

The Advent REVIEW And Sabbath HERALD

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No. 30

The Mountains of Gladness

L. D. SANTEE

The beautiful mountains of gladness
Shine bright in the sunshine of heaven;
There cometh no shade of sadness,
And the light of one day is as seven.
Like dew in the sunshine the spray is
That gleams o'er the river of rest,
And the rapturous, infinite day is
Made glad with the songs of the blest.

No darkness, no death, and no grieving
Are feared by the dwellers in heaven,
When the white robes, with joy, they're receiving,
When chaplets of glory are given;
They have left all earth's toils and its losses,
And forget the rough way they have trod;
Ah, little they'll think of life's crosses,
When they rest in the kingdom of God.

That glad land of beauty is nearing,
'Tis the home of the glorified throng;
No loneliness, heartache, or fearing,
No death, and no shadow of wrong.
As yet here on earth un beholden
Is the city, celestial and bright;
Soon its pavements, not gilded, but golden,
Will be trod by the children of light.

Its dwellers, not dying, but living,
Will find from all sorrow release,
They will sing their songs of thanksgiving
As they rest in the kingdom of peace.
They will stand on the mountains of gladness,
That gleam in the sunshine of heaven;
They have left every shadow of sadness,
And the light of one day is as seven.

Dixon, Ill.

Our Publishing Work

The Lord gave the word: great was the company of those
that published it. Psalm 68:11.

See last paragraph on this page for instructions where to order.

THE Review and Herald Publishing Association is running overtime in order to make denominational books to supply the present demand.

ONE fourteen-year-old girl has ordered two thousand two hundred copies of the July number of *Life and Health*. Her profits at the regular discount given to agents are fifty-five dollars. Are there not many boys and girls who can do as well? Fifty-five dollars a month is a pretty good salary for boys and girls.

THE second number of *Liberty* is just issued, and it is filled with clear, convincing, and conclusive deductions upon the following current topics: *Survey of the Field*—The progress of the world-wide controversy between liberty and despotism; *War and Peace*—The influences which make for war against the present efforts for peace; *A Rejoinder*—Answering the *Christian Statesman* as to the distinction between the principles of National Reformers and those established by the founders of the American republic; *The Railway Rate Bill and the Sabbath*—An attempt to enforce the Sabbath through an interstate commerce law; *Sunday Laws and Good Government*—The history of Sunday laws and their effect upon the governments enacting them; *A Modern Christian City*—Subjecting two thousand people to costs and fines for conducting an innocent, respectable trade on Sunday, while dens of vice, infamy, and municipal corruption are eclipsed by a zeal for enforced Sabbath observance; *Does the Sabbath Need Protection?*—If it is God's Sabbath, he will protect it; if it is a false sabbath, it ought not to be protected; *Man in the Place of God*—The papal principle; *The Present Church Federation*—What does it mean? *Churches a Legislative Factor*—Examples given to illustrate its power; *Sunday Legislation in Louisiana*—Illustrating the general trend of the State legislature toward ecclesiasticism; *Recent Sunday Crusade Developments in Pennsylvania*—Revealing the methods and spirit of the promoters; *The Lesson of the California Earthquake*—Answering the claim that it was a judgment of God visited on California because its statute-books contained no "Sabbath law;" *What Will Save the Nation?*—"The old apostolic fire;" *Do Workingmen Need Sunday Laws?*—The motive back of this demand for the supposed benefit of the laborer; *Equity*—Answering the claim that "the right of rest for one demands a law of rest for all;" *News and Editorial Notes*—The various phases of the Sunday-law movement. Prices: Single copy a year, including extras, 25 cents. Single copy of regular issues, 5 cents. Single copy of an extra, according to size. Five or more copies a year to different addresses, one order, 15 cents a copy. Ten or more copies, a year to one address, one order, 15 cents a copy. Twenty-five or more copies of any one issue, one order, one address, 2½ cents a copy. Good discounts given on 1,000 or more copies. Address Liberty, Takoma Park Station, Washington, D. C.

A CHEERING report of success and prosperity in the book work comes from the State agent of Missouri, Charles G. Bellah, who says, "Our force is rapidly increasing, and we are pressing forward in the work. Success is attending almost every effort put forth. Our sales have about doubled each month since January, and we believe the June report will double that of May. We are trying to set our faces Zionward like a flint, never to retreat again."

WE are pleased to note the work of nineteen agents in Missouri during the month of May. These agents worked 1,663 hours, taking 875 orders, representing a value of \$2,493.80. This shows a general average for the entire month of \$1.50 an hour for each canvasser, and doubtless the spiritual blessings represent even a greater value. All the nineteen workers were on large books. One thirteen-year-old boy used "Bible Readings," with average sales of \$1.42 an hour. This month's work demonstrates that the large books can be sold.

THE August number of *Life and Health* will be of much value to all classes, and a special blessing to mothers and babies. The nature and scope of this number will be seen by the following list of subjects discussed in it: Typhoid Fever—its nature and cause; Children and Their Care; Diseases Common in Summer; Divine Healing—a part of the gospel; Purity—what saith the Scriptures? Outdoor Life Healthful; Stirring Up the Animals—the President's investigation of slaughter-houses; A Source of Opposition to the Pure Food Bill; Infamous Crime; The Commissioner and Diseased Meat; The Spread of Tuberculosis by Flies; Stockyard Abuses; The Problems of the Beef Trust; Uncooked Foods; The Clothes-brush; Hard and Fast Rules; Dust Removal, not Dispersal; San Francisco Saloons; Poisoned Meats; How to Use "Left-overs" to a Good Account in the Preparation of New Meals; Neapolitan Soup, Nuttose, Creamed Macaroni, Riced Potatoes, Spinach Souffle with Lentil Dressing, Mixed Salads, etc.; Foolish Parents; Teach the Boy a Trade; Must the Strawberry Go? "I Can Make a Man of You;" The Health of San Francisco; Progress of the Medical Missionary Work in Foreign Countries; News Notes; Questions and Answers, etc. Subscription price of the magazine for one year, 50 cents; single copy, 5 cents; twenty-five or more copies to one address, 2½ cents a copy, or \$2.50 a hundred. A liberal commission is allowed agents on yearly subscriptions. Correspondence solicited. Orders for this journal should be sent to the State Tract Society.

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THE REVIEW AND HERALD

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

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Editorial

Certain Victory

THE truth will surely triumph. Those who oppose the truth may make it hard for the workers, but they can not prevent the final triumph. The cause of God has been hindered by the work of some in perverting the truth and in confusing the minds of those who have looked to them for guidance instead of following the true Light; but the time for delay is now past, and the Lord is about to vindicate his own message and his methods of giving it to the world. It is time now to exercise renewed faith and hope and courage. As God is true, and as his Word is true, and as the instruction which the Lord sends to his people through the spirit of prophecy is true, we may now expect to behold the revealings of divine power in behalf of the speedy triumph of the third angel's message. Every one who has been harassed by doubts and fears, and tempted to give up his confidence in the work of God for this time, may vanquish the enemy and again stand upon vantage-ground by exercising faith in the evidences which the Lord has been pleased to give as a basis of confidence; but let not the enemy gain an advantage by insisting that every possibility of doubt shall be removed. There are "foolish and unlearned questions" which we would do well to avoid. Only an infinite mind can comprehend all the ways of God. Let the people of God unite with heart and soul in proclaiming the message committed to them; not waiting to answer all the arguments or doubts suggested by Satan, and God will

bestow special blessings upon the earnest workers, and the doubts will disappear like the dew before the morning sun. We are expecting marked tokens of good in Zion. The eye of faith sees victory in sight.

Help From the Sanctuary

THERE is assurance in the words spoken through the mouth of David: "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion; remember all thy offerings, and accept thy burnt sacrifice; grant thee according to thine heart, and fulfil all thy counsel. We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions." Our prayers are presented before the Father in the sanctuary above, made acceptable through the merits and righteousness of our great High Priest, and in response to our petitions help is sent to us from the sanctuary. From the throne of grace messengers are dispatched to minister "for them who shall be heirs of salvation," and no cry for succor is left unanswered. The sanctuary in heaven is the center of all this activity in behalf of man. Is it any wonder, then, that Satan has sought to hide this truth from helpless humanity, and to lead them to look to some other source for help? The truths concerning the sanctuary constitute the very foundation of the advent doctrine, and should be constantly emphasized. It is at our own peril that we either reject this teaching or substitute a mystical explanation for it. Our help comes from the sanctuary.

An Encouraging Retrospect

WE are far behind the providence of God in the development of his work in the earth, and we have nothing of which to boast, and still there is a proper basis for encouragement as we note the progress which has been made in the effort to prepare the way of the Lord in all the earth. Although this advent movement was begun without any of the pomp and circumstance of outward show, and although it has never been advocated by any of the men called great by the world, yet, in the face of constant opposition, and of the fact that those who embrace the Sabbath are often deprived of their former means of gaining a livelihood, within the memory of

those now living this message has been carried from land to land and from continent to continent, until representatives of this truth are now found in almost every country of the world, including the islands of the sea, and a sufficient number of local conferences have been organized to warrant the formation of a union conference on every continent. The number and character of the reports printed in the REVIEW each week, and the extent of territory covered by them, are in marked contrast with what is revealed by examining the files of the paper ten and twenty years ago. The amount of the tithes paid and of the offerings given for the support of this movement has shown a continual and decided increase, and strong local conferences are now ready to share their resources with the needy fields. We are fully aware that growth in numbers and in wealth is no certain proof that a work is of God, yet the genuine work of God ought to show just such signs of advancement, and this it has done. The hope of the pioneers of this advent movement is soon to be realized. The earth will soon be lighted with the glory of this message, and the Lord will soon come to take his people home. We may renew our courage by looking either backward or forward. Both the history and the outlook of this message justify its claims.

A Forward Movement

THERE are times when those who are able to discern the leadings of the providence of God recognize the divine command, "Speak unto the children of Israel, that they go forward." No audible voice rings in the ears. The careless observer may perceive no special indications that a critical moment has arrived. He who is busily occupied in adding house to house and farm to farm may think that things are continuing as they were from the beginning, and may be utterly oblivious of the fact that events are shaping for a new order of things. But those whose hearts are longing for a revival of God's work in the earth preparatory to the coming of the Saviour, and who are watching the signs of the times with earnest expectation, may recognize a combination of circumstances which encourages them to believe that the Lord is about to reveal himself in a special manner in behalf of his truth and his people.

The history of this work has been

marked by just such experiences. At such times great progress has been made in a short time, although it might be after years of preparation. These opportunities are like the time of harvest after a season of seed sowing and cultivating. They are times of ingathering. To fail to recognize them is to miss much, and to cause further delay in the great work of preparing the way for the coming of the Lord.

It is our profound conviction that the providence of God is now calling us to a great forward movement in the proclamation of the third angel's message. Some of the reasons for this conviction may be stated as follows:—

1. The assurance which came to this people five years ago that "there shall be delay no longer" was followed almost immediately by a most trying experience, as a result of which doctrines and theories of administration which would be fatal to the success of this advent movement have been developed from within, and have been repudiated. These hindrances must needs be removed before the loud cry of this message could be given.

2. In this experience the instruction given through the spirit of prophecy has been the guide and the stay of true believers; and while there have been apostasy and defection, yet disintegration has been prevented through this instrumentality. And during these troublous times the Lord's messenger has constantly written and spoken words of encouragement to those who held the beginning of their confidence firm unto the end.

3. In some of the latest communications given through the spirit of prophecy there have been many such significant statements and exhortations as these: "To my brethren I say, Go forward. Be of good courage. . . . A great work is to be done in convicting souls. . . . A message similar to that borne by John the Baptist is to be heard. . . . Carry on the work now for those who need the truth, and who have not resisted evidences of the truth for fallacies and scientific imaginations. The time is at hand when Satan will work miracles to confirm minds in the belief that he is God. All the people of God are now to stand on the platform of truth as it has been given in the third angel's message. . . . The perils of the last days are upon us. Devote not precious time in trying to convince those who would change the truth of God into a lie. Proclaim the third angel's message. Bear a straightforward, clear-cut message. . . . Take the banner of truth, and hold it aloft, higher and still higher. The Lord calls for faithful minutemen. Go into the cities that need the message of a soon-coming Saviour. Thousands of unbelievers in our cities need to hear the

last message of warning. . . . Proclaim to the world that Christ is soon coming. . . . God now calls for all who choose to serve him, to stand firmly on the platform of eternal truth. Let those who have brought about the present state of confusion by making the division that exists, stop to consider seriously before going any farther. 'Choose you this day whom ye will serve.' 'If the Lord be God, follow him: but if Baal, then follow him.' " When God calls to his people in this way, it is plain that he is marshaling his forces for decided action. We are not to linger on the battle-field where the conflict has been raging for several years. We are to go to the people who need and who will receive our message.

4. During the past four years, and notably during the last year, there has been a new departure in the attitude of local conferences to the great fields which are still waiting for the third angel's message. The tradition that the funds of a local conference must be spent within the territory of that conference has been set aside, and funds have been freely donated for the support of the work in far-off lands. In addition to all that has been brought into the mission treasury through the various general and special offerings, nearly one hundred and fifty thousand dollars has been made available during the past year for use in extending this truth in outside fields. This is helping to solve the problem of the financial support of a great missionary campaign.

5. Many hearts have been drawn out after God, and there has been on the part of many an earnest seeking for the outpouring of his Holy Spirit. As a natural consequence of this there have been greater results seen both at home and abroad. In this we recognize the sign which was given to David: "Let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines." We should now, in a special sense, bestir ourselves, that the Lord may not lack instrumentalities through which he may accomplish his work.

6. Not the least among the indications that the providence of God is preparing the way for a rapid advance is the attitude which the recent educational convention assumed toward the great missionary problem. At this meeting there was a spontaneous uprising in behalf of missions on the part of the educators present, and there was a renewed consecration of the resources of all the schools to the work of preparing and sending to the field trained workers. We regard this as the beginning of a movement to finish the work speedily. The leaders in our educational work have

pledged themselves to be leaders in our missionary work. The results of this missionary enthusiasm will be seen in the increased numbers of our young people who will devote themselves heartily to some form of effort in spreading the warning message. Every school will now be a recruiting station. Both the home and foreign fields will thus be supplied with fresh companies of workers. The banner of truth will thus be uplifted in many new places.

In addition to the reasons which may be stated in formal propositions, there is the impression made by the direct working of the Holy Spirit upon mind and heart,—a distinct sense of the fact that we have reached another turning-point in the history of the Lord's work when the heavenly agencies are commissioned to unite with human effort to achieve great things for God and his truth. This experience can not be cited as proof to the unbelieving, but with those who know the voice of God it has great weight. The still, small voice is one of authority.

We urge all our people to take note of the time, and to study the movings of God's providence. Disaster came upon Jerusalem because she knew not the time of her visitation. We do not wish to follow in the track of Jerusalem. The time can not be far distant when workers and means in abundance will be consecrated to God for the finishing of his work. It is possible that the only thing which defers this gracious movement is the unwillingness of God's people to risk all for a final campaign.

By the great love which a merciful Father has bestowed upon us; by the great sacrifice of a compassionate Redeemer; by the worth of souls that are perishing in darkness for lack of the light of the gospel; by our Lord's assurance that the end should come when this gospel of the kingdom shall have been preached in all the world for a witness unto all nations; by the hope already established in our hearts that "this generation" shall not pass until the work shall be finished, and our Lord shall come,—we appeal to all believers in this message to listen to counsel, warning, and instruction, to be quick to discern the opportunities of the hour, and to repent and do their first works. Remember that lost opportunities never return. It may be now or never with many. "To-day if ye will hear his voice, harden not your hearts."

"THIS is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you." John 15:12-14.

Hopeless Without Christ

NOTWITHSTANDING the rapid advance of the ancient pagan idea of man's duty and ability to save himself; notwithstanding the flood of literature that is being poured from the presses of the land to belittle the work of Christ in our behalf, and undermine the faith of the multitude, the declaration of Jesus Christ remains true; "Without me ye can do nothing;" for "there is none other name under heaven given among men, whereby we must be saved."

Hopeless without Christ! Let it ring through the temple of the soul till every nook and niche of the entire edifice has heard the sound. There is no hope for man outside of Him.

When man, at Satan's prompting, took it upon himself to elevate himself to that place where he would "be as God," his birthright slipped through his hands like a block of lead and sank into the sea of sin, beyond his reach forever. God provided a plan to redeem the lost estate. Its center and soul was — and still is — Jesus Christ. As God could provide no other, how worse than useless are all the devisings, the philosophies, the deep searchings, the wondrous eloquence of man in that direction! But every new theory breeds a tribe of its own, till the mazes of these wanderings are devious indeed, and marvelous in their windings.

When man was evicted from the garden of Eden, the reason for the eviction was plainly stated: "Now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever — therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken." That act was necessary if the disease of sin was ever to be checked and righteousness reign in its place. In fact, the gospel itself is prefigured in the very act of placing man where he could not partake of the tree of life. In the reason given for the act there is shown the purpose of God to cause sin to cease. He could not do it with safety to his realm by simply cutting off man any more than he could have done it by arbitrarily cutting off Satan in the beginning of his career of sin in heaven. There would always have remained the possibility of another outbreak. Man's expulsion, and God's denial of his right to partake of the tree of life, was a declaration of his purpose to conquer sin so effectually that nevermore, through all the cycles of eternity, would the hideous head of sin arise to plague, and blight, and destroy.

Once outside the garden, the cherubim, the eternal guardians of God's law, were appointed to prevent man's re-entering Eden. The record states that they were placed there with a flaming sword which

"turned every way, to keep the way of the tree of life." As that sword "turned every way," there was no possible way by which man at that time could evade the angels and come again to "the tree of life" to "eat, and live forever." In other words, there was no possible way for man to gain eternal life save through the operation of God's own plan, as foreshadowed in God's declaration that "the seed of the woman" should "bruise" the serpent's head. Outside of that plan every soul in this world is lost. In and through that plan every soul in this world can be saved if he will.

To the stony-hearted Pharisees the Saviour said, "Ye will not come to me, that ye might have life." Again he declared, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Again, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6. What Christ really told those self-righteous Pharisees was that, as they would not come to him for life, they could not have life. He had purchased life for the race, so that only he had the right or the power to give eternal life. When there is only one stream at which to drink, and we turn our backs upon that, we can not drink. We may make all the beautiful theories we choose; but the longer we travel away from that stream, the drier we get, and the closer on our trail walks the angel of the second death.

The "higher critic," the "Christian scientist," the "Christian socialist," the inventor of new and strange religions, will all admit that Jesus Christ was a great teacher; but what he taught was that they are all hopelessly lost unless they come to the Father through him; unless his sacrifice is allowed to atone for their sins; unless they exalt him in the place of self, and look no longer to their own deeds to bring them into possession of the usurped inheritance. Ever since the creation Satan has been putting into the mind of man the plausible theories that deceived angels and put a covering cherub under sentence of eternal death; and man, like the fallen angels, has taken the attractive bait, and lost eternal life — and all this in spite of the warnings and instructions and admonitions of a loving Father.

Whatever Christ has promised to be to you, that is his note, a sight-draft, made out in your favor. He expects you to cash it at its face value, for there is no bankruptcy in heaven. He has promised to be a help in every time of trouble — cash the note. He has promised to give rest to all those who labor and are heavy laden. Is your work laborious, and are your burdens heavy? You have but to present the note, and the promise is fulfilled. He declares that

"all have sinned, and come short of the glory of God." But "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." You have sinned; but there is his sight-draft. What are you going to do with it? Have you longed for eternal life? "And this is the promise which he promised us, even the life eternal." 1 John 2:25. "And I give unto them eternal life; and they shall never perish." John 10:28. Jesus Christ is the only one who has the right or power to give such a promissory note. None but his would heaven honor. But there it is, filled out for you. Are you going to cash it? or are you going to accept a human counterfeit which you can not pass? Hopeless without Christ, but in him, heir of all things! Which do you choose? Why not cash that note to-day if you have not already done so?

C. M. S.

A Significant Statement and Its Meaning

I HOPE that every reader of the REVIEW has read with care the editorial in last week's issue entitled "The Schools and the Mission Fields." This editorial deals with a deeply interesting and a most important statement adopted by the educational convention recently held at College View. It is expected that this statement, with suitable comments, will be printed in all our leading denominational papers in all languages and countries. It will be printed on slips and distributed at our fall camp-meetings and among our churches. The reason for making such an effort to get this statement before all our people, old and young, is that it enunciates principles and presents a line of action of vast importance to this cause at this time.

If the principles set forth are sound, they should be clearly understood and fully accepted. If the suggestions are practical, they should be carried out enthusiastically. And if this is done, we shall see mighty conquests on the field of battle. Our great Leader will win glorious victories by his church. He will finish his work and cut it short in righteousness.

The results aimed at in this statement are so definite, so practical, so far-reaching, and so full of meaning to all who long to see the cruel reign of sin terminated, and the kingdom of God established on earth as it is in heaven, that I am venturing to ask the readers of the REVIEW to give the statement careful study under its natural divisions.

1. God's Purpose for This Generation

We, a representative body of Seventh-day Adventist teachers and educators, assembled in convention at College View, Neb., June 29 to July 10, 1906, fully and firmly believe that the Holy Scriptures plainly teach —

1. That it is God's purpose to finish in this generation his work in behalf of mankind.

2. That this will be done by the proclamation to all the world of the gospel as set forth in the great threefold message of Rev. 14:6-14.

3. That the proclamation of this message to the world will be made by the church—the Lord's people—who are called out and developed by the message itself.

No generation in the past has faced such a solemn purpose and such tremendous changes as will follow the accomplishment of this purpose.

2. Our Schools an Important Agency in the Accomplishment of That Purpose

We also believe in the following instruction from the spirit of prophecy:—

1. That it is the purpose of God that through the excellence of the work done in our educational institutions the attention of the people shall be called to the last great effort to save the perishing.

2. That the primary object of our training-schools is to afford young men an opportunity to study for the ministry, and to prepare young persons of both sexes to become workers in the various branches of the cause.

These statements from the spirit of prophecy show the exalted and important place our denominational schools hold in the greatest movement among men. They are to train and equip men and women for the highest service that can be rendered by humanity.

3. The Scope of Education Required to Do a Complete Work

From the experience through which God has led us, we have found—

1. That in doing this work, the church must make use of varied lines of service, such as preaching, Bible work, writing, translating, teaching, medical work, colportage, Christian business management, etc.

2. That this work for the Master may be efficiently and acceptably performed, men and women should receive a definite, thorough education.

Every phase of gospel ministry is to be performed. Never has the church of Christ faced so many open avenues of Christian service as it does to-day. And never has there been a more pressing demand for men and women well trained for this service than there is at the present time.

4. Earnest Action Now Called for on the Part of God's People

To-day we face a great missionary problem. Notwithstanding all that has been done to finish this work, there are still vast fields unentered, millions of men and women unwarmed, and many pressing Macedonian calls unanswered.

In view of this situation, we feel deeply impressed that the time has fully come when we should put forth the highest efforts of which we are capable to place in the field the number of qualified workers required to finish the Lord's work according to his purpose.

To this end we recommend that immediate, earnest, and continuous efforts be made—

1. To create a more intelligent and profound conviction regarding the field

to be occupied and the service to be rendered.

2. To unite conference and school into closer and more sympathetic touch for intelligent, harmonious co-operation.

3. To press the demands of the fields more heavily upon the schools for the supply called for.

4. To inaugurate and carry forward a steady, well-grounded, persuasive movement, the great aim of which shall be to provide qualified workers for the work to be done.

As a people, we have, by the blessing of God, certainly done much in planting this message in the leading countries of the world. But greater conquests are for us. Greater efforts must be made. A great awakening must come to us. A wave of missionary devotion must roll over us. Our schools must be set on fire with the missionary spirit. A great missionary movement must be set on foot that will draw with an irresistible force all our young people into some definite phase of the work.

5. The Means Suggested for Such Action

That the above lines of work may become effective, we urge the Department of Education to take immediate steps to secure the sure and speedy realization of these ends—

1. By promoting a general, thorough, and continuous study of the subject of home and foreign missions.

2. By aiding all our schools to arrange a definite course of study of missions.

3. By encouraging school boards to provide suitable literature on missions for use in their schools.

4. By encouraging teachers to give the subject of missions more careful study, and to speak on the subject more frequently to the people.

5. By providing suitable articles regarding missions for all our papers.

6. By enlisting the co-operation of all the children, youth, and young people in the financial support of some teacher or classmate who leaves them from time to time for mission fields.

7. By stimulating home missionary work on the part of those who can not go to regions beyond.

8. By making our motto, "The Advent Message to All the World in this Generation," a guiding, determining factor in the life plans and in the use of the time, money, and opportunities of our young people.

9. By leading all who can not go, to reckon themselves members of recruiting bands in behalf of their comrades at the front.

It is our hope that as a result of the endeavors here suggested the parents and children of this denomination will be greatly aroused. This is a very definite call to parents to consecrate their children to the work of God for this time. It is an earnest call to both parents and children to take immediate steps to secure the training necessary for the work God calls us to do.

This move now binds our schools and mission fields together more definitely and intelligently than they have ever been associated before. This will furnish

our teachers with a new motive and stimulus for their work. This move should, and I believe will, fill our schools to overflowing this fall.

The General Conference Committee, to whom most earnest appeals come from all lands for consecrated missionaries, now calls upon the schools, which the Lord has had established for training the workers, to turn out more missionaries. A new era in our work has set in. Let all rejoice. A. G. DANIELLS.

Light Breaking in South America

NEARLY a century ago Henry Martyn, the missionary, called at the port of Rio de Janeiro, on his way to India. Then there was not the faintest glow of light in all South America. He wrote in his diary that as he looked over these hills surrounding Rio, he could think only of the lines of the hymn—

"O'er these gloomy hills of darkness,
Look, my soul, be still and gaze."

I see these same hills as I write, from the deck of the ship that is to carry me away,—and I thank God for the changes that have come since Martyn's day. Still the darkness of Romanism covers Brazil and all South America. For centuries this land has been under the influence that withers and curses. The glorious light of Protestantism gave liberty to North America. Our sister continent of the New World fell under the bondage of Catholic superstition. And how different has been the history of the two Americas in consequence!

But, thank God! there is light breaking over these gloomy hills of darkness. For half a century Providence has been especially preparing the way. And now South America's day is coming—the day when the light of God's Word is to shine forth to the honest-hearted.

Where fifty years ago any open Protestant propaganda would have led to riot, an open Bible and the liberty to preach it openly are now accepted facts. The Bible is circulating, and Protestantism is spreading, and by its own tyranny and misrule the Catholic Church has alienated the hearts and confidence of multitudes.

More significant to us than all, the time has come when the Spirit of God is stirring up Catholic hearts to inquire for this message of the coming of the Lord.

I know of nothing more soul-thrilling than the evidence coming to us from the darkest lands that God is preparing hearts to respond to the message, as we bring it to the people. A change has come, and that within a few years.

It was a continual wonderment to me to see the faces of the people in some of our public meetings. Here were hungry souls. One could see that they were feeding upon the living Word as

it was spoken to them in Spanish and Portuguese.

Again and again I inquired of the brethren if this one and that one, or if this audience or that, were really Catholic. Yes; here they were, Catholic faces upturned toward the light. From Roman Catholic lips came the expression of thanks for help given, and the earnest requests for prayer and for more light.

I saw it with my own eyes—and this is the memory of South America that I carry away as the most vivid of all the experiences of the few months spent with our workers here. Those faces appeal to my heart. Those hands, reaching up from amid the darkness, are stretched toward us, brethren and sisters, of favored Protestant lands.

Well may we thank God for what his blessing has enabled us to do already in South America; and now that the organization of this new union conference has distributed the workers and the responsibilities, so that effort for the message will count more strongly than ever, let us make greater effort than ever before to help our brethren enter new fields.

Not for a moment would I suggest that truth is popular in South America, or that superstition has not weakened the people, and warped the moral standards. But the joyful thing is that there is every evidence of the special present working of the Holy Spirit amid the darkness, searching out the honest-hearted, and leading them to give ear to truth when they hear it. The other day Elder Westphal told me that really, in his experience as conference president in the United States, he could not remember having had as many calls from people inquiring after the truth in various parts as have come to him as conference president in Argentina during the last year. The new time has come to South America.

It is a plain statement of the facts, that light is breaking in this "neglected continent." God is saying "to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." This land of the south has been a desert wilderness for centuries. But God is comforting the "wastelands." The time for the enlargement and the finishing of the work has come. In this new time we are seeing the word fulfilled, "Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert . . . to give drink to my people, my chosen."

It is glorious to see God's arm made bare, and the message of the judgment hour speeding to the nations. I thank God for what I have seen in South America, and for the privilege of associating with the workers and believers there.

W. A. S.

Rio de Janeiro, Brazil.

Note and Comment

At the third missionary conference recently held by Roman Catholics in this city a policy was decided upon in regard to mission work among non-Catholics which is "almost revolutionary, considering the methods of the past." The purpose of this conference was especially to promote "a new manner of argument in religious discussion, the necessary elimination of controversial pugilism and of rancorous methods, while bearing fundamentally on the conversion of America to the Catholic faith." This frank avowal ought to awaken serious thought among genuine Protestants.

IN a recent issue of the *Northwestern Christian Advocate* (Methodist) attention is called to the fact that "Bishop P. A. Ludden, of Syracuse, N. Y., refused to allow Catholic children to attend commencement exercises of public schools which were to be opened by prayer," and the reason given by the bishop for this prohibition is stated as follows:—

I believe it is customary to have Protestant ministers offer what they call "the usual prayers" at these commencement exercises. All these exercises are called non-sectarian. This non-sectarianism is a cloak, a mask, and a delusion which is fraudulently and surreptitiously tacked on to the public schools. Separation of church and state with Protestants means not a separation of the Protestant church and state.

Commenting upon this matter the *Advocate* says:—

The difference between Roman Catholics and Protestants is that Roman Catholics believe that the Catholic Church should dominate the state, including the educational work of the state. Protestants believe, and many in the Roman Catholic world are coming to believe, that there should be a separation, not between religion and the state, but between the church and the state.

We affirm that there are many Protestants, and their number is increasing, who refuse to justify a union of church and state by attempting to make a distinction which does not exist, and calling it a union of religion and the state. All history testifies that the union of religion and the state in theory is the union of church and state in practice. Jesus made no provision for the union of religion and the state when he stated the true principle: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." It is to the reproach of Protestantism that the charge of Bishop Ludden is true in so many cases: "Separation of church and state with Protestants means not a separation of the Protestant church and

state." We advocate a consistent Protestantism.

AN exponent of theosophy has delivered himself of the following bit of mysticism concerning that doctrine:—

In manifesting itself the spirit matter differentiates itself on seven planes, which are of progressive density down to that within our sensuous perception, the substance in all being the same, but differing in the preparation of its two compound elements [spirit and matter]. Through all thrill ceaselessly vibrations which are the inexhaustible impulse from the First Cause. These vibrations are distinct, each from all the others, and each always the same in mode upon every plane, but differing in rate according to the rarity or density of the substance of the plane.

Some who regard the Biblical revelation of God and the Biblical account of creation as too great a strain upon their credulity will yet accept such philosophical nothingness as this, and regard it as spiritual food of a high order. O the inconsistency of unbelief!

THE New Jersey excise law, popularly known as the Bishops' bill, for the closing of saloons on Sunday in that State, went into effect July 4, and on the following Sunday was quite rigidly enforced throughout the State. Atlantic City was the only place where open defiance of the new law was attempted. Such places as Jersey City, Newark, Trenton, North Hudson, Elizabeth, and Bayonne closed all saloons for the day. It is certain that very little less liquor was consumed on that day than on previous Sundays; for the drinking part of the community laid in a large supply of their favorite liquors on the previous day, or, where possible, went in motley crowds across the line to quench their thirst. As a temperance measure, the law was certainly a failure; as a measure to protect Sunday as a day of worship, it was also a failure. The drinking was done at home, in secluded places, or outside the State. It is very doubtful if church congregations were any larger, or more devout, as a result of this law's enforcement. To accomplish the object which the instigators of this law had in mind, it will be necessary to do a great deal more than to close the saloons on Sunday. That fact was demonstrated in the early centuries of the Christian era when a united church and state found it necessary to pass laws compelling men and women to attend church on Sunday. It need not surprise the people of this generation if they find, not long hence, laws of a similar character upon the statute-books of the various States: for the purpose behind this New Jersey excise law is not met while men continue to spend their Sundays in their own way.

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.

As Thy Day

As this my day! O, promise blest!
Sweet words of comfort, words of rest!
No more with boding fear I wait
To read to-morrow's hidden fate.
Whate'er its toils, whate'er its tears,
Whate'er its perils, pains, and fears,
While sun and stars and worlds endure,
The old, sweet promise standeth sure.

The Hand that holds the world upbears
My weary heart with all its cares.
The Eye that slumbers not has seen
My graveyard mounds with grasses green.

My Father's pitying love has read
The pain behind the tears I shed.
How comforting his words to me,
"Child, as thy day, thy strength shall be."

As this my day! my little day!
My broken, troubled, thwarted day;
The day whose roseate morning bloom
Was quenched and darkened into gloom!
The morn of gifts! the noon of loss!
The lengthening shadow of the cross!
Once more, my Father, say to me,
"Child, as thy day, thy strength shall be."

— Mrs. Mary H. Finn.

A Messenger

MRS. E. G. WHITE

LAST night, in vision, I was standing before an assembly of our people, bearing a decided testimony regarding present truth and present duty. After the discourse, many gathered about me, asking questions. They desired so many explanations about this point, and that point, and another point, that I said, "One at a time, if you please, lest you confuse me."

And then I appealed to them, saying: "For years you have had many evidences that the Lord has given me a work to do. These evidences could scarcely have been greater than they are. Will you brush away all these evidences as a cobweb, at the suggestion of a man's unbelief? That which makes my heart ache is the fact that many who are now perplexed and tempted are those who have had abundance of evidence and opportunity to consider and pray and understand; and yet they do not discern the nature of the sophistries that are presented to influence them to reject the warnings God has given to save them from the delusions of these last days."

Some have stumbled over the fact that I said I did not claim to be a prophet; and they have asked, Why is this?

I have had no claims to make, only that I am instructed that I am the Lord's messenger; that he called me in my youth to be his messenger, to receive his word, and to give a clear and de-

cided message in the name of the Lord Jesus.

Early in my youth I was asked several times, Are you a prophet? I have ever responded, I am the Lord's messenger. I know that many have called me a prophet, but I have made no claim to this title. My Saviour declared me to be his messenger. "Your work," he instructed me, "is to bear my word. Strange things will arise, and in your youth I set you apart to bear the message to the erring ones, to carry the word before unbelievers, and with pen and voice to reprove from the Word actions that are not right. Exhort from the Word. I will make my Word open to you. It shall not be as a strange language. In the true eloquence of simplicity, with voice and pen, the messages that I give shall be heard from one who has never learned in the schools. My Spirit and my power shall be with you."

"Be not afraid of man, for my shield shall protect you. It is not you that speaketh: it is the Lord that giveth the messages of warning and reproof. Never deviate from the truth under any circumstances. Give the light I shall give you. The messages for these last days shall be written in books, and shall stand immortalized, to testify against those who have once rejoiced in the light, but who have been led to give it up because of the seductive influences of evil."

Why have I not claimed to be a prophet?—Because in these days many who boldly claim that they are prophets are a reproach to the cause of Christ; and because my work includes much more than the word "prophet" signifies.

When this work was first given me, I begged the Lord to lay the burden on some one else. The work was so large and broad and deep that I feared I could not do it. But by his Holy Spirit the Lord has enabled me to perform the work which he gave me to do.

God has made plain to me the various ways in which he would use me to carry forward a special work. Visions have been given me, with the promise, "If you deliver the messages faithfully and endure to the end, you shall eat of the fruit of the tree of life, and drink of the water of the river of life."

The Lord gave me great light on health reform. In connection with my husband, I was to be a medical missionary worker. I was to set an example to the church by taking the sick to my home and caring for them. This I have done, giving the women and children vigorous treatment. I was also to speak on the subject of Christian temperance, as the Lord's appointed messenger. I engaged heartily in this work, and spoke to large assemblies on temperance in its broadest and truest sense.

I was instructed that I must ever urge upon those who profess to believe the truth, the necessity of practising the truth. This means sanctification, and sanctification means the culture and training of every capability for the Lord's service.

I was charged not to neglect or pass by those who were being wronged. I was specially charged to protest against any arbitrary or overbearing action toward the ministers of the gospel by those having official authority. Disagreeable though the duty may be, I am to reprove the oppressor, and plead for justice. I am to present the necessity of maintaining justice and equity in all our institutions.

If I see those in positions of trust neglecting aged ministers, I am to present the matter to those whose duty it is to care for them. Ministers who have faithfully done their work are not to be forgotten or neglected when they have become feeble in health. Our conferences are not to disregard the needs of those who have borne the burdens of the work. It was after John had grown old in the service of the Lord that he was exiled to Patmos. And on that lonely isle he received more communications from heaven than he had received during the rest of his lifetime.

After my marriage I was instructed that I must show a special interest in motherless and fatherless children, taking some under my own charge for a time, and then finding homes for them. Thus I would be giving others an example of what they could do.

Although called to travel often, and having much writing to do, I have taken children of three and five years of age, and have cared for them, educated them, and trained them for responsible positions. I have taken into my home from time to time boys from ten to sixteen years of age, giving them motherly care, and a training for service. I have felt it my duty to bring before our people that work for which those in every church should feel a responsibility.

While in Australia I carried on this same line of work, taking into my home orphan children, who were in danger of being exposed to temptations that might cause the loss of their souls.

In Australia we also worked as Christian medical missionaries. At times I made my home in Cooranbong an asylum for the sick and afflicted. My secretary, who had received a training in the Battle Creek Sanitarium, stood by my side, and did the work of a missionary nurse. No charge was made for her services, and we won the confidence of the people by the interest that we manifested in the sick and suffering. After a time the Health Retreat at Cooranbong was built, and then we were relieved of this burden.

To claim to be a prophetess is something that I have never done. If others call me by that name, I have no controversy with them. But my work has covered so many lines that I can not call myself other than a messenger, sent to bear a message from the Lord to his people, and to take up work in any line that he points out.

When I was last in Battle Creek, I said before a large congregation that I did not claim to be a prophetess. Twice I referred to this matter, intending each

time to make the statement, "I do not claim to be a prophetess." If I spoke otherwise than this, let all now understand that what I had in mind to say was that I do not claim the title of prophet or prophetess.

I understood that some were anxious to know if Mrs. White still held the same views that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp-meetings held in the suburbs of Battle Creek. I assured them that the message she bears to-day is the same that she has borne during the sixty years of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor. The directions given her are, "Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them." This is what she has endeavored to do.

I have written many books, and they have been given a wide circulation. Of myself I could not have brought out the truth in these books, but the Lord has given me the help of his Holy Spirit. These books, giving the instruction that the Lord has given me during the past sixty years, contain light from heaven, and will bear the test of investigation.

At the age of seventy-eight I am still toiling. We are all in the hands of the Lord. I trust in him; for I know that he will never leave nor forsake those who put their trust in him. I have committed myself to his keeping.

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."

Sanitarium, Cal., June 29, 1906.

Our Duty in the Present Crisis

GEO. O. STATES

IN every age in the history of God's people they have been brought at different times to a crisis where everything depended on their taking the right position. Such a crisis was reached when Moses stood in the gate of the camp, and said, "Who is on the Lord's side?" Elijah, who was a type of those who will be translated, came many times where he had to stand almost alone, and on one occasion he was accused of being the one who had made all the trouble, yet he stood boldly before Ahab and said, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord."

It has always been true that in the midst of trying circumstances those who remained loyal to God's truth have been accused of making all the trouble. There is no doubt in my mind that we have reached such a crisis in our work, and I find those among our people who feel that there is too much being said in the REVIEW relating to the issues in Battle Creek, and that our leaders are making too much of those things. Brethren, the

facts are that the very pillars of this message are being attacked, and that we have come to a time when every one who believes the third angel's message will be forced to take his stand firmly on the truth that has stood the test from the very beginning of this message to the present time.

We have reached a time when every loyal Seventh-day Adventist must take a decided stand for the whole message, for unless we do, the curse of Meroz will rest upon us. What had that people done?—Simply nothing. God's work had reached a crisis, and men and women were needed to stand firm for principles of right; their sin lay in doing nothing. Before God's people are translated, they will come to as close tests as did Enoch, and only those who stand firm in the midst of bitter opposition will be redeemed from among men.

Cedaredge, Colo.

Lessons from the Life of Judas

—No. 2

T. E. BOWEN

"CHRIST'S oft-repeated statement that his kingdom was not of this world offended Judas. He had marked out a line upon which he expected Christ to work. He had planned that John the Baptist should be delivered from prison. But lo, John was left to be beheaded. . . . He thought that if Jesus would not prevent the disciples from carrying out their schemes, the work would be more successful. He marked the increasing enmity of the Jewish leaders, and saw their challenge unheeded when they demanded from Christ a sign from heaven. His heart was open to unbelief, and the enemy supplied thoughts of questioning and rebellion. Why did Jesus dwell so much upon that which was discouraging? Why did he predict trial and persecution for himself and for his disciples? The prospect of having a high place in the new kingdom had led Judas to espouse the cause of Christ. Were his hopes to be disappointed? Judas had not decided that Jesus was not the Son of God; but he was questioning, and seeking to find some explanation of his mighty works. . . .

"Christ's discourse in the synagogue concerning the bread of life was the turning-point in the history of Judas. He heard the words, 'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.' He saw that Christ was offering spiritual rather than worldly good. He regarded himself as far-sighted, and thought he could see that Jesus would have no honor, and that he could bestow no high position upon his followers. He determined not to unite himself so closely to Christ but that he could draw away. He would watch. And he did watch."—"Desire of Ages," pages 718, 719.

Judas proposed to be safe. He would burn no bridges behind; for later they might be of use to him. He therefore would not incur too much displeasure of the church. He would be friendly with

all. The little band might come to grief and need the friendly assistance of the rabbis.

He now began to express doubts which greatly confused the disciples. "He introduced controversies and misleading sentiments, repeating the arguments urged by the scribes and Pharisees against the claims of Christ. . . . He would introduce texts of Scripture that had no connection with the truths Christ was presenting. These texts, separated from their connection, perplexed the disciples, and increased the discouragement that was constantly pressing upon them. Yet all this was done by Judas in such a way as to make it appear that he was conscientious. . . . In all that Christ said to his disciples, there was something with which, in heart, Judas disagreed. Under his influence the leaven of disaffection was fast doing its work. The disciples did not see the real agency in all this; but Jesus saw that Satan was communicating his attributes to Judas, and thus opening up a channel through which to influence the other disciples. This, a year before the betrayal, Christ declared. 'Have not I chosen you twelve,' he said, 'and one of you is a devil?' Yet Judas made no open opposition, nor seemed to question the Saviour's lessons."—*Ibid.*, pages 719, 720.

"Jesus, seeing that to antagonize was but to harden, refrained from direct conflict. The narrowing selfishness of Judas' life Christ sought to heal through contact with his own self-sacrificing love. In his teaching he unfolded principles that struck at the root of the disciple's self-centered ambitions. Lesson after lesson was thus given, and many a time Judas realized that his character had been portrayed, and his sin pointed out; but he would not yield."

"Jesus reproved his disciples, he warned and cautioned them; but John and Peter and their brethren did not leave him. Notwithstanding the reproofs, they chose to be with Jesus. And the Saviour did not, because of their errors, withdraw from them. He takes men as they are, with all their faults and weaknesses, and trains them for his service, if they will be disciplined and taught by him. But there was one of the twelve to whom, until very near the close of his work, Christ spoke no word of reproof."—"Education," pages 91, 92. And that disciple was Judas.

Thus step by step Judas was led on to work out the will of Satan, while professedly being a servant of Christ. All this pleased the enemy well; for well did he understand that could he get his evil insinuations, his strife and discord, into that inner circle of Christ's trusted followers, he could perplex Jesus much, and he hoped thus ultimately to compass their ruin. And well-nigh did his scheme carry; for every disciple forsook Christ and fled when the crucial test came upon them. Had it not been that Christ's faithful pleadings for them had been recorded, all would have been sifted out. "And the Lord said, Simon,

Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Luke 22: 31, 32.

Thus some of Judas' sowing, when ripened, almost overthrew the faith of the ardent Peter and loving John in Christ as the Messiah. The culmination of doubt with Judas reached this fearful end, notwithstanding the fact that he witnessed some of the most wonderful manifestations of divine power ever seen by mortal eyes. Before him multitudes had been healed. Lepers, full of loathsome disease, were cleansed; the blind saw; the deaf heard; the dumb spoke; and the dead were restored to life. Men had before him received the forgiveness of sins, and with great joy departed from Christ with their souls flooded with heaven's peace. Was it possible that one in the midst of all this could remain unconverted, with a heart growing more and more like steel every passing day? The unerring Word of God pictures it even thus. O, the terrible deceitfulness of sin!

Rome, N. Y.

Two Apostasies

W. C. HANKINS

IN the fifteenth and sixteenth chapters of First Kings we have an account of the apostasy of Israel, and how that nation was led, by her kings, to forsake the worship of the living God and to turn to the worship of idols; to turn away from the God-given plan of worship, which pointed to Christ and revealed the way of salvation from sin; to forsake all that was pure and true and uplifting, and turn to the worship of Baal and Ashtoreth, to that which was impure, untrue, and degrading, to the worship of the creature instead of the Creator.

In the sixteenth chapter, events come to a climax. Ahab, the son of Omri, ascends the throne, and of him it is recorded that he "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." Not content with following in the steps of the wicked kings who had preceded him, he chose for himself a wife from among the heathen, who led him into such depths of sin as had never been equaled in Israel. "And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshiped him."

As Ethbaal was also king of Tyre, from a worldly standpoint this was a splendid match. But the Lord had given a plain command against intermarriage with the ungodly, and, like similar marriages to-day, it brought only disaster, ruin, and misery to him who disobeyed. Jezebel had been thoroughly trained from childhood by the priests of Baal, the sun-god, and of Ashtoreth, the

goddess of the moon, and so, when she became Ahab's wife, she determined to introduce the worship of these deities into the land of Israel. This she did, and a temple to Baal was soon built by Ahab. This was an immense building, with four hundred and fifty priests in attendance. Besides this, "Ahab made a grove" in honor of Ashtoreth, where four hundred priests ministered, who were fed at Jezebel's own table at her private expense. Not content with introducing a false religion, Jezebel next started to persecute those who remained true to God, and so fierce did the fires of persecution burn, that in all the land of Israel there were only seven thousand who had not worshiped Baal.

What a cheerless outlook for the cause of God! To all appearances error had triumphed, and truth was dead. But man's extremity is God's opportunity, and when the enemy of souls seemed to have everything his own way, the Lord raised up Elijah the Tishbite, and lo! the schemes of the enemy were brought to naught.

Now the theory of sun-worship was that the sun, in co-operation with the earth, was the source of life, and of course this was opposed to the worship of the true God, who was the creator of all things and the source of all life. So a terrible test was brought to the people of Israel which conclusively settled the question of who was God.

"And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." The inspired record of this event nowhere tells us that the Lord sent Elijah to Ahab with this message. Where, then, did he obtain his authority for such an extraordinary statement? In Deut. 11:16, 17, the Lord warned his people against going after strange gods, and told them he would shut up the windows of heaven that there should be no rain, and that the land would not yield its fruit, if they served other gods and worshiped them. This scripture Elijah was evidently acquainted with, and, believing a famine was preferable to the great spiritual drought then prevailing, and being jealous for the glory of God, he prayed the Lord to fulfil this scripture. For in James 5:17 it is written, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months."

He prayed earnestly that the Lord would fulfil his word, and then in simple faith, believing that God had heard his prayer, he went and proclaimed the news to Ahab that there might not be the least doubt as to the cause of the drought. And in the terrible time that followed, the children of Israel learned that the sun, in the hands of its Creator, could become an instrument of death as well as of life.

Now for Elijah, a prophet of God, to

appear before Ahab, and boldly proclaim himself as such, and to appear with such a message, took no small amount of courage, especially when he knew that God's people were being hunted and slain like wild beasts. Where did he obtain his courage? and what were some of the characteristics that led to the victory of Mt. Carmel and finally to his translation? Elijah was "a man subject to like passions" as we are, so his strength was not something inherent in himself, and the power that he had can be obtained by every believing child of God, who is willing to fulfil the necessary conditions.

Let us briefly notice a few of the reasons for his power. He was full of the Spirit of God; for John, who was full of the Holy Ghost from his mother's womb, came in the spirit and power of Elias. Luke 1:15, 17. He was ever conscious of being in the presence of God, so feared no earthly king. 1 Kings 17:1. He saw but one step at a time, and took that regardless of what the next one would be; for it was after he had delivered his message to Ahab that the word of the Lord came to him telling him where to go next. He was obedient, for he went where God told him to without question or complaint. He trusted God, for he stayed by the brook Cherith until it was dry. He looked upon himself as God's servant, and so was humble. See 1 Kings 18:36. Notice the words "that I am thy servant, and that I have done all these things at thy word." His presence brought conviction of sin. 1 Kings 17:18. He also was God's instrument for bringing life and faith in God to those with whom he dwelt. 1 Kings 17:22-24. In prayer he was earnest, humble, persistent, and full of faith. 1 Kings 18:42-44.

As it was in Elijah's time, so it is to-day. Men are leaving the God-given gospel of salvation from sin through faith in Christ the Son of God, to follow a man-made gospel which makes man his own savior. Many no longer believe in a personal God, the Creator of the universe, but, instead, believe in an all-pervading essence. In one way or another, many have turned from that which is pure, true, and uplifting, to that which is impure, untrue, and degrading.

And in this great crisis of the world's history the Lord is calling for a people that he can entrust with "the spirit and power of Elijah," who will lift up warning voices against the prevailing apostasy, and will faithfully warn the world of the judgments that are coming upon it. And this people he desires to lead to the victories of Mt. Carmel, and at last to translate them into his kingdom without having tasted death. So let us empty ourselves of self that God may fill us with his Holy Spirit, that all may know that we are his servants and have done all these things at his word.

Kulangsu, Amoy, China.

DISOBEDIENCE bars the door to heaven.



A Moment in the Morning

A MOMENT in the morning, ere the cares of day begin,
Ere the heart's wide door is open for the world to enter in;
Ah, then, alone with Jesus, in the silence of the morn,
In heavenly, sweet communion let your duty day be born.
In the quietude that blesses with a prelude of repose,
Let your soul be soothed and softened, as the dew revives the rose.

A moment in the morning take your Bible in your hand,
And catch a glimpse of glory from the peaceful promised land;
It will linger still before you when you seek the busy mart,
And like flowers of hope will blossom into beauty in your heart.
The precious words, like jewels, will glisten all the day,
With a rare, effulgent glory that will brighten all the way;
When comes a sore temptation, and your feet are near a snare,
You may count them like a rosary, and make each one a prayer.

A moment in the morning—a moment, if no more—
Is better than an hour when the trying day is o'er.
'Tis the gentle dew from heaven, the manna for the day;
If you fail to gather early—alas! it melts away.
So, in the blush of morning, take the offered hand of love,
And walk in heaven's pathway and the peacefulness thereof.

— Arthur Lewis Tubbs.

Drugs and Disease

M. M. MARTINSON, M. D.

PEOPLE are tired, and instead of taking nature's rest, they stimulate, and when the reaction comes, they stimulate again. This course soon ends in a broken-down constitution. You are sick because you have not obeyed nature's law, and now pain has conquered your human breath and turned it into a sigh; but what can medicine do?

If it is a strong hypnotic, it may daze the nerves so that they can not cry out; but can the drug remove the cause, or take away the poisons that cause the nerves to shrink in pain? Should the drug be a stimulant, it may irritate the organ to a greater activity; but does a stimulant supply the cell with food to do the work of cleaning out rubbish that has accumulated? Will it purify the corrupt blood stream?—No.

All your apothecary shops with their compounds will not do what nature can with rest and sunshine. You may travel

from north to south and from east to west to find the elixir of life, but as long as you abuse your vital organs, and take no interest in them, you will suffer. The nostrums and all the pills and patent medicines which promise you health and happiness are only deceivers; your tea, coffee, tobacco, spices, and condiments have no food value; they are only stimulants which derange the fine machinery of the body. It may be that you feel no bad effects from them now; but wait till that strong constitution is gone. Some day you will feel the rod of punishment.

It is astonishing how little people realize that it is their own transgression of physical laws that makes them sick. Pain is only to remind each transgressor, "So far hast thou gone; go no farther." When your nerves despise you, and you dislike them, you begin with yourself and trace your pedigree; somewhere along the line you will find the cause of your trouble.

Neurasthenia, Nervousness, and Indigestion

Nerve force is the electrical energy that keeps all the organs in balance in nature's cure. To save it, to increase it, means health and happiness; while on the other hand the spendthrift uses up his capital, and reaps pain and disease. Most chronic invalids have spent large loans of vitality and lost the reserve fund in drugging.

The neurasthenic and nervous dyspeptic have let business cares, home duties, or an uncontrollable appetite rule them until their reserve force is dissipated.

The badly cooked, greasy, and spicy foods, fast eating, the appetizers so popular of late years, and all noise and worry of business, have tapped your nerve supply; that is to say, you have let out more than you have been able to supply. You are a neurasthenic, a nervous dyspeptic. Your liver will not act, your heart palpitates, you are sick because you have bankrupted your vitality. But where is the "elixir of life" that will cure you? You will not find it in a bottle.

Nature's Remedies Forgotten

People are not apt to distinguish between prevention and cure. They look for books which will instruct them how to cure by drugs, so that they can feel well. They have full confidence in their doctor and his pills or some nice patent medicine. They do like something that will alleviate pain without removing the cause. When the health is ruined by gluttonous habits of over-eating, when the body is stupefied with poisons of a multitude of indulgences, when all mental serenity has been lost, and you can stand it no longer, your

greatest delight is to find some drug which will give relief, so that nature will not dare to cry out again, and you can go back to your old habits of violating nature's laws. You may plead for relief in this way, but you will not get it, for pain is only the penalty of sin against the body or soul. Nature exacts full requital. The only way is to fall back on nature when drug quackery has destroyed your faith and means.

The Great Physician

God has given us wisdom, and he wants each one to learn that the body is not to be abused just simply for pleasure. Many are looking for health, and they can find it if they will recognize the laws of our being, which are only God's laws. It is sin that is drawing us into the pit of destruction. God is working and will work to heal the wounds which sin has made, and he wants you and me to recognize him as the Great Physician. He wants you to keep close to him by obeying nature's laws, by inhaling her pure, sweet air, deeply, fully, and continuously. Bathe in it, sleep in it; court the sunbeams of heaven as you would a lover.

Eat only delicious, nutritious foods, such as grains, fruits, and nuts, not forgetting to masticate thoroughly. Drink only pure water. Practise cleanliness and purity of habits; cultivate mental serenity and hope, and the truths found in Psalm 103 will be made plain: "He healeth all thy diseases;" and again we find that God has said, "For I am the Lord that healeth thee." Ex. 15:26.

Upward—Maternal Example

AFTER service one Sabbath evening a lady who had recently visited the Yellowstone Park related an incident of an eagle which had built her nest upon the crags. While the little company of travelers was looking upon the interesting and unusual sight, this proud bird of the mountains, leaving her nestlings on the crag, arose on majestic pinions, upward and upward, higher and higher until she was lost in the blue fathoms of the sky. And while the tourists yet were gazing, she reappeared, a dark speck away on the farther line of vision, and grew larger until the movement of the wings was visible. Nearer and nearer came this creature of the storms and thunderbolts until she hovered over her nestlings on the rock. But instead of alighting she soared round and round her nest, "fluttered over her young," then again turned her gaze upward and swept far into the blue depths of God. Here was the mother-bird teaching her young by example. She would show them how unfledged nestlings must use their wings. She was a pattern to her eaglets. Her flight was upward where her children in the nest might see the majesty of her ascent. There is a thought here for all mothers. The lady who related this incident said, "As I watched the eagle mounting upward, I could think only of the words, 'They shall mount up on wings as eagles!'"—*United Presbyterian.*

THE WORLD-WIDE FIELD

A Trip in Costa Rica

CARRIE KNIGHT

We left Bocas, April 21, on the gasoline launch "Zepher," to visit the churches in Costa Rica, and then go up to San Jose, to get our Spanish worker settled in his new home and future field of labor. San Jose has a population of one hundred and five thousand. The Spanish language is spoken almost entirely.

After meeting with the church in Port Limon, we took the train for Pacurite, reaching there just in time to conduct the funeral services of Brother Cruikshank, who had been drowned while bathing in the river. We held a meeting with the church, and then continued our journey to the capital of Costa Rica.

The railroad is owned by the Americans, and the cars are built about the same as those at home. They have iron bars across the windows, for protection when the passengers are tossed from side to side as the train sharply turns curves, or comes to a sudden stop. We notice that the ties and the telegraph poles are made of iron, and learn that this is so because of the wood-eating ant, which would soon destroy them if made of wood.

As our train whirls us along through tropical wonders, we have a good view of the country. We sweep through great banana plantations, with their plants extending up above the top of our car, their green leaves waving in the breeze made by our train as we hurry by. Again, we see the bananas cut, and stacked high upon carts, to each of which is hitched a yoke of oxen. We notice that the yoke, instead of being fastened across the neck of the animals, thus enabling them to pull by their shoulders, as they do in America, is placed across their heads, and they pull by their horns. There are great piles of bananas by the side of the track, awaiting the train that is to take them down to Port Limon, there to be loaded on to the steamer, and taken to the United States. Vast quantities are raised for the American markets. Then we are whirled through cocoanut groves on the one side, and orange groves on the other.

No other part of the grand division has so dense a growth of wood as Central America, and the trees are so bound together by small vines that one can walk through the forest only by cutting his way a foot at a time. Among the many trees are the mahogany, the ebony, and the rosewood, which are shipped to all parts of the world, for furniture making. Other products of Costa Rica that find their way to all parts of the United

States are chocolate and coffee. The former is made from the seeds of the cocoa-tree. This tree is planted much as we plant the peach- or the apple-tree. After a few years, it bears a fruit about eight inches long, in which are the seeds from which chocolate is made. There are large orchards of coffee-trees, with their beautiful green leaves and their bright-red berries. In each berry are two kernels of coffee. Great expense, as well as labor, is required to get not only the banana to the market, but also the coffee, chocolate, and cocoa.

We are slowly climbing the mountains, for San Jose is many feet above

may chance, if he is not a vegetarian, to eat one when called out to dinner, especially the iguana lizard, which is sold in all the markets.

As we near the summit, we notice that the sign-boards are all in Spanish, and our fellow passengers all speak that language. Our train makes a long stop at Cartago, a city of about fifty thousand inhabitants. What a crowd there is at the station, and what a confusion—all the men and women jabbering and gesticulating much! But they are very polite. Even the boys take off their hats when we ask them a question.

The houses are all built with one story, and of adobe, with tile roof, and in such a manner that they form a solid front around the block. Here is the volcano Irazue, thirteen thousand feet above the sea, the only point from which, it is said, can be seen the two oceans. We look down into the fissures made by the eruption, and throw stones down



HARVESTING BANANAS IN COSTA RICA

the sea. How pure the air is, and how grand the scenery! The many varieties of fern-trees nod to us as we pass, and the trees, covered with orchids, send in through the open windows their sweet perfume. The mountains rise almost straight above us, and the track seems to hang to the very mountainside, winding about like the letter S. We shoot through a tunnel, then across iron bridges over deep canyons, every turn bringing new pictures. Up we climb, and the very clouds are below us. We have just passed through a rain cloud, and we see a bright rainbow in the valley below. Sometimes we shudder, and shut our eyes, as the train crawls along the edge of a precipice. We do not see many birds, catching only a glimpse of a bright-colored macaw or a beautiful parrot. We may see a monkey grinning at us from the branches of a tree. There are a great variety of lizards, and one

into them, but are unable to hear them strike the bottom. We pass by a stream where the women are doing their week's washing. They dip the garment into the stream; then strike it on the rocks again and again. When clean, it is dipped into the stream, and put on the grass to dry. This is the way washing is done all over the country.

While in San Jose we visited the market, a long, low building, and as we looked at the stalls, we saw that Costa Rica is a land of good things to eat. There are string-beans half as long as your arm. These, tied up in bundles, are sold for so much a bunch. There are also sweet potatoes, cabbage, cauliflower, celery, lettuce, green corn, and tomatoes. As we walk through the market, we almost forget we are not in America. Fruits are plentiful—oranges, limes, guavas, mangoes, breadfruit, pineapples, papaws, alligator-pears. The

latter is about the size of the American large pear. The meat tastes like fresh butter, and is eaten with salt.

The women, as they form groups in the parks, are all smoking their cigarettes, and our hearts ache as we think of the many thousands of Spanish people in our field, and remember that we have only just started the work for them, with only one Bible worker.

The Scandinavian Union Conference

GUY DAIL

THE third annual session of the Scandinavian Union Conference was held in connection with the Norwegian Conference, at Christiania, June 8-11. Denmark, Norway, Sweden, Finland, and Iceland were well represented at this meeting, which will probably prove to have been the most important session of our people that has yet convened in the land of the ancient Norsemen, because of the resolutions passed, and the advanced steps taken. Scandinavia has now decided to enter upon an undertaking in full harmony with the policy outlined by its sister union conferences of the Old World—a policy based upon a sound Biblical principle: "There is that scattereth, and yet increaseth. . . . The liberal soul shall be made fat: and he that watereth shall be watered also himself." We believe that as no man liveth unto himself, so also no conference can live unto itself, and no union conference can live, in the truest sense, when thinking only of those within its borders. God's people must turn their eyes to the "regions beyond." The cause of missions, and the liberality that supporting missions begets, must be linked together with the educational, tract and missionary, Christian temperance, and Sabbath-school departments of the home field, if we wish to see the greatest good come to the greatest number of believers.

Several important resolutions were passed at this Scandinavian Union meeting, but that which we regard as by far the greatest and most beneficial to the union conference and to the cause of God in general is this:—

"Resolved, That the First-day offerings of the Scandinavian Union Conference from April 1, 1906, be devoted to establishing a mission in Abyssinia, and that the officers of the union conference be requested to look for suitable young persons, who can be trained to go to Abyssinia, and open up the work there."

Just as soon as the plans proposed for Africa can be carried out by the British

and Scandinavian Unions, the African territory occupied by the five European unions will extend from Algeria on the north, where the Latin Union is operating, to the northern boundary of the South African Union, and will include Egypt and the Sudan, Abyssinia, and British and German East Africa. Everywhere we find that an aggressive movement into the citadel of the enemy, as he is entrenched in these heathen lands, begets confidence in the third angel's message, arouses the enthusiasm of God's people, and quickens their religious life. When we, to whom God has revealed such a wonderful truth, thoroughly awake, as the Moravians awoke, and send out an army of consecrated young men who are supported in their arduous labors by the prayers, sympathies, and means of the church at home, then we shall see that our God will do a short work in the earth; he will speedily prepare the way for his coming.

A second resolution, yet somewhat akin to the one just quoted, provides that the three most northern counties of



LAPLANDERS AND REINDEER.

Norway (Nordland, Tromsø, and Finnmarken), with the three northern counties of Sweden (Norrbotten, Västernorrland, and Angermanland) be organized into the Northland Mission, beginning with Jan. 1, 1907, and that it be under the control of the Scandinavian Union Conference. It is understood that this will not affect the present arrangement of the canvassing work. In this territory there are about 25,000 Laplanders, 25,000 Finns, 375,000 Swedes, and 200,000 Norwegians. The area is 302,000 square kilometers. If we remember that the Scandinavian Peninsula is about 2,000 miles long, we can see the necessity for a division of the field.

In 1898 Scandinavia had thirty-seven evangelical laborers; in 1905 it had only thirty-five. The brethren were astonished when their attention was called to that fact, and it helped them to see more than ever the need of training young men and women for workers. Therefore, the proposition to hold a four months' winter school, or union institute, at Nyhyttan, Sweden, easily carried. It is expected that Elder O. A.

Johnson, assisted by a Swedish language teacher and a Danish language teacher, will conduct the course, which will last from Nov. 1, 1906, to March 1, 1907.

It was voted to ask that Elder P. A. Hansen be freed from local work, so he might devote his whole time to the interests of the union conference. It is planned that he visit Iceland this summer, and assist in taking over into the union the chapel erected by Brother Ostlund and his associates in Reykjavik. The report of the work in Iceland was very encouraging. Our paper there now has one thousand more circulation than the largest political paper in the island; its list is much larger than any other of the fifteen periodicals published there, its monthly issue being three thousand eight hundred, which we think will easily reach four thousand before the close of the year.

In 1905 the Scandinavian Union title was \$17,037, \$3,053 more than for 1904; the offerings amounted to \$2,900, or \$265 more than for the previous twelve months; the book sales to \$39,119, against \$37,613 for 1904; 266 believers were added, or sixty-three more than the year before, and their membership was raised from 2,416 at the beginning to 2,493 at the close of 1905. Very many went to America, so that the net gain was not so large.

Ministerial credentials were granted to P. A. Hansen, F. Anderson, F. R. Oberg, D. Ostlund; missionary licenses to Oscar Anderson, Alma Bjugg, and N. Anderson.

The following officers were elected: President, P. A. Hansen; other members of Committee, presidents of Norway, Sweden, Denmark; J. C. Ottosen, F. Anderson, E. Lind; Treasurer, Jens Olsen; Secretary, J. C. Raft; auditors, P. Hansen, E. Lind.

It was also unanimously decided to push the publication of "Ministry of Healing" in the Danish-Norwegian and Swedish, so that book may be from the press by the first of October, if possible, in these two languages. The work is rapidly advancing on the Danish-Norwegian "Revelation," and the Swedish "Revelation" will also be out this autumn, together with the Finnish.


We believe that this field, with its twelve and one-half millions of people, was never in a better condition than at present, and hope the immediate future may show that God's blessing is with his workers here. All are of good courage, and feel that they had a blessed meeting.

Randers, Denmark.


THERE are at present nearly twenty thousand missionaries and helpers in India.

"THE Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him." Isa. 56:8.

"WIDOWS are the greatest sufferers of India," says Ramabai, "and their treatment surpasses description." How many are there?—Twenty-one millions.



THE FIELD WORK



North Dakota Camp-Meetings

THREE camp-meetings have been held in the North Dakota Conference this season. Two of these were conducted in the English language, and one in the German.

The first of the English camps was pitched at Rock Lake, a thrifty little village, founded only about two years ago, in the heart of one of the finest wheat and flax belts in the State. The encampment consisted of about thirty family tents, accommodating approximately one hundred of our brethren and sisters.

The denominational membership in North Dakota is very much scattered. The constant removal of families to places where homesteads and cheap lands can be secured, makes our numbers in this conference more or less variable. At present there is an active emigration to the newly formed province of Alberta, Canada.

From the very beginning of this meeting it was manifest that the faithful labors of Elder Huntley and Brother Richard Graham, whose home is near Rock Lake, were yielding a rich harvest. Not only to the evening services, but to the day meetings, the people of the community came in ever-increasing numbers. During the entire ten days there were a number of households—father, mother, and children—who drove eight, ten, twelve, and even eighteen miles to listen to the glad tidings of the gospel of the kingdom. On rainy nights the campers made room for these friends, and a happy company they were.

From the first a blessed spirit marked the meetings. Never have I attended a camp-meeting where there was less gossiping and visiting and more communion among brethren concerning the truths of the Bible. The heavenly Visitor did his appointed work, and about twenty persons, for the first time, declared their allegiance to the commandments of God and the faith of Jesus. About seventeen souls were buried with their Lord in baptism.

The interest from the village itself was excellent. Storekeepers posted announcements that during camp-meeting week their places of business would be closed early. Nearly every evening there was a contingent of traveling men from the little village hotel in attendance at the large tent. And from what we learned afterward, in some of these hearts' good seed was sown, which we have faith to believe will yet bring forth fruit in the garden of God.

All through this vicinity Brother Richard Graham and his wife have scattered our literature, given Bible readings, and created a deep interest. To these two self-supporting missionaries belongs, under God, a goodly share of the harvest garnered at this meeting.

The North Dakota field is sadly in need of more English laborers. At present there is only one ordained English minister in the work, besides the president. Another strong, aggressive laborer could do much good. The never-ending ebb and flow of immigration and emi-

gration in this vast section gives us a comparatively new population all the time.

The writer was able to be present during but a part of this meeting, being obliged to return home on account of a severe attack of *la grippe*. Elder L. H. Christian was present two days. We were favored with a visit from Sister Bessie L. Shaw, of India, whose work received a most liberal support from those present. Brother J. S. James and Professor Magan were present throughout practically the entire time.

The school work at Harvey has a splendid prospect for success. Prof. N. W. Lawrence, who has had charge of Mount Vernon College, has been elected president for the coming year.

The German meeting at Bowden was very well attended. A good spirit was manifested throughout. Hearts were especially touched by Sister Shaw's talk on India, and over eleven hundred dollars was subscribed for the work in that needy field. The meetings were conducted by Brethren Valentiner, Haffner, and Kunkel, and the local ministers. Elder J. G. Walker, the president of the conference, divided his time between the meeting at Rock Lake and that at Bowden.

The meeting at Stanley was small, but blessed by the presence of the same sweet Spirit of God. Twelve souls followed their Lord in baptism. There was a fair-sized and deeply interested attendance from the village. Elder C. A. Burman, Brother J. S. James, Professor Magan, and the writer were the principal speakers at this meeting.

At all three meetings a spirit of liberality for the needs of the regions beyond was manifested. Altogether about fourteen hundred dollars was donated for India, two hundred dollars for the Northern Union, five hundred dollars for the work in the South, twelve hundred dollars for the Harvey School, and one hundred dollars for the work among the blind. And in addition it was voted to support a German laborer at Winnipeg with Elder Kunkel this season.

R. A. UNDERWOOD.

Are You Coming* South?

To those who are thinking of coming to South Carolina, and especially those who are coming expecting to canvass, I would suggest that they plan to come in time to attend our camp-meeting, which will be held at Cowpens, August 9-19. Come and get acquainted with the work and workers. We expect a real spiritual feast. The canvassing work will receive attention. The canvassers are doing well. One brother took eighty-four orders last week, and he has been taking from sixty to ninety orders a week. A youth, nineteen years old, rather inexperienced in this work, took seventy-one orders the past week. He has been taking from twenty-five to fifty orders a week. And one sister averaged thirty-two cents an hour for the month of June.

South Carolina is ripe for this work. There never was a better time to canvass in the State than now. The Lord is calling many to come here. I shall be glad to correspond with any one in regard to this field.

C. F. DART, Field Agent.
Campobello, S. C.

The East Caribbean Field

LEAVING New York, June 6, on the boat "Grenada," for Trinidad, after an eight-day voyage I arrived at the island of Grenada, where the boat made its first stop. Nearly two days before this we had passed within the northern boundary line of this island conference. Island after island we left on either side of us; but as the boat made no stop, I was carried on in spite of my desire to see the people.

As our boat pulled into the beautiful little harbor at Grenada, the gang-plank had scarcely touched the dock when Brother Sweany came aboard and gave me a hearty welcome. I went ashore, and rested awhile in the house of a Mrs. Walker, where we met Sister Sweany, who, with her husband, was going to the conference on the same boat on which I had passage.

No church of our people has ever been raised up in the city of St. George, Grenada, although two efforts have been made; but Brother Sweany has just closed a very successful campaign about sixteen miles in the country, where he organized a church of about twenty-five members, and baptized twenty adults the Sabbath preceding my arrival. About twenty more, besides numerous children, who he expects will obey, are either keeping the Sabbath or are much interested.

St. George is a pretty little town, with narrow, well-paved streets, and antique, tile-roofed houses. About seventy thousand people live on the island, with about ten thousand in St. George itself.

It has been a long, hard struggle to get a foothold among this interesting people, but the brethren hope for better things in days to come.

Leaving Grenada on Friday at about 9 A. M., we arrived in Port of Spain about 8 P. M., when we were met by Brother Sterrie Wellman, and taken at once to his hospitable home, where I enjoyed meeting Elder D. E. Wellman and his family.

Sabbath was a busy day for the church in Port of Spain. After Sabbath-school and the election of officers for the ensuing six months, the writer spoke of the love of God to his people, after which eight precious souls were baptized by Elder Wellman, and received into the Port of Spain church. The membership of this church is about one hundred and forty, and is increasing year by year. The ordinances were then celebrated, in which nearly all present joined.

I was impressed with the quiet behavior of this people in the house of God. After the service was dismissed by benediction, instead of breaking out into a babel of confusion, they instantly sat down and bowed their heads in silent prayer. During the service they pay the best of attention, and are very orderly and well-mannered.

The conference opens June 24 and closes July 4. The use of the largest hall in the city has been secured for four nights during this meeting. The meet-

ings have been thoroughly advertised, and the brethren confidently expect a large attendance.

Already this conference has twenty-three organized churches, with twenty-one church buildings. Its membership is about eleven hundred. Delegates to this coming conference are expected from various islands, and all are looking forward to a successful meeting.

Just in the rear of the church building in this place is the Watchman Press. It is a two-story building about eighteen by forty-six feet. It has a tile and galvanized iron roof. A new cylinder press has recently been installed, and together with their jobber, they are in a condition to do considerable work. They run this large press by hand, and on it they print the *Caribbean Watchman*, a bright, well-edited, sixteen-page monthly. They circulate seven thousand copies monthly of this excellent paper, and do all the printing by hand. They greatly need a small electric motor, of about two horsepower, with varying speed, with which to operate their machinery.

It is truly painful to see the self-denial of the workers in this hot, tropical country, putting up with every conceivable inconvenience in order to get the truth out cheaply before the people.

Almost fifteen million persons are within the boundary lines of this West Indian field. The publishing work is an important factor in placing the truth before them. With more than three thousand Sabbath-keepers, we have not a single school, or sanitarium, or institution outside of this little publishing plant, in all this vast section.

Something must be done to give the work a permanency and the facilities which it greatly needs. We hope this coming conference will develop plans for future aggressive work.

I. H. EVANS.

China

CANTON.—Our work is about the same from day to day here. We see the same faces; but in one way this is well, for it gives us an opportunity to add each day a new lesson, a new truth.

A second teacher has been secured, as our school was too large for one to manage. A few pupils have dropped out, but we still have thirty-six, with a regular attendance of above thirty.

Our second teacher is also a heathen. It seems too bad not to be able to give them a Christian teacher; yet I am sure we must be patient. I am in the school-room from two to three hours myself, teaching the gospel to the different classes. We think that some of our first year's girls are doing nicely in their studies; and we also feel that their hearts are warm toward the Master. In two years more these first-class girls can teach for us. And if we are so fortunate as to have them established in present truth, we may hope for more fruit from their efforts.

Our school opens at 8 A. M. this year, and closes at 4:30 P. M. We spend one hour and a half out of this time for rice and recreation.

The children can learn the Psalms in less than one third the time it requires me to memorize them, so I have to study a long time before I begin to teach them. Their memorizing ability is good. Really, I am quite in love with China's plan of memorizing all lessons, if only the pupils were taught to understand the

import. The first year we had school, some of the little girls eight years old came with Chinese records and statutes as books. They were used in native schools. I bundled them home as softly as I could, and gave them other books free, and required them to explain the meaning of things to me. Some parents were much afraid their daughters were departing from the old paths, but finally gave in.

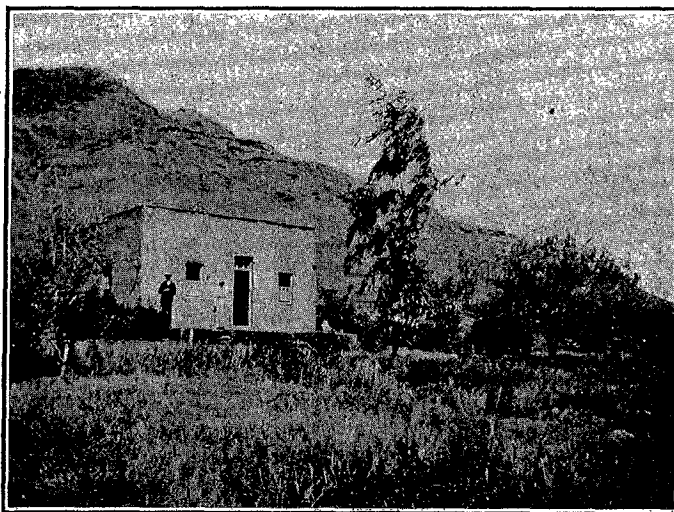
We have from sixty-five to seventy at our Chinese Sabbath-school now. Three of the girls are used as teachers, for teachers are scarce. This causes them to study the lessons more thoroughly, and perhaps may add to their own growth. We are studying the book of St. John as Sabbath-school lessons, verse by verse, as we have no prepared lessons as yet.

How good God is, and how carefully he plans for the advancement of his cause! Years before we came, he had the Bible translated; he sent men ahead to prepare the native to receive the gospel. If he had waited for us to do this, when would it have been done?

IDA E. THOMPSON.

The Work in South Africa

It was my privilege to spend two weeks, during the month of March, at the Kolo Mission, Basutoland. Brother



KOLO MISSION HOUSE, BASUTOLAND

and Sister Chaney have worked faithfully to carry forward the work in this field. They have been not only missionaries, but medical missionaries among the people. They have cleansed and dressed many terrible sores, and treated, by means of simple methods, those who were sick and suffering. In every lawful way they have tried to gain the confidence of the people, that they might bring the gospel to them. Slowly but surely the work is advancing, and its influence is being felt among the Basuto people.

Since our mission was located at Kolo, several other schools have been opened near by, consequently the attendance at our school is not large. But something is being accomplished. During my visit, two young men who were attending the mission school decided to keep the Sabbath. Many of the native people are being troubled over the Sabbath question. Recently several chiefs have been inquiring after light on this subject.

Last year Brother Chaney spent a few weeks doing colporteur work among both Europeans and natives. In less

than two months he sold seven hundred and fifty dollars' worth of our books, and gave away a large number of tracts. He has planned to spend more time in this work during the present year. Many of the natives can read, and can thus learn the truth from the printed page.

Another colporteur wagon has been started in Cape Colony, that we may reach the scattered farmers and natives. Elder G. W. Shone, with Brother R. Moko to assist him, has charge of this work. They will sell and distribute literature and hold meetings wherever there is an opportunity to do so. We are sure that this is one of the best ways to reach the partially educated natives of these districts.

The Cape Conference has three colporteur wagons at present. These are working in the thinly populated districts and in those sections that are not of easy access. Our field is large, and the people are scattered, but the truth must go into the "highways and hedges." These wagons are trying to search out every dark corner, and let the light of truth shine into it.

In the Orange River Colony the message is spreading among all classes. Recently two of our young brethren were visiting some friends who lived at quite a distance. While visiting these friends they heard of some earnest Christian people in that vicinity, and called upon them.

After a short talk, they gave the people a few tracts, and went their way. To-day four families are rejoicing in the truth as the result of that visit.

Our brethren in that colony, having a burden for the souls of their servants, began to hold meetings with the natives living near, with the result that several have begun to keep the Sabbath, and ten or twelve have been baptized. A well-educated na-

tive teacher has recently accepted the truth. He is a Basuto, but is now teaching the Zulu, hence understands both languages. We hope he may be a help in our native work.

Reports from the ministers and missionaries are of an encouraging nature. Elder Edmed has held a series of tent-meetings in Pretoria, and twenty-five have accepted the truth. A tent-meeting is being conducted by Brethren Groenewald and Olmsted in the Cape Colony Conference, and good reports have been received. Elder Hankins is conducting a mission in Cape Town. A few are interested, and fruit is beginning to appear.

W. S. HYATT.

"O RIGHTEOUS Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them." John 17:25, 26.

Iowa Conference Proceedings

THE forty-third session of the Iowa Conference of Seventh-day Adventists convened on the camp-ground at Boone, Iowa, June 1-5. Five churches, with a membership of seventy-six, applied for admission, and were received into the conference. The following recommendations were adopted:—

"Whereas, The prospering hand of the Lord has been seen in bringing many souls to the knowledge of the truth, and in many other ways advancing the message in our conference; therefore,—

"1. *Resolved*, That we express thankfulness to our Heavenly Father for his blessing during the year, and that we pledge greater faithfulness to the promulgation of the message in the future.

"Whereas, Since last we met in conference session, death has entered the ranks of our workers, and removed from our midst our oldest and most respected laborer, Elder C. A. Washburn; therefore,—

"2. *We recommend*, That while we bow in humble submission to the will of our Heavenly Father, and while we realize that our brother sleeps and thus is permitted to rest during the last great struggle between good and evil, we express our appreciation of his many years of earnest public ministry and our regret at the loss of the kindly and wise counsel which his death has brought upon this conference; also that as our brother longed to live to see the work closed and our Saviour come, we only allow his death to be an inspiration to us to labor more earnestly and more energetically to hasten the day when Christ shall come, and the dead in Christ shall be resurrected, and, united with the living righteous, taken home to glory, nevermore to be separated by the great enemy, death.

"3. *We recommend*, That a man be chosen to take charge of the church-school work who can spend his whole time in the field.

"Whereas, The most active efforts are being put forth by the National Reform Party to secure the enactment of Sunday laws, and the enactment of other religious measures, by both State and national legislation, thus uniting church and state in this country; and,—

"Whereas, The constitutional liberty guaranteed to us by the fundamental law of our nation is thus being threatened; therefore,—

"4. *Resolved*, That an earnest and vigorous campaign be inaugurated in our conference to educate the people concerning the evils of this sought-for legislation, by means of the circulation of religious liberty literature upon the various phases of the question.

"5. *Resolved*, That we put forth strong efforts to give the new quarterly, *Liberty*, recently started by the General Conference, a large circulation in our State.

"6. *Resolved*, That some person be chosen by this conference to be known as religious liberty secretary, who shall have special oversight of this work in our conference.

"7. *Resolved*, That we work for the improvement of our Sabbath-schools by encouraging earnest study of the 'Testimonies on Sabbath-school Work;' by continuing to encourage thorough, systematic study of the Sabbath-school lessons, by helping to increase the circulation of the *Sabbath School Worker*, and

by working for the Home Department.

"Whereas, The Lord has said, 'One of the most effective barricades against the incoming tide of evil is the cultivation of habits of self-denial and benevolence;' therefore,—

"8. *Resolved*, That we keep before our schools the needs of the mission fields and the importance of planning continually that we may increase our contributions; and we recommend that all Sabbath-school contributions be devoted to missions.

"9. *We recommend*, That earnest work be done by all our workers and people for the salvation of our youth by establishing church-schools in our churches as rapidly as properly qualified teachers can be obtained. As a means of preparing such teachers, we recommend that the Iowa Conference bear the traveling expenses of its accredited church-school teachers to and from the Central Union Conference. summer school and General Conference educational council to be held at College View this summer.

"Whereas, The workers in different departments of the conference are greatly inconvenienced by the failure of our churches, missionary societies, and Sabbath-schools to report; therefore,—

"10. *Resolved*, That a special effort be made by all officers of these organizations to encourage promptness and thoroughness in this matter.

"Whereas, The Lord has greatly blessed us the last year, and given us a substantial increase of tithe; therefore,—

"11. *Resolved*, That we appropriate from the tithe fund the sum of five thousand dollars for the mission fields; and we suggest that this donation be used to open a mission in Uganda, Africa.

"Whereas, Our resolution of last year that we deal on a 'pay-as-you-go' system has produced such good results; therefore,—

"12. *We recommend*, That this policy be continued with increased efforts; also that fourth Sabbath collections be taken up each month to be placed to the credit of the society.

"Whereas, The book, 'Ministry of Healing' has been set aside by the author for the relief of our sanitariums, and our Iowa Sanitarium carries a burden of debt,—

"13. *We recommend*, And urge, our workers and our people everywhere to purchase the book and make a strong effort to sell a sufficient number to relieve our sanitarium of all indebtedness.

"Whereas, A large number of people have been converted to the truth through the canvassing work, and the Lord has told us through the spirit of prophecy that it is one of the best means for educating our people,—

"14. *Resolved*, That we do all we can to carry on a progressive campaign in this work, (1) each church doing everything in its power to furnish at least one canvasser, (2) all our workers, including canvassers, doing all in their power to encourage promising persons to take up this line of work, referring the same to the one at the head of this work, (3) holding institutes at convenient times, and calling for donations of food and cash to help carry them forward, (4) creating a good, substantial canvassers' fund.

"Believing that the name of field secretary is more appropriate than that of State agent, and as a large number of

other State conferences have made this change to their satisfaction,—

"15. *We recommend*, That the name field secretary be substituted for that of State agent.

"Recognizing the value of the work that has been begun in our conference for our young people,—

"16. *We recommend*, That all conference workers, church elders, and parents co-operate with the young people's secretary in working for the salvation of the youth and in their organization for service.

"17. *We recommend*, To all our people the *Educational Messenger*, the organ of the educational and young people's work for the Central Union Conference, and that all our young people be encouraged to take and read the *Youth's Instructor*.

"We look upon it as a lamentable fact that so many of our young people are in secular schools or not in school at all, and, recognizing the great need of well-equipped workers for every line of work; therefore,—

"18. *We recommend*, That our church elders, ministers, and other workers urgently present to our young people the claims of God upon them, and encourage them to enter Stuart Academy or Union College and obtain a thorough preparation for the work, and that we pledge our support to all the young men and women of Iowa, who thus prepare themselves for the work.

"19. *We recommend*, To all our young people in need of an education the Stuart Academy and Union College scholarship plans.

"20. *We recommend*, (1) That as a conference we approve of the recommendation of the General Conference to raise the sum of one hundred and fifty thousand dollars; (2) that we concur in the general plan suggested by Elder Daniels that each conference raise a sum equal to two dollars for each church-member in the conference; and that a determined, persistent movement be inaugurated in our conference for this purpose, that we invite our churches to take up this matter at once to raise a sum equal to two dollars for each of their membership, and that we plan to have this task completed before the end of the present year; (3) that all funds raised in response to this action be forwarded through the usual channels.

"Whereas, We have received much of the blessing of the Lord during our stay on this camp-ground; therefore,—

"21. *Resolved*, That we take the blessing home, and endeavor to share it with those about us, and that we earnestly endeavor to present this message by scattering our missionary papers, the *Signs, Watchman*, etc., also by the use of our tracts and books, with greater faithfulness than ever before, striving to make this year the best one ever experienced in the service of our Lord and Master."

Credentials were granted to L. F. Starr, N. C. Bergersen, J. H. Kraft, E. G. Olsen, Henry Rorholm; ordination and credentials to J. C. Clemens, F. M. Corbaley; ministerial licenses to Wm. J. Johnson, Floyd Bralliar, J. W. Dorcas, A. V. Rhoads, J. M. Moore, O. M. Kittle, A. F. Ferguson, J. T. Spriggs, P. E. Brotherson, W. E. Perrin, R. J. Bryant, A. V. Cotton, J. F. Piper, Edgar Swap, P. A. Field, C. V. Starr, E. Rosenwold, C. W. Hollingsworth, Mrs. Minnie Syp;

missionary licenses to N. L. McClintock, Mrs. Flora V. Dorcas, Della Wallace, W. H. Cox, Katie Earle, C. Juhl, Margaret Young, Mrs. Blanche Spriggs, F. J. Wilbur, S. B. Kephart, E. W. Wolfe, R. E. Burke, H. F. Meeker, Wm. Andrews, Anna Camp, Mrs. Nettie Shaw, J. W. McComas, May Kephart, Edith Shively, Carrie Armstrong, Cora Quinn; church-school teachers' certificates to Essie Ferguson, Bessie Scism, Bessie Stanfield, Maud Perrin, Emma Curtis, Anna Thermensen, Hattie and Ida Brown.

The following officers were unaprimously elected: President, L. F. Starr; other members of the Conference Committee, C. Juhl, J. W. Dorcas, N. C. Bergersen, J. C. Clemens, A. V. Rhoads, J. H. Kraft; Secretary, Flora V. Dorcas; Treasurer and Secretary and Treasurer of Iowa Tract Society, C. W. Larson; Assistant Secretary, Mrs. Nettie Shaw; Field Secretary, R. J. Bryant; Superintendent of Young People's Work, F. J. Wilbur; Religious Liberty Secretary, W. E. Perrin; Sabbath-school Secretary, Flora V. Dorcas; Trustees of the Seventh-day Adventist Association, L. F. Starr, C. Juhl, J. M. Whitney, N. C. Bergersen, J. M. Petersen, C. W. Larson, W. E. Perrin.

MRS. FLORA V. DORCAS, Sec.

Pacific Union College and Normal Institute

To Succeed Healdsburg College

THE past year has marked a crisis in the educational work in the Northern California Conference. Independent of the interest on an already large indebtedness, and not counting taxes and insurance, the Healdsburg College debt has been increased the past two years almost six thousand dollars, and this, added to the interest, taxes, and insurance, has increased the total indebtedness by nearly eleven thousand dollars. Such a financial burden has caused considerable embarrassment in conducting the work, and has led to a general sentiment that the continuation of financial losses must stop or the school close.

Statements from Sister White, like the following, have impressed the people that the time has come to do something: "Debts must not be allowed to accumulate term after term. The very highest kind of education that could be given, is to shun the incurring of debt as you would shun disease. When one year after another passes, and there is no sign of diminishing the debt, but it is rather increased, a halt should be called. Let the managers say, 'We refuse to run the school any longer unless some sure system is devised.' It would be better, far better, to close the school until the managers learn the science of conducting it on a paying basis. For Christ's sake, as the chosen people of God, call yourselves to task, and inaugurate a sound financial system in our schools."—*"Testimonies for the Church," Vol. VI, page 211.*

A thorough investigation of the financial organization and conduct of the school has shown that the institution can be conducted at a very large reduction of the expenses, without in any way curtailing the educational work or its value. In the light of this fact, the Pacific Educational Association, which legally controls the college, at its recent

annual meeting, June 19, 1906, decided to reorganize the educational work upon a safe financial basis, and in a way to do credit to the cause of education on the Pacific Coast.

To this end a new managing board was elected, composed of the following persons: H. W. Cottrell, E. D. Sharpe, E. R. Palmer, J. O. Corliss, F. A. Lashier, with W. T. Knox president of the board, and L. A. Reed secretary. It was also decided to sell the property in Healdsburg as soon as possible, and secure a more suitable location in the country. Looking to this change in location, it was thought best to change the name of the institution to that of the Pacific Union College. This name is especially appropriate in view of the action of the Pacific Union Conference at its last biennial meeting in recognizing this college as the one representing the college interests of its territory, embracing the States of California, Nevada, Arizona, and Utah.

Steps have already been taken to dispose of the old college property. We expect as a result that this property will be taken the present year by the town of Healdsburg for its school purposes.

This leaves the home property still undisposed of. This property is a beautiful tract of ten acres, overlooking the town, on which are located the college home and a number of other buildings. The value and location of this property almost guarantees its sale eventually. It could be very nicely adapted to sanitarium or similar work.

For the coming school year, however, we may have this property, and it is possible that the Pacific Union College will conduct its first year's work in the old home and its adjoining buildings. Perfectly adequate facilities can be provided for the work of the coming year, and it is earnestly hoped that in the meanwhile something can be done toward securing permanent quarters. The matter of the school's location for this year will be definitely decided at the Oakland camp-meeting, July 19-29.

During the coming year we expect to have one of the most successful schools the conference has ever conducted. Some very marked changes will be made in the financial management of the school, such as we are assured will bring confidence to the people, unity to the educational work, and hearty support to the school.

The courses of study have been largely reorganized and greatly strengthened. A faculty has been chosen, and the calendar is now in the hands of the printer, and will soon be issued.

For the first time in the history of the work here, we shall have a thoroughly organized normal school in operation. The mere announcement of this department of the college has awakened a response that shows the great need of such a work and of a thorough appreciation of it. The special feature of this normal course will be the training-school, where the normal students will have an opportunity of studying and practising the actual work of teaching under the supervision of skilled critic teachers.

We shall have a well-organized commercial department and strong courses in music. Dr. L. A. Reed has been elected president of the college, and Prof. E. D. Sharpe director of the normal. Prof. I. C. Colcord has been chosen conference educational superintendent,

and will do a great deal toward upbuilding the educational work, and in supporting the interests of the college.

Wherever our people here have come in touch with the new order of things for the school, they are showing a willing co-operation that is truly encouraging.

The prospect for a large attendance is very bright. About twenty-five students are in the canvassing work this summer for the purpose of earning scholarships. They have been working barely a month, and some have already half of their scholarships earned, and all of them are moving steadily on. Brother Covell has done a grand work in training these young people for the summer campaign, and the spirit of service which he has kindled in their hearts has done much for the school and the religious influences of the college.

Those wishing to know further with reference to the school should write for a calendar, or correspond with the president of the college, Healdsburg, Cal.

W. T. KNOX,
President of the Board,
L. A. REED,
Secretary.

Wyoming Mission Field Camp-Meeting

THIS meeting was held at Edgemont, S. D., June 21 to July 1, in the city park near the center of the town. The use of the park was kindly donated by the citizens. Edgemont is a town of about five hundred inhabitants, and is located near the State line, between the States of North Dakota and Wyoming, in view of the famous Black Hills.

The weather was somewhat stormy during the first part of the meetings, but later it was ideal. The attendance of our people was good, considering the fact that they are so greatly scattered over that great expanse of country, which is so sparsely settled. It was indeed interesting and touching to listen to the pathetic testimonies which were borne by some of the isolated ones who have been deprived of the privileges of meeting with our people where they could hear the preaching of the word. It certainly was an inspiration to speak to people who seem to be hungering for the bread of life. One can but wish that those of our people who are blessed with abundant opportunities to hear the preaching of the word so often, and seem to regard it so little, would be obliged to exchange places for a time at least with the dear isolated ones until they, too, could have their appetite sharpened for the bread of life. The meeting was a very spiritual one from its beginning, and, with but very few exceptions, all in attendance made a full surrender to the Lord, and at the close of the last Sunday meeting several precious souls were buried with Christ in baptism.

There was an excellent attendance of our young people at this meeting, and they had their regular services every day, which were conducted by Brother Clem Benson, who rendered most excellent help in this part of the work. All departments of the work were considered at this meeting, and each was given its share of attention. There was a great revival in educational work, and also in the religious liberty work. The world-wide mission field was duly con-

sidered, and liberal donations were made.

The outside attendance was excellent when the weather was at all favorable. Both the Methodist and Presbyterian ministers of the place attended a number of the services. By invitation of the Methodist pastor, the writer spoke in his church the first Sunday morning during the camp-meeting. Besides the local laborers in that field there were in attendance Elder E. T. Russell, president of the Central Union Conference; Dr. W. A. George, chairman of the Medical Department of the General Conference; and the writer. Elder J. H. Wheeler was unanimously elected superintendent of this field, for the ensuing year. There will be two or more tent efforts conducted in that field during the present season.

We believe that the work is now so thoroughly established in this new and growing field that the progress will be much greater in the future in every way.

K. C. RUSSELL.

Porto Rico

MAYAGUEZ.—Although our work has been passing through a great trial, with the laborers scattered and sorely pressed, still there is a rift in the clouds, and the work never looked so encouraging as it does just now. Sister Simmons, from St. Lucia, paid us a visit last month; and while she was here, we stopped our work, sent for Sister Fischer and Brother Moulton, and we all together sought the Lord earnestly for his blessing, and gained a great victory. Brother Moulton has gone out to his work with a determination to succeed. Satan had seemed to successfully oppose our getting a meeting place for our little company here in Mayaguez; but through earnest prayer, the way has now opened up, and a place that we had long desired for a chapel is being prepared for us. We shall pay eight dollars a month, paying one hundred dollars of the amount down at first, for repairs. It seems necessary that we have a place of worship, to hold our members; otherwise, they will go to the other churches, where they are made welcome and comfortable.

Our stock of tracts which we printed nearly a year ago is almost exhausted, and we are printing another edition. There is an excellent interest in these, and we are adding to the list this time four new ones,—one on the immortality question, by Sister Fischer; "The New Birth," by Mrs. Connerly; "The Perpetuity of the Law," by Brother Moulton, and the "Law and the Gospel," by myself. We sold nearly two thousand last month, and the indications are that we shall reach that number this month.

B. E. CONNERLY.

California

SANTA ANA.—I held the first meeting last night in the Grand Opera-house. The opera-house, which will accommodate one thousand people, was filled. I realize that the time has come to make a bold attack upon the strongholds of Satan, and I have rented the Grand Opera-house for two months. Instead of the foolish songs of the world there will be heard the solemn truths of the last warning message. While our expenses are high, the Lord has sent us money as it was needed, so that we have not had to call upon the conference to

pay a dollar of expense for the last three years. We are expecting the Lord to do great things for us in Santa Ana. Brethren, pray for us.

WM. SIMPSON.

July 9.

Just a Little Girl

A SISTER from southern California has just sent us an order for five copies of *The Signs of the Times* to be sent to a little girl in Canada. She, with her parents, is observing the Lord's commandments alone in the vicinity where she resides. She states that she has not heard an Adventist sermon for years, yet she is thoroughly alive to the great work of getting this truth before the world in this generation, and is anxious to do what she can among her friends and neighbors.

The object in reporting this is simply to raise the question again in the mind of every Seventh-day Adventist, "What am I doing for the advancement of this message?" Unusually good results are following the circulation of the *Signs* right now.

The undersigned will be glad to correspond with any individuals who may be interested in this most important missionary topic.

A. O. TAIT.

Mountain View, Cal.

Field Notes

BROTHER F. F. PETERSEN reports the baptism of five at New London, Wis., on June 23.

BROTHER H. STEEN reports the baptism of four at St. Paul, Minn., and Brother C. M. Babcock reports the baptism of five at Detroit, Mich.

SIX adults have been added to the company of Sabbath-keepers at Florence, Mo., as the result of a course of meetings held in the new church there.

ELDER E. HILLIARD reports from Woodbridge, West Australia, that nine have taken their stand for the truth as a result of meetings just closed there.

ON July 1 a series of tent-meetings was opened in Brooklyn, N. Y., by Elder O. E. Reinke, with a company of three helpers. He asks prayers for the work there.

AT Harmattan, Alberta, as a result of Brother A. C. Anderson's work, five persons, mostly heads of families, have begun to keep the Sabbath, and are rejoicing in the truth.

THE New York missionary yacht "Sentinel" has completed its trip up the Hudson River and through the Erie Canal to Buffalo, where it will engage in ship mission work.

A LARGE field tent will be used in the city of Cincinnati, Ohio, and another one in Toledo, during the tent season. These tents were recently purchased by the Cincinnati and Toledo churches.

BRETHREN E. G. OLSEN, P. A. Field, and E. W. Wolfe began a series of tent-meetings at Cedar Rapids, Iowa, on July 6, and request the prayers of God's people for the success of their work there.

FOUR persons were baptized in the Los Angeles (Cal.) church, Sabbath, June 2.

ON July 7 a church was organized at Ridgefield Park, N. J., by Elder J. E. Jayne.

SABBATH-SCHOOLS have been organized recently at Princeville and West Hallock, Ill.

THE Indiana Reporter states: "The outlook is good for our canvassing work. There will be twenty-five or thirty canvassers in the field by July 1."

WORK at the Jewish Mission in Boston shows encouraging results. The attendance is increasing, and one Jewish rabbi has openly avowed his belief in Jesus, in spite of the persecution that such a declaration entails.

IN a report from Longview, Tex., Brother E. B. Hopkins says: "Our church now numbers fourteen, and our Sabbath-school thirty-three. Several others are keeping the Sabbath, and I think four will soon come into the church."

TENT work has been taken up by Brother F. E. Gibson at Charlottetown, Prince Edward Island. He reports a favorable outlook there, though the field is a rather difficult one. He requests the prayers of our people for his success in that field.

BROTHER MARTIN OLSON reports the conversion of four persons as a result of his personal work at Clifford, N. D. One of these has already gone into the canvassing field to help make known the message. So the work increases, and the workers increase with it.

IT has been decided to hold the teachers' institute for southern California at Fernando Academy, beginning July 30, and closing August 13. A partial list of the workers who are expected to take a prominent part in the institute include the names of Prof. W. E. Howell, Sister Sarah Peck, Prof. E. S. Ballenger, Elder E. D. Sharpe, and Sister Grace O'Neil.

ONE sister in Maine proposes to place our literature in the home of every family in her town. Over forty families have already been thus provided for by her. Now if this excellent example will be followed by some one in each town where our people are living, the warning will soon be given in this country. You who read this, do not wait for some one else to do this work in your town. Be yourself God's instrument to that end. There is probably no work ever started among us that will do so much to hasten the coming of the King. Our desire for his return is shown in what we are willing to do to help in bringing it about. He will come when the world has been warned. Who will be the next now to fall into line in this movement? Do not put it off. Do not let the good impression created by hearing of this sister's work pass out of your mind, when your own influence is needed to set some other at work. Resolve to do the good work, and carry out the resolution.

Christian Education

Conducted by the Department of Education of the General Conference.

FREDERICK GRIGGS, Chairman,
C. C. LEWIS, Secretary.

The Educational Convention

(Concluded)

ON Friday evening, Elder Daniells pleaded with deep solicitude, the rising of God's people to finish the work, pointing out the progress already made.

Christ's second coming is the hope of every true Adventist; but Christ can not come until the gospel is preached in all the world; therefore the certainty of this hope in the church is measured by the progress of missions. If the third angel's message is true, the only mission of the one who accepts it is to give it to the world.

Something is being done. The work of God goes on while we sleep, as does the movement of the earth. There are now forty-seven organized conferences in the United States, and all of North America has been entered except Greenland.* In Mexico there are three papers published, some tracts, and some books. All of South America has been touched (except two countries), also the islands of the West Indies, Europe, Africa (except Madagascar), Asia (except Arabia, Persia, and the other Mohammedan countries). Fields which a short time ago were mission fields, absorbing money and workers, are now training centers sending out both to the territory around. This is the case with Australia, Germany, Scandinavia, Great Britain, and Switzerland. Like tiny lamps of a great electric light system, the messengers of truth are being scattered in all parts of the earth, and when the right moment comes, and the current of the Holy Spirit is turned on, it will be a matter of a very short time before God will finish his work in the earth, and cut it short in righteousness.

With power and solemnity, Elder E. W. Farnsworth urged, on Sabbath, the pressing necessity of entire individual surrender, and personal activity in this the world's critical hour.

In the life of every man there is likely to come a time when his whole future career is summed up in one auspicious hour. The same is true of nations. Jerusalem rejected her Saviour, and she has been trodden down of the Gentiles.

"Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." He made the right choice, and became the leader of God's people.

The secret of Joshua's success lay in his whole-hearted devotion to the work God had called him to perform. There is need of earnest work to-day. The greatest mistake Seventh-day Adventists can make is to do nothing.

Saul had great capability, but he proved unfaithful, and was rejected of the Lord. Esther, when brought into a most trying position, risked her very life to save her people, and thus wrought a great deliverance.

We read that when the disciples had brought their ships to land after the miraculous draft of fishes, they forsook all and followed their Master. There was a straight road from that experience

to the baptism at Pentecost. God does not anoint men with the Holy Spirit to do the common work of life. Even the Lord Jesus himself was not anointed until he left his common work and gave himself entirely to preaching.

God has called this people to do something that he never called any other people to do—to give the last warning message to the world. This message is to go in the spirit and power of Elijah. The time has come for us to look at this thing in a more serious light than ever before. We are rapidly nearing the end. If it was right for the disciples to leave all and follow the Lord, it is right for us. "So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple."

There is not only an opportunity to work, but there is a living in the message for every one of our people. We need preachers, teachers, Bible workers, canvassers, and many others. We must do much more than we are doing in the circulation of our literature.

The thing God has given each of us to do is to carry the third angel's message to the world. That is the opportunity of this hour. We preach the great crucial hour of earth's history. Never was such an hour known before; never will there be such an hour again. Let us be faithful to our high calling.

This educational convention is regarded by every one present as decidedly the best that has been held by this people. A deep conviction has settled upon all the teachers that upon them rests much of the responsibility of giving such an impetus to the forward movement of this message as it has not yet felt. All pledged themselves to more earnest service in preparing thoroughly, but as quickly as possible, recruits for our missions in all the world. Strong resolutions for the co-operation of the schools with the conference and the mission leaders, were adopted without a dissenting vote, and the convention was resolved into an experience and consecration meeting, with the melting power and sweetness of God's Spirit present in large measure. Almost entire unanimity prevailed to the last in studying and adopting plans of a delicate and perplexing nature. Every teacher departed feeling that his calling is higher and holier than he had thought, and with a deep sense that only entire personal surrender and dependence upon God will enable him to do acceptably his part in warning the world.

At the close, it was decided to print the proceedings of the convention in concise form for general distribution. This will include the courses of study fully outlined from grades one to sixteen, the recommendations on textbooks, on the preparation of missionaries, and other important features of the educational work. A number of the papers and addresses will appear in the REVIEW during the summer, as also in the proceedings of the convention.

W. E. HOWELL.

Nature Study

It has been proved that the surest way to keep young is to live outdoors, take an interest in growing things, study the stones and rocks, associate with the beautiful birds, and listen to nature's thousand voices that speak of God. This secret of perpetual youth seems to have

been discovered by the naturalists; for however venerable they became, their fresh hearts kept their eyes from fading, and the lines from gathering on their faces, and made them proverbially young both in manner and in spirit.

Nature study brightens faces and enlarges minds. Not only may one "go to the ant" and "be wise," but insects, birds, and beasts are our teachers. They are always furnishing us with useful patterns and ideas, and some of our most wonderful inventions have been merely copied from their feats of engineering.

There is no such thing as a lonely forest or field. The city's activity is nothing compared with the life that is to be studied in nature's quiet places, where each leaf is a separate study; for no two of the countless billions that clothe the trees are exactly alike.

The great musicians of the world have put into their finest compositions echoes of the lovely bird-songs they have heard in their rambles, and the great artists have taken their fadeless colors from the numberless tints of flowers. When we recall that there are fifty shades of red between crimson and scarlet, we are able to realize dimly that the study of color alone could keep one busy a lifetime. No one can be low spirited who opens his eyes, mind, and heart to the world of nature. A high, earnest, happy look must be on his face; and happiness is beauty always.—Selected.

Christian Liberty

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

Religious Intolerance in Eastern Pennsylvania

PENNSYLVANIA is, without doubt, taking the lead in the unconstitutional and unchristian practise of enforcing religious observances upon its citizens by law. This is admitted by the American Sabbath Association, and proved by the statistics of arrest in our conference during the past year.

Since the organization of the Religious Liberty Department in our conference one year ago, no less than one thousand persons have been arrested in eastern Pennsylvania for non-observance of Sunday, three of this number being Seventh-day Adventists. During the same time, fines amounting to tens of thousands of dollars have been imposed upon the victims of these unjust laws, a probable aggregate of forty or fifty thousand dollars having been thus collected.

Thirteen of the thirty-six counties in the conference were more or less active during the past year in the crusade against the natural rights of man. Two hundred and sixty-seven arrests, the largest number reported from any one county, were made in Lackawanna County, two hundred and twenty-nine of them in a single month. Schuylkill County reported two hundred and fifty-one. Northumberland County stands third in the list, with one hundred and forty-six arrests, all but one of which were made early in January, 1906. Philadelphia stands fourth, with one hundred

and fourteen reported arrests, all but two having been made in the month of April, 1906, at which time, at the request of the preachers of Philadelphia, one million three hundred thousand American citizens were deprived of the liberty granted them by the Constitution, by a Sunday closing order issued by Mayor Weaver, which made honest toil a crime. Six cities in the conference had such orders issued during the closing months of the last year. The remaining nine counties reporting arrests have all had fifty or less.

Thus the State in which the Declaration of Independence was drawn up, and in which the Constitution, after months of fierce fighting, was adopted, has gone back on right principles. The historic metropolis that gave birth, in a manner, to the liberties of our nation, is now in the hands of religious zealots, who call it the "Nation's Training-school of National Reform." Truly in the State of Pennsylvania has the sun of liberty both risen and set.

GEORGE W. SPIES.

Christ Not a National Reformer

THE following from chapter forty-five of "Desire of Ages" is a good refutation of national reformism:—

"Some of the Pharisees had come to Jesus demanding 'when the kingdom of God should come.' More than three years had passed since John the Baptist gave the message that like a trumpet call had sounded through the land, 'The kingdom of heaven is at hand,' and as yet the Pharisees saw no indication of the establishment of the kingdom. Many of those who rejected John, and at every step had opposed Jesus, were insinuating that his mission had failed.

"Jesus answered, 'The kingdom of God cometh not with outward show: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.' The kingdom of God begins in the heart. Look not here or there for manifestations of earthly power to mark his coming."

"The kingdom of God comes not with outward show. The gospel of the grace of God, with its spirit of self-abnegation, can never be in harmony with the spirit of the world. The two principles are antagonistic. 'The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.'

"But to-day in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal kingdom. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces, and market-places. They expect him to rule through legal enactments, enforced by human authority. Since Christ is not now here in person, they themselves will undertake to act in his stead, to execute the laws of his kingdom. The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had he been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the expositors of his will and the agents of his authority. But he said, 'My kingdom is not of this world.' He would not accept the earthly throne.

"Now, as in Christ's day, the work of God's kingdom lies not with those who are clamoring for recognition and support by earthly rulers and human laws, but with those who are declaring to the people in his name those spiritual truths that will work in the receivers the experience of Paul: 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.' Then they will labor as did Paul for the benefit of men. He said, 'Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.'"

Let the truth here stated be once recognized, and it will at once be seen that to attempt moral and religious reforms through legal enactments is not the work of the follower of Christ.

W. A. COLCORD.

Current Mention

—In the wreck of an electric train near Rome, Italy, on June 16, thirty-five persons were killed and sixty-five injured.

—Cholera is reported to be assuming a very virulent type in the Philippines. Eleven persons dropped dead in the city of Manila in one day, and many new cases are reported.

—Secretary Metcalf, of the department of Commerce and Labor, has ordered an investigation to determine the extent of horizontal displacement of the earth's crust by the recent earthquake.

—The Northfield (Mass.) Summer School for Christian Workers announces the twenty-fourth annual session of its General Conference, beginning August 3 and continuing until August 19. Each afternoon during the week August 6-11 inclusive will be devoted to instruction to ministers in the matter of conducting evangelistic services. Well-known evangelists from this country and England will be in attendance.

—The Department of Justice is energetically pushing the work of securing evidence against the Standard Oil Company in the matter of its dealings with the railroads in the State of Ohio. The attorney-general is at work with the grand jury at Cleveland, Ohio, and the Standard Oil employees who testified before that body will be recalled by the attorney-general to give evidence in regard to rebate arrangements between the oil company and the railroad.

—London, July 5.—The Japanese in Korea, according to the correspondent of the London *Daily Mail* at Seoul, have virtually made the emperor of Korea a prisoner in his own palace by surrounding the palace with police. They plead that the step was necessitated by the emperor's constant intrigues to invoke foreign aid and foment provincial troubles. The emperor of Korea recently asked permission to take refuge in the American legation, but was refused.

—In various States suits have been instituted against ice companies because of combinations among them to raise the price of ice. In some cases the price has been doubled. This has brought great hardship among the poor in the tenement districts of the large cities, and has greatly increased the death-rate

among young children. This is due largely to the use of milk rendered unwholesome by fermentation where ice is unobtainable to keep the milk cool.

—Almost continuous earthquake shocks have been occurring at Socorro, N. M., since July 16. While the center of the disturbance seems to be in the vicinity of that place, the shocks have been felt as far as El Paso, Tex., and Albuquerque, N. M. At the former place a street-car is reported to have been thrown from the track by the shock. Considerable damage was done to buildings in Socorro, San Marcial, and nearby towns. Refugees from Socorro and other towns in the Rio Grande Valley are fleeing to Albuquerque and Santa Fe.

—Several battles had occurred between the forces of Guatemala and Salvador before the armistice went into effect, and there was considerable loss of life in these engagements. Peace commissioners chosen by the Central American states embarked on the United States cruiser "Marblehead" on July 19, and were at once taken out upon the high seas to enter into peace negotiations, assisted by the ministers of the United States to the two countries principally involved. Articles of peace were signed July 21, and the further agreement was entered into to submit all future disagreements between Central American states to settlement by arbitration, the presidents of the United States and Mexico to act as arbitrators.

—The Russian Douma [Parliament] was dissolved by the czar on the night of July 21. Thus ends Russia's first experiment in parliamentary government. The ukase dissolving Parliament appointed March 5, 1907, as the date for the convocation of the next Parliament. This is looked upon as the czar's appeal to the entire people of the empire against the character and purposes of the Parliament which has been in session at St. Petersburg. The proclamation of the czar's ukase was accompanied by the bringing to St. Petersburg of several regiments of troops. A condition of practical martial law was also proclaimed in order to forestall the outbreaks which it was feared would occur. Press reports indicate a fear throughout Russia that terrible scenes will follow this act of the czar, bloodshed on a large scale and a dictatorship in the background. It is reported that a demand has been made upon the admiral of the Black Sea fleet by the men of his command, which, if refused, will result in a strike of the men of the entire fleet. An organization known as the "Red Squadron" has become active recently in the Baku district, and is industriously spreading its anti-government propaganda. As a result practical martial law is in force in that district. Russian peasant disorders are increasing in number and violence. They are applying the torch to many estates belonging to the landlords and the government. One entire village was destroyed by a fire thus started. A soldiers' union is now being organized by some of the officers of the army, "to prepare the army to come over to the people, when they are ready and armed for resistance." The commission appointed to investigate the surrender of Port Arthur has recommended that General Stoessel be dismissed from the army and shot, and that General Reiss, his chief of staff, be dismissed from the army and banished.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1906

ATLANTIC UNION CONFERENCE

Virginia, Petersburg.....July 26 to Aug. 5
West Virginia, Pennsboro.....Aug. 16-26
New York (State).....Aug. 23 to Sept. 3
Vermont, Windsor.....Aug. 23 to Sept. 3
Central New England.....Aug. 31 to Sept. 10
Greater New York.....Sept. 23 --

CANADIAN UNION CONFERENCE

Ontario, Paris.....Aug. 23 to Sept. 2
Quebec, Ayre's Cliff.....Sept. 6-16
Maritime.....Sept. 20-30

SOUTHERN UNION CONFERENCE

Louisiana, Lake Arthur.....July 26 to Aug. 5
Georgia, Marietta.....Aug. 2-12
South Carolina, Cowpens.....Aug. 9-19
Alabama, Attalla.....Aug. 16-26
Tennessee River, Nashville.....

.....Aug. 23 to Sept. 2
Cumberland.....Sept. 6-16
North Carolina, High Point.....Sept. 7-16
Florida, Lakeland.....Nov. 1-11

LAKE UNION CONFERENCE

Indiana, South Bend.....July 25 to Aug. 2
Indiana, Seymour.....Aug. 8-16
Southern Illinois, Pana.....Aug. 2-12
West Michigan, Hastings.....Aug. 9-19
Ohio, Troy.....Aug. 16-26
Wisconsin, Stevens Point.....Aug. 22 to Sept. 3
East Michigan, Holly.....Sept. 27 to Oct. 8
Northern Michigan, East Jordan

.....Aug. 30 to Sept. 10
Northern Illinois.....Sept. 5-15

CENTRAL UNION CONFERENCE

Nebraska, Fremont.....Aug. 3-12
Nebraska, Beatrice.....Aug. 17-26
Nebraska, Gothenburg.....Aug. 30 to Sept. 9
Colorado, Boulder.....Aug. 23 to Sept. 3
Missouri, Versailles.....Aug. 2-12
Kansas, Salina.....Aug. 9-19

SOUTHWESTERN UNION CONFERENCE

Texas, Alvarado.....Aug. 2-12
Texas, Buffalo Gap (local).....Aug. 23 to Sept. 3
Arkansas, Winslow.....Aug. 16-26
Oklahoma, Kingfisher.....Aug. 23 to Sept. 2

PACIFIC UNION CONFERENCE

California, Eureka.....Aug. 16-26
Southern California, Los Angeles, Aug. 16-26

AUSTRALASIAN UNION CONFERENCE

Union Conference session, Cooranbong,
N. S. W.Sept. 13-23

EUROPEAN MEETINGS

British Union, near Birmingham.....Aug. 3-12
Holland.....Aug. 16-19
France.....Aug. 21-26

The presidents of the various conferences are requested to forward any additional information which will enable us to publish a complete and correct list of the camp-meetings appointed for the present season. If any changes are made, of either time or place of meetings already appointed, notice should be forwarded at once.

Oklahoma Conference and Camp-Meeting

The next annual session of the Oklahoma Conference will be held in connection with the camp-meeting, August 23 to September 2, at Kingfisher. We expect to get reduced rates on the railroads, and announcements of this will be made in the *Union Conference Record*. It is hoped that there will be a good representation of our people at the beginning of the meeting, so that the conference business may be largely disposed of in the early part of the meeting, and thus several days be left free to be devoted wholly to the spiritual interest of those in attendance.

Everything around us indicates that these are days of great peril. The controversy is growing more decisive as we near the end. Never have our people needed the benefits of our camp-meeting more than this year. All will be done that can be done to make this meeting what the Lord would have it. Brethren, pray for the success of our coming camp-meeting, that it may result in the salvation of many precious souls.

ANDREW NELSON, President.

Loma Linda College of Evangelists

No apology is offered for the opening of another denominational school, for our instructions are clear and definite; but we desire all our people to understand the nature and the scope of the work to be done.

Briefly speaking, the school is established to fill the need expressed in the following words:—

"I have been instructed that there are decided advantages to be gained by the establishment of a school and a sanitarium in close proximity, that they may be a help one to the other."

"Loma Linda is to be not only a sanitarium, but an educational center. A school is to be established here for the training of gospel medical missionary evangelists."

"Make the school especially strong for nurses and physicians. Thousands of workers are to be qualified with the ability of physicians, not to work as physicians, but as evangelists."

The type of worker this school is designed to prepare, is aptly expressed in the term "medical evangelist." Properly interpreted, this means one who is qualified to minister to the sick and suffering as he comes in contact with them in his gospel work, or who is able to serve the soul while he cares for the body. In the work of Christ no distinction was made between physical and spiritual ministry; they were always blended when the case required it. The disciples, whom he had in training for three years, he commissioned to do likewise. "He sent them to preach the kingdom of God, and to heal the sick" (Luke 9:2), and they were always equal to the occasion. Even Luke, "the beloved physician," was also Luke the evangelist; and it was he who wrote the third great evangel, or gospel,—a record of the words and deeds of Christ. Paul not only did the same kind of work, but gave specific instruction on the care of the health to those whom he brought into the faith.

It has come to be the watchword of this denomination that the world should be evangelized in this generation, not in general terms, but in the specific import of the threefold message. In developing the different phases of this message, however, there has crept in a growing tendency to professionalism. Perhaps this has not been the least noticeable among medical men, but our teachers have not altogether escaped, nor have the ministers been entirely free from a certain formal, perfunctory service. Nurses, book sellers, and bookkeepers have confined themselves too much to technical work. These results are probably owing in large part to the kind of training received. Again and again all classes of workers have had to be called back to the simplicity of the gospel, in more direct and positive service.

One of the most hopeful signs of progress in this cause at the present time is a marked turning away from this evil of formalism or of secularizing a sacred work. The distributors of our literature are coming to be no longer mere book agents, but King's messengers, canvasser-evangelists, sounding a certain note wherever they go. Our teachers are awaking to the fact that their work is an integral, inseparable part of this great advent movement, and that the workers they train in our schools must go forth with a definite message burning in their hearts; and many of our nurses and physicians are beginning to sense that they are honored with a part in this final, world-warning movement, not merely to act as physicians and nurses technically speaking, but to work as medical evangelists—givers of the gospel in the threefold message, with their medical knowledge and skill as a strong right arm to do the Lord valiant service.

It is for the encouragement and development of workers of this last class especially, that the College of Evangelists is opened at Loma Linda; but it will provide adequately also for teachers, Bible workers, canvassers, and others, who wish to acquire a working knowledge of how to care for the sick and minister to the unfortunate as they find them in connection with their work, to the end that souls may be saved; and also how to pre-

serve their own physical and mental vigor while serving others.

We are instructed that some will need to qualify legally as physicians, but that thousands should acquire the practical ability of physicians, to work either in association with registered physician-evangelists or as medical evangelists in connection with some other line of service. For the development of both these classes of workers, the college offers the evangelistic medical course. For the present at least, this will consist of three years of the most practical work selected from the regular four years' medical course, done under conditions favorable to spiritual growth and to confidence in the fundamental truths of the message for this time. Of any who have completed twelve grades or an equivalent of general school work, those who may take this course are,—

1. Graduate nurses.
2. Natural or practical nurses who have not been graduated.

3. Teachers, ministers, Bible workers, canvassers, and others who wish this training to widen their usefulness in their regular work.

This course will include also instruction for those who wish to take certain preparatory medical subjects where they can have the advantage of instruction by graduate and experienced physicians and of association with them in the actual work of the sanitarium.

In order that teachers and others may not be obliged to discontinue progress in literary lines while pursuing this special study, they will be permitted to carry one collegiate subject selected from the scientific course offered in our regular colleges, and provided for in our collegiate course.

A regular nurses' course, three years in length, is offered. This course provides a training broader than that usually given to nurses. To make way for this, the time required for the practical work of the regular course has been considerably reduced. A few also will be allowed to pay cash for part of their expenses, to gain further time. Candidates for this course must have completed nine grades or an equivalent of general school work.

The fourth and last course offered is called the gospel workers' course. It will be conducted as a field auxiliary to the college and a constituent part of its work, and will afford opportunity to receive and put into practise instruction in Bible readings, canvassing, health and temperance demonstration, gospel music, and the keeping of simple accounts. This course is continuous from year to year, credit being given for the actual work done.

The school will provide instruction and practise in instrumental music, voice culture, and singing, by instructors of tested ability and experience.

The regular expense to all students is fifteen dollars a month of four weeks, and fifteen hours of manual labor a week. Those taking the nurses' course will be provided work for their board, room, and tuition, which, with the exception of six hours a week which are spent in outdoor work, will be a part of their regular training.

A scholarship is offered to all who sell two hundred and fifty dollars' worth of our own books, and turn in the proceeds to the amount of one hundred and twenty-five dollars.

The college year will be forty-two weeks, in three terms of fourteen weeks each, beginning Sept. 20, 1906.

The teachers employed so far are: W. E. Howell (in charge), the sanitarium physician-in-chief, Dr. Julia White, Dr. Geo. K. Abbott, Mrs. W. E. Howell, the sanitarium chaplain, Elder S. N. Haskell, Mrs. S. N. Haskell, J. W. Beardslee, Miss Gertrude Grainger, W. H. Covell.

A brief announcement has been prepared as a forerunner to our regular prospectus not yet ready, and may be had on application, as may also copies of the outline of courses, which will soon be ready for distribution.

All who may be interested in our school are requested to correspond with the writer at Loma Linda, via Redlands, Cal., and no one should come without first making definite arrangements, as recommendations will be required in all cases. W. E. HOWELL.

Report of the Educational Convention

THE educational convention held at College View, Neb., June 28 to July 10, under the auspices of the Educational Department of the General Conference, was without doubt the most important educational meeting in the history of the denomination. It was the largest convention we ever held, and the field was most widely represented. The relation of our educational work to the message was never before so clearly seen or so forcibly presented. A general missionary movement was started to bring the schools and the fields into closer touch. Courses of study were carefully worked out and unanimously adopted, covering the church and intermediate schools, academies, colleges, and training-schools. Text-books were adopted so far as any have been produced specially adapted to the work of our denominational schools; the entire proceedings were conducted in a beautiful spirit of Christian unity and manliness, the conclusions reached being unanimous. The story of this epoch-making gathering is now in preparation by the Department of Education. It will be published by the Union College Press, and will be ready in a few weeks. Every Seventh-day Adventist will want to read it. It will increase his faith and renew his courage. The report will contain more than one hundred pages, and the price will be but ten cents. Send your orders at once. Lay the matter before the members of the church, and order in clubs, or singly if you prefer. But do it now, that we may know how many to print. Address all letters, and make all orders payable, to the Union College Press, College View, Neb.

Canadian Union Conference

THE third biennial session of the Canadian Union Conference will be held at Paris, Ontario, in connection with the Ontario camp-meeting, Aug. 23 to Sept. 2, 1906. At this meeting there will be an election of officers, the auditing of accounts, and the transaction of all business pertaining to the conference. Each local conference in the union should at once choose delegates to the union conference, and send the names to the conference secretary, B. B. Noftsker, Toronto Junction, Ontario. Each local conference is entitled to one delegate without reference to numbers, and one additional delegate for each fifty members. As far as possible the delegates should bring bedding. This will be an important meeting, and it is desired that the delegates shall be present at the opening meeting of the conference, which will be at 9 A. M., August 24.

W. H. THURSTON,
President.

Legal Meeting of the Ontario Conference Association

THE fourth annual meeting of the Ontario Seventh-day Adventist Conference Association will be on the camp-ground at Paris, Ontario, Friday, August 24, at 10 A. M., for the transaction of such business as may come before it, and to render a report of the standing of the association. All questions relating to the titles of the properties and other possessions which are not fully understood should be presented at that time, and will receive prompt attention.

A. O. BURRILL, President,
E. LELAND, Secretary.

Alabama, Notice!

Change of Place for the Camp-Meeting and Conference

It has been decided to change the place of the Alabama camp-meeting and conference from Albertsville to Attalla. This is a good railroad center, and nearly all can reach it without change of cars. We have secured a good, shady place, centrally located, one block from the Gadsden and Alabama City street-car line. Here we shall be able to rent, at reasonable rates, springs, mattresses, and other things needed. Bring plenty of bedding.

A. J. HAYSMEYER, President.

Washington Training College—Important Announcement

It will be a matter of deep interest to the many friends of this institution to know of the work which the Washington Training College is doing, the degree of prosperity attending it, and the plans that are laid for the future. Some weeks ago a report was given through the columns of the REVIEW relative to the work of last year; and now that plans for the coming year are well matured, it is possible to state some of them at this time.

It will be remembered that a decision was reached in our last General Conference to have our schools offer the full sixteen years of study leading up to and completing the college course; and as this school was established primarily for the more mature and advanced students, it was thought advisable to offer the four years of the regular collegiate work, and this is outlined in the Announcement, copies of which have been sent to our workers and other interested persons in all parts of the country. But while advanced work will be offered, it is also the purpose to carry classes in preparatory courses, so as to accommodate any who are not able to enter regularly upon the collegiate courses. In fact, it will probably always be necessary to provide instruction in some of the more elementary subjects, such as English grammar, for the accommodation of a class of workers who will be called here by the special advantages offered by this College, and who will be in school for only a brief period to prepare themselves more thoroughly for their chosen labor. For the coming year we shall offer classes in grammar, arithmetic, physiology, and other preparatory studies. At the same time we shall offer classes in the courses as outlined in the Announcement, in this way making it possible to meet the needs of all, whether advanced or not. The age limit is eighteen years, and it will be necessary to hold quite carefully to this unless in exceptional cases, previous arrangements being made by correspondence with the officers of the school.

It will also be a matter of interest to prospective students to know that a beginning has been made in the work of building up a library; and this effort will continue, purchasing first such books as are of immediate and practical value to the student; but in the meantime, should our needs outgrow our means, the condition could largely be overcome through the fact that our students are given the privilege of free access to the public libraries of the city, of which there are a good number, and in which there are millions of volumes, bearing on every topic that any of our young people could possibly be interested in, or which would be of any value to them in their studies. The work of equipping the laboratories has also begun, and the trustees will appropriate such money as may be needed from time to time to provide additional facilities that the work may be thoroughly done, and a clearer comprehension gained of the scientific facts than could be procured without the use of the laboratories.

So while the school is young in years, that fact in itself need deter none in deciding to come lest the equipment be scanty or insufficient to meet the actual needs of the situation. As indicated above, everything that is thought necessary will be provided, and the students will thus be amply cared for in their technical work, and they will also have the advantage of the energy, the vigor, and the progressive spirit of a young school.

The purpose of the trustees is to plan for the needs of practically all classes of our youth who are of sufficient age to come to a place like Washington and to obtain the experiences and the training which it is hoped this institution may ever give to its students. The College has planned and advertised in its Announcement six different courses of study, ranging in time from one year upward; and according to the statements made above, this wide scope has been widened by the addition of the more elementary subjects herein named, and no labor will be spared which promises success for the labor of every student.

It might be proper in this connection to

call attention to the special educational advantages offered in the city of Washington, a brief survey of which is given in the Announcement. This survey is necessarily very brief, but it is suggestive; and a little reflection will indicate the unparalleled advantages here offered. Another fact that should not be overlooked by prospective students is that of the location of the headquarters of the General Conference. This necessarily brings to this place the officers and leaders of our denomination, several of whom have signified their willingness to render material assistance in the work of instructing the students for the coming year, and all of whom are more than willing to become acquainted with the students and to give them the advantage of their counsel on such questions as are continually arising in the life of a young man or woman. For those who are preparing for denominational service this advantage is one that can not be overestimated.

If there are those who are thinking of coming to this school, or who are somewhat undecided as to what would be the best course to take, I would be glad to correspond with such, and to give full information in regard to our work, our plans, and the advantages to be secured by the young people who attend this institution. Such correspondence may prove beneficial, and may be the means of determining some vexed questions. Address me at Takoma Park Station, Washington, D. C.

J. W. LAWHEAD.

The Kansas Medical Missionary and Benevolent Association

THE annual meeting of this association will be held on the camp-ground at Salina, Kan., Friday, August 10, at 4 P. M., for the purpose of electing officers, and for transacting such other business as may come before this meeting. I trust our brethren in the State will remember that they are members of this association, and that they have a voice in its business transactions.

L. F. TRUBEY, President.

North Michigan Conference

NOTICE is hereby given that the first meeting of the fourth annual session of the North Michigan Conference of Seventh-day Adventists will be held at 8 A. M., Thursday, Aug. 30, 1906, on the camp-ground at East Jordan, Mich. Each organized church in the conference is entitled to one delegate for the organization, and one additional delegate for each ten members.

S. E. WIGHT, President.

North Michigan Conference Association

FOR election of officers and such legal business as may of necessity be transacted, the first meeting of the fourth annual session of the North Michigan Conference Association of Seventh-day Adventists is called at 9 A. M., Thursday, Aug. 30, 1906, on the camp-ground at East Jordan, Mich. All accredited delegates to the conference are delegates to this association.

S. E. WIGHT, President.

North Carolina Conference

THE annual meeting of the North Carolina Conference will be held in connection with the camp-meeting at High Point, beginning September 7.

All members of organized churches within the State of North Carolina are delegates. It is hoped that this meeting will be the most largely attended of any ever held in the State; especially should our brethren in the eastern half of the State make an earnest effort to be present. The place and date are announced early that all may have abundant time to make the necessary preparation. It is to be most earnestly hoped that this meeting will be more than simply the time for the transaction of routine business. Let there be much praying that God may come near and give his blessing.

T. H. JEYS, President.

Ontario Conference and Camp-Meeting

THE Ontario Conference and annual camp-meeting will be held August 23 to September 2 at Paris, Ontario, which is on the main line of the Grand Trunk Railway, between Hamilton and London, fifty-one miles east of the latter, and thirty-three west of the former, place. The Canadian Union Conference will be held at the same time and place. The officers for the conference are to be chosen. All members of our churches are delegates to the conference.

A. O. BURRILL, President.

Tents and Rates for the Ontario Camp-Meeting

THOSE desiring tents will please correspond with the writer. The tents are all with flies, and are 12 x 16 feet. The price will be three dollars. Lumber will be furnished at the best terms that we can secure. We will have plenty of straw. Fruit will be abundant. We expect to obtain reduced rates on the railroads, probably the same as last year. Notice will be given about this later. We have the best of help from the General Conference, Elders Irwin and Evans. Elder Thurston will be present all through the meeting. Come with the children and neighbors.

A. O. BURRILL.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A minimum charge of one dollar will be made for one insertion of forty words or less. Three cents a word will be charged for each additional word, and remittance must accompany each order. Initials and figures count as words. Name and address must be counted.

All persons unknown to the managers of this paper must send satisfactory written recommendations whenever submitting notices for insertion in this column.

In the case of poor persons who wish employment the charge may be remitted, but in order to secure this concession a letter from the elder of the local church of which the advertiser is a member, or from one of our well-known ministers, must accompany the advertisement.

WANTED.—An experienced engineer and electrician. Address Hinsdale Sanitarium, Hinsdale, Ill.

ANY one wishing home for one or two children, inquire of Mrs. M. M. Ward, R. F. D. 4, Hickory, N. C.

WANTED.—An experienced hygienic cook at once, to take charge of the helpers' kitchen. Single person desired. Address New England Sanitarium, Melrose, Mass.

WANTED.—Capable man on a dairy and vegetable farm. Steady position and good wages to an efficient Sabbath-keeper. Address Melvin O. Bradford, Acushnet, Mass.

WANTED.—At the Iowa Sanitarium, a steady young man for night calls; must be a conscientious Seventh-day Adventist. Address the Iowa Sanitarium, Des Moines, Iowa.

WHY take the risk of burning your food when you can prepare it in a hygienic way in a rapid cooker? Send stamp for leaflet telling all about it. Address Rapid Steam Cooker Co., Laura, Ohio.

FOR SALE CHEAP.—Small farm; terms to suit any brother able and willing to work, and to travel a rough mountain road. An absolutely healthy place, with church and church-school privileges. Six miles from the Graysville Southern Training-school. Address Jas. Glen, Brayton, Tenn.

EVERY reader should try our rancid-proof peanut butter, at 10 cents a pound. Purest coconut oil, 15 cents in 5-pound, 14 cents in 25-pound, and 13 cents in 50-pound lots. Samples, 10 cents. Agents wanted everywhere. Address Vegetarian Meat Company, Bond Building, Washington, D. C.

THERE will be opportunity for a limited number of young men and women to enter the Iowa Sanitarium training class for missionary nurses, beginning Oct. 1, 1906. Address the Iowa Sanitarium, Des Moines, Iowa.

WANTED.—To correspond with middle-aged or elderly lady in regard to keeping house for myself and four children. Give references and wages expected. Good house for right person. Address E. E. Clark, College Place, Wash.

WANTED.—A man to do farm work. Work by the year if desired. Applicant must be Sabbath-keeper, or one who will work on Sunday. Write wages wanted, including board and washing. Good Sabbath-school privileges. Address C. G. Cogizer, McCook, Neb.

FOR SALE.—22½ acres of rich land—10 acres hay, 3 acres standing timber. Garden patch, small fruit, raspberries, logan, blackberries; remainder pasture and slashing; barn, water. Price, \$3,000. For particulars write to E. H. Hubbard, R. F. D. 3, Snohomish, Wash.

WANTED.—First-class engineer and electrician; must also have some practical knowledge of plumbing. Also nurses and help for domestic departments. Good wages and permanent engagement. References required. Address St. Helena Sanitarium, Sanitarium, Napa Co., Cal.

FOR SALE.—On account of change of location I offer my home in College View, Neb., with five lots (150 x 250 feet), for sale. Two-story house, eight rooms, bath-room with hot and cold water connections, large closets. Basement with kitchen, wash kitchen, fruit cellar. Very convenient for re-renting. Fine new barn, new chicken houses, fruit-trees, small fruit. One block from college campus, half block from church-school. Very profitable investment. Address Theodore Valentin, College View, Neb.

Obituaries

CLARK.—Died in Cambridge, Maine, May 13, 1906, Verna L. Clark, youngest daughter of Osmon B. and Annie F. Clark, aged 1 year and six months. It was hard to part with her, but we are comforted by the hope that we shall meet her again "when Eden breaks in bloom." A. F. C.

ABRAHAMS.—Died at the home of her son, at Ashley, Mich., July 10, 1906, Mrs. Catherine Abrahams, aged 72 years. Sister Abrahams embraced the third angel's message about three years ago, and afterward lived a consistent Christian life. The cause of her death was paralysis. Interment took place at Lyons, Mich., where the writer conducted the funeral service; text, Job 14:14.

M. N. CAMPBELL.

GUTHRIE.—Died at his home at Bellaire, Kan., of cancer of the stomach and bowels, Albert A. Guthrie, aged 65 years. He leaves a wife and five children, who deeply mourn their loss, but they sorrow not as those without hope. Words of comfort were spoken to a large gathering of friends from Psalm 91 by Rev. Cooke, of the M. E. Church. Interment took place at Fairview Cemetery, near Smith Center.

MRS. INA HERRING.

GORDON.—Died June 30, 1906, Jessie May Gordon, née Cox. She was born Aug. 31, 1886, and was baptized by Elder J. W. Adams at the Emerson (Iowa) camp-meeting, August, 1899. She leaves a husband and a young babe, father, mother, three brothers, and four sisters to mourn her death. Words of comfort were spoken by the writer in the Woodward (O. T.) church, from Rev. 14:13; 1 Thess. 4:13.

D. F. STURGEON.

HYATT.—Died at the home of his father, Robert J. Hyatt, of Greenfield, Ind., June 18, 1906, Alonzo Olsen Hyatt. He was born at Noblesville, Ind., Oct. 13, 1893. Alonzo was picking cherries, and the limb upon which he sat broke, and he was empaled upon an iron

fence, and killed instantly. He was a member of the Seventh-day Adventist Sabbath-school of Greenfield. The funeral service was held in the Methodist Protestant church. The writer spoke to the audience on the second coming of Christ, dwelling especially upon the suddenness of his coming. Words of comfort were also spoken from 1 Thess. 4:15-18.

A. W. BARTLETT.

HEMSLEY.—Died at Belize, British Honduras, of pneumonia, Brother Matthew Hemsley, in the seventy-second year of his age. For two years Brother Hemsley had known the truth, but had allowed circumstances to hinder him from obeying it; but for the last few months he had given himself fully to seek the Lord and keep his commandments. He leaves a wife and six children to mourn the loss of a kind husband and father. They lay him away with a bright hope of meeting him again in the first resurrection.

H. C. GOODRICH.

GOUDE.—Died suddenly, June 20, 1906, of apoplexy, Orlando George Goude, of Ashland, Wis., aged 42 years and 9 months. He leaves to mourn their loss, a wife, three daughters, and one son, a father, mother, five brothers, and two sisters, besides many other relatives, and a large circle of friends by whom he was highly esteemed. His companion and daughter are members of the Ashland Seventh-day Adventist church. The funeral was conducted in the Baptist church. Words of comfort and admonition were spoken by the writer.

CLAUDE D. ACMOODY.

GENUNG.—Died at Gold, Pa., of tuberculosis of the lungs, Dwight Genung, in his seventy-sixth year. Brother Genung accepted present truth nearly fifty years ago under the labors of Elder James White and Mrs. E. G. White. He lived and talked the truth wherever he went, and was well known and respected in the community in which he spent most of his life. His companion fell asleep in Jesus several years ago, and of their eight children six survive. The funeral service was conducted by the writer in the union church at Gold; text, Rev. 14:13. Interment was made at Genesee, Pa.

C. F. MCVAGH.

STREETER.—Died suddenly at his home near Lompoc, Cal., June 30, 1906, of heart failure, David Streeter. He was born in March, 1839, and came to California in the early sixties. Brother Streeter was converted and joined the Baptist Church at the age of twenty. He accepted the doctrines taught by the First-day Adventists in 1865, and about four years ago began the observance of the Sabbath. He was highly respected by his neighbors and loved by his friends. His wife and four children mourn his death. The writer conducted the funeral service.

D. T. FERRO.

PALMER.—Died near Viola, Wash., June 21, 1906, Nancy Palmer, aged 88 years and 7 days. In 1874 she and her husband settled in Idaho, when settlements were few and far between. She embraced the third angel's message at the age of seventy under the labors of Brethren James Scoles and C. L. Ford. Her last days were full of hope and courage. She leaves to mourn their loss three sons and two daughters, thirty-four grandchildren, forty-seven great grandchildren, and two great great grandchildren. The funeral service was conducted by the writer.

C. E. FORD.

CLARK.—Died at College Place, Wash., June 13, 1906, Mrs. Lillie E. Clark, née Owen, wife of Ernest E. Clark, aged 33 years, 10 months, and 16 days. Heart failure was supposed to be the cause of death. Sister Clark in early life united with the Baptist Church, but after studying the third angel's message began to keep the Sabbath, and united with the Seventh-day Adventist church at College Place, Wash. She leaves a husband, and four children, two girls and two boys, who deeply mourn their loss. Sister Clark was very devoted to her family, and gave her children the training of a godly mother. We laid her away to rest at Walla Walla, hoping that there will be a glad family reunion when the Life-giver comes. Words of comfort were spoken at the funeral from Rev. 21:4.

A. J. BREED.



WASHINGTON, D. C., JULY 26, 1906

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

A REPORT of the recent educational convention will be printed at once. A full statement as to contents, price, etc., will be found on page 22.

ELDER G. B. THOMPSON is now attending camp-meetings in California. Brother Thompson expects to join other workers at the Colorado and Oklahoma meetings before returning to Washington.

JUST as we were going to press, we received a telegram from Brother T. E. Bowen, the secretary of the New York Conference, announcing that their State camp-meeting would be held at Phelps, September 6-16.

IN her article in this issue of the REVIEW, Sister White makes a clear statement concerning her work, which will be read with special interest in view of the recent discussion of this subject. It is perhaps unnecessary to invite attention to this article.

BROTHER M. E. OLSEN, one of the editors of the British *Good Health*, has been in Washington for several days on business connected with the publishing work in London. After spending the winter in study in this country, Brother Olsen now returns to England to continue his work there.

PROF. FREDERICK GRIGGS and Prof. H. R. Salisbury spent two days in Washington last week in consultation with other members of the General Conference Committee. Advantage was taken of their visit to hold a meeting in the interest of a church-school at Takoma Park. Professor Salisbury sailed on Wednesday for London on the steamship "Oceanic," of the White Star Line.

We call special attention to the notices of *Liberty* No. 2 and the August number of *Life and Health* given on the second page of this issue. This number of *Liberty* contains matter that will effectually set aside the present conception of the importance of enacting and enforcing Sunday laws as a remedy for the apparent lack of spirituality among the laboring classes, and it will convince every reasonable person against the claim that Sunday laws are essential to

good government. It is in every respect an excellent number, and it is well adapted to present conditions. *Life and Health* is fulfilling its mission very acceptably, and is accomplishing much good for both its agents and readers. One fourteen-year-old girl ordered two thousand two hundred copies of the July number, on which she realized, at the regular agents' rate, fifty-five dollars for her services. This is a good salary for a fourteen-year-old girl, and, besides, the two thousand two hundred copies circulated represented a value in future results that can be estimated only upon the divine conception of human life.

A Great Calamity

Fire Destroys the Printing Plant of the Pacific Press Publishing Company

THE following telegram was received here July 21, at noon:—

MOUNTAIN VIEW, CAL., July 21.
Daniells, Prescott, and Curtiss,
Takoma Park Station,
Washington, D. C.

Pacific Press burned. Total loss. Can Daniells come immediately? Wire.
WILCOX.

A reply to this message was sent expressing our sympathy and asking for further information, but up to the time of writing this note, no further information had been received.

In the Washington Sunday *Post* there appeared the following dispatch:—

SAN JOSE, CAL., July 21.—The entire plant of the Pacific Press Publishing Company, at Mountain View, was destroyed by fire last night. Loss, three hundred and fifty thousand dollars; insurance, one hundred thousand dollars. The stock in the company is owned by Adventists throughout the country.

We are quite confident that the loss may have been exaggerated in this dispatch, but in view of the lack of definite information, we are unable to make any authoritative statement.

On Sunday morning at our chapel service the employees of this Office adopted an expression of sympathy, which was conveyed in the following message:—

TAKOMA PARK STATION,
WASHINGTON, D. C., July 22, 1906.
Pacific Press,
Mountain View, Cal.

Our workers unite in expressing sympathy. Can we do more?

REVIEW AND HERALD.

We were greatly shocked by this news. We heartily sympathize with those upon whom the burden of this perplexing situation rests. We wait for further news and a clearer understanding of the matter before venturing to make any comments or to suggest any explanation. We can only say that the Lord will guard the interests of his own work, and will accomplish his own purposes.

THE third annual calendar of Maplewood Academy, Maple Plain, Minn., just issued, contains full information concerning the work of the institution, and is illustrated with views of the grounds, buildings, etc. A copy of the calendar may be obtained by writing to the principal, H. J. Sheldon, Maple Plain, Minn.

ALMOST immediately after beginning operations in our new office at Takoma Park, it was found that the equipment in our press-room was not sufficient for our work, and another cylinder press of the same size and make as the two presses removed from Battle Creek, was ordered. This press has now arrived, and is being set up this week. With this addition to our equipment, we shall be in much better condition to meet the demands upon us.

WE have received a copy of the Union College Calendar for 1906 and 1907, and have perused it with much interest. Certainly no Seventh-day Adventist, young or old, can examine its contents without a strong desire to avail himself of the facilities offered there for fitting himself for more intelligent and useful service in the work of the third angel's message. We would urge any person of proper age who has a desire for such a training to secure a copy of this calendar and study its contents. Address, C. C. Lewis, Union College, College View, Neb.

AT the recent educational convention a resolution was passed requesting the Review and Herald Publishing Association to issue a thirty-two page number of the REVIEW once each month, and to devote the extra eight-pages to an educational department. This action was taken to meet the growing demand for an enlarged medium of communication and discussion among the educators. The trustees of the Review and Herald Publishing Association have given favorable consideration to this request, and have decided to increase the size of the paper to thirty-two pages the first issue of each month, beginning with next September, the time suggested by the officers of the Department of Education. There will be no increase in the price of the paper to subscribers, although ninety-six additional pages of reading-matter will be furnished in the course of a year, as the General Conference Committee has agreed to meet a large part of the expense incurred by this enlargement as a contribution to the advancement of the educational work. We are sure that our readers will be pleased with the contemplated change, and that they will appreciate an action which increases the size of the paper two pages a week on an average, but does not increase the price. More will be said later about this new department.