

The Advent REVIEW And Sabbath HERALD

TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 7, 1907

A Hymn of Trust

*God is our refuge and strength, a very present help
in trouble.*

*Therefore will not we fear, though the earth be re-
moved, and though the mountains be carried into the
midst of the sea;*

*Though the waters thereof roar and be troubled,
though the mountains shake with the swelling thereof.*

*There is a river, the streams whereof shall make glad
the city of God, the holy place of the tabernacles of the
Most High.*

*God is in the midst of her; she shall not be moved:
God shall help her, and that right early.*

*The heathen raged, the kingdoms were moved: He
uttered His voice, the earth melted.*

*The Lord of hosts is with us; the God of Jacob is
our refuge.*

*Come, behold the works of the Lord, what desolations
He hath made in the earth.*

*He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariot in the fire.*

*Be still, and know that I am God: I will be exalted
among the heathen, I will be exalted in the earth.*

*The Lord of hosts is with us; the God of Jacob is
our refuge.*

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.

Do you suppose that birds can think, and that they reason? Do you suppose that they plan things and play mischievous pranks? Do you suppose that they can learn to love people? Would you like to know what lessons can be learned from the frog? Would you like to learn a lesson from the weeds that grow almost everywhere? Would you like to know some of the habits of the birds? Would you like to read some very interesting and true stories of some birds and other creatures that once lived in a certain man's garden? If so, you should order "My Garden Neighbors," by L. A. Reed. You can get it through this Office, or by ordering from your tract society. It is a book of many illustrations, and contains 256 pages. Price, \$1.

BIBLE HERO CLASSICS is the title of a series of twelve covered pamphlets containing ethical Biblical stories of Abraham, Jacob, Joseph, Joshua, Samuel, Solomon, Elijah-Elisha, Daniel, Ruth-Esther, Samson-Gideon, Moses, and David. In bringing out this series of stories it is the author's purpose to make this generation as well acquainted with these principal Bible characters as with Alexander, Caesar, King Arthur, etc. It is hoped that thousands of parents and teachers will take advantage of the "Classics," in order to introduce the inimitable stories of the Bible to the young people. It is believed these thrilling stories will be read by the youth, instead of the many harmful stories, if they can only be placed in their possession. The books have been critically examined by competent persons, and are pronounced clean and good. The Review and Herald will sell them in full sets, post-paid, for 80 cents.

THE February number of *Life and Health* is said to be the best number published. The following table of contents will help to give some idea of its value: How to Overcome Constipation; Normal Life; Jesus the Healer; The Anti-Alcoholic Movement among Students and Practitioners; Paralyze Your Leucocytes? A Deadly Fallacy; The Venereal Peril; Unclean Newspapers; Smallpox and Vaccination; A Time for Study and a Time for Sleep; The "New" Diet; Reading in Bed; The Earthquake Cure; Some Uses of Cottonseed Oil; Health Principles in Australia; A Hydropathic Institute, Adelaide, Australia; Rome, Italy; From a Doctor's Note-Book; Unfermented Dough-Breads; The Bright Side (poem); Reading and Association of Our Children; The Decadence of Family Life; When Girls Go Wrong; Child Training; A Reformer among Charlatans; Some Enemies of Reform; Two Reasons for the Use of Alcohol Examined; Let the Children Sleep; "The Swing of the Pendulum;" News Notes, etc. Subscription price for one year, 50 cents; single copy, 5 cents; twenty-five copies to one address, 2½ cents a copy, or \$2.50 a hundred. A liberal commission is allowed agents on yearly subscriptions. Correspondence solicited.

UNLESS one knows how to care for himself, he is very apt to contract a cold at this season of the year. Any one can learn how to prevent colds, and how to break up one which has been contracted, by reading the little book entitled "Colds: Their Cure and Prevention." This little book is worth many times its price. It is very practical during the entire year. Price, 25 cents.

WE have been pleased to note the large number of requests received from the general public within the last few weeks for agencies for our books, which has verified, in the work of our colporteurs, the scripture, "My word . . . shall not return unto me void, . . . it shall prosper in the thing whereto I sent it." It is very evident that the people are reading our books and becoming interested in them. One lady has taken quite a number of orders for "Coming King" without having asked permission from any one, and wishes to know where she may obtain the books. May the seeds thus sown by our faithful workers bear much fruit.

THE set of Signs of the Times leaflets is composed of sixteen different 2-page tracts, embracing the following subjects: The Sure Word of Prophecy, Prophetic History of the World, Second Coming of Christ, The Signs of Our Times, The Sanctuary, The 2300 Days, The Law of God, The Sabbath of the Bible, The First Day in the Bible, Who Changed the Sabbath? The Great Threefold Message, The Seal of God and the Mark of the Beast, Church and State, Life and Immortality, The Great Judgment-Day, The Home of the Saved, etc. You can get one pound (eighteen of each leaflet) for 50 cents, or 100 of any single leaflet for 15 cents. No less than 100 of any single tract will be sold.

NOTE the scope of the following four Religious Liberty tracts: *Principles Too Little Understood*, a short, practical, impressive discussion of the fundamental principles of personal, national, and religious liberty. R. L. No. 1; eight pages; price, 38 cents a hundred. *Sunday Laws: Their Origin, Nature, and Object*, a terse consideration of the enforcement of such laws. R. L. No. 2; eight pages; price, 38 cents a hundred. *The Logic of Sabbath Legislation*, exposing the evils of Sabbath legislation, and revealing the true meaning of all Sunday laws. R. L. No. 3; eight pages; price, 38 cents a hundred. *The Civil Sabbath*, refuting the arguments in favor of enforced rest for public benefit, and revealing the principles of true Sabbath observance. R. L. No. 4; twelve pages; price, 55 cents a hundred. One hundred of each kind sent post-paid for \$1.65.

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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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Faith which was once delivered
unto the Saints"

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Editorial

Hold Fast

"PROVE all things; hold fast that which is good." "Seeing then that we have a great high priest, that is passed into the heavens; Jesus the Son of God, let us hold fast our profession." "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

"The World-Rest One Day in Seven"

THE demand for Sunday laws is now being based upon a so-called social foundation, the catch phrase being "the world-rest one day in seven." The argument is illustrated by the following extracts from one of the leading religious papers:—

To-day we are concerned not for the Hebrew Sabbath, but for the world-rest one day in seven, which by the influence and usage of the Christian church is kept by most of us on the first day of the week, and which, in memory of our Lord's rising again, we call his day. We have ceased, with the abandonment of direct alliance between church and state, to feel that we have any right to compel men to worship, but we have a vital interest in securing them the opportunity of rest, on which at last the invitation to worship must largely depend. We recognize that private practise, except in so far as it prevents the cessation of labor and the quiet which is essential to the free and undisturbed enjoyment of rest and worship, does not fall within the view of our lawmakers. . . .

There is not now—there never really was—room in our American social life for the authority of a Sabbath law dictated by any church. But the rest-day law which is built upon the general

conviction of the validity of the Sabbatic principle of rest one day in seven—a law which insists upon the widest possible cessation of labor, and which leaves the individual free to worship undisturbed—rests upon the broadest social foundation. . . .

We welcome, then, with peculiar pleasure, the action of France in enacting a law forbidding Sunday labor. That is the first step; that clears the way. In a country like France, where Puritanism was never supreme, and organized Christianity has ceased to be the controlling factor in the government, the popular conviction of the necessity of the world sabbath for the laboring man, opens a door of hope for religious progress, though it does not close it upon selfish self-indulgence in mere Sunday pleasure. . . .

It [the question of Sunday laws] is a question of social efficiency and personal opportunity. We have a right to claim the world-sabbath of one day's rest in seven, but not the Hebrew Sabbath or the Christian Lord's day from our lawmakers. But we have the further right to claim that freedom shall be left for all who choose to keep the Hebrew Sabbath or the Christian Lord's day to do so without disturbance—it is our good fortune under God's ordering that common consent of Christendom dictates that the rest day shall be the first day of the week. . . .

The first, though not the final interest of Christians is in securing the enactment of laws for the world-rest one day in seven which shall so commend themselves to the good sense and sober judgment of all the moral and industrial classes of the community that they will have the strong support of public opinion behind them for their enforcement.

Let us give a little study to the statements made in these paragraphs. The demand for Sunday laws upon a religious basis is apparently abandoned, and the plea is made for a "world-sabbath of one day's rest in seven" purely upon a "social foundation." But it is perfectly plain that those who see so clearly "the necessity of the world-sabbath for the laboring man" have no other intention than that this "world-sabbath" shall be the first day of the week. While professedly acknowledging that the church has no right to dictate a Sabbath law, there is the well-defined purpose to secure, under cover of a so-called "world-rest of one day in seven," the enactment of laws which shall enforce the observance of that day "which by the influence and usage of the Christian church" has been exalted into a sabbath. It is declared that "we have a right to claim the world-sabbath of one day's rest in seven, but not the Hebrew Sabbath or the Christian Lord's day,

from our lawmakers," and this "right" is professedly based upon "the necessity of the world-sabbath for the laboring man," as if the only purpose was to prevent employers from enforcing continuous toil upon the laboring man; but in every case where such legislation has been sought, the only thing which would satisfy these self-appointed guardians of the laboring man has been a law requiring rest upon Sunday. They have never been willing to accept a law which gave to the workers "one day in seven," unless that day was Sunday. This demonstrates that the catch phrase "the world-rest one day in seven" is not a sincere expression of the real purpose of those who use it. This is further shown by the assertion that the "common consent of Christendom dictates that the rest day shall be the first day of the week."

It matters not how great the effort may be to conceal it, the real purpose of demanding legislation in behalf of the laboring man is to secure the recognition of Sunday as a religious day. The talk about "one day in seven" is but a thin veneer which does not conceal the Sunday idea underneath it. Behind all these movements is a master mind seeking to work out his purpose to set aside the law of God, and to bring the true Sabbath—the seventh day of the week—into contempt. But the commandment remains unchanged: "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God."

Corporate Salvation

THE spirit of the present day is the spirit of unionism, combination, consolidation, trusts; and we find that it is a spirit that is not content to dominate worldly affairs alone. It has crept into the pulpit of the church, till the theme of corporate salvation—the salvation of society *en masse*—has taken the place formerly occupied by the theme of individual salvation and individual accountability to God—as if society were an entity; as if society had a soul to be saved or lost.

Society is defined as a community of individuals; it is defined as companionship; or as a class of individuals who hold themselves above the ordinary work-a-day people; and it is also in a vague sense, the influence emanating from a community; but it is not in itself a reasoning, thinking, responsible being, a being that can keep or break laws of

its own power or volition. We can not hang, electrocute, or imprison society for the sins of society about which we hear so much. The individual members of the race are held individually responsible for the sins which they commit. "The soul that sinneth, it shall die." This is not spoken of society; for it has no soul. We can not in any way make it read: "The society that sinneth, it shall die." Whatever sins God holds responsible for the sin; whatever is held responsible for the sins is the thing that dies; and the thing that is to die for its sin is the thing that needs salvation, and must have it or be lost.

The Lord himself declares (Deut. 24:16), "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin." This teaches the individual accountability of man to God. If God would not hold a man's family responsible for his sins, he certainly will not hold the community at large responsible. Man can not put upon society the blame for his own wickedness, nor look to the salvation of society for his own individual salvation from the results of his own individual sins.

Salvation is a personal work, the result of a personal reconciliation between man and his Maker. There is no such thing as corporate godliness or corporate salvation. Christ, through the things which he suffered, became a perfect Saviour, that he might "succor them that are tempted." We are tempted as individuals, not as society. He nowhere tells us that he came into this world to succor and save society. The blessedness of the real facts of the gospel are lost sight of in the idea of society salvation. It is true that Christ died for the world; but that can only be said because he died for every individual in the world. He died for you; he died for me. He will save you; he will save me; he will save every individual that will surrender to him, and accept of his salvation. Christ loves us personally; he died for us personally; he will save us personally, and in no other way. There was no sacrifice made for society; there are no mansions in heaven prepared for society; the names of the redeemed recorded in heaven are not the names of societies; and the saints who "possess the kingdom" possess it as saints, not as societies.

Let us take the teachings of Christ for what they mean, and realize in our individual hearts the blessedness of his individual salvation. Then will our testimonies have power, and our lives will be living witnesses of a true, living Christian experience; and while multitudes are following after the deceptive teachings of these days, such lives and

such testimonies will stand out as guideposts for the benighted wayfarer, and as lights shining in a dark place "until the day dawn." C. M. S.

He Had His Own Way

THE Washington papers recently published the report of the death of Moses Hull, in California, stating that Washington spiritualistic circles regarded him as one of the foremost advocates of old-time spiritualism. Those familiar with the history of earlier days will remember that he was formerly a Seventh-day Adventist minister. Of his experiences, the spirit of prophecy, in a Testimony given in 1862, while he was still with us, said:—

He has felt that he was too much restrained, that he could not act out his nature. While the power of the truth, in all its force, influenced him, he was comparatively safe; but break the force and power of truth upon the mind, and there is no restraint, the natural propensities take the lead, and there is no stopping place. He has become tired of the conflict, and has for some time wished that he could more freely act himself, and has felt hurt at the reproofs of his brethren. He was presented to me as standing upon the brink of an awful gulf, ready to leap. If he takes the leap, it will be final.

Though at the time acknowledging the truthfulness of the counsels given him, he later broke away from his brethren and from the advent movement. The sad departure proved indeed final. According to the newspaper reports he was an advocate of the errors of spiritualism and an opponent of Bible truth to the very last. It is a sad thing for any man to become independent of the counsels of the Lord and of his brethren.

W. A. S.

The Service of God and of Mammon

"YE can not serve God and Mammon." Luke 16:13. Mammon is defined to mean, "Riches; wealth; the god of riches; riches, personified."—*Webster*.

"No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and Mammon." Riches is defined as, "An abundance of land, goods; money, or other property; wealth; opulence; affluence."—*Webster*. "Riches do not consist in having mere gold and silver, but in having more in proportion than our neighbors."—*Locke*. It is hoped that these definitions will illuminate the meaning of these scriptures somewhat.

The Saviour declares very positively that we can not serve God and Mammon. We can serve God, and we can serve Mammon; but we can not serve both at the same time. To do so would

be as difficult a feat as to ride two horses going in opposite directions. We often hear of famous acrobats doing wonders on the trapeze, or riding two horses at once. But we never heard of one riding two horses going in opposite directions. It is an impossibility. So the Saviour declares regarding the service of God and Mammon at the same time.

What is it to serve God?—It is to love him with all the heart and strength and obey his requirements. What is it to serve Mammon?—It is to love riches and the good things of this world more than we do God. It is covetousness, which the Bible calls idolatry. Col. 3:5 and Eph. 5:3-5. Why is loving the world called "idolatry"?—Because the riches and comforts of this world take the place God claims the right to possess in our hearts. He has a right to that place in the hearts of all created intelligences. When the heart is occupied by these other worldly things, we are serving Satan, the god of this world. This is why riches are so very dangerous. Multitudes will be lost because of this great evil. The world has run riot after these worldly things till God has no place in their hearts. Millions of professed Christians are making this mistake, and many Seventh-day Adventists are making this same mistake. The fact that they belong to this people while loving their earthly possessions more than they do God, makes this kind of idolatry no better, but rather the worse. They profess better things. They claim to be looking for the Lord to come. Hence their excuses are the more inexcusable.

In this very connection the Lord tells us how to make such a use of our means as will result in our salvation: "And I say unto you, Make to yourselves friends by means of the Mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own?" Luke 16:9-12. The passage immediately following is the text before quoted: "No servant can serve two masters," etc. Let us carefully consider this language. What is "the unrighteous mammon"?—It is, as we have seen, "riches," "money," this world's treasures, generally used in unrighteous ways,—to cheat, defraud, oppress,—till the heart is corrupted by it. Wealth is very rarely used in a way that God can approve. Countless multitudes will go down to the second death

because they have let riches deceive them to their eternal ruin. By means of this, Satan, the god of this world, deceives poor souls to their ruin. The apostle declares that "the love of money is a root of all kinds of evil" (A. R. V., a great improvement over the text in the old version). Hence we see why the Lord calls it "the unrighteous mammon."

One great lesson taught by this parable is that this life is simply a probation; that is, God gives all a little period in this human life to determine what use we will make of life. And, dear friends, we all are showing by our daily conduct just how we value this precious boon of life. Multitudes throw their lives away on frivolous, butterfly pleasures, living merely for the passing moment, giving no consideration to the final outcome. Others rush into money making, bury themselves in cares and perplexities to amass a great amount of earthly treasures. These nearly always consider this treasure their own, and feel that God has no claims upon them. They stop not to consider that all the cattle upon a thousand hills are God's. That all the gold and silver are his creation; that their own power to get riches, their eyes, their ears, their minds, are all God's property. How little consideration do they give the lesson of this parable—that all this means in their possession is loaned them of God, that, by a proper use of it, it may be placed in "bags which wax not old," and thus transferred to the better land, where they may enjoy it through all eternity. The pearly portals are awaiting their entrance if they make such a use of this mammon as will show that they regard it as a loan from God. Then God will say to them, "Well done, good and faithful servant," and the glorious gift, a free gift from God, eternal in its nature, will be bestowed.

So the unrighteous mammon will become a great helper to the eternal reward. This is the important lesson of the parable. The covetous Pharisees derided Christ for making these statements. Then the parable of the rich man and Lazarus was spoken for their special benefit. The two extremes were selected—Dives and Lazarus. The rich man had everything he could desire. The poor man was an afflicted beggar, receiving only the crumbs from the rich man's table, like the waiting curs. Both died. The poor man was honored, the rich man punished. In his suffering he is represented as pleading for a relief for his sufferings. Note the reply of Father Abraham: "Remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things." Now the process is reversed, and the rich man's punishment comes

for using his wealth for merely his own comfort. What a lesson is this! Multitudes are imitating Dives, yea, many Seventh-day Adventists. Dear wealthy brother, have you stopped to consider this lesson? Wealth brings great responsibility. There must be a recognition of the Giver. We must use our wealth as Christ used his. God's special cause is to-day the thing in which all heaven is interested.

A solemn call is made for \$150,000 to help where help is greatly needed. It is necessary in order that the cause of God shall be built up. Destitute fields are in great need. The cause is being hindered because of the lack of means. Upon whom does the responsibility belong for this hindrance of the cause?—Surely upon those who have means in their hands and will not use it to make the cause prosper. The Lord has declared that the money hoarded that was needed by his cause will burn the flesh of its possessor like fire in the great day. My wealthy brother, your only safety is to use your means to help the needy and the cause of God for this time.

GEO. I. BUTLER.

Organization—No. 2

A Brief Account of Its History in the Development of the Cause of the Third Angel's Message

WHEN the ministers who had taken a leading part in proclaiming the first angel's message saw the confusion into which the believers were thrown by the disappointment of 1844, and when they saw contention, division, and scattering following the confusion, they made earnest efforts to hold the people together until harmony and union could be established. To this end William Miller published an "Address to the Brethren," in which he pointed out some of the dangers that threatened the cause with which they were connected. He said:—

The cause we advocate calls upon all men to read the Word of God, and to reason, judge, compare, and digest for themselves. This is certainly right, and is the privilege of all rational members of the community. Yet this very liberty may become a stumbling-block to many, and without charity, be the means of scattering, dividing, and causing contention among brethren. . . . Our present difficulties arise more from the multiplicity of masters and leaders among us (some of whom are governed by carnal motives) than from any want of light.—*"Life of Miller,"* pages 350, 351.

These statements, made by this thoughtful, judicious leader of the movement within six months after the disappointment, reveal some of the causes of the disintegration that so quickly set in. Alarmed by the situation, the leaders called a conference to "consult together respecting the condition and wants of the brethren in the several sections of the

country; that we may be better enabled to act in concert, and with more efficiency in the proclamation of gospel truths." The conference convened at Albany, N. Y., April 29, 1845. Sixty-one ministers and delegates were present. A committee of twelve, of which William Miller was chairman, was appointed to prepare recommendations for the action of the conference. The committee prefaced its report with the following statement:—

In view of the many conflicting opinions, unscriptural views, leading to unseemly practices, and the sad divisions which have been thereby caused by some professing to be Adventists, we deem it incumbent on us to declare to the world our belief that the Scriptures teach, among others, the following important truths.—*"Life of Miller,"* page 344.

After giving a synopsis of the fundamental doctrines which they held, they offered the following recommendation regarding organization:—

Associated Action

We are induced, from present circumstances affecting our spiritual interests, to present, for your consideration, a few ideas touching associated action.

Order is heaven's first law. All things emanating from God are constituted on principles of perfect order. The New Testament rules for the government of the church we regard as binding on the whole brotherhood of Christ. No circumstances can justify us in departing from the usages established by Christ and his apostles.

We regard any congregation of believers, who habitually assemble for the worship of God and the due observance of gospel ordinances, as a church of Christ. As such, it is an independent body, accountable only to the great Head of the church. To all such we recommend a careful examination of the Scriptures, and the adoption of such principles of association and order as are in accordance therewith, that they may enjoy the advantages of that church relation which Christ has instituted.—*Ibid.,* page 349.

This recommendation was unanimously adopted. And this, it appears, was the first step taken by William Miller and his associates toward anything approaching permanent organization. It was taken immediately following the disappointment, and within a very short time after it had been declared by a prominent leader that they should take care never to "organize another church."

This action is a plain, open acknowledgment that their former position regarding organization could not be safely maintained after the disappointment. It was a course which they saw was absolutely necessary in order to avert the utter disintegration that threatened them.

It is not difficult at this time to give a consistent explanation of the change that then took place. The first angel's message was a warning to the whole world, including the existing churches. It was committed to the churches to proclaim. Pious men in those churches ac-

cepted the message, and gave their lives to its proclamation. Thus the movement under the first angel's message began in the churches, and for a time was carried forward by them. Under these circumstances there seemed to be no demand for any organization outside of the established churches.

But a regrettable change took place in the churches. The majority of both the preachers and the members turned against the message. They refused to allow it to be proclaimed in their houses of worship, and manifested such hostility toward those who received it as to make it almost impossible for them to hold to the message and remain in their churches.

This change took place when the first message was nearing its culmination in 1844. This called for the proclamation of the second angel's message, announcing the fall of Babylon. The message was then given with an emphasis that called out nearly the whole body of believers in the first message. This separation was immediately followed by the disappointment.

The situation thus created called for organization. The leaders recognized this, and endeavored to provide what was needed. But they failed on two fundamental points. First, they failed to discover the Scriptural explanation of the disappointment, and the work to be done following it. Second, they failed to obtain anything like an adequate understanding of the organization that would be required to secure the co-operation necessary to carry forward the comprehensive, world-wide movement that was to follow the disappointment. They looked through a glass darkly. Like the blind man, whose eyes the Master was opening, they saw "men as trees walking." Their proposal was less than a half-way measure, and it failed.

A. G. DANIELLS.

Note and Comment

THE cause of Sunday observance in France is said to be making a singularly rapid advance. Notwithstanding considerable opposition the reports indicate that more places of business are being closed in Paris. The *Missionary Review* remarks, "As just now there is a strenuous movement to separate church and state, the law must be enacted and enforced on the ground of absolute need of such a day of rest." We may logically infer, then, that the editor of the *Missionary Review* understands that if the Sunday law was enacted and enforced on any other ground than that of the absolute need of rest, such law would constitute a union of church and state. And it would. We are glad that the

editor of that religious journal sees the matter in its true light upon this point. Some of the advocates of Sunday-law enforcement, seeing the logic of the situation, are advocating a compulsory civil rest day, which shall always be Sunday. By thus compelling all to rest on a certain day because *they need rest*, they expect to accomplish their real purpose of compelling a universal recognition of the sacredness of the day—compulsory acknowledgment of the imaginary sacredness of a human institution. They attempt to purloin the blessing of Jehovah from the true Sabbath, and place it with their own hands upon the first day of the week—as if the blessing of God and the establishment of divine institutions were things that could be manipulated by human hands.

IN an editorial with the title "Protestant Bigotry" the *New World* (Catholic) gives vent to its feelings concerning Protestantism in very plain language. The editor says:—

Protestants taken individually are often excellent people, kind neighbors, just in commercial transactions, and loyal friends. But the entire Protestant system is leavened through and through with hatred of the Catholic Church, its ministers, its doctrines, and its practices. Protestantism, as the very name indicates, is nothing but a protest or denial of Catholicism. It has no definite principles of its own. It is like a quicksand, and the only unity that holds it together is an ineradicable hatred of the Catholic Church, its doctrine, ministers, and worship. Therefore the only sound policy for Catholics to follow in all circumstances is, while abhorring the Protestant heresy, to treat their Protestant neighbors with the fullest measure of justice and charity, but to rely boldly and uncompromisingly upon themselves, never to cringe, fawn, or crouch for their civic rights at the feet of those who sit in the masonic seats of the mighty, as Lazarus begged the crumbs that fell from the table of Dives.

From the Catholic standpoint all Protestants are heretics, and the world knows how good Catholics deal with heretics when they are not held in check by the civil authorities. If the spirit of Protestantism was the same now as in the sixteenth century, there would be no disposition to yield the vantage-ground which has been won at such cost, and to restore Catholicism to its old place of power. But the prophecy will be fulfilled, and apostate Protestantism will bear its fruit.

The Christian and Missionary Alliance, in its issue of January 5, in speaking of national occurrences during 1906, correctly chronicles the following:—

The year just closed has been one of profound and even dramatic interest in the work. A European conference of great importance was held at Algeciras, and settled many delicate and difficult

questions in European diplomacy. France has been passing through a grave crisis in her relation with Rome and in her domestic policy. Great Britain has experienced and is still undergoing what might almost be called a revolution. Russia has not yet emerged from her deeper and longer revolution. Sweden and Norway have passed through vital changes. Spain has had her chapter of romance, and the United States has been shaken by physical earthquakes and social upheavals unparalleled in her history, while South America has had a not less stirring and eventful year. The new year is opening with intense activity in all the forces of human life and interest, and the wheels of providence are swiftly turning, and the old earth is hastening to her crisis hour.

And from the unerring prophetic portions of the Word of God, it may be truthfully added, it is plainly pointed out that this "crisis hour" to which the old earth by the wheels of providence is so "swiftly turning," is its end, ushered in by the appearing of the Lord Jesus, according to his promise, with power and great glory in the clouds of heaven. For this great event the nations of earth are being prepared. Shall he find faith in the hearts of his professed followers when he comes? is a question for every believer to consider seriously.

IN a recent speech by Justice David J. Brewer, of the United States Supreme Court, on "The Larger and Higher Life of the Nation," occurred these words:—

The United States is the marvel of the ages; it is the giant of the centuries. Not merely in its population, but by its wealth, culture, and achievements this country has astonished the whole world.

Those responsible for all the greatness of this country must answer further questions before our value to the world can be determined. The real question is: Which way is the country looking? What are the ideals and the inspiration of this nation? Is this republic seeking only material development, ostentation, and parade, or is it striving for the higher life, which shall benefit both the nation and the people?

We are building up a big navy; we are now the fourth naval power. In all our cities we vie in ostentation. We buy libraries by the cubic yard and galleries by the job lot. We want to have the biggest and finest yachts, the most gorgeous private castles. What does all this signify?

The signs of the times are so plainly written that all who are at all conversant with conditions in the nation, are led to inquire what they mean. While many, like Justice Brewer in the latter part of his speech, are inclined to take as hopeful a view of these things as possible, to us who "know these things before," they speak of the soon coming of our Saviour. While rejoicing in this hope ourselves, it is a good time to answer from the Bible and other good literature, so readily procured, the question arising in many minds, "What does all this signify?"

The Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

An Open Letter to Our Church Officers

FOR months I have had a very clear conviction as to what the officers of our churches can do to help raise the \$150,000 so greatly needed just now to advance our cause. I have had a great desire to tell you my conviction, and how it came to me. I would have done so long ago if we could have had a personal interview. As this is impossible, I have decided to tell you through the columns of the REVIEW.

When the decision was made to raise this large fund, it was also decided to adopt the plan for securing the means that was carried out in raising the \$100,000 fund. In that arrangement the main burden and responsibility of the undertaking was placed upon one person, known as the Financial Secretary, who carried on his work from the General Conference Office. The person to undertake this work of raising the \$150,000 was selected by the officers of the General Conference Committee, but he did not feel free to accept the responsibility. This threw us into great perplexity, as we did not know whom to select in his place. As precious time kept slipping away without any selection being made, I became greatly troubled and somewhat disheartened.

I was obliged to leave the office on a camp-meeting tour in this state of mind. As my train pulled out of the station into the darkness of the night, I seemed plunged into as great darkness regarding the raising of this large fund. I could do nothing but cry to the Lord for help. In this state of perplexity I feel asleep. When I awoke, my perplexity was gone, and there was fixed in my mind a simple, yet well-defined plan for raising this fund. It was not at all like the plan we had agreed upon, and were trying to get started. It was this:—

Instead of placing the great burden and work of raising this large sum on one person, distribute it among the many that the Lord has provided for just such great things for his cause. Lay it upon the shoulders of General, union, and local conference committeemen, ministers, and church officers, according to the strength and opportunities of each one to carry the burden. When this large sum is spread over all the churches according to their membership and ability, the burden of each will be so light that there will be very few who will be unable to lift a proportionate share. And with this outline there was a very clear,

strong conviction that the officers of our churches were in a position to be the men and women of influence and strength in this great effort.

It is now eight months since this outline came to me. The perplexity and anxiety that left me then has never returned. In their place there is a clear, settled conviction that the Lord wants to teach his people how all are to place their shoulders under the burdens he wants carried, and lift together.

Now what can our church officers do to aid in raising this fund? I do not hesitate to say that they can raise every dollar without the presence of a single minister. With a clear understanding of why this sum is called for, and the exact use to be made of it in different parts of the world, the elders, deacons, treasurer, and clerk of almost any church of which they are officers, can raise the proportionate share of their church.

Equally distributed among our people in North America, the sum to be raised is only \$2.53 for each church-member. Can not the officers of a church of ten members raise \$25.30? And can not the officers of a church of twenty members raise \$50.60? A church of fifty members would have only \$126.50 to raise. The church of one hundred would have to raise but \$253. What group of officers over any one of the churches of this size will admit that they can not raise their proportionate share? Surely not many.

And this is the way you can raise it: Meet together for counsel and planning. Ascertain the exact membership of the church. Multiply this by \$2.53. This will give the total amount to be raised. Consider the financial condition of the members, and determine whether it is reasonable to ask the church to raise its share. In nearly every case it will be clear that it is. When you have agreed on the amount your church can raise, then plan how to help the members to do it. Set a time to present the matter to the church. Arrange for each officer to take part in presenting the subject. Fix a reasonable but definite time for the whole amount to be paid in. Lead out in taking your share. Endeavor to persuade every member to take his share, and in case one is really not able to do so, get another to take a double portion. Visit those who may not be at the service when the subject is presented, and solicit their co-operation. When the total amount is promised,

make arrangements for collecting frequently and regularly until it is all paid. And with all your efforts from first to last pray earnestly for divine help to succeed in this good and noble work.

Now all this may seem simple,—too simple and ordinary to print,—but it is just this kind of simple, painstaking, prayerful effort that accomplishes something for the Master. Precisely this kind of effort has enabled the officers of the churches in the District of Columbia to raise the full amount apportioned to the District. It will work everywhere.

I carry the profound conviction that it is the sacred duty of the officers of every Seventh-day Adventist church in the United States to bestir themselves, and in the name of Israel's God take hold of this work. Do not let this task, so small when taken hold of by all, drag on month after month. Now is the time for action. The spring will soon be here with its expense and labor of putting in crops. The summer will quickly follow, and then the pressing work of the fall. What is not done during the next three months will probably not be done for a year.

Brethren, have you the conscience and the heart to treat the most sacred and important responsibilities committed to men in this life so indifferently as this? May the Spirit of the living God greatly arouse all our church officers, and help them to do their work for the Lord with great zeal.

A. G. DANIELLS.

Thanks from a Far Country

THE news that the fund was to provide two thousand dollars for the printing-office and school in Chile had just reached Elder Thomann, editor of the Valparaiso paper, when he wrote us:—

I am thankful that the General Conference decided to call for two thousand dollars for our printing plant and school. It will enable us to build a little barrack to put the press in, and will thus save us the heavy rent, and the frequent moving from one place to another.

We may also be able to buy some things that are much needed in our little printing plant. The brethren have not yet decided as to the division of the fund, but I think likely about fifteen hundred dollars will be allotted to the printing plant, and five hundred dollars to the school.

The earthquake that laid Valparaiso in ruins gave us occasion to publish the message. We printed thirty thousand copies of our paper in September, twenty-six thousand in October, and ten thousand in November. Many of our brethren took a new interest in selling the paper. The Lord blessed greatly.

Our work is prospering here. The Lord is adding souls to this church in many places. Calls come in faster than we can respond to them. All are happy in the Lord for his protection. None of our brethren suffered physical injury in the earthquake.

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.

A Prayer

WORTHIE HARRIS HOLDEN

JEHOVAH, God of light and life,
We lift our thoughts to thee,
And fain through mists of sin and
strife
Would view thy majesty.

We dwell too near the lowland plain,
Too nigh Despond and Doubt;
Ope thou our eyes to see again
Thy chariots round the mount.

Too oft, O God, our sordid mind
Unknowing doth profane;
We view thee as we do mankind,
And take thy name in vain.

Let, Holy, holy! be our cry,
Thy glory stand revealed,
Till e'en in mortals such as I
Thy character is sealed.

Portland, Ore.

The Work in Oakland and San Francisco—No. 5

MRS. E. G. WHITE

ON Sabbath, November 3, and again on Sabbath, November 10, and on the following day, the Lord gave me strength to speak to his people in San Francisco. The meeting for Sunday afternoon was well advertised, and there was a good outside attendance from the city.

I was much pleased to have the privilege of speaking in the church at San Francisco. My husband and I and a few others worked together to obtain the means to erect this building, over thirty years ago. It would have been a heavy loss if this church had been destroyed; but it was not seriously injured by the earthquake.

The ventilation in the San Francisco church is not good, and after my return home, I suffered from the effects of breathing the impure air. The influenza was upon me. For over a month I felt unable to travel. However, my general health was good, and I was able to do considerable writing. And when, the second week in December, I received an invitation from Elder W. W. Simpson to come to Oakland and speak to the people on Sabbath, I had so far recovered from the influenza that I ventured to go.

Elder Simpson held meetings in Oakland for about two months. His labors were greatly blessed. For a few weeks after his meetings began, we were favored with remarkably good weather. The days were clear and mild, and the rainfall was very light. But the workers in Oakland had to meet difficulties; for the tent was blown down twice by severe wind-storms, and badly torn; and toward the close of the series of meetings it rained for several days, and the workers found it necessary to take down the tent for a few days, and temporarily discontinue the meetings.

The manner of Elder Simpson's work reminds me of the efforts that were put forth in 1843 and 1844. He does not make prominent his own words, but reads much from the Bible, explaining one scripture by another. He dwells largely on the prophecies of Daniel and Revelation, and uses many illustrations and suitable figures to impress the truth. To represent the beasts of Daniel and Revelation, he has prepared lifelike images of papier-mache.

Elder Simpson endeavors to avoid entering into controversy with opponents. He presents the Bible so clearly that it is evident that any one who differs, must do so in opposition to the Word of God.

Friday evening and Sabbath forenoon, December 15 and 16, Elder Simpson spoke upon the subject of Spiritual Gifts, dwelling especially upon the spirit of prophecy. Those who were present at these discourses say that he treated the subject in a clear, forceful manner.

Sabbath afternoon I filled my appointment in the large Congregational church that is now being used by our people. The room was filled, and the doors at one side were thrown up, that many might be accommodated in an adjoining room. I am told that between five and six hundred were present. It was with fear and trembling that I went to the service; for on Friday I was very poorly—so ill, in fact, that I hardly had strength sufficient to enable me to sit up. Sabbath afternoon I feared that it would be impossible for me to stand before the congregation for over half an hour. But as I spoke, the invigorating power of the Spirit of God came upon me, and I was enabled to continue speaking for one hour and fifteen minutes. Such experiences remind me of what I passed through frequently in the earlier days of the message.

For about a year after my husband died, I suffered greatly from sorrow. At that time, when I seemed to be hovering between life and death, my son Willie persuaded me to go a short distance in a phaeton to a camp-meeting in Healdsburg. A sofa had been placed on the platform in the large tent. Here I lay down, thinking I would deliver my farewell address. My face was as the face of one dead, without a particle of color.

After a few testimonies had been borne, I asked Willie to help me to arise to my feet, and let me lean on him. There I stood, and began to tell the people that this was probably the last time they would ever hear my voice in camp-meeting. But after speaking a few words, I felt the Spirit and power of God thrilling through every nerve of my body. Those who saw me said that the blood could be seen as it put color in my lips and reached my forehead. My flesh took on its natural appearance. One of the citizens of Healdsburg, in great surprise, turned to one of his neighbors, and exclaimed, "A miracle is being wrought in sight of this whole congregation!" I could not understand why all were looking so intently at me, some even rising to their feet. The Spirit of the Lord had rested upon me,

and I had been healed in the presence of a large congregation. During the remainder of the camp-meeting, I spoke several times.

These special impartations of strength in times of great physical weakness, give me courage. The Lord is my helper. I praise him with heart and voice for his wonderful mercies and his sustaining power.

The efforts put forth in Oakland have borne fruit in the salvation of precious souls. Sunday morning, December 16, I attended a baptismal service at the Piedmont Baths. Thirty-two candidates were buried with their Lord in baptism, and arose to walk in newness of life. This was a scene that angels of God witnessed with joy. Several children were baptized first, and then the older ones. Occasionally a stanza of some hymn of praise was sung. There was no confusion. The entire service was impressive.

The Establishment of the Roman Catholic Church

B. G. WILKINSON

THE question has been asked, When, where, and by whom was the Roman Catholic Church established? There is no doubt that an answer to the question would be interesting to the readers of the REVIEW.

To come directly to the point, I would say that the Roman Catholic Church, as we know it now, was never, at any place, established by a *divine* authority. Its present form was developed by the political party which captured its organization after the great victory of the early Christians over the persecutions of pagan Rome. "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried" (Rev. 2:10), said Jesus to the early Christian church. Through long years of severe suffering, the church came up to great victory—to gain what? To seize worldly power?—No! but to continue spreading the kingdom.

Such, however, was not the result. The persecution ended 312 A. D. By 325 the organization of the church had been captured by the worldly and political forces within it, which had long sought the mastery. I can no better relate this than by the famous report of Mr. Briand, whose bill in the French House of Congress became the law separating church and state:—

"The adoption of Christian ideas by Constantine (Roman emperor) inaugurated a new era in the history of Christianity. Since the day when Constantine presided over the Council of Nice (325 A. D.), since the moment when, after having been sovereign pontiff of the pagan religion, he proclaimed himself to have become Christian 'emperor and doctor, king and priest,' the tendencies of the religion of Jesus found themselves profoundly modified. The word of the Galilean, 'Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's,' was

henceforth without application. Confusion was established between the spiritual and the temporal; the church borrowed for its organization the administrative frame of the empire, and the church was led by a succession of circumstances, to take into her hands a considerable part of temporal power."

Here was the beginning of the change in the church, the result, not of divine authority, but of human invention. In this change, the now worldly church had before her two models,—an empire of absolute sovereignty and a visible absolute head. When the Roman empire fell, about one hundred and fifty years later, the church continued its organization among its own followers; while the Bishop of Rome became its absolute head, bearing the title of "pope." Also along these lines the Roman Church has developed ever since.

Takoma Park, D. C.

The Last Message to a Dying World

HENRY SHULTZ

THE last message to all people is the threefold message of Rev. 14:6-15, with its kindred truths. To say that the time has come for these truths to be given to the world is true, but that would hardly express the facts as they are. As we examine the prophecies, we are forced to the conclusion that these messages must be given to this generation now living upon the earth, and by a more careful study of the Word we find ourselves a long way down in the generation to whom these messages are due, and that but a short time remains to finish the work. This being true, we are forced to the conclusion that the time has come when every member of the Seventh-day Adventist Church should be a working member somewhere in the Master's service. The world is to be warned. Every nation, kindred, tongue, and people is to hear the glad tidings of the soon-coming Saviour. The world in its blindness does not seek after this salvation. It must be brought to the people. In this our blessed Lord set us the example. He left the courts of glory, came down to this sinful world, to bring to man salvation, and he asks every son and daughter of his to follow in his steps.

Let us not begin to make excuses and say, "I am not fit to preach," "I never will make a preacher," or "I can not do anything." It is true God has not called every man and woman to be a preacher by word of mouth; and yet no one is excused from doing his part in carrying this last message to all people. If you can not go forth and preach the word, get a good supply of papers, books, pamphlets, and tracts and scatter them among the people like the autumn leaves which fall from the trees after the frost has nipped them. They will do the preaching for you in a quiet way, and if any one gets angry at what they teach, and throws them away, they will take the abuse without retaliating, and

when they are picked up again, in a quiet way they will preach the same thing over again. And so men and women will be brought to a knowledge of the truth for this generation.

America is a country made up of all nations. There are in the United States alone nearly thirty-one million people speaking a foreign tongue, and nearly one half of these can not speak the English language. They must hear the truth in their own tongue, and as our brethren and sisters speaking a foreign language are anxious to have their American neighbors hear the glad message of a soon-coming Saviour and provide them with English reading-matter, will not our American brethren and sisters everywhere look about them and see if they do not have neighbors speaking a language different from their own, and provide them with reading-matter that they are able to read? But, you may ask, Where can we get the reading-matter in the different languages? This may be obtained from the State tract societies. In ordering, state plainly in what language the books, pamphlets, tracts, or papers are wanted, and if the tract society from which you order does not have them in stock, they will order them sent direct to you from the International Publishing Association, College View, Neb.

After the burning of the Review and Herald Office at Battle Creek, Mich., this Association was established to print our literature in the German, Swedish, and Danish-Norwegian languages. This work they are doing to the best of their ability, but the truths for these times in which we live being printed and laid upon the shelves of the publishing houses can do no good; they will not win a single soul for the Master. Brethren, shall we not arouse, wake up, and go to work as in former days, when we never went anywhere without our pockets full of tracts and papers, and handed them out to every one we met? In this way we sowed the seed so that when the living preacher came along and watered the seed sown, it sprang up and grew, and churches were multiplied everywhere. If this kind of work was necessary in the beginning of the message, how much more so now when the message is about to close. Truly the time has come when we should arise and go to work as never before.

The powers of darkness are marshaling their forces all over the world. Sunday laws and persecutions threaten on all sides. These things alone should stir us to action, for we know that this last war against those who keep the commandments of God will take place just before the coming of the Master in the clouds of heaven. Hence we see that we have but a very short time in which to work, and we should work as we never worked, scattering tracts and papers among the people as we never did before.

The joy of our Lord is to see many souls saved in the kingdom of God through his labor and sufferings, and

if we would enter into his joy (Matt. 25:21-23), we must do something for others to win them for the kingdom of our God. Then shall we enter into the same joy that fills the Master's heart.

The Book of the Decree

S. N. HASKELL

THE prophet Daniel, in speaking of the opening of the long period of the twenty-three hundred days, says: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Dan. 9:25.

The angel spoke these words to Daniel two years before the first part of the wonderful decree to restore and build Jerusalem had been given. God admonishes all to both *know* and *understand* in regard to it. We know about many things that we do not understand; but God designs that we should both know and understand in regard to this wonderful decree.

Ezra seemed especially impressed with this thought, and he was inspired by the Lord to write out the history of the decree. The book of Ezra is devoted wholly to the history of that decree, as the following outline of the ten chapters of the book will show:—

Chapter one contains the decree of Cyrus. Chapter two gives a list of those who responded to the decree of Cyrus and went up to Jerusalem. Chapter three tells of the work of establishing the religious services and laying the foundations of the temple. Chapter four tells of the trouble with the Samaritans, and records the fact that the work of rebuilding was stopped by Artaxerxes, or Smerdis the Impostor. Chapter five tells of the resumption of the work on the temple, and also of Tatnai's letter and reply. In chapter six is recorded the second portion of the great decree of Darius the Persian.

Between the sixth and seventh chapters there is a period of more than half a century; during this time the Jews were seeking their own pleasure, and intermarrying with the heathen. Ezra's burden seems to be to follow the history of the decree; and as there was nothing being done to forward the decree during this period, it is not mentioned in Ezra's record. The book of Esther is the only inspired history we have that gives us any account of what befell the Jews during this period.

The seventh year of Artaxerxes marks a revival in the work of forwarding the decree. Chapter seven of the book of Ezra contains a record of the going forth of the third and last portion of the great decree. Chapter eight gives an account of the journey of Ezra and his company as they went from Babylon to Jerusalem with the decree of Artaxerxes. Chapters nine and ten give an interesting account of Ezra's efforts to separate the people from the heathen, and get them in such

a spiritual condition that they could realize the importance of rebuilding Jerusalem.

The book of Ezra covers the seventy-nine years of the decree, from the first year of Cyrus, 536 B. C., to the seventh year of Artaxerxes, 457 B. C. The book ends with the last portion of the decree, although Ezra's work continued for many years. For thirteen years he labored faithfully alone in Jerusalem, then Nehemiah went up to hasten the work, and Ezra united with him in spiritual work for the people. Nehemiah, not Ezra, gives the record of this work. Ezra has not written a history of his own work; he wrote of the great decree, and mentioned himself only as he is connected with carrying out the decree. Ezra personally had no part in the work until the last of the seventy-nine years. He had the honor of carrying up to Jerusalem the last portion of the decree.

The book of Ezra has truthfully been styled "The history of the decree." It contains most valuable information. Those who study it carefully will find it full of present truth. The three portions of the great decree were really three loud calls to come out of Babylon. When Cyrus issued his decree, every provision was made to take *all* of Israel from Babylon; and had the millions of Jews in the kingdom of Babylon responded and arose in a body and left Babylon, the whole world would have heard of the true God; for the decree commanded the neighbors of the Jews *everywhere* to give them financial help. It would have been a far greater object-lesson to the whole world than when Israel came out of Egypt. Twice through the prophet Jeremiah the Lord had sent the comforting promise to Israel before they went into Babylonian captivity: "The days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I have driven them; and they shall dwell in their own land." Jer. 23:7, 8; 16:14, 15.

The Lord longed to do a great work for Israel that would magnify his name in all the earth. God was ready; the heathen were ready; but the people of Israel were sleeping in Babylon.

Israel did not leave Egypt empty handed. Neither did those who went up from Babylon to Jerusalem in response to Cyrus's decree go without treasure. Ezra 1:4. Out of the millions of Jews in Babylon hardly fifty thousand responded to the call. While Israel was unmindful of God's wonderful providence that opened the way before them, the heathen fulfilled their part, and wherever a Jew arose to return to Jerusalem, his neighbors gave him treasures of silver, gold, etc. Ezra 1:6. A wonderful opportunity was lost because God's people lingered in Babylon at this time.

The decree of Darius the Persian was a second call to come out of Babylon, and notwithstanding the fact that Zech-

ariah sent special messages to Babylon, urging them to flee from Babylon (Zech. 2:6, 7), there is no mention of any leaving Babylon in response to this call. But the Jews at Jerusalem were aroused to new activity, and finished building the temple.

The decree of Artaxerxes was a third call to come out of Babylon. After the Jews had passed through the experiences recorded in the book of Esther, one would suppose they would be glad to escape from Babylon; but when the third and last call came, only about fifteen hundred men with their families responded to the call.

God wanted to make Jerusalem a wonder in the earth: "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." Zech. 2:5. When Israel had been in Babylonian captivity only twenty-five years, Ezekiel, in vision, was shown the city as it would doubtless have been built if all Israel had responded to the three calls and gone out of Babylon. (See the last nine chapters of Ezekiel.) Jer. 17:24, 25. But Babylon was dearer to Israel than the Jerusalem that they professed to love. Jerusalem was destroyed. The city shown to Ezekiel was never built, not because God's mind changed, but because Israel failed to do their part; in order to have a holy city God had to prepare it in heaven. That city is prepared, and will descend upon the earth. The last call to come out of Babylon is now sounding through the earth. The ancient calls were an object-lesson of the present time.

"Deliver thyself, O Zion, that dwellest with the daughter of Babylon." Utter destruction awaits those who linger in Babylon to-day. Rev. 18:4-8.

"Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." Ps. 107:43.

Oakland, Cal.

The Use of Intoxicating Liquors by Christians.

HENRY WARD BEECHER was asked to explain his position on this matter one Sunday morning, at a great hotel in the White Mountains, and very earnestly did he reply in these words: "It is just like this. Suppose there is a precipice out by a schoolhouse, where many children are assembled. Suppose that halfway down the precipice there is a spring that I specially enjoy, and, strong man that I am, I can go down there safely, by a narrow path, dangerous to many, but not to me. Suppose that the children are determined to go down there after me, and will not believe that the path is dangerous, since they see that I tread it with impunity. Some of them that try it fall and break their necks, and others are lamed for life. Now, what sort of man, much more, what sort of Christian, should I be, if under these circumstances I persisted in going down that dangerous path? Nay, verily, if I have one particle of magnanimity of soul, if I have been at all taught of

Christ, I shall put a good, strong fence across that path, and never tread it any more. That is my position on the total abstinence question. That is why I am myself a total abstainer, and shall be always unless I take alcoholic drinks by a physician's prescription. For why should I insist on drinking wine, even if I am fond of it, as I am not? It would do me no special good, and what I gain in character by the habit of studying the good of others is an incalculable and an eternal gain."

But I have a right to drink, if I choose, says some professedly Christian man, who loves his tittle, and does not accept Christ's plan of self-denial for the benefit of others. Certainly you have the right if you mean personal privilege. There is nothing in the constitution of things which denies you that right. You can even defend it by recourse to the Scriptures, if you take isolated passages in place of the consensus of Christian teaching. Of course you are free to do as you please, and take the consequences. But remember, "love seeketh not her own." We are to have in respect another's wealth, and not our own. The question for the Christian is, "Shall I not abate my rights in the interest of another's safety?" Would not the genuine Christian—that is, one who has the spirit of Christ—rather abstain all his life from wine and other intoxicants than to be an occasion of just one fall through the subtle power of his careless example? O, one does not expect this plea to be effective with those who are not Christians! But with you, Christian, it ought to have weight, for "ye are not your own; for ye are bought with a price."—G. P. Eckman, D. D., in *The Communicant*.

His Goodness

NOTHING is so winsome as goodness. Some men sneer at goodness. They think it an element of weakness. They sneer at the man who has a reputation for goodness. But they know not what they do. They are like the people who crucified our Lord. Smartness may charm us for a season. Power, statesmanship, scholarship, intelligence, and genius compel our admiration. But they may be, and often are, cold, selfish, and unlovely. Even when found in connection with weakness and ignorance, goodness commands the confidence and respect of sensible men.

But goodness joined with infinite power and wisdom is infinitely lovely. And this is the character of our Heavenly Father. He is all-mighty and all-wise, but his goodness is equal to his power and wisdom. And this goodness he has poured out on you and me. O my soul, what shall I do to repay him for all he has done for me? "What shall I render unto the Lord for all his benefits unto me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto him now in the presence of all his people." —*Selected*.



What's the Use?

WHAT's the use o' folks a-frownin'
When the way's a little rough?
Frowns lay out the way for wrinkles—
You'll be wrinkled soon enough.
What's the use?

What's the use o' folks a-sighin'?
It's an awful waste o' breath,
An' a body can't stand wastin'
What he needs so much in death.
What's the use?

—Paul L. Dunbar.

How to Enjoy Old Age—No. 2

MRS. S. N. HASKELL

THERE is one thing more valuable in old age than good health, and that is a clear, active mind. All the world admires such a man as Gladstone, who in his eightieth year could serve as prime minister of England. Why not admire the course he pursued to preserve his mind?

The Bible says of man: "As he thinketh in his heart, so is he." Prov. 23:7. The person who begins to think of himself as being old as soon as he passes the prime of life, and, when any work that would tax the mind is proposed, replies, "O, I am too old for that!" will be just as he thinks. He will be old long before he ought to be.

The majority of people become mental drones after they pass the prime of life. Many have heavy family cares for ten or fifteen years after they reach manhood and womanhood, and, while pressed with household or business cares, they do not have as much time for study and general reading as they had in their younger days, and they cease to use their minds except in the immediate line of their own work.

As he passes the prime of life, the man finds he has acquired sufficient to live upon, and does not need to work so hard. The busy mother finds the home empty, the children married and gone. Now is the time to prepare for old age. When they find their minds are less active, and they are liable to forget, then is the time to exercise their minds.

I remember a well-preserved old lady, who, when she found that she was becoming forgetful, began committing portions of Scripture to memory—not simply scattered verses, but whole chapters, and not only was she brought nearer God by this study, but her mind was strengthened by keeping the connection of the verses in the chapter.

Gladstone could never have been prime minister of England at eighty years of age if he had settled down in the idea that he was an old man at forty

or fifty. He made a business of preserving his mental and physical powers in the best possible condition.

If we want a clear, active mind in old age, we must not let our minds lie dormant most of the time after we pass the prime of life. It is our Christian duty to preserve our minds and bodies in the best possible condition that we may honor God and do the work he would have us do.

Hundreds of people waste the best portion of their lives. After a person has lived fifty or more years, his experience is valuable, and he should cultivate his mind and keep it active, in order that he may make the best use of the experience he has gained. Old age is a treasure, and years of experience are invaluable when there is an active, clear mind with which to use the experience gained.

We can not prevent growing old; but we can grow old gracefully, and by the help of the Lord preserve our minds in as good a condition as possible as long as God gives life.

The one who considers himself old and comparatively worthless at fifty will be so; for the Lord says, "As a man thinketh in his heart, so is he;" but, on the other hand, the person who thinks it his God-ordained duty to work faithfully and well as long as God gives life will find his richest experiences and most effective work after he passes the prime of life.

Hundreds of our sisters who have loved the truth for years and have comparatively few household cares are spending their time working for their married children and grandchildren. They think they are too old to do any active work for God; but if they would arouse themselves, study their Bibles, and go out and work for souls, they would find that the Lord would use them to win many precious souls from the powers of darkness.

Anna, at the age of eighty-four, was not too old to go about the city carrying the Lord's message. Luke 2:36-38. Daniel, when nearly ninety years of age, was appointed prime minister of the Persian kingdom. Moses was eighty years of age when sent to lead Israel out of Egypt.

If every one believed that God had a purpose, and a work for each individual as long as he lived, no one would drop his oars and drift with the tide, thinking his work was done.

When our work is done, the Lord will make the fact known by laying us to rest. While some may be more active than others, all may accomplish much if they believe there is work for them to

do, and seek God for wisdom to do the work he places in their pathway.

Oakland, Cal.

What Blackens

THERE is an old story about a Greek maiden named Eulalia; she wanted to be friends with Lucinda, a very gay and worldly woman. One day she said to her father, Sophronius: "I would like to call upon Lucinda; may I go to-day?"

"I can not allow you to do that, my daughter," replied Sophronius.

"But, father, you must think me exceedingly weak if you suppose I should be injured by going," said Eulalia, crossly.

Her father stooped down and picked up a piece of dirty coal and held it out. "Take that in your hand, my child; it will not hurt you."

She did, and her fingers became smudged. Eulalia did not understand. "Why," she said, "did you give me this? It blackens."

"Yes," came the reply. "Coal, when it does not burn, blackens."

Do you see the lesson of the old Greek? Bad company will blacken, even if it does not burn.—Selected.

Girls Men Dislike

THERE is no greater mistake than for a woman to suppose that by affecting freedom of speech and showing a man how far she dare go, she can enhance her charms in his eyes, if she have any, or make herself attractive if she have none.

The fact is that even the worst man has, in his heart of hearts, an ideal of womanhood, as is quite easily proved by the standard he sets up for his own sister. And this is the test by which a man often tries a girl: "Should I like to have my own sister do or say so and so?"

If girls would only recognize this fact, it would save them from many follies and mistakes.—Selected.

ONE of our exchanges has this beautiful thought, and it is worth passing along: "One day when Longfellow was well along in years, his head as white as snow, an ardent admirer asked him how it was that he was able to keep so vigorous and write so beautifully. Pointing to a blossoming apple-tree near by, the poet replied: 'That apple-tree is very old, but I never saw prettier blossoms upon it than those which it now bears. The tree grows a little new wood each year, and I suppose it is out of that new wood that those blossoms come. Like the old apple-tree, I try to grow a little new wood each year.' And what Longfellow did we all ought to do. We can not stop the flight of time; we can not head off the one event that happeneth to all; but we can keep on 'growing new wood,' and in that way keep on blossoming until the end."

THE WORLD-WIDE FIELD

The West Indian Union Conference

I. H. EVANS

ACCORDING to plans which had been previously announced, the West Indian Union Conference of Seventh-day Adventists held its first session in conjunction with the Jamaica Conference of Seventh-day Adventists, at Kingston, Jamaica. The time set for the meeting was from January 11 to 26, 1907. The plan embraced not only the transacting of the regular business which would come before the conference, but also the conducting of a Biblical institute for two or three weeks, that the workers in the West Indian Union Conference might have the opportunity of receiving instruction from some of our leading men on the cardinal points of our faith.

Besides the workers of the West Indian field who were gathered together, there were present at the meeting, Prof. C. B. Hughes and his wife, from Keene, Tex.; Elder E. W. Farnsworth, of the Atlantic Union Conference; Elder U. Bender and his wife, from Arkansas; Elder Luther Warren, of Chicago; and the writer.

On arriving at Kingston Sabbath morning, we were at once taken to the Seventh-day Adventist chapel where our brethren had assembled in Sabbath-school. I think that never before in all my experience had I seen a house so packed with humanity as was the Kingston chapel on this occasion. The seating capacity was about three hundred. Every available space was occupied, and scores of people were standing in the aisles, away down to the stairways that lead to the street. It was impossible for all the people to hear, and so it was arranged for an overflow meeting to be held. This was conducted in the basement of the church. Probably a more interested and earnest class of believers never assembled before the opening of a union conference session. In the afternoon it was also necessary that an overflow meeting be held to accommodate the crowds of people.

On the morning of January 13, at 9 A. M., the West Indian Union Conference held its first meeting. Elder Geo. F. Enoch, the president, occupied the chair. The conference was organized, seating between forty and fifty delegates, representing five organized conferences and four mission fields. The house was so packed with the brethren that it was almost impossible to seat the delegates and conduct the business. After the organization of the conference, we listened to the president's address, and then the usual committees were appointed, and

the business of the conference gotten under way.

It had been arranged that the Jamaica Conference should hold its meetings during the time appointed for the West Indian Union Conference, and they occupied the afternoon in organizing their conference, receiving the president's address, the report of the treasurer, and getting their committees appointed.

The brethren had leased the city hall of Kingston for some evening services during the conference. This hall was centrally located, and would seat about one thousand persons. It had been beautifully decorated with appropriate mot-

a clearer clarion note from heaven to repent and humble themselves before God, than on this occasion.

Unfortunately, this was the last meeting that we were able to hold in the city hall. Before the following night, on which Elder Warren was to have spoken on the Time of the Judgment, the great earthquake occurred. The city hall was laid in ruins. How little the people of Kingston realized on the night they listened to the thrilling message from the servant of God, that they would hear the voice of God in such a demonstrative manner on the following day at 3:30 P. M.

The earthquake laid the city in ruins. Nearly every building constructed of brick or cement, or that had been plastered was rendered uninhabitable. Fire broke out, and as the earthquake itself had tied up all the engines and fire-fighting apparatus in the city, nothing could be done to check the flames. Scarcely



KINGSTON BEFORE THE EARTHQUAKE, NEAR KING STREET

toes, musical instruments, etc. The meeting on the evening of the thirteenth was to open at 7 P. M., but long before the time arrived for the opening of the services, the hall was so packed with people that it was impossible for any more to find even standing room. The meeting was opened half an hour before the appointed time. It is said that a thousand people stood in the stairways and halls and in the streets who could not find admittance.

Elder Luther Warren spoke on the subject, The Hour of God's Judgment. The hall was almost as still as the chamber of death, save for the speaker's voice, which rang out in clear and thrilling notes, announcing that the hour of God's judgment had come, and that the time had come for men to put away their sins. The whole audience was stirred as they listened to the stirring appeal of the speaker; and seldom, if ever, have the people of Kingston heard

a breath of air stirred in the heavens, or the whole city would have been burned. As it was, the fire consumed the entire business portion of the city. The available hose that could be secured was attached to the hydrants in different places, and the flames were gotten under control. Every church building in the city of Kingston of any importance or size was laid in ruins.

Fortunately for our own people, the conference had adjourned over Monday, giving the delegates a chance to visit the school farm at Bog Walk, some twenty-three miles from the city of Kingston. About thirty of the delegates availed themselves of the privilege of visiting the school farm, and were at the farm at the time of the earthquake. On this account there was a limited number of people in the Kingston chapel at the time of the earthquake. Providentially the walls of our church did not fall to the ground.

Only one of our delegates was killed — Brother Norman Johnston, the treasurer of the West Indian Union Conference. He had gone to the city about thirty minutes before the earthquake shock, to do some banking business. Up to the time the writer left Jamaica, his remains had not been found.

There was no place in which meetings could be held after the earthquake, inasmuch as the tent which had been sent down by the New York Conferences had not been secured from the customs, and a portion of it was under the débris.

Sessions of the conference were held out of doors wherever the delegates could be gotten together. The committees brought in their reports, officers were duly elected, credentials and licenses were granted, and the distribution of laborers was arranged. So that as far as the business part of the conference was concerned, it was completed almost as fully as it would have been had there been no earthquake.

It was thought that it would be impossible to continue the institute work, owing to the lack of accommodations, the prospect of the scarcity of food, and

truth. Elder Tanner, of Hayti, led the services in the morning in the large pavilion which had been erected. There were present during these services, Elders Strickland, Tanner, Bender, Beckner, Professor Hughes, and the writer. All hearts were made to rejoice to see such a manifest working of the Spirit of God upon the hearts of the people. It was planned for Elders Strickland, Tanner, and Bender to remain in Kingston and continue the services.

Elders Enoch and Connerly were at Port Antonio over Sabbath and Sunday, and ten precious souls gave themselves to Christ during the meetings at this place.

The delegates returned to their home fields with good hope and courage in the Lord. Many testimonies were offered, expressing gratitude to God for the special manifestation of his power in behalf of ourselves and our people at the time of this great calamity.

We believe the conference was a great benefit to the work in the West Indian Union Conference, and I am sure that none would wish to part with the expe-

In the New Province of Hunan, China

EMMA PERRINE-LAIRD, M. D.

WE have now taken a small house, and are at work. I have begun the language study with a teacher, and am assisting a lady physician of the Moravians. Later I expect to open a little work in our own house, outside the city walls, where there is much need.

My husband conducts a meeting in our front room, next the street, which he has fitted up for that purpose. All he has to do is to open the door and sing a song, and he has a crowd of attentive listeners every evening. The following is a paper which I prepared; it is to be read at the meeting of the Medical Alliance in America, and may be of interest to the readers of the REVIEW:—

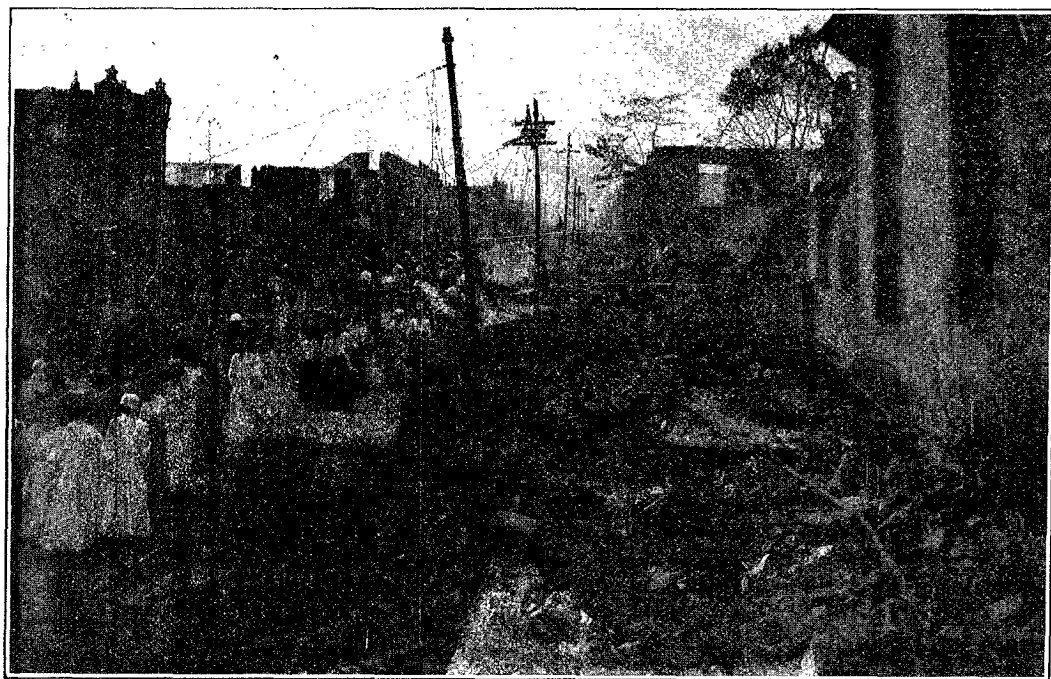
Hunan is one of the most central of the eighteen provinces of China. Changsha, the capital city, is enclosed by a wall nine miles in circumference, and has a population estimated at four hundred thousand. The people are said to be very proud, and to have rather more than the average amount of intelligence accorded Chinese.

Hunan was one of the last provinces that held out against the entrance of the foreigner. Within only a very few years has Changsha become a treaty port. It is said the *literati* here are a very strong body. They have issued an anti-christian tract, the first edition of which was eighty thousand copies. Through its influence there was created a very strong prejudice against the work of Christ, which has served to harden men's hearts against the entrance of the gospel.

Dense darkness abounds, and superstition, with fear of demons, is prevalent, keeping these poor people bound down by a cruel slavery. It needs to be seen to be realized. Very real are their fears of these demons. Various devices

are used to frighten them away, or confuse them so they will not trouble the business or homes of the people. High walls are built around the houses to keep them out; screens are erected in front of the doors, and walls in front of their gates, for a like purpose. Streets and roads are made crooked to bewilder them,—this often necessitates going much farther than needful to reach a certain point,—and there are few roads fit for traveling.

In spite of these drawbacks, China is making some headway. But at the present rate it would be hundreds of years before she could take her place among the nations of the earth. The influence of Christianity is doing something to scatter the darkness—but how much more is needed! In this great city there



RUINS OF BUSINESS HOUSES, KING STREET

the strong desire that the delegates had to get back to their families, etc. The meeting therefore adjourned on Thursday, January 17, at seven o'clock.

Preceding the adjournment of the conference Brother E. L. Cardey of the Central American Conference, Brother J. H. Matthews of the East Caribbean Conference, and Brother Sterrie A. Wellman of Trinidad were set apart to the work of the gospel ministry. Most of the delegates then proceeded to make arrangements for passage to their various fields of labor.

It was the privilege of Elder Farnsworth and the writer to spend the following Sabbath and Sunday at Kingston. Our hearts were made to rejoice to see over one hundred souls give themselves to God and covenant to obey the

reliance gained at this meeting. It will be necessary to render much help to the people of Jamaica to restore their damaged churches and property.

We left the Jamaican brethren of good courage in the Lord, and determined to press on until the victory is gained.

ONE man—Carey—laid siege to the languages of India, and translated the Bible, in whole or in part, into twenty-four languages and dialects, rendering the Word of God for the first time accessible to more than two hundred millions of mankind. Now that we have reached the last generation, may we not confidently expect God's Spirit to move men to greater endeavors?

are nine missions, with three independent stations. The Chinese who accept Christianity are often persecuted by their countrymen. At Siang-tan, a city thirty miles from here, a dispute is in progress between students and church-members, caused by the refusal of a Christian shopkeeper to pay a temple tax.

It is we who have a special message to give in these last days, who can bring to the Chinese healing for the soul and health for the body, and best lend a helping hand to lift them out of this darkness and gross superstition. A lady physician of the Norwegian mission is the only one who has established a hospital and dispensary in this place, where the poor can go and receive help and treatment for their ailments. But here only women and children are admitted. The dispensary is open for three days each week, from nine till one. A small fee of two and one-half cents gold is charged each patient, if she has it; if she has not, care and medicine are given gratis. It has been my privilege to assist in this work the past month, while awaiting the arrival of our freight, and I can testify that it is a work fraught with great blessing. I am now in full charge for a fortnight, while the doctor is out of the city attending a conference. Last Wednesday was my first day alone, when I had thirty-four cases. Eleven of these were new ones, with history to take, examination and diagnosis to make, and treatments to be given. Five helpers assisted me. Some terrible cases present themselves, which yield very readily to simple treatments and medicines. The medicines (so called) most used are water, soap, bichlorid, condensed milk, and santolin, with a good laxative. It is surprising how very serious maladies disappear as if by magic.

The Chinese come very readily to the foreign doctor in cases of severe illness, as they do not have great confidence in their own medicine-men, whose futile efforts they have so often seen. Often all that is done for a patient is the holding of incantations over him by the priest. O for the consecrated physician, who will show them through his life what the love and compassion of the Saviour are!

A good oculist is sadly needed here. Cases of strabismus and myopia are very frequent, and could be corrected by glasses properly fitted. There is no oculist, to my knowledge, nearer than Shanghai, one thousand miles distant. The Chinese take readily to the wearing of spectacles, thinking it adds to their dignity. Frames made of tortoise-shell, with large circular glasses, seem to be a favorite style.

We visited a glass factory the other

day, where lenses for spectacles are made. The process, which was interesting, was as follows: A large mass of melted glass is collected on the end of a pipe or blower, and carried up some steps to a platform, and held downward over a pit. The end is then applied to a bellows, by which a cylinder is formed, ten to twelve feet in length and three to four feet in diameter. That which is used for the spectacles is very thin and fragile. This is cooled, and cut into circles about one and one-half inches in diameter. They are then sent to the "eye man," who fits them into frames most antique in style. He sells them to his unwary countrymen for ten cents or more.

The blind are very numerous, owing to the ignorance of the people in regard to infection. Smoke from the open fires, with no proper means of egress from the

would most likely become Christians. These should make efficient workers for the Lord.

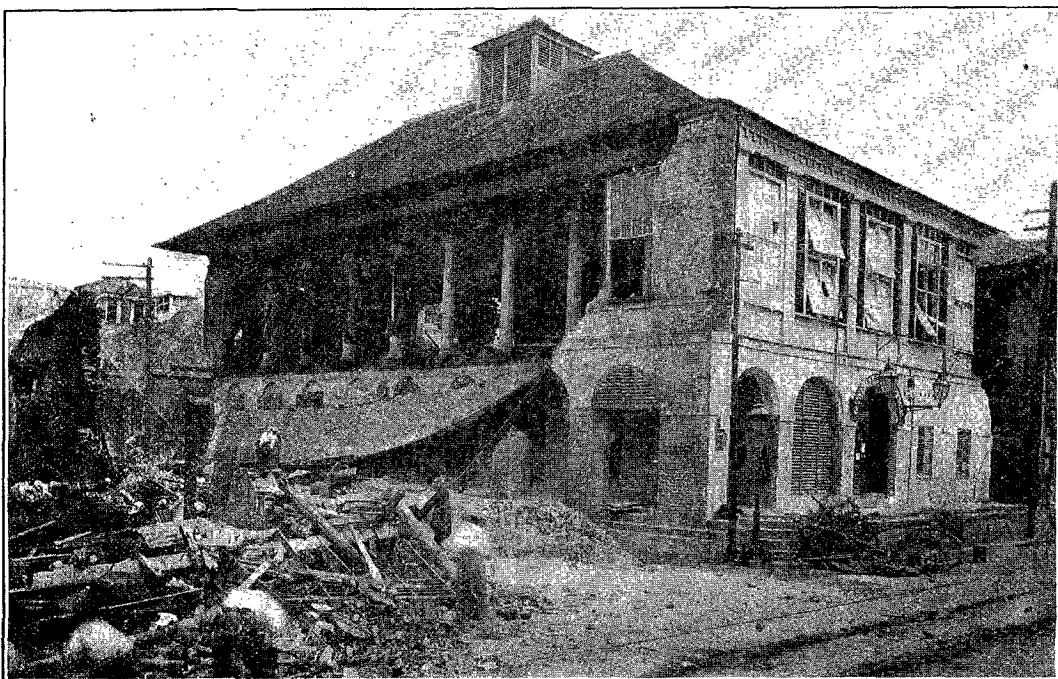
May the needs of this great empire, with its more than four hundred million souls, speak to you; and God grant some may hear the Macedonian call, "Come over, and help us."

Chang-sha.

Australasia

O. A. OLSEN

WE are much cheered by the reports that come to us through the good old REVIEW from time to time concerning all parts of the field, showing the rapid progress the message is making, and how quickly it is spreading even in the remote parts of the earth. This, in itself, is one of the most definite signs that the coming of the Lord and the



POST-OFFICE, KINGSTON, JAMAICA, WITH TOWN HALL ABOVE

room, is a frequent cause of severe conjunctivitis, especially among the women. For treatment they sometimes go to a quack, who may have a limited amount of foreign drugs, with no knowledge of their use. He often puts carbolic acid in the eye, which finishes it.

A rational school of medicine, where young men and women could receive a practical training under Christian influence, would be a real benefit to the Chinese. It would do more toward breaking down the wall of prejudice than almost anything else. Other Christian organizations are recognizing this principle, and schools of higher learning and universities are being formed to train the young men and women for real, practical work, right in their own country. Yale University has started the nucleus for such a work here at Chang-sha. It, however, is not very popular, on account of the boycott on American institutions and manufactures in general. This kind of work takes time, patience, and a real work of grace in the heart. Of those taking this course of training, some

glorious consummation of the gospel is right at the door; for when this gospel of the kingdom shall have finished its work, having been preached in all the world, the end will come.

From the Australasian field, also, we can give a good report. Since the close of our excellent union conference, two local conferences and camp-meetings have been held, the first one being at Sydney, New South Wales. It is becoming somewhat difficult to find suitable locations for these gatherings in or near our large cities. The meeting this year was held October 18-28, at Bondi, a suburb of Sydney, where as yet no labor has been put forth. The ground, while favorably located, was rather limited for space; still it answered the purpose quite well. We were greatly favored with most perfect weather throughout the entire meeting. The Spirit of the Lord was present in a marked manner, and we had, as it were, a fair taste of the blessings of the latter rain.

At this meeting we had with us quite

a representation from our island mission workers. Brother and Sister Cady, from Tahiti, and Brother Christian, of Norfolk Island, were still with us. Brother and Sister Teasdale had arrived from New Zealand, on their way to Java. Brother Joseph Mills, who was about to start for Singapore, Brother G. A. Marriott, who will soon leave for either Fiji or Tonga, and Sister Skadsheim, who leaves for Java as a Bible worker, were all present, and added much to the interest. The meeting took on a missionary character, first in its interest in fields abroad, and second in pushing the missionary campaign with vigor in the home field. It was an occasion that will long be remembered.

The work at this place is now being followed up. Since the camp-meeting, twenty have been baptized, including rebaptisms. We hope the effort in this place may develop a strong church.

November 1 we had another interesting occasion. On that day a party of eight boarded the steamship "Guthrie," bound for Java and Singapore. Brother Mills, one of the recent teachers of the Avondale school, goes to Singapore to assist in the school work; and Brother W. W. Fletcher, from Victoria, also goes to Singapore to strengthen the corps of workers there. Elder Geo. Teasdale and his wife and two children, Sister Helena Teasdale, Sister Skadsheim—a former Bible worker in New South Wales—go to open up work in Java, where as yet we have done nothing.

This company was reinforced at Brisbane, where Brother and Sister Wantzlick and their child went on board the ship, for work in Sumatra. So the steamer carries workers to three very important fields—Java, Singapore, and Sumatra. We all rejoice greatly in this advance move, and earnestly pray that the signal blessing of God may attend these laborers.

The second camp-meeting since our union conference has just closed, at Masterton, New Zealand. Here also we had a very interesting and profitable meeting. Masterton is located about half way between Wellington and Napier, on the east side of the North Island, in the midst of a prosperous and well-to-do community. It has a population of five thousand.

The weather was not so favorable during this meeting as was that experienced at the camp-meeting in Sydney. This, to some extent, hindered the attendance from the community. On both Sundays the weather was favorable, and we had large and attentive audiences. The two city papers gave very favorable notices of our meeting, and printed quite full reports of the discourses. This was much appreciated.

The interest here will be followed by a tent-meeting, and we have reason to expect that a strong company of believers will be raised up in this place.

A special feature of the meeting was the consideration of the school for New Zealand. This movement was begun at the meeting last year. A considerable

sum of money has been raised; but up to the present they have not been able to decide upon a location. This was found to be a more difficult matter than was expected.

This meeting also had its special missionary feature. The union conference drew heavily on New Zealand for our mission field. Not only were Brother and Sister Teasdale taken, as already mentioned, but also Brother and Sister Pascoe, for Rarotonga, who, at this meeting, took their leave of the brethren in New Zealand, and together with Brother and Sister Cady were to sail from Auckland the next week. On the last Sabbath of our camp-meeting Brother Pascoe was set apart by ordination to the gospel ministry. This was a very precious occasion, on account of the gracious presence of the Holy Spirit.

The business of the conference was carefully attended to, and Brother Cobb was again called to bear the burden of the presidency.

Another interesting feature of this meeting, as well as of the one held in New South Wales, was the vote of the conference to support a laborer in the mission field from their conference funds. This assistance is greatly appreciated by the union conference, as we are thus enabled to push the work more rapidly.

By the time this report reaches the readers of the REVIEW, twelve additional laborers from the Australasian field will have entered the island mission work, located as follows: Singapore, Sumatra, Java, Rarotonga, Fiji, and Norfolk Island. Brother and Sister Mitchell, of Adelaide, South Australia, will be located in Norfolk Island; and in a short time it is expected that two more will join the work in Fiji.

We are now on the boat from Wellington to Sydney, to meet Elder G. A. Irwin, who has arrived during our absence. We shall indeed be glad to meet him; and may the day hasten when the work shall be completed, and the Lord come and gather his own. What a meeting that will be!

Sydney, Australia.

The "Malaysia Conference"

R. W. MUNSON

ONE of the special reasons for sorrow of heart over our enforced departure from Padang, Sumatra, was the anxiety we felt concerning the future of the children of Brother Matthew, the first man we baptized in Sumatra. There were seven of these, and the conference had undertaken their support; but they were not under our jurisdiction, and according to Chinese customs and Dutch law, they could not be until their father died. He was rapidly failing before we left, but lived for many months. I had taken the precaution to have a will made, in which he appointed me the executor of his estate and guardian of the children. He specifically stated that he wanted the children reared and educated in the Christian faith.

Last June Brother Matthew died, and

this left the way open for us to act. Brother Jones went there, on the same trip that took him to Surabaya, and brought the orphans to Singapore. He was providentially directed to the home of Mr. Seng Ahn, son-in-law of Brother Matthew, and a very fine man. His wife, the daughter of Brother Matthew by his first marriage, welcomed Brother Jones cordially, and made him feel at home. He met all the brethren, and did them much good by his visit.

November 1, the day we saw the steamship "Guthrie" leave the harbor of Sydney with a company of eleven, comprising the party who were starting for the East Indies, we rejoiced exceedingly, and took fresh courage. God is working, and we should pray with ever-increasing faith and assurance that every prayer is recorded in heaven, and will eventually be answered.

Another cause for raising a stone of Ebenezer is the miraculous restoration of our son Paul to health. A year ago the first of this month I brought him home from the sanitarium to die, if God did not intervene. Before bringing him home, I called Brother Gates, Brother McElhaney, and Dr. James, who is an elder, and after carefully explaining to the child his condition, and telling him that if God spared his life, I wanted him to devote it to the work of carrying the message to others, we prayed for him, and Brother Gates anointed him with oil, in harmony with the instruction in James 5. I felt that this was the last thing I could do. I then committed him to God's care, to heal or otherwise, as the Lord willed. As Abraham laid Isaac upon the altar, so we laid him on the altar. We were fully resigned to the Father's will, but prayed that if he saw that the child could live to honor him and forward the work of the message, he might spare him.

He began to mend from the day he reached home. Within the past year he has lost all the bad symptoms. He suffered from consumption of the bowels, and was a mere skeleton, and apparently bloodless. No one who saw him had any hope for him, humanly speaking. Today he is plump and ruddy and full of life. Praise God, from whom all blessings flow!

Most of my time the past year has been given either to tent work or to the translation of literature into Malay for use in Singapore. I have translated a Sabbath tract prepared by Brother Gates, one on opium, prepared by Dr. Kress, and am now at work on "Christ Our Saviour." We hope to get this off by the close of 1906, when a Sabbath tract, one on the seventh of Daniel, one on tobacco, and finally "Coming King," will be taken up. This book will be put into Dutch Malay—the kind of Malay spoken by the Baba Chinese in the Dutch East Indies. The tracts are first to be put into the Singapore Baba Malay, and then the Dutch Baba Malay. Another work that must soon engage our attention will be a Malay hymn-book, containing hymns suited to the needs

of our work, and dwelling upon the fundamental phases of the message.

This translation work has given me peculiar joy and satisfaction. I can readily see that the demand for literature in that great field is going to tax my strength for some time to come; for there are many millions of people to be reached through the Malay tongue alone in its various forms. The work already mapped out will keep me busy for a year at least.

There is one great field among the East-Indian born (or Baba) Chinese who come of Chinese fathers and Malay mothers. There must be at least a hundred thousand of these. Then there are the Mohammedans, numbering several millions, who can be reached with the pure Malay in the Arabic character. Lastly, but not least, there is the large population of Christian Malays in Sumatra, Celebes, Moluccas, and the Sangir group, who must hear the message. Most of these can be reached through the Malay. In the Celebes and the Moluccas it is a somewhat different Malay, but can be easily acquired by one who knows the pure Malay spoken in the Malay peninsula.

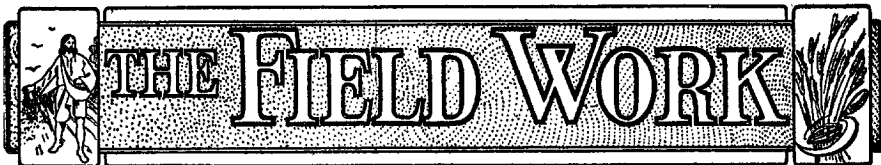
One night some weeks ago, in a waking vision I seemed to see all those hundreds of thousands of Christian Malays reaching out their hands for the pure light of the third angel's message. We can enter those fields with literature when ordained ministers would be refused permission to labor.

All this will help the reader to realize what a tremendous importance attaches to the plan to establish at Singapore a strong plant for printing the message in all the languages of eastern and southern Asia, and of the East Indies. This plan is receiving serious consideration, and will no doubt crystallize in definite action in the near future.

I can say that while my first impressions of Australia—I do not refer to the people—were unfavorable, I like this country better and better. All my children are attending the Avondale school. Excellent work is being done in this school. I regard it as a singular mark of God's favor that I am permitted to place my children in this institution.

In conclusion, I wish to say that I am rejoicing in a richer, deeper religious experience than ever before. I bless God for complete victory over sin. Many besetting sins that have hindered me in my Christian race are indeed "laid aside," by the grace of God, and I am striving with all my heart to run the race set before me. I wish to testify that one secret of this victory lies in a prayerful study of the "Testimonies." I thank God with all my heart for the spirit of prophecy, and especially for the "Testimonies." I know they are from God, for they bring conviction to me whenever I read them. Furthermore, they describe my condition as I myself could not do it. As I have read them, I have stood in awe, as if I heard the very voice of God speaking to me.

Cooranbong, N. S. W.



Italy

ROME.—We are glad to say that the Lord has helped us to learn the language, to the extent that we are able to hold meetings, Bible studies, etc., or to do about what we are accustomed to do in English. Our efforts have proved of some avail, for the Lord has heard our prayers for this priest-ridden people. We have not gathered out a large number of souls as yet, but the Lord has given us some foundation-stones upon which to build; and as the foundation is the first thing, and the most important, in a field, the material gained corresponds with the needs of the hour. All of those that have thus far been gained for the truth are educated people, and such as can give standing to the message. Among them we number three professors and one school-teacher, all of whom are very talented in their particular line.

We have just opened up a school here from funds sent us by the young people of southern California, and from the good beginning already made, it bids fair to become a strong factor in the development of the work in this place. The Catholics depend almost entirely upon their educational work for gaining converts and holding their prestige. They scarcely ever preach, but work away at the school problem, for they know that it brings the greatest returns for the time and money expended. We should learn some lessons from them, and enter the educational field and fight the battle out with them on their own ground. Our day-school has not begun yet, for we must have the papers from the government; but our evening school is open, and we have twenty-nine enrolled, with new ones coming at almost every session. CHAS. T. EVERSON.

"The Light Shinneth in Darkness"

THIS wonderful truth is still meeting its fulfilment. Some time ago a brother, who is living in Nictheroy (Brazil), which lies just across the bay from Rio de Janeiro, met a man, a Roman Catholic, and talked with him about the Word of God. This man was one of the eighty-four per cent of Brazil's unfortunate ones who can neither read nor write. But he took home to his wife the Bible offered to him, and asked her to read to him from it. At first she did not feel much disposed to comply with her husband's request; but having once begun to read, she soon found herself interested in that before-unknown book, and the more she read, the more this interest deepened.

To make a long story short, I will say she continued to read, and her husband continued for a time to listen. But soon he, not wishing to obey the teachings of God's Word, returned to the smoke and drink habit, from which he had been for a time delivered; and, naturally enough, he wanted his wife also to renounce the Word. But in her case the precious gos-

pel seed had found a good soil. She turned away from her Romish customs, and began the observance of the Lord's commandments, trusting in Jesus and his promises, instead of in the virgin Mary and a host of saints.

When the husband found that the wife would not give up her faith in the Bible, he ill-treated her, and forbade her to have any intercourse with our brethren, hoping thus to extinguish the spark of love for the truth of God; but a few days ago I met this sister for a few minutes only, and found her happy, and confident in the Lord, manifesting an unwonted interest in, and a love for, the truth. In spite of the persecution she suffers at home, she asked to be baptized, and will, we hope, be one of the four to receive this rite in a short time.

Speaking of her husband, she said: "The Lord can do wonders, and I am hoping he will some day change my husband's heart." This sister's simple faith and earnest, consistent Christian life show that even to-day that light which lighteth every man that cometh into the world can disperse the darkness and error of Roman superstition, and bring light and liberty and gladness. We believe that this sister's case is simply a sample of many others who are waiting to receive the precious light of the gospel as soon as it shall shine upon their pathway. May the Lord of the harvest send forth reapers into this field that is already ripe for the harvest, in order that none of the precious grain may be lost.

F. W. SPIES.

Personal Experiences in Colporteur Work

SOME time has passed since I last reported, and as the Spirit of the Lord instructs us to write our experiences that they may be a source of encouragement to others, I do not wish to disregard his desires, especially at a time when every soul is tried to the uttermost. The Lord is certainly adding his blessing to those who are working for souls in this long-neglected field. We are told that it is our privilege to know that angels of God are round about us when we visit from house to house. I have realized that more here in South Carolina than in any other State in which I have worked.

The past week I have been conscious of his special guidance in my work. In finishing my territory I had to do a great deal of walking; so, tired and worn out, I found a stopping place at a house previously visited, but where I had taken no order. They gladly received me and kept me overnight, and I had no difficulty in selling them a book in the morning. In the next two houses I sold two more books for cash.

In the forenoon of the next day I came to a well-to-do man who was staking out his cow, and had his mule harnessed ready to plow. He seemed to be in a great hurry. I told him that I had a book which I would like to show him.

But he "had no time this morning to look at a book;" but after a little conversation, we sat down and went through the book "Coming King." He asked if I did not think the Lord would give a message before he should come. "Yes," I said, "and this is a special invitation to you this morning." It had a deep effect upon him, and he wanted me to stay longer. I took his order for the book, and went over the hill praising the Lord.

In the distance I saw a man sitting by the roadside, waiting for the mail-carrier. The Spirit of the Lord impressed me to canvass that man. With full courage I went to him, sat down by his side, and the Lord came very near, but the man would not give his order, so I went on to the end of the road. A man told me that by going through the woods I could find another road. I failed to find the other road, and had to come back to that same road and pass the house of the man whom I had canvassed by the roadside. After I had passed his house, I heard him calling me. He said he wanted one of the books. The Lord had led me back there again. I never saw the Lord work in a more marked way than here.

He gives me new zeal and new courage from day to day, and I shall trust more in him. I often think if we as a people could realize the time in which we are living, and the world's great need of the third angel's message, and would arise as one man, how quickly the work might be finished. If any who read this feel impressed to come here, I hope they come at once; there is room.

WM. C. RAHN.

Laurens, S. C.

The Ordination of Pauliasi Bunoa

PAULIASI BUNOA is the first believer in the third angel's message from the Fiji Islands to be ordained to the gospel ministry. The ordination service was held Sabbath afternoon, September 22, the closing Sabbath of the Australasian Union Conference, at Cooranbong, Australia.

Elder E. H. Gates spoke concerning the work in the islands, as follows: "I will read Isa. II: 11: 'And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left . . . from the islands of the sea.' You will notice here that he is speaking about the remnant, and we know very well to whom that refers. We read in the book of Revelation about the remnant, and the opposition that will be brought to bear against the remnant people. Now, I do not suppose that there is a person who feels more interested in what we are about to do this afternoon than I do. Sixteen years ago, on October 20, when I left the shores of America to engage in labor among the islands, there were but two companies of Sabbath-keepers in all that region. We had one small organization in the Hawaiian Islands that had been organized by Elder Healey. About the same time, some work had been done in Pitcairn. To-day there are hundreds who are obeying the truth among the islands, beginning with the eastern part of Polynesia and stretching across the Pacific—a few here and a few there. It

is with the deepest interest I take part in this service this afternoon, not because of the large numbers who have accepted the truth—probably large numbers never will accept the truth in these islands; but it is a fact that souls that at one time were in the darkness of heathenism, and even cannibalism, are to-day rejoicing in the light. Now it is of the deepest interest to me that our brother who is to be ordained knew in his youth what it was to eat human flesh, in other words, was among cannibals. The work is going to these dark islands. You are laying plans at this meeting to send workers to New Guinea, to send workers to that populous island of Java, with its almost thirty million people. This rejoices my soul. I have



PAULIASI BUNOA

waited to see this day: I see it, and rejoice. A few days ago in the conference here, you voted that Pauliasi Bunoa should be ordained to the gospel ministry. This is the first worker from those who have accepted the truth in the islands to receive ordination. I hope that the time is near when we shall see more than one ordained to the gospel ministry from the dark islands where heathenism rules almost supreme."

Elder C. H. Parker, who has been laboring in the Fijian field, gave a brief history of Pauliasi. He said: "Pauliasi was brought up in another denomination, and spent some thirty-two years as a minister, and ten years as a missionary to New Britain, New Ireland, and other cannibal islands. Seven years ago he came in contact with the truth; his heart responded, though it was not without a struggle that he gave himself to this message, because he realized what a difficult thing it was for him to take his stand among his people there. He thought he would go out in the bush with his family and lead a hermit life, but he saw he could not do that.

"The first Sabbath after he took his stand for the truth, the people lined the beach as he left for the mission. They laughed at him, and called him a fool, and when he came back that evening, they met for a council to drive him out of the town. But he faltered not. He has been our pioneer minister in the opening up of new fields, and the seal of his ministry is the souls that have responded to the truth. There are a goodly number of them, and I can say that those who have received the truth in Fiji respect Pauliasi. The officers of the government respect him. Brother Fulton and I have studied Pauliasi; and we have not come to this conclusion hastily. We believe God has called him to the work of the gospel ministry, and to a part with us in this ministry."

Brother Pauliasi then followed with a few remarks concerning his own experience: "I will tell you concerning my faith in this truth. For many years I belonged to another church, and my faith was firm and steadfast in what was taught therein. When the light of the truth came to my heart, I rejoiced in it, and did not doubt that it was God's truth. The truth that I heard in the Seventh-day Adventist church is something that can not be overthrown or controverted. It is built on the firm principles of God's Word. I made a careful comparison of the truths as set forth by this denomination with what is written in God's Word, and have been fully convinced that it is indeed the truth taught by the Word of God. There are many things that I believed while with this former people that are the same in this truth. All these truths that I formerly believed and which are substantiated by the Word of God, I have never thrown away, but hold them firmly still. The ground of my faith was, and is, and shall be, God's Word, and God's Word alone. I have heard now of the Sabbath, of the Lord's coming, of true baptism, of feet washing, and tithing. I find these to be clearly taught in God's Word. I know this to be the truth of God that I did not understand formerly. Therefore I gladly walk in the light.

"Some things that I formerly believed to be true I now find to be error. I wish to read a scripture in Eze. 22: 26: 'Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and the profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them.' From this time onward, I desire always to separate the clean from the unclean in my belief; to accept that which is clean and put away that which is unclean. Not only do I desire to live by these truths myself, these truths which sanctify us, but I desire to teach the truth I have received to my fellow countrymen in Fiji."

Following Pauliasi's testimony, Elder O. A. Olsen said: "I am glad and rejoice with you to hear such a clear statement of the position and the work of the one whom God has commended to our charge. . . . Should there be any one in the congregation who sees any reason for not ordaining this brother, let him speak. I think that you all believe—not only the delegation, but all this congregation that have heard this testimony and the explanations of Brethren Gates and Parker—that he is called of God,

and that we should set him apart; if so, indicate the same by raising the hand. [Every hand was raised.] Now we will step down on this platform and follow out the Lord's instruction."

As Brother Pauliasi knelt in the center of the platform, the others knelt around him, while Pastor Baker led in prayer, followed by Pastor Gates. As they prayed, the Holy Spirit descended upon the congregation, and such a subduing, sanctifying experience of the power of God was seldom witnessed by those present. The sense of God's presence deepened as Pastor Fulton led in prayer in the Fijian tongue.

All seemed greatly moved, and a holy joy filled every heart. At the close of this prayer all stood and joined in sing-

A Union Conference Session Amid Earthquake

THE Lord blessed in all the preliminary preparations for the first session of the West Indian Union Conference. The Jamaica Conference was the strongest conference within the West Indies, and the city of Kingston the second city in size. Most of the local brethren laboring in the ministry in the different fields had never had the privilege of attending any of our training-schools, and it was decided to hold a ministerial institute in connection with the union session.

Those of us who had labored for years in the pioneer work in the West Indies felt grateful to God at the auspicious opening of our conference. As all know,

act any necessary business in the city. Many who were in attendance had planned to go down into the business portion had there been no meeting. However, it was decided to call the meeting, and thus quite a good many were kept from being in the quarter where the ruin was greatest.

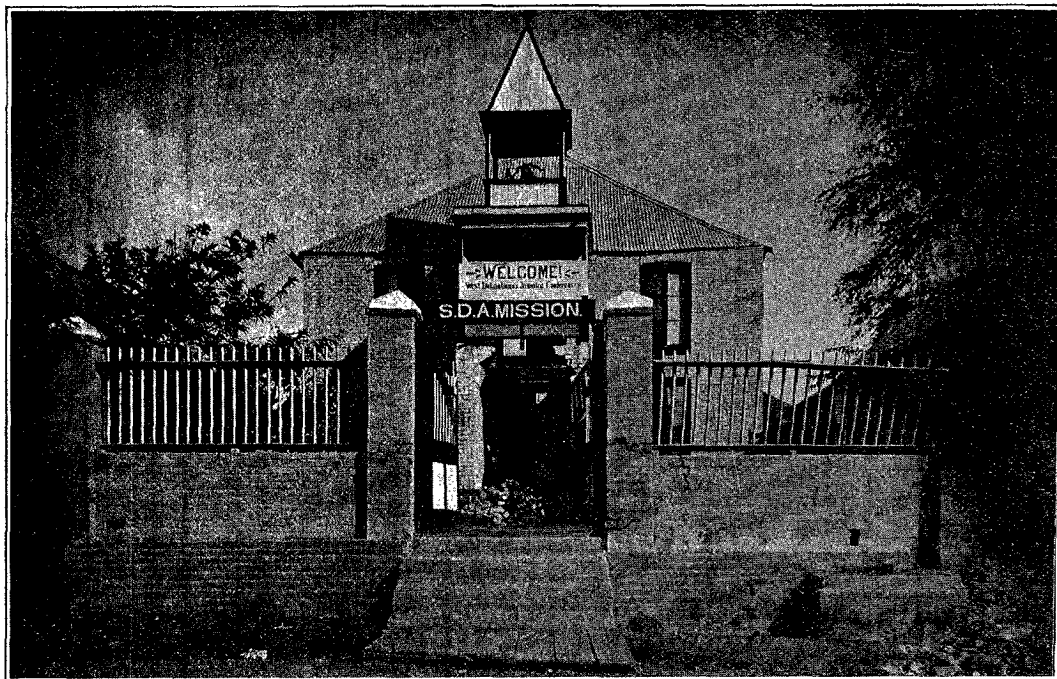
Our meeting room in the Kingston church was in the second story. Elder J. A. Strickland was in charge of the service at the time of the earthquake. As the building began to rock and sway, the first thought was to rush from it. But a hymn was started, and Elder Strickland stepped between the people and the door. A spirit of great calmness settled down upon the congregation, and with the exception of one or two who had reached the door before the singing began, no one tried to escape from the building. They continued singing until the shock was past, and then it was found that the arched stairway leading down from the meeting hall had partially collapsed. Had the people rushed in panic from the hall, they must have fallen to the ground in heaps. Surely it was a distinct providence that the walls of our church and the floor were left standing, when we consider that not a single brick church in the city was left upright. Very likely ours was the only church in which there were people at the time, and by the mercy of the Lord the building stood, although really totally wrecked.

The editor of the *Daily Telegraph*, one of the

leading newspapers of Kingston, stated in the first issue after the earthquake, that with no exceptions, so far as he could discover, those who were in the business portion of the city, and who escaped alive, thought at the time of the earthquake that the end of the world had come. Men may scoff at the preaching of the coming of the Lord, but when the earth shakes terribly, their minds recognize the fact that there will be an end to the world some day.

We were thankful to God that our people were able to calmly consider all phases of our work, although all about us were terror-stricken people, crying out in terror and lifting their voices in prayer and cries whenever the later shocks would come, as in the days immediately following. Our business being transacted, it seemed best for the delegates to return to their fields. We regretted that the workers had not the benefit of the ministerial institute, but with the object-lesson given us of the awful scenes to come in the closing of the world's history, it was felt that all could search the prophetic Word more earnestly and prayerfully than ever before, and carry the message to the people to whom they go in the different parts of our great territory. Perhaps in this respect the workers received more than could have been possible in a three weeks' institute, as had been planned.

The school enterprise, placed in charge



S. D. A. CHURCH, KINGSTON, AFTER THE EARTHQUAKE

ing. "There are angels hovering round," in a manner that indicated that all believed the sentiment the words of the hymn expressed.

There was a searching power in this holy influence that was noted in the many testimonies that followed. The secret of this blessed manifestation is revealed in the first verse of the first chapter of Acts: "They were all with one accord in one place." A spirit of unity and brotherly love had pervaded the whole conference from the very first meeting.—(*Australasian*) *Union Conference Record*.

India

BANGALORE.—I have been working here in Bangalore for the last two years. The Lord has blessed us, and prospered us in the work. At first it was hard; but we held on. Now we have some Sabbath-keepers, others are interested, and the attendance at the meetings is increasing. The Lord opened the way for us to secure a nice meeting hall in a good locality. With a little solicitation, the rent was made up. Furthermore, the hall has been seated, lamps and a nice organ have been supplied, and the mission treasury is not in debt a single anna. This is a nice place, and the climate is delightful.

ANNIE ORR.

however, early in the sessions came the earthquake shock, utterly demolishing the city of Kingston, doubtless killing more than a thousand persons, and leaving the rest homeless. The disaster was so appalling that those in the midst of it could scarcely grasp its meaning.

With more than four hundred Seventh-day Adventists in the city at the time of the disaster, and not more than two per cent of the buildings left standing in habitable condition, it was with anxious hearts that we counted our numbers in the shadow of the calamity. Only one was missing, Brother Norman Johnston, but he one of the brightest and most capable of our young workers in the West Indies. We sorrowed as we realized that the strong, energetic presence of this faithful laborer would no longer be felt in our West Indian field, but we believe he was ready to die.

There were several features in connection with the disaster in the experience of our own people which led us to feel that the days of special providences are not past. The earthquake came Monday afternoon. The Sunday evening before, it had been decided that quite a large delegation should visit the school site in the country on Monday, and therefore it was planned to have light work in the conference meetings in the city on that day. Some had proposed to adjourn all meetings in the afternoon, allowing the people to trans-

of Prof. C. B. Hughes, lies very near to the hearts of our West Indian believers. These brethren and sisters, and those in Jamaica in particular, need the sympathy and financial help of our brethren in other lands. Perhaps no school has ever been started by our people under exactly the same conditions as this West Indian School. With students, very few of whom can give a cash equivalent for their education, with no membership in the West Indies of any financial standing, the situation was one that demanded great faith. But with a wrecked city, and a partially ruined island, the seriousness of the situation is intensified. May the Lord lay the burden to help upon some heart. There are hundreds of bright young men and women in the West Indies who are hungering for an education, and who, properly trained, will be valuable workers in this cause. The West Indian field needs them. Tropical Africa needs them. Our prayer

Denmark

I FEEL sure that you will be glad to hear from our small country of Denmark. The Lord is good to us, and we are of good courage. We all have as much as we can do, and the prospects for most of us are encouraging. Brethren Christiansen and Hansen are having fairly good interest in their meetings. Brother Munderspach is having an especially good interest at Aalborg. The house has a seating capacity of two hundred, yet many leave for want of room. We have now rented a larger hall. The audiences have been very attentive, and the Spirit of God is moving upon hearts. Last Sunday night we had about one thousand in attendance. The town is stirred, and the people are flocking in, praise the Lord!

Here in Randers the work is going nicely. I have rented the hall where we had our annual meeting last summer, and am holding three meetings a week. Sun-

Kuniya refers to this case in a report he has written for the REVIEW. The pastor desires to take up work in Kumamoto, Kiushu, in the southern island, not very far from Nagasaki; so he would be quite near Brother Kuniya. Thus the work is being started in new centers. Kumamoto is one of the principal cities in Kiushu. This man has a long experience, and if truly consecrated, ought to be able to do a good work for his people.

F. W. FIELD.

Ohio

LAKE VIEW.—For the last four weeks I have been holding a series of meetings in the Methodist Episcopal meeting-house, which is well lighted, and has a seating capacity of six hundred. The house would not hold all the people who came to some of the meetings. I spoke three times for the pastor, and was invited by him to take charge of one of his revival efforts. This I could not do at the time, owing to a call to a funeral and the interest of my meetings.

My wife and others who were present say that I never spoke with more plainness and with more power. Although I was occupying the pulpit of a popular minister and a popular church, I remembered that I was "not to spare," but to speak plainly and with boldness. During these meetings I had a very large attendance of young people, and for several evenings I had seven school-teachers.

My new charts help very much in making the message plain. I have in all, about twenty charts, and although they have cost me much, they are well worth their cost.

The evenings when I spoke on the change of the Sabbath, and the United States in prophecy, with the use of my charts, it was generally admitted, "Surely this man is telling us the truth, for we can see it as well as hear it." I am looking forward with much hope that great good will come from this series of meetings.

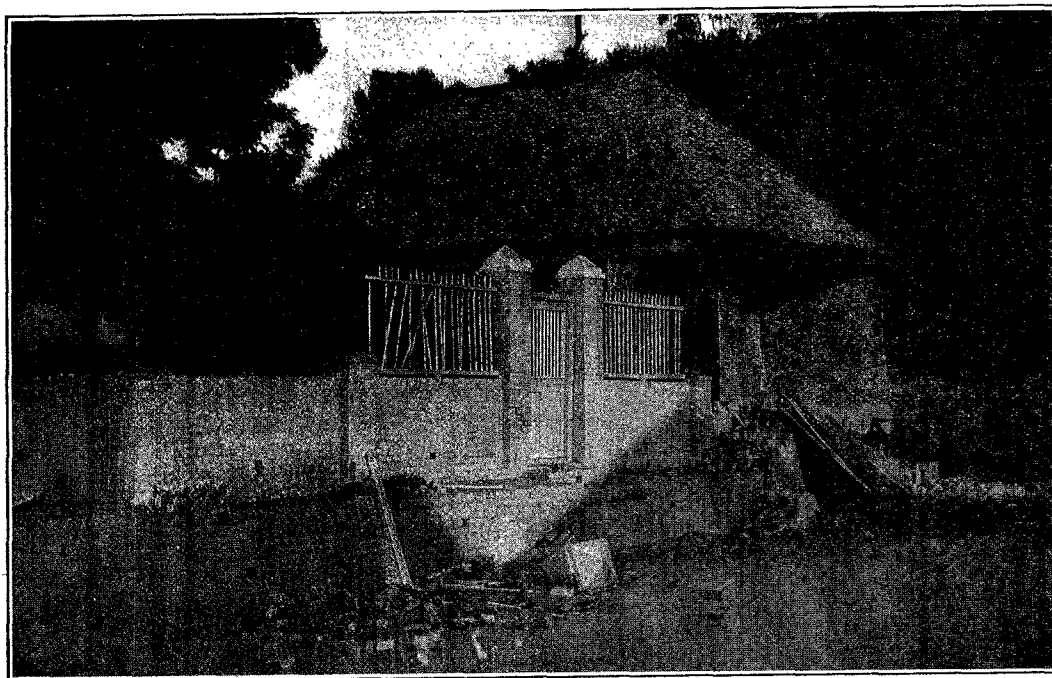
My health is good, and has been ever since the Lord healed me three years ago, at the time of our camp-meeting at Mt. Vernon, Ohio. To him be all the praise. My courage never was better in the Lord, nor my faith in the message stronger.

E. J. VAN HORN.

Field Notes

ON Sabbath at the close of the week of prayer sixteen followed their Lord in baptism, and the next Sabbath six others took this important step, at Healdsburg, Cal.

FROM Indiana Brother F. M. Roberts reports three baptized and four united with the church at Terra Haute, and at Farmersburg four baptized and five united with the church.



PRIVATE HOUSE ON BEESTON STREET, WHERE VISITING BRETHREN WERE STAYING

is that their coming may not be long delayed.

It is with feelings of sadness and regret that the writer severs his almost nine years' connection with our work in the West Indies. But the Mission Board has called us to go on to India, and as our ambition is to work in the hard and needy pioneer fields, and we have seen the West Indian field develop from that condition into a well-organized union conference, we now gladly pass on. We feel certain that the blessing of God, which has attended the labors of the brethren thus far in the gathering out of more than three thousand baptized believers, will continue to be with them, and that a great work will be accomplished in that field. The work and workers in the West Indies will always have our prayers and sympathy, and we expect to see an abundant harvest of souls in the kingdom from the lands washed by the beautiful blue waters of the Caribbean Sea.

GEORGE F. ENOCH.

"Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." Isa. 45: 11.

days there are about three hundred in attendance, and the other two evenings from one hundred and fifty to two hundred. I have never spoken to more attentive hearers, and I have never experienced more of God's blessing.

The canvassing work is also going well—quite a little ahead of what it was last year. Some of our canvassers are now leaving for the mission school at Nyhyttan; but others are entering the ranks. The prospects are good. As for the Nyhyttan school, everything promises well, as far as Denmark is concerned.

J. C. RAFT.

Japan

TOKYO.—Brother Benson has begun to attend the language school for foreigners here in Tokyo. It is so far for his wife to go that we have arranged for a private teacher for her. Both are well, and of good courage.

We are very glad to learn that a Bible worker has been found for Korea. Brother Kuniya was at Tokyo for a few days lately, especially to confer with me about a Japanese pastor who has recently accepted the truth in Osaka. Brother

Four pupils of the small industrial school at Indiana, Pa., were recently baptized. A church had just been organized there.

As a result of the tent-meeting held in Turlock, Cal., by Brother H. C. Basney, ten were recently baptized, and a church of twenty-five members was organized.

BROTHER ALBERT C. ANDERSON reports that seven have taken their stand for the truth at Lead, S. D., since he began work there in May. Three others have been added by baptism.

MEETINGS were held about two weeks at Juniata, Ala., by Brother Sydney Scott, and nine took a stand for the truth, and twelve were added to the church. Then a few meetings at Montgomery resulted in two souls added to the number of those who believe and obey.

Received on the \$150,000 Fund Up to Jan. 29, 1907

Atlantic Union Conference	
Central New England Conf.	\$ 370.29
Chesapeake Conference	20.22
Eastern Pennsylvania Conf.	70.78
Greater New York Conference..	76.50
Maine Conference	26.22
New Jersey Conference	158.50
New York Conference	585.50
Southern New England Conf....	323.56
Vermont Conference	346.76
Virginia Conference	55.00
Western Pennsylvania Conf.	161.15
West Virginia Conference	54.11
Western New York Conf.	16.00
Total	\$2,264.59

Canadian Union Conference	
Maritime Conference	\$ 1.00
Quebec Conference	6.00
Ontario Conference	3.00
Total	\$10.00

Central Union Conference	
Colorado Conference	\$ 30.00
Iowa Conference	594.52
Kansas Conference	488.37
Missouri Conference	21.80
Nebraska Conference	841.40
Wyoming Conference	191.35
Total	\$2,167.44

District of Columbia	
Washington churches	\$927.79

Lake Union Conference	
East Michigan Conference	\$ 384.17
Indiana Conference	1,580.71
North Michigan Conference...	76.25
Northern Illinois Conference ..	686.15
Ohio Conference	289.62
Southern Illinois Conference...	444.46
West Michigan Conference....	441.25
Wisconsin Conference	1,192.30
Total	\$5,094.91

North Pacific Union Conference	
Conference not specified	\$248.35
British Columbia Conference....	10.00
Montana Conference	59.45
Upper Columbia Conference....	24.75
Western Washington Conference	186.00
Idaho Conference	33.65
Western Oregon Conference....	82.13
Total	\$644.33

Northern Union Conference	
Alberta Conference	\$ 58.80
Manitoba Conference	64.00
Saskatchewan Mission Field...	5.85
Minnesota Conference	1,256.29
South Dakota Conference	503.22
North Dakota Conference	662.63
Total	\$2,550.79

Pacific Union Conference	
Arizona Conference	\$ 10.00
California-Nevada Conference..	170.09
Southern California Conf.	45.05
Utah Conference	10.00
Total	\$235.14

Southern Union Conference	
Alabama Conference	\$ 5.00
Tennessee River Conference....	24.60
Florida Conference	26.75
North Carolina Conference....	12.25
Kentucky Conference	9.40
Cumberland Conference	12.84
Louisiana Conference	50.25
Mississippi Conference	3.00
Total	\$144.09

Southwestern Union Conference	
Arkansas Conference	\$ 85.50
Oklahoma Conference	306.29
Texas Conference	321.42
Total	\$713.21

Unknown	
Unknown	\$143.20

Foreign	
Australia	\$122.45
China	3.00
South Africa	128.16
Jamaica	3.17
Yukon Territory	10.00
England	249.65
Gold Coast, West Africa	10.00
Mexico	1.50
Costa Rica	1.00
India	9.60
South America	23.35
Switzerland	5.81
Panama	1.00
Total	\$568.69

Grand Total	\$15,464.18
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All remittances should be made to the treasurer of the State conference wherein the remitter resides. If, for any reason, this is not possible, then remittance should be made to I. H. Evans, Treasurer, Takoma Park, Washington, D. C., and not to the Review and Herald Publishing Association.

I. H. EVANS, Treasurer.

Current Mention

—Scarlet fever and diphtheria are epidemic in Chicago, 145 new cases of the former and forty of the latter being recently reported in a single day.

—Henri des Houx has organized in France the "Apostolic Catholic Church," which has been accepted by the French government as a cultural association, but is denounced by Vatican authorities as non-Catholic.

—In these columns, under date of January 24, it was reported that forty persons perished by tidal wave on the island of Simalu, East Indies. Later advices report that this island, lying off the northwest coast of Sumatra, has

almost disappeared, and that fully 1,500 persons lost their lives in the tidal wave. Violent earthquake shocks continued to be felt for several days.

—The Senate has passed a resolution requiring the Secretary of Commerce to investigate the lumber trade of the country, and report the causes of the high prices of lumber. Particular inquiry is to be made as to whether there is any corporation intended to operate in restraint of trade.

—Dr. Hal W. Foster, of Kansas City, Mo., has discovered a new local anesthetic. He recently successfully operated on four patients who were perfectly conscious while under the knife. The dangers of administering chloroform and ether will be done away with if the new anesthetic is a success.

—At the annual meeting of the Washington humane society the president reported that during the year 1,997 persons had been prosecuted for cruelty to animals, chiefly horses and cattle. From these prosecutions 1,942 convictions had resulted. They had remedied the troubles of 26,801 other animals without prosecuting the owners.

—Recent conferences between the President, his cabinet, and certain members of Congress seem to indicate that the strained relations with Japan are more serious than generally supposed. The mayor and school board of San Francisco have been summoned to Washington for a conference over the separation of the Japanese pupils from the public schools of San Francisco.

—Professor de Martens, of St. Petersburg University, has recently started on a tour of the capitals of various countries, on a confidential mission to ascertain the views of the powers in reference to the program and date of the next peace conference at The Hague. He says the czar is willing again to discuss the subject of disarmament if it is agreeable to the powers that rejected it in 1899.

—Disastrous mine explosions have lately been numerous. January 23 an explosion occurred at Primero, Colo., embtombing twenty men; similarly about 300 of the 600 men were caught 2,300 feet below the surface in a mine at St. Johann, Rhenish Prussia, on the twenty-ninth; on the same day an explosion occurred near Thurmond, W. Va., by which seventy men are known to have lost their lives.

—The Interstate Commerce Commission recently submitted to Congress a report relative to the Standard Oil Company. This corporation is accused of receiving secret rates, of corruption of the press, bribery, extortion, and the deliberate ruin of its competitors. It is charged with having sold oil of different grades at different prices, from the same barrel; with having bought the trade secrets of the independents, and having tampered with oil inspectors in different States. The commission states that if it is true, the competitive methods of this corporation in the past have been not only unfair, but disreputable. Its motto has been the destruction of competition at any cost, and this policy has been pursued without much reference to decency or conscience.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

The Madison Sanitarium

In the winter of 1899 and 1900, Sister Laura E. Neilson, and Sister Edith Miller, who is now Mrs. Dr. Law Keem of China, graduate nurses of Battle Creek, came to Madison at the earnest request of Mrs. W. D. Stillman, who had been in the truth a long time, and was an acquaintance and friend of Sister Ellen G. White and her husband. A number of years before at the camp-meeting at Madison, Brother and Sister White had spoken very enthusiastically with reference to this city as a favorable location for a sanitarium, and had selected a piece of property for which Dr. Stillman was to negotiate. The papers were ready to be signed, and Dr. Stillman was on his way to have them executed, when he picked up a morning paper in which he saw a notice of the death of Elder White. As Elder White was interested in the proposition, Dr. Stillman decided to wait a little while before executing the papers. The matter was dropped, and until these nurses came at the request of Sister Stillman, nothing was done in the way of medical missionary work in Madison.

These nurses secured work before they had been in the city twenty-four hours, and did such excellent service that there was an immediate demand for them all over the city. About this time Brother and Sister J. H. Bramhall, also nurses from the sanitarium at Battle Creek, joined the work at this place. They secured treatment rooms at 118 Monona Avenue, in May, 1900. From the beginning, the treatment rooms were crowded.

In September Mrs. Farnsworth and I, in response to a call, came to this place to assist in taking care of the growing patronage. About this time a wealthy manufacturer of the city became interested in the work, and sent for Brother Bramhall, who was the business manager of the institution, to call on him. He proposed to give twenty thousand dollars toward building a sanitarium and hospital in the city of Madison. As there was no regular hospital here at that time, it seemed to us an opportune moment. Ten thousand dollars was promised by another citizen of Madison, and ten thousand more was promised by one of the brethren in Illinois, making, altogether, forty thousand dollars. Some serious objections were raised to starting the work on this basis. The workers were much disappointed and dropped the matter at that time. Had we who have been here during these years, had more experience at that time, we would have certainly organized the institution on the basis of all these gifts, but the opportunity passed.

Mrs. Farnsworth and I were called to take charge of the Guadalajara Sanitarium in Mexico, and Dr. Harry B. Farnsworth came to take our places here.

The work progressed satisfactorily, and a restaurant was opened on State Street for the benefit of the university students, in order to teach them the principles of health and open a missionary field among them. The Lord greatly blessed this work.

In the spring of 1902 we returned from Mexico, and again united with the work in Madison, at the request of the Wisconsin Conference, and it was soon decided to build an institution. They secured five acres of land near the Monona Assembly grounds. Plans were drawn up for the institution, and presented by the writer at the Grand Rapids camp-meeting in the summer of 1902. It was enthusiastically voted by the conference in session to establish a sanitarium at Madison; but the time had gone by, it seems, for securing donations, as only twenty-two hundred dollars was secured, of which more than half was donated by the helpers of the sanitarium.

In order to prosecute the design of the

been given eleven thousand five hundred dollars.

The Lord has blessed the work, and an excellent class of young people have been engaged in taking the nurses' course. A number of patients were converted in the sanitarium, twenty-two accepting the truth, and others being favorably impressed. Up to the present time, there have been about twenty-one hundred patients received in the institution. Nearly four hundred major operations have been performed, without a single death either from the operations or from disease complicating them.

Several helpers not of our faith have been admitted the past two years, among whom there have been ten conversions. Brother Joseph Scott, of Chetek, Wis., was sent here as chaplain. He has been untiring in his efforts to bring the truth before the patients, and uphold the right principles before the helpers. It was due largely to his efforts that these conversions have taken place.

During the last eighteen months the conference has been untiring in its efforts to secure workers for this place, but owing to the general depression which sanitarium work has been under the last two or three years, it was not until this fall that a large class of enthusiastic workers was secured. The institution has earned about twenty-five thousand dollars above the running expenses during the three and a half years of its activity, and in addition to this it has given away in free work an aggregate of about thirty-five thousand dollars, which, considering the size of the institution, is without parallel as far as we are able to ascertain.

These results were attained only through the faithfulness of the graduate nurses, the untiring efforts of those who are in training, and the efforts of the business manager and domestic helpers. Of eighteen graduate nurses we know of only one who is not actively engaged in medical missionary work at the present time. The reputation of the sanitarium is becoming wider and more firmly established every day, with no advertising at all. We praise the Lord for the opportunity of making this report to those who are interested in medical missionary work.

The opportunities for work are increasing in this place. At the present time every room and nearly every bed in the house is filled with patients.

The following is a list of the medical staff and workers of the Madison Sanitarium: Drs. C. P. Farnsworth, Anna Farnsworth, W. Lindsay, W. E. Bliss. Business manager, J. H. Bramhall. Graduate Nurses: Mrs. H. N. Garthofner, Misses Laura Neilson, Myrtle Smith, Mary Rathbun, Alzaide Abbott, Harriet Kathan, and Mr. William Patton. Undergraduate Nurses, third year: Christina Christenson, Rupert Babcock, Sarah Getchel, Alyse Wirth; second year: Misses Julia Hoveland, Tomenia Nelson, Clara Holford, Lillian Watson, Ethel Thompson, Mattie Smith, Mildred Clark, Helen Peterson; first year: Misses Shanks, Gross, Snyder, Shorey, Catherine Eydle, Hazel Roe, May Melish, and Mr. Cleve Pulver.

C. P. FARNSWORTH.





This department will appear in the first issue of each month of the **REVIEW AND HERALD**

It will be devoted to the consideration of Christian education in the denomination, involving the work of primary, intermediate, and advanced schools. The principles of education in a broad sense will be discussed in their application to the methods employed in the different grades of these schools. Reports of the work done in all parts of the world will be published. The preparation of workers to carry the gospel to all lands and the immediate finishing of the third angel's message will be kept prominently before the schools as the leading aim in Christian education.

This department is conducted by the Department of Education of the General Conference.
FREDERICK GRIGGS, Chairman,
C. C. LEWIS, Secretary.

Every Teacher May Succeed

THE trite saying, "Nothing succeeds like success," has back of it another truth,—nothing wins success except hard work and the overcoming of difficulties.

Teachers, as well as workers in every other vocation, keenly enjoy their work when "all goes well, and nothing goes wrong." And yet it is the experience of conquering when nothing seems to go well, and all seems to go wrong, that brings success. We admire the skilled worker in any occupation or profession, but in our admiration we often overlook the lesson we might learn from his skill. We forget that that ability which enables him to do so easily that which is difficult, was acquired by patiently studying his work and learning how to avoid or to master those things which go wrong.

Why is it that one teacher succeeds in the same school under precisely the same conditions where another had failed?—Simply because he delights to meet and conquer the difficult features of his work. These difficult features are generally found somewhere in the dispositions of his pupils. This delight is not that experienced by Alexander and Cæsar in their victories. It is that experienced by Christ and his faithful disciples as they see of the travail of their souls and are satisfied. Many a teacher fails because he has a selfish delight in getting the better of a pupil.

There is undoubtedly a way of mastering every problem in one's school work, and it is for the teacher who would ultimately have things run well in his work to find that way. To find it one needs to be dissatisfied, but not discouraged. We should always be dissatisfied with our present attainments, but full of courage in believing that we may find the right way out. It is this dissatisfaction with ourselves, not with our work, that leads us to see the points that need to be made strong. We can

not be too critical with our methods provided we do not allow our criticisms to discourage us. If we thus patiently and ploddingly pursue our way in a steady, good-natured manner, we shall certainly find our reward.

This reward is given to the teacher in the consciousness of victories won. In many little ways may he see an improvement, and this may be a constant source of courage. Thus, not overestimating his successes, nor underestimating his dangers, he acquires that careful confidence which makes him a success in his work. The true teacher never reaches the point where he can say, "I have reached success; this is the place." On the contrary, it is ever like a will-o'-the-wisp—just before him, but not within his grasp. But it leads him, not into the marshy lowlands, but to the invigorating atmosphere of the highlands. In his struggle upward he daily passes points where others have stopped and turned back, and the higher he goes the more beautiful is the view beneath him. Success is ever giving its reward.

F. G.

Another Calamity and Its Lesson

THE book of Job is indeed beginning to mean more to us than ever before, and we are thankful for the comfort of its lesson in this hour of our losses. The burning of the Bethel Academy is a sorrow not alone to the brethren and sisters of the Wisconsin Conference, but to our whole people as well, for all mourn, and sincerely too, its great loss.

This school has been doing very excellent work, and to be thus interrupted is a most serious matter. It is certainly hard for us to understand why this must be. We all seek for the lesson which we are to learn, and this lesson is by no means alone for the brethren and sisters directly connected with the Pacific Press, the Huntsville school, and the Bethel Academy. It is a lesson for every man, woman, and child connected with this closing message of mercy. These institutions have each been endeavoring to walk in the light of the counsel of the Lord. The Pacific Press had just established itself away from the city, under the direct counsel of the Lord. The Huntsville school was planted and established by the Lord. We have had no school among us that has been endeavoring more earnestly to follow closely all

the instruction which the Lord has been giving in the past few years upon education than has Bethel Academy.

Now as these calamities come upon us, we must not allow ourselves to feel that the Lord has abandoned us to the fury of the adversary. The Lord loved Job none the less because he permitted fire and destruction to come upon him. We also do well to remember that because of the faithfulness and trust of Job in the midst of the calamities that pressed upon him, God was able to give to him far greater mercies and riches. The Lord in great kindness has pointed us to the experience of Job in the midst of our troubles, and it is well that we read and learn and be comforted by the lesson.

One thing the Lord is certainly showing us in all these experiences, and that is that the message is not dependent upon buildings and institutions for its promulgation. It will go steadily forward to certain victory. It is not dependent even upon men; but we, in its giving, are dependent upon the power of the truth of the message itself. In this strength we are to trust, and move steadily forward.

We pray that there may be given to our faithful coworkers at Bethel an abundant supply of grace and wisdom in this affliction. There is here given us all an opportunity to help, not alone by our sympathy and prayers, but by our means as well, for the grand work of this good school must not stop, though it be hindered.

F. G.

Parents' Meetings

MANY teachers fail in their work because they do not enter into sufficiently close and cordial relations with the parents. Many things are required of the children by the teachers, both in their studies and in discipline, which are not understood by the parents. As a consequence of this there is often a working at cross-purposes; and, while there may be no serious friction or ill feeling begotten, there fails to be that hearty co-operation which best advances the interests of the pupils. One of the best ways of securing this co-operation is by holding parents' meetings occasionally. The time of these meetings need not be occupied by the teacher, though she may have her part in them, but the program may consist of papers and talks by any who can present something of a helpful nature. Many parents have been teach-

ers, and have good ideas concerning the training and rearing of children, not only in the home, but in the school.

These meetings may be made very profitable to both teachers and parents. Such questions may be considered as the Health of the Children; The Relation of the Schoolroom and the Home to Health; The Best Means of Creating in the Hearts of the Children a Love for the Missionary Work; What to Do with the Dull Child; How to Treat the Wayward Child; Modes of Correction of Wrongs in Children; in fact, there is hardly an end to the valuable questions which may be considered. Time might be given in these meetings for questions.

If everything is taken from the positive side, and there is an effort to avoid all questions which would engender strong differences, these meetings will certainly result in great benefit to the school work, and to the home work of our children. We live in a time when the hearts of the fathers and of the children are to be turned to each other, in a time when God's people should make a great endeavor to so educate their children that they may be a help to the cause of truth which we have espoused.

If these meetings are held once a month, and ample preparation is made for them, and thorough work done, they will certainly be an inspiration and a practical help to those who have to do with children.

F. G.

The Educational Missionary Movement

Our Need Definite

A SUPPOSED training which does not qualify the individual being trained practically to demonstrate the lessons studied does not constitute an education. The proof of an education is the practise of it. That school which exists to prepare students for definite fields of endeavor, which most rapidly qualifies them for places of usefulness, is the school which commends itself to the favor of the world. The world needs men,—good men, trained men, men who can do because they know how to do. The school which can supply them will be rewarded by success; but that school is doomed to failure which gives the world no good men, and over its doorway will surely be traced "Icabod."

Schools are established because they are needed. Unless a school is established to fill a definite need, it is premature. Unless this need is felt, its work will not be appreciated.

The presence of countless students is no evidence of a school's effectiveness, else the Jesuits would claim our approbation. The students may not appreciate what they are losing, having had nothing better; but when they appear to claim their share in the world's activities, then will the school's true merit be revealed.

The United States government has established at West Point a school for the training of young men for places of responsibility in its regular army. That school has been maintained because the need of well-trained men demands it. Because it has been able to supply this demand, it has been regarded as a success; but how long would it be maintained were it to fail in its mission?

Its mission is uppermost in the minds of every teacher. It is their studied effort to impress that mission on the mind of every student. The students are led, not to see themselves, nor their school buildings, nor their teachers, but the great work for which their training is shaping them. Do you wonder that those students are possessed of the "military spirit"? But you say, "That is perfectly natural," but do you realize the potency of Christian schools in the training of the youth? Paul recognized the value of such schools, for from Acts 19:9, 10, we learn that he taught daily in the school of one Tyrannus for two years. It was from among his students of this school that he chose Timotheus, his "own son in the faith," to become a teacher of righteousness. Verse 22. This young man's home training had been in accordance with the will of God. Not only had his mother been faithfully instructed in the Holy Scriptures by her mother, Lois, but they united in training him that he might be "wise unto salvation." Yet he could still study with profit under such an able teacher as Paul. Paul not only "showed how" to study, but he also "showed how" to work. He impressed his student's mind with the importance of the lesson studied, by working it out before him. The methods which Paul used led to the conversion of souls. The great need of the world was impressed upon the minds of the students. Then were they shown that God had raised them up to fill the need.

To-day our schools have been established because of a definite need. The great need of the world causes us to need workers. Our youth must be trained to meet this need. The cause of God seeks workers; it must have workers. God asks that our schools prepare young men and women for his service. Their success will be measured by the number of young people who are trained for service. We can not fail to recognize that in order to do the most effective work, we must, as in the experience of Timothy, begin the training in childhood. The mother's work, well performed, will materially aid in preparing for that which is to be done by our schools.

JAMES E. SHULTZ.

The Largest University

"BARBARA ALLEN must give up her college course and take the whole family upon her shoulders. I should think she would completely collapse under the responsibility," Florence Holliday said.

"Good substitute," remarked her father, laconically. "Next best thing to a college course."

"Why, Papa Holliday, what can you mean? How can Barbara's going out into the world, to teach in a little country school or keep books, and at the same time be eyes and ears for her sick sister, and brain for a worn-out, nervous mother, and pocket-book for a whole

family, ever take the place of those lovely higher mathematics and classics, and everything that a girl gets at college?" And Florence paused to take breath.

"You have said it yourself, dear, in your question," answered her father. "We have all noticed Barbara's development since she has had the responsibility of bringing the outside world to her sick sister and mother. She sees and hears everything with keener senses, and is becoming very clever and skilful in reproducing the best points of every concert, lecture, or entertainment she attends. She tries to get out of these pleasures that which she feels her mother or sick Harriet would select, and she has unconsciously trebled her powers of enjoyment and of entertainment."

Responsibilities borne in the right spirit are among the greatest educators God gives to his children. In the place of the discipline of higher mathematics, they offer the necessity for dealing with the commonplace, every-day problems of the support and care of others. As a substitute for the finished culture of a classical course, responsibility teaches a habitual forgetfulness of self and thoughtful consideration for others.

This University of Responsibility does no advertising, and can not be called popular. Its curriculum is varied and difficult, and the tuition is high, but upon the youth who take its training, and take it bravely and faithfully, it confers a degree which gives him high rank among the noblest of earth.—*Classmate.*

Student Ideals

(Concluded)

In the ideal school the instructors are apt to teach,—men of whom it may be said, "Thou gavest also thy good Spirit to instruct them." "High art in teaching requires the teacher to become submerged, and the school to be a place, where, under unconscious direction and inspiration, the pupil shall find results awaiting his own pleasurable investigation,"—a place, in other words, where he learns to think for himself, and to bear responsibility both for himself and for others.

Of course the ideal school requires hard work. It has no derrick to hoist out knowledge in large lumps and distribute to its pupils. Knowledge never was had for the asking, but like every other mine must be worked, and may always be had for the working; and every student has an undisputed title to a claim. Let us get consecrated ambitions, and then more of the Cæsar spirit—"I came, I saw, I conquered."

After the school days are ended, the student is able to appreciate the force of the poet's words,—

"I slept and dreamed that life was beauty;

I waked and saw that life was duty."

In real life the student sees things not as he expected. Life is pretty much of a humdrum for anybody. There is no need, however, of blindly grinding in the prison-house of the Philistines.

"The situation," says Carlyle, "that has not its Duty, its Ideal, was never yet occupied by man. Yes, here, in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal: work it out therefrom, . . . Thy Condition is but the stuff thou art to shape that same

Ideal out of: what matters whether such stuff be of this sort or that?"

It is an axiom of fate that "a man's best things are nearest him." However different is your view of life when student days are gone, open wide your eyes, for beauty is found most in "unregarded things." And "whatsoever thy hand findeth to do, do it with thy might."

But till earth shall be restored to her ideal conditions, the wilderness shall "blossom as the rose" mostly in men's hearts. Not till Jesus comes, and our bodies are changed, can we realize all our ideals for external and physical beauty. Till then God has given us the transforming power of noble thoughts, aims, and purposes, to build the "waste places" of our lives. Have you never seen faces or lives which had otherwise been very plain but for the fragrance of the rosebud garden of the heart? I have seen yellow freckled faces worn by such beautiful souls that every freckle seemed to be one of God's own beauty spots. The prophet said of Jesus, "There is no beauty that we should desire him." Some of us might have felt that Jesus was unapproachable if he had been a man of imposing appearance. Some of us might have thought that we could not imitate him if he had been born into one of life's highways, instead of being a poor man, the son of a carpenter. Some of us whose opportunities for student culture are limited might have thought God had no work for us if Jesus had been a university graduate, instead of a lad of whom it was said, "having never learned." And some of us who have not been reared among good influences, might have felt, if Jesus had not lived in such a very wicked town that it was proverbially asked, "Can any good thing come out of Nazareth?" that perhaps it was out of the question for us to keep ourselves "unspotted from the world." Jesus has fully demonstrated to us that the ideal existence is in no way dependent upon circumstances for its realization. He, if no one else ever has, has solved the problem of idealizing the common things of life.

It is worth while to pray about our ideals. There was once a student king, nineteen years old, who asked God to give him his ideal to qualify him for the greatest functions of his life. "I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people, which thou hast chosen, a great people, that can not be numbered nor counted for multitude. Give therefore thy servant an understanding heart, . . . that I may discern between good and bad."

The Lord was so pleased to learn that "a wise and an understanding heart" was to Solomon the "greatest thing in the world," more to be desired than fame or riches, that the Lord answered him immediately, "Lo, I have given thee a wise and an understanding heart; . . . I have also given thee that which thou hast not asked, both riches and honor."

Peasant as well as king may as appropriately pray this prayer as did earth's greatest sage, for to do their large work the great ones need only a greater degree of the same wisdom which a little one needs to do his smaller work. And "a thing is great or little only to a mortal's thinking."

To every student agreeing with King Solomon that "wisdom is the principal

thing," there is a standing offer written large, where all may read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally." To any one rightly appreciating the wisdom which cometh not of words, but of the Lord, such an endowment from the Lord is more valuable than all the riches that either a Carnegie or a Rockefeller could bestow.

I admire a student who aims high, and who lives up to the top notch of his aims, who is satisfied with nothing short of excellence. I admire the student who is seeking for culture and refinement of both heart and manners. Culture as well as beauty is more than skin deep. "Who sweeps a room as for Thy laws, makes that and the action fine." Genuine culture pertains not to drawing-rooms and leisure and books and lectures only. "To be cultured is to be genuine," to be sincere.

Upon the student are imposed greater obligations and responsibilities toward society, than to others of fewer opportunities for the training of their God-given ability. Let him that is greatest among you, be servant of all. No one should know so well how to serve as the trained youth.

Every youth has dreams of greatness for himself; and why not? so has God for him. Why should Nehemiah more than any other young man have been able to say, "I am doing a great work"? Why should it have been said to Queen Esther more than to any other young woman, "Who knoweth whether thou art come to the kingdom for such a time as this?" "Find your mission, and be able to say, 'This is the thing that I was born to do.' Be careful what thou reckonest as greatness."

What higher ideal can we have than "to love him, to imitate him, to be like him"? "While I pray . . . God make thee beautiful within," may every heart respond, "Let the beauty of the Lord our God be upon us."

MRS. HATTIE B. HOWELL.

Preparation for the Work in Catholic Fields

Our work of late has been making great progress in Catholic countries. No doubt dissatisfaction with concordats, and discontent with clerical domination over soul and body, have had something to do with this progress of the message. But granting this, it still remains clear that the unrest that at present exists among Catholics in many parts of the world, is providentially opening up the way for the proclamation of the last message to these people. In view of this, the question may appropriately be raised as to what our schools and colleges can do in the matter of preparing suitable young people to fill the rapidly growing demand for increased forces in these countries.

For the successful preparation of workers for Catholic fields, careful attention must be given to two things above all others; namely, personal piety and Bible doctrine. In a sense, of course, these two essentials are one and the same, for personal piety is but the manifestation of the Word of God in the daily life. But it is these two manifestations of the Word that constitute the only sure and effective weapons for encountering the papacy. That Rome

herself recognizes this is evident from the fact that in all her history, she has been equally bitter in her efforts to destroy, not only the Bible Christian, but also the Bible itself, so far as its influence is concerned.

From the foregoing it is safe to conclude that the school or college that does the strongest and most comprehensive work with the Bible, will furnish the best-qualified missionaries for Catholic countries. In this respect Seventh-day Adventist institutions of learning should be the best in the world, from the fact that they have been established for the express purpose of developing a people who "keep the commandments of God, and the faith of Jesus," which includes all that pertains to the knowledge of the truth and to practical godliness.

We have nothing different to present to Catholics from what we have been presenting to Protestants. The power to reach all nations with the message is in the fundamental principles of the message itself, rather than in some elaborately devised scheme or theory for presenting it. Let all who wish to do a thorough work of preparation for the regions beyond, build upon the foundations of the third angel's message just as our pioneers taught it.

And not only do the fundamental principles of our faith furnish us with irresistible weapons against the papacy, but the method of expounding and explaining the Scripture which is followed by our people, is hardly less important. This is illustrated by a case reported by our worker in Rome. A gentleman from a high position in the Catholic Church was "impressed," not only with the truth taught, but also with "the method we employ of letting the Bible explain the Bible." Those who have carefully read "History of the Reformation" by D'Aubigné, will have observed that it was this method of Bible interpretation that was followed so effectively by the early Reformers.

Among other reasons why this method of Bible teaching is so essential in a Catholic country is the fact that it is the quickest and surest way of gaining the confidence of the intelligent Catholic listener, who soon sees that it is not a Protestant pastor, or Protestant sophistry, but the Bible, the Word of God, that is arraigned against the tenets and doctrines of his church. When he thus sees that the Book, of which, wrongly of course, he believes his church has been the sole and lawful guardian, is not only comprehensible by the "unconsecrated," but that it is also diametrically opposed to the fundamental principles of his faith, he naturally loses confidence in his former "consecrated" teachers, and becomes possessed with a desire to understand the Word of God for himself.

Preparation for work in Catholic fields, then, includes, among other things, godliness, a knowledge of the Bible, and ability and perseverance to discreetly disseminate the truth according to Scriptural methods. An army of such young people is needed for these fields at the present time.

W. J. TANNER.

Cape Haitien, Hayti.

No man can produce great things who is not thoroughly sincere in dealing with himself.—Lowell.

Principles and Methods

The School of Eternity

LITTA BELLE HIBBEN

Do you wish to comprehend the science
that will stand

Through all enlightened ages yet to be?
He who measureth the waters in the hol-
low of his hand,
Will willingly consent to tutor thee.

Do you gaze in awful wonder at the
heavens spread abroad,
Just one corner of his fathomless do-
main?

When we pass the gates of heaven to the
universe of God,
Earth's accumulated questions will be
plain.

For, though he took no counsel in the
day he brought them forth,
And meted out the heavens with a
span,
Yet in a faultless measure e'en the dust
of this old earth
Did he, the wise Creator, comprehend.

How we'll revel in that study in the class
of his beloved,
In the sciences to him so clear and
plain!

For he numbered all the millions of the
stars around, above,
And callest every moving sphere by
name.

Soon on its golden hinge each gate shall
swing at his command;
We shall enter to be strangers never-
more.

He who measureth the waters in the hol-
low of his hand,
Will be our King and Teacher ever-
more.

Sheridan, III.

Real Attention, and Its Im- portance

How to get attention, and how to hold it, are matters in the art of teaching which are to be studied wisely. Attention is something more than looking straight at the person or the thing needing attention: staring at vacancy gives all the fixity of gaze that the best attention calls for; but staring is by no means the giving of attention. Attention is something more than hearing: one may hear the clatter of the steam-cars in which he rides, the din and rattle of the city streets along which he walks, or the rush and roar of the storm outside his house as he sits at home on a wintry night, and yet give no attention to that which he hears. His attention may be wholly on the book he is reading, the business matter he is considering, or the picture he is examining, while the discordant sounds about him are heard without being heeded.

If you think that attention is easily secured, or that it is commonly given by listeners of ordinary intelligence, test the matter, some time, in your home circle, at family prayers, when you are reading a lesson. I have tried it this way scores of times, and almost always with the same result. When all were seated, with the understanding that this was a religious service, and that the Bible reading was worthy of the atten-

tion of all, I have read a verse or two from the Bible, and then have suddenly asked a question as to the particular statements of the verses just read, in order to see how many of my hearers had given their attention to the reading. Not one time in ten have I ever obtained a correct answer from even my more intelligent and thoughtful hearers, on such a test as this. And this is only one of many proofs that close attention is not easy to secure, nor is it commonly secured, in ordinary religious services. Yet without having attention, the teaching process must still wait for its very beginning.

Holding the attention is as essential to a teacher's work as keeping his balance is to a walker on a tight rope. In either case the loss is fatal to success. This being so, it is evident that a vital question to the teacher, as he begins his class work, and at every moment as he goes on in it, is not, Am I saying what needs to be said, and saying it so that these scholars ought to take it in? but, Am I holding the attention of my scholars? Failure at this point is, to say the least, a complete suspension of the teacher's work, and it ought to be so recognized by all.—*Selected.*

Public Schools Versus Christian Education

BEFORE beginning our study I wish to assure you that it is not my aim to make an attack upon the public schools; for they have done a work for our country that nothing else, outside of true Christianity, could have done. Though this system of education comes far short of God's plan, God has used it as a means of promulgating the cause of truth in the world. For this reason I have always been a friend of the public-school system. But the time has come, and the conditions in the world are such, that if Christians wish to save their children to the cause of God, they must give them a purely Christian education.

In a late book on education, I read this definition: "The object of education is to make good citizens." That is good as far as it goes. And the writer well knew that a secular school has no right to, and can not, give a Christian education. A Christian school will do this, and more—it will prepare students to be good citizens of the heavenly country.

To begin our study, I read from the twenty-ninth chapter of Deuteronomy: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."

God has seen fit to set a boundary to the human mind, and to reserve a great amount of his dignity. Could men learn fully all the things of God, then there would be no chance for development; men would become equal with God, and respect for his great majesty would be lost. Therefore the admonition to David: "Be still, and know that I am God."

"True education is the harmonious development of the physical, mental, and spiritual powers of the child." "The object of true education is the restoration of the image of God in the soul." Its development is as the growth of a

tree with three branches and a great trunk, the trunk representing the Bible, the foundation of all educational effort. A non-Christian system of education can not base its work upon the great foundation. Therefore it can not possibly develop the spiritual powers, and must be lacking in its development of the mental, and the proper directing of the physical. In such a system of education the tree has no trunk, and, as a rule, no physical branch, no spiritual branch, and at the very best, only a dwarfed mental branch; for I read in "Education," page 124: "As a means of intellectual development, the Bible is more effective than any other book, or all other books combined. . . . No other study can impart such mental power as does the effort to grasp the stupendous truths of revelation. The mind thus brought in contact with the thoughts of the Infinite can not but expand and strengthen." This being true, we can plainly see that the worldly system of education has taken away the trunk, the spiritual branch, and, at the best, has only dwarfed physical and mental branches.

This is certainly enough to show to any thinking person the great lack of such a system. Will parents who have the great light of the third angel's message, continue to send their children to be educated and trained by a system of education so badly crippled that it is able only to give a little mental development?

God intended that parents should train their own children for all common duties of life, the mother being the chief teacher. After this, in ancient Israel those who wished to make further advancement were sent to the schools of the prophets, established to prepare students for special lines of work.

God's instruction to parents with reference to training their children reads, as follows: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Were mothers and fathers to heed this admonition, we should see many times more children rejoicing in present truth. It was the word of God the psalmist hid in his heart that kept him from sinning. Ps. 119:11. Is not the Word of God as powerful today as it was in David's time?

A departure from the true principles of education always led to apostasy and idolatry. It was the false principles of education that caused a union of church and state, and brought about the long night of the Dark Ages; and, at the present rate of decline, should the world stand many years, these same results would inevitably be brought about.

"In these schools the laws of heaven are not only ignored, but defied. The boy and the girl are left to their own resources to find out those truths which are of the utmost importance to them in their future life. They pass through school and return to the dead level of their parents without a conception to sustain or elevate them, except what may be gained from such elevating things as arithmetical cube root, algebraic equations, the boundaries of States, causes of volcanic eruptions. They return home with the idea firmly implanted in their minds that a knowledge of these

things is education, and the ability to display that, wisdom." They believe that the world owes them a living with very little exertion on their part. Instead of being taught that the law of life is work and activity, and the successful man is the one who knows the common things, they are taught that the man who toils in the shop or on the farm is not wise; but the man who makes his living by his wit is the man to pattern after.

"Who can bring a clean thing out of an unclean? not one." Can we then expect the youth to maintain Christian principles and to develop Christian character while their education is largely influenced by the teachings of pagans, atheists, and infidels? . . . In the education of children and youth, fairy tales, myths, and fictitious stories are now given a large place. . . . How can Christian parents permit their children to use books so filled with falsehood? . . . The widespread use of such books at this time is one of the cunning devices of Satan. . . . He means that our children and youth shall be swept away by the soul-destroying deceptions with which he is flooding the world. . . . Never should books containing a perversion of truth be placed before children or youth."—*Testimonies for the Church*, Vol. VIII, pages 306, 308.

Disobedience to parents is one of the sins of the last days, and if we save our children from this sin, we must withdraw them as far as possible from the influence of the world, and give them a Christian training.

The finger of scorn is often pointed at Seventh-day Adventist children. And I wish to tell you that this is the most piercing, the most humiliating experience that a child can pass through. Because of this I have known the lives of some children to prove an utter failure.

Summed up, the effects of the worldly system of education upon the Christian child are these:—

1. Seeds of doubt and unbelief are sown in the heart.
2. Sin loses its exceeding sinfulness.
3. Lessons of disobedience are learned.
4. Respect for the Word of God is lost.
5. Spiritual powers are dwarfed.
6. They are cowed by the finger of scorn.
7. Ambition is aroused to engage in worldly pursuits.
8. It unfits the student to receive the message for this time.
9. Ultimately it will result in the sacrifice of sons and daughters to idols.

Concerning the deliverance of the children of Israel from Egyptian bondage, I read in Vol. VII, page 195, the following: "The blood upon the lintel of the door symbolized the blood of Christ, who alone saved the first-born of the Hebrews from the curse. Any one of the children of the Hebrews who was found in an Egyptian habitation was destroyed.

"This experience of the Israelites was written for the instruction of those who should live in the last days. Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents he sends the warning cry, Gather your children into your own houses; gather them

away from those who are disregarding the commandments of God, who are teaching and practising evil. Get out of the large cities as fast as possible. Establish church-schools. . . .

"The word of God comes to us at this time: 'Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God. . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.' . . . Where are your children? Are you educating them to discern and to escape the corruptions that are in the world through lust? Are you seeking to save their souls, or are you by your neglect aiding in their destruction?"

Sad indeed to think that we may be aiding in the destruction of our children! In view of these facts, and the great possibilities that lie before our children and youth, it is my prayer that the Spirit of God may impress upon the mind of every Seventh-day Adventist parent the importance of giving his children a Christian education, and thus fitting them to have a part in carrying this last message of warning to the world.

I. C. SULTZ.

Manual Training an Essential Factor in Education *

(Concluded)

"INDUSTRIAL instruction should include the keeping of accounts, carpentry, and everything that is comprehended in farming. Preparation should also be made for teaching blacksmithing, painting, shoemaking, cooking, baking, laundering, mending, typewriting, and printing. Every power at our command is to be brought into this training work, that students may go out equipped for the duties of practical life." "While attending school, the youth should have an opportunity for learning the use of tools. Under the guidance of experienced workmen, carpenters who are apt to teach, patient, and kind, the students themselves should erect buildings on the school grounds, and make needed improvements, thus by practical lessons learning to build economically. The students should also be trained to manage all the different kinds of work connected with printing, such as typesetting, press work, and bookbinding, together with tent making and other useful lines of work. Small fruits should be planted, and vegetables and flowers cultivated, and this work the lady students may be called out of doors to do." "Whether men or women, they should learn to mend, wash, and keep their own clothes in order. They should be able to cook their own meals. They should be familiar with agriculture and mechanical pursuits." "There should have been experienced teachers also of household labor. . . . There should have been teachers to give lessons to young ladies in the cooking department. Young girls should have been instructed in manufac-

turing wearing apparel, to cut, make, and mend garments, and thus become educated for the practical duties of life." "Schools should be established for the purpose of obtaining, not only knowledge from books, but knowledge of practical industry." "The students, every one, need a most thorough education in practical duties. All kinds of labor must be connected with our schools."

And now comes the reason why all these things are to be taught: "God's people are not to crowd into the cities. He wants them to take their families out of the cities, that they may be better prepared for eternal life. In a little while they will have to leave the cities. Get out of the cities as soon as possible, and purchase a little piece of land, where your children can watch the flowers growing, and learn from them lessons of simplicity and purity." "Fathers and mothers who possess a piece of land and a comfortable home are kings and queens."

Indeed, we have reached that period in history when only those parents who live in the country can be kings and queens in their own little kingdoms, provinces, realms, or homes. The farm is not the cure-all, but many of the constitutional maladies peculiar to mankind can not live in the pure empyrean air of country life.

The cure for unnatural excitement, and the only cure for it, is honest, faithful toil. It is a fact that where the trades and agriculture have been introduced along with book study, the continual craving for amusement—football, baseball, cricket, and lawn tennis—is literally choked to death. It also cures, under the operation and teaching of the Spirit of God, that sickly sentimental desire for reading novels, myths, and fables, pagan and infidel authors, whether in the ancient or modern languages, as well as gives strength to resist the scientific foibles and philosophic sophistries of the would-be wise men of our great colleges and universities all over the world. Useful industry kills the bookworm, and cures the mental inebriate, restoring them to the healthful employment of all their mental faculties to the very best advantage. When physical, mental, and spiritual education go hand in hand, each one strengthens the others; and they all rise as they otherwise could not, with a symmetry, a beauty, and a power unknown to those who obtain an education without this heaven-ordained combination.

Our schools, I repeat, have entered upon this work. They have entered upon it under divine direction; they have the divine credentials; they can not, and while they continue to follow their Leader, will not, take a backward step. That furrow of land which established the Avondale school will go on plowing deeper and deeper until this third element in the great threefold education has demonstrated to this people, to the world, and to the universe, the true dignity of labor. It is the A B C of health of body, of mind, and of soul. It leads, with Abraham, away from the city to the holy land; with Moses and John the Baptist, into the land of Midian or into the wilderness, to sit neither upon the throne of Egypt nor at the feet of Gamaliel; with Jesus Christ, humbly to the mother's knee, or to the carpenter's bench in some Nazareth or Galilee, and not to the schools of the rabbis at Jeru-

* A paper read at the educational convention at College View, Neb., June 30 to July 10, 1906.

saalem, the metropolis of the nation. It is time, then, that there be a trembling among the dry bones; it is time for flesh to come upon them; and it is high time for life to enter the dead bodies. And this is made possible only by our following the order of the two great commands, the natural order, the order of the dispensations, the divine order, the biddings of our Commander-in-chief. So, then, while the world is saying, "Go to, let us do this," and "Go to, let us do that," let us say, "Go toil," "Go teach."

J. H. HAUGHEY.

The Formation of the English Language

WHEN Cæsar, in 55 B. C., landed on the island of Briton, he found a rude, barbarous, nature-worshipping people, called Celts. He was soon forced by these warlike people to leave the island unconquered; but in 45 A. D. the Romans came again, and conquered that part of the island now known as England. They built roads and towns, and turned it into a model Roman province, Romanizing and effeminating the Britons.

Rome was forced to withdraw her legions from this far-off province, to defend herself against the inroads of the Gauls; and the poor Britons were at the mercy of their cousins, the Picts and Scots, who came pouring down upon them from the fens and highlands. The fierce highlanders were so terrible and came so often that the Romanized Celts were forced to ask their Teutonic neighbors, the Angles, Saxons, and Jutes, living around the southern shores of the Baltic Sea, to come over and help them keep back these inroads.

About the year 449 the Teutons came over and drove back the Picts and Scots; and not being content with this, they took possession of the land of the Britons, and drove many of them out; however, there was more or less of a mingling of the two races. Thus there was a combination of Celtic, Roman, and Teutonic elements composing the people of England at this time; the Roman element, however, was slight. In like manner the language was composed of these same elements, the Teutonic predominating, the Roman showing only in the names of a few places.

Almost the only writings of Celtic origin were those of Cædmon. He wrote and sang of the great themes of the Bible. The old poem "Beowulf" is of Teutonic origin, and is thought to have been written before the Teutons came to England. After a few generations, the language of the two races became one, and was called "First English." The first writer of this "First English" period was Bede. Besides many Latin works, he completed the translation of the Gospels into English, just before his death. The good King Alfred aroused an interest in learning, by translating into English many Latin works; he also started the great Saxon Chronicle.

In 1066 William the Conqueror came from France at the head of a Norman army, and conquered England. The Normans were of Teutonic origin, had lost their rough speech, and had adopted the manners and language of the French. Of course they would not give up their polished manner and speech to adopt those of the rude, half savage English,

but tried in every possible way to force their language upon the people they had conquered. A continual warfare went on for more than two centuries to see which should be the language of the people; and since the English were little better than slaves, their wonderful tenacity is shown in the fact that they did not give up their language entirely. When there was a common union in a common cause to fight a common foe, then came a union of the language, and a feeling of good-will between the two peoples.

In the close of this "Transition Period," about the middle of the fourteenth century, arose "The Morning Star of the Reformation," John Wycliffe. He preached against the abuses of Rome, and translated the Bible into the English language. Just following Wycliffe, and probably a student of his writings, was Chaucer, called "The Father of English Poetry." He did more for the English language than any other man; for coming at the time that he did, he gave to the people that which settled and fixed the language.

Since the time of Chaucer there has been no great or sudden change in the language, yet it is growing, and is taking on new words from all languages. As it is the most widely spoken language in the world, and, being made up of so many different elements, has the greatest facility for expressing thought, is it any wonder that God has given to the English-speaking people the greatest message ever given to any people,—the message that must and will go "to all the world in this generation"? And should not those who are to give the message study to give it in the best language possible?

ROBERT A. BECKNER.

My Experiences With One "Bad Boy"

MUCH might be said upon the subject of "how to maintain order in the schoolroom." Without this important feature, school work can never be successful.

In every school a few will be found who have acquired habits that are not easily controlled. These children will have to be studied, and many times they can be transformed.

I once had a very bad boy. His case was a continual study, for his temper was of a nature that made the other children afraid of him. One day his conduct was such that I asked him to take his books and go home. He refused with an oath. I took out my watch and said, "I will give you just one minute to leave the room." He eyed me about half the time, and then picked up his books and left the room, swearing. It happened that he hurt his foot while going home. On hearing of it, I went to see him that night, and did what I could to ease his sufferings. When his foot was healed, he came back with his books, but I refused to enroll him, giving him my reasons. He listened to our Bible lesson, and then went home. The next morning he returned again, and I again refused. The third morning he came back; it was our "social-meeting" morning, and after listening to the good prayers and talks from others, he arose for the first time, weeping bitterly. He confessed his sins, asked my forgiveness, and also the pardon of the children whom he had

wronged, and then asked to be accepted as one of the pupils. I knew that he was a changed boy, and took him back, feeling that he would now be among my best pupils, and that he proved himself.

All can not be dealt with in this way, but we are to use the wisdom from God to know how to deal with each case. We each have an important work to do, and may we fulfil our mission in this closing day.

CLARA JACOBS.

Methods in Primary Schools

The Best Will Come Back to You

THERE are loyal hearts, there are spirits brave,
There are souls that are brave and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

For life is the mirror of king and slave,
'Tis just what you are and do;
Then give to the world the best you have,
And the best will come back to you.
—Selected.

Discipline

(Concluded)

No amount or variety of study and work will serve as a panacea for all the ills of the schoolroom. A few well-considered rules and regulations are necessary. The importance of this is shown by the following extract from a Testimony:—

"It is the duty of principal and teachers to demand perfect order and perfect discipline. Those teachers who do not see the necessity of maintaining the rules that it is deemed essential to make have simply made a mistake in thinking that they are prepared to teach, and in accepting the situation. No disorder should be allowed without decided rebuke and a command to cease."

The nature and number of the rules vary, of course, according to local conditions. If possible, the pupils should be led to see the reasonableness of all regulations, and then obedience will not be such a task. At times it is well to ask their assistance in the making of a rule, but occasionally it may be necessary for legislative, judicial, and executive authority to be vested in one person—the teacher.

Usually, when a pupil is disobedient, if the matter is kindly and earnestly talked over with him, he will be led to change his course of action. Prayer may soften his heart and help him to obey willingly. However, if warning and counsel are not heeded, and prayer does not bring about the desired result, the Bible's instruction may be profitably followed: "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." Prov. 23:13, 14. The extent to which it is to be employed

is also given. "Chasten thy son while there is hope, and let not thy soul spare for his crying." Prov. 19:18.

But the teacher may say, "I can not punish a child unless I am angry." Then don't punish. You will do more harm than good. Never whip a child if you are not in that frame of mind where you could pray with him, and would willingly do it if it were the right course to pursue.

The proper attitude of the parents will do much to alleviate the teacher's difficulties. Sometimes parents who would not dare to interfere with the government of the near-by public school, feel no remorse of conscience in dictating what the church-school teacher shall do. It certainly should be evident to all that no teacher can make a success of the work and follow every one's advice at the same time. Let the parent who intends to tell the teacher "what's what" ask himself if he is treating another as he would like to be treated were he in his place. Many times the same parent who criticizes the teacher for employing reasonable means of punishment in the school, would harshly reprove, and even cruelly treat his own child for like offenses. "In too many families to-day there is too much self-indulgence and disobedience passed by without being corrected, or else there is manifested an overbearing, masterful spirit that creates the worst evils in the dispositions of the children. Parents correct them at times in such an inconsiderate way that their lives are made miserable, and they lose all respect for father, mother, brothers, and sisters."

If all parents could realize what good they may do the perplexed teacher by a kind word and a friendly suggestion, more such words and suggestions would be given. Let us as parents and teachers enter more into each other's sympathies. Let us encourage rather than criticize. God is willing to help every parent and teacher who will co-operate with him in the training of the children for his kingdom.

EUGENE C. WALLER.

The Dull Pupil

EVERY young man or woman who contemplates teaching school for the first time should read the fifth, sixth, and seventh verses of the Second Epistle of Peter a great many times. "The fiery heart of youth" is apt to get along fairly well with the bright and average pupils, but is merciless toward the dull ones. If a man or woman teaches school for more than one or two terms, and does not find his feelings of contempt for slow-brained pupils changing into one of pity and tenderness, it is a sure sign that something is wrong. We expect injustice and lack of patience from young teachers, but older ones must know better. A Christian who does not grow in grace is worthless, and the same may be said of the teacher.

"But the slow boys and girls are such trials," some one says. To be sure they are. It is simply impossible to understand why they can not grasp even simple knowledge readily. There are pupils in every school who go into advanced classes simply and solely because their lives are made hard for them if they stay with smaller children. There is nothing to compare with the scorn of

a bright little boy or girl for a big, overgrown pupil, and teachers and officials recognize this fact when they promote dull children no matter what their grades.

However dull the girls and boys may be, you may be sure about one thing, there is nothing dull about their feelings. They suffer more keenly than the bright children, and school days are days of bondage to most of them. A mother was shocked beyond expression, when the heart of her dull son was suddenly revealed in a burst of bitterness, and she instantly removed him from the school that was nothing but torment. The slow tear that trickles down the cheek of the unhappy pupil, when the exasperated teacher indulges in sarcasm, should be a warning to her to think twice before speaking once, no matter what the provocation.

A very bright young teacher was warned by an older one against holding up dull pupils to ridicule, but she still persisted. "It's nothing but laziness that keeps them from knowing as much as the rest," she said, positively. "I intend to shame them into doing better." Alas and alas! Her married life has given her one son, a boy dull in every respect, and she repents in dust and ashes her unkind words and deeds. Hour after hour she labors with the child, but the same blank look that vexed her in school days is on his face, and no flash of intelligence lights his eye. There is nothing wrong with the child mentally,—that is, he is only a dull boy,—but the mother's heart aches. She is forced to endure the kindly words of friends, to hear of the wonderful progress made by bright children in school, and to know that the boys tease her poor child, and call him "Dummy." She does not think of trying to shame him into learning faster, though she has never forgotten for a single minute since he came, that she once considered that plan very successful.

And that is not the only thing to think of, either. Sometimes dull boys far outstrip the bright ones, and girls who were thought slow witted make wonderful strides later on. How pleasant it would be if some of the teachers of dull pupils, who blossomed late in life, could remember that they had always encouraged them and made school life as enjoyable as possible. It would take a long time to tell of the dull boys and girls who became famous later in life, and no record has ever been kept of the slow people who far surpass the bright ones in the ordinary walks of life. It is a good thing for teachers to ponder the lives of the famous dullards, and hear what they said later in life about the instructors who sarcastically called attention to their lack of brains during school days. Those things are never forgotten, and your dull pupil may make you famous some day by holding up your lack of patience and consideration to public view.

But more than all, remember that scolding does no good. If you can find a case on record where whippings, or sarcasm, or anything but time, transformed a dull pupil into a bright one, you have discovered the exception to the rule. O, yes, lazy boys and girls have been induced by various means to settle down to hard work and achieve success in the schoolroom, but there is

a vast difference between laziness and lack of brains. By all means stir up the lazy pupils and demand good work, and keep the active ones busy, but be merciful to the slow pupils. Three boys in one family who were the despair of every teacher they ever had, are now successful merchants, and they never forgot the kindness of two women who almost made them forget their dullness. These teachers always praised their efforts to work, no matter if the result was an utter failure, and they began to have hope. You don't need to be untruthful to cheer up a dull scholar. Praise the dogged persistence that keeps them plodding along after the bright pupils, even if they have no knowledge at all. Since you can not read the future and see what is in store for these poor boys and girls, make the present at least bearable, and you can not fail of your reward.—*Selected.*

Our Schools

A New Intermediate School

FOR years the brethren and sisters of the New York Conference have been interested in the education of their children in the message.

This conference has hardly been without one or more schools for the last twenty and more years. At Rome, nearly twenty-five years ago, the conference had in operation a very successful school corresponding to our intermediate schools in the scope of its work. The church at Rome has for years conducted a successful church-school, and there have been a goodly number of substantial church-schools in different churches in the conference since the beginning of the school work at Rome.

Some three years ago the question of the permanent establishment of an intermediate school to do work up to and including the tenth grade began to receive consideration; as the result there has been established at Tunesassa such a school. Since the division of the New York Conference, the Western New York Conference has taken the school under its charge. Tunesassa is a post-office at a little station called Quaker Bridge, on the Pennsylvania Railroad running from Olean, N. Y., to Oil City, Pa. It is only five or six miles from the State line of Pennsylvania, on the Seneca Indian reservation. About two miles southeast of the station the conference some two years ago purchased two hundred acres of good land. This land is just off the reservation. Here has been erected a very substantial brick veneer school building at a cost of about three thousand dollars. The building is three stories in height, above a good basement. The first floor is used for the school-room, and the two floors above for rooms for the pupils, the girls occupying the second floor, and the boys the third. The basement is now used for a kitchen and dining-room.

The general plan for the school contemplates another building, which will be used as dormitory, and in which will be the kitchen and dining-room. A barn will also be built. There is an abundance of soft spring-water, which has a natural flow to within six inches of the peak of the building. There is also a great quantity of wood for fuel—enough

to last for years. The prospects for natural gas are good, as the land lies near or within the gas and oil belt. The land has had the timber cut from it some time in the past, but there is a good second growth, which is already valuable, and is steadily increasing in value. Several acres of land have been cleared, and can be put into crops next spring.

The school was formally opened early in November. Twelve or fifteen pupils are now in attendance. It is taught by Sister Bowen. Her husband, Brother Lynn Bowen, is the business manager of the school. Brother and Sister Bowen were connected with this work in the erection of the building, and the school seems to be prospering well under their management. It is intended to have accommodation for about forty pupils in the school.

I greatly enjoyed a visit recently made to this school, and feel that a good, substantial beginning has been made for what may be a very valuable aid to the cause of truth in the Western New York Conference. There are many boys and girls in this conference who should be in such a school preparing for advanced lines of study and for usefulness in the cause of present truth. In many respects the location and surroundings of the school are ideal. It is away from all city influences, and is surrounded by the everlasting hills. The good water and the pure, invigorating air mark the place as a healthy one. This school should have the hearty, loyal support—which we believe it will have—of the members of the Western New York Conference, in its upbuilding and permanent establishment.

FREDERICK GRIGGS.

Oakwood School

THERE are many encouraging features at present in connection with the work of the institution, for which we feel especially thankful. The attendance is larger than it has been for some time in the past. One day last week seven new students entered. There are several more applicants, who will doubtless be in later. It appears that our quarters will be filled to their utmost capacity very soon. This is as it should be, for the school has a great work before it in training a sufficient number of workers to carry the message to the seven or eight million colored people here in the South, to say nothing of this race in Africa and other foreign countries. It would seem that we are far behind in preparing these workers, but we believe that God is leading out, and that greater victories than we have yet experienced will soon be apparent. This must necessarily be so because of the magnitude of this work.

Our building work is well under way. Manual Arts is completed, and will admirably serve as a domicile for the school shops. Brother Auger and his force are busily engaged completing the foundation of our new Study Hall, preparatory to the laying of the cement blocks. Several hundred of these blocks have been made, and the different designs will be combined in a very neat way, and form a substantial building. It has been decided to cover the building with metal shingles, so it will be practically fire-proof.

We hope soon to have a better water-supply for the school. The well drillers

are at work, and expect to finish in a few days. If successful in finding a good flow of pure water, a perplexing problem will have been overcome in our work. The well is being put down on an elevated part of the school campus. A steel tower will be erected, also a storage tank, into which the water will be pumped by a large windmill; and from the tank it can be piped to the different buildings.

Through the kindness of friends a broom outfit and carpet-loom have been donated to the school, and shortly we shall be in a position to add these industries.

Our class work is going on each day as usual. The students are doing good work. We are also thankful for an increasing spiritual growth in the school. Some have left us and gone into the field, and from these we get good reports. Others will soon go out to take up the work in various places.

W. J. BLAKE, *Principal*.

A Word from a School in the Snow

WE may have plenty of snow, but pupils will come. A mile up-hill in all kinds of Green Mountain weather, through drifts and over unbroken roads, is a good test of a child's desire to learn.

In our Bible class the study of Acts has been helpful, while the youngest ones have been interested in their Bible nature lessons. What child could not learn much from nature in the mountains and valleys, the miles of fields and woods surrounding us? Some spare moments are spent cutting out stars and fishes, also pictures of flowers, vegetables, and fruits from catalogues, to illustrate the story of creation, in their occupation books.

The pupils look forward with interest to their manual-training classes. There are three classes,—on Monday and Wednesday, raffia for the older girls, and chair caning for the older boys; on Tuesday and Thursday, sewing for the younger ones. Those who can now work by themselves, and are sure of their lessons, have the privilege of caning chairs every manual-training period, and will cane all the chairs they can find in the villages. Little financial return has yet been realized, but we hope the work will help some earn their tuition.

It would be interesting to watch the children's sewing class, each one intent on getting the model "just right." Having the sewing models before them, was a strong incentive to learn well the first lessons in correct position, and proper use of thimble, needle, and thread, which they practised on pieces of gingham. Three rows of each of the different kinds of stitches used in plain sewing are made with a worsted needle and red yarn, on Java canvass, the squares enabling them to get the stitches even. This is the first model.

At first it seemed impossible to have the manual training in a church-school where there are so many classes, but the time is by no means wasted. The interest aroused calls forth greater effort in other lessons. The training is invaluable, and the good, healthy atmosphere brought in well rewards the teacher for the effort. There would be indeed something missing if this were dropped out of our school.

MARY F. RICE.

German Seventh-day Adventist Church-School at Shattuck, Okla.

Fall Term, 1906

THIS school is located in the western part of Oklahoma, on a branch line of the Santa Fé Railroad, in a German neighborhood. We have an enrolment of seventy-six, forty boys and thirty-six girls, ranging in age from six to twenty years. The average daily attendance is about fifty. The school is divided into two departments,—the primary containing the first three grades of school work, and the grammar department from the fourth to the eighth grades. The Bible lessons in the primary department have been on the lives of the patriarchs, and are now beginning the life of Moses and the journeys of the Israelites from Egypt to Canaan; the children have also learned the Lord's prayer, the ten commandments, the books of the Bible, and they also repeat a Bible verse upon some phase of present truth every morning at roll-call.

They read from Bible Readers Nos. 1 and 2 in the English, and "Evangeliums A B C" and "Best Stories" in the German reading classes. In number work they go as far as long division. They also have oral instruction in physiology and hygiene, geography and nature studies. Brother Alexander Steinert is the teacher of this department, and is a very conscientious young man, having the interest of his pupils at heart, and laboring unceasingly for their advancement, spiritually and otherwise.

In the upper grades we have two Bible classes. The A class, having considered the principal points in the life of the prophet Daniel, is now studying the book of Revelation. The members of this class are very much interested in these studies, comparing history with prophecy, or history foretold. The other class studies the judges of Israel, preparatory to the study of the lives of the kings of Judah and Israel. The pupils read from Bible Reader No. 3, "Christ's Object Lessons," and Sister White's book "Education" in the English, and "Beste Geschichten" and "Christi Gleichnisse" in the German classes.

The arithmetic classes begin in common fractions, and the highest class is working in interest. Much practical work is given in measuring, papering, plastering, lumber bills, coal bills, store bills, accounts, etc. We have classes in English grammar, using Bell's Grammar Nos. 1 and 2, and also in German grammar; also in German and English spelling, German and English penmanship, Kellogg's Physiology Nos. 1 and 2, and geography, paying special attention to the location of our mission stations and the spread of the third angel's message in foreign lands.

Our school observed the week of prayer, by having an appropriate exercise, prayer and testimony meeting every day after the afternoon recess till four o'clock.

We earnestly hope and pray that some good has been accomplished in this, and that from this school there will be some in the near future who will be willing to enter the great harvest-field to labor for the many peoples speaking the German language, in both this and other countries. We ask an interest in the prayers of God's people for our German school at Shattuck.

RICHARD BAKER, *Principal*.

Christian Liberty

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

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

Report of Religious Liberty Rally Held at Willimantic, Conn.

For several weeks there has been a local fight concerning the problem of Sunday closing in Willimantic, Conn. We have been following it quite closely through the daily papers, and about two weeks ago we went down and negotiated with the manager of the opera-house to hold a liberty rally in it. The W. C. T. U. had succeeded in closing up the opera-house on Sunday evening, and after talking with the manager, he consented to let us have the use of the house free. We therefore made arrangements to hold a rally there on Sunday evening, the 13th ult. We were able to secure Elder K. C. Russell to deliver the lecture of the evening. The daily papers gave full announcements of the meeting in several issues during the previous week. The manager of the opera-house also circulated printed handbills, so that the meeting was well advertised.

We opened the meeting with a stereopticon song service, and promptly at 8:30 the meeting was called to order, and prayer was offered by Elder W. A. Westworth. Fully seven hundred people were present. A short introductory address was made by the writer, which was followed by the lecture of the evening by Elder Russell. Elder Westworth closed the meeting with a talk illustrated by stereopticon views. The sentiments expressed by all the speakers met with decided approval by the audience.

We were able the next day to put in the leading daily paper of the city a synopsis of the speeches. This paper has a circulation of about two thousand, so that by this means the attention of at least ten thousand people was called to the principles of Christian liberty. We all felt that a decided victory was gained for the truth, as a result of the gathering.

Had we known of the conditions earlier, so we could have made larger plans for following up the work for a few weeks to come, we are sure it would have been an opportune time for calling the attention of the public to the great truths of the third angel's message. When the agitation is on, and the people are taking sides, and there is a general discussion by individuals, and arrests are being made, then is the time we should be on the alert, and make the best possible use of the occasion for enlightening the people concerning the true issue in this Sunday-closing movement.

We all came away from Willimantic, feeling that through the religious liberty work are to be found the best avenues for presenting the message that we have, and I earnestly solicit the co-operation of all our people in this conference, that we may be able to take the best possible advantage of every opening that comes for presenting the great truths of religious freedom.

W. R. ANDREWS,
Sec. R. L. Dept. of S. N. E. Conf.

Petitions Presented

THE following item appeared in the *Washington Times*, bearing date of January 24, regarding the petitions which are flowing into Congress against the Sunday bill now pending in the District of Columbia Committee of the Senate: "A large number of petitions against the House bill to close on Sunday 'certain places of business in the District' are being presented to the Senate. Senator Overman has lately presented several, and Senator Gearin has presented a large number. The bill prevents Sunday opening of groceries or places where provisions are sold, except from June 1 until October 1. It has passed the House, and is now pending in the Senate. Each petition says Congress would be setting a dangerous precedent in passing the bill." Let the good work with the petitions go on, and also place your protest against this wicked measure in a letter addressed to your senator.

K. C. R.

NOTICES AND APPOINTMENTS

Notice!

THE following-named members of the Ottawa (Kan.) church are requested to report at once to the church, as we wish to revise our church records: Kittie Ermine, Sister Long, Amos Root, and Joyce Grumson. Address the church clerk, Miss Golda M. Frost, R. F. D. 1, Ottawa, Kan.

HENRY CARTER, Church Elder.

Notice!

WE desire the address of Samuel McMullen, aged about seventy-three years; was discharged from the Fresno County Hospital Jan. 6, 1904. Any one giving any information concerning him since that time will confer a favor on Mrs. Ella Church, church clerk, 1115 O St., Fresno, Cal.

Northern Illinois Medical Missionary and Sanitarium Association

THE second annual meeting of the Northern Illinois Medical Missionary and Sanitarium Association will be held in the Forty-sixth Street church of Seventh-day Adventists, Chicago, Ill., Friday, Feb. 22, 1907, at 11 A. M., standard time, to elect three trustees to serve for a term of three years, and to transact such other business as may legally come before the meeting.

WM. COVERT, President.

Notice!

THE fourth annual session of the Northern Illinois Conference is appointed to be held at the South Side church in Chicago, on Forty-sixth Street, between Wabash and Michigan Avenues, Feb. 20-26, 1907. The first meeting of this session is to convene Wednesday at 10 A. M. All Seventh-day Adventist churches in this conference are requested to elect delegates to attend the same. Elect one delegate for the organization, and one for each fifteen members belonging to the church. The ordained ministers of the conference are delegates at large.

The officers to be elected are as follows: conference president, vice-president, secretary and treasurer, missionary field secretary, Sabbath-school and educational secretary, religious liberty secretary, a conference committee of seven members, school board of five members for the Fox River Academy. Also officers for the Illinois Conference Association are to be

elected—president, vice-president, secretary, auditor, councilmen; also the medical department is to elect three members of the board of nine trustees, and these nine trustees are to organize themselves at a later meeting after the election.

In selecting delegates, please choose persons who can attend the conference during the entire period of the session, and these persons should be individuals who are supposed to have a good understanding of what the conference work should be. Please make the selection as soon as consistent, and send delegates' certificates to the conference secretary in due time, so that he may understand who is entitled to a seat in this conference.

WM. COVERT,

President Northern Illinois Conf.

To Members of the Battle Creek (Mich.) Church

A GREAT many persons who are members of the Battle Creek church have removed from the place, and some have failed to report to the church for years. Their address is not known, and consequently the officers are unable to secure information regarding their present standing. The church board have considered the matter, and have voted that a notice be published to all members of the Battle Creek church who have failed to report to the church for a period of two years, that unless they report to the clerk before April 1, 1907, their names will be dropped from the roll of membership of this church.

By order of the church board,

A. L. BAYLEY, Church Clerk.

Battle Creek, Mich., Jan. 10, 1907.

Church Elders, Attention!

THE Census Bureau of Washington, D. C., has recently sent, or will do so very soon, to the secretaries of our local conferences in the United States, a sufficient number of blanks, with instructions for filling the same, to supply copies to the elders of our churches in this country, for the purpose of securing statistics regarding the standing of our denomination at the close of 1906. The Bureau is required by Congress to take a general census of all religious bodies in the United States every ten years. Several consultations have been held with representatives of the Census Bureau here in Washington regarding the method of securing returns from our churches. The elders of our churches are urgently requested to give the information called for by the blanks, as soon as possible after their receipt. The special instructions for filling the cards should be carefully read and followed, and every item reported as called for. This can be done with the exception of the twelfth item in the schedule, calling for the number of ministers connected with the local church, and their salary. However, a general statement covering the history, doctrine, polity, and work of the Seventh-day Adventist denomination will be supplied from this Office, in which this information can be stated. The tables which will be compiled from the information thus supplied by our church elders will be very valuable, not alone as a government document, but also regarding features of our work not covered as yet by our own statistical reports. Not a single person into whose hands these requests from the Census Bureau come, should fail to send in prompt and accurate returns.

H. E. ROGERS, Statistical Secretary.

Addresses Wanted

WILL any one knowing the address of Dr. Hiram Green please forward it to the Editorial Department of this paper?

The Mission Board has a letter to J. T. Errington, from W. C. Hankins, containing reply to a letter addressed J. M. Anderson, of China. On learning the present address of Brother Errington, the letter will be forwarded. Address Mission Board, Takoma Park, Washington, D. C.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers.

Display advertising will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures, in excess of forty, will cost three cents.

No discount for several insertions.

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

All persons unknown to the managers of this paper must send with their advertisement satisfactory written recommendation. It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

WANTED.—A plasterer of experience, or an apprentice. Regular work. None but Seventh-day Adventists need reply. For further information, write to E. C. Woodell, High Point, N. C.

WANTED.—An engineer who understands steam fitting and repair work. Only conscientious Seventh-day Adventist with good references need apply. Would prefer one from west of Mississippi River. Address, stating experience, Portland Sanitarium, Mt. Tabor, Ore.

BUFF ORPINGTONS.—To answer questions called forth by former notice we have prepared a brief account of the origin, history, description, and excellences of this popular breed of fowls. Send for it; it's free. Address Union College Poultry Yards, College View, Neb.

FOR SALE.—Strawberry plants, also Plymouth Rock eggs for hatching. Send the names and addresses of five or more persons interested in the above, and we will give 25 Warfield strawberry plants (not prepaid). Price-list free. Address Geo. Jorgensen & Son, Box 10, Poy Sippi, Wis.

WANTED.—A young man, an Adventist 22 years old, desires a place as plumber with some of our people. Prefers Western or Southern location. Has had three years' experience at ship plumbing. Address Harry G. Philips, Washington Training College, Takoma Park Station, Washington, D. C.

FOR SALE.—Purest, most healthful vegetable oil for cooking and salads; no odor, keeps indefinitely: gal. can, \$1; 5-gal. can, \$4. Also pure virgin olive-oil: gal., \$2.75; half gal., \$1.40; quart, 85 cents. Lunch Nutrena, a hygienic fat and blood producer: 1 lb. box, 35 cents; send for samples. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

Publications Wanted

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

The following persons desire late, clean copies of our publications, post-paid:—

Eddie Taylor, Durant, I. T., *Signs, Watchman*, and tracts.

Thos. H. Davis, Guayaquil, Ecuador, South America, Spanish papers and tracts.

James Harvey, 763 Jackson St., Oakland, Cal., periodicals and tracts; a continuous supply is desired.

W. B. Jenkins, R. F. D. 2, Blythewood, S. C., *Review, Signs, Life Boat, Life and Health*, and a good supply of tracts on the coming of the Lord and the Sabbath question.

J. L. McElhaney, 53 Calle Concordia, Quiapo, Manila, P. I., *Signs, Watchman, Life and Health, Life Boat*, tracts on all subjects, also Spanish literature. An unlimited field for using literature; can not be over-supplied.

Obituaries

KIBLER.—Died at his home in Prattville, Mich., Jan. 3, 1907, George Kibler, aged 53 years and 8 months. Brother Kibler was a patient sufferer for many years. He was a member of the Seventh-day Adventist Church for twelve years. He said he was prepared to go, and requested all to be faithful and meet him in heaven. His wife, two sons, and one daughter mourn their loss. Words of comfort were spoken by the writer from Job 14:14.

D. P. WOOD.

MORRISON.—Died in Oakland, Cal., Dec. 26, 1906, Parker Montgomery Morrison, aged 69 years, 1 month, and 23 days. He came to California about thirty-four years ago, and about two years later became a faithful and exemplary member of the Seventh-day Adventist Church. He leaves an only daughter, with her husband and son, and an elder brother, who are sustained by the blessed hope. Funeral service was conducted by the writers.

J. D. RICE.

CORA A. RICE.

SCHOPBACH.—Died at Brooklyn, N. Y., Dec. 26, 1906, Mrs. Marie Schopbach, née Brinkmann, aged 34 years, 5 months, and 6 days. The cause of her death is assigned to cancer, dropsy, and bronchial pneumonia. She accepted present truth in 1903, and was faithful until her death. She suffered much during her illness, submitted to an operation, but without realizing the desired help. She fell asleep in the hope of a part in the first resurrection. She leaves her husband, her parents, two brothers, and one sister to mourn their loss. Funeral service was conducted by the writer, assisted by Brother Voth.

O. E. REINKE.

FILLOON.—Died at her home near Melrose, Ill., Nov. 1, 1906, Martha Filloon, aged 76 years and 3 months. She was converted and joined the United Presbyterians at the age of twelve years, and remained in that church until 1871, when she united with the Seventh-day Adventist Church under the preaching of Elders George Colcord and Charles Bliss. She was a consistent Christian, and died with the hope of eternal life. Her death is mourned by her three surviving children. The funeral service was conducted by a United Brethren minister, who spoke from the text of her own selection—John 14:3. We laid her to rest in the Melrose Cemetery.

MRS. WILLIAM McNARY.

SMITH.—Died at her home in Laton, Cal., Dec. 29, 1906, of heart-disease, Susan Smith, aged 74 years. More than thirty years ago Sister Smith accepted the blessed truth of Christ's soon coming, and by it she faithfully lived and peacefully fell asleep in Jesus, leaving a devoted husband and three sons, who deeply mourn their loss; but they have the assurance that their loved one will live again when Jesus comes. That most beautiful grace, patience, adorned her life to a marked degree. Of her, one of her sons said, "I never heard mother speak a cross word." Her funeral was held from our church in Fresno, and was attended by many sorrowing relatives and friends; text, Matt. 24:31.

H. G. THURSTON.

WETSEL.—Died at the Newark (Ohio) Sanitarium, Dec. 25, 1906, of valvular disease of the heart, resulting in dropsy, Oscar N. Wetzel, aged 39 years, 11 months, and 24 days. When quite young, he united with the A. M. E. Church. A few years afterward he became a firm believer in the third angel's message, and a zealous worker in the various branches of present truth. He was a faithful minister of the word, having had charge of the tent for his own nationality in Florida, under the care of Elder Geo. I. Butler. He leaves a wife and two children, besides his mother, one brother, and one sister, to mourn their loss. The funeral service was held at Springfield, Ohio, and was conducted by the writer, whose remarks were based upon John 11:11, 14, 24.

J. G. WOOD.

COUEY.—Died at Waltherville, Ore., Jan. 5, 1907, Samuel T. Couey, aged 74 years, 3 months, and 13 days. About seventeen years ago Brother Couey accepted present truth, and ever after was loyal to the message, faithful in his church duties, and truly beloved by all who knew him. He leaves a wife, one daughter, and an aged brother to mourn their loss. The funeral service was conducted by the writer, the text being Ps. 17:15.

B. C. TABOR.

McDIARMID.—Died at Halifax, Nova Scotia, Dec. 30, 1906, Mrs. Margaret McDiarmid, aged 75 years. She was formerly a member of the Presbyterian Church, but when Elder Langdon came to Halifax, she and her daughter accepted the third angel's message. A husband, and a faithful daughter, who nursed her mother through a long and painful illness, mourn her death. We believe she will come forth in the first resurrection. The funeral service was conducted by the writer.

F. A. TRACY.

IRWIN.—Died at Copemish, Mich., Nov. 3, 1906, Brother John Irwin, aged 78 years, 4 months, and 15 days. In the fall of 1881 he moved his family to Manistee County, Michigan, where his attention was called to the third angel's message. He gladly accepted it, and until the day of his death was an earnest advocate of the faith. He leaves a wife and five sons to mourn their loss. These, with the exception of Elder J. J. Irwin, were with him when he died. Many friends attended his funeral.

S. E. WIGHT.

TERRY.—Died in Glendale, Cal., Nov. 18, 1906, Milton G. Terry, aged 72 years. Brother Terry received his first knowledge of our faith several years ago at the Battle Creek Sanitarium, but never fully united with us until he came to Glendale from Florida two years ago. He was baptized in January, 1906, and since that time the Glendale church enjoyed his presence and the blessing of his help. He was well prepared to go, and calmly arranged all his business and funeral matters. Brother Terry had no near relatives. The funeral was conducted by the writer, using as a text the twenty-third psalm.

C. F. MARVIN.

CLARK.—Died at Battle Creek, Mich., Jan. 3, 1907, of acute pneumonia, Mattie L. Clark, née Davis, wife of Albert E. Clark, aged 24 years, 9 months, and 25 days. Sister Clark was reared in a Christian home, and her life was a manifestation of the Christian graces. When eleven years of age, she was baptized, and later she united with the Seventh-day Adventist church at Bedford, Mich., of which she continued a faithful member until her decease. Two years of her married life she spent in Vermont, where she filled a useful place in Sabbath-school and church work. She leaves a sorrowing companion, a babe of four months, parents, and three brothers. These, while mourning their loss, are cheered with the bright hope of meeting their loved one when Jesus comes. The funeral discourse was given by the writer; text, 1 Cor. 15:20, 49.

R. S. OWEN.

JOHNSON.—Died at the home of his oldest son, near Wallowa, Ore., Dec. 27, 1906, of cancer of the intestines, Luther S. Johnson, aged 71 years and 9 months. He and his wife accepted the Sabbath truth through the faithful work of a German brother who distributed Seventh-day Adventist publications to his neighbors. In 1887 Brother Johnson came to Wallowa County, Oregon, where he has resided since. For a few weeks he failed to "remember the Sabbath day, to keep it holy;" but through the meetings held by Elder W. W. Steward, in this valley, he was led to renew his covenant with God, and ever after was faithful. He was better known in the valley as "Straight-edge Johnson," which appellation was given him, among the many Johnsons here, because of his upright, straightforward, and consistent Christian life. A wife, two sons, three daughters, and many friends, besides the brethren and sisters in the church of which he had long been deacon, were left to mourn their loss. The funeral service was held in the Presbyterian chapel by the writer, assisted by Elder Moore, the Disciple minister.

S. H. CARNAHAN.



WASHINGTON, D. C., FEBRUARY 7, 1907

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

LAST week Elder A. G. Daniells went to Ohio, to attend the annual conference meeting, held in Clyde.

LAST week Elders I. H. Evans, G. F. Enoch, and B. E. Connerly arrived in Washington from Jamaica. The reports from Brethren Evans and Enoch in this number of the REVIEW will be read by all with special interest at this time.

By a telegram from Tucson, Ariz., we learn the sad news of the death by drowning of Elder A. G. Bodwell while crossing a swollen river, on January 31. His wife, who sends the message, may be assured of the sympathy of all in this bereavement.

THE last trans-Pacific mail brought news from the editor that he was attending the Japanese general meeting at Kobe. This is the first general meeting we have held in Japan. They were having a good meeting, and the outlook for the work is encouraging.

A LETTER to the editor from Brother Joel C. Rogers reports the safe arrival of himself and wife at Cape Town, South Africa, after a most pleasant voyage from England. They reached South Africa just in time to take part in the conference which convened January 4.

THE Jamaica Union Conference meeting provided for the opening of work in San Domingo, the island field adjoining Porto Rico. Our Porto Rico Spanish paper has gone in there, and Elder Connerly found much interest in these truths among people whom he met while stopping off on his journey to Jamaica.

THOSE wishing advertisements or notices published in the REVIEW on or before a certain date should note the fact that they must reach us one week previous to the date of the paper in which they are to appear. For instance: Our issues in February will bear date of February 7, 14, 21, and 28. A notice that is to appear in the issue of February 21 must reach us on February 14—not later; and it would be better if it came earlier. If it be required that the notice have two insertions, and the last one is to appear in the issue of February 21, the notice should reach us by February

7. It is especially important that this be borne in mind by those sending notices of corporation meetings.

BEFORE returning to Porto Rico, his field of labor, Elder B. E. Connerly is spending a week with the churches in New York State, where he was formerly located.

ELDER K. C. RUSSELL went last week to Massachusetts to attend a meeting of the New England Sanitarium Association, and to join the workers in Boston in a religious liberty convention, which includes a meeting in the historic Faneuil Hall.

ON page 7 our church officers will find an open letter to them by Elder A. G. Daniells. Every officer should read this letter. With prompt and united action all along the line, as every one recognizes, the work set before us will be quickly done.

WE have word of the arrival in Cape Town of Elder G. A. Irwin. He reports a pleasant journey from Australia to the Cape. A general gathering of our workers from South Africa and from Rhodesia and Nyassaland was to open a few days after his arrival.

WE learn from Elder E. E. Andross, of London, that the party sent out to open a mission in Uganda, or British East Africa, have secured a location, and are erecting their buildings. They are near Kisuma, on Kavirondo Bay, on the eastern shore of Lake Victoria Nyanza. From the point where their tent was pitched, Elder A. A. Carscallen wrote that they could count two hundred native villages. The language spoken in the district has never been reduced to writing, and apparently our missionaries are the first among that people.

THE Sabbath-school Department has just made up the report of offerings for the third quarter of 1906. The secretary, Sister L. F. Plummer, tells us that \$42,391 was given for missions in the Sabbath-schools during the thirty-nine weeks of the three quarters ending September 30. As our readers know, the schools have been earnestly working to raise an average of one thousand dollars a Sabbath for missions during 1906. They have done it during the first three quarters with \$3,391 surplus. When the reports are in for the closing quarter of 1906, they must surely show the aim splendidly achieved. This large amount comes in small, but regular gifts—the pennies and nickels and dimes and larger coin dropping Sabbath by Sabbath

into the class-collection envelopes. Thus while the schools are feeding upon the good things of the Word of God, they are sending the word of life to the millions in other lands.

THERE was a gain of \$7,280.64 in tithe in the European Union Conference during the third quarter of 1906, over the same quarter of the preceding year; while the increase for 1906 was \$11,419.41 over the same period as reported in 1904.

THE pictures of the earthquake scenes in Jamaica, printed in this number, including others which we will use next week, are copyrighted in this country by the New York Herald Company. Brother L. E. Wellman, who took them, reserved the right to use them in the REVIEW, Watchman, and Signs of the Times.

THE General Conference asked the French field in Europe to supply a young man to assist Elder W. J. Tanner in the French republic of Hayti. We learn that Brother E. Fawer, who has had good experiences in the work in Belgium, France, and Switzerland, had arranged to sail from Bordeaux, France, January 18, for Hayti.

SURELY the heart of every reader must rejoice at the word brought us from Jamaica, showing how the Spirit of the Lord convicted hearts and led one hundred persons to take their stand for the Sabbath truth in the meeting held the first Sabbath after the earthquake. The Lord is appealing to all flesh to turn unto him. Happy are those whose hope is built upon a foundation secure in the heavens.

A Request to Treasurers

OUR brethren who are in charge of the institutions and enterprises for which the \$150,000 fund is being raised, have all been cheered by the earnest efforts of our conferences to quickly secure this fund. They have been obliged to go forward with the work that had been started when the movement to raise the money began, and they find themselves in pressing need of the amount apportioned to them. In view of this, and in behalf of these brethren who are pressed for means to continue their work, the General Conference officers earnestly request all treasurers through whose hands the gifts to the \$150,000 fund are passing, to hasten them on without any delay to the General Conference treasurer. And it is also requested that our people pay their intended offerings as soon as possible. Let this work be hastened all along the line.

A. G. DANIELLS.