

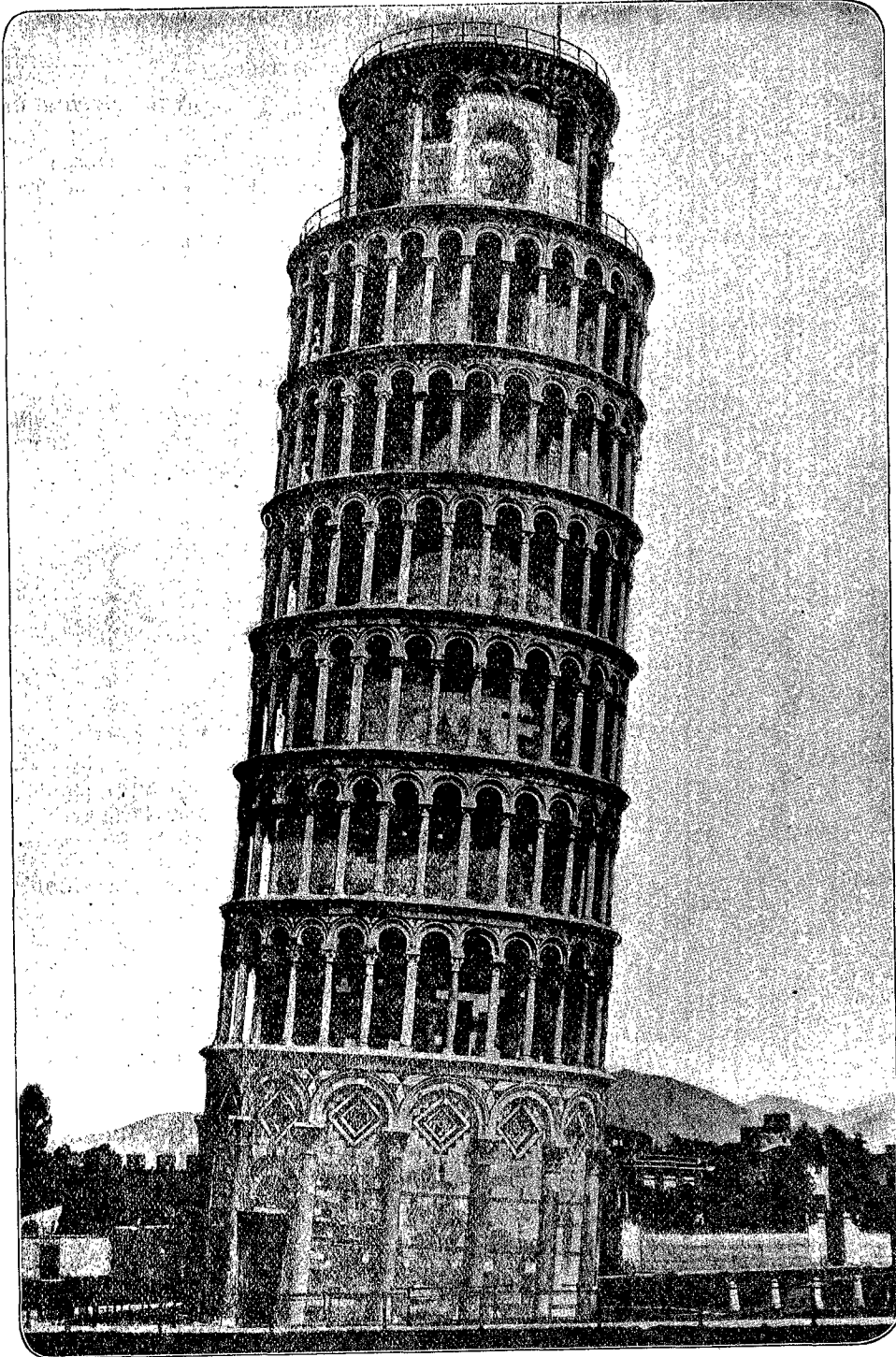
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And Sabbath
REVIEW HERALD



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No. 37



From the "Four Track News"
THE LEANING TOWER OF PISA

Publishers' Page

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The Advent REVIEW And Sabbath HERALD

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

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Editorial

An Encouraging Outlook

THOSE who have the spiritual perception to recognize God's leading and working may now perceive plain indications that divine Providence is guarding this advent movement. The assurance that there would be a resurrection of the long-dormant energies of this people, and that there would be a bestowal in large measure of divine power for the carrying forward of this work, is already beginning to be fulfilled, and renewed hope and courage are springing up in hearts which had become almost despondent. Reports of an encouraging nature are being sent in from distant fields, and the home conferences in an increasing number are recognizing and accepting their responsibility to divide their resources with the weaker conferences and mission fields. Furthermore, it is being demonstrated that this advent message is not to follow in the experience of all the other churches, and its foundation principles be perverted by the specious teachings of a false philosophy—a mere variation of the higher criticism. The fundamental truths of this message, and especially the truth of the sanctuary and its services as it has been taught in this movement for over fifty years, can not be overthrown by the reasonings of "science falsely so called." The essential doctrines of this message will stand out with greater clearness, and their scriptural foundation will be set forth more plainly than ever as the result of this effort to introduce

"a great reformation" which would consist "in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization." In all this there is ground for encouragement. "The Lord will put new, vital force into his work as human agencies obey the command to go forth and proclaim the truth. He who declared that his truth would shine forever will proclaim this truth through faithful messengers, who will give the trumpet a certain sound. The truth will be criticized, scorned, and derided; but the closer it is examined and tested, the brighter it will shine." Those who have waited long for the consummation of their hopes may take new courage. The Lord is setting his hand to recover the remnant of his people. We have been in the time of the loud cry of this message for a good many years, and the loud cry will soon be heard. "Be patient therefore, brethren, unto the coming of the Lord." "Be strong and of a good courage."

Imputed and Imparted

THERE is an imputed righteousness, and there is an imparted righteousness. To every one who truly believes in Jesus, the perfect character of the well-beloved Son, his perfect righteousness, is imputed just as soon as he believes, and he is saved by the grace of Christ. But in the experience of every Christian this imputed righteousness must become imparted righteousness. The character of Christ must be wrought out as the character of the believer, a righteousness which will be "witnessed by the law and the prophets." This is the proof of the genuineness of the experience of imputed righteousness. This marks the difference between the religion of the true gospel of Christ and a mere sentimentalism,—between professing and possessing. These principles are clearly stated in the following extract: "We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now he offers to take our sins and give us his righteousness.

If you give yourself to him, and accept him as your Saviour, then, sinful as your life may have been, for his sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned. More than this, Christ changes the heart, he abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to him; and so long as you do this, he will work in you to will and to do according to his good pleasure. So you may say, 'The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.' So Jesus said to his disciples, 'It is not ye that speak, but the Spirit of your Father which speaketh in you.' Then with Christ working in you, you will manifest the same spirit and do the same works,—works of righteousness, obedience. . . . Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by his Spirit working in and through us."

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

The Principle and "the Principles"

We often hear about the principles of religious liberty and the principles of healthful living, and loyalty to "the principles" is often urged and commended. We have known of atheists and scoffers who were ardent in their support of "the principles" of religious liberty, and we have heard of Unitarians and theosophists who were very punctilious in carrying out "the principles" of vegetarianism. This has led us to inquire whether "the principles" of religious liberty had anything to do with religion, and whether "the principles" of health reform had anything to do with this third angel's message. In advocating "the principles" of religious liberty do we stand on the same platform as the atheist and the scoffer? and in promulgating "the principles" of Christian health and temperance is there any distinction between us and the Unitarian, the theosophist, and the pantheist? Can

there be any such thing as religious liberty without religion? Can there be any such thing as Christian health and temperance without Christianity?

This message includes "the principles" of religious liberty, but the atheist and the scoffer can not give this message. This message includes "the principles" of health and temperance, but the Unitarian and the theosophist and the pantheist can not give this message. There is one principle which must be the warp and the woof of "the principles" in order that they shall be an integral part of this message, and that principle is the fundamental truth of the gospel,—the doctrine of righteousness by faith, of salvation from sin through the merits and ministry of Jesus the Son of God. When we have "the principles" without this essential principle, we have simply the principles of self-exaltation and self-salvation.

Some of these things have been viewed in a false light, and the vegetarian theosophist and pantheist of India have been extolled as being further advanced in "the principles" than the meat-eating Englishman and American. We neither advocate nor practise the eating of flesh as a diet, but we still prefer "the principles" of the Christian who has not yet seen the necessity of wholly abstaining from flesh-food to "the principles" of the Unitarian, the theosophist, or the pantheist, even though he may regard the taking of animal life as murder, and the eating of flesh as an unpardonable sin. In saying this we know that there is a possibility of our being misunderstood and our position misrepresented, but we must take that risk. We regard health reform as the right arm of this message, but not as the body. We have discarded flesh as an article of diet, not as a means of salvation, but because we believe that in this way the body can be kept in a better condition to reveal to the world the salvation which comes through faith in the merits and ministry of Jesus our Saviour. The difference between these two positions is the difference between righteousness by works and righteousness by faith.

To deal justly and to love mercy are the essential requirements of true religion, and there is nothing else which can take the place of these fruits of the Spirit. To oppose Sunday laws or to abstain from eating flesh does not condone for the sin of dishonesty in word and deed. "Behold, thou desirest truth in the inward parts."

There is danger of degrading "the principles" to a mere shibboleth. There is danger of substituting a so-called physical righteousness for the gospel of righteousness by faith. It may be nec-

essary to call to mind the words of Jesus: "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness."

Creation Story Not a Myth

AFTER all that has been said and written by men of worldly wisdom to establish the assumption that the Bible narrative of Adam and Eve is a fable, and that the human family represents not a special act of creation, but a slow process of evolution, it is interesting to note that strong evidence to the contrary is coming to light from sources such as "the latest investigations in the fields of science, philosophy, and criticism." These evidences are set forth by Prof. Luther T. Townsend, of Boston University, in a recent book entitled "Adam and Eve." The author makes this reference to the pretensions of the higher critics:—

The readjustments of astronomical and geological theories during the last quarter of a century, which in every instance have been making for, rather than against, the beliefs of the primitive Christian church, and the remarkable discoveries in archeology which are affording the strongest possible defense for the credibility of the Bible, together with the fact that many of the ablest scholars are taking issue with much that is called higher criticism, ought to suggest that modesty, rather than egotism and dogmatism, is peculiarly becoming in those who are posing as leaders of modern thought and reformers in the theological world.

Professor Townsend believes that "a passage of Scripture is to be interpreted as literal unless a figurative meaning is clearly intended by the inspired writer." Regarding the evidence that no supposition of a figurative meaning in the narrative of the creation of man is necessary or even permissible, he says:—

It can no longer be rationally questioned that the sciences of anatomy, of geology, of archeology, of philology, of ethics, and of theology unite in demolishing all theories of naturalism as to the character and condition of the earliest inhabitant of the earth of whom there is any record.

And the evolutionary hypothesis that the human race began in a savage state, and slowly worked up to its present condition, consuming in this development a hundred thousand years, more or fewer, is, in the presence of established facts, an assumption as groundless as anything one can imagine. On the other hand, a sudden emergence from the savage state to one represented by the ancient civilizations of Assyria, Babylon, Egypt, and that of many other countries is not an emergence of which history shows any evidence. Hence the theory that the human family began high up in civilized and social life, but afterward suffered a decadence, has probabilities in its favor that amount well nigh to an absolute certainty.

What may be insisted upon, therefore, is this: There is no evidence of any kind that Adam, who throughout the Bible is spoken of as an authentic person, was not the first man. There is no evidence that he did not have a perfect body and fully endowed intellect; there is no evidence that he could not give appropriate names to the animals brought before him; there is no evidence that his son Cain did not build a city; there is no evidence that his grandson Jubal did not handle the harp and organ, and there is no evidence that Jubal's brother, Tubalcain, and grandson of Adam, was not a worker in brass and iron.

But there is no need of stating these matters in negative terms, for all discoveries in the last twenty-five years or more are in harmony with the Bible record that the first beings on earth that wore the human form had a body just as perfect, and a brain or an intellect just as capable of working, and a language just as complete in expressing thought as those of any man now living. These are not philosophical nor theological speculations, but conclusions based upon established facts, and reached by approved scientific methods.

The days of creation week, also, he believes, were not long geological periods, but literal days. On this point he offers the following testimony:—

That the writer of the book of Genesis had in mind days of ordinary length, rather than the geological periods that had preceded and that evidently were prophetic of the six Bible days, can not be reasonably questioned. The Hebrew word *yom*—limited by *a-rav*, evening, and *ba-kar*, morning—is never used in the Hebrew tongue to denote any period other than an ordinary day.

This is the opinion of such well-known and distinguished Hebraists as Baumgarten, Culwer, Davidson, Hagenbach, Hedge, Keil, Kalish, Murphy, Rosenmuller, and Dr. S. H. Turner in his "Commentary on Genesis."

Regarding the idea of creation by "spontaneous generation" and evolution, he declares that such a theory is "confronted with insurmountable difficulties;" but that "such a creation at the hands of Christ as the Bible describes is antagonized by nothing that is established in the realms of approved science and philosophy."

There is nothing in this, of course, to strengthen the faith of the Christian in the credibility of the Word of God. His faith does not rest upon such evidences, but upon those which Christianity itself furnishes to the believer through the knowledge of God and communion with him. An intelligent belief in the gospel plan of salvation requires the acceptance of the narrative of man's creation and the fall in Eden as a literal narrative, aside from any corroborative evidence from scientific sources. But it is interesting to observe that the present-day deductions of real science do corroborate the statements of revelation, and that the testimony of science is not necessarily against the teachings of Christianity, as many who reject it would have us believe.

The Triumphs of Faith*

(Concluded)

IN every one of these cases, which are in themselves typical of our personal experience, the triumph of faith, the victory of faith, was shown in the pathway of obedience. Abraham, when he was called, obeyed to go out. Moses obeyed, and God sent him down to Egypt to deliver his people. Moses obeyed when God gave him command concerning his appearance before Pharaoh. * Moses obeyed when God gave command concerning the plagues that came upon Egypt, and the plagues came according to the word of Moses and Aaron. The children of Israel obeyed when God told them to go forward, although the Red Sea stood in the way. And Joshua as captain, and the people, obeyed when God commanded them to make their march around Jericho, and to shout, because God had given them the city. And because of this obedience of faith, the victories of faith became facts in their experience.

I would like to call attention just briefly to two other experiences, in which nothing is said about faith, but yet these show in ordinary life what the victories of faith mean; the first being the call to the disciples:—

“And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Come ye after me, and I will make you fishers of men. And they straightway left the nets, and followed him.”

Only common fishermen by the lake; perhaps their whole possession being the boat and the nets in the boat. A man walking by the sea called to them, “Follow me,” and they left, not much, but all, and followed him. Not much to leave, we say. Truly, but they left all they had, and followed him. How were they to gain their daily bread after that, if they followed this man of Galilee? They had forsaken their employment. Shall we say they had lost their position? They gave up their position. Not much to give up, you say. But they gave up that which was to them their livelihood, and followed this man of Galilee.

And what was his promise?—Only this: Come after me, and I will make you fishers of men. But in that call, and promise to make them fishers of men, is involved his assurance that they should have his care over them. He knew that they needed daily food and clothing; he knew their temporal needs; and he knew his Father's ability to supply them; and he called them to follow him, and they followed him.

*A sermon preached by the editor at the Memorial church, Washington, D. C.

That was a triumph of faith; that was a victory of faith; and there are many victories of faith in humble life that are never recorded, and yet they are turning-points in the lives of individuals, none the less real than was the case of the fishermen deciding the case of God's call to obey him, when to obey him meant to leave all, and follow him.

Another case, very simple in the record:—

“And he looked up, and saw the rich men that were casting their gifts into the treasury. And he saw a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, This poor widow cast in more than they all: for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.”

A very simple thing—a poor woman coming, with others, to the treasury where gifts were deposited. The rich were there, and the rich gave much; but they had much left after they had given much. The poor widow gave little, and having given little, she had nothing left. And He who sat over against the treasury and watched them come and go, leaving their gifts, saw in the poor widow with two mites a greater gift than any of the rich cast in. Why?—Because it was that gift of faith which included all, and trusted God for the future; because, though it added little to the treasury, it took everything from the poor widow; and he who measures acts, not as men measure them, who looks rather upon the heart than upon the outward deed, saw in the gift of the poor widow a greater gift than any that the rich cast into the treasury. And the widow's two mites have been honored ever since in the record, as the example of that humble faith in private life which takes God at his word, and believes that he is able to provide for his children.

These instances of special experiences of faith are but lessons for us. The motto of the Christian day by day must be “By faith.” By faith he must live; by faith he must work. Faith must link him with the invisible things of the heavenly kingdom. Faith must bring into his actual experience, God, and the ministry of angels,—the future as being brought into the present by that faith which is the assurance of things hoped for; and so his daily walk is in obedience to God, rather than to men; he is daily listening to the voice of God, and ordering his steps according to God's Word, rather than according to the traditions and the convictions of men.

This must be the life of faith; but that faith must be grounded in the Word of God. Faith can not rest upon mere imagination or mere sentiment; faith

must have the sure foundation of the Word of God. When God commands, faith accepts God's command. And when faith sees God in all, and obeys God in all, and thus brings God actually into the life, the life of faith is the life of victory; the life of faith is the life of triumph, although not always in outward appearance.

Remember the case of John the Baptist, the forerunner of Jesus. He who gathered throngs from the towns to hear him in the wilderness, through whose preaching conviction of sin fell upon many hearts and minds, when he saw Jesus, said, “He must increase; I must decrease.” And John was cast into prison, and he was beheaded in prison; and yet the life of John was a life of faith, and his death was the triumph of faith. In John's death was victory. There has been no martyr to the truth of God in any age who did not die a victorious death; there has been no one who has suffered for Christ's sake privations of any sort, inconvenience of any kind, loss of support, or loss of friends, who did not win a triumph in his apparent loss. Whoever goes through this experience gains a victory which far outweighs whatever may be lost; for the triumph of such a faith must triumph in victory throughout eternity.

In our common experiences it is not always the greatest things that present themselves to us that are the greatest tests of faith. It may sometimes be what may appear a very simple thing that comes to be the test of our faith. It may be that upon one simple thing we turn our whole Christian experience, whether or not after that time we shall live the life of faith, trusting ourselves with God and his ability to care for us.

Every day there come to us individually these tests of faith, and these opportunities for the victories of faith; and the same God has given us an inspiration (which he has given us here) that our faith may be equal to the test; and that, looking into the future with the eye of faith, and recognizing through God's Word what he has provided for those who obey him, we may go forward in obedience to God's commands, against all the temptations of the world, at the sacrifice, if necessary, of all riches, position, and earthly standing. Faith obeys, and the obedience of faith brings to every one the recompense of reward to which Moses looked, to which he had respect,—that recompense of reward which awaits the faithful, and to which they look with the eye of faith,—that reward soon to be given.

There are but few years that intervene now between us and the recompense of reward. And in this last generation God is gathering out a people who shall

reveal in their experience the triumphs of faith, a people who will be willing to obey him at all costs, a people who will be willing to take his word as the foundation of their faith, and walk in the light of his Word, a people who will look to him, and to him only, when everything about them seems unfavorable, who will depend upon God and the power revealed through the gift of his Son Jesus Christ to save from sin, to provide temporal things, to deliver from all that man can do, and to bring safely through the experiences of this last generation to the eternal kingdom of our God.

"Believe ye that I am able to do this? They said unto him, Yea, Lord." He said unto them, "According to your faith be it unto you." I leave with you, as being the words of our Master, and the law of faith to the Christian, "According to your faith be it unto you."

That "Christian Nation" Decision

JUSTICE BREWER, of the United States Supreme Court, in an address at a religious gathering recently, spoke of the Bible in comparison with the books revered by non-Christian peoples, and of the influence of the Bible upon national life in those countries where it is held as a sacred book. The following words from this part of his address are of interest as explaining his conception of the United States as a Christian nation, Justice Brewer being, it will be remembered, the author of the "Christian nation" decision which elicited so much comment some years ago:—

No nation has a sacred book comparable with ours. Above all the writings of Confucius, above the Koran, in the richness and loftiness and purity of its teaching is this Bible that we believe in. It is our nation's sacred book, yet does this nation come up to the level of its teaching and mold its life in all things by the pure and lofty precepts of this Book?

I do not mean that as a nation we have a state religion, or that by secular means we support any form of Christianity. But I do mean to say that this American nation, from its first settlement at Jamestown to the present hour, is based upon and permeated by the principles of this book. The very first charters that were issued have as one of the reasons for their issue that the Christian religion might be carried into this new continent, and all through our national life, from its beginning to the present time, there has been a constant recognition of the Bible as our sacred book. So it is that we are regarded among the nations of the world as a Christian nation.

We do not, any more than any other nation, come up to the level of our ideals as expressed in this book. While other nations are Christian nations, and

this Bible is their sacred book, it is true, comparing nation with nation, that those nations in which this book is free, in which its principles reach further through the great body of the people, surpass those nations in which the Bible is a closed book or only partially understood. In other words, the more this Bible enters into the national life, the grander and purer and better becomes that life.

It appears that Justice Brewer's "Christian nation" decision, as he intended it, had reference to the nation as a body of people rather than as a government; but the trouble with it is that a good deal more is likely to be gotten out of it than he meant to put into it, by those who would use it to establish a state religion.

L. A. S.

Note and Comment

A GLANCE at our Current Mention column this week will give some idea of the fact that the judgments of God—wrecks, fires, tidal waves, etc.—are in the land, fulfilling the specifications of the sure word of prophecy. And the list we have given is, for lack of space, a very incomplete one.

CATHOLICS at Rome and in Great Britain are congratulating themselves on a recent act of homage to the papacy from the British government. For the first time since the loss of the pope's temporal power in 1870, the papal flag has been saluted by a British man-of-war. The occurrence took place at the reopening of Armagh Cathedral, in Ireland, July 24. The pope was represented on the occasion by Cardinal Vannutelli, who, in making his report to the pope, said that he was accorded an enthusiastic reception, and that many honors were paid him. "The papal flag was hoisted on the steamer carrying the cardinal, and was saluted by British war-ships; while Lord Dudley, the lord lieutenant of Ireland, treated him as a prince of the blood." The incident shows the Romeward trend of political sentiment in the leading Protestant nation of the Old World.

THE Catholic Church has much to say at this time about the divorce evil, and is calling for legislation which will greatly restrict, if not wholly curtail, the easy separations procured by married couples under the existing laws in the various States. The great frequency of divorce is truly one of the alarming evils of the times, or the evidence of such an evil, which seemingly the Catholic Church is working to correct. But it is to be remembered that from the Catholic point of view a Protestant

marriage is not a valid marriage at all, and therefore that people living together in such a union are really living in adultery. A separation between such a couple would, from the Catholic point of view, be better than a continued union. The Catholic Church does not grant divorces, and the evil which she seemingly seeks to remedy lies wholly among Protestants, who, as stated, are in the Catholic view incapable of contracting a valid marriage. It is evident then that the Catholic Church has in view not the removing of a great evil by the legislation called for, but her own exaltation through the incorporation of her ideals into the law of the land.

THE recent series of dreadful incidents at Statesboro, Ga., furnishes evidence that the mob spirit which is now so rampant in this country is in no degree directed by reason or justice. It has been said that the delays and uncertainties of the law furnish some justification for the lynching of men guilty of atrocious crimes; but in this case the men were lynched not to insure their punishment, but merely to give vent to the lynching spirit. The prisoners had been convicted in court, and were in charge of the legal authorities and under sentence of death. It was simply a question whether legal government or anarchy should prevail in their execution; and the community, or such part of it as the mob represented, showed its preference for anarchy. Scenes of anarchy are to be characteristic of the last days.

THE *Outlook* says that "all accounts agree in regarding the fair at St. Louis as not only the largest, but in many ways the most important yet held on this continent, and one of the most important ever held in any part of the world;" yet as regards the attendance, the fair seems likely to be a pronounced failure. "For the first three months," says the *Outlook*, "the attendance at the fair was only about five millions, while the attendance at the Chicago fair for the same period was over nine millions." From all that was said by the parties responsible for Sunday closing of the St. Louis exposition, it was to be inferred that a Sunday observing fair would prove a success because of its moral character and the patronage it would receive from the church people; yet it appears that the fair is even less of a financial success than was the Chicago fair, which kept open gates on the "American sabbath." Hereafter not as much weight is likely to be attached as formerly has been to the prophecy that an exposition will prove a failure if its gates are kept open on Sunday.

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.

"That Blessed Hope"

O BLESSED hope! transcendent beaming
Like starry gems in stilly night;
Afar thy radiant light is gleaming,
Pointing us to the dawning light.
Speaking the cheering, solemn mes-
sage,—
Echoing forth one sweet refrain,—
I hear the ever-welcome story
Of Jesus coming back again.

The long, dark hours of night are
waning,
Sin's awful orgies soon must cease;
The "signs" foretold by prophet's vision
Announce the coming Prince of Peace.
The shadows deep and growing deeper
Shall flee when dawns the morning
light;
Take courage! weary, fainting reaper,
Thy toil ceases with the night.

Ye ransomed ones of every nation
Look up, for lo! he draweth nigh;
He comes to gather all his children
To mansions built in yonder sky.
Watch on! your dreary vigil keeping.
Be true! 'twill not be very long
Till past will be the night of weeping.
And sighing turned to gladsome song.

O blessed hope! It cheers life's pathway
And smooths the dreary, rugged road;
Speaks words of comfort 'mid the
shadows,
And lightens all the weary load.
Shine on! ye rays of hope and promise.
Sing on! sing on, thou sweet refrain;
I love thy ever-welcome story
Of Jesus coming back again.

—Gustave A. Collin.

Training Children for God— No. 2

MRS. E. G. WHITE

THE highest duty of parents is to give their children a religious training. To allow a child to follow his natural impulses is to allow him to deteriorate and to become proficient in evil. The results of wrong training begin to be revealed in childhood. In early youth a selfish temper is developed and as the youth grows to manhood he grows in sin. A continual testimony against parental neglect is borne by children who have been permitted to follow a course of their own choosing. Such a downward course can be prevented only by surrounding them with influences that will counteract evil. From infancy to youth and from youth to manhood, a child should be under influences for good.

In the home school—the first grade—the very best talent should be utilized. Instruction should be given as God has directed. Patiently, carefully, diligently, mercifully, children should be trained. Upon all parents rests the obligation of giving their children physical, mental, and spiritual instruc-

tion. It is essential ever to keep before children the claims of God.

Physical training, the development of the body, is far more easily given than spiritual training. The nursery, the playground, the workshop, the sowing of seed and the ingathering of the harvest,—all these give physical training. Under ordinarily favorable circumstances a child naturally gains healthful vigor and a proper development of the bodily organs. Yet even in physical lines the child should be carefully trained.

Soul culture, which gives purity and elevation to the thoughts and fragrance to word and act, requires more painstaking effort. It takes patience to keep every evil motive weeded from the garden of the heart.

The spiritual training should in no case be neglected. Let us teach our children the beautiful lessons of God's Word, that through these they may gain a knowledge of him. Let them understand that they should do nothing which is not right. Teach them to do justice and judgment. Tell them that you can not permit them to take a wrong course. In the name of the Lord Jesus Christ present them to God at the throne of grace. Let them know that Jesus lives to make intercession for them. Encourage them to form characters fashioned after the divine similitude.

The prudent mother keeps the door of her lips, that she may not utter one hasty, fretful word. Fathers and mothers, never scold. Consecrate to God the talent of speech. Tell your children exactly what you require of them. Then let them understand that your word is law, and must be obeyed. Thus you are training them to respect the commandments of God, which plainly declare "Thou shalt," and "Thou shalt not." It is far better for your boy to obey from principle than from compulsion. If as teachers in the home the father and the mother allow children to take the lines of control into their own hands and to become wayward, they are held responsible for what their children might otherwise have been. From babyhood the child should be taught that the mother is master. Never is the mother to do anything that would give Satan opportunity to arouse or strengthen the disagreeable passions of her child. She should not use the rod, if it be possible to avoid doing so. But if milder measures prove insufficient, punishment that will bring the child to its senses should in love be administered. Frequently one such correction will be enough for a lifetime to show a child that he does not hold the lines of control.

Few parents begin early enough to teach their children to obey. The child is usually allowed to get two or three years the start of its parents, who forbear to discipline it, thinking it too young to learn to obey. But all this time self is growing strong in the little being, and every day makes harder the

parent's task of gaining control. At a very early age children can comprehend what is plainly and simply told them, and by kind and judicious management can be taught to obey.

In the school, as well as in the home, the question of discipline should be understood. We should hope that in the schoolroom there would never be occasion to use the rod. But if in a school there are those who stubbornly resist all counsel and entreaty, all prayers and burden of soul in their behalf, then it is necessary to make them understand that they must obey.

Some teachers do not think it best to enforce obedience. They think that their duty is merely to educate. True, they should educate. But what does the education of children amount to, if, when they disregard the principles placed before them, the teacher does not feel that he has a right to exercise authority?

I know that many parents do not cooperate with the teacher by fostering in the home the good influence exerted in the school. Instead of carrying out in the home the principles of obedience taught in the school, they allow their children to do as they please, to go hither and thither without restraint. And if the teacher exercises authority in requiring obedience, the children carry to their parents an exaggerated, distorted account of the way in which they have been "misused." The teacher may have done only that which it was his painful duty to do; but the parents sympathize with their children, even though they are in the wrong.

Those parents who themselves rule in passion are the most unreasonable when their children are restrained and disciplined in school. Parents, when the church-school teacher tries so to train and discipline your children that they may gain eternal life, do not in their presence criticize his actions, even though you may think him too severe. If you desire them to give their hearts to Jesus, co-operate with the teacher's efforts for their salvation. How much better it is for children, instead of hearing criticism, to hear from the lips of their mother sweet and tender and loving words commending the work of the teacher. Such words make lasting impressions, and influence children to respect the teacher.

The teachers in our schools need the keen perception of the Spirit of God, that they may know how to deal with the youth in their care. Those who conduct church-schools and larger schools should regard it as their privilege, not only to teach in the school, but to bring into the church with which they are connected the same talents that are used in the school. Talk to the parents along educational and medical missionary lines. Show them the privilege they have of using their God-given capabilities in training their children, thus co-operating with the teacher.

We are approaching the day of final

reckoning. Christ told his disciples that prior to his second coming the world would be as it was in the days of Noah, when "they were eating and drinking, marrying and giving in marriage, . . . and knew not until the flood came, and took them all away." Those who believed when Noah began to build the ark, lost their faith through association with unbelievers who aroused all the old passion for amusement and display. For one hundred and twenty years the antediluvians were on probation, free to choose to obey the voice of God and find refuge in the ark, or to refuse to hear his voice, and be destroyed. They chose to disobey, and were destroyed.

In those days "the earth was filled with violence." Is not violence now in the land? How much is human life worth, if man's way is crossed, man's passion excited? If the picture of the present state of the world is not sufficiently startling to arouse parents to do their duty in bringing up their children in the nurture and admonition of the Lord, what will bring them to a right understanding?

Satan is marshaling his hosts. Are you prepared for the conflict just before us? Are you preparing your children for the crisis? Are your children forming habits of decision, that they may be firm to principle? Parental duty has been sadly neglected. Will you not now repent, and take up your God-given life-work? There is no time to lose. Redeem the time, because the days are evil. Pray that your spiritual perceptions may be quickened. Strive to realize the importance of living in obedience to the Holy Spirit. When you do this, the heavenly angels will minister to you as teachers in the home, training you for the work of teaching your children.

When you stand before the great white throne, then your work will appear as it is. The books are opened, the record of every life is made known. Many in that vast company are unprepared for the revelations made. Upon the ears of some, the words will fall with startling distinctness, "Weighed in the balance, and found wanting." To many parents the Judge will say in that day, "You had my Word, plainly setting forth your duty. Why have you not obeyed its teachings? Knew you not that it was the voice of God? Did I not bid you search the Scriptures, that you might not go astray? Not only have you ruined your own souls, but by your pretensions to godliness, you have misled many others. You have no part with me. Depart, depart!"

Another class stand pale and trembling, trusting in Christ, and yet oppressed with a sense of their own unworthiness. They hear with tears of joy and gratitude the Master's commendation. The days of incessant toil, of burden-bearing, of fear and anguish, are forgotten as that voice, sweeter than the music of angel harps, pronounces the words, "Well done, good and faithful

servant, enter ye into the joy of your Lord." There stand the host of the redeemed, the palm branch of victory in their hand, the crown upon their head. These are the ones who by faithful, earnest labor have obtained a fitness for heaven. The life-work performed on earth is acknowledged in the heavenly courts as a work well done.

With joy unutterable parents see the crown, the robe, the harp, given to their children. The days of hope and fear are ended. The seed sown in tears and prayers may have seemed to be sown in vain, but their harvest is reaped with joy at last. Their children have been redeemed.

Fathers, mothers, shall the voices of your children swell the song of gladness in that day?

The Young People's Work—No. 1 **The Message of Elijah**

M. E. KERN*

"BEHOLD, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4: 5, 6.

There is no greater or more important problem facing this denomination to-day than that of saving our young people to the kingdom of God and to the Master's service. When we all—parents, ministers, and teachers—are aroused to the situation, we shall put forth more determined efforts for the young people, and we shall see the fulfilment of the message of Elijah. We shall see the hearts of parents and children united in love. We shall see families everywhere planning together how they can spread the message of the soon-coming Saviour. We are told that "we have an army of youth to-day who can do much if they are properly directed and encouraged."

It ought to be the greatest desire of our hearts that the boys and girls growing up in this denomination should give themselves to God to be sanctified by his truth. Not only this, but the cause of God needs these boys and girls with all their youthful ambition and energy and enthusiasm.

The Call to Action

"I have written unto you, young men, because ye are strong." God is calling on our youth to organize for service, and he is calling on every worker to give thoughtful consideration to this problem of enlisting our young people in the work of the church. He is calling on the overseers of the church "to devise ways whereby young men and women may be trained to put to use their entrusted talents." He is calling on the ministers to use all their ingenuity "in devising plans whereby the younger members of the church may be led to co-operate with them in mis-

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sionary work."—"Testimonies for the Church," Vol. VI, page 435. These calls demand our careful thought and earnest prayers.

The power of God that is to attend the message will, first of all, be manifested in the homes that go to make up the church. It will enlist in the message the strong young men and women whose physical and mental capacity is a living witness to the principles of truth that have been committed to us. Properly directed and encouraged, the spirit of Christ will impel them, like himself, to be about their Father's business. Taking their positions in the ranks of the workers, they will push the triumph of the cross to every kindred, tongue, and people in this generation.

Young Men as Reformers

Geikie says, "The world, in all its affairs, is mainly what young men have made it. Manhood and age have taught, but it is youth that makes the disciples and spreads the doctrines." "The living force that conquers the world for God is the fresh enthusiasm of opening life. Years may counsel and stimulate and provide the means, but the hard work must fall mainly on young strength and zeal." Again he says "At sea or on shore, in the warehouse or the workshop, in war and in peace, in the church and in the world, youth bears the strain and carries the flag. Experience may counsel, but youth pulls the oar."

It is true to-day. The wheels of progress are being moved largely by young men. In the commercial world, in educational circles, in politics and in religion, young men are at the front. The young people of Seventh-day Adventists are not below the average. Our people come largely from the middle class, which is the backbone of society. Our young men and women, strengthened by the grand principles of healthful living and Christian education, should be able to take their stand by the side of the youthful workers of this generation, command their respect, and give them the message for this time. This may be true if they can be led not merely to assent to the truth, but to cordially receive it into their hearts and throw their whole lives into its proclamation. But simply to give assent to the present truth, and not to consecrate the life to service, is to stay the hand and quench the ambition of any intelligent young man or woman. And this is the condition of many of our young people.

The Problem

Here is the great problem with which we must grapple. It is often said that the strength of this cause lies in its young people. But will our young people who know the truth be sanctified by the truth? Will they turn away from the enticements of this world, from the frivolities of our age, and devote themselves to God? Will they fill their minds with the Word of God or with the trashy imaginings of modern story writers? Will they turn from things

temporal to things eternal? Will they choose to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season? Will the church realize that "very much has been lost to the cause of God by a lack of attention to the young"? Will the church arouse to the needs of the present hour, and see that every effort possible is made to direct and encourage the army of youth that is among us, but is fast melting away?

A statement has been made by one of our leading educators which is a most startling one to consider. In reply to my query he affirms that it is a conservative statement based upon careful and extensive observation. It is this: The number of young people of Seventh-day Adventist parents who have left the truth in the last fifteen years is greater than the number of people we have brought into the denomination. Some of the workers for young people whom I have consulted express their confidence in the accuracy of the statement, while others think the figures too high. However that may be, is there not the serious proposition confronting us that our children are drifting away from the truth, and are seeking their pleasure and their work in the world? Where are our young people of fifteen years ago? What proportion are at present actively engaged in some part of the Master's work? As you who are older answer this question, what a picture does it present to your minds? In what measure are we responsible for this situation? and what do we propose to do to remedy it? As a General Conference, State conferences, schools, sanitariums, publishing houses, churches, families, and individuals, what can we do to save our young people and turn their youthful energies into the proclamation of the message? We will consider some of these questions in future articles.

The Experiences of Former Days—No. 8

The Call of Other Pioneer Workers in the Message

J. O. CORLISS

VERY SOON after the office of the *Advent Review* was located in Paris, Maine, in 1850, a young man accepted the message, who had just attained his majority. After reaching the age of twelve, he had, by force of circumstances, been denied school privileges; yet so keen was his intellect, and so logical his trend of thought, that at the age of fourteen he was frequently invited to address the people of his native village on religious topics.

Upon receiving the truth, this young man burned with zeal to fit himself for usefulness in God's cause. In this he succeeded, as every young man of to-day might succeed if he would devote as much time to study as did the young man John Nevins Andrews. His inviolable custom, as long as the writer had

opportunity to observe it, was to arise at four in the morning for devotion and study. The result was a command of seven languages, and a most extensive information in both secular and religious history. But the most valuable part of his mental acquirement was his knowledge of the Bible. The writer once heard the question asked him as to how much of the Bible he could quote from memory. The answer was: "I would not presume to say that I could repeat all of the Old Testament, but I feel certain that if the new Testament was lost, I could reproduce it verbatim."

One of the earliest productions of Elder Andrews' pen was a pamphlet of about one hundred pages, entitled "The Four Kingdoms, The Sanctuary and Twenty-three Hundred Days." No writings of later days have made the subject more simple and plain than that little work. But that which gave Brother Andrews the prominence as a man of deep research and a candid reasoner, was the large book entitled "The History of the Sabbath." This showed years of patient toil and its thoroughness was characteristic of the man in everything he undertook.

He became the first Seventh-day Adventist missionary to foreign lands, founding the Swiss Mission in 1874. Nine years later he died in Basel, at the age of fifty-four years and three months.

The year 1852 witnessed the accession of three other men who were destined to fill prominent places as workers in the ranks of Sabbath-keeping Adventists. Elder J. H. Waggoner was a Pennsylvanian by birth, but when a young man, emigrated to Wisconsin, where he became proprietor of a local newspaper. His legal talents were quite conspicuous, and the prospect for public advancement was bright before him. In 1852, however, he surrendered all this for the truth, and soon began the public presentation of it. His most noted published work was a book entitled "The Atonement," in which his power of reasoning shone with great clearness. His geniality made him a desirable companion, both in the evangelical field and in the editorial room. After having the editorial management of *The Signs of the Times* for several years, he went to Switzerland, to edit the French *Signs of the Times*, and there fell asleep April 17, 1889, and was laid by the side of the lamented Elder Andrews.

John N. Loughborough, a native of New York State, had been connected with the advent message since he was fourteen years of age. When, in this same year, the Sabbath truth came to him, he quickly received it, and immediately began active labor in its behalf. For more than half a century he has traveled widely, proclaiming the message, and now, at a ripe age, is enjoying fair health in the sunny clime of California.

Merritt E. Cornell, though but a young man, had, up to this time, been preaching considerably for the people known

as First-day Adventists. But upon hearing the Sabbath truth in Jackson, Mich., from Elder Bates, he received it, and became one of its most intrepid advocates. An interesting story is connected with his experience in the early work, which, for lack of space, must be deferred for a time. Suffice it to say now that hundreds of people were led to rejoice in salvation through his earnest labors, and the rests in hope, having died in Battle Creek, Mich., Nov. 2, 1893.

Is the Human Body a Temple of God?

We will notice each of the scriptures which speak directly of our bodies as temples. They are not many in number.

We quote first the text: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

This language is in harmony with Rom. 8:9. How do we know that we are temples of God?—Simply by the Spirit of God dwelling in us. This is the "witness" of the Spirit with our spirit, the evidence that we are the sons of God. Those that have not this are therefore not temples of God. Worldlings are not "holy" persons. They are anything but that. But every temple of God is "holy."

We notice another text: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

How could language be plainer than the apostle is here addressing Christians, and not worldlings or unbelievers? This language is addressed to the Corinthian church, a people that "came behind in no gift." 1 Cor. 1:7. They were "bought with a price." The Holy Spirit dwelt in them, and they thus became temples of God. They were not children of the evil one, but children of God. This scripture is in perfect harmony with those that have been quoted, showing beyond all question that they were reckoned by the apostle as disciples of Christ.

Another testimony: "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

This scripture is a part of the instruction of Paul to the Corinthian church relative to their coming out of the world and being separate from it. It commences: "Be ye not unequally yoked together with unbelievers," and closes with the words: "Wherefore come out from among them, and be ye separate," etc. As one reason why this separation should be made, the fact is stated that they are "temples of the living God;" in short, that they are Christians, and

not infidels, unbelievers, children of "Belial," etc. From the testimony of this scripture, nothing could be made plainer than that worldlings are never called temples of God, and the language demonstrates that in no true sense can any one but a true disciple ever be called a temple of God or of the Holy Spirit. Except these quoted, no text is known to the writer where the human body is called a temple. In Eph. 2:19-21, the church is spoken of as a temple; but as that is not specially connected with the subject herein considered, we will pass it by.

An objection has sometimes been urged against the view that none but Christians are called the temple of God, because Paul, in speaking of the Corinthian Christians, the very ones that are here called temples, calls them "carnal." A few words may be proper in noticing this point.

"I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." 1 Cor. 3:1, 2. He then proceeds to give the evidences of their carnality; namely, the fact that "envying, strife, divisions," were among them. These things are always plain evidences that the work of divine grace is incomplete. Paul presents similar thoughts to the Hebrews as evidences that they had remained in spiritual babyhood (Heb. 5:11-14) though that church had existed some thirty years.

In all ages the same evidences have existed among Christ's church of multitudes who have made little true growth. In our own denomination sad evidences of the same spiritual weakness exist to-day, even among those in high standing. Genuine union, mutual love, and high esteem are ever evidences of true spiritual growth, and a lack of these is equal evidence of weakness and spiritual babyhood.

Yet Paul's words of reproof (1 Cor. 3:1, 2) plainly demonstrate that those whom he speaks of as being carnal were Christians. He calls them "babes in Christ." They must therefore have had a *spiritual birth*, though their *growth* had been very deficient. They had not profited from their spiritual food as they might have done. If these weak ones were recognized as Christians by the great apostle, most certainly they were not worldlings and unbelievers. Hence the objection that they are called "carnal" proves nothing against the argument that none but Christians are called the "temple of God."

There is a doctrine extant to-day which we consider dangerous in its tendencies because it confounds the distinctions clearly taught in the Scriptures relative to the work of the Spirit.

Because of the wonderful phenomena of digestion, assimilation, growth, and other changes in the human system, it is concluded that divine power is pres-

ent, and therefore all men are temples of God. It is not the premises of this position that we wish to antagonize so much as the conclusion drawn from them.

This doctrine really opens up the whole subject of *life* in the universe of God,—a subject, by the way, which no philosopher, physiologist, scientist, or human being ever has or ever can explain or comprehend.

Life proceeds alone from God. "In him was life." He is its fountain. He has wisely retained its mysteries in his own control. There is not a man living who can explain the mysteries involved in the growth of a blade of grass, much less all the other complex processes of life on every hand. Life among the angelic intelligences, in man himself, in beasts, birds, fishes, insects, trees, vegetables, is a mystery unfathomable by human wisdom.

We would never venture to seek to limit God's power. It sustains all nature, all worlds, all growth. How it is done none can tell. Growth in animals is as inexplicable as in human beings. Divine power is manifested in one as truly as in the other. Neither could exist without it.

Does the fact that divine power is in some unexplainable way connected with the processes of digestion, nutrition, assimilation, and growth in the human being, make that body a "temple of God"? Then the same fact equally unexplainable in similar processes in beasts, makes them "temples of God" also.

Processes of life must necessarily prevail among the rebellious angels, who have been very busy for six thousand years, and seem to be still strong and vigorous. Are not their lives permitted and prolonged by divine power? Are they therefore necessarily "temples of God"? We should hope not. An argument which proves too much proves nothing.

We cheerfully grant that divine power is manifest wherever there is life. Life is diversified through all creation. None can comprehend it; no mortal can fathom it, explain it, or grasp it. God alone, its author, giver, sustainer, and upholder, can impart, originate, or control it. But its presence in any of its diversified forms does not necessarily constitute its recipient a "temple of God." O, no; by no means.

To be such a temple, the gift of God's Holy Spirit, the blessed *Paraclete* promised by the divine Son, verified on Pentecost, bestowed upon every true child of God, is absolutely essential.

In the confusion of thoughts resulting from the coming down of Satan "with great wrath" to deceive, if possible, the very elect, all sorts of hoary-headed fables, which for ages have deceived the heathen world, are being re-vamped in multitudinous forms; yea, and multitudes are swallowing them with great avidity. Pantheistic views are being taught by great professors with world-

wide reputations. Spiritualism, Christian Science, clairvoyance, hypnotism, and all sorts of errors are extant.

It will be our wisdom as a people carefully to avoid all these last-day delusions, and cling to the faith once delivered to the saints, the grand old truths which were taught in their purity by those whom God raised up to lay the foundations of this message. One of these is still with us, still giving the trumpet a certain sound, a note that will stand the test in this time when many voices are calling us hither and yon away from the old platform laid for our foundation and support. May the Lord make us wise unto salvation.—*Geo. I. Butler, in Southern Watchman.*

"We Know"

IN this day when there are so many questions asked, so many opinions expressed, and when even the "elect" are in danger from some "ism" or false doctrine, it is well to note the positiveness with which John wrote concerning experience.

We know that we know him. 1 John 2:3.

We know that when he shall appear, we shall be like him. 1 John 3:2.

We know that we have passed from death unto life, because we love the brethren. 1 John 3:14.

We know that we are of the truth. 1 John 3:19.

We know that he abideth in us by the Spirit which he hath given us. 1 John 3:24.

We know the spirit of truth and the spirit of error. 1 John 4:6.

We know that we dwell in him, and he in us, because he hath given us of his Spirit. 1 John 4:13.

We know that we love the children of God. 1 John 5:2.

We know that he hears us, whatsoever we ask. 1 John 5:15.

We know that we have the petition that we desired of him. 1 John 5:15.

We know that whosoever is born of God sinneth not. 1 John 5:18.

We know that we are of God. 1 John 5:19.

We know that the Son of God has come. 1 John 5:20.

We know him that is true. 1 John 5:20.—*Religious Intelligencer.*

"To get, we must give; to accumulate, we must scatter; to make ourselves happy, we must make others happy; and in order to become spiritually vigorous, we must seek the spiritual good of others."

ART thou weary, tender heart?

Be glad of pain!
In sorrow, sweetest things will grow,
As flowers in rain.
God watches; and thou wilt have sun
When clouds their perfect work have done.

—*Lucy Larcom.*



A Song of Hope

LORD, every little sparrow finds its crumbs to eat from thee,
And chirps its little chirp of praise
To thee the Giver of its days,
And bids to-morrow "go its ways,"
And so will I.

Lord, every little daisy lifts its face up to the sun,
And drinks in of its warmth and light,
And revels in its day so bright,
Without a fear of coming night;
And so will I.

Lord, every little nightingale warbles its love-song sweet,
Choosing the night to sing to thee
A tender, heaven-born melody
Sung in the darkness hopefully:
And so will I.

"Songs in the night he giveth," and listens to hear them sung,
Songs of a tender Father's love,
Songs of a fairer home above,
Songs whispered by that Holy Dove
Who broods o'er all.
— *The Christian.*

Rest

G. H. HEALD

WHAT a blessing is rest to the tired mother or the weary brain worker! How much it means for hard worked muscles and nerves and brain to have an opportunity to recuperate!

But rest presupposes work. No rest can be really enjoyed which has not been earned. Idleness is not rest. There is all the difference in the world between the delicious rest of the tired person and the leisure of one who has nothing to do and no ambition to do anything.

One can get so tired though that rest is well nigh impossible. The complaint is sometimes heard, "I'm so tired I can't rest." A mother who has sat by the side of a darling child while, day by day, its life ebbed away, unwilling to trust her loved one to the care of any one else, finds, after a while, that she can not sleep well. Her troubled slumber is disturbed by dreams, and she awakes in a short time, unrefreshed. The professional nurse, when on very severe day and night duty, may have her rest so broken that she finds it hard to get good sleep.

So while one must work to obtain true rest, one should not overwork. And, above all, one should not let the work encroach on the resting hours. Nothing is more surely suicidal.

One can do without food for several days,—yes, for several weeks even,—and, if we may believe the testimony of

some reported cases, with decided benefit. One can do without food and water for a few days; but one does without sleep, at considerable hazard.

Many cut down their sleeping hours until they form a habit of wakefulness, and are unable to obtain a fair night's rest; and, as a result, they go through life with only a part of the energy they ought to possess.

Slaves to Success

Business and professional men may, by close attention to details, become so identified with their work that they can not (or think they can not) turn the details over to others. As their work increases in volume, instead of depending on subordinates for the detail work, they still attend to much of the minutiae. Little questions of policy, about which they should never bother their heads, are brought to them for adjustment, causing them to devote, perhaps, long hours to intense brain work, with little exercise in the open air, and insufficient time for meals and sleep.

Under such circumstances the brain is more apt than not to continue during the meal "hour" (a very short sixty minutes usually) and the sleeping time in the line of the day's work. Is it a wonder that such men are often compelled by severe nervous symptoms to drop their work?

They may seek relief in a vacation trip, going, possibly, to some wild creek to camp and fish; but the next stage brings out a batch of mail, which the clerks, not having been trained to assume responsibilities, are afraid to decide upon.

Such a man is a slave to his success. Why can he not realize that there are others who can do the work he is doing, and that others will have to do it after he is dead? Why can he not do more directing and less detail work? Why not throw more responsibilities on those in lower positions? Responsibilities develop men.

Slaves to Family Cares

The mother, in a spirit of mistaken kindness, continues to manage the details of the family, not throwing on the daughters that share of the work and the responsibility which would be of inestimable benefit to them. She wears out; they rust out. She takes no rest; they vegetate or develop in those lines which make them ornamental rather than useful,—helpless, dependent, unable to fill properly the place of wife in the household.

System

Some people are never tired, yet they accomplish a large amount of work.

They find time to read, to practise music, to entertain friends, and to rest. They never appear to be rushed. Their secret is system. They have learned to work to a plan. Perhaps early in the morning, or the evening before, they plan out the day's duties; and then, without any unnecessary steps, they make every movement count. Their work is always up to date, and they always have time to rest.

Those who have never mastered a system in housekeeping—or in any other occupation for that matter—will work just as hard,—harder, even,—and will not do so much work, will be always hurried, with little or no time for rest or recreation.

To Secure Rest at Night

First, cares and business must be banished from the mind,—not only at bedtime, but also at meal-time. When the cares of business or domestic life invade these times, ill health will surely follow, with lessened power to carry on the work. The very anxiety for the success of the work defeats itself by reducing the working capacity.

The evening hours should be devoted to some occupation or recreation sufficiently diverse from the work of the day to call into play a new set of brain cells, and thus give the other cells an opportunity to rest. Those engaged in sedentary occupation should engage in something involving muscular exercise, as gardening, walking, cycling, rowing, followed, perhaps, by some suitable reading. The one who has been all day at physical work should exercise the mind by reading, music, conversation, etc.

Most people who have difficulty in sleeping will find that by omitting the third meal, or eating very lightly at night, they will rest more soundly. The work of digestion going on during the sleeping hours is very apt to cause disordered and fitful slumber.

In some cases it is found that a small amount of food, as a cracker, will aid in producing sleep, when the patient finds it impossible to sleep on an empty stomach.

An excellent means of securing sleep for the sleepless is the neutral bath, the water being at a temperature of from ninety-two degrees to ninety-five degrees. This is very soothing in action, and often one who has not been able to sleep for nights will go to sleep in the bath. From the bath the person should be put into bed by an attendant, with as gentle rubbing as is consistent with making the patient dry. Father Kneip would say, Put them to bed without wiping. A neutral spray may be used with similar effect.

Some persons can go to sleep well after a cold spray and rub, though with many this would have the effect of causing wakefulness for hours.

"If every one would be only half as good as he expects his neighbor to be, what a heaven this world would be."

The Helpfulness of Helping

"OH, dear!" said an impatient mother, "do get out from under foot." "But I want to help!" answered a cheery little voice.

"Help? Great help you'd be; run away and don't bother me," replied the mother. And in a sorry tone the child said again, "But I wanted to help!" adding, pleadingly, "Please let me!"

"No, no, I tell you; you only bother me. Go right away." And a little push added emphasis to the mother's words.

Years later that mother said to a friend: "I don't know why it is my children don't seem to care how hard I work. They seldom try to either help or save work."

And yet cause and effect were closely allied. If she had gladly taken the offered help of the little one, and with loving patience trained the willing feet and fingers in helpfulness, she would have had a double harvest in the after years in the saving of work to herself, and, more important still, in the habit formed in her child.

Another mother heard the same childish offer, and, looking beyond the present into the future character, replied, "So you shall, dear." And every day the little fingers grew more skillful. At first the dishes to be carried from dining-room to kitchen by the eager helper must be carefully selected from those least likely to break, and the carrying of the very best was a reward for a whole day without an accident.

To be sure, it was an added care to an already overbusy life, but it well repaid the labor; for, as the years passed, the mother and her children grew into a real partnership in both work and pleasure. The greatest reward of this mother was that her children acquired a habit of helping others, and by it were themselves made unselfish and courteous.

"Let us see how many helps we can give to-day," was a frequent morning remark of this mother's, and she was very watchful for an opportunity herself to help the children. "Let me help you, dear," as a little lad struggled into his overcoat; or, "I'll help look," if a book or ball had wandered away.

Talking things over together, the first mother said: "O, I haven't time to wait on the children; let them look out for themselves, and not expect to be waited on." To which the second mother made answer: "Don't you think they learn to be selfish that way? I do things for my children, and expect them to do for me and others."

"But it's too much trouble," said the first mother.

"Better take your trouble now than by and by," replied the other. And the years proved her wisdom.

"Your children seem so glad to help you," said a friend. "I have to drive mine, to get any help at all."

The other side of the story came through the window where the mothers were sitting. Their children were at play outside. Evidently some plans were

under discussion, and one mother's boy said:—

"You ask my mother, and I'll ask yours, and maybe they'll let us go."

The other mother's boy replied, "Why don't we each ask our own?"

"My mother'll say 'Yes' to you quicker'n she will to me," replied the first voice.

"My mother wouldn't," half indignantly replied the other. "She says she would do more for her own boy than for any other boy on earth."

And the mothers looked at each other. — *Emma Graves Dietrick, in Christian Work.*

When Mother Went Away

O, VERY many weeks ago,
There was a dreadful day;
The very worst I ever knew,
For mother went away.
And we all promised to be good,
And mind Aunt Jane as children should.

But baby chewed the Noah's ark,
Which made him very ill;
And Kenneth opened father's ink—
The kind that's sure to spill;
And Ted fell down and bumped his head
So very hard, he went to bed.

Then nobody at all was left
To play, but only me.
And so I thought I'd live a while
Up in the apple-tree.
But then I tore my sailor dress
In fourteen places, more or less.

And all of us just cried a peck
Of tears, or maybe more,
Until the silk of mother's skirts
Came swishing in the door.
I think she'll never go again—
At least she said she wouldn't— then.
— *Carolyn S. Bailey.*

Think of What Money Will not Do!

IF ever there was a time when we needed to think of what we can have without money, it is now. We think so much about money. We talk so much about money. We say we can do nothing without money. That is not so. We can be saints without money; we can have peace of conscience, peace with God, joy in God, we can have heaven without money!

But, you say, we can not do good without money. That, too, is not so. We have become so thoroughly fascinated with money that we can not see anything but money, and what money can do. Begin to think on another line. Think of what money will not do, what it can not do. It might be well for some of us who are orthodox in our faith (and alas! that means, in so many cases, in our opinions) to think that we were not redeemed with money. You were not redeemed with silver and gold. There is something more precious than gold, and I fear we are doing harm to those who have much money by giving it an undue importance.

If we need for Christ's cause the money that can so easily be spared, why

not go to the One who says the silver and gold are his, and ask the Spirit to influence others to soften their hearts toward the cause that needs assistance, and then, perhaps, merely a few words calling their attention to this or that will bring just what is needed.— *Selected.*

An Entertaining Evening

THERE is usually a period in every young man's life when his idea of having a good time means being away from home. He forgets what the father of the young man in this story from the *New York Times* took pains to have his son remember.

The young man had to work till six o'clock, and had got in the habit of staying down-town to dinner and spending his evenings at the theater or in calling on friends. One afternoon his father came to him and asked him if he had any engagement for the evening. The young man had not.

"Well, I'd like to have you go somewhere with me."

The young man himself tells what happened:—

"All right," I said. "Where shall I meet you?"

"He suggested the Columbia Hotel, at half-past seven; and I was there prepared for the theater and a lecture on late hours. He had combined the two on several occasions; but when he appeared, he said he wanted me to call with him on a lady. 'One I knew quite well when I was a young man,' he explained.

"We went out straight for home. 'She is staying at our house,' he said.

"I thought it strange that he should have made the appointment for the Columbia under those circumstances, but I said nothing.

"Well, I went in, and was introduced with all due formality to my mother and sister.

Not So Funny After All

"The situation struck me as funny, and I started to laugh, but the laugh died away. None of the three even smiled. My mother and sister shook hands with me, and my mother said she remembered me as a boy, but hadn't seen much of me lately. Then she invited me to be seated.

"It wasn't a bit funny then, although I can laugh over it now. I sat down, and she told me one or two anecdotes of my boyhood, at which we all laughed a little. Then we four played games for awhile. When I finally retired, I was invited to call again. I went up stairs feeling pretty small, and doing a good deal of thinking."

"And then?" asked his companion.

"Then I made up my mind that my mother was an entertaining woman, and my sister a bright girl.

"I'm going to call again. I enjoy their company, and intend to cultivate their acquaintance."— *Brotherhood Star.*

THE WORLD-WIDE FIELD

Scandinavian Union Meeting

GUY DAIL

IN the city of Jonkoping, Sweden, with its red-tiled frame houses, and its large, almost clear-as-crystal lake, stretching off in the distance toward the north, the delegates of the Scandinavian Union, in connection with the Swedish Conference, met in council, June 21-26. The city lies nestling on the water's edge, tucked in between surrounding hills that are covered with purest green of field and forest, and has lake and canal connection with the Swedish capital.

The union delegates were P. A. Han-

nicers be appointed in the manner they are usually chosen in all the union conferences. This work was successfully done, the recommendations of the committee being accepted at the second meeting.

Necessarily, one of the live questions of the conference was that of its finances. Every union conference ought to be very largely missionary in the disposition of its funds. It ought to send missionary money into its missionary fields. In the Scandinavian Union there are three mission fields—Finland, Iceland, and Greenland. Two of these have already been entered (Finland and Iceland). Up to this time, the European General Conference has been carrying the burden of directing and supplying the finances for these two missions; but it was felt that ere long they should be

union First-day offerings for 1904 be dedicated to the work of getting out literature in the Laplandish tongue while the remainder of the fund for the year be devoted to the Icelandic Mission.

One question which received much consideration ought to be of general interest to every mission field and to the home churches. We refer to the importance of developing the native evangelizing corps. While it is very necessary for missionaries to go to other lands, yet it must be admitted that the work of proclaiming the last message can not be carried on entirely or to a very great degree by foreigners. We must get hold of the native-born youth. We must train these young people. They must learn how to endure hardness and master difficulties, and how to present the truth in their mother tongue. One great lack Scandinavia to-day finds in her present force, is the very small percentage of young men and women who are being prepared, through education and experience, to enter the work. Young men are not developed and put into the field as they should be, for there is a lack of the money necessary to the attainment of that end. Therefore, this resolution was heartily sustained by the sentiment and vote of the delegates:—

“Resolved, That our interests be enlisted in educating and putting into the work more of the young talent there is among us.”

For a number of years the Finnish Mission has been carrying on business through the Book Mission (*Forlagsepeditionen*), and yet we do not have the proper legal recognition in Helsingfors, and the only way in which this can be secured, under the existing laws of Finland, is by the formation of a stock company. The following resolution expresses what was felt to be the most fitting action under the circumstances:—

“We recommend, That the Forlagsepeditionen (in Helsingfors) organize itself into a stock company, with a capital of ten thousand Finnish marks, in harmony with the existing laws of Finland, it being understood that the shares shall consist of two hundred and fifty Finnish marks each, and shall be held by the International Tract Society in Hamburg and in London.”

Brother D. Ostlund presented at some length the situation of the work in Iceland, and some of its needs. He referred to the help which a small chapel and one or two additional workers would be to them, and favorable action was taken in this case, but the matter will be more fully discussed and decided at the conference to be held in Friedensau next week.

It was further recommended that A. Boettcher and D. Ostlund represent their respective mission fields as delegates at the European General Conference in Friedensau; that the accounts of the Scandinavian Union workers be audited by the Scandinavian Union delegates and the European General Conference Committee; and that the publishing



LAP GIRLS AND BOYS OF NORWAY



sen, N. Clausen, C. L. Henrickson, of Denmark; O. A. Johnson, O. J. Olsen, A. C. Christensen, of Norway; John Hoffman, Fred Andersen, A. Boettcher, of Finland; D. Ostlund, of Iceland; L. R. Conradi and O. A. Olsen; and from Sweden there were O. Johnson, J. M. Erickson, J. R. Lindkvist, E. Lind, E. Ahren, C. Kahlstrom and B. J. Karlsson.

When the Scandinavian Union was organized in 1902, it was not a full-fledged conference—it was rather a union council, and had a union council constitution. At the meetings held in Scandinavia in 1903, each local field voted to send delegates to a union conference to be held in Sweden in 1904, to more perfectly effect a union conference organization.

At the very first meeting, a committee on resolutions was asked to consider the revision of the constitution, that the union might be perfected, and the of-

placed under the direction of the Scandinavian Union Committee, and that the offerings of the union should be as systematically and thoroughly developed as possible. In view of the fact that missions must be supported from the free-will donations of the people, and that in other fields the First-day offerings have proved a very important means of mission support, it was recommended that the union encourage its conferences and mission fields to accept this plan, and urge our churches to work in harmony with it.

There are quite a large number of Laps in the northern part of Norway, Sweden, and Finland, and as yet we have taken no steps to publish the truth in their language. It was therefore decided that one hundred kroner of the

house in Sweden be recommended to get out, as soon as possible, a selection from the Testimonies in the Swedish language, similar to the selection recently printed in the German.

The officers chosen for the coming year are as follows: President, P. A. Hansen; Secretary, B. J. Karlsson; Treasurer, Jens Olsen; Auditors, E. Lind, and A. C. Christensen. The Union Conference Committee is composed of the presidents of Norway, Denmark, and Sweden; the director of the Finnish Mission; Dr. J. C. Ottosen, E. Lind, and O. J. Olsen.

During the twelve months ending Dec. 31, 1903, there had been 151 baptized in the union, bringing its membership up to 2,271; its annual tithe was \$12,820; offerings \$1,920; book sales, \$31,000.

We believe that there are encouraging omens in this field, and trust that the future will see a still greater development and a stronger force of young men and women giving themselves to the work. Let its needs be remembered in our prayers.

Hamburg, Germany.

A Week in Simla

W. O. JAMES

SIMLA is the largest hill station in India, where are gathered all the highest government officials during the hot summer season. Situated seven thousand feet above sea-level, it will be seen at once that a cool atmosphere awaits the dusty and heat-wearied traveler. Although the summer home of the viceroy, Simla also contains many common people, who are here in government employ.

The Lord went before us, and, as a result, we have a good location. Sunday, July 10, was spent in writing letters and studying. In the evening we walked around the hillside to view the great snow-clad Himalayas looming up in the distance. Worship hour arrived, and we read Ezekiel 20, at the close of which Mrs. James said: "Never before was my faith so established in the truth as it has been since we began reading the account of God's dealings with Israel." In worship we have been studying from Genesis to Ezekiel, and find much to strengthen us.

Monday morning my first call was upon a physician. He was not at home, so the lady asked me to call again, as she was interested in the subjects. I then met a native man, who took the *Oriental Watchman* for six months.

The building occupied by the viceroy's band next occupied my attention. Here three subscriptions were taken for the paper and for *Good Health*, thus placing the truth before twenty-eight men. Just before noon I entered an office and inquired for the head clerk. He took no interest in what was said, but a side door being open, the canvass was wafted to the ears of an unseen listener. An intelligent Parsee gentleman came out, and said: "I would like to see the paper."

He ordered the *Oriental Watchman*, and the *Good Health* also.

Calling at the physician's home again, a cool reception awaited me, but the message must be given.

"Is the Lord Jesus coming soon?" asked a native man who overheard what was said concerning the paper. I referred him to the promises, and he said: "I shall be glad to study the paper." It brings joy to know that souls are interested and have with gladness heard the truth.

Tuesday morning the first lady I met gave up another paper that she might learn more concerning the Lord's coming by reading the *Oriental Watchman*. I asked if any one lived in the rooms below. She said: "No use going there, they are Catholics." I went, however, and an order was the result. The Lord will cause a witness to be left.

Just beyond this place I came to an entrance rightly named "The Hermitage." Drunken and alone, a poor man had been given up by the people as beyond redemption. It was said, "He is never sober." I entered and found a man with shaky hand and steps none too steady, but no liquor was present. After telling something of what the Lord had done for me, he gave testimony of his knowledge concerning the Lord's power. He said: "I had been going down and down until disease and delirium tremens fastened upon me. I saw my condition, but could not resist. Mornings I had to take a drink before being able to rise, and it only lasted a short time. I began to pray for deliverance, and one night felt especially drawn to make this request: 'Lord, help me to rise in the morning without the aid of this filthy cup.' The next morning I stood up to see what the Lord had done, and found the great weakness had disappeared. My hands are yet shaky, but the Lord is holding me up." I have visited him since, and found him growing stronger. He also took an interest in the paper.

The following morning I met a Christian Science lady. After speaking of health being the result of right living, she replied: "I don't believe in disease, but will take the *Oriental Watchman*, as it is nicely composed and looks interesting."

The next call was at the home of a rajah, who took both papers. Heavy rains cut my work short, and as a result of getting wet I was in bed all the afternoon with chills and fever.

The next morning almost the first question I had to meet expressed the condition of our times. "Why is the world getting so brutal?" asked a lady. She was requested to read the third chapter of second Timothy for an answer.

Leaving this place, I called upon a man who has been unable to walk for six months as a result of rheumatism. He took both papers, and seemed anxious to learn the better way, as strong drink had robbed him of health. In the afternoon these forcible words were spoken to me: "The church has lost its anchor

in losing sight of our Lord's return." The speaker gave the paper a warm welcome.

Friday morning the viceroy's place was visited, but this class of people take but little interest in the fulfillment of prophecy which we see all about us.

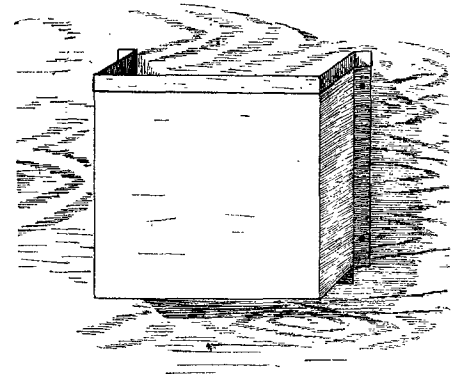
A small Sabbath-school has been in progress here for some time, and we spent an hour studying the sealing message. Let us work and pray that many in these dark lands may accept the message which seals "the servants of our God."

Pockets for the Mission Envelopes

W. A. COLCORD

THE little mission envelopes, furnished free by the Mission Board to all our churches which desire them, for making weekly offerings to missions, are valuable. Wherever they have been used, the result has been seen in a marked increase in donations to missions. If they were generally used by all our people throughout the world, a large, steady stream of funds would flow into the Lord's treasury in weekly free-will offerings. There is nothing like united, regular, and systematic effort in accomplishing great results. The continual dropping of so soft and frictionless a substance as water will wear away a stone.

But the envelopes are valueless unless used, and they will not be used unless



the people receive them. To distribute these each week, and then collect them again each week, is quite a task in our larger churches. If, where we have church buildings, the envelopes could be placed in little pockets or receptacles on the backs of the seats where every one could simply reach in front of him and get one, the distribution part of the program could be dispensed with. The admirable system devised for systematic weekly offerings through the use of the little envelopes, is hardly complete, it seems, without some such arrangement as the one here suggested, especially for our larger churches.

A reduced picture of a suitable inexpensive little pocket for the envelopes is here given, with directions for making it.

How to Make the Pockets

Cut sheets of medium weight tin into squares 4-8 x 3-8 inches. From the top or lengthwise of the squares, turn

down flat 3-16 of an inch. Out of each of the two lower corners, cut a square piece 1-1-8 x 1-1-8 inches. Then on the right, left, and bottom portions, turn upward at right angles a flange 5-16 of an inch in width. Inward from this angle 13-16 of an inch, but in opposite direction, turn a right angle on each of the three portions mentioned. Carefully square up all angles, to make joints fit perfectly and give neat appearance. With an aul, over a piece of lead or hard wood, punch two small holes in each side flange, and one in center of bottom flange, for tacking the pockets onto the seats, wall, door-posts, or elsewhere, and the pockets are made. They may however be painted, if desired, with one or two coats of paint of the same color as that of the seats or other woodwork to which they are to be attached. When ready, nail them up with small tacks or brads.

This makes a very neat and handy receptacle for the envelopes, and if kept filled by the janitor, librarian, or some other officer of the church, dispenses with the necessity of distributing the envelopes each week and is in harmony with better order and decorum in the house of God. Each pocket will hold about twenty-five or thirty envelopes, and so, if there are a good number of the pockets in the church, they will need to be filled only occasionally.

A sufficient number of the pockets should be placed on the back of each seat in the church to enable every one to obtain an envelope by reaching but a short distance for it. They should not be more than four or five feet apart. In the College View church, where the writer was an elder for the past year and a half, we put up over one hundred and fifty of these little pockets a year ago. This, of course, is a large church. Smaller churches would not need so many.

With the foregoing directions, any tinsmith can make the pockets; and they should cost not more than from three to five cents each (exclusive of painting), the price, varying, of course, somewhat with the number of pockets ordered. They will generally more than pay for themselves in increased donations the first Sabbath they are used.

But neither the pockets nor the envelopes will amount to much unless the officers of the church, the elders or the pastors especially, frequently call attention to the little envelopes, and where they may be found, report occasionally at least the amount the church is contributing by this means, and see that a collection of the envelopes containing the weekly gifts of the people is taken up each Sabbath. This is essential.

For the seven months previous to August, 1903, the College View church had contributed in weekly offerings to missions but \$18.67. During just one year from that time, under the ten-cent-a-week envelope and envelope-pocket plan, it gave, as was reported in the last number of the REVIEW, \$670.67. The

first two Sabbaths' collections amounted to more than seven times the amount the pockets cost. We found that the church was ready and willing to adopt the system as soon as the church officers had the courage to introduce it.

We are glad that so many of our churches and conferences are already practising this system, and we hope that it may very soon become general through the denomination. It is a good system.

If any are scrupulous about making offerings of this kind on the Sabbath, let them read the ninety-sixth Psalm, noting especially the eighth verse: "Give unto the Lord the glory due unto his name: *bring an offering*, and come into his courts."

If any say they are not able to give ten cents a week, let them be informed that the system does not contemplate or require that every one shall give just ten cents each week, but that as a whole, the church shall endeavor to give an amount equal to an *average* of ten cents for its entire membership. Some can give more, some less. The idea is that all give something, and the full amount given by the church averages ten cents a week per member.

Any church officer who would like a marked and creased paper pattern of the little pockets will receive one by writing for the same to the Mission Board, 222 North Capitol St., Washington, D. C.

Mission Notes

"FOREIGN missions are the embodied courage of the church, the touchstone of her faith and hope."

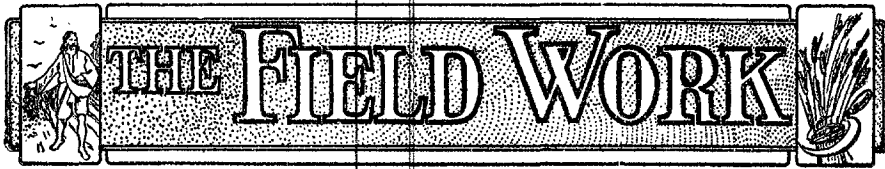
A CHRISTIAN heard a heathen woman praying passionately in a heathen temple. She had in her arms a pitifully misshapen baby, and she was praying that it might grow beautiful like other babies. As she turned to go away, the Christian asked her: "Friend, to whom have you prayed?" "I do not know," she answered; "but surely there must be some one somewhere to keep a mother's heart from breaking!" The message of missions is that there is this *Some One*.—*Selected*.

THE fear that Chinese opium-smoking fathers have that their sons may follow in their steps is strikingly shown in the fact that they will put their sons in charge of the missionaries, on purpose that they may be shielded from opium-smoking and other vices. Mr. T. James, of the China Inland Mission, gives us two instances of this. In one case, the two sons of a wealthy man named Yang came, the one by conviction, and the other by his father's express wish. The father told Mr. James that, having read some of the books, he knew that his sons would receive only good from the missionaries, and that if it had not been for his opium, he himself would have become a Christian. In the other case, the son was sent by the father to Mr. James, for

the express purpose of keeping him from secret societies and opium. One result of the young man's association with the missionaries was that he refused to burn incense to the idols or paper money to his ancestors. Whether such a result had been foreseen by the father or not, we do not know, but apparently he was willing to run the risk of his son's becoming a Christian rather than let him become an opium-smoker.—*Britain's Opium Harvest*.

BEING forbidden to preach the gospel in Cape Town, Barnabas Shaw bought a yoke of oxen and a cart, and putting his goods into the wagon, he and his wife seated themselves therein, and headed the lowing oxen toward the interior of the country, not knowing whither they went. Thus they journeyed on day after day, till they had traveled three hundred miles. On the twenty-seventh day of their journey they encamped for the night. They discovered a company of Hottentots halting near them. On entering into communication with them, they learned to their astonishment that this band of heathen, headed by their chief, were journeying to Cape Town in search of a missionary to teach them "the great Word," as they expressed it. Had either party started a half day earlier or later, they would not have met; but as it was, they met just in the nick of time, and that nick of time proved such a juncture of providence as has rarely occurred in the history of God's church.—*The Holy Spirit of Missions*.

A STINGY Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet directed upward, toward the preacher. The sermon moved him considerably. At one time he said to himself, "I'll give ten dollars;" again he said, "I'll give fifteen." At the close of the appeal he was very much moved, and thought he would give fifty dollars. Now the boxes were passed. As they moved along, his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded that he would not give anything. "Yet," said he, "this won't do—I am in a bad fix. This covetousness will be my ruin." The boxes were getting nearer. The crisis was upon him. What should he do? The box was now under his chin—all the congregation were looking. He had been holding his pocketbook in his hand during this soliloquy, which was half audible, though in his deafness he did not know that he was heard. In the agony of the final moment he took his pocketbook and laid it in the box, saying to himself, as he did it: "Now, squirm, old natur!" "Here is the key to the problem of covetousness," says an exchange. "Old natur" must go under. A few experiments of putting in the whole pocketbook may cure.—*Selected*.



THE FIELD WORK

Panama

BOCAS DEL TORO.—We went to Colon to meet Brother Lee Wellman, but the day he was to arrive, we received word that he had been taken ill. It was a sad disappointment to us all, as Colon is destined to become a great center of the world's interest. We feel much concerned about getting a footing. We have a church there of fourteen members. They are doing what they can, but find it difficult to do much. They have no place to meet. The rents are exorbitant, and they are poor. The cheapest way by far is to build a church, as the lots will cost but little. I do not know of any place where five or six hundred dollars could be spent to better advantage. Or a tent could be used quite well, although it rains a great deal there.

We would like to see a good, roomy chapel there. We had hoped and planned to give the people more attention, as they have not had much help. However, we still hope that the Lord will overrule all, and that we may soon see the banner of truth waving over the canal zone.

The brethren in Costa Rica are doing well. They have two buildings ready for dedication. We expect to go there next week. I want to go to St. Andrews Island also, at the close of my trip to Costa Rica.

I. G. KNIGHT.

Spain

SABADELL.—"As cold water to a thirsty soul, so is good news from a far country." Only a few days ago our hearts were made glad by a letter from one of Iowa's experienced workers—Brother Rentfro—who, with his wife, is planning to come to Spain. As we read the report of the late general meeting held in Iowa, and the decisions made there, our minds went back almost two years, to the Fresno camp-meeting, when a similar move was made. We believe the time has come when many such consecration meetings will be held. We can quite fully appreciate the need of them. We have prayed to the Father often that he would send other laborers to this land of darkness, whose millions of souls are steeped in Catholicism, superstition, and intemperance of all kinds. We had faith that the Lord heard and would answer our cries. We knew not how this would be accomplished; but the Lord of the harvest knows all about the needs of his vineyard.

The prospect of one or two additional laborers within the near future causes us to praise God from the depths of our hearts. But we do not feel satisfied yet to leave off praying for more workers for Spain.

With about one fourth as great a population as the United States, and almost twenty million souls with no knowledge of a soon-coming Saviour, it seems to us that Spain should appeal loudly and

forcibly to the hearts of many strong, consecrated young people in the home land. There are those who have some knowledge of the language, who would be anxious to come if God made manifest by opening the way, that it was his will that they should come.

The work is moving slowly forward here. We are meeting much opposition from missionaries of the popular churches. But if God be for us, who can be against us?

On June 29 we had our first baptism in Spain. Professor Wilkinson was here to perform the ordinance. Three precious souls followed their Lord into the watery grave.

We are watching with intense interest the advancement of the message, and our prayer is that it may be quickly carried to all nations.

FRANK BOND.

Bay Islands

BONACCA.—I am kept busy with the school and work on the plantation. Every two weeks I walk to Northeast Bight, about eight miles from here, where Elder Goodrich has been laboring of late, and conduct Sabbath services in the morning and at the close of the day. This has been a good experience for me, and the people are glad to have me with them.

Two of the pupils of the school recently bore Christian testimony for the first time since they have been connected with our school. One new student from Coxen Hole, Ruatan, entered this morning. There are twenty-five or more students at Northeast Bight that I have been trying to persuade to come with us. But if I do not succeed, perhaps I shall spend three months of the year with them, if thought best. My heart aches when I see these children and youth growing up in ignorance, except for what they are taught in the Sabbath-school. We are striving not for numbers, but perfection; for if we can educate a few so that they can instruct the many other children, we shall do more than we could do by instructing many youth. God will multiply our labors if we trust him.

I am interested in the work more than ever before, and praise God for all the experiences that he has given me. It is encouraging to know that if we stand at our post just a little longer, faithfully discharging our duties, we shall receive crowns. It will not be long.

GARFIELD SMALLEY.

Scotland

PERTH.—We left our home State, Nebraska, Sept. 27, 1902, for Scotland. After spending the fall and winter in London, where we received some excellent instruction in preparation for our work, we went to Edinburgh, Scotland. At that place we spent several months, which were filled with good experiences

in the canvassing work. In March we, in company with our co-workers, Brother and Sister D. P. Miller, came to Perth to prepare the way for a tent effort; and right here we wish to express our sincere thanks to the brethren and sisters who at the Central Union Conference so kindly donated the tent for Scotland. The tent came just a few days before the time to pitch it, and we could not help thanking the Lord for his leading, and for so graciously answering our prayers. We are all doing what we can to hold up the light of truth in this place, although we have some hard battles to fight with the enemy. At first the children in the community were a great annoyance, as they tried to destroy the tent. We had to put up a barb-wire fence around it in order to keep them out until time for children's meetings each day. This so disturbed some of the parents who would not come out to the meetings that they tried to advertise our work in the paper, calling it "barb-wire Christianity." Nevertheless we are of good courage, and have only praise to offer; for, "If the Lord be for us, who can be against us?" There are a few earnest souls here who we feel sure will walk in the light of the truth when it is fully presented. The tent is always well filled Sunday evenings, and although the attendance is not large through the week, yet we believe those who do come are seeking for truth.

After the tent effort is over in the fall, we expect, if the Lord is willing, to return to America to spend the winter in helping our brother dispose of his and our property, so that he with us may enter the work in the spring, to be self-supporting a few more years, as we have been since coming to Great Britain. We shall either return to Scotland or go to some other needy field, just as the Lord leads. Our hearts are in this message, and we do want to do all in our power to proclaim it.

Since coming to Scotland our paper and book sales have amounted to over eleven hundred dollars, but that is small in comparison with what some of the workers who have devoted most of their time to canvassing have done.

Brethren and sisters, pray for the work here. We thank the Lord that he sent us to Scotland.

JAY NETHERY,
ELLA NETHERY.

Fiji

LOMALOMA, LAU DISTRICT.—My heart is full of praise to God for giving me a place in this vineyard. I feel so unworthy. My physical strength is small, but God's grace sustains me, and enables me to help hold up the banner of truth. When I am unable to get about in the villages, my work comes to me. I am just as comfortable and well off here as I could be anywhere, and do not wish for a better place. The first part of the year it seemed as if I should be prostrated again; but God in his rich mercy again thwarted the enemy, and I am able to take up my work of teaching the children as formerly.

Before we obtained this piece of land, we lived for eight months in a native house, a hut fourteen by twenty-four feet, with thatched roof, ground floor,

and reed walls. It was on the beach, within a few feet of the restless waves, and served as bed-room, sitting-room, and schoolroom. Our present little house, which Mr. Parker has put up, seems like a palace to us. It has a board floor, corrugated iron roof, and reed walls. Help was unattainable, and my husband was obliged at last to prepare and weave on the reeds himself, as the hurricane season was approaching. We lived for months with only a roof and floor and part of a wall around two rooms, and this in all kinds of weather. We have prayed, hoped, and worked for more than a year to prepare a place where students might come.

There are now two native houses, and a third in process of erection. You can not realize what a slow, taxing, tedious job it is to procure native help. They wait and wait, and never do to-day what can be put off till to-morrow. And then there is another drawback—the native is not his own master. He must do the work appointed by the town chief and the district chief. It will be different with the students, for they are released from town and district work. You can imagine our joy when at last we can see our hopes materialize.

A man and his wife of mature years now occupy one native house. Two young men occupy the other. Students will have a piece of land, and provide for themselves while carrying on studies. They pay their tuition by working a few hours a day for us. In our home we have two native girls from another island, who have come here to be taught.

We find many sick to care for, and we receive many callers upon one pretense and another. As the people come in, their backs are covered with flies, and many of them have bad sores. They do not always regard the rights of property, and perhaps a choice mummyapple or pineapple will be missed.

We have had very little fruit, bananas being our mainstay, and we have been without them for three months at a time. Fruit is the only food which we miss very much. The Lord has blessed our garden, and we have had some green corn and beans. Sweet corn will not mature, only the field corn.

Last January a severe hurricane devastated some portions of Fiji. For four days and nights the wind blew with unabated fury. Each blast seemed to be stronger. The tall, majestic cocoanut-trees bowed like reeds in the wind. It is taxing upon one's nerves to pass through such a strain. (I only mention this that you may know what we have to meet.) During the storm Mr. Parker was busy keeping things about the house from being blown to pieces. Our little daughter said, "Mama, the angels are holding the house."

Yes, God has protected us from several severe storms. When the house was in crection, our temporary walls were blown down one night, and we escaped to the bush to await the morning. Near daylight the rain fell in torrents, and all we had was drenched, but we were unharmed.

Mr. Parker has had several narrow escapes in boating. The Lord answered his prayer, and the winds ceased in time to save him from being driven upon the reef.

The work seems to go slowly some-

times, but it is steadily advancing. God has precious souls here, and we must find them.

MYRTLE GRIFFIN PARKER.

Another Good Day in Tokyo

TO-DAY, Sabbath, June 25, we had the privilege of seeing one more precious soul follow his Lord in the ordinance of baptism. This brother, a middle-aged man, is one of the carpenters who was first employed in building our house. While the men were working here, we were always seeking to direct their attention to the true God and his salvation. This one seemed more promising than the others, so we kept him for some time after the other men were discharged, the meanwhile giving him the truth as we had opportunity.

Last winter his wife contracted quick consumption shortly after the birth of their first child. She rapidly grew worse, and died early last spring. A few weeks later the baby also died. During the sickness of the wife we tried to do what we could to show our sympathy for them in their trouble, and this had its effect in opening their hearts to receive the truth.

One day while talking with him about his wife's sickness, I said, "Sickness is a dreadful thing, and it all comes as the result of sin." Then I read to him a few of God's promises relative to the new earth and its freedom from sin, sickness, and death; and asked him if he did not wish to be there. He took the Bible and read again the promises. His countenance showed that he was deeply moved. I asked if he had a Bible. He answered, "No." That evening when he quit work, I gave him a Testament, and asked him to read it carefully. He received it gratefully, and a few days later he said, very thoughtfully, "Jesus was very kind to the sick people. I wish he were here now." I wish you could have heard him say this; it would have done your hearts good, as it did ours. It was evident that God's Spirit was working with him.

After a time his wife was sent to her parent's home, about forty miles in the country, but it was too late for the change to do her any good. Hearing that she was very low, and being unable to go myself, I asked a Japanese brother to go in my stead; for we were very anxious that she should find the Saviour before death should make it too late.

When Brother Matsukura called, she was suffering such intense pain that she could not listen to what he said. He tried to encourage her to trust in God, and she promised that she would, but said, "If there is a God, I wish he would take away this suffering." Much of that night Brother Matsukura spent talking with the parents and family, and though it was their first opportunity to hear anything about Christianity, they listened very interestedly, and invited him to come again. They also said, "Bring along your *Ijin san*" (Mr. Foreigner). I hope to visit them this summer.

The next morning our brother left them, but we all sought God to reveal himself to the poor sufferer, and when, a few days later, we received word that she was dead, we rejoiced to hear that the Lord had heard our prayers and had given her quiet rest. Her parents wrote, "We are so glad for your visit; for after you came and told us about

Jesus, our daughter's pain all left, and she had rest."

Death is always an unwelcome visitor, but God is able to use even this to his glory, and make it a blessing in disguise. We trust this dear soul rests in hope; and that the seed which has been sown in the hearts of other members of the family will yet bear fruit. In the case of the husband, the affliction led him to decide for God and his truth. He said his wife's first illness came on the Sabbath, and she died on the Sabbath; the baby also sickened on the Sabbath, and died on the Sabbath, and he felt that it was a judgment from God because he had not obeyed when he was first convinced of his duty.

We are glad also to report that another carpenter now doing some work for us is much interested. He attends our Sabbath services, and comes at other times for Bible study. We hope it will not be long till he, too, will be one with us. We thank the Lord for his many blessings that have been over us here in this field, and rejoice as we see the message advancing.

W. D. BURDEN.

A Practical Gathering in Southwestern New York

THE brethren in southwestern New York decided that a gathering near Quaker Bridge, on a piece of ground intended as a school site, would be of profit. Brother Hicks sent out from Salamanca a very cordial invitation to the brethren and sisters in surrounding churches to meet on this unimproved land, to seek the Lord together.

The time appointed was August 19-21, and the attendance was good, considering the circumstances. Two tents were pitched in the woods, and there was an old shanty on the place which had been used by the lumbermen when getting off the timber. These were the only means of shelter provided, but, generally speaking, the weather was good. About seventy-five brethren and sisters attended the meeting sometime during its progress, and about twenty-five not of our faith were present, among whom were some Indians from the reservation along the Alleghany River.

The meeting was good, and the Lord blessed. Hearts were touched as at stated times the brethren gathered under the shade of the trees to study the Word of the Lord and seek him together. Sabbath was a day of victories. Some who had been indifferent renewed their consecration to the Lord, others made a start for the first time. Four were baptized on Sunday. Elder K. C. Russell, of Boston, Mass., met with the brethren and sisters, Sunday afternoon, and his presence was appreciated by all. Brethren Hicks and Carr, Dr. A. R. Satterlee, and the writer were present.

As a result of the industry of those present, one hundred and eighteen quarts of blackberries were picked, looked over, and canned during the meeting. Some one presented a little more canned fruit, so one hundred and twenty quarts of canned berries were taken away at the close of the meeting, for use in some sanitarium. This fruit grew on the ground on which the meeting was held, and would have gone to

waste had it not been gathered at this time. There are communities where large quantities of fruit might be preserved and sent to needy places in the South, could two or three churches unite in the effort. Certainly this gathering demonstrated that the Lord blessed in seeking to preserve this fruit for places where it was much needed.

All felt that the occasion had been a profitable one in every way, and rejoiced that the Lord had met with his people and blessed this effort.

T. E. BOWEN.

North England Conference at Leicester

Annual Address of the President

THROUGH the tender mercies of our God, a goodly number have been permitted to assemble in this, the second annual meeting of the North England Conference; and in behalf of the executive committee of the conference we welcome you to these pleasant grounds, and to all the meetings of the conference, which, we trust, may be graced by the presence of our Great Leader and coming King.

We feel that we have great reason for gratitude to God that the lives and health of our people have been so graciously preserved through the past year; and yet in the midst of our gratitude for these mercies we remember with sadness the fact that death has taken from our midst three of our most promising young people: Sisters Lillian Burbridge, of Birmingham; May Howell, of Uleby; and Helen Brandt, of Leeds; besides these, Brother Chapman, of Leeds, and Brother Wharrie, of Hull, have been laid to rest; but we are cheered with the thought that they all sleep in Jesus, and are safe in his keeping, and that soon, yea, very soon, the Life-giver will return for his own, and we shall meet them where death's reign will be ended.

The Evangelical Work

With deep gratitude of heart we acknowledge the Lord's special blessing in the prosperity that has attended the labors of our workers in the field, and the efforts of our brethren and sisters throughout the conference to carry the gospel of the kingdom to the world.

A good degree of success attended the labors of Elders Haughey and McCord, Brother Ellis, and Sister Bacon, in the tent which they pitched last summer, first in Higher, and later in Lower Broughton, Manchester. The work was continued in a hall through the winter, by Elder Haughey, the efforts resulting in the baptism of fifteen candidates, and the organization of a church with a membership of thirty-two and a full corps of efficient workers. These results are, to a large degree, due to the faithful seed-sowing for several years in the past, of the company of Sabbath-keepers who now act as pillars in the church. Elder Haughey, Brother Ellis, and Sister Cousins have been successful in arousing an interest on the opposite side of Manchester, in Moss Side, where they have had their tent pitched since June 5.

The tent-meeting conducted here in Leicester last summer by Elder Altman, Brother Marchus, Sister Cousins, and myself, and continued through the

winter in a hall, has resulted in the organization of a church of sixteen members, fully officered. This number has since been increased to twenty-seven. A good interest in the truth still continues, and we have reason to expect substantial results from the efforts put forth.

Last year after the tent season was past, by invitation of the committee, Elder McCord located in Birmingham, and, assisted by Sister Sanders, began an aggressive effort in Kings Heath, which, with the Lord's blessing, has resulted in the organization of the second church in that great center of population, with a membership of nineteen. The first of June of this year Brother Marchus joined the company of workers, and they have since been conducting a successful effort in Sparkhill, adjoining Kings Heath.

Believing that it would be to the advantage of the work in Birkenhead for the company of Sabbath-keepers there to be organized into a church, this was accomplished January 28, and it now numbers fourteen. Elder Haughey has the immediate oversight of this church, as well as of the church in Liverpool and the companies in Wigan and Bolton. In these two latter towns he has conducted weekly meetings through the winter, with some results, especially in Wigan, where twelve have taken their stand for the truth.

Elder Parsons and his mother have been laboring the greater part of the past year in Hull and Uleby with a good degree of success. During the past year fourteen have been baptized in Hull. Since Brother Parsons and his mother have come to Leicester to assist in the work here, Brother Gillatt has been continuing the work in Hull and Uleby, and not without fruit.

After the close of our tent season last year, Elder Altman located in Nottingham, and was soon joined by Sister Bacon. Within a few weeks of this time, however, in response to an earnest invitation from the General Conference, Elder Altman and his family left us, to connect with the work in South Africa. We felt this loss very much at the time, and still feel it; but realizing that "the field is the world," and that the tried and experienced workers are most needed in the more difficult fields, your committee felt it a privilege to acquiesce in the call of the General Conference and the British Union Conference, and released these workers, whom we had learned to esteem very highly in love for their work's sake. Brother and Sister Marchus were then asked to join Sister Bacon in the work in Nottingham; and while the work there has moved slowly, it is onward, and their hearts have been cheered by seeing a few take their stand with God's remnant people.

Brother Brandt has been faithfully laboring in Leeds throughout the year. Peculiar difficulties have had to be met there, but I am pleased to say that the Lord is giving the victory. Several have been led to accept the faith, and the outlook for the work is not at all discouraging.

The Canvassing Work

I would not forget to mention the untiring efforts of our faithful canvassers. Through the past year we have had

about forty agents in the field handling our different periodicals; and they, with the assistance of our local tract societies, have each week placed in the hands of the people 6,206 copies of *Present Truth*, or a total of 322,719 for the year; and each month 18,928 copies of *Good Health*, making 227,136 for the year. Besides these, 14,893 copies of that most excellent paper, *Our Day*, have been distributed, making a grand total of 564,748 papers for the year. From twelve to sixteen agents have been engaged in the sale of our bound books, and they have succeeded in placing books to the value of £1,084 17s. 6d. in the homes of the people. Brother Gillatt spent six months of the year in the employ of the conference as general agent. What the results of this most excellent self-denying missionary work will be, will not be fully known till the glorious day when the Master will give every man according as his work shall be. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Home Missionary Work

Besides attending to the work of the office, Brother Castle has rendered efficient service in the tent work, and also in corresponding with and visiting our churches and companies, with the special object of reviving the missionary spirit, and setting the members to work with tracts, loaning them from house to house. Some very encouraging results have followed this effort; and we sincerely hope that this meeting may result in awakening a much more general and active interest in this and all other missionary efforts in behalf of our friends and neighbors, as well as those in heathen lands, that they may be led to the only place of refuge from the impending judgments against the transgressors of God's law, the pavilion of divine truth.

The Church-School Work

We are happy to report that this long-neglected work has had a beginning in the school so successfully started by Sister Castle in the church at Kettering, shortly after our last annual conference. On account of the necessity of the daily journey from Leicester to Kettering, through the winter season, resulting in the breaking down of her health, it became necessary for Sister Castle to resign her work the middle of March, very much to the regret of all, both parents and students. The school board, however, was fortunate in securing the services of Sister Raywell, of Hull, who has since continued the school. It had an enrolment of twenty-six, with an average attendance of twenty-four. Believing that we are near the end, it behooves us to take a more lively interest in the education and training of our children for the kingdom; and we look forward with earnest solicitude to the time when all our churches shall have the advantage of thoroughly equipped schools, where our own and our neighbors' children may receive such a training.

The Sabbath-school Work

Believing the Sabbath-school to be one of our most important departments of church work, and that it should receive

special attention on the part of the conference, at its last session Sister Castle was elected Sabbath-school secretary. After diligent effort on the part of the secretary, we are able to report some progress.

At the end of the first quarter of the conference year, we had thirteen schools, with a membership of three hundred and fifty-five, and an average attendance of two hundred and fifty-one. At its close, we have seventeen schools, with a membership of four hundred and ninety, and an average attendance of three hundred and sixty, representing an increase for the nine months of four schools, and one hundred and nine members.

The total donations for the year were £93 11s. 3d. This year a much larger per cent of the donations has been turned over to the mission work than formerly. Not having the statistics of the previous year, it is impossible to compare this year's work with the past. Brother and Sister Castle have held a number of conventions with the different schools, with good results. We praise the Lord for what we have seen in the forward movement in this department of our work.

The Sanitarium Work

It is with much pleasure that we speak of the opening of our sanitarium, February 8, last. The Lord has blessed the efforts of Dr. Richards and her faithful staff of workers; and with the visits of Dr. Olsen, they have been successful in bringing health and happiness to many who have sought their assistance. The building, with its excellent equipment, which has so providentially been placed in our hands for a period of years, has an accommodation for ten or twelve in-patients, besides a large number of out-patients. While the patronage has not been large, it has in no way been discouraging, considering the fact that it is our youngest child in this department of the work.

The Finances

Our tithe has increased during the year to the extent of £123. While this is not so large an increase as we had hoped, and as we had reason to expect, yet you will be pleased to know that with the very generous assistance of the California Conference we have been able to settle with all our laborers, leaving a small amount in the treasury.

During the past year we have organized four new churches, besides the conference church that consists of our scattered members. Three of these churches were formed very largely of new Sabbath-keepers. We have baptized eighty-five, and forty-eight have been received by vote, making a total of one hundred and thirty-three for the year, bringing our membership up to four hundred and one, June 30. This does not include unbaptized Sabbath-keepers. We have at least twenty-five or thirty throughout the conference awaiting baptism.

We now surrender into the hands of this conference the responsibilities placed upon us one year ago; and while we acknowledge with gratitude the many blessings received while attempting to discharge the responsibilities, and rejoice that we are able to report some degree of progress in the work, yet we are sorry that a larger degree of success has not crowned all the efforts put forth; and now, with you, we gladly

consecrate all to God, praying for the fulness of the Spirit's power that, in the coming year, we may go forth "conquering and to conquer," and thus hasten the final glad reunion of the scattered hosts of the Lord, when, with the palm branch of victory and the crown of glory, we shall join in the victor's song of triumph around the throne of God.

E. E. ANDROSS.

"Feed My Lambs"

IN considering the work for children there is perhaps no text in the Scriptures more frequently referred to than that found in Matt. 19:13-15. Here the Saviour has set forth in its true light this phase of missionary enterprise. Seeing in the little group that surrounded him the grown men and women who would be called to tread with him the path of sorrow, to share with him the joys of the redeemed, he, the Majesty of heaven, gave them the blessing for which they came.

To-day, as nineteen hundred years ago, the command is given still: "Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven:" and "Feed my lambs." The children are a sacred trust. To the parent this sacred trust belongs. But there are those whom misfortune and death have robbed of the protecting love of parents. They are thrown on the cold mercies of the world, and left to grow up not only a burden to society, but a possible menace to its peace.

The Haskell Home was established especially in behalf of the motherless and homeless little ones. The sore need of such a home has been demonstrated in its experience. The rich results obtained in the steady progress which this work has made, eternity alone can reveal. And as our work becomes more widely known, its opportunities far exceed its facilities for relief. When the Home is filled to its utmost capacity, the number of applicants for admission does not diminish. The world is full of heaven's suffering, homeless little ones. Shall we not as a people stand ready to receive and train those whom God shall send to us?

A family of boys recently expressed their sympathy for the work in its present financial embarrassment by making a contribution to the Home fund of the few little earnings which they had obtained in fruit picking for a farmer who employs them yearly. This little gift touched our hearts, leading us to feel that effort is not being unappreciated.

One of our little kindergartners, while visiting her mama, learned of the latter's intention to bake on the Sabbath. The child earnestly remonstrated with her, insisting that they had far better deny themselves bread than to break God's holy Sabbath.

A caretaker in charge of one of the "families" of little boys recently arose before the ringing of the rising bell, and to her surprise found one of her little ones in an attitude of prayer. Learning to repose in the love of Jesus, he had arisen in the quiet stillness of early dawn to commune with his heavenly Friend.

These few of many instances have been selected with the hope of assuring those who have lent their support to this work, that it has not been given in

vain. Could you but step into some "family" circle in the Haskell Home, just at the twilight hour, or in the early morning, and listen to their childish voices ascending to heaven in prayers of thanksgiving for the blessings of the Home with which they have been surrounded; could you listen to their earnest petitions for heavenly grace and strength to withstand temptation; could you hear the childish accounts given of victories gained in the name of Jesus, your inmost soul would be touched, your whole being would vibrate, with that great heart of infinite love, and with him you would see in these little ones the precious "lambs" that he has left in the charge of his people, and has bidden us to "feed." And from the Home of this little flock of his, I write this appeal in behalf of his own "lambs." In assisting in the care of these little children you are not only responding to the call of Jesus to feed his lambs, but you are sowing good seed that will spring up after many days in the going forth of many of these into the active work of the great third angel's message which we love.

To-day this work is suffering for lack of means. The work has not in anywise diminished, and can not truly. Yet the donations during the past year, instead of being increased, have been greatly diminished, although applications for relief have been more urgent and more numerous than ever before. This institution is a sacred trust whose mission found its birth in the thought of him who has promised to be the "Father of the fatherless." Shall we, his co-laborers, no longer harken to the command which he, not man, has given? Shall we, like his disciples of old, turn aside the dependent, anxious mothers who fain would bring their little ones to Jesus?

O dear readers, as one who has been closely connected with the work for some time, witnessing the self-sacrificing efforts of those bearing the burden of this work, together with their co-laborers, and observing the development and spiritual growth of the children, I plead with you as one united whole to stand true to this sacred trust that God has entrusted to this people. And, reaching deep into our pockets, let us hasten to lift the work from the meshes of financial embarrassment into which lack of co-operation and support have plunged it. Again I plead, shall these dependent ones cry in vain for food and shelter, and for the bread which endureth unto eternal life?

As to Peter of old, so to us to-day, the Master has given a test of love: "Feed my lambs." The next regular collection for the Haskell Home children does not come till October. But these little ones need help now. Will not the readers of this appeal respond just now to the Saviour's call of love—"Feed my lambs"? GOLDA L. ABBOTT.

Field Notes

BROTHER E. B. HOPKINS reports the baptism of five persons at Hermitage, Tex., August 21.

SEVENTEEN persons were baptized at the Missouri State camp-meeting at Columbia, which closed August 21.

NINE persons, all adults, were baptized at Sayville, L. I., August 28.

A NEW house of worship was dedicated, free of debt, at Buffalo Gap, Tex., August 28.

THIRTY-SEVEN persons were baptized at the close of the Indiana State camp-meeting at Martinsville.

A SUCCESSFUL tent effort was recently closed at Clinton, Ontario. Several persons were led to accept the truth.

REPORTING the result of a tent effort in Newark, N. J., Brother W. H. Loose says: "Ten have already taken their stand for the truth."

FOUR persons have recently taken a stand for the truth at Pony, Mont., as a result of meetings and house-to-house work in that place.

A CHURCH of thirteen members was organized at Pleasant Hill, Ohio, August 6. Immediately following the organization twelve persons received the ordinance of baptism.

PROF. GEO. W. RINE reports the baptism of four persons at Sacramento, Cal., August 13, where he had previously held a number of cottage meetings.

BROTHER J. W. BEAMS reports the baptism of six persons at Cuba, Neb., also that four have accepted the message at Miller, at which place a Sabbath-school has been organized.

FIFTEEN persons were baptized at the Provo, Utah, camp-meeting, and seven others expressed a desire for baptism later, these together constituting about one fifth of all who were in attendance.

In a report of meetings at Western Washington, closing August 14, Brother W. W. Sharp says: "Some have taken their stand on the Lord's side, and others have promised to do so soon."

THE *Pacific Union Recorder* of September 1 states: "As a result of the tent-meetings at Missoula (Mont.), ten persons have been baptized, and have united with the church at that place. The tent has been removed to Elliston, a small town between Missoula and Helena."

In a report of meetings at Grass Valley, Ore., Brethren W. S. Holbrook and F. D. Wagner state: "Three have decided to keep the Sabbath and obey the commandments, and two others expressed themselves as being convinced of the truth of God, but did not take their stand, on account of their families."

FOUR tent companies will be in the field in Missouri this fall. Elders Merrell and Scoles will be in Columbia; Elders A. A. and H. E. Meyer will work among the Germans in St. Louis; Elders W. S. Cruzan and D. P. Ziegler will be in the vicinity of Poplar Bluff; and Elders H. M. Stewart and H. K. Willis will be located near Pleasant Hill.

Prosecuted for Sabbath-Keeping

FROM the *Canadian Union Messenger* we take the following account of the trial of the two brethren who were arrested under the Sunday law of Ontario, as mentioned in our last issue:—

"On Monday, August 15, Brethren Charles Sweeten and Fred Boettger, who for more than a year past have been employed on the Lornedale Academy farm, were summoned to appear before the magistrate in answer to a complaint made against them for working on 'the Lord's day, commonly called Sunday, in violation of the law.' The summons was made returnable on Friday, August 19, at 2 P. M., at Cooksville.

"At the time set for trial the brethren were present, and when the case was called by the magistrate, the crown's attorney being present, Brother Sweeten requested the case adjourned, and offered as a reason that the counsel employed for their defense had not appeared. The crown's attorney demanded of the defense his pay for a day's attendance, and pay for the attendance of the witnesses, of whom a large number had been called, as a condition on which adjournment could be obtained; but Brother Sweeten did not wish to comply with this demand, and, therefore, the case proceeded. Elder Eugene Leland, being present, assisted the brethren in their defense. A plea of 'not guilty' to the charge was made by the brethren.

"In the case of Brother Boettger the complaint specified that the work was on Sunday, July 24, but when the prosecution put their first witness on the stand, he could not testify to seeing the defendant at work on that date, and after a hurried investigation of the witnesses called by the prosecution, it was decided by the attorney for the crown that an amendment of the charge must be made, and although objected to by Elder Leland, this was done, and one or two witnesses testified to seeing the defendant picking berries on Sunday, and, strange as it may seem, one testified that he knew they were being 'picked for shipment, for the reason that he saw them ship berries the next morning.'

"In the case of Brother Sweeten three witnesses were sworn, but none of them could say positively that they saw Brother Sweeten at work, but they thought they saw him in the berry patch, and they thought that he was at work. The only witness put on the stand who could bear positive testimony was a member of the Seventh-day Adventist church, a young girl who had been employed at the farm, picking berries, who reluctantly testified that Brother Sweeten was in the patch on the day specified, and was carrying berries.

"Elder Leland's defense was that the law under which this charge is made was enacted in 1845, and does not include 'farmers' in the class prohibited by its enactment from Sunday labor, which is proved by the enactment of what is known as 'the Ontario act' of 1885, which was made to include farmers, and the word 'farmers' was specifically mentioned. But this act had been declared invalid by the privy council of England, and therefore there

was no law except the one of 1845 on the subject of Sunday labor, and that did not include farmers in its scope. Both Brother Boettger and Brother Sweeten were put on the stand, and testified that they were farmers. After a few remarks, in which Elder Leland set forth some principles involved in Sunday laws in general, and showed that there is no Bible authority for Sunday observance, the case rested, and the magistrate adjourned till the 25th ult. for a decision, which decision we have not heard at the time of going to press, but from the remarks made by the magistrate in adjourning the case, we do not expect anything but a conviction, as he said that while he sympathized with 'this people' because he thought them sincere, yet he 'did not believe that anybody had a right to set a day apart different from the majority of people, on which to worship, but should conform to the day on which the majority worshipped.'

"Thus it can readily be seen that an influence is at work to enforce the 'worship of the beast,' and to war against those who 'keep the commandments of God.' Shall we not all be faithful, trusting to him who said: 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled?'"

The One Hundred Thousand Dollar Fund

OF the \$20 credited to Elder S. J. Hersum and wife in last week's REVIEW, \$10 should have been credited to Mr. and Mrs. John Easler.

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

Amount previously reported	\$33,708 97
H. Darius Bowen and family	100 00
S. B. and T. B. S.	100 00
Mr. and Mrs. H. W. Pierce	54 25
H. E. Russell	50 00
Swan Peterson	25 00
Several persons of the Hamburg Mission	25 00
M. B. Cyphers	25 00
Boise (Idaho) church	21 25
A brother	15 00
Nellie B. Underwood	15 00
George Nerrow	10 00
C. J. Olson	10 00
Mr. and Mrs. Merrion	10 00
A. E. Devreux	10 00
M. Minier	10 00
Mrs. S. Lloyd	10 00
Mr. and Mrs. S. J. Hersum	10 00
Mr. and Mrs. G. W. Chamberlain	10 00
Mr. and Mrs. S. C. Saxby	10 00
A. Marolf	10 00
Robert A. Underwood	10 00
Cove S. D. A. church	8 00
Mrs. G. A. Rouker	7 25
Mrs. E. Miller	5 00
Mrs. Mary Jordan	5 00
Mr. and Mrs. George F. Enoch	5 00
Mrs. Eliza Cadwell	5 00
John K. Foster	5 00
Mrs. Bose Kightlinger	5 00
Mrs. H. M. Dorland	5 00
Etta E. Spicer	5 00
Mrs. L. J. Shirley	5 00
Peter Hayes	5 00
B. Hagle	5 00
Dilla T. Richardson	5 00
Anna Carlson	5 00
P. L. Larson	5 00
Hannah Seibert	5 00
Medical Lake (Wash.) church	5 00
Mrs. Winfield Scott	5 00
Mary J. Peterson	5 00

A sister in the truth	5 00	Mrs. E. A. Himebaugh	1 00	Lysle Cronk	10
C. N. Pike	5 00	Mrs. E. Wescott	1 00	May Bell Cronk	10
Mr. and Mrs. R. H. Wiper	5 00	Mrs. Eliza Hill	1 00	Niva Adgate	10
Mrs. S. B. Whipple	5 00	Mrs. Carrie D. Cooper	1 00	Fay Strickland	10
Mrs. M. A. Whalen	5 00	F. R. Butler	1 00	Verna Hill	10
Elvira Austin	5 00	Elsie Peterson	1 00	Willie Anderson	10
Mrs. E. H.	5 00	Rebecca Scofield	1 00	Rachel Anderson	10
Leonora Rees	5 00	John M. Lewis	1 00	Bessie Salmon	10
Louisa Shaffer	5 00	E. H. Lewis	1 00	Albert Marshall	10
Jane Lafave	5 00	Frederik Abraham Dave Rasmussen	1 00	Arthur Rothe	5 00
Aurora (Neb.) church	4 25	Carl Samuel Rasmussen	1 00	Thomas Macmillian	5 00
Julina R. Hungerford	4 00	Christian Emanuel Rasmussen	1 00	Mr. and Mrs. A. W. Gibson	5 00
Anoka (Minn.) church	4 00	Marie Rasmussen	1 00	Sisters' Society, Cottonwood Grove church	8 00
Mrs. H. Michel, collector	4 00	Carl Rasmussen	1 00	Mr. and Mrs. James Creamer	10 00
Mr. and Mrs. Thomas Wilson	4 00	W. H. Armstrong	1 00	Mr. and Mrs. C. A. Morel	25 00
John M. Estes	3 75	Jack Holder	1 00	Mr. and Mrs. A. F. Rockwell	50 00
John F. Estes	3 50	Joe Self	1 00	Nelson Simmons and family	100 00
Mrs. S. A. Ricketts	3 00	Juniata (Ala.) church	1 00	Total reported	\$34,816 02
Benjamin McCormack	3 00	H. E. Eighme	1 00	A further list will follow.	
Roseau (Minn.) church	3 00	Mr. and Mrs. R. A. Owen	1 00	Send all donations to the General Conference Treasurer, 222 North Capitol St., Washington, D. C.	
Frank Peterson	3 00	John Banks	1 00		
S. S. Bruber	3 00	Sarah Robinson	1 00		
Mabel White	3 00	Arthur Strickland	1 00		
Woodland (Cal.) church	2 55	Harry Fenner	1 00		
Ella C. Daniells	2 50	Asapel Smith	1 00		
Mrs. A. M. Davis	2 50	Mrs. Mary Smith	1 00		
Rosa Partridge	2 50	Christian Cary	1 00		
Loyal (Wis.) church	2 35	Mrs. W. H. Wright	1 00		
Clarissa M. Crane	2 00	Mrs. M. L. White	1 00		
James W. Hamilton	2 00	Mrs. A. M. Gibson	1 00		
S. S. donation (Puerto Cortez)	2 00	Mrs. A. J. Hutchins	1 00		
Mrs. George W. Payne	2 00	Mrs. H. C. Hizerman	1 00		
Mrs. G. W. Binkley	2 00	Mrs. Ella V. Day	1 00		
E. Ellickson	2 00	Clara B. Willett	1 00		
Fred Grant	2 00	G. M. Burnett	50		
Anna T. Hough	2 00	M. A. Burnett	50		
Mrs. H. C. Janes	2 00	Mrs. S. E. Chase	50		
Florence Peterson	2 00	Mabel Gulvin	50		
J. E. Cross	2 00	Mrs. Ellen Moore	50		
Mr. and Mrs. W. H. Turner	2 00	Margaret Hartman	50		
Mr. and Mrs. G. T. Howorth	2 00	E. W. Albright	50		
A. C. Hartwell	2 00	Mr. C. V.	50		
Josephine A. Howell	2 00	Polina M. Anderson	50		
A friend	2 00	J. Strickland	50		
C. P. Austin	2 00	I. C. Miles	50		
A sister	2 00	Mrs. I. C. Miles	50		
Hannah L. Gotts	2 00	Mrs. M. E. Miles	50		
L. T. Crisler	2 00	C. H. Gober	50		
Martha Snow	2 00	Phebe, Serena, Berniece, and Beatrice Donaldson	40		
Mrs. A. B. Atwood	2 00	Mary A. Terrell	27		
Mrs. S. M. Olesen	1 90	Mrs. Eliza Swim	25		
Pomona Missionary Society	1 90	Ethel Brown	25		
Mabel Peterson	1 75	Harold T. Hermann	25		
Mrs. W. H. Allems	1 50	Alice M. Hermann	25		
Pomona Children's Society	1 50	DeEtte Payne	25		
Mary Goward	1 50	Betsay Mills	25		
Mrs. Jemina Hart	1 50	Mary Tettters	25		
Willimantic (Conn.) church	1 35	George Zimmer	25		
Mr. and Mrs. G. E. Hollister & son	1 30	Chat Brown	25		
Raynold Peterson	1 25	Harry L. Ryman	25		
Mrs. W. V. Shepardson	1 00	Walter Utter	25		
Mrs. J. W. Swimm	1 00	July Harris	25		
Mrs. Anna Amstutz	1 00	Clark Yemmans	25		
J. P. Larson	1 00	Phila Sadler	25		
E. J. Harvey	1 00	C. D. Young	25		
George H. Smith	1 00	Mary Abbott	25		
S. R. Graybill	1 00	Lathan Shoemaker	25		
Mrs. S. R. Graybill	1 00	Neva Shoemaker	25		
H. T. Hermann	1 00	Clarence C. Massey	25		
Melissa Hermann	1 00	Pearl Massey	25		
Max Schneider	1 00	Viva Massey	25		
Nellie M. Rowe	1 00	Mrs. Phila Allen	25		
Mrs. Eliza Hamilton	1 00	Mrs. Louisa Babcock	25		
Agatha Hamilton	1 00	Mrs. Nancy Seuthultz	25		
Douglas P. Barrow	1 00	Jerome Dibble	25		
Wolcot W. James	1 00	W. M. Reed	25		
George R. Messam	1 00	Pearle Hartley	25		
S. H. Shaw	1 00	Carrie Lewis	25		
Jennie E. Shaw	1 00	Emma Lewis	25		
Mrs. S. E. Mahurin	1 00	Harriett Meisenheimer	25		
Lina Ellickson	1 00	Royal Hubbel	25		
Eugenia E. Briggs	1 00	Sarah McQueen	25		
Mrs. R. S. Thomas	1 00	Lizzie Pyke	25		
J. Raymond	1 00	Ezrom Pyke	25		
Mrs. J. R. Hall	1 00	Eldred Pyke	25		
Jennie Graham	1 00	Allen Pyke	25		
T. W. Lewis	1 00	G. H. King	25		
Dr. G. Yeram	1 00	Clara Underwood	25		
W. H. Massey	1 00	Maria Pyke	20		
Ina R. Massey	1 00	A friend	16		
Margaret Craig	1 00	Fred S. Sweeting	15		
Mrs. Sarah A. Cardell	1 00	A friend	12		
Olive Hogg	1 00				

Christian Education

Conducted by the Department of Education of the General Conference.

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

Education in China

ALTHOUGH there are private schools, and literature in circulation, they have very little influence on the Chinese, yet at one time in China's history the works of Confucius were read and studied to such an extent that it is claimed a lost parcel was always returned to its rightful owner. As one looks over this land, only the decay of a once prosperous nation is to be seen.

While there is only one written language in China, the spoken language varies in every province, and the dialect is different even in adjoining cities.

The illiterates constitute a great army among the men. Out of a company of one hundred, only three or four will be able to read the Gospel of John, and among the women only one out of six thousand is able to read, and a large number that are able to read do not understand the meaning of the characters, but simply know their sound.

The imperial government makes no provisions for youth desiring an education. It holds examinations to test the students who have studied in private schools, and makes these examinations a test for office. Those passing these examinations are granted a degree of A. B., which makes them eligible to the office of mandarin, but this position is more often secured through money than merit. It is said there are a thousand eligible persons for every office. These examinations are held once a year in each province. The students are placed in booths just large enough to sit in and write, and are locked in for three days. After a short vacation they return to their booths for another three days, which are followed by a short vacation and another three days in the booth. During this time they must eat and sleep in these small booths, which are only about three feet square.

The examination is in session in this city at present. The students have been locked up for one week in those small booths, the temperature being on the

average blood heat, ninety-eight degrees Fahrenheit. The candidates are of all ages from twenty to eighty years old. The older the applicant, the more likely he is to pass, as age is greatly respected.

The parents consider it a waste of time to educate a child that is going to be a carpenter, blacksmith, or cook. So only the children of teachers and officials have this privilege, as they are destined to follow the occupation of their fathers.

To a foreigner it is of interest to visit a Chinese school. While stopping at a Chinese inn, I heard in the adjoining room a continuous chatter, so I took occasion to go in. The teacher was a middle-aged man, who was sitting on the edge of the bed, smoking his pipe; the children were sitting around a table, reading, at the top of their voices, out of some books that their fathers or older brothers had used. The one who could make the most noise was the favored one by the teacher. The teachers claimed they could not tell whether the students were studying if they did not hear them. If the instructor should notice that one's voice was getting a little weak, he would speak out to him very harshly.

The subject-matter studied is composed largely of the Chinese classics, including the history of the emperors, and their temple worship. They have very little idea about the outside world, their knowledge of geography is limited to a radius of fifty miles surrounding their home, and they think that if any one should get beyond the great wall of China, he would fall off the world.

There are a few good books written by Chinese, especially one called the "Sacred Edict," which contains right principles; but as the Chinese themselves say, they are read and considered better for the other man than for themselves to follow. The principal theme throughout all their literature is ancestral worship.

Many of the missionary societies have started high schools in the treaty ports, where the foreign method of education is used, but many disadvantages seem to be connected with this work; for very few of the students afterward choose the evangelistic work, or desire to teach their own people, but seek a paying position in a business house.

Where we are located in the center of China, a school conducted after the foreign school would be very unpromising. The evangelist could not, after completing such a course, teach the people, using examples involving modern methods; for example, to illustrate God's power by likening it to the power stored in an electric wire, would mean nothing to a man who had never dreamed of electricity. The resources of the field must be used, and the students must be educated in the field. Paul taught the heathen at Lystra by drawing illustrations from nature, and as conditions here are very similar, we shall do well to follow his example. Outside the Bible, geography is the only essential study here. Many other missionaries are conducting schools on this plan, with the best results yet reported. As rapidly as we have converts and establish churches, it is our purpose to place the children in schools; but to take

a large number of children now, whose parents are in heathendom, and educate them is not promising. Already we have a demand for a school for the children of our converts, which we hope soon to open. We also hope to have a Bible school to train evangelists. As regards the medical education of Chinese, the best method is to have the students assist in treating the sick, and while doing this, describe the disease. In a short time they will learn to recognize the ailment, and be able to treat it independently. I have one boy now who has made good progress by this method. The practical medical work is the most valuable, even in the States. We hope to be so led of God that his plan may be carried out, and certainly this branch of the work will constitute a great factor in preparing this people for Christ's soon coming.

H. W. MILLER, M. D.

Current Mention

—The business portion of Progreso, Mexico, was swept by fire, September 8, the loss amounting to \$1,000,000.

—Fourteen persons, mostly children, were killed, and twenty or more injured, in a tenement house fire in New York City, September 4.

—A report from Mexico City states that a tidal wave has greatly damaged the costly harbor improvements at the port of Manzanillo.

—Five persons were killed and three others fatally injured by a premature explosion of nitroglycerin in an oil-well near Sandusky, Ohio, September 3.

—Five young men of Cleveland, Ohio, went out on Lake Erie in a small launch, September 3, and a sudden storm coming up, the launch was overturned, and they were drowned.

—A Wabash passenger train bound from Des Moines to St. Louis plunged down an embankment near Pendleton, Mo., September 6, the result being six passengers killed and thirty injured. A broken wheel is supposed to have been the cause.

—Four persons were killed and thirty-five injured by a wreck on the Seaboard Air Line southwest of Monroe, N. C., September 9. The train was derailed at a trestle, and a subsequent examination showed that the spikes holding the rails in place had been pulled out, and some joints of the trestle disconnected.

—The strike of the butcher workmen, which has demoralized the meat-packing industry throughout the country for the last two months, has been officially declared off by President Michael J. Donnelly, of the Amalgamated Meat Cutters' and Butcher Workmen of America. The strike has cost the men \$5,000,000, and the packers \$7,500,000.

—The mysterious phenomenon of immense waves without wind is exciting the wonder of people on the coast of southern California. The disturbance has continued for several days, and considerable damage has been done to wharves and other structures within reach of the water. By some the phenomenon is accounted for on the

supposition of submarine earthquakes, and by others it is thought to be due to some far-away storm of great severity.

—While no accurate estimate of the casualties at the great battle at Liao Yang has yet been received, it is believed the total of killed and wounded on both sides, is about 60,000. The Russian army seems to have made good its retreat to Mukden, and both armies are now resting from their exertions. At Port Arthur the Japanese have ceased assaults, and are approaching the Russian fortifications by means of trenches. An effort at intervention in the war is to be made by an international peace organization, according to the following telegram dated at St. Louis, September 10: "The powers of the world, signatory to The Hague convention, will be asked by the Interparliamentary Union at its twelfth conference to intervene in the Russo-Japanese war; President Roosevelt will be requested to call a second session of The Hague convention; compulsory arbitration will be advocated; the use of submarine mines in time of war will be deplored, and many kindred resolutions will be presented during the deliberations of next week."

NOTICES AND APPOINTMENTS

Camp-Meetings for 1904

SOUTHERN UNION CONFERENCE	
Florida, Plant City	Oct. 13-23
LAKE UNION CONFERENCE	
East Michigan, Flint	Sept. 15-25
CENTRAL UNION CONFERENCE	
Iowa, Independence (local)	Sept. 20-25
Iowa, Albia (local)	Sept. 27 to Oct. 2
Kansas, Manhattan (local)	Oct. 5-12
PACIFIC UNION CONFERENCE	
British Columbia, Vancouver	Sept. 15-25
UPPER COLUMBIA CONFERENCE	
Washington, North Yakima	October

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.

The Missionary Acre Fund

By the regular monthly reading in the churches for the month of April last, the call was made for all to take part in contributing to the Missionary Acre Fund by setting apart a portion of ground or orchard or vineyard, the whole proceeds from which should be devoted to that fund. As it is now in the midst of harvest time, we call the attention of all to this matter.

The proceeds of the Missionary Acre Fund have been devoted especially to the paying off of the debts of the old Battle Creek College property. About sixteen thousand dollars of this debt is due to the Review and Herald Association in Washington. About twice this amount is due to individuals of our own people, who loaned their money to the college when it was in need.

That which is due to the Review and Herald is now greatly needed in establishing the work in Washington. Many of the individuals to whom money is due from the college debt now desire to have their money, that

they may help establish the work in Washington. Others desire to have their money because they personally need it very much.

The Training School Association was organized as an intermediary corporation, solely for the purpose of raising the money and paying off these debts on the college property, and of transferring the property to the designated corporation for the designated purpose. This association has no enterprise of its own; it has rightly no will of its own; it is confined to the one matter of raising the money and paying off these debts and transferring the property. The Acre Fund was assigned to this association as its principal resource—and indeed its *only regular* source of income for the purpose for which the association exists. We want to pay 'all. But we simply can not possibly pay any, without money; and the Acre Fund is practically our only source of means.

Donations to the Acre Fund can not really interfere with donations to any other enterprise; because practically the Acre Fund is the proceeds of a certain portion of ground or orchard or vineyard that is set apart for that purpose; and after the portion of ground or orchard or vineyard is so set apart, the amount which shall be given is decided solely by what that portion produces, whether it be little or much; and even only a little from each one of our people, devoted for this fund, will be all-sufficient to effect in a short time the purpose which the Training School Association was organized to accomplish. Indeed, in the matter of the sixteen thousand dollars due the Review and Herald, and much that is due to individuals, it is the truth that every dollar paid to the Training School Association pays double; each dollar counts the same as two dollars; for it pays those debts, and at the same time helps the work in Washington. And we can fully assure all people that the officers of the Training School board could take no more pleasure in anything than in putting into the hands of our brethren in Washington that sixteen thousand dollars, and in paying to the individuals what is due to them so that they can put the money into the hands of the brethren in Washington.

Therefore, the officers of the Training School board earnestly request that all our people will remember the Acre Fund, throughout the harvest time of the abundant crops that the Lord has so graciously given this year. Please send in promptly the proceeds of the portion of field, orchard, vineyard, or garden that you have or will set apart, that it may be passed on to the cause and the persons that so much need it. We believe that it is safe to say that if the debt of the college property were all to be paid now, the greater part of all the money would go directly into the hands of the brethren of Washington to aid in establishing the work there.

All money to the Acre Fund and all other money to help pay the debts on the college property should be sent to the Treasurer of the Training School Association, 267 West Main St., Battle Creek, Mich.

ALONZO T. JONES,
President of Training School Board.

Notice!

The Greater New York Conference will hold its third annual session in New York City, Sept. 29 to Oct. 2, 1904, for the election of officers, and the transaction of any other business that may be brought before the delegates. Each church is entitled to one delegate for the organization, and one for each ten members. It is requested that each church in the conference elect its delegates immediately, and that the credentials of the same be sent at once to E. H. Hall, conference secretary, 39 Union Square.

The conference sessions will be held in the Beacon Light tent, Cor. 109th St. and Manhattan Ave.; first meeting, Thursday morning, September 29, at 10 o'clock. Let each delegate come to this important gathering with the prayer that brotherly love and

unity may so prevail that the business sessions may be what God designs all his work to be, spiritual feasts and seasons of refreshing.

C. H. EDWARDS,
President.

Indian Camp-Meeting

THE fourth annual Indian camp-meeting will be held on the Six Nation Reserve, near Brantford, Ontario, beginning on the evening of October 7, and continuing until the evening of the 16th. It is hoped that some of the ministers of the other conferences will "come over and help us."

This meeting is specially important, so we are anxious to make it a success as far as lies in our power.
A. G. SMITH,
Local Elder and Chairman of Committee.

Vermont, Notice!

PLEASE make all drafts, post-office orders, money orders, express orders, and checks payable to F. M. Dana, on all items pertaining to the Vermont Conference or Tract Society. Address F. M. Dana, Sec. and Treas., 190 N. Winooski Ave., Burlington, Vt.

Addresses Wanted

THE address of H. Greenslade, who has been engaged in colporteur work in Iowa, is wanted by W. O. Palmer, of Edgefield, Tenn.

The church at Persia, Iowa, would like the addresses of Alfred Anderson and Richard G. Surber.
MATTIE HENRICKSON,
Clerk.

Change of Address

THE office of the Arkansas Tract Society will be moved to 1623 Broadway, Little Rock, Ark., about the middle of September. Please send all mail for said office to the above address after September 15.

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.—Employment which will permit the proper observance of the Sabbath. Address G. A. Cramer, 5820 Pennsylvania Ave., Pittsburg, Pa.

WANTED.—An elderly S. D. A. sister as housekeeper in small family. Good home for right person. Address, stating terms, F. de Fluiter, Ravenna, Ohio.

WANTED.—Situation as an engineer, by a competent man who has first-class papers for lake engineering. Address Alonzo Smith, Marine City, Mich., Box 547.

WANTED.—By a young man 18 years of age, work where he can keep the Sabbath. Address Christian Hansen, care of Geo. A. Rohde, 49 Graham St., Jersey City, N. J.

WANTED.—Man to work among horses and cows and in garden. Good place for right man. Must be a Sabbath-keeper, and not under twenty years of age. Address J. A. Stuart, Harper's Ferry, W. Va.

WANTED.—Man with or without family, to work by the year on farm and in dairy and mine. State experience, and wages wanted. I also have two farms to let; can furnish team, seed, and tools. Address L. W. Scovel, Telluride, Colo.

FOR SALE.—In part or the whole, 162½ acres near Memphis, Tenn., on a good pike road leading into city, 2½ miles of a good street-car line. Mild climate; good soft

water, a lot of fine white oak and poplar timber; fine markets for produce and stock. If the whole tract is sold, a good donation will be made to the work in the South. Address N. W. Allee, 1025 Jefferson St., Nashville, Tenn.

WANTED.—Five to twenty acres of farm land situated from five to ten miles from city of 30,000 or more. House and other buildings desired in connection. Address Box 122, care of J. B. Grimes, Bourneville, Ohio.

Obituaries

NYSTEL.—Died at the home of Brother O. T. Nystel, near Clifton, Tex., Aug. 31, 1904, of snake bite, Clara Gertrude Nystel, aged 4 years, 3 months, and 25 days. Words of comfort were spoken by the writer, from Jer. 31: 15, 16.
W. W. EASTMAN.

WALTON.—Died at Exray, Tex., Aug. 2, 1904, our dearly beloved sister, E. H. Walton. She accepted the truth at Cleburne, Tex., in 1877, under the labors of Elder R. M. Kilgore, and, although separated from all of like precious faith, she was true to her convictions, and died believing in a soon-coming Saviour. Sister Walton was a noble Christian, a true friend, and a faithful and loving mother.
M. L. CRINER.

COSBY.—Died at Richmond, Va., Aug. 21, 1904, Martha Fenton, daughter of Eva M. Cosby, aged 4 months and 13 days. Only a few days later, September 3, came word that the mother had succumbed to an attack of inflammation of the bowels. Eva M. Cosby, daughter of O. F. and Hattie E. Dart, was born at Oswego, N. Y., July 8, 1876. Besides her three small children, she leaves her parents, to whom her death was a sad blow, but they sorrow not as others who have no hope. Services were conducted by the writer, from 1 Cor. 15: 19.
R. D. HOTTEL.

DONALDSON.—Died at the home of her daughter, Mrs. Kinnear, in Edgcomb, Wash., Aug. 13, 1904, of cancer, Mrs. Ann Donaldson, aged 86 years and 2 months. Sister Donaldson was a native of Scotland, and came to this country thirty-two years ago. About sixteen years ago she accepted present truth in Batavia, N. Y., to which she adhered until the end. She suffered much in her last sickness, but her trust in God sustained her. She leaves two sons and two daughters to sorrow. Funeral sermon was preached by the writer.
W. W. SHARP.

GENNINGS.—Died near Murfreesboro, Tenn., Aug. 14, 1904, of tuberculosis, Mrs. Mary Philpott Gennings, aged 23 years. She had been in failing health for about two years; and had been confined to her bed most of the time for the past three months. She bore her long suffering with Christian patience, and just before her death she said the future looked bright to her, and she was ready to go to rest, assuring her husband that she would come forth in the morning of the first resurrection. A large company of sympathizing friends was present when she was laid to rest until the Life-giver shall come.
B. A. PHILPOTT.

ESTEP.—Joseph Estep died Sept. 5, 1904, aged 69 years and 20 days. Brother Estep was in failing health for more than a year, and as the end drew near, he realized more the necessity of fully identifying himself with the people of God, and the third angel's message, with which he had been acquainted for many years. He was baptized a few days previous to our camp-meeting, by Elder A. C. Neff, and was received into full fellowship in the church, having fully accepted Christ as his Saviour. He leaves a wife and a daughter to mourn their loss. The funeral services were conducted by the writer, assisted by Elder A. C. Neff.
R. D. HOTTEL.



WASHINGTON, D. C., SEPTEMBER 15, 1904

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

WE hope our readers are not overlooking the important articles of Brethren Haskell and Butler which are now being printed in the REVIEW.

THE General Conference Committee Council opens in College View, Neb., on the date of publication of this paper, September 15. Brethren A. G. Daniells, W. W. Prescott, and S. N. Curtiss are in attendance from this city.

BROTHER J. S. WASHBURN has been attending the camp-meetings in the Central and Southern New England Conferences. Brethren G. B. Thompson and D. W. Reavis are now attending the West Virginia camp-meeting.

ON page fourteen will be found an article by Brother W. A. Colcord, which gives practical instruction for the making of envelope pockets to be used in connection with the ten-cent-a-week plan. We especially commend this article to the attention of church officers, and hope that many will act upon the suggestions made.

BROTHER HENRY E. SIMKIN, who was at one time a member of the editorial staff of the REVIEW, but for several years has been in the employ of the Echo Publishing Company, of Australia, is now connected with the Southern Publishing Association, and all mail for him should be addressed to 1025 Jefferson St., Nashville, Tenn.

THE Ninth Annual Announcement of the Southern Training School of Graysville, Tenn., is issued in an attractive form, and contains all the information desired by prospective students. Prof. J. E. Tenney remains as principal of the institution, and Brother Kenneth R. Haughey, of Ohio, who has had a successful experience in school work, will act as preceptor. Copies of the announcement may be obtained by addressing Southern Training School, Graysville, Tenn.

A MANUAL on the Young People's Work has been prepared by the Sabbath school Department of the General Conference, and can be obtained by addressing the headquarters at Washington, D. C. All who are interested in this work should have the report of the Cen-

tral Union Conference Young People's Convention, held May 31 to June 5 of this year. This is our first union conference convention, and it ought to mark a new era in the work. The price of the report is 10 cents, or \$6 a hundred. It can be obtained by addressing the Union College Press, College View, Neb.

Life and Health for September

"A CELEBRATED Centenarian" is the first in a series of health studies in *Life and Health*, by the editor, Dr. G. H. Heald, and appears in the September number. In these "Studies from the Lives of Health Seekers," Dr. Heald will consider the merits of Dr. Dewey's "fasting cure," of Dr. Densmore's milk and fruit dietary, of Horace Fletcher's discovery of a sixth sense, or "health by chewing," as well as the systems advocated by various other health reformers who claim to have made some new discovery in the art of prolonging life.

We may benefit by the experiments of these men, take advantage of any of their helpful suggestions, and at the same time avoid their extremes while noting the failures and weak points in their "systems."

"Growing Old Gracefully," by Dr. F. M. Rossiter; "A Year's Service in Japan," by Dr. S. A. Lockwood; "The Evidence of Christ's Divinity," by Mrs. E. G. White, are other important articles in the September number. Besides these, there are the usual *Healthful Cookery* and *Home Suggestions*, the *Questions and Answers*, other timely editorial and general articles which make this one of the best numbers issued.

The circulation is growing rapidly, and subscriptions are coming in encouragingly. The edition for September was twelve thousand copies.

Life and Health costs only 50 cents a year, and you will very likely get what will be worth much more than this amount out of a single issue. Subscribe now and secure the September number. Address *Life and Health*, 222 North Capitol St., Washington, D. C.

Washington, D. C.

WE are very thankful to see the One Hundred Thousand Dollar Fund growing so encouragingly. The total amount, as will be seen by reference to page 21, is now \$34,816.02.

There is one very interesting feature of this work to which I would call the attention of every one who is interested, and this is that there are quite a number of friends who are not Seventh-day Adventists who are helping. We know it to be real missionary work to bring this matter before them. In this way they will become interested in the great message of present truth as they never would have been had this opportunity to give not been presented to them. It is a

great mistake to think that because there are no members of the church living in our vicinity, we can do nothing with the subscription lists. Please read the following letter:—

STEAMBOAT SPRINGS, COLO., July 21.

DEAR BRETHREN: I received your authority for securing gifts for the Washington fund. On the eighteenth of this month I went to town, and as I am the only Adventist living here, I thought I would not receive a cent, but I worked a little while, and received three dollars, and a promise from other men that the next time I came down, they would give me some money for this purpose; so tomorrow I will go again. We live four miles from our little town. . . . Hoping this will meet with your approbation, I am as ever,

Your sister in the blessed hope.

The following letter was written by a brother in Amsterdam, Mo.:—

DEAR BROTHER: Your subscription paper has been here about thirty days. I have taken it to all the business men in our little town, banker and all. They all gave me something. God gave me a great blessing in my undertaking, and my prayer is that he will move upon hearts to give of their means to finish the work, and go home, where we can rest. May God bless you, dear brethren at the head of the work, is my prayer.

The following letter is quite remarkable:—

Enclosed find money order for five dollars for the One Hundred Thousand Dollar Fund, and I will try to pay one dollar a month until it is raised. I am a Methodist minister's wife, and this is by self-denial. May the Lord bless and prosper you is my prayer.

If every member of the Seventh-day Adventist Church would do what this Methodist lady is doing, the amount needed would be raised within two months at least. But we are satisfied that, as many are not making any donations at all, there must be some large donations to complete the amount. Will you not, dear reader, respond to this appeal, which comes to you, not for any human organization, but for the closing up of the work of Him who, although the riches of the universe were in his hands, became so poor that he had not where to lay his head, while seeking to save the lost?

The following words from the testimony written June 4, are certainly very direct and forcible:—

I know that the people of God desire to act their part nobly in advancing his work in the world. God extends his favor to us daily, and we are to regard it as a privilege to show that we are in harmony with the work now being done at the capital of our nation. We have no time to lose. The bounty that God daily bestows upon us makes a direct and forcible appeal to us to respond to the goodness and love of God by placing all that we have and are upon the altar of sacrifice.

J. S. WASHBURN.