience of the generation which heard the message of the first advent is so similar in many respects to the experience of the generation which hears the message of the second advent that the former might almost be considered as a type of the latter.

When the Jews rejected the true Messiah, they opened the way for such an incoming tide of deception and brought upon themselves such troubles as ended in the downfall of Jerusalem and the nation before the generation had passed away which heard the preaching of John the Baptist, the forerunner of Jesus. All this came upon them because they knew not the time of their visitation. And in tracing the downward course to the end in that generation the Master told his disciples of false Messiahs, of political troubles, of famines and earthquakes and persecutions and the deceptive work of false teachers, and the abounding iniquity which would cause the love of many to wax cold. But he further declared that the gospel message, the good news of the heavenly kingdom brought near in the Word becoming flesh, should be preached throughout all the world, and then the end would come. The history of that generation met all the specifications of the prophecy, and the disciples were witnesses to the true Messiah "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," as is shown by the testimony of the apostle Paul in his epistle to the Colossians, written A. D. 64. Col. 1:4, 5, 23. Then they saw "the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place," which was, as is declared by Luke, "Jerusalem compassed with armies," then those who believed the words of the Lord fled to the mountains to escape the general destruction, and then according to the very words of Jesus the enemies of Jerusalem cast a bank about her, and kept her in on every side, and dashed her to the ground, and her children within her. Thus were fulfilled the very words of the Master, "All these things shall come upon this generation."

But in the experience of Jerusalem in that generation may be seen a picture of the church in this generation; and in foretelling the events which would lead up to the end of that nation, Jesus also foretold the events which would lead up to the end of all the nations and his coming. And as in that generation the gospel message, the testimony to the true Messiah, was preached in all the

world, so in this generation the advent message must be preached in all the world, and then the end will come. But of this we will speak more fully in our next study.

All for Service

A Lesson for Our July Missionary Offering

WHEN the war broke out in the far East, the people of Japan felt that they were fighting for their very existence as a nation. It was to be a life or death struggle, in their estimation. As the strong and disciplined youth and men of Japan sprang to arms, ready to go to the battle front, those who remained at home prepared to stand by their comrades in arms in a very practical way.

As the calls came for funds with which to press the campaign, the rich and the poor joined in gifts to the nation's treasury. They knew that thus they, as actually as the soldiers on the firing line, were striking blows for their own and their country's cause. Thus it has come about as a Portland (Ore.) paper says:—

It is now accounted a disgrace for any Japanese of any class to retain any articles of gold. All has been sent to the treasury to be converted into coin for the emperor.

It is all so very real to these people. A real conflict is on. They read the dispatches from the front. Loved ones, friends, comrades, are falling on the field. It is their cause, and it is to decide their place among the nations, and influence their prospects in life. Not an idle asset must be held to. Every resource must be turned to account. While comrades and loved ones are risking life and all in facing the enemy, it is little enough that they can do to turn every resource at their command to account in making up the war fund. They expect the demands to increase, the further their forces press the battle.

Just as really have we a conflict on our hands. The issue of the conflict we know must be victory, but none the less it is a life or death struggle for every soul of us. Our work, our existence as a people of God to bear the last warning to the world, our own eternal destiny, are being decided upon the missionary battle-field to-day. Every soul has his place, either in the mission field at home or abroad, or as one to stay by the stuff and send the resources to the field. Those Japanese have made of their country's cause a religion. They lay down life for it; they convert into coin every unnecessary treasure they may have. There surely is a lesson for us in the devotion of the children of this world to the cause that represents to them the heart's highest interests. When men and women so do in the service of earthly king and country, what ought not the

children of light to be doing for their King and the heavenly country?

Depend upon it, the one who doesn't like to hear calls for missions would not like to be in the thick of the battle. And he who is not heart and soul in the holy conflict to-day has lost something out of his life that must be quickly found again if he would share in the victory so near at hand.

W. A. S.

Last-Day Snares

WE learn from a recent issue of the Cincinnati *Post* that a new religious society has been formed in Ohio with "universal love" as one of its principal tenets. In the application of this most excellent principle the founder of this new sect tries to improve upon the Bible system, or we may perhaps better say that under this profession of "universal love" he attempts to cover the worst tendencies of human nature.

Carrying out his theory of "universal love," the founder of this sect teaches that "there is no such thing as evil in this world." He teaches that "marriage is not a necessity." He does "not believe that a man should love one woman more than all others, nor . . . that a parent should love his or her children more than the children of other people." He claims that he and his followers "have arrived at the state of mind where we are obedient to law without restraint." This law he defines as "the law of nature."

A commentary upon the actual experience of this kind of teaching may be found in the fact that the same paper which reports the principles of the new society gives an account of the visit of the sheriff and an angry father to the home of the society to recover the latter's young daughter who had become infatuated with "the principles."

This outbreak of "universal love" and this professed obedience to "the law of nature" is simply the extreme development of some of the principles which lie hidden under smooth words and apparently beautiful sentiments. "We are living in an age of great light; but much that is called light is opening the way for the wisdom and arts of Satan. Many things will be presented that appear to be true, and yet they need to be carefully considered with much prayer; for they may be specious devices of the enemy. The path of error often appears to lie close to the path of truth. It is hardly distinguishable from the path that leads to holiness and heaven. But the mind enlightened by the Holy Spirit may discern that it is diverging from the right way. After a while the two are seen to be widely separated."

"The sophistries regarding God and nature that are flooding the world with skepticism are the inspiration of the

fallen foe. . . . I have seen the results of these fanciful views of God, in apostasy, spiritualism, and free-lovism. The free-love tendency of these teachings was so concealed that at first it was difficult to make plain its real character. Until the Lord presented it to me, I knew not what to call it, but I was instructed to call it unholy spiritual love." —"Testimonies for the Church," Vol. VIII, pages 290, 292.

The perils of the last days are here. The snares of Satan are on every side. An effort will be made to deceive even the elect. Our only safety is in the simplicity of the original gospel of Christ, without the additions or the interpretations of a false science. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

Government by Military Power

It is an unusual spectacle which the industrial conflict in Colorado is furnishing to the country at this time in the deportation of miners beyond the borders of the State as a punishment for their unionism; but so accustomed has the country become to unusual spectacles—spectacles out of keeping with the laws and institutions of republican government—that probably no great stir will be made over the anti-republican character of the proceeding. A number of union miners from the strike district—about seventy, it is stated—were put on a train under guard of a company of militia, taken eastward to the Kansas border, and when about half a mile beyond this line, were put off the train, without money or food, in a sparsely settled district, ordered not to return to Colorado, and then left to take care of themselves, the train with the soldiers returning whence it came. Many of these men left property, wives, and children behind them in Colorado. Some at least, it is stated, had not been guilty of any lawlessness, their offense being solely that they were members of the obnoxious unions.

The men started eastward to reach some habitations where they might find food and shelter, but they had not proceeded far before they were met by the sheriff of the county, who forbade them to go farther into Kansas, and ordered them back to Colorado. There was nothing to do but obey his order and start back to the State whence they had just been deported.

Manifestly, civil government does not exist in this country for the purpose of providing such incongruous spectacles. It does not exist for the purpose of telling men to get off the earth, or to do impossible things. Such acts are not done in the name of law, for there is no law

for them. There is nothing in the constitution or statutes of Colorado, which provides such a punishment for any crime, and nothing in either constitution or statutes which makes membership in a labor union a crime. The Constitution of the United States, after which those of the States are modeled, provides that "cruel and unusual punishments" shall not be inflicted on any person for crime. There are constitutional, legal methods of dealing with all crimes,—with assault, arson, riot, murder, or whatever other crime the miners are charged with,—and recourse should be had to these methods unless it is to be conceded that civil government in Colorado is a failure. The spectacle of men being ordered by regularly constituted officials in this republic, on the one hand to go out of a State, and on the other hand at the same time not to come out of it, is one that does not enhance the dignity of civil government in that section. There is in it rather a seeming confession of weakness—a confession that republican government, expressed by the calm, judicial exercise of legal authority and power, is not adequate in all cases for the preservation of law and order within the State.

If republican government is indeed weak,—if something else than this has to be resorted to under conditions that may arise (and have in places already arisen),—what will it be? Are we yet to see in this country a government by arbitrary, dictatorial power, a monarchy, or a military despotism? We have come to a time when such questions are not far-fetched.

The miners' union has been lawless, it is true. It is to a certain degree at least responsible for the desperate crimes which have marked the contest between union members and mine owners in Colorado. But does this fact justify the deportation of union miners out of the State, their banishment from their homes, without the sanction of the State constitution and laws? Two wrongs do not make right; and no wrong is permanently remedied until it is remedied by right. Quiet has been restored in Colorado, but the cost remains to be counted.

L. A. S.

Now Is the Time

It is not only that the work we have failed to do in times of peace will have to be done amid war, but we must expect to find difficulties of many kinds increasing as the nations throw off the restraint of the Spirit of God.

All must have noticed in recent reports from the fields that the Sunday-law movement is springing into new life in foreign parts as well as in this land. One master evil mind is working among all the nations to make it increasingly difficult for us to spread

the message, and for people to obey it. The Lord will show honest hearts how to triumph over all this; but we shall yet realize to the full the fact that we have lost precious time, and shall have to bear many a hard experience that might have been saved.

The Portland *Oregonian* calls attention to the progress of the Sunday-law movement in Spain, and says:—

The Spanish government has published a law making Sunday a day of rest. It will be enforced in six months.

The elements are gathering for conflict with the testing truth of God's holy Sabbath. Now is the time to press into these lands, ere doors now open swing to.

W. A. S.

Our July Offering

WHY should Seventh-day Adventists make a July offering to mission fields instead of spending money in Fourth-of-July festivities?

A number of good reasons could be given, but there is one that includes all. It is this: There are thousands of men and women dying without hope of a future life because they do not know the truth of the gospel as it has been made known to Seventh-day Adventists in the third angel's message. They never can know this truth until it has been proclaimed to them, and this can not be done without money. Therefore it is plain and consistent that we should contribute our means to the cause of missions instead of wasting it in the festivities of the Fourth-of-July celebrations.

The third angel's message lights up the past, present, and future. Those who know this message look at the affairs of this world in an altogether different light from those who do not know the message. The object of life, the meaning of all that is taking place,—everything has a different and a deeper significance under the light of this message.

How glad we are that the light of this message has come to us. There is nothing fanciful nor fanatical about it. We have not followed cunningly devised fables. If there is anything in the realm of the spiritual of which men and women may be certain, it is the truth as revealed in the third angel's message. If we do not know these truths, we do not know anything about spiritual matters.

But the knowledge we have of this message makes us debtors to our fellow men who know it not. "As every man hath received the gift, even so minister the same to one another, as good stewards of the manifold grace of God." 1 Peter 4:10. One way of ministering this blessed gift to others is by giving our means to the cause of missions. This is as practical, effective, and acceptable ministry in its way, and as far as required, as any that can be performed.

The apostolic church recognized this when they laid down all that they had at the apostles' feet for distribution to others.

This important part of Christian missions must be more generally and keenly realized by our people. We must fully appreciate the fact that the missionary operations of this denomination are not the affairs of the Board alone. They belong to the whole body. They are an inseparable part of the great movement with which we are connected. We can no more conceive of this movement without missions than without a message.

When the pioneers began this work, they scarcely realized the proportions to which it would grow. It is one thing to read that the message must be given to every nation, kindred, tongue, and people, and quite another to actually give it. To give it means the consecration of life and possessions to the service of God. To give the message means sacrifice and toil. There is no other way. And the consecration, the sacrifice, the toil, must be continuous and expansive. Not until the work is finished may our labor and gifts cease. And until it is finished, our service and gifts must enlarge. The work started in a little corner is to expand until it encircles the earth. Hence every step taken prepares the way for another. Every missionary sent abroad is a sure token that two more will be called for. Every dollar given to missions is a signal for five more. This must be so in the very nature of things, and it is true in our experience. To change this would be to destroy the movement with which we are connected.

We thank God for the greatness and vitality of his cause. He foresaw all this, and will supply us with all the resources to meet the demands. Let us, then, renew our consecration of all we are and all we have to the finishing of this work. We believe every intelligent, true-hearted Seventh-day Adventist will be glad that an arrangement is made by the General Conference Committee to take a Sabbath offering for missions at a time when the masses will be spending their money so foolishly.

Shall we not decide now, before Sabbath, July 2, the day appointed for the offering, to make our gift at this time in harmony with the greatness of the needs?

A. G. DANIELLS.

The Call for Means

As our papers and ministers call for means, some inquire why so much money is required. Such do not seem to realize that our message is a world-wide one,—a message that must be carried to every nation, kindred, tongue, and people.

We are engaged in a campaign which

will last until final victory is gained for the cause of God. Satan, the leader of the host of sin, does not propose that his vast army shall stack arms and display the emblem of surrender until he has contested each inch of ground with every soldier, who, in these last days, belongs to the blood-washed army of Prince Emmanuel.

In order to spread abroad the glorious truths of these last days, couched in the threefold message of Rev. 14:6-12, the Lord has ordained certain agencies which shall constitute powerful means to proclaim and publish broadcast the truth which is to purify and sanctify a people who, without a sin, spot, or wrinkle, shall be prepared for translation.

Prominent among the agencies are publishing houses, sanitariums, treatment rooms, and training-schools. These will, if managed by judicious, converted individuals, accomplish much good. In order that the work may be carried on, buildings must be erected or rented at various important centers of population.

It seems that through the leading of Providence, our work is to be established in Washington, D. C. Certainly, as this nation has become a world power, and is to-day exerting a powerful influence which pulsates throughout the commercial, political, social, and religious world, it seems most fitting that the last world-wide message should spread abroad its truths through the printed page from its capital city.

To accomplish this most glorious result, and aid in finishing the gospel work in the world, a publishing house, sanitarium, and school are to be established in Washington. In order that such may be the case a fund of at least \$100,000 must be raised. The buildings should be erected soon, therefore the money should be raised immediately.

This can be readily accomplished if all composing our ranks will donate as God has prospered them. Why not contribute now? Why wait until camp-meeting or some other time for some one to come and arouse an enthusiasm, and then give on the spur of the moment? Let us deliberately study the situation now, and give as we are able, and as the circumstances demand.

Because we can not give ten, one hundred, or even one thousand dollars, let us not conclude we can do nothing. Every dollar will aid. We should be thankful that there are those who can and are willing to send smaller amounts. Remit to your tract society, or directly to the treasurer of the General Conference, 222 N. Capitol St., Washington, D. C. The brethren are ready to proceed with the work at Washington, so send in immediately.

S. H. LANE.

"THE money you give to God will be yours forever, and the rest you will lose forever."

Note and Comment

A GREAT deal has been said in this country in recent years about the divorce evil. Numerous organizations have passed resolutions condemning it and demanding a remedy; and legislatures have been importuned to put a stop to it by the enactment of laws. The Episcopal Church is now agitating this subject in the District of Columbia. The District law recognizes only one ground of divorce, but clergymen of various denominations are willing to unite in marriage persons divorced on grounds not deemed sufficient, and an effort is being made to "bring about some concerted action among the various Protestant bodies, whereby every Christian minister will agree to refuse to solemnize the marriage of any person who has been divorced for a cause other than that which the civil law now allows." We have nothing to say against any action that will lessen the evil of lax divorce; but may it not be true that the real evil that needs attention is not so much improper divorce as improper marriages? If there were no improper marriages, the divorce evil would not exist. The beginning of the trouble is not in the action for divorce, but in the marriage which precedes it. So long as marriages are entered into in the hasty, light, inconsiderate manner so common at the present time, there will be a fountainhead of evil calling for such relief as a divorce affords, and it will accomplish little to try to dam the stream by prohibitive legislation. The stream will simply rise till it breaks over the barrier. Society has not much to gain by laws consigning mismatched couples to the unhappiness of going through life together, except from the possibility that such legislation might operate to deter young people from hastily entering the marriage relationship. If clergymen and others qualified to speak would take more pains to impress upon youthful minds a sense of the solemnity of the step taken at marriage, of the weighty duties and responsibilities which it involves, and its possibilities of unhappiness, a great deal would be done to check the divorce evil, and to prevent much unhappiness and many tragedies as well. If the marriage relationship is not to be lightly dropped, it must not be lightly entered into. An ounce of prevention here is truly equal to a pound of cure.

Is it any wonder that the Declaration of Independence is being discounted and belittled in this country when there is so much ignorance concerning its principles and even its phraseology on the part of prominent Americans, who assume to be leaders and teachers of the people? For example, consider the following ex-

hibition made by the Rev. F. W. Gunsaulus on the occasion of a recent baccalaureate address in Chicago. Under the heading "God not a Socialist," the following press dispatch appeared in the *Washington Post*:—

CHICAGO, June 13.—Dr. Frank Gunsaulus delivered the baccalaureate address at the Auditorium to the graduating class of Armour Institute to-day.

"There was never a more interesting falsehood than 'All men are created free and equal,'" said he. "The Declaration of Independence was the work of an hour of intense excitement, and on every national anniversary this phrase is misquoted, because, when it is taken from its context, it is false. Freedom is something to be won. Men are not born free. Every power into whose control a man comes is a conquered freedom. There are no equals in this universe of God's. God is no Socialist."

As Dr. Gunsaulus would have known if he had recently read the Declaration of Independence, or remembered it from past readings, there is no such expression in it as, "All men are created free and equal." It is true indeed that "this phrase is misquoted," and it is for the reason apparently that men do not now care enough about the Declaration to read it and find out what it says. "All men are born free and equal" is a common expression used when men think they are quoting from this Magna Charta of American independence. But what the Declaration says is, "We hold these truths to be self-evident; that all men are created equal," etc. Nobody claims or ever claimed so far as we know, that all men are born free. It was true, however, when the Declaration was written, and is equally true now, that all men are created equal. They are not equal so far as the things of this world—its laws, privileges, wealth, stations, etc.—are concerned, but they are equal before their Creator, equal as he sees them, equal as regards his purposes for them. The same gospel provisions apply to all; Jesus Christ died for one no more than for another. And because all men are equal in this sense, it follows that they have been "endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness," and "that to preserve these rights governments are instituted among men, deriving their just powers from the consent of the governed." This is as true as the gospel, for it is gospel truth. It states a necessity growing out of the right of every man to think for himself, without which conscience would amount to nothing, faith would be impossible of exercise, and God would be unjust in requiring each individual to answer for himself at the final judgment.

The Declaration of Independence is all right; the difficulty is with those who in their ignorance misunderstand, misquote, and misrepresent it. L. A. S.

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.

Even So, Come

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22: 20.

COME, Lord Jesus, quickly come;
All creation groans for thee,
Sin abounds from sea to sea,
Millions grope in misery;
Even so, Lord Jesus, come.

Come, Lord Jesus, quickly come;
Death and darkness everywhere,
Satan's legions fill the air,
E'en elect ones to ensnare;
Even so, Lord Jesus, come.

Come, Lord Jesus, quickly come;
Burdens, heartaches, tears, and strife,
Shedding blood, and taking life,
Through the whole of earth are rife;
Even so, Lord Jesus, come.

Come, Lord Jesus, quickly come;
Erring daughters throng the way,
Dearest sons from homes astray,
Weeping mothers watch and pray;
Even so, Lord Jesus, come.

Come, Lord Jesus, quickly come;
Helpless millions cry for bread,
Robbed by ruling ones for greed,
Heeding not though loud they plead;
Even so, Lord Jesus, come.

Come, Lord Jesus, quickly come;
Men blaspheme thy holy name,
Live in wanton sin and shame,
Mock the words, "He'll come again;"
Even so, Lord Jesus, come.

Come, Lord Jesus, quickly come;
Come and claim thy ready bride,
Call her safely to thy side,
E'er thy wrath this world betide;
Even so, Lord Jesus, come.

—M. W. C., in *The Vanguard*.

Our Work

MRS. E. G. WHITE

INDEXED

I HAVE been instructed to direct the minds of our people to the fifty-sixth chapter of Isaiah. This chapter contains important lessons for those who are fighting on the Lord's side in the conflict between good and evil.

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.

"Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and

of daughters: I will give them an everlasting name, that shall not be cut off.

"Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer."

"And taketh hold of my covenant." This is the covenant spoken of in the following scripture:—

"Moses went up unto God, and the Lord called him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed,"—in truth, earnestness, and sincerity,— "and keep my covenant, then ye shall be a peculiar treasure unto me . . . for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do."

This is the pledge that God's people are to make in these last days. Their acceptance with God depends on a faithful fulfilment of the terms of their agreement with him. God includes in his covenant all who will obey him. To all who will do justice and judgment, keeping their hand from doing any evil, the promise is, "Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off."

"The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him."

"Seek ye out of the book of the law, and read." "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

These words outline our work. This scripture is to be received by our people as a message for to-day. The glad tidings of salvation are to be carried to those who have not heard them.

Among the people of God there is to be no colonizing. The word of the Lord to them is, "Thou shalt break forth on the right hand and on the left." They are to make plants in all places. Everywhere the truth for this time is to be proclaimed. Those into whose hearts the light has shone are to remember that they are God's workmen, his witnesses. To serve and honor him is to be their science. They are to call upon others to keep his commandments and live. To all people and nations and kindreds and tongues the truth is to be proclaimed. The time has come for much aggressive work to be done in the cities, and in all neglected, unworked fields. This the enemy knows, and he tries to keep the minds of those to whom this work has been committed, occupied with non-essentials. Thus he seeks to lead them to neglect the precious opportunities that come to them to present the truth to those who know it not.

Shall those who know the truth, and who ought to be filled with zeal for its advancement, allow Satan to turn their thoughts from the great truth that has been given them to give to others? The enemy is determined to place God's people in a false light before the world. He is pleased when their lives reveal defects, when they cherish objectionable traits of character. These traits of character he uses in his service.

Many yield to his temptations, and the time and influence of God's servants, which should be used in making known to unbelievers the truth for this time, is used in efforts to recover professing believers from Satan's snares. Thus the way of the advancement of the truth is blocked.

God sees the struggle that is to take place in our world, the whole progress and outcome of which has been traced in the pages of his Word. He sees also the diseased, defective eyesight of his people, which prevents them from discerning their own deficiencies, and from taking an earnest interest in the things of eternity. Christ calls upon the members of his church to cherish the true, genuine hope of the gospel. He points them upward, distinctly assuring them that the riches that endure are above, not below. Their hope is in heaven, not on the earth. "Seek ye first the kingdom of God, and his righteousness," he says, "and all these things"—all that is essential for your good—"shall be added unto you." X

With many, the things of this world obscure the glorious view of the eternal weight of glory that awaits the saints of the Most High. They can not distinguish the true, the real, the enduring substance, from the false, the counterfeit, the passing shadow. Christ urges them to remove from before their eyes that which is obscuring their view of eternal realities. He insists upon the removal of that which is causing them to mistake phantoms for realities, and realities for phantoms. God entreats his people to give the strength of body, mind, and soul to the service that he expects them to perform. He calls upon them to

be able to say for themselves that the gains and advantages of this life are not worthy to be compared with the riches that are reserved for the diligent, rational seeker for eternal life.

He does not leave us in ignorance of what is before us. He shows us the vast confederacy arrayed against us. He tells us plainly that we are battling against a mighty foe. But he assures us that we shall not be left to fight alone. Angels are in the ranks of God's soldiers. And One more powerful than angels is there. The Captain of our salvation leads the way, saying, "Be of good cheer; I have overcome the world."

The Test for To-day

DISOBEDIENCE to God was the sin by which our first parents fell. Before God's work is finished in the world, he will reverse Satan's success, and confront the adversary with a people that, under every test, display a perfect obedience to God. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

This obedience will not be a partial one governed by human reason or expediency. God himself will pronounce the remnant church without spot or blemish. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

The call is now being given to the world. The time for the message of Rev. 14:6-12 is here. Unbelief says that the commandments of God are a burdensome yoke, that to keep them is impossible in these days of competition, and that to turn from Sunday-keeping to the Sabbath-keeping of the fourth commandment would be equal to suicide.

Faith recognizes that when God speaks, there is but one thing to do. All consequences of obeying God can be left with him. If he is calling out a people to be an example of obedience to the world, through whom he may vindicate his name, and put to silence the adversary, the true believer wants to be among them. He counts not his life dear if he may honor God by showing confidence in him before the world.

Those that honor God he will honor. Soon the gates of glory will swing back, and "the righteous nation which keepeth the truth" will enter in. Isa. 26:1-4. They may be reproached for their obedience in this life, but it will not move them; for they know that very soon every adverse verdict will be silenced, and that, through their obedience, the Lord can take away the reproach of his people from off all the earth. Isa. 25:8. Then it will be seen that "blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.—*Present Truth.*

THE center of the whole universe is the cross of Calvary.—*Maclaren.*

The Second Coming of Christ the Hope of the Church

SIX thousand years ago sin entered this world. At that time the robe of light and glory which had enshrouded Adam departed from him, and he began to realize the truthfulness of the words of God, "In the day that thou eatest thereof thou shalt surely die."

The death was of a twofold nature, being both spiritual and physical. The instant that he disobeyed God, he died to all righteousness, and as the result of being deprived of the tree of life he began to die physically. Gen. 2:17, margin.

In the following there was hope, "I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." When Eve gave birth to her first-born, she exclaimed, "I have gotten the man, the Lord" (Spurrell). She thought the promised seed had come. When Cain rose up and slew his brother, then darkness and gloom settled over her hopes.

The apostle to the Gentiles gives a short comment in saying, "It is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:27, 28. It is, first, death; second, judgment; and third, the second coming of the Lord. The hope of the church is to look for this coming. The same apostle declared, "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." So, in looking for the second coming of Christ, the thought is grasped that in the shedding of his blood upon the cross a cleansing fountain is opened to prepare the one who looks for his second coming, to reign in the kingdom of glory.

In this atoning work we notice four steps. Two have passed, and two are yet future. First, Christ's death upon the cross because man had sinned, and he must die. "His own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Peter 2:24. An acceptance of these two steps, and the receiving of Christ's righteousness, is a pledge of what follows—salvation, at his second coming, if our faith grasps it, and we look for it.

And in this promise is more than we lost through Adam; for it not only destroys sin and the sinner, but restores the believer and saves him from the effects of sin. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8.

The restoration begins even in this life by restoring the image of God in the soul, and at the second coming of Christ the original image of God will be restored in the body. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." 1 Cor.

15:48. When the first man came from the hand of his Maker, he bore both the spiritual and the physical image of God. "God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:27.

This restoration has ever been the hope of the church. Job, who lived in the days of Moses, wrote, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body; yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:25-27. The sweet psalmist of Israel exclaimed, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." Ps. 17:15. The prophet Isaiah said, "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it." Again, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 25:8, 9; 26:19. Hosea takes up the strain: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." Hosea 13:14. This has been the faith of God's people from the earliest times; and will be till the end.

The disciples were greatly disappointed when they saw their Lord helpless in death. But among the last words of Christ before his ascension were the following: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3. Thus from the first book in the Bible to the seer of Patmos is this hope echoed and re-echoed, that Christ will come again, and wipe from creation this blot of sin. And he that hath this hope will purify himself even as He is pure, and so will see him as he is and dwell with him forever, even forever and ever, on the earth made new.—*S. N. Haskell, in Southern Watchman.*

There Is a Vast Difference

BETWEEN being sorry for sin and being sorry you are "caught."

Between confessing your sins and confessing some other fellow's.

Between seeing your own faults and seeing some other person's.

Between conversion of the head and conversion of the heart.

Between being led by the Holy Spirit and led by your own imagination.

Between being persecuted for "right-

eousness' sake" and being persecuted for foolishness' sake.

Between "contending for the faith" and striving for your opinion.

Between preaching the Word and preaching some other man's opinion.

Between real testimony and making a speech.

Between a "heart" hallelujah and a manufactured one.—*Selected.*

Preparation for Service

MARY E. KENNIBURGH

(Concluded)

CHRIST's preparation of thirty years fitted him for his short ministry of three and one-half years. Yet the sacred record tells us that if all the acts that Christ performed were recorded, the world itself, perhaps, would not contain the books. Where was his education obtained? In the lowly town of Nazareth, in the humble home of Joseph and Mary, he toiled patiently at his trade; and though his mission was to redeem a fallen world, he patiently waited until his preparation was complete before leaving his quiet home to carry salvation to a fallen race.

The artist, in the untouched block of marble that lies before him, sees as it were the perfect form that he purposes to make from it. God sees in each one of us, misshapen and distorted blocks of marble though we be, the perfect form of a Christian character which he will perfect in us if we only submit ourselves to him. As the artist hews the stone and carves it little by little, spending many weary hours of labor upon it, polishing and finishing it to conform with the creation in his mind, so God will fashion and mold us. Often the preparation is painful: we must pass through the fiery furnaces of trial till all the dross is consumed, and God can see in us the perfect character he wishes us to possess; until he can look upon us as he did upon his works of old, and say, "It is very good." As the vine must be pruned almost to the ground, and the branches cut away, and even many of the buds nipped off, that more strength and better life may be given to those remaining, so our lives must be pruned and pared: we must put away all our heart's idols and desires. All our ambitions except the one that prompts us to be a true missionary must be laid at the foot of the cross.

Christ lived his whole life in close communion with his Father. Many hours were spent in earnest petitions and agonizing prayer, and in Gethsemane Christ bared his heart to the Father, and strength was granted for his trials.

Prayer is the most necessary part of our training. We must live so close to God, and yield ourselves so entirely to him, that our lives may truly be hid with Christ in God. Prayer is the bond that unites us with heaven. The Father's ear is ever willing to hear our petitions, and to send us strength in our time of trial. We must realize more fully the power of prayer. We must go to Gethsemane, and there with Christ battle

with self and all our weaknesses until we become conquerors as he did; for strive as we may, we can not miss it in our way.

All paths that have been or shall be,
Pass somewhere through Gethsemane.
All those who journey soon or late
Must pass within the garden's gate,
Must kneel alone in darkness there,
And battle with some fierce despair.
God, pity those who can not say,
"Not mine, but thine," who only pray,
"Let this cup pass," and can not see
The purpose in Gethsemane.

Many noble characters have passed through that garden, have received their preparation, and have laid down their lives for the hope that was in them.

After many years of toil among the South Sea Islanders; Bishop John Patteson at last gave his life for them; and "it is hardly possible to read the record of his sacrifices, his labors, his perils, and his cares without being vividly reminded of Paul, the prince or model of all missionary laborers." The bishop landed on the shore, and was seen alive no more. Mr. Atkin, another missionary, was struck with an arrow from the islanders in a canoe; but in spite of suffering and weakness he crossed the reef to seek the bishop. A canoe drifted toward them; the body of a man was seen in it. They came up to it and lifted the body, with the placid smile still upon the face, into the boat. The next morning the body of Bishop John Patteson was committed to the waters of the Pacific; and Joseph Atkin, reading the burial service, even then recognized his own doom in a body stiffened from a poisoned arrow, which soon after caused his death.

A group of humble Moravian missionaries were asked, when nearing the West India Islands, "What will you do on landing if you find that all your brethren who came here months ago to work among the slaves have perished?" They answered, "We will take their places."

Part of William Carey's training was received at the shoemaker's bench, but it helped fit him for his forty-nine years of labor for the good of India.

The memory of such men as John Williams, the martyr missionary of Polynesia; Judson; Bishop Hannington, the martyr of Eastern Africa; and Livingstone, who cheerfully gave their lives for the cause of Christ, shall live forever; and we who are left have the same privilege of carrying the gospel message to those who are still groping in darkness.

"Many never attain the position they might occupy, because they wait for God to do for them that which he has given them power to do for themselves. All who are fitted for usefulness must be trained by the severest mental and moral discipline; and God will assist them by uniting divine power with human effort."

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:8.

Who is there that would grow faint, even though the way be rough and thorny, with such a reward in view?

Now, the sowing and the reaping,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home and grateful song.
Now, the pruning, sharp, unsparing,
Scattered blossoms, bleeding shoot;
Afterward, the plenteous bearing
Of the Master's pleasant fruit.

Now, the long and toilsome journey,
Stone on stone to carve and bring;
Afterward, the perfect beauty
Of the palace of the King.
Now, the spirit conflict riven,
Wounded heart, unequal strife;
Afterward, the triumph given
And the victor's crown of life.
Now, the training, strange and lowly,
Unexplained and tedious now;
Afterward, the service holy,
And the Master's "Enter thou."

His Way of Saying It

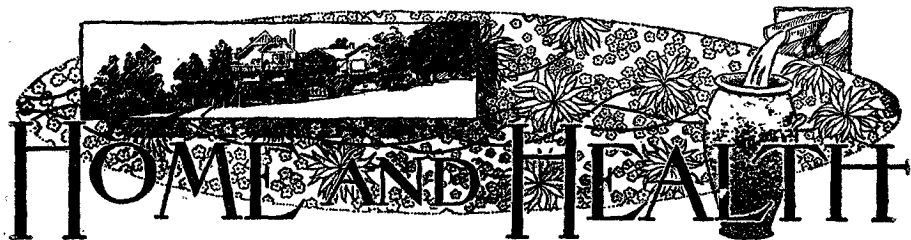
In the Bengali language, which is spoken by thousands of people in far-away India, there is no word that has the meaning of our English "Thank you."

Now there was once a little heathen boy in that country, who had been told in the mission school about God's love in sending Jesus Christ to die for him, that his sins might be forgiven. As he listened, his eyes filled with tears, and his heart grew big with gratitude.

After the morning school, the missionary went out alone to take a walk in his garden. Just as he was passing a quiet corner, he observed something moving among a clump of bushes. Looking cautiously through the leaves, he saw the little Bengali boy who had listened so earnestly. He was on his knees on the ground, his hands were clasped, his lips were moving, and the missionary could just hear what he was saying. The lad was not praying, but he was repeating over one by one the letters of the Bengali alphabet.

The teacher asked him gently what he was doing. The child answered that he wanted to thank God for the wonderful love of which he had just heard, but he knew no word in which to express his thanks; so he was saying the letters over to God, and asking God to take the letters and make a word for himself which would express the thanks the child could not say.—*Selected.*

A GREAT many people purpose to do right, but the trouble with them is that they purpose in their heads, and that doesn't amount to much. If you are going to be a Christian, you must purpose to serve God away down in your heart. "With the heart man believeth unto righteousness." — D. L. Moody.



Trust the Children

Trust the children. Never doubt them.
Build a wall of love about them;
After sowing seeds of duty,
Trust them for the flowers of beauty.

Trust the children. Don't suspect them,
Let your confidence direct them:
At the hearth or in the wildwood,
Meet them on the plane of childhood.

Trust the little ones. Remember
May is not like chill December;
Let no words of rage or madness
Check their happy note of gladness.

Trust the children. Gently guide them,
And, above all, ne'er deride them,
Should they trip or should they blunder,
Lest you snap love's cords asunder.

Trust the children. Let them treasure
Mother's faith in boundless measure,
Father's love in them confiding;
Then no secrets they'll be hiding.

Trust the children just as He did
Who for "such" once sweetly pleaded—
Trust and guide, but never doubt them;
Build a wall of love about them.

—New York Ledger.

A Plea for the Children

FAITH BURCH

As we enter the camp-meeting season, I feel like putting in a plea for a much neglected branch of the Lord's work—I refer to the younger members of the household of faith, our children.

I am well aware that no effort will be spared for the welfare of the adult members of the congregation. The best speakers and teachers we have will put forth earnest, persistent effort to kindle spiritual fires among the professors of religion, will work diligently and faithfully for the reconversion of those who have once loved the truth, as well as for the unconverted souls outside. I trust that a corresponding effort may be made for our children, whose souls are *just as precious* in the sight of heaven.

I have been grieved to see camp-meetings, where, while the adult members sat peacefully in the tabernacle of the congregation, reverently listening to soul-inspiring sermons, the children were running, haphazard, here and there, good and bad intermingling, not for the purpose of mutual benefit, but too often to disseminate the knowledge of evil. The boys of from fourteen to eighteen years, with any chance acquaintances they might make, went out to "see the town," and girls of the same tender years were left to enter into idle flirtations with the more godless of our own denomination, as well as with passers-by.

Dear brethren and sisters, if even half

our children were gathered into the fold, we would have a mighty army of Christian volunteers for heathen lands. Do you not believe it? If there are no special services provided for the children and youth, prevail upon them to attend the services with you. If that is not feasible, stay with them. Do not go to church even and leave your children exposed to the wiles of the evil one.

The instance I bear in mind may be an extreme one, but I knew some children at a certain camp-meeting whose parents left them in their tents, oftentimes in their beds, who, as soon as services had begun, got up and slipped out to frequent a merry-go-round and other doubtful places of amusement, returning every night just in time to escape detection.

Now these little girls were generally considered very good children. Indeed, no one was brave enough to acquaint their parents with the fact that they were not so honorable as they might have been. When you go to church and leave children behind you, are you sure how they spend their time?

I doubt both the possibility and the expediency of keeping our young folks under constant espionage, but certainly we have erred too far in the other direction.

It is often the case at our camp-meetings that the meetings actually begin before a leader is appointed for the work among our young people. Then some one is chosen,—oftentimes one with no experience whatever in managing a large company of children,—told to find his own material for teachers, and left to get along as best he can. No, not exactly *left*; for he is also probably appointed to serve on the conference committee, help with the singing, and has a share in many other meetings.

I beg to state that the salvation of our children's souls is a work *second to none* in importance; that the best material in the work is none too good to use in building up the characters of the young, that the leader of the children's meetings should be selected only after prayerful consideration, and should be given time thoroughly to prepare himself for service, laying large and thoughtful plans for the instruction and conversion of the young.

Often one who could do good work as the teacher of a class should not be entrusted with the responsibility of the whole congregation of young people. Judgment, managing ability, fine discrimination, and power to read character quickly, are all needed by the leader of the work in properly dividing the classes, assigning the teachers, conducting the routine work smoothly, and accomplishing the best results.

Many of these faculties are developed in the Sabbath-school. Would it not be well to look among the superintendents of our best Sabbath-schools for such a person?

Such a one might be more successful than some ordained ministers, who, while deeply alive to the necessities of the work, are in danger of giving their instruction just a little above a child's head. Simplicity is needed. "For the lambs to reach the fodder, it must be placed low."

After an efficient leader is found, a working corps of teachers should be prepared for the camp-meeting work. Teachers may be met with everywhere, but let us use discrimination in selecting ours. The best material in church and Sabbath-schools is ours to select from. Only choose wisely.

Before a teacher is allowed to take a class, he should be pledged to be present whenever possible. Do not accept one who will promise to be there only when "convenient." This "cheap form of Christian benevolence" I believe to be an abomination in the eyes of the Lord.

Teachers should be chosen who will carry the souls of their pupils as a burden upon their hearts till the last one is brought into the fold,—teachers who are always in their places at the hour appointed, who have time for the teachers' prayer-meeting and a thorough study of the lesson, who are willing to work personally with each pupil, to hold Bible readings and prayer services with them,—men and women whose lives shed forth the fragrance and beauty of One who was the Rose of Sharon and the Lily of the valley. I quote from the Testimonies:—

"The superintendents and teachers in our Sabbath-schools must be converted, rescued from their habitual insensibility. The precious lessons of truth must not be taught in a tame, lifeless way; but by daily communion with the Lord, by a reception of the bright beams of the Sun of Righteousness, life-giving power must be added to their efforts to win souls to Christ."

The days are going by swiftly. The opportunities are fast passing. The children are growing up, and in many cases growing away and out of the truth. Is it not time that a special effort was being made? And is not the "time of refreshing" at camp-meeting a most appropriate one?

I most earnestly plead for fathers, mothers, teachers, Sabbath-school workers, ministers, and friends to bear the children of this message to the Lord in prayer, and work meanwhile with the remembrance that for the unconverted, as one of old said: "As the Lord liveth, and as thy soul liveth, there is but a step between me and death."

"O Christian, awake! 'tis the Master's command;
With helmet and shield, and a sword in thy hand,
To meet the bold tempter, go, fearlessly go,
And stand like the brave, with thy face to the foe."

Confidence Between Parents and Children

Love and confidence are almost synonymous words. It is difficult indeed to repose full confidence in those we do not love, and love without confidence is almost absurd.

If we should ask a child if it loved its mother, invariably it would answer yes. If we should ask a mother if she loved her child, it would seem almost like an insult to her; for is it not an axiom that all mothers love their children?

Yet, as we look around us on every side, and see parents with children growing up to manhood and womanhood apparently strangers as to the real, true feelings and emotions of the heart, we wonder whether there is really true love there or not. Is it not rather a kind of selfish interest in each other because they belong to us?

O mothers, are you satisfied to be mothers only in name? Can you afford to allow your daughter to grow away from you, choosing rather to tell some girl friend just how she feels than to unfold it all to you, thus offering you the grand opportunity of giving the counsel your age and experience afford?

O, how many young girls would have been saved from the delusive by-paths of sin could their mothers but have taught them from infancy up to tell it all to mother! Instead of reproving, she should lovingly counsel, show her the better way; she will soon learn to love it. Talk with your children of all that interests them. Enter heart and soul into their feelings, become an indispensable part of their lives, until they are well over the critical years in which they need a counselor so much; and then, O, then, they will turn to you for comfort, counsel, and consolation through all the succeeding years!—*Pacific Health Journal*.

Anger in the Morning

"If I get angry in the morning, it spoils my work all day."

That is an experience which many of us can recognize with lament for days which did not bring their full harvest of accomplishment. For each day is a new beginning endowed with possibilities of work and pleasure, but strictly limited in its allowance of energy—and especially of that highest type of nervous energy which enables us to bring out the best that is in us. Anger is an irritant, a fever. If we begin the day with it, the fine flower of our vital strength is exhausted in the effort to get back to serenity, and we work all day with the poorer forces of our mind and spirit.

If there were no other argument for peaceful home morning hours, this of itself would be worth considering. If the son or husband robs the housewife of her serenity of soul by trying words before he leaves for his work, he has robbed his home of energy all day. If children go scolded and angry to school, they are in no mood to make the best of their opportunities. The world wants the best work, and will reward nothing

less than that. Our best work is none too good for the world's needs and for our own conscience. Let us not provoke one another to anger in the hour of beginnings, lest we make ourselves responsible for failure. And let us not overdo to-day, lest we be tempted to visit our own weariness on others to-morrow, so hindering their work.—*The Congregationalist*.

The Social Cup

LEPHIA BRYANT LARSON

WHENE'ER I see a drunken man, I think
On what he was before the cursed drink

Wrought such a change,
When he, his mother's baby boy,
Filled her heart and home with joy,
When his brow, as white as snow, was
pressed

In infant helplessness against her breast.
O little, little, did we think
He'd fall a victim unto drink;

But look! there he goes,
Reeling this way and that.
See his shabby clothes!

Look! he has dropped his hat.
Will some one kindly pick it up
For the poor soul drowned in the social
cup?

Whene'er I see a drunken man, I think
What it must be to stand upon the brink
And gaze across the dark, bubbling abyss
That dooms his soul to nothingness;
For in the book of life 'tis given,
No drunkard shall inherit heaven.
But "God, have mercy on them" is the
prayer

Of mothers, wives, and sisters every-
where.

O! stoop, ye strong, and help them up,
Souls drowning in the social cup!

Down the Red Lane

THE American throat is a capacious one. Statistics furnished by the United States Treasury Department show that the total amount spent for something to drink during the year ending June 30, 1903, was \$1,451,633,379. The wise man of old speaks of certain insatiable things that continually cry Give, give, and that never say, It is enough. The American throat is a good candidate for a place on the list of insatiables. But we must hasten to say that by something to drink we do not intend in this instance to imply intoxicating liquors only. Of the large amount mentioned, \$208,690,261 was expended on drinks that do not intoxicate, at least in the ordinary acceptance of the word. But sad to say, \$727,042,245 is set down to beer, while \$417,915,513 more went for spirituous liquors, and wines reached a total of \$97,985,360. Alcohol used in the arts is not included in these figures. So that the very considerable sum of \$1,242,943,118 is the drink bill of the United States for a year. And now we mean the bill for intoxicating drinks.

This is a startling sum, look at it which way we may. It might be interesting to show how many pairs of shoes, how many suits of clothes, how many meals, it would have provided, how many homes it would have built, how many churches, colleges, schools, and various

other institutions for the elevation of the people it would have established, but time and space fail us just now. One does not need the details of such comparisons, nor does one need to be an ardent prohibitionist to suggest that a large portion of the money might have been better expended. The figures to a certain extent indicate the tremendous prosperity of the country. A country must indeed be wealthy that can long stand such a strain. But such figures are certainly not necessary to prosperity. . . . Allowing that we have a population of eighty millions, who will say that we need to spend \$1,242 a year for every eighty persons, old and young, within our borders? This is fifteen dollars a throat for man, woman, and child. As a very large proportion of our population consumes no alcoholic drinks of any kind, the average quantity consumed by those who do use them is very much larger than fifteen dollars a year. Surely the great god Bacchus can not complain of his annual tribute. It is large enough.

The sums expended in a year for purposes unqualifiedly wise and good, shrink into insignificance when compared with the alcoholic total. And this total threatens to increase, and it is what it is in spite of all the efforts of the prohibitionists and other temperance workers. What it might be had there been no effort at restraint we hardly dare to think. It is claimed in some quarters that in spite of the great aggregate, there is not so much drunkenness as formerly, but is there not reason to fear that many human constitutions are being undermined, and many minds being befuddled by the constant use of stimulants even where their use does not cause ordinary drunkenness? It is not so very long ago that we quoted expert medical testimony to show that the use of stimulants often does more harm where it does not cause drunkenness than in numerous cases in which it does. The periodical drunkard, who only occasionally drinks, and is sure to quit his cups for a considerable while after his drunken fit is over, often inflicts less harm upon himself than does the continuous moderate drinker upon himself. Moderate drinking is upon the increase. The ranks of the moderate drinkers are not re-enforced by the reformation of the drunkards so much as by the addition from the ranks of those who were previously abstainers. As a people we are learning to imbibe without making beasts of ourselves. May the brute creation kindly pardon the use of the word beasts in this connection! The fact that we can drink and not show it by open inebriety is not to our advantage. The hustle and bustle of business and social life is responsible for the consumption of a large amount of stimulants, and the result can not be anything but disastrous. Uncle Sam should control his throat. He is pouring too much money down the red lane. Fire statistics are startling; but the drink statistics outvie all our unfortunate waste bills. We can reduce them all if we will.—*N. Y. Observer*.

THE WORLD-WIDE FIELD

Report from Brazil

F. W. SPIES

IN my last, I reported our work up to the baptism at the Salto do Riberao Grande, which occurred on Sabbath, October 31. We intended to leave the Salto the following Monday, but a heavy rain and hail-storm on Sunday caused the Riberao (small river), which is not a very small river after all, and which we were obliged to ford seven times, to be so high that we could not cross it till Tuesday.

Returning to the villa of Ribeira, we had another baptism, on November 3; this time five souls were buried with their Lord in baptism. At this place we also had the Lord's supper. From Ribeira we went to Apiahy. Apiahy is a

ber 5, we buried ten dear souls with their Lord in baptism, while as many more are looking forward to the next baptism as the time when they can be thus buried with their Lord, and at least ten others are keeping the Sabbath. As a rule, these people are all addicted to the use of tobacco and whisky, and some of them have their hardest battles to conquer these evils. But thanks be to the Lord, there is victory for all who seek it in faith in the Source of all power.

There are many interested yet in this section. We have organized a tract society, and set the brethren to work for those in their immediate reach, but to the other places we can not now go, as the time would not permit us to finish the work if we began it ere the next conference. And aside from this, we must

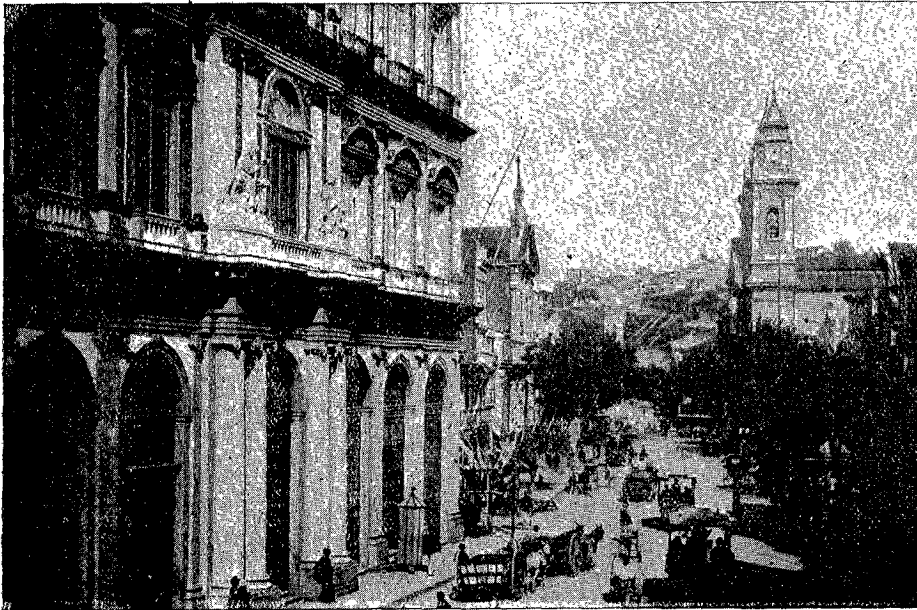
In closing, I would relate an incident to show how Satan works to hinder the Lord's work. On Sabbath, November 28, the constable came into the place where we were holding our services, and at the close of the meeting informed us that the delegado of the police commanded us to leave the place in twenty-four hours. We asked to see the document that authorized him to bring such a message to us; for up to that time this man had been very friendly to us, and also somewhat interested in the truth. Upon reading the document we found that the constable, because he could read only very poorly, and because of the way in which the document was worded, had become confused in its instruction, and instead of sending in a report to the police delegado which would have resulted in our being expelled in twenty-four hours, he understood it to be his duty to tell us to leave in twenty-four hours. Of course we went to the authorities, and, in fact, to all the leading men concerned in this question, and the sum of the whole thing can be given as follows:—

The close friends of the Catholic priest, and no doubt the priest himself, had become alarmed at the interest which the preaching of the gospel was causing to spring up among the people in the vicinity, and they decided that this must be stopped. But how? As the constitution of Brazil guarantees religious liberty, they could not make religion, even though the religion of the Bible is ever so distasteful to them, the ground of procedure.

They knew of our health principles, and here they thought to get a hold on us. Recently a brother had given up a very profitable business, that of making rum from sugar-cane. Thus they had tangible evidence that we were not favorable to whisky. They knew also that we taught that tobacco is a poison, and its use injurious, and that pork is an unfit article for food. Here they thought they could get a reason against us. And so a certain major, the political chief in the city and most intimate friend of the priest, went to the police delegado and asked him to expel us from his limits within twenty-four hours, because we taught the people not to plant tobacco nor sugar-cane, and not to fatten pork. He also said that these things were utterly absurd, and threatened to ruin the commerce and business of the commonwealth, and that along with the foregoing we had taught that people should work only four days a week, and, in fact, we were already having meetings every day, and that the people were neglecting their planting, etc.

Thus the issue was shorn of its religious character, and placed in the light of an "absurd fanaticism" that would prove injurious to the community, would cause the people to cease from lucrative business, and result in loss to the community.

In our private conversation with these leading men we proved to them that the planting and using of tobacco and the making and drinking of whisky were no



A STREET SCENE IN RIO DE JANEIRO

place where more than a century ago considerable gold was mined. At this time we found quite an excitement in this section, owing to a re-opening of the mines. As is always the case under such circumstances, the true and enduring gold, the heavenly riches, was not in general demand. We, however, found a few souls, even in Apiahy, who were interested in the gospel, and with these we spent a few days, rendering them such assistance as we could, and then came to Itarare.

As will doubtless be remembered from previous reports, a state meeting had been held in Itarare in June, and Brother Emil Holzle remained for a month to follow up the interest. As a result of his labors the interest had deepened, and some had taken their stand for the truth.

It was to further develop this interest that we have now labored together here another five weeks, and the Lord has blessed our work. Last Sabbath, Decem-

ber 5, we buried ten dear souls with their Lord in baptism, while as many more are looking forward to the next baptism as the time when they can be thus buried with their Lord, and at least ten others are keeping the Sabbath. As a rule, these people are all addicted to the use of tobacco and whisky, and some of them have their hardest battles to conquer these evils. But thanks be to the Lord, there is victory for all who seek it in faith in the Source of all power.

There are many interested yet in this section. We have organized a tract society, and set the brethren to work for those in their immediate reach, but to the other places we can not now go, as the time would not permit us to finish the work if we began it ere the next conference. And aside from this, we must visit in the adjoining State (Parana) a scattered company that has not been visited by a minister for about two years, and also some Sabbath-keepers who have never seen a minister as yet. Then we are also desirous of getting better acquainted with the needs of the State of Parana, so that we may be better able to report them at the next conference. This brief statement gives an idea of the scarcity of workers in this vast field. It is now almost three months since I left my home on this trip, and I expect that six weeks more will pass before I return. Of the fifty-two weeks of the year, I have spent only five in work near my home, although there is work in abundance there. The time has been spent in attending the various State meetings held and in laboring far from my home in various provinces, in order to do something to meet the demands made upon us. O that we had more laborers to enter these ripe fields!

benefit to any community, that on the contrary these articles could only be a detriment. And while the old major referred to above at first had great difficulty to control his anger, in the course of our conversation he became calm, and apparently consented to the truths presented. These men, seeing that we understood the situation quite well, made no further effort to molest us, and we finished our work for the present. May the Lord ever give his cause the victory is our prayer.

Our Mission in Nyassaland

MRS. HENRIETTA BRANCH

SINCE coming to Africa to assist in the work of enlightening and uplifting this people, who are in darkness and superstition and ignorance, I have labored with much anxiety, wondering who of the many would receive the gospel message preached to them from the Word of God. From the many outward signs,

easy life. This change to industry we notice in those who attend the school.

When we first came, we found the people of all ages and sizes wearing only cloth, and in many cases only a small strip of cloth. We bought cloth and gave it to them, and made waists and dresses for the women and girls. Although this was but a little, some improvement was made. But the arrival of the boxes of garments made by the different societies of the Battle Creek church has wrought a miracle. It would have given the donors real joy and pleasure to see the people coming with happy, smiling faces, to pay their sixpences and shillings for garments. Those who did not have the money to pay engaged to work to earn money with which to buy. The mother, even, with her child tied on her back, came to work at shelling corn or hoeing in the field, to get a garment for herself and babe.

This assortment of clothing was like the visit of Livingstone, which filled the

Battle Creek, many spoke of it as another fulfilment of his promises. Now, instead of naked bodies with a small piece of cloth, we see many of the natives clothed with nice white cloth, or with shirts and suits. And when their work of hoeing is finished each day, and they go to the streams to wash their bodies, and put on their clean garments to enter school, the change is indeed gratifying.

At the same time the natives were rejoicing at the receiving of the boxes, each member of my family was made to rejoice also for having been so generously remembered by the sisters and young people of the Battle Creek church, for which they have our sincere thanks. I assure each one that all such acts of kindness from those at home inspire one with hope and courage.

We are glad to report that the work is onward, and for all people; for this gospel of the soon-coming kingdom must be preached in all the world, and to all nations, and then shall the end come. We thank the dear Lord that he gives us a humble part with him in the work for souls who are perishing. There are several Europeans here to whom we send papers. One gentleman who had not been long in this part of Africa heard of us as American missionaries, and came to see us. We gave him some of our papers to read, and now every Sabbath he sends for reading-matter. I send him the *Youth's Instructor*, the *Signs*, and also the *Life Boat*.

The Sabbath services are well attended. All give good attention. Many are coming in from the different villages. We have a large Sabbath-school. I write verses for them from the Bible, that all may take part. They learn to recite them. We also teach them to sing the English hymns. This is very interesting to them. My daughter has charge of this part of the work. The work has to be often repeated, yet it is pleasant. It is not like being where you have much to work with. While at present we have a supply of our denominational books, if we only had some elementary and complete geographies, it would be a great blessing to the school, as the boys know little or nothing of the world, except their present home, British Central Africa. Then, as we have to write the hymns from the church "Hymnal," for the Sabbath services, we would be thankful if some one would send a few copies of our church hymn book; for I believe it to be an essential factor in their education in the inspired Word, to teach them to sing it.

Mr. Branch's afternoon Bible class is well attended. Yesterday they studied the commandments. A few who had been here only a short time, and did not know about the Sabbath from the Bible, were full of questions, and said that no one had ever told it to them before. Praise the Lord for the privilege of singing it and telling it, "Till no one can say, of the children of men, Nobody ever has told me before."

The people as a rule are much afflicted with loathsome sores. Many are brought to the mission in their machilas, or on



MRS. BRANCH WITH HER PATIENTS

I am satisfied that the Spirit of God is now working upon hearts and opening deaf ears and blinded eyes. The seed sown is making impression in their lives for good. Quite a few come to ask Mr. Branch many questions about the written Word, and say, "We have never heard this way before." They are all told to read carefully the Book of God, which they take delight in doing. This to the worker is, indeed, encouraging.

There is now a marked reformation going on among them. Whereas they have only been anxious to learn to read the books, and to get an education, that they might be able to earn a good salary, now they are beginning to realize that something more is needed to help them on in life; so they are becoming more industrious in laboring with their hands. Their former teaching was to let the women do the hard work, even the clearing of the ground and the raising of the food for the family, while the men spent their time in a sort of happy-go-

hearts of the people with gladness and hope. He told them that there were friends and relatives on the other side of the great, deep ocean, who would some day come to help them. This they have never forgotten. When we arrived, they came from far and near to see us, whom they called their big brothers from America. Their knowledge of the countries across the seas is very limited. They have heard but little of America; but of England, Scotland, and France they have heard much; for it is the people of these countries who are here among them as missionaries and planters.

Ever since the visits of Livingstone in these parts, there has lived in the heart of the native the one long-cherished hope that some day his kindred would return to him, to teach and help him. When we came, they remembered the words of Livingstone, and you may be sure we were heartily received by them. And when the boxes of clothing came from

the backs of relatives, for treatment. I have learned to treat these sores successfully. I have had to turn away only a few cases, that were lepers. The only medicine I have for treatment of these is plenty of soap-suds, iodoform, and boracic acid. I am sure that God has blessed in the application of these simple means.

Mission Notes

THE experiences and needs of all Christian missions, at home and abroad, are the concern of every Christian because of their part in God's irrevocable plan to bless all nations through Jesus Christ.

IN an English missionary school in British New Guinea the students were lately asked how many of them had ever tasted human flesh. Only one could deny the accusation. A mission in such surroundings is like a forlorn hope in warfare; when it attains success, the result is worth the long and terrible struggle.

IN some parts of India, Hindus are making serious efforts to dissuade the people from sending their children to missionary schools, because the teaching given does not end with the time of schooling, but sticks to pupils throughout their lives. It is a testimony to the value of mission schools which is worth bearing in mind.

THE Church Missionary Society reports its gross receipts, for the fiscal year 1902-03, as \$1,972,309.68. Deducting several sums designated to special objects, the net receipts of the society for the general work of the year were \$1,910,609.36. This total is an increase of \$372,680 over the receipts of the previous year, and it has covered an increase in appropriations of \$72,600, besides reducing the old deficit from \$169,400 to \$27,762.24. It is not surprising that in view of this magnificent result, the committee decided to continue the "Forward Policy" followed by the society during the last seventeen years, which has received God's blessing in so marked a manner.

A SLAVE woman named Ogunro living in the Ilale country west of the Niger longed for freedom, and worked hard until she secured it. Then she traveled to another region to enjoy life. There she was converted to Christ. This gave her a new longing. What she now longed for was to tell the Ilale people, among whom she had been a slave, what good things she had learned. She went back to Ilale, worked hard, earned money, got a church built, and late in 1903 she placed the church at the disposal of the nearest Christian pastor. The *Church Missionary Intelligencer* now reports that five young men from Ilale have been baptized through these efforts of the ex-slave. It seems that Anglo-Saxons have no monopoly of the strenuous life. The Christian name given to Ogunro in baptism was the appropriate one of Dorcas.

THE FIELD WORK

British Guiana

GEORGETOWN.—The Lord is blessing the work in the colony. Since I last wrote to you, I have baptized nine precious souls, and others are awaiting baptism. I have been holding some special meetings in the Georgetown church, and they are well attended. Last night the church was full, and we can begin to see results already. Four new ones have presented themselves to the church, and our own people are reviving.

Elder Haysmer arrived here from Trinidad about the middle of March, and remained four weeks. We visited most of the companies during his stay.

Our quarterly meeting last Sabbath was a good one. In the morning service the house was full, and fifty participated in the afternoon ordinance service.

To-morrow I go to Essequibo, where nine are awaiting baptism. Next week I will visit Bootooba, and then return home to arrange for the conference, which will be held in Barbados, instead of Demerara as arranged.

Remember us in our work, that continued grace and health may attend us. As I see so many other missionaries falling in this field, and our own health so wonderfully preserved, I can praise the Lord with renewed courage. I am glad to see the forward movement in the proper kind of preparations for the message at Washington, D. C. May the will of the Lord be carried out.

D. C. BABCOCK.

Pitcairn Island

I AM thankful to God that the way has opened for us to have direct communication with our workers in other parts of the world, by receiving our papers and letters regularly. We do not seem so far behind as we used to after the "Pitcairn" stopped coming on her missionary errands. We feel quite in touch with our brethren and sisters in the field at large. I esteem it a great loss to miss one copy of the *REVIEW* or of the *Signs of the Times*. They reveal to us wonderful things that are to be in these last days of this world's history. Truly, the only hope for this earth now is the soon coming of Christ. This is a blessed hope. When shall we see it fulfilled?

I often meet sea captains stopping here as they pass on their way to Europe or elsewhere, who are interested in reading our papers, and believe that we are right regarding the Sabbath and the soon coming of Christ. I have found this a grand place for ship missionary work, better even than San Francisco. The men are sober from the vile habits and practises of city life. I usually divide my scanty supply of papers with them. We desire to spend our lives in the service of God, for that is the only thing worth living for now.

We are so close to the home land now that rocks and reefs abound on every side. It is even so in Pitcairn. By these we know that the journey's end is almost here.

Although always at war with the wiles

of the enemy, I am not discouraged. I am thankful to God for the armor and weapons he has prepared for me, and for all who are willing to wear them.

Eight of our young people were baptized as the result of Brother Cady's work here. The meetings held during his short stay did much good. I am sorry he could not stay longer with us, but the duties of his own field demanded his presence. He left here on a French missionary vessel, arriving safely in Mangareva, Jan. 1, 1904, leaving later on a French man-of-war, for Tahiti. He took with him two of my daughters, and a son-in-law and his three children, to labor in his field.

J. R. MCCOY.

Australia

COORANBONG, NEW SOUTH WALES.—Mrs. Fulton and I have enjoyed ourselves here, and I know that we have been very much benefited healthwise. We are very well, indeed. The Lord has been so good in restoring our health.

We have been enabled to come in contact with many young people who have become deeply interested in our foreign missions. So it turns out that we have been working for the islands, after all. There are some fine young people here who want to go to the islands as soon as they finish their school work.

We have a large school here this year, and are glad to say that we have a fine class of students. I have four classes in English Bible and one in Fijian every day. This, with my manual labor, my Fijian writing for *Rarama*, and correspondence, takes up all my time. Our two natives at the school are well, and getting along nicely, and I believe their presence is an inspiration to our students.

Our work in the islands moves along encouragingly. A number have lately been added to our ranks. Our old native brother, Pauliasi Bunoa, is doing good work. Wherever he labors, people accept the truth.

J. E. FULTON.

Bay Islands

UTILLA.—At the end of March, school was closed, to be opened again in two weeks under different regulations. We made some changes, and also raised the tuition. Much to our surprise and satisfaction, nearly every one that had been at all regular in attendance, came back. We have about forty enrolled. A few are charity students.

So many students coming back detained me from going to the coast as soon as I had hoped, but now we have it so arranged that Mrs. Allen and one of the students can nearly handle the school. Last Wednesday night I returned from a nine days' trip on the coast. I took fifteen orders for *El Mensajero*, four for the *REVIEW*, two for *Youth's Instructor*, two for *Little Friend*. I spoke to our people in La Cieba twice, organized a Sabbath-school, and went with our brethren to visit some families that are interested. I canvassed La

Cieba and El Porvenir, and received in cash 120.29 pesos. My traveling expenses were only 2.25 pesos gold, but this was due to my being acquainted with the boatmen. The places where one can do as well as this are not many. The morning of the eleventh I was coming up the coast from El Porvenir, when just at daybreak a norther struck us, and we were soon cast ashore, receiving a good wetting, but suffering no damage, as I had left my books at El Porvenir, and my clothes were in a tin trunk. This is a very rough, and at some seasons dangerous, coast.

I hope to see a small press in this country, when the work shall have grown sufficiently to demand it. May God bless the work at Washington.

A. N. ALLEN.

The Lake Union Conference

THE second biennial session of the Lake Union Conference was held at Berrien Springs, Mich., May 17-26, and was attended by eighty-eight delegates and a large number of visitors.

Among the resolutions adopted are the following:—

"That the earnest sympathy of this conference be extended to Prof. P. T. Magan in his present deep bereavement, and that our prayers be offered in his behalf, that God will prove a comfort and stay in this trying hour.

"That the educational secretary of the Lake Union Conference, the president of the Emmanuel Missionary College, the principal of the Mt. Vernon Academy, the conference superintendents of education, and the principals of the intermediate schools in the Lake Union Conference constitute a board to control the examination of teachers; that the board organize itself, and adopt regulations for the making of question lists for the conducting of all examinations, and for the grading and classifying of teachers.

"That, wherever practicable, necessary changes in the office of superintendent of education be made at or near the beginning of the calendar year.

"That as far as possible local conferences should defray the traveling expenses of the church-school teachers to and from such summer schools and institutes as may be chosen by the several conference committees.

"That about Nov. 1, 1904, a special missionary effort be begun by each of our churches. That this be introduced by simultaneous missionary conventions in all the churches, which shall be followed by a judicious use of our literature, and that our people be encouraged, as far as consistent, to give their best energy to the circulation of both our special and regular literature.

"That for the purpose of building up the spiritual interests of our canvassers and the training of new ones, canvassers' conventions be held in all our conferences for at least ten days each year, this to be followed wherever practicable by practical work by those just beginning, for several weeks at the same place that the convention is held, and that a good Bible teacher be in attendance to conduct the Bible study.

"That the Lake Union Conference Executive Committee establish headquarters in the vicinity of some large city, near the center of the Lake Union Conference, and that the president,

secretary, treasurer, and heads of departments, as far as consistent, live at or near the headquarters.

"Whereas, The Lord has called for the organization of our young people for work,—

"We recommend, That all officers of the Educational Department of the various conferences in this union be urged to enter upon a vigorous campaign in response to this call.

"We recommend, That as soon as practicable an institute be held, in which the workers in this line, and others who are especially interested, shall study this question, that the work may be carried forward harmoniously.

"We recommend, All our people to become subscribers to *The Southern Watchman*, in order that they may become better acquainted with the situation in the Southern field, and that we approve of the issuance of a special number, and urge our people to do all in their power to give it a large circulation.

"In view of the clear instruction given in 'Testimonies for the Church,' Vol. VI, relative to the work and conduct of our camp-meetings,—

"We recommend, That our camp-meetings be held where they can reach at least a proportion of the mass of the people in our cities and large towns.

"That our people be urged to come to the meetings prepared to remain not only to the regular meetings, but as much longer as may be consistent, in order to study methods of work, and assist in missionary work in that locality.

"That an abundance of ministerial help, to make a force as strong as possible, be connected with the meeting, and as many of these men should remain as will be necessary in order that there may be no letting down of the meeting.

"That in matters of advertisement, sanitary arrangements, music, and business meetings, great care be exercised that the main object of the meeting may be more perfectly realized in the salvation of souls.

"We recommend to all our people a hearty co-operation in the Missionary Acre Fund plan of raising money to pay the debts of the old Battle Creek College.

"That the executive committee of this conference be authorized to continue its support of the medical missionary and rescue work in Chicago.

"In view of the fact that there are in our industrial schools a desirable class of young people, many of whom should be entering the canvassing work,—

"We recommend, That an earnest effort be put forth by our school men and conference officers to encourage these to enter this work, and that arrangements be made for their special instruction.

"We recommend, That the religious liberty work be made a department in each local conference and this union conference, and that some suitable person be chosen in each local conference and this union conference as secretary of said department.

"Whereas, There is a great dearth of laborers to advance this cause in the German tongue,—

"We recommend (a) All our local conferences to urge men and women whom the Spirit of God seems to indicate, to consecrate themselves to, and prepare for, the German work; (b) that a German institute be opened at Berrien Springs during the summer, with a competent Bible teacher in charge, providing

a sufficient number of German people signify that they will attend such a school.

"Whereas, It seems to be needful that the German laborers in this cause should become unified in their teachings, and acquainted with one another,—

"We recommend, That the Lake Union Conference Committee be authorized to call a German institute for two or three weeks each year, which all the German laborers may be permitted to attend, the expenses to be borne by the conferences in which the laborers have been working; and that notice of this institute be published in the *Hausfreund* at least three weeks prior to the meeting.

"That the Lake Union Conference accept the Upper Peninsula of Michigan as the mission field of the Lake Union Conference.

"Whereas, The Lord greatly blessed the Scandinavian Bible schools in Chicago last winter,—

"We recommend, (a) That similar schools be held the coming winter wherever the interest may demand; (b) that suitable Scandinavian persons be encouraged to attend these institutes, that they may receive a better preparation for the canvassing work; (c) that we encourage the Scandinavian canvassers to work among their own nationality as far as practicable.

"We recommend, That suitable families be urged to move to the Southern field, three or four families settling in a vicinity, to engage in self-supporting missionary work."

Credentials were granted to Allen Moon, E. R. Williams, M. W. Lewis, E. A. Sutherland, W. S. Sadler, and P. T. Magan; ministerial licenses to R. J. Bellows and Mrs. E. R. Williams; missionary licenses to Florence Hutchinson, E. Fred Hutchinson, M. Bessie De Graw, Dr. D. Paulson, W. H. Edwards, E. B. Van Dorn, Mrs. H. W. O'Dell, Fannie Emmel, Mrs. Nina Crane, J. B. Blosser, Belle Campbell, and Bertha Bartlett. F. J. Harris was recommended for ordination and credentials.

The following officers were elected: President, Allen Moon; Vice-President, Wm. Covert; Secretary and Treasurer, W. H. Edwards; Field Secretary, J. B. Blosser; Educational Secretary, M. Bessie De Graw; training-school representative, P. T. Magan; Missionary Secretary, D. W. Reavis; publishing work representative, I. H. Evans; sanitarium work representative, Dr. D. Paulson; German work representative, C. J. Herrmann; Scandinavian work representative, L. H. Christian; Field Secretary religious liberty work, D. W. Reavis; auditor and business agent, W. H. Edwards; Executive Committee, Allen Moon, Wm. Covert, W. H. Edwards, H. H. Burkholder, J. D. Gowel, A. G. Haughey, S. E. Wight, W. J. Stone, Northern Illinois president, J. M. Rees, P. T. Magan, D. Paulson, I. H. Evans, C. J. Herrmann, L. H. Christian.

There were sermons and addresses during the conference by Mrs. E. G. White, Luther Warren, W. W. Prescott, A. T. Jones, G. I. Butler, S. N. Haskell, E. W. Farnsworth, and W. H. Anderson. Quite full reports were rendered by the presidents of the several local conferences, and the heads of the various departments and institutions. Some of these will probably be printed in the REVIEW.

* * *

The West Michigan Conference

Report of the President at the Lake Union Conference

By the action of the delegates assembled at the annual session of the Michigan Conference, which was held near Alma, Mich., in August, 1902, the West Michigan Conference was formed. It has for its territory nineteen counties in southwest Michigan. As a separate conference, West Michigan dates its existence from Oct. 1, 1902. This report therefore covers the time from that date to May 1, 1904, or one year and seven months.

Work

Seven general meetings have been held; also two sessions of the conference, two laborers' councils, one medical convention, one local camp-meeting, and one young people's convention.

Early in December, 1902, the first session of the West Michigan Conference convened in the chapel erected and used by the Wright church, which is located near Coopersville, Mich. At that meeting West Michigan was more perfectly organized, and four general departments of work were planned—the educational, missionary, medical, and evangelical. Arrangements were also made for the formation of a legal corporation, which organization has since been incorporated.

Sabbath-Schools

At the organization of the West Michigan Conference there were seventy-four Sabbath-schools within its borders. Since that time, through the labors of the ministers and faithful workers in the Sabbath-school Department, six schools have been organized, making eighty Sabbath-schools, having a membership of about four thousand. In the Home Department there are fifty-seven members.

There has been a steady increase in contributions to missions and to the Orphans' Home. The interest awakened among the young people of the conference is most healthy. A number of young people's bands have been formed, and these are doing excellent work. The outlook is most encouraging.

Church-Schools

At the organization of the West Michigan Conference in the fall of 1902, fifteen church and family schools were being carried on within its boundaries. About three years prior to that time the Michigan Conference had asked one of its laborers to lead out in the educational work throughout the State, and a healthy sentiment in favor of church-schools had been continually growing, so that at the time of the reorganization there were in the whole State about five hundred youth and children in our church-schools.

Since the reorganization additional schools have been added to the original fifteen, until the number reached twenty-three for the school year of 1903-04. The superintendent's report for the month of February, 1904, shows an enrolment of five hundred and thirty-six pupils, under the instruction of about thirty faithful workers. The average church-school numbers a little more than seventeen; the average family school, five; while in the Battle Creek school each teacher cares for from thirty to forty-five students.

Thus far practically all the work in these schools has been confined to the

first eight grades, fully ninety per cent of the enrolment being below the eighth. Few, if any, teachers are carrying more than six grades of work, even though they have the eighth grade, as in the smaller schools one or more of the intervening grades are usually not called for.

Cedar Lake Industrial Academy

The past two years have been seasons of growth and development at Cedar Lake. While this academy has the word "industrial" attached to it, we would not do justice to Cedar Lake if we did not say that the main industry, aside from farming, is stumping. At Cedar Lake we have a small farm of eighty-two acres, upon which is erected the academy building, capable of accommodating not only the academic students, but also the church-school, as well as the Cedar Lake church, and a dormitory capable of accommodating thirty-six students and the necessary teachers.

About one half of the land is under cultivation. It is well supplied with barn and farming tools, also with a goodly number of horses and cattle. Twenty-two hundred dollars has been expended in improvements during the past eighteen months. The income from tuition, dormitory dues, and the farm has been more than enough to pay the total salary of all the members of the faculty.

The most successful spring term of the Cedar Lake Academy is now in progress. From the opening of this institution it has had a healthy growth. In all, the educational work in the conference is making gratifying progress, and next year will doubtless see still greater numbers of our youth in our schools.

Canvassing Work

There have been a few faithful persons who have done regular canvassing. No special effort was made by the conference to develop regular canvassers until January, 1904. Since then there has been a gradual growth in this branch of the work, until now there are ten persons devoting their time to canvassing. There are excellent prospects for doubling this number during the spring months.

To those who are willing to take up the canvassing work in a rational way, and build up a business by working and re-working the territory, our field secretary says, "West Michigan affords as good territory as can be found in the Lake Union Conference," and he extends to all who desire to do successful work, an invitation to come and help. It is upon this rational basis that the work is being built up.

Missionary Department

In January, 1903, we were greatly blessed in a campaign for the sale of "Christ's Object Lessons," in which the faculty and students of the Emmanuel Missionary College united with our laborers, spending ten days with our membership in a house-to-house canvass, the result of which was gratifying to all interested.

In November, 1903, a special effort was made by the conference through all its departments to build up the missionary interests throughout the conference. This effort proved very successful.

The West Michigan Conference has given material help to fields outside its territory, having supported one ordained minister for one year in the Canadian Union Conference, two laborers for one

year in New Mexico, a number of laborers in the North Michigan Conference, and also a number in the Superior Mission Field.

Beginning with January, 1903, the West Michigan Conference has published a four-page weekly paper. This has been a source of considerable encouragement to our membership, as we have had more than six hundred paid subscriptions.

Medical Department

The West Michigan Conference has ever recognized the importance of the medical missionary work, and has had in its employ four doctors and one nurse. Three of its doctors have been employed as teachers of science in the Emmanuel Missionary College, and have given almost their entire time to that work. In December, 1902, a doctor and a nurse were asked to locate in Grand Rapids, under the direction of the conference. During this time many doors have been open for them to do medical work, both with our own people and with others. The work was opened in Grand Rapids by holding health clubs and giving demonstrations, which proved to be a very practical way of gaining patients.

Early in 1903 a medical missionary convention was held in Grand Rapids, and was attended by nearly all the West Michigan laborers. It has been said that this was the first medical convention that had ever been convened by a Seventh-day Adventist Conference. The medical superintendent has had many invitations to lecture before the Y. W. C. A. clubs and W. C. T. U. conventions, besides many calls to lecture before our own people in their various houses of worship. More than three thousand patients have received medical help by way of consultations, examinations, and treatments.

The medical work is indeed a very important factor in breaking down prejudice, and in helping to make Christianity appear practical in the eyes of the world. Very many interesting cases might be given in connection with this, but our report must be too general to deal with them.

Evangelical Department

Six series of tent-meetings were held during the summer of 1903, also short lecture courses were given at a number of places during the winter months. During the winter of 1902-03 considerable time was given to the spiritual upbuilding of our membership. Our laborers in all the different departments have been encouraged to foster the evangelical work. During the winter of 1903-04, a special effort was made in the city of Battle Creek, which resulted in a bountiful harvest of souls, as well as materially raising the spirituality of the members of the Battle Creek church.

We held no general camp-meeting in the summer of 1903. This gave us an opportunity to spend the entire tent season in new fields.

As a result of the evangelical effort that has been made by the West Michigan Conference during the past nineteen months, six churches have been organized, and five companies formed, and more than five hundred persons have been taken into our fellowship.

Our corps of Bible workers has been small, yet the labor of these few faithful workers has been blessed with a harvest of souls.

Financial

The Educational Department has a present worth of \$9,500, mostly invested at Cedar Lake, Mich. This department has liabilities to the amount of \$300.

The Missionary Department has a present worth of \$1,000, consisting of cash, office fixtures, books, and accounts. It has no debt.

The Medical Department has a present worth of nearly \$800, consisting of medical supplies, bath-room equipments, and accounts. It has no debt.

The Evangelical Department has a present worth of \$4,000 invested in tents and equipments, office fixtures, and cash, with no liabilities.

The Conference Association has a present worth of \$1,000. This does not include the value of houses of worship nor church-school buildings. There is a small liability of less than \$200 against this department.

Thus it is seen that the West Michigan Conference has a present worth of more than \$16,000, while its liabilities are less than \$500.

Statistics

The West Michigan Conference has seventy-two organized churches and eight companies, with a total membership of forty-seven hundred. It has had in its employ fifteen ordained ministers, ten licensed ministers, thirteen licensed missionaries, and four laborers without license—a total of forty-two, thirty-two being the most employed at one time. Of this number one has been regularly employed at Berrien Springs, one at Cedar Lake, one at Battle Creek, and part of the time an additional laborer has been supplied at Berrien Springs, and also at Cedar Lake.

Three of the ordained ministers have been unable to perform any labor, owing to their physical ailments due to advanced age. Two others for similar reasons are unable to withstand the hardships of pioneer work. Thus it is seen that with from three to five of our laborers connected with educational institutions, and from three to five unable for service, our active staff of laborers is small.

The total amount contributed by the Sabbath-schools has been \$3,319.72; the total earnings of the Medical Department have been \$2,000; the total tithe for nineteen months has been \$44,496.52; the total offerings to various mission enterprises have been \$13,384.85; the total receipts from all the departments have been \$66,875.15. For the support of laborers outside of the conference, \$5,167.04 has been paid; \$26,103.66 has been expended in the conference; and nearly \$41,000 has been given to the support of the work in other fields.

Spiritual

There has been a marked growth in the spiritual condition of the conference. So far as I know there is perfect harmony and unity of action among all the laborers. In all the decisions thus far made by the executive committee of the conference there has been a unanimous vote. At all our general meetings there has been a spirit of freedom, liberty, and unity. This spirit is quite generally manifested among our membership. West Michigan is indeed a very fruitful field. What we have reported is a part of what God has wrought, and to him we give the honor, praise, and glory.

A. G. HAUGHEY, President.

The Educational Work of the Lake Union Conference*

(Concluded)

Methods of Building Up the Work

You will want to know what methods have been followed in extending the educational work in the Lake Union Conference. I think I am correct when I say that this was the first, or at least one of the first, union conferences to give definite organization to the educational work. As you know, the union conference has its educational secretary, and each conference in this union conference has an educational superintendent. It has been the duty of the conference educational superintendent to work as closely as possible with the individual teachers, to help in the organization of the various schools, to visit the churches where there are children, to encourage the fathers and mothers to provide for their children, to search out the young people who should act as teachers, and as far as possible to provide some means for them to obtain the necessary training.

The Lake Union Conference has been fortunate in having an energetic company of educational superintendents. Some, it is true, have been hampered in their work, because it has not yet been recognized in all our conferences that the educational superintendent should be free to devote his entire time to the up-building of that department of the work. In several instances ministers have been asked to act as educational superintendents, and they have been made to feel that their first work must be in other lines; if they had time, they could work for the schools. I think that this has already been recognized as a mistake. The work is great. The office should be filled by an individual thoroughly grounded in the principles of Christian education. A teacher can, of course, do more than one who has never taught: the superintendent should be able to go into the schoolroom, when that is necessary, and conduct an ideal Christian school. He needs to recognize keenly each individual teacher's needs, and be able to give constant advice and instruction to those who are actively working under him.

In the Lake Union Conference the efforts of the educational superintendents of the various conferences have been backed by the following well defined lines of work, which have necessarily had their center in the training-school: (1) the summer schools; (2) our educational journal, the *Advocate*; (3) the Missionary Training-school of Correspondence; (4) the publication of text-books; (5) an extensive correspondence by the educational secretary and the management of the training-school.

A word concerning each of these. The first summer school for the training of Christian teachers was held in the year 1897. You will see, therefore, that these summer schools are contemporary with the church-school movement. Have you watched the growth of any other educational system? If so, you will note that its strength has been in proportion to the definite effort put forth for the training of teachers. Our summer schools are, therefore, an integral part of the church-school move-

ment. Shall I say that they have strengthened because the school work has been extended, or vice versa? Take it as you will; so long as we attempt to provide for the education of the children and youth, we must have some definite means for the training of teachers. Fortunate is our union conference because it has within its borders a training-school which not only during a few months of the year, but throughout the year, is working in harmony with the principles which should be put into practise in every elementary Christian school, and in every intermediate industrial school. It is for this reason that a summer school can be conducted in connection with Emmanuel Missionary College to much better advantage than elsewhere in this union conference. There are being worked out in this school principles of co-operation and methods of teaching and discipline with which every teacher of the children should be perfectly familiar.

Our educational system calls for the co-ordinate training of the body and the soul. Teachers who attend the summer school not only receive theory, but here come directly in contact with the practical working out of this system. They mingle with the young men of the building department. They are offered an opportunity to work in the field, in the garden, in the orchard, and among the berries. They can go into the bakery, into the domestic science class. They can learn sewing or tailoring, printing, bookkeeping, commercial work, or whatever industry they choose, not in an abstract way, but under the direction of teachers who consider industrial work an integral part of the college curriculum. The value, therefore, of the summer school is inestimable.

The second item I mentioned was the *Advocate*, our educational journal. Scarcely had the church-school movement begun when the need was felt for an organ, a general means of communication, something which could give to others a reason for the movement. Year by year as teachers have gone into schools in different parts of the country, the *Advocate* has been their right hand companion. Again and again the *Advocate* has gone before the teacher, paving the way for him, showing parents what they should do, showing them how they could do it.

The *Advocate* also has another mission. It advocates a threefold education. Possibly you do not realize how eager people are for information on this subject. This has been proved in our own community. This year the students of Emmanuel Missionary College have put forth well-directed efforts to bring before those in this neighborhood the reason for the erection of such an institution in their midst. The *Advocate* has been the entering wedge. From ten hundred to fifteen hundred copies of this paper are now distributed in Niles, Benton Harbor, St. Joseph, South Bend, Dowagiac, Buchanan, and the country about Berrien Springs. I mention this because it is the beginning of a movement. The time is before us, and not very far, I am convinced, when every individual who grasps the truth of Christian education will make the same effort to place this truth before others that the most ardent Sabbath-keeper ever made to give his neighbors the Sabbath truth.

* Report of the Secretary, M. Bessie De Graw, read at the recent session of the conference at Berrien Springs, Mich.

I mentioned in the third place the School of Correspondence. Our teachers have been urged into the work. The demand for them has been so great that many have reluctantly begun teaching before their preparation was completed. Even the most competent teacher feels the need of making progress. For their benefit there has been established a course by correspondence. There is at the present time an opportunity to take instruction in Bible, in preparatory nurses' work, and in bookkeeping. A course in the various common branches, in pedagogy and philosophy for the teachers, and a course for parents, dealing with teaching in the home school, and in agriculture as it should be understood by every Seventh-day Adventist, will be added this fall.

Concerning text-books for Christian schools but little need be said. The need of text-books has been most urgent. Teachers have pleaded for them. There has been no hesitancy about recognizing this need. The drawback has been lack of means. A few books have already been issued. Others are in process of preparation, and will be published from time to time. I could give you what I think would be a most interesting history of the development of this work were not the time so limited.

Summary

It has been the policy of your educational secretary to leave the details of the organization of the various schools wholly to the State superintendents, striving in the meantime to lay a deep foundation for the growth of this work in the ways suggested. I believe that I have had the hearty co-operation of these superintendents. The work is still decidedly primitive, but I believe we have a right to look forward to the time; and that time is in the near future, when people everywhere will eagerly grasp the truths of Christian education which God is making known to his people. This presupposes the deepest interest on our part in the distribution of educational literature. I believe we shall see as the result of this conference a more decided policy in regard to the financial support of our schools. Let this question be once settled, and the condition of our schoolhouses will be improved. They should become as attractive as our sanitariums and other institutions.

Our teachers should be noted for their strength in correlating manual, intellectual, and spiritual work. Every church in the denomination should have a school for its own children and for the children of others. Need I tell you that already there are schools where the majority of the children are from homes outside our church? Of course this is an exception, but God gives us glimpses of what we may expect. He has said that the Gentiles shall come to our light; that their children shall be nursed by his people.

We shall see schools established in new localities. That means not only in our own country, but an army of teachers should go to foreign fields. That time is not far ahead of us.

I feel confident that we have reached the time when every educational superintendent should have his full time for this work, and when he should be able to do what has already been suggested as the duties of the superintendent.

The preparation of text-books must be continued until teachers and pupils are well supplied with books dealing with

the truths upon which children's minds should feed. And there stands as the climax in this educational work that great movement from the cities into the country,—a movement which in trumpet tones heralds the coming of our Lord.

Briefly let me call your attention to the young people's work and the Sabbath-school. Possibly you will feel that I have overshadowed these subjects already, but I have not; for when I speak of the Christian school, I mean to include the training of every child on the Sabbath as well as during the days of the week. Our Sabbath-school is coming to be more and more an educational factor. For years we attempted to hold our children by giving them a half hour's desultory instruction one day in the week. We have come to see that no natural child, surrounded as the average child is in this world, can be held for God and his work on such meager feeding. It was a starvation diet. Let God be thanked that a better way has been opened to us. The Sabbath-school is an integral part of the Christian school, and more and more we are coming to realize this fact. There are young people here who could tell you of developments along this line better than I. I doubt not that every educational superintendent could also tell you of the growth during the past year or two.

The movement in behalf of the young people is also included in what I have said concerning Christian schools. The organization of bands for missionary work is according to God's plan. However, companies of young people will have but little strength unless those young people are in school preparing themselves for this work. Therefore, I say our schools can do the greatest amount of good when they give these young people a definite training. For the benefit of those who can not yet attend one of our schools, the correspondence school is recommended. I know of companies who have begun a definite line of study by correspondence, and the work thus conducted builds them up for active missionary work. This has also been the means of uniting whole families, in fact the members of whole churches, in the careful study of God's Word and the principles of practical missionary work. We are reaching out for the young people. The more we can do for the establishing of elementary Christian schools in every church, the more true we are to the principle that our youth should be in preparatory manual training-schools; and the greater our vigilance to place our young people in the training-school, the greater will be the success of the work which has previously been spoken of as Young People's Societies, and the Sabbath-school work.

I have but touched upon these various subjects. Reports will follow from the different educational superintendents, from the principals of the various intermediate schools, and from those connected with our other educational institutions which will give more definitely the specific work of each.

Canvassing in Ontario

It has been over two years since we came to Ontario. During this time we have enjoyed much of the blessing of the Lord, and have been permitted to place a goodly number of our books in

the homes of the people. We are now located in a place where we are surrounded with thousands who know but very little about the special truths for this time. We could use to the best advantage a large quantity of tracts and late copies of the *Signs* if sent postpaid to the writer at Markham, Ontario. There is no duty or extra postage in sending tracts and papers to Canada.

GRANT PRIDDY.

The Atlantic Union Conference

THE work of the Lord in the Atlantic Union Conference is being extended in all departments, and the laborers generally are much encouraged by the results.

There are eleven local conferences in the union, and in several of these that department of the work which is termed the evangelical, is being carried forward with vigor. A goodly number of souls have recently accepted the light of the third angel's message, and have united their interests with this people. Thirty persons have recently been baptized and united with the church in Boston, and many others are interested in the study of the Word.

In Brooklyn twenty-three persons have recently been baptized, who, with three others, united with the church. Thus the message of truth for our time is spreading in the various cities of this union conference.

We have passed through an extremely severe winter here in the East, which has made it difficult to do aggressive frontier work.

The union conference academy has just closed one of the most successful school years of its history. Its enrolment was the highest that it has ever been, the total number enrolled being two hundred and eleven. There were thirteen graduates, several of whom enter at once into active conference work. We have our dormitory completed, and can henceforth care for all students in the home.

By the sale of "Christ's Object Lessons," thirty-one thousand dollars of the academy debt has been paid, for which we are grateful to the Lord.

The church-school work has been a decided success in several of the conferences, while in other conferences where the work is not so well organized, it has been less prosperous.

Persons who engage in church-school work should be of mature age, good disciplinarians, and consecrated to their work, in order to insure success.

The sanitariums and treatment rooms are well patronized, and as far as my knowledge extends, a good work is being done in every place where one has been established. Many who were sick have been greatly relieved of their sufferings.

Distribution of Literature

Within the last few months a decided effort has been put forth in the various conferences in the union to increase the circulation of our denominational literature, and we hope for a permanent and steady growth in this department of the one great work; for certainly this furnishes an opportunity for thousands of our people to act a noble part in the promulgation of the message to the world.

Our Eastern publishing house, located at South Lancaster, is doing a good

work, and up to this time has had all that it could do.

Taking into account our limited number of active workers, and our limited resources for extending the work among twenty-seven million five hundred thousand people, the work is prospering. In this part of the wide harvest-field we are in great need of a larger number of fully consecrated persons. When we shall see this class of workers multiplied, then the message will go with power, and actual results will be seen from the efforts put forth by each laborer. May the Lord hasten that day. H. W. COTTRELL.

The Signs Number of the Southern Watchman

WHEN the gospel was first made known to fallen man, his eyes were directed to the second coming of Christ. Enoch, the seventh from Adam, looked forward to this glorious event with gladness. All the way down the ages the people of God have centered their hopes in the coming of Christ to end the reign of sin, and establish his kingdom of glory.

And now at last the generation has come that is to witness the Saviour's coming and all the wonders connected with it. How wonderful, how grand this truth and this time! How solemn the responsibilities of the church of God in this closing hour of probation and human history.

The event to take place calls upon the people of God to proclaim to all the world the coming of the Lord. This must be done. It is a part of the program. Jesus can not come until this proclamation is made.

It is to aid in giving this world-wide advent message that the Signs number of the *Southern Watchman* has been issued. This number is full of Bible facts regarding the time in which we live and the meaning of the events now taking place around us. It makes plain what the world needs to know.

And now what is required is that this number of the paper shall be circulated, and this calls for effort, for earnest, whole-souled effort on the part of our people. The reports of the efforts already made and the success attending them are cheering.

The purpose of this note is to encourage our brethren to press on with this work. "Arise, shine; for thy light is come." A. G. DANIELS.

The One Hundred Thousand Dollar Fund

FURTHER partial list of the donations received on the Washington building fund at the General Conference office:—

Previously reported	\$11,544 47
Timothy McGraw	100 00
J. Sutherland, Treas.	70 25
Mrs. Hannah McChesney ...	50 00
Mr. and Mrs. E. H. Little ...	25 00
Charles J. Olson	25 00
N. O. Swadla	25 00
Tampa (Fla.) church	21 00
Marie Tasto	20 00
Minnie Brunges	20 00
Lydia S. Lane	20 00
Theodore Stringer and wife..	20 00
Northern Union Conference..	18 76
Otis F. Bowen	15 00
Fred O. Allen	12 50
Mary E. Allen	12 50

S. J. Townsend	10 00
A. Swanson	10 00
Geo. B. Umberkind and wife	10 00
F. M. Clark	10 00
Mrs. S. E. Best	10 00
Jacob Buller	10 00
Anna F. Colver	10 00
Leni Clinges	10 00
Byron Post	6 00
Mary A. Sewall	8 00
Pacific Union Conference ...	8 95
Ithaca (Mich.) church	5 89
Chase church, per Mrs. Lida	
Torrey	7 50
Marie Johnson	8 00
Hagerman (N. M.) church ..	5 25
Jacob Hardt	5 00
Phillip Herzer	5 00
F. H. Westphal	5 00
Phillip Mohr	5 00
E. A. Boggs	5 00
Bruce Graham	5 00
Mrs. Bruce Graham	5 00
J. E. Downs	5 00
Mrs. O. Jaich	5 00
Mrs. Nellie Hayward	5 00
C. L. Davis	5 00
Mrs. C. L. Davis	5 00
A. D. Guthrie	5 00
Mr. and Mrs. E. M. Linander	
C. A. Stanford	5 00
Adolph Schaupp	5 00
Jessie Hunter	5 00
A friend	5 00
A friend	5 00
Mrs. J. Wilson	5 00
A. E. Parker and family	5 00
Wm. C. Rahn and family	5 00
John K. Foster	5 00
F. P. Ide	5 00
Mr. and Mrs. A. A. Lauder ..	5 00
Mr. and Mrs. J. Mitchell ...	5 00
Atlantic Union Conference..	4 25
August Kunz and wife	3 00
Mabel Wampole	2 50
Addington church, per Ezra	
Tillman	2 10
Wm. and Mary A. Brain ...	2 50
Lydia Nelson	2 00
M. Ralph	2 00
E. Grobet	2 00
Mrs. Geo. B. Thompson	2 00
A friend	2 50
N. E. Hart	2 00
Mrs. B. F. Shoop	2 00
Edward Schaupp	2 00
Martha Schaupp	1 00
Mr. and Mrs. Howard Stringer	
Mrs. O. T. Howard	2 00
Mrs. Lydia Larson	2 00
Texas Tract Society	2 00
R. C. Glunt	2 00
N. H. Wyatt	2 00
Florence Wyatt	2 00
Esther Wyatt	1 00
Lyston Wyatt	1 00
Jiles Tillett	2 00
R. L. Rice	2 00
Mrs. Emma R. Smith	1 00
Edwin Judd	50
John Judd	1 25
Ben Taylor	05
Mrs. H. Dickman	1 00
Mrs. Henry Dickman	1 00
Sarah Grobe	1 00
C. A. Pence	1 00
David E. Bell	1 00
W. F. Nichol	1 00
Mrs. B. T. McDowell	1 00
Louiza Bower	1 00
Judson Scott	1 00
Alice Place	50
Mrs. Jacob Lunger	1 00
Mrs. M. E. Lewis	1 00
Chas. Polage	1 00
Herman Gutzmer	45

Henry Bodda	25
Mrs. Ida Sunday	50
Adilia Holloday	1 00
Chas. Schaupp	1 00
Edith Rusher	1 00
C. D. Spencer	1 00
Abbie Greve	50
Anna Grimley	50
Edgar Nelton	80
Mrs. Mary Pedrick	25
Arthur T. Wilson	25
Linnie Emmerson	50
Lennie Sample	25
Idella Cochran	1 00
L. Jame David	25
Annie Mader	1 00
Nancy Fanlenschlager	1 00
Noah Carahoo	1 00
Elizabeth Carahoo	1 00
Seth Carahoo	50
Simeon Carahoo	50
Mrs. Frank Fuqua	1 00
East Michigan Conf.	25
Collins Chapman	1 00
Frances Chapman	50
Arthur Chapman	25
Clinton Cardey	50
Frank S. Ellwell	25
David Hall	25
Ida M. Salton	50
Henry C. Chapman	1 00
J. F. Perkins	1 50
E. M. Perkins	1 50
Mervyn Perkins	50
N. P. Peterson	1 00
Willis Grant	1 00
Cora Andrews Webber	50
Wm. Ashley	1 00
Addie Ashley	1 00
Capt. J. L. Johnson	1 15
F. P. Cullum	1 00
Bertha A. Wolhiser	1 00
Warreb A. Grant	1 00
Hickory (N. C.) church	1 52
David E. Bell	1 00
Sister M. L. Pence	50

Total reported\$12,410 89

A further list will follow.

W. T. BLAND, Assistant Treasurer.

Field Notes

THE church building at Noblesville, Ind., has been moved onto a new lot, a vestibule has been added in front, new paper is being put on inside, and the outside will be repainted. It is intended, when this work is completed, to hold a series of meetings and try to revive the work at Noblesville.

THE following tent companies will be in Southern Illinois this summer: Elders Chas. Thompson and P. G. Stanley and Miss Annie Durrie at Danville; Elders C. L. Taggart and M. G. Huffman and Miss May Craig at Decatur; and Brethren F. W. Wheeler and E. L. Cardy at Irving.

THE Peoria, Ill., sanitarium is prospering and accomplishing a good work. Brother R. B. Craig reports that the people of Peoria "show their appreciation of the sanitarium by sending their friends and relatives to receive treatment and care. The Lord's blessing is attending the work, so that the sick are being healed, and many are asking for spiritual help." "Some have already quit the use of tea, coffee, meat, etc. Many of our city physicians are co-operating with us, and they and the patients they send us, say that they believe the seventh day is the Sabbath."

Christian Education

Conducted by the Department of Education of the General Conference.

L. A. HOOPES, Chairman;
FREDERICK GRIGGS, Secretary.

The Advance

As we look back over the past five or six years, we are impressed with the wonderful strides which, as a denomination, we have made in some phases of our school work. This is particularly true in the matter of our church-schools. During these years the number of these schools has increased amazingly. Hundreds and thousands of our children have been taken from the schools of the world and placed in our own schools, in order that they might receive an education which aims to fit them not only to be useful in this life, but to enjoy the one to come.

The motive that has inspired our people in this work, which, when we look at it in the aggregate, is indeed a great one, is a pure and unselfish one; for surely no parents, from any other motive, could possibly desire to take their children from good public schools, where they can obtain a thorough knowledge of facts, and place them in schools where the facilities for carrying on educational work are often not nearly so good, and where a larger per cent of the teachers, owing to the newness of our work, are inexperienced.

The Lord has plainly pointed out to us the importance of our church-school work, and he can but honor the faith and action of those who thus seek to do his bidding. Our children may not make all that advancement in knowledge, as the world looks at it, that they would in the public schools, but they may gain a life and character which is far in advance of what they could gain in these other schools.

It must be admitted that there are weak places in our church-school work. This might naturally be expected when we consider what is involved in the starting of such a reform as we have begun. But the fact that there may be weak points in our church-school work to-day, owing to the many difficulties which are experienced in the matter of securing properly qualified teachers, proper locations for holding a school, adequate means of support, the right text-books, and other facilities for the proper conducting of our work, offers no excuse for the continuance of these weak points. Our schools should be more thorough and systematic than are the schools of the world. It is, indeed, the duty of every Seventh-day Adventist to make a study of this educational question, and to seek by every means to overcome each point of weakness in our work as it is now being carried on, and to make it one of strength. This is the line of advance along which this people must move.

The Lord has spoken concerning the importance of our educating our children in his fear and to his glory and honor. Here, as with every other word of the Lord, is brought to us a responsibility which we can not shirk, and with a proper discharging of this responsibility will come a corresponding blessing from the Lord, and with it prosperity to his cause of truth.

F. G.

What Is Worth While in Education?

(Concluded)

NEXT in importance to the study of the Bible are the subjects of physiology, hygiene, and cooking. The Lord through his Spirit has given us special instruction regarding these subjects.

"Those who understand physiology and hygiene will, in their ministerial labor, find it a means whereby they may enlighten others in regard to the proper and intelligent treatment of the physical, mental, and moral powers. Therefore those who are preparing for the ministry should make a diligent study of the human organism, that they may know how to care for the body, not by means of drugs, but from nature's own laboratory." "The ambassadors of Christ, those to whom have been committed the living oracles of God, can be doubly useful if they know how to help the sick."

"Do not neglect to teach your children how to cook. . . . Skill is required to make good light bread. There is religion in good cooking, and I question the religion of that class who are too ignorant and too careless to learn to cook."

"Our sisters often do not know how to cook. To such I would say, I would go to the very best cook that could be found in the country, and remain there if necessary for weeks, until I had become mistress of the art,—an intelligent, skilful cook. I would pursue this course if I were forty years old. It is your duty to know how to cook, and it is your duty to teach your daughters to cook. When you are teaching them the art of cookery, you are building around them a barrier that will preserve them from the folly and vice which they may otherwise be tempted to engage in. I prize my seamstress, I value my copyist; but my cook, who knows well how to prepare the food to sustain life and nourish brain, bone, and muscle, fills the most important place among the helpers in my family."

"There are more souls lost from poor cooking than you have any idea of. It produces sickness, disease, and bad tempers; the system becomes deranged, and heavenly things can not be discerned."

One of the most important subjects for study is nature in all its different phases. "In pleasant weather let parents walk with their children in the fields and groves. Amid the beautiful things of nature tell them the reason for the institution of the Sabbath. Describe to them God's great work of creation. Tell them that when the earth came forth from his hand, it was holy and beautiful. Every flower, every shrub, every tree, answered the purpose of its Creator. Everything upon which the eye rested was lovely, and filled the mind with thoughts of the love of God. Every sound was music, in harmony with the voice of God. Show that it was sin which marred God's perfect work; that thorns and thistles, sorrow and pain and death, are all the result of disobedience to God. Bid them see how the earth, though marred with the curse of sin, still reveals God's goodness. The green fields, the lofty trees, the glad sunshine, the clouds, the dew, the solemn stillness of the night, the glory of the starry heavens, and the moon in its beauty, all bear witness of the Creator. Not a drop of rain falls, not a ray of light is shed

on our unthankful world, but it testifies to the forbearance and the love of God."

"Parents, why not make use of the precious lessons which God has given us in the book of nature, to give our children a correct idea of his character?"

In studying the works of God that we see about us on every hand, we are following Christ's example; for he was a diligent student of nature. "He who made all things studied the lessons which his own hand had written in earth, and sea, and sky. Apart from the unholy ways of the world, he gathered stores of scientific knowledge from nature. He studied the life of plants and animals, and the life of man."

Another matter of great importance is education in industrial lines. Much precious instruction has been given to us as a people on this subject.

"The students are in our schools for a special training, to become acquainted with all lines of work, that should they go out as missionaries, they could be self-reliant and able, through their educated ability, to furnish themselves with necessary conveniences and facilities. Whether men or women, they should learn to mend, wash, and keep their own clothes in order. They should be able to cook their own meals. They should be familiar with agriculture and with mechanical pursuits."

"Some do not appreciate the value of agricultural work. These should not plan for our schools; for they will hold everything from advancing in right lines. In the past their influence has been a hindrance."

"The industrial instruction should include the keeping of accounts, carpentry, and everything that is comprehended in farming. Preparation should also be made for teaching blacksmithing, painting, shoemaking, cooking, baking, laundering, mending, typewriting, and printing."

An essential part of education in which many are sadly lacking, is true refinement, courtesy, and proper reserve and modesty. For want of instruction in these things, many children and young people are ruining their reputation, their character, their usefulness in this life, and their prospects for eternity.

"Satan controls the minds of the youth in general. Your daughters are not taught self-denial and self-control. They are petted, and their pride is fostered. They are allowed to have their own way, until they become headstrong and self-willed, and you are put to your wits' end to know what course to pursue to save them from ruin. Satan is leading them on to be a proverb in the mouth of unbelievers, because of their boldness, their lack of reserve and womanly modesty. The young boys are likewise left to have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children, that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age."

These are some of the things that are of special importance in our educational work. Of course there are many branches of study which are important that I have not mentioned in particular. All the common branches are necessary, and the higher mathematics, rhetoric, literature,

the ancient and modern languages, and other studies, should receive such consideration as is demanded by circumstances, and by the needs of the student.

In the work of education much can be done by home training, and by individual effort outside of the school-room; but those who are privileged to attend our denominational schools certainly have greater opportunities for Christian training and education than do others.

Let all our young people arouse to the needs of the hour, and prepare to do something for God, and that without delay, for the night cometh when no man can work.

B. E. CRAWFORD.

Current Mention

—The Russian ruler of Finland was assassinated at Helsingfors by a student, the son of a Finnish senator, June 16.

—A man named Spangler, an ex-merchant of York, Pa., is posing in New York City as a prophet. Among other things he affirms that the end of the world will come in 1908. Considerable space is devoted to his predictions by the papers.

—Justice Gaynor, of the New York supreme court, has given a decision against Sunday ball playing, which pleases the clergymen who have been combatting Sunday sport in New York City. He holds that professional baseball playing on Sunday is illegal under the Sunday law.

—The papal cardinal Satolli arrived in Washington, June 18. It is announced that he is to dine with Secretary Taft and also to lunch with the president. There is much speculation as to the character of his mission here, and talk of the establishment of a papal nunciature at Washington continues to be persistent.

—Not much is heard at the present time of Turkish atrocities in Armenia, but that they have not ceased is evidenced by dispatches, such as the following, dated at London, June 16: "A dispatch to *The Daily Mail* from Constantinople says that the consular reports confirm the destruction of many Armenian villages in the Sassun district. The number of killed is estimated to exceed 3,000 persons."

—Recent features of the war in the far East are a battle fought at Vafango, about fifty-five miles north of Port Arthur, in which a Russian force under General Stakelberg was defeated by the Japanese, with a loss of 2,000 men and a number of cannon; and a raid by the Vladivostock squadron, which encountered and sank two Japanese transports on board, which were about 1,000 men. The siege of Port Arthur continues.

—Eighty-seven union miners, including a number of union officials, in the territory of the recent disturbances in Colorado, are indicted for murder, charged with complicity in the crime at Independence, where non-union miners were killed with dynamite. A manifesto by the mine employers in Teller County, declares that the Western Federation of Miners, the Trades Assembly, walking delegates, and labor agitators are to remain banished from that section of the State.

—News is received from Cuba of a destructive hurricane, said to be the worst in years, which swept over the eastern half of the island, beginning June 10 and continuing to the 13th. Fourteen inches of rain fell in five hours, causing rivers and creeks to become floods which destroyed houses and swept their inmates to death. Great damage to property is reported from Santiago and Guantanamo. The village of El Cobre was destroyed, and at that place the greatest loss of life was reported, forty-five dead being known, with many others missing.

—The demands of the Moorish brigand Raisouli upon the sultan of Morocco, as the conditions of the release of his American and English captives, are reported as follows: First, the dismissal of the governor of Tangier; second, the disbanding of the northern army; third, the payment of £11,000 ransom; fourth, the release of all tribesmen; fifth, the arrest and imprisonment of certain government sheiks whom Raisouli accuses of having been parties to his original arrest; sixth, a grant by the sultan of the villages and districts, Zenat and Al-rish, to be entirely independent of the Moorish government and under Raisouli's sole jurisdiction. Also absolute control of no less than four Moorish provinces, and that no less than three nations, including the United States, shall guarantee the absolute performance of the sultan's promise.

—The mortality list from the appalling catastrophe to the Sunday-school picnic crowd on the steamer "Slocum," June 15, is still not definitely ascertained, but it is believed will approximate to 1,000. A large number of these were small children and infants, of whom no account was made in the sale of tickets. The captain and pilots on the ill-fated craft are under arrest. The responsibility for the gross negligence which allowed such a floating fire trap to be crowded full of women and children, and for the rotten and worthless condition of the life preservers which the steamer carried, remains to be fixed, for this responsibility extends beyond the owners of the boat. No adequate explanation is given for the captain's remarkable conduct in racing his boat for nearly half a mile against a strong breeze which carried the flames directly over the steamer and the human throngs which filled it, when he might have gained the shore of the river by going only three hundred feet. It is stated that while there are laws which provide for the inspection of the machinery of a boat, and limit its carrying capacity in passengers, there is no law under which a boat can be condemned as unsafe by reason of the material of which it is constructed. The "Slocum" was largely of wooden construction, and being thirteen years old, the woodwork was thoroughly dried and in condition to burn easily and quickly when once ignited. The fire is said to have originated in the most inexcusable carelessness, two barrels of glassware intended for the barroom having just been received, in which the glass was packed in hay, this hay on removal from the barrels being thrown down in a room where there were quantities of oil. Report adds one more feature to make the carelessness complete—a lighted cigar in the mouth of some devotee of the weed. Under this combina-

tion the rest soon followed. Divers who examined the wreck found evidence that no attempt had been made to operate the fire-extinguishing apparatus. The men employed on the boat were mostly roustabouts from whom no discipline or concerted action could be expected. It is certainly an anomalous kind of legislation which compels theaters, from which the people can escape to the street and safety, to be of fire-proof material, and allows excursion boats, outside of which, when away from shore, there is no safety, but only certain death for those unable to swim, to be so constructed and operated as to make them veritable death traps.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1904

ATLANTIC UNION CONFERENCE

Eastern Pennsylvania.....
Maine.....
New York.....
Southern New England.....
Vermont, Hardwick.....Aug. 18-23
Virginia, Stanleyton.....Aug. 5-14
West Virginia.....Sept. 8-18

CANADIAN UNION CONFERENCE

Maritime.....
Quebec.....

SOUTHERN UNION CONFERENCE

Alabama, Mobile.....July 28 to Aug. 8
Cumberland, Winchester, Ky.....July 7-18
Florida, Plant City.....Oct. 13-23
Georgia.....
Louisiana, near Shreveport, July 28 to Aug. 7
Mississippi.....
North Carolina, Statesville.....July 29-
South Carolina.....
Tennessee River.....August 19-28

LAKE UNION CONFERENCE

East Michigan.....
Indiana.....Aug. 18-
Northern Illinois, Wheaton.....
North Michigan.....Sept. 1-12
Ohio, Marysville.....Aug. 11-22
Southern Illinois.....Aug. 17-28
West Michigan.....
Wisconsin, Oshkosh.....Aug. 30 to Sept. 12

NORTHERN UNION CONFERENCE

Alberta, Ponoka.....July 12-17
Manitoba, Portage la Prairie.....
.....June 28 to July 10
North Dakota (local), Hankinson.....
.....June 29 to July 4
North Dakota (local), Devils Lake.....July 6-11

CENTRAL UNION CONFERENCE

Colorado, Longmont.....Aug. 18-28
Kansas.....Aug. 25 to Sept. 4
Missouri.....Aug. 11-21
Nebraska (local), Loup City.....June 21-27
Nebraska (State), Omaha.....Sept. 2-12

SOUTHWESTERN UNION CONFERENCE

Arkansas, Russellville, Pope Co.....Aug. 11-23
Oklahoma, Guthrie.....Aug. 25 to Sept. 4
Texas, Keene.....July 27 to Aug. 7

PACIFIC UNION CONFERENCE

British Columbia.....Last of September
Southern California, Los Angeles.....Sept. 1-11
Utah, Provo.....Aug. 10-17

UPPER COLUMBIA CONFERENCE

Southern Idaho.....Sept. 12-18
Oregon, La Grande.....Aug. 30 to Sept. 4
Washington, Colville.....June 28 to July 3
Washington, North Yakima.....July 19-24

The presidents of the various conferences are requested to send us information regarding any meetings not mentioned in the preceding table, so that we may be able to give a complete list. Please inform us at once of any corrections or additions that should be made to this report.

Alberta Camp-Meeting

THE first Seventh-day Adventist camp-meeting in Alberta is appointed for July 12-17, 1904. The Lord has blessed us with a new tent, twenty-four by thirty-six feet, for meeting purposes, and two small tents for dwelling purposes; most of our brethren have small tents which they can bring with them. We can not rent any tents, as the demand for them is greater than the supply.

This meeting will be held in Ponoka, in connection with the tent-meetings that we expect to begin in a few days. We have promise of help from our union conference committee, and more than all, promise of help from the King of kings. We are very anxious that as many as possible of our dear people shall attend this meeting. It may mean a sacrifice, and some extra work and expense; but, brethren, we need the blessing of God so much that we can not afford to let small things stand in our way. All will be done that can be to make expenses as small as possible. Bring plenty of bedding, and tents. If you do not have tents, come anyway, and a place will be found for you. Provisions of all kinds can be bought in Ponoka as cheap as in your home towns.

Help will be provided in the German and Scandinavian languages, as we shall expect our friends of foreign tongues to come also. The main thing is to come seeking God with all our hearts. "Come thou with us, and we will do thee good." J. W. BOYNTON.

World's Fair Home, St. Louis

THE readers of the REVIEW AND HERALD may be interested to know that a home for our missionary workers has been established in St. Louis for the summer, where visitors to the World's Fair may find accommodation if they wish to stop with us while in the city. Our home is within one mile of the fair grounds, with a bus line passing the door, and street-cars near. Strangers in the city may be glad of the following directions: In front of the union station take the Market Street car going west; at Sarah Street change to the Suburban going south, and get off at Bellevue Avenue. Our house is the first one on the left-hand side of the road as you walk north. There are some tents pitched in the yard, so there will be no difficulty in finding the place.

Our terms are as follows: lodging, 50 cents per night; breakfast, 25 cents; dinner, when ordered, 35 cents.

As we have no servants, visitors are expected to care for their own rooms while with us. Before coming, please make all arrangements by correspondence with A. D. Gilbert, 7301 Blanche Ave., Ellendale Sta., St. Louis.

R. C. PORTER,
DR. F. B. MORAN,
A. D. GILBERT,
Committee.

Texas Conference

THE twenty-sixth annual meeting of the Texas Conference will be held in Keene, from July 27 to August 7.

We hope to have a large attendance at this meeting. Officers for the coming year will be elected, and other important changes for the furtherance of the cause in this great State will be made.

We are desirous of having the churches duly elect their delegates, and send names of the same to the secretary, Ida A. Nelson, Keene, Tex., so that there may be no unnecessary delay at the opening of the conference, which will take place at 9:30 A. M., July 27. N. P. NELSON, President.

Kansas Camp-Meeting

THE State camp-meeting in Kansas will be held in the city of Wichita, in Payne's Park, August 25 to September 4. Reduced rates will be secured over all railroads in the State. We are promised excellent help for our camp-meeting. Elder E. W. Farnsworth,

who has just returned from Australia, will be with us. Many of our people in Kansas still remember his soul-stirring testimonies of former years. Elder H. Shultz and Prof. C. C. Lewis will also be in attendance. Begin to plan now, and do not fail to come.

Our meeting grounds are near the site of the new sanitarium. We hope to have the building enclosed and covered by August 20. What we have will be free from debt. Particulars about the camp-meeting will be published later.

C. McREYNOLDS,
Conference President.

A General Meeting

THE churches at Humboldt, Elsmore, Thayer, Iola, Altoona, and Buffalo, Kan., are invited to attend a general meeting at Chanute, June 24 and 25. A tent-meeting is in progress there. Elders R. W. Parmele and J. W. Lair and the writer will be there.

C. McREYNOLDS.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A charge of one dollar for one insertion of six lines, or less, and of twenty cents for every line over six, will be made, though in the case of the poor who wish employment, the charge may be remitted. Persons unknown to the managers of the publishing house must furnish good references.

WANTED.—Young S. D. A. man to learn tin-can making, and take charge of factory. Must be able-bodied and willing to work. For particulars, address Truck Growers Can Co., 338 Market St., Chattanooga, Tenn.

FOR SALE.—Bath and Massage Parlors, 414 Ferry St., Lafayette, Ind. Well equipped and doing a good business. Only Turkish bath in city of 30,000. Ill health of family reason for selling. Address as above.

Addresses

THE permanent address of Elder J. C. Foster is Rockvale, Mont.

The address of Elder E. W. Webster and wife is now Spartanburg, S. C.

Publications Wanted

THE following persons desire late, clean copies of our publications, postpaid:—

Mrs. Stephen B. Rowe, 2021 Bird St., Joplin, Mo., *Signs, Life Boat, Good Health*.

Miss Ammy W. Welsh, Franklin, Ky., periodicals and tracts, also health and temperance literature.

Mrs. Katy Taylor, 40 Schieley Court, Cleveland, Ohio, *REVIEW, Signs, Good Health, Instructor, Little Friend*.

H. Crippen, Lock Box 240, Alamogordo, N. M., *Signs, Life Boat, Instructor, Good Health, Little Friend, Medical Missionary*, and tracts.

Obituaries

WILBUR.—Died at the home of her parents, in Grand Rapids, Mich., May 22, 1904, little Eva M. Wilbur, daughter of Mr. and Mrs. J. M. Wilbur. Although only a little past five years of age, her unusual brightness and kindly ways had endeared her to all who knew her. Her parents are sustained by the hope of soon seeing her again. W. H. HECKMAN.

VANCIL.—Died at Welsh, La., May 19, 1904, Williamson Vancil, aged 99 years, 7 months, and 8 days. Our brother was converted when eighteen years of age, uniting with the Dunkards. In 1860 he accepted present truth at Princeville, Ill. Having survived three wives and nine children, since 1894 he made his home with his only living child, Mrs. Laura E. Goodale, of Estherwood,

La. Brother Vancil died suddenly while visiting with brethren at Welsh. Funeral services were conducted in the M. E. church at Estherwood, by the writer, assisted by the pastor of the church. HERBERT H. DEXTER.

CHAPPELL.—Died at the Victory Hospital, Montreal, Canada, Feb. 27, 1904, Sister Alice Chappell, aged 46 years. Our sister accepted the Sabbath truth in 1892. She was a devoted sister, a faithful wife, a loving mother, leaving four children to mourn their loss. Funeral services were conducted by the writer; text, Rev. 14:13.

H. J. FARMAN.

HESLOP.—Fell asleep in Jesus at Twenty-five Miles, Costa Rica, Central America, Jan. 11, 1904, Josephine E. Heslop, aged 9 years, and 2 months. Josephine showed a sincere love for her Saviour and the third angel's message. The last Sabbath she was with us, she offered the following prayer: "Father, I thank thee that thou hast kept me alive to see another Sabbath day. Bless me, bless the brethren, and save me at last in thy kingdom. Amen." Words of comfort were spoken by Elder H. Mignott, local. JOHN THOMPSON.

BURNETT.—Died at Decatur, Mich., May 26, 1904, Mrs. Deborah E. Burnett, aged 59 years, 11 months, and 26 days. At an early age Sister Burnett accepted her Saviour, and united with the Baptist Church. In the summer of 1886 she fully accepted all the doctrines held by Seventh-day Adventists. She leaves a husband, two children, and four grandchildren to mourn their loss, but they mourn not as those who have no hope. Words of comfort were spoken to a large and attentive audience by the writer.

W. C. HEBNER.

DECKER.—Died in Huntingdon, Pa., April 1, 1904, of typhoid fever, my daughter, Mrs. Mattie Decker, aged 33 years. Her sickness was of a violent character and of short duration. Mattie was brought up in the truth, and loved it dearly. It was to her an anchor of the soul, both sure and steadfast, and her faith reached within the veil, taking hold upon him who is mighty to save. She leaves a husband and two children to mourn. Words of comfort were spoken by Brother W. F. Swartz, from Rev. 14:13.

J. D. MULHOLLEN.

HENDERSON.—Died at Boulder, Colo., Dec. 29, 1903, of apoplexy, Isaac Henderson, aged 68 years, 6 months, and 13 days. He was born in Winchester, Ontario, and in 1865 he and his wife moved to Dundas, Minn., where they accepted present truth. In 1886 they moved to Richardson, N. D., becoming members of the Bismarck church. Last fall they moved to Dickinson, and in December he accompanied his wife, whose health was failing, to Boulder, Colo., where, soon after their arrival, he suffered a stroke of apoplexy. It was ever his delight to talk or sing of Jesus' love and of the beautiful home he is preparing. He leaves a wife and six children. Funeral services were held in the Methodist church at Dickinson, the text being Eccl. 7:2, and the remains were laid to rest in the Dickinson Cemetery.

MRS. T. E. YEAKEL.

HACKETT.—James Hackett was born in Liverpool, England, Dec. 7, 1827, and died at his home near Fulton, Kan., June 5, 1904. He came to America in 1850, and accepted present truth in 1866. He adhered closely to the principles of the third angel's message, and since 1890 was a member of the church at Galena, Kan. Becoming too feeble for active service, he settled in a little cottage on his farm in 1894, where he spent his time in searching the Scriptures and in the perusal of literature containing the message for the time. He was a close observer of the signs of the times, and looked forward to the soon appearing of our Lord. He leaves a wife, one daughter, eight grandchildren, and seven brothers, besides numerous friends and relatives, to mourn their loss. There being no minister of our faith accessible, a short service was conducted by a Methodist minister, after which interment was made at Fairview Cemetery. ESTELLA SECRIST.



WASHINGTON, D. C., JUNE 23, 1904

W. W. PRESCOTT - - - - - EDITOR
 L. A. SMITH } - - - - - ASSOCIATE EDITORS
 W. A. SPICER }

REMEMBER the midsummer offering on Sabbath, July 2.

HAVE you read "Testimonies for the Church," Vol. VIII? The instruction contained in this book is of special importance to this people at this time, and every Seventh-day Adventist ought to study it carefully. If you have not already secured a copy, you can obtain it of your tract society, or of either of the publishing houses.

BROTHER A. W. ANDERSON, of Melbourne, has been appointed editor of the Australasian *Signs of the Times* in the place of Brother E. W. Farnsworth, who has recently been called from the Australian field. Brother Anderson has been connected with the office as a director and general helper for quite a number of years, and has been a frequent contributor to the paper.

ON Friday of last week Brother W. A. Spicer returned to Washington after a visit of several weeks to the Pacific Coast. He reports excellent meetings in the different conferences where he has labored. Brother Spicer will sail this week for England, and will attend several camp-meetings in the European General Conference. He will probably be away two months or more.

WE have received the announcement of "Gordonhurst Farm Sanitarium," a new institution "located in a valley in Saratoga County [New York], eight miles from Saratoga Springs, twelve miles from Schenectady, and two and one-half miles from Ballston Spa," the nearest railroad station. The resident physician is Dr. Ruth Bryant Leake, who will be remembered by many of our readers as having been for several years connected with the work at Battle Creek.

A CONFERENCE president who has been connected with this work for many years, writes: "We shall do all we can for the REVIEW. I am much pleased with the turn the REVIEW has taken, and shall not be satisfied until we have placed it in every family of our brethren in —." This is the plan which we would like to see carried out in every conference in this country; and we are fully persuaded that the interests of our work would be greatly advanced thereby. We earnestly invite all the other conference

presidents to unite with us in accomplishing this result in their respective fields.

IN harmony with the action taken at the recent session of the Pacific Union Conference the *Pacific Union Recorder* has been reduced in size from sixteen to eight pages, and is now published weekly. The subscription price remains the same as before, fifty cents per year. The *Recorder* is well edited, and is filled with matter of special interest relating to the work and the workers in its territory.

A LEAFLET of twenty-four pages and cover has just been issued in the interest of the work in Washington. It contains two articles by Elder A. G. Daniels, and one by Mrs. E. G. White, dealing with the present situation and the outlook for the establishment of the institutions here. It also suggests a feasible plan for raising the whole amount of money recommended by the council to be expended in this work. Four views from photographs taken on the sanitarium grounds will help the readers to appreciate the beauty of the surroundings. We hope that the reading of this leaflet will arouse in the minds of many the desire to contribute of their means to help forward the work here.

THE Sabbath-school Department of the General Conference has issued a leaflet of thirty-two pages with the title, "The Young People's Work." It urges the great opportunity for organized work on the part of our young people, and gives practical suggestions concerning the proper organization of this work, with instruction as to the mutual relations which should exist between the church and the young people's societies. It recommends a simple plan of organization, and outlines plans for ways of working, with suggestions for the conduct of the young people's meetings. The leaflet is full of practical help, and its wide circulation will aid in stimulating and intelligently directing the young people's work.

FROM a recent personal letter from Brother C. H. Jones, the general manager of the Pacific Press Publishing Company, we take the following items of general interest: "Our fiscal year closed April 30. Our balance sheet shows a net gain for the year of \$14,636.08. This we consider a very satisfactory showing, considering the liberal allowances we have made on bad debts, depreciation, wear and tear of machinery, etc. Our factory at Mountain View is being pushed forward very satisfactorily. It will be a brick building, and the first story is already up. We expect to begin moving early in July." We congratulate our fellow workers of the Pacific Press, and wish them continued and abundant prosperity.

Send It to Your Friends

HAVE you friends and relatives whom you wish to interest in the truth, who from prejudice or for other reasons will not read our religious publications?

Why not send the new health magazine, *Life and Health*, to them for a year? It will interest and help them, and will, perhaps, open the way for the introduction of all the truths of the gospel later on.

The July number of *Life and Health*, thirty-two or more pages and cover, will be ready soon. The edition is 25,000 copies. You will want it, and your friends should have it. The price is within the reach of all, five cents a copy, fifty cents a year.

Send us five yearly subscriptions, with \$2.50, and we will send *Life and Health* to you for one year free.

Address *Life and Health*, 222 North Capitol St., Washington, D. C.

Washington, D. C.

As will be seen by the list of donations on page 20, one eighth of the needed amount has now been received. We are receiving a large number of donations, but as the actual work of building is now to begin, we are in great need of at least \$20,000 within the next two weeks. Thus far we have kept entirely out of debt, more having been received than has been paid out. We are certain that those who are supporting the work desire to see it pushed on at once during the present season. If this is done without borrowing, we shall need immediately a large number of donations from \$500 to \$1,000. We know that you are all interested in this work. The work is yours. We are praying that the needed means will come, and believe that God will answer our prayers for the good of his work. If all our brethren and sisters would act as agents for the work in securing funds from their friends, we believe they would accomplish a double purpose, that of raising the needed means, and of interesting many outside of our denomination in the great work of the third angel's message.

On Thursday, June 16, I attended the trial of Brother J. H. Parritt, of Portsmouth, Va., who had been arrested for "Sabbath-breaking." The special work done on Sunday was photography. No complaint was made of disturbance, but the ministers had started an agitation against the true Sabbath, and had Brother Parritt arrested directly for "Sabbath-breaking." He was fined two dollars and costs by the mayor. The case was appealed, and on June 16 Judge Crocker dismissed the case after five minutes' hearing. We felt that God had wrought wonders in the turning of the hearts of men who we had feared would be carried away by the tide of public sentiment in that place, which sweeps strongly against freedom of conscience.

J. S. WASHBURN.