



The Advent Sabbath Review and Herald

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No. 23

The Father's Voice

The heavens opened, and a voice was heard;
And they who might have caught the precious
word
Stood by with hearts unheeding and unstirred.

The throngs were gathering to praise and pray,
And some were seeking Jesus by the way;
But no one knew the Father's voice that day.

Some said a crash of thunder rent the air;
Some, that an unseen angel came to bear
A message to the Master waiting there.

If I had tarried with that multitude,
And heard the voice which they misunderstood,
Should I have known? I wonder if I should!

Or like the throng should I have been misled,
And, heedless, let the message pass instead,
Misunderstood and misinterpreted?

May I so live that in this latter day
I may not miss the voice along the way,
But hearing, understand it, and obey.

—Edith Virginia Bradt.

Behold
The
Coming

To the Law and
the Testimony

Publishers' Page

Conducted by the Department of Circulation of
the Review and Herald Publishing
Association

The Church

Its Organization, Order, and Discipline

OUR readers do not want to overlook the fact that *the book for the present* is "The Church: Its Organization, Order, and Discipline," by Elder J. N. Loughborough. Of this pamphlet, Elder George I. Butler, president of the Southern Union Conference, says: "The book covers two main features. The first part gives a very full and complete summary of the Scriptural teaching with reference to the church and its work. The second part enters into the real history of our cause previous to organization, recording the facts that led up to the organization, and giving a careful statement of the history of the work of organization and its practical benefits in the progress of our cause. The summary of questions growing out of the subject of organization is worthy of careful study, and will be a great help to many of our younger members who are not familiar with the phases of this important subject. The answers are most excellent."

The subject-matter composing this pamphlet is no new man-made theory, but is the condensed, formulated instruction given to the denomination during its development, arranged in condensed form for reference and study. It is rendered convenient and practical by a thorough index, which will enable one to turn at once to any portion of a subject. It contains 184 pages, printed in clear type; price, 25 cents, post-paid.

The June Number of Life and Health

THE June number of *Life and Health* is filled with good things essential to all.

The first article is about the "Little Foxes" that spoil the influence, and it inspires the mind of the reader to an appreciation of the value of refinement in all the walks of life.

The old people will find this number especially helpful to them. It contains a treatise on "Diseases Incident to Old Age," that will instil new courage and strong hope into their lives.

The sick are the beneficiaries in a part of the June number, for some excellent suggestions are given to their attendants that will prove to be better for them than medicine.

The deception of the patent medicine proprietors is exposed in the naming of the ingredients of their compounds so the people may not recognize them in the supposed remedies they are using.

The housekeeper is especially favored with practical hints in the preparation of palatable and nutritious foods.

All ladies are given a view "Behind the Scenes" of the would-be beautiful form. Some of the evils of tight lacing are clearly portrayed.

Mothers will find the June number of value to them in connection with the often perplexing question of child training—"A Little Boy's Confession" in the June number containing a valuable object-lesson.

The current comments are exceptionally good. A large number of practical topics pertaining to health are brought to the attention of the reader.

The editorials are unusually strong and very instructive, embracing a wide scope of practical topics.

The entire number will be found to be excellent for all classes. It will merit the praise that has come to each preceding number for some time in the past—"the best yet published."

We ask the co-operation of the REVIEW readers in giving this number a large circulation.

Subscription price, 50 cents a year; 5 cents a copy; 2½ cents when 25 or more copies of any one issue are ordered to one address; liberal commissions to agents for annual subscriptions.

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THIS new health book is now ready. It is a large subscription book, designed especially for home reference, treating of the many details pertaining to the home and the care of the body.

Its general scope embraces "The Home"—how to make it; "General Housekeeping"—all of its details; "The Diet"—what it should be; "The Care of the Body"—revealing the simple things one must do to keep the body healthy; "The Care and Training of Children"—sound common sense for all parents; "The Home Treatment of Disease"—a valuable instructor, doctor, and nurse.

It contains the clean, strong principles of the gospel as it should be practised in our manner of living. It teaches some of the most practical means by which we may make our homes visible types of the invisible home above. It contains God's message of health which is due just now in all the world. It tells how to live a plain, simple life. It contains information that will prove to be practical in the mechanical construction of houses. It will lighten the labors of many an overburdened housekeeper by giving choice recipes and healthful suggestions on all the practical features of housekeeping. It will prove to be an all-round, valuable counselor in every feature of home life. It contains 592 pages, and is illustrated with over 250 original drawings made especially for the book. The prices, post-paid, are: cloth, marbled edge, \$2.50; full law sheep, \$3.50; full leather, \$4.50.

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THE new series of school readers are receiving hearty approval by our educators. This series of books is winning its way in the appreciation of the people. Orders are being received for them very encouragingly at the present time. The special purpose of these True Education Readers is to teach English reading; yet while teaching the art of reading, the subject-matter is so arranged that the pupil will be familiarized with the most important Bible truths. In the series, the pupils are taken three times over God's great plan from the beginning. The successive steps in the work of creation are given clearly, and with these certain selected Bible child biographies are included. It deals also

with the work of Christ as a child, his sacrifice, the finished plan of salvation, and the new earth. No. 1 contains 204 pages, 75 cents; No. 2, 256 pages, 75 cents; No. 3, 304 pages, 90 cents.

The Great Advent Movement

THIS is a timely publication, accurately citing the progress of the Seventh-day Adventist denomination from its beginning to the present time. The author, J. N. Loughborough, having been connected with the denomination from its beginning, is well qualified to prepare a book giving the history of the rise and progress of this denomination. With the exception of "The Church: Its Organization, Order, and Discipline," this is one of the most important publications for REVIEW readers at this particular time. It will strengthen the faith and confidence of every individual who reads it. Its readers will have a more perfect knowledge of the dealings of God with this special people and of the message they are giving, and they will be encouraged to continue their efforts in advancing this great work. Let all not only read it, but study it. Price, \$1.50.

The Seer of Patmos

THIS thrilling book contains a story on the prophecies of Revelation, written in simple narrative form, and contains a new setting of the important messages recorded in John's prophecy in the book of Revelation. It will be found to be interesting, instructive, and essential to all Bible students. It is illustrated with original engravings especially prepared for the book. Being written in story form, it is especially attractive to the young; no better book could be placed in the hands of a young man or young woman than the story of "The Seer of Patmos." Price, \$1, post-paid.

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THIS is a new book for children, composed of simplified nature and Bible topics, and sparkling with bright, two-colored illustrations; arranged in four graded departments, beginning with a Scripture alphabet, the first letter of the Scripture text being printed with two colors, and decorated with vines that grow in Palestine.

The second department is a nature display of trees, flowers, animals, birds, and insects, with a slate exercise in writing, drawing, and stick-laying.

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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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TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JUNE 6, 1907.

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unto the Saints"**

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Editorial

Editorial Letter

Jottings from the Editor's Note-Book

CANTON is the most populous city in China, containing nearly one half as many human beings as are found in all Australasia, and yet it does not cover a large territory. There are no sidewalks, the streets are in most cases no wider than an average sidewalk in a Western city, and such things as parks and public gardens are an unknown quantity. Besides this the people are densely packed in the houses, sometimes three and four generations living under the same roof. These facts suggest the reasons why the census-taker (if there were such an official in China) would not be compelled to weary himself with long journeys in order to find the two and one-half million people.

The foreign settlement, called the *Shameen*, is in marked contrast with the native city, with its broad and well-shaded streets and its handsome buildings. Only a minute's walk across the canal separating these two districts so completely changes one's surroundings that he could easily believe that he had traveled half-way around the world. It is like a sudden leap from Europe into the heart of Asia.

Within the city of Canton there are neither carts, carriages, nor wheelbarrows, the only public means of conveyance being the sedan-chair. The river swarms with boats of all kinds—steamers, launches, "rice-power" boats (boats with a large paddle wheel at the stern driven by coolies), flower boats for

pleasure parties, junks, and sampans of all descriptions. It is said that more than eighty thousand people live on the river, children being born and spending their whole lives with no other home than a house-boat. Both here and at Hongkong these house-boats are managed by women; and if there is a man on board at all, he fills a merely subordinate position under the direction of a woman, who at the same time may have a baby strapped on her back, and two or three other young children occupying reserved seats in that small part of the boat which serves as kitchen, dining-room, sitting-room, and sleeping-room. There may be a cat or a dog about the place, while one or more hens, and sometimes a pig, are kept in a little basket pen under the stern. With all the rest there is without exception a little altar somewhere about, where incense is burned to propitiate the malign spirits. I found no such an outfit elsewhere in all my travels. It is a merely local institution.

The headquarters of our mission in Canton is in a building on the river front, owned and formerly occupied by the Baptists. Brother J. N. Anderson lives in the upper part, while the lower part is finished off for a chapel and guest-room. Within easy walking distance live Brother E. H. Wilbur and family, and Sister Vanscoy, Brother Tidbury and wife, Brother Wong, Brother J. P. Anderson, and Sister Ida Thompson. Quite a large girls' school is conducted by Sister Thompson, a smaller one by Sister Vanscoy, while schools for boys and for the Hakkas are held in the house where Brother J. P. Anderson lives. Some Chinese helpers are associated with the different workers. Dr. Law Keem and wife have recently opened up work at Fat Shan, a "village" of from three to five hundred thousand inhabitants on the railway line about ten miles from Canton. We spent one day in visiting this place, and Dr. Law and his wife joined us in the meetings at Canton.

During my stay we had a Bible study every day, and usually one or two business sessions. The remainder of the time we spent in trying to become acquainted with the local field and its needs, and in counseling with the brethren.

The problem of providing more suitable headquarters for our work, and more healthful homes for our workers, is a

pressing one, and considerable attention was given to it. No foreigner can, with safety to his health, live inside the native city, and even the outskirts of the new city where our workers now live, can not be commended for a health resort. At the same time, property is high, and the tendency is upward all the time. Canton is a city of wealth, and the longer we defer establishing a fitting memorial for the truth in that city, the greater the cost will be. This matter must have early and serious consideration.

A local committee to take direct supervision of the missions in the province of Kwangtung was chosen at this meeting: J. N. Anderson (Chairman), E. H. Wilbur, Dr. Law Keem, and J. P. Anderson. A committee for the school work (a large problem) was also selected: E. H. Wilbur (Chairman), J. N. Anderson, and Sisters Thompson and Vanscoy. This provision for local supervision will doubtless be found helpful in carrying on the work.

On the Sabbath the Chinese Sabbath-school was first held with thirteen classes, and an excellent attendance, including a large proportion of those in the different schools. After this the chapel was filled while Dr. Law Keem preached a stirring sermon, and then Dr. Miller and I each spoke for a short time through an interpreter. It was encouraging to see so good an attendance at these services, and to note the earnest attention given to the instruction imparted. Surely there must be some of these who will receive the seed into good ground. In the afternoon I gave a Bible study in English, and this brought to a close the services of a profitable Sabbath.

One morning I saw that a bamboo frame was being erected on the shore in front of Brother Anderson's home, and on inquiry I learned that a poor old woman had died in one of the boats, and preparations were being made for the funeral. I watched the whole program with much interest. After the framework had been put in position, it was covered with matting, and during the day various things were brought to it, including different kinds of food placed upon a table in front of a paper chair in which a paper figure of a woman was seated. A sedan-chair of paper, and some other articles which I could not name, completed the outfit. In the evening the funeral began, and it continued the greater part of the night. There was

much wailing, interspersed with the sad cry. "My poor mother, come back;" "My poor aunt, come back," etc. The priests chanted over and over again a weird, monotonous ritual, accompanied with a flute of mournful sound; and as my room was only a few rods from the scene, my sleep naturally fled from me. At the close of the service all the articles made of paper were burned, and in this way sent on to the spirit world for the benefit of the deceased. Poor old woman! Poor deceived Chinese! How sorry I felt for them! How much they need the truth of the blessed gospel which lights up the tomb and reveals the glory beyond! O that the light of life might speedily shine in all that dark land!

Our closing meeting was held on Monday evening, March 11; and accompanied by Brother Anderson and Brother Tidbury, I left the next morning for Hongkong, to take the steamship "Princess Alice" of the Norddeutscher Lloyd Line for Europe. Fog delayed the arrival of the boat, so that she did not sail until Thursday forenoon, and I thus had the opportunity of seeing again Brethren Miller and Wilbur, who had visited a place suggested for the opening of a new station. As the brethren stood on the dock, and the great ship slowly moved out into the harbor, I felt deeply stirred on leaving these lands of the far East where I had spent three months in earnest work and such pleasant fellowship with the workers. With a greater sense of their need do I now pray for Japan, Korea, and China. May the time of their visitation speedily come.

W. W. P.

General Conference Committee

At Gland, Switzerland, near Geneva

THE council opened on May 9, one day before the time appointed, inasmuch as the majority of the members of the committee had arrived in Gland, and were ready to take up the work. The camp is pitched among the oaks on the grounds of the sanitarium. It is an ideal place for a meeting, and the council has been favored with ideal weather. Sitting in the large pavilion, the congregation may look down upon Lake Geneva, and across to the snow-capped range of the Alps.

At the opening meeting Elder L. R. Conradi, in behalf of the European brethren, welcomed the council, and expressed the appreciation of the believers in Europe that the committee was assembled in this place. It was the first time in the history of the message that such a council had been held in Europe. All the four quarters of the earth were here represented. East and west, and the uttermost north and farthest south, met in council to seek endowment for

service, and to lay plans for the more rapid advancement of the work.

Elder A. G. Daniells responded, suggesting what a sight this gathering would be to Elder J. N. Andrews, our first missionary to Europe, had his life been spared to meet with us. When he came to Europe in 1874, the Seventh-day Adventists in all the world numbered about seven thousand. Now, in Europe alone, there are about fourteen thousand believers in this advent message.

The following program was adopted for the council: Rising bell at 6 o'clock; breakfast at 7; social meeting from 8:15 to 9; Bible study from 9:15 to 10:30; business session from 10:45 to 12; dinner at 1; business session from 3 to 4:30; workers' meeting from 5 to 6; supper at 6:30; reports or preaching from 7:30 to 8:45.

Friday, May 10

The social meeting, led by Elder Wm. Covert, was a blessed season. The text, "This generation shall not pass, till all these things be fulfilled," stirred every heart. One after another of the visiting delegates thanked God for what their eyes had seen and their ears had heard of the rapid progress of the message in populous Europe. For many years, even since the early days of the message, some of these visiting brethren had worked and prayed and labored to help send the message across the sea from America, and now to see face to face the evidence of the blessing of God upon these labors, filled their hearts with joy and gratitude, too deep for utterance.

Elder G. A. Irwin conducted the morning Bible study, dealing with the subject of the spirit of prophecy. While we shall not be able in these reports to give details as to all the services from day to day, we may in this opening report give the points made in this first Bible study. Some of the purposes of the Lord in the gift of the spirit of prophecy to the church are (1) to withdraw man from his purposes; (2) to hide pride from man (Job 33:15-17); (3) to bring people to obedience (Neh. 9:29, 30); (4) to witness to righteousness (Rom. 3:21); (5) to lead and to preserve his people (Hosea 12:13); (6) to establish his people and to bring prosperity to his cause (2 Chron. 20:20); (7) to restrain from wrong and apostasy. Prov. 29:18. The history of the past sixty years has demonstrated in this work the truth of every text, and through all these years the results of every repudiation of this gift by men who have left the faith have likewise shown that to turn against the means by which God seeks to lead his people is to reject the Lord and to plunge into darkness.

At the opening business session of the council the following members of the General Conference Committee were present: A. G. Daniells, G. A. Irwin,

I. H. Evans, W. W. Prescott, W. A. Spicer, E. T. Russell, R. A. Underwood, R. C. Porter, Frederick Griggs, G. B. Thompson, G. F. Haffner, W. B. White, L. R. Conradi, E. E. Andross, P. A. Hansen, H. R. Salisbury.

It was voted that all conference and mission field laborers attending the council be invited to participate with the committee in the work of the council. Laborers were present as follows:—

From the United States: Wm. Covert, W. J. Fitzgerald, M. L. Andreasen, Dr. R. G. Edib, Mrs. R. G. Edib.

British Union: S. G. Haughey, M. A. Altman, W. H. Meredith, W. H. Wakeham, W. T. Bartlett, J. J. Gillatt.

Scandinavian Union: O. A. Johnson, J. C. Raft, Fred Anderson, David Ostlund, J. M. Erikson, S. F. Svensson, N. P. Nelson, Emil Lind, P. N. Lindegren, Erik Arnesen, A. C. Christensen, Jens Olsen, John P. Hansen, P. Christiansen, L. Munderspach.

German Union: H. F. Schubert, J. G. Oblander, H. Hartkop, R. G. Klingbeil, H. J. Loeb sack, L. Mathe, G. Schubert, E. Frauchiger, John F. Huenergardt, E. Enseleit, W. Ising, F. Zerndt, F. Prieser, G. W. Hockarth, J. H. Schilling, R. Fenner, H. Meyer, John Steiner, O. Luepke, Dr. Meyer, J. Pieper, J. T. Boettcher, D. P. Gaede, O. Wildgrube, Daniel Isaak, O. Madsen, J. Erzberger.

Latin Union: H. H. Dexter, J. P. Badaut, G. Roth, Paul Steiner, A. Matthy, Samuel Badaut, T. Nussbaum, U. Augsburg, C. T. Everson, P. Fant, L. Benezet, Frank Bond, Walter Bond, C. E. Rentfro, E. Schwantes, Joseph Curdy, L. P. Tieche, Dr. P. A. De Forest, J. Vuilleumier, J. Robert, C. Reiland, P. Badaut, David Lecoultre, H. Provin, S. Jespersson.

India Mission: Dr. R. S. Ingersoll, Dr. Olive P. Ingersoll.

Besides these representatives many brethren and sisters are in attendance from near-by points, and in connection with the council will be held the meetings of the French-Swiss Conference and of the Latin Union Mission.

The chairman, A. G. Daniells, briefly reviewed the work of the last two years, showing encouraging growth in every department. The 1905 General Conference encouraged local conferences to plan definitely to share funds with the mission fields. In 1905 these conferences appropriated \$97,696 to work outside of their own borders. The figures for 1906 are not yet compiled, but estimates place the amount at nearly \$125,000.

In 1904 the Sabbath-school Department gave \$40,278 to missions; in 1905, \$49,894; in 1906 the schools have given \$57,901 to missions, and thus the Sabbath-schools have become a most important factor in the missionary advance.

The Religious Liberty Department has been called into very active service in meeting the Sunday issue in Congress, and aiding throughout the field. The new journal *Liberty* has had a splendid circulation.

A Medical Department of the General Conference was organized at the 1905 conference. This department has been full of work, and great advancement has been made in our medical work. Nearly every sanitarium operated among us now stands related to our denominational organization just as do our educational and publishing institutions. The work has been unified and greatly developed. The institutions are enjoying the best patronage they have ever had. Six years ago our sanitariums numbered eighteen; they now number about sixty.

The educational work is vigorously growing, and our schools have the largest attendance in their history. We have now about 600 schools, 800 teachers, and about 14,000 of the young people of the denomination are studying in the schools. The Young People's Department bears witness to the fact that the young people of the denomination are in line for service. The Young People's Societies have been raising money for missions, and engaging in all lines of work.

The publishing work has taken a very encouraging turn during the last two years. Those in charge of the department and laborers in this branch have pushed the subscription-book work upon the original plans which proved successful years ago, and the renewed efforts have been greatly blessed. The sales for 1906 were one third greater than for 1905, and the year 1907, it is hoped, may be the year of largest sales of any in our history.

The organization of the North American Foreign Department has been a great blessing to the work among German, Danish, and Swedish peoples in America, and it is hoped that the establishment of a foreign depository in New York City will prove a great help to the work in foreign tongues in the United States.

Since the last General Conference nearly one hundred and fifty workers, including their wives, have been sent into the mission fields. Missions have been established in Hayti, Cuba, Ecuador, Peru, Korea, Barotseland, Sierre Leone, Uganda, Algeria, Java, the Philippines, province of Hunan (China), India (North Hill Mission), and South Africa (Kafir Mission). During the two years the South American Union and West Indian Union Conferences have been organized, while the Pacific Union has been divided, forming the new and vigorous North Pacific Union Conference.

Very cheering is the manner in which former mission fields are taking up work

beyond their borders. Australasia has laid hold of the work in Polynesia and the East Indies; the German Union is pushing forward in East Africa, establishing mission after mission; the British Union has opened the work in Uganda, while the Scandinavian Union is preparing this year to enter the new field of Abyssinia.

Sabbath, May 11

The Friday evening preaching service was conducted by Elder Prescott, who showed how this advent movement was the filling out in all its details of the prophetic outline given in Rev. 14: 6-12. These preaching services are translated on the one side of the tent into French, on the other side simultaneously into German, while a little group of Spanish-speaking people gathered in the rear are also served by an interpreter.

The Sabbath-school was truly a polyglot session, lessons being conducted in English, German, French, Danish, Swedish, and Spanish.

Elder Daniells spoke Sabbath morning, the thought being "Lo, I am with you always." Blessed lessons were drawn for workers facing all manner of perplexities in the fields, and the Spirit of God brooded tenderly over the whole encampment.

In the afternoon Elder Covert spoke of Christ as our Elder Brother bearing the heavy burdens, and this preaching service was followed by a testimony meeting. All hearts were full to overflowing. Brethren and sisters from far-separated fields testified to the grace of God, and confidence in the speedy triumph of the message. It was the same word from Russia, from Iceland, from Algeria, from Germany, from Britain, from Europe, or America. The conviction moves mightily in the hearts of the workers that the last issues of the mighty conflict are swiftly drawing to a close. It was a blessed Sabbath day. Many of the workers spoke of having messages from fields they had left that the believers remaining behind were remembering the council in prayer. In this polyglot assembly the oneness and unity of the world-wide work were touchingly realized. As one German brother put it, he heard a variety of languages from the lips, but it was all one language from the heart.

At the evening service Elder Thompson reported the recent meetings in India and Burma, speaking of the needs and the progress of the work among these millions.

Thus the council is just opened. All have realized the special blessing of the Lord, and are assured that his grace and wisdom will continue with the council as the business is proceeded with.

W. A. SPICER,
Secretary.

A Bold Plan

THROUGH all past history Satan has carried on his work of counterfeiting the work of God. He has not scrupled even to ensconce himself within the sacred precincts of the sanctuary itself, and from that vantage-ground to tamper with and adulterate the ceremonies of the temple service. To that extent he had gone when Jesus, with the whip of cords, drove out the minions of greed, declaring that they had converted into a den of thieves that structure which was designed to be the dwelling-place of the Most High.

Satan has never faltered in his unholy ambition to "be like the Most High." Through all the history of sin there has run the blood-red thread of Satan's purpose to rule or ruin, and to rule by ruin. Every forward movement in God's work has met his persistent onslaughts. It has been "a battle and a march," and another battle and another march. When he has been unable to stay the progress of any movement from the outside, his next move has always been to get on the inside and put discord in the place of harmony, disintegration in the place of cohesion, confusion in the place of organization, contentions within, that he might thus reduce the ability of the force to contend against that which is without.

No army ever succeeds whose integral units have imbibed a spirit of distrust toward their leaders. No army ever succeeds which undertakes a radical and vital change in organization while the battle is on. To attempt it is to invite defeat. But neither of these contingencies can possibly approach in rashness and certainty of defeat such a proposition as the complete disorganization of our forces in the very face of the enemy's charging legions. No leader of an army ever thought of it; no private would trust a leader who would think of it. The soldier who risks his life in battle *must* have confidence in the judgment and wisdom of his leaders; but one experience in that kind of military tactics would make him unwilling ever again to go into battle.

The theory of individual leadership and individual responsibility in this closing conflict may be made to appear beautiful,—as a theory,—but no movement is possible of success under such an arrangement. What made Babel?—Lack of organization. But God brought it about for the very purpose of bringing their work to naught. He disorganized them, and immediately their work ceased. It is impossible that it should be otherwise. They were doing a great work; but God was not pleased with it. He used the most effective instrument possible to bring their work to naught: he disorganized them. It worked so well that Satan, the great father of all coun-

terfeiterers, has appropriated it and reserved it as a most effective agency with which to strike back at the great work which God is to do in the culmination of his work for man.

That such a blow is struck under the guise of religion should not blind our eyes as to its authorship and purpose. It takes more than a sacred name to make and keep a thing sacred. "Thus saith Jehovah unto the house of Israel, Seek ye me, and ye shall live; but seek not Beth-el." Amos 5:4, 5. But why not seek Beth-el, seeing that Beth-el means The House of God?—Because Beth-el had come to be the abode of a people who dishonored God. He was dishonored there while still they called it his abode. He disowned it, and warned his people against it, notwithstanding the sacred sound of its name. So he will disown and so does he warn against any movement carried on to-day in his name whose purpose is to weaken and scatter his forces. C. M. S.

Note and Comment

FATHER SEARLE, rector of the Paulist Fathers' Catholic church, New York, in a recent sermon is said to have startled his congregation by declaring his belief in spiritism. This priest is a member of the Society for Psychical Research, and has made considerable investigation of spiritistic phenomena. In an interview following his sermon, he stated plainly that while these phenomena were supernatural, he believed them to be the work of devils. Speaking of the failure of spirit testimonies to agree with one another, he said: "It appears that these intelligences are not what they claim to be; and it seems more probable that they are deceitful than that they are ignorant. Besides, their control of a medium, when habitual, has been known to culminate in what is called diabolic possession; and in no case does it seem to have had a good moral effect." He stated his positive belief that spirits can be communicated with through mediums, but that "these spirits are evil ones—fallen angels—who have never inhabited a human body." Another part of his testimony is interesting because of the closing sentence. He said: "The overwhelming probability is that the spirits communicating are either devils or lost human souls subject to devils in hell. These devils are not confined in their operations to a local hell. Such may be the case after general judgment, but not now." The idea of a future general judgment seems hardly to harmonize with the existence of "lost human souls" in hell "subject to devils," at the present time before that general judgment has taken place.

A SUBSCRIBER to the *Christian Herald* sent in the following query to the editor:—

If we keep the first day of the week as the Sabbath, when God commanded us to keep the seventh, are we not transgressors of the law?

The editor makes the following astounding reply in the issue of May 15:—

Are you desirous of keeping the law? It is a step backward, and involves an extensive change in your habits, but there is no reason why you should not do it if you wish. Do not, however, try to persuade other people to follow your ridiculous example.

The reply is an astounding one, coming as it does from a professed Christian. A Christian is a follower of Christ. Christ said: "I have kept my Father's commandments, and abide in his love." John 15:10. Christ was our example. Would the editor call this example of the One whom he professes to follow, a "ridiculous example"? Christ said: "It is easier for heaven and earth to pass away, than for one tittle of the law to fail." Would the editor brand that as a "ridiculous" teaching? That law fails that is not kept. If God's law is not to be a failure, it must be kept; and if the keeping of it is "ridiculous," then it certainly is "ridiculous" to teach that it should be kept. Nevertheless Christ not only taught that the law of God should be kept, but he made it a part of the business of his followers to teach that it should be kept; and those who teach otherwise will rank very low in the kingdom of God, if indeed they ever enter there, for thus declares our Saviour again: "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." Matt. 5:19. This editor holds that the resurrection of Christ made such a complete metamorphosis in God's work in the earth that the keeping of God's law is a "ridiculous" act; that the law was abolished in Christ. Christ says: "Think not that I am come to destroy the law or the prophets: I came not to destroy, but to fulfil." Matt. 5:17. He who would set Christ forth as a destroyer of God's law has failed to discern the first principles of the plan of redemption. How easily our Saviour could have escaped death for man's sins if the theory of an abolished law were true. Christ need only abolish the law, and then there would be no sentence of death hanging over the human race. With the law gone, there could be no transgression, hence no sin, hence no need of redemption, hence no need of a Saviour. Christ's death on Calvary proves the abolition of the law an impossibility. He paid the penalty

for man's transgression of God's law, tasted death for us, and in our place, that his righteousness might stand in the place of our sin. Now shall we declare that law abolished because Christ's death paid for our transgression of it? Such teaching is more than "ridiculous." It is a complete misrepresentation of Christ's mission to this earth, and is doing a terribly ruinous work in the world. Inspiration says: "He that turneth away his ear from hearing the law, even his prayer is an abomination." Prov. 28:9. Again: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4. Let no characterization of our course as "ridiculous" cause us to falter in following the example of our Saviour.

WHILE a plan is in preparation through which the world hopes for universal peace, and while the Word of God plainly teaches the futility of any such hope, the world itself is furnishing the evidence that the predictions of the inspired prophets are true, and that the cry of peace and safety is a false cry. One page of one daily paper furnishes the following witness of the increasing troublousness of our times. From the head-lines on that one page we glean the following:—

Crime Floods Russia; New Outbreak of Terrorism Sweeping the Country; Provinces in Revolution; Human Life Cheap; Twenty Millions for New Prisons, and Only Twelve Millions for New Schools, Tells the Whole Story. Rebellion in China; Officers Assassinated by Insurgents in Hongkong; Mission Station Raided; Troops Are Being Hurried to the Scene; German Gunboat with Marines Sent to Protect Subjects; British Gunboat May Soon Be Dispatched. Slain Priest a Spy; Believed to Be an Agent of the Sultan. Lottery to Pay \$300,000 Fine to Escape Imprisonment of Its Officials. Guatemalan Panic; Nation Is Near Anarchy; Nineteen under Sentence of Death for Complicity in Plot Against Cabrera; Terrible Slaughter Feared. Disorders at Santiago; Strike Leads to Clashes Between Rural Guards and Rioters. Four Shot in Race Riot.

And this is only a portion of the sensational news of one day. No cry of peace and safety, no resolutions of peace congresses, can change the hearts of men. It is only the power of Christ in the life that can bring peace, and only his protection can give safety. "Great peace have they which love thy law; and nothing shall offend them." With the hearts of men unregenerated, no peace is possible to man; and with the world drifting further and further away from the only One who can bring about that regeneration, there is no possibility of universal peace in this earth till Christ sets up his throne to reign over a world purified by fire.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

How Much Owest Thou?

WE were recently greatly refreshed to know that a brother and his wife had made a donation of five hundred dollars to the \$150,000 fund. Before this we had not known of a larger donation than one hundred and sixteen dollars made by any single individual to this fund. This was made by a brother in the South who has recently come to the truth. Such gifts are an inspiration. Such examples ought to be contagious, and if the people are made acquainted with them, they will be. These gifts must come freely, as unto the Lord.

Go thou, and do likewise. This may not mean that every reader of this article can give five hundred dollars, or even one hundred to this work, but you can make the same gift in proportion to that which God has given you. We call to remembrance, while the \$100,000 fund was being raised for the work in Washington, a brother in New York State who gave something like \$1,100 to the \$100,000 fund; and we understand that this gift represented nearly all the worldly goods this brother possessed. Such gifts preach a powerful sermon.

How much owest thou? You can never measure your debt by that of another. To whom the Lord has given little, of him but little is required. To whom he has given much, of him much shall be required. Shall we not have during the raising of the remaining two thirds of the \$150,000 fund, a large number of gifts which recognize the principle that we owe our all to him who gave us in the beginning our life, and finally gave us his life to redeem us? How much owest thou?

J. S. WASHBURN.

"No Burden"

WE meet people who complacently tell us by word and action that they have no burden for the needs of our various institutions, as if this settled the matter, and they should be excused. The fact that we have *no burden* should alarm us. If a starving man is at our door, and we have no burden for his pangs of hunger, it shows that we possess not the spirit of the Master. There may never be the need for another \$150,000 fund. The Lord, true to his word, is "cutting short the work." The remnant church of which we are members, calls loudly for means *now*, that the message may quickly go to the world, and that we may go to the home Jesus has prepared for us. Can it be that we have "no burden" to give! "No burden" to go home!

Truly the Laodicean message is due to this people now as never before. If we have no burden now when needs are so great, we shall have a burden of remorse when we come to offer our means *too late*. It is time that those of us with no burden should go to our closets and mightily cry to the Lord that we may get a burden. It may be the weight of money and business cares has so deadened some of us that we could not feel a burden if the Lord himself were throw-

ing one upon us. Then let us get rid of our benumbing load, and we shall not "turn away sorrowful," as the rich young ruler did whom Jesus admonished to sell all that he had, but will be joyful in the consciousness of obedience to our Lord's command. * * *

The Skodsborg Sanitarium

THIS is an institution most beautifully located, and one that has been the means of bringing the light of the last message of mercy and blessing to many people of note and distinction in Denmark. Two thousand dollars has been appropriated by the General Conference to this institution. This is a small gift, and it is not money lost or thrown away.

The patronage of the institution has been altogether too great for the capacity of the buildings, so that heavy rents have been paid for unsuitable buildings, some of them located at quite a distance from the sanitarium. The Danish brethren have themselves given four thousand dollars to provide a suitable building. The General Conference gives half of that amount in the \$150,000 fund. This is one of the smaller divisions of that fund, and yet one that is of great importance, and will be a great blessing to the thrifty, substantial people of Denmark.

J. S. WASHBURN.

Received on the \$150,000 Fund up to May 28, 1907

Atlantic Union Conference	
Central New England	\$2,108.47
Chesapeake	225.66
Eastern Pennsylvania	1,272.65
Greater New York	415.75
Maine	344.94
New Jersey	550.63
New York	1,020.17
Southern New England	850.23
Vermont	738.06
Virginia	260.67
Western Pennsylvania	822.57
West Virginia	211.67
Western New York	970.02

Total\$9,791.49

Canadian Union Conference	
Maritime	\$281.43
Quebec	33.78
Ontario	298.42

Total\$613.63

Central Union Conference	
Colorado	\$ 877.19
Iowa	2,167.97
Kansas	1,244.90
Missouri	495.80
Nebraska	4,779.63
Wyoming	403.87

Total\$9,969.36

District of Columbia	
Washington churches	\$1,150.24

Lake Union Conference	
East Michigan	\$ 1,082.86
Indiana	4,237.00
North Michigan	120.51
Northern Illinois	1,108.69
Ohio	2,661.61

Southern Illinois	709.63
West Michigan	2,802.36
Wisconsin	1,680.37

Total\$14,403.03

North Pacific Union Conference	
Conference not specified	\$ 315.30
British Columbia	57.80
Montana	172.90
Upper Columbia	1,195.37
Western Washington	932.79
Idaho	844.90
Western Oregon	785.66

Total\$4,304.72

Northern Union Conference	
Alberta	\$ 139.10
Manitoba	238.70
Saskatchewan Mission Field	34.85
Minnesota	3,480.50
South Dakota	2,104.10
North Dakota	1,681.23

Total\$7,678.48

Pacific Union Conference	
Arizona	\$ 177.87
California-Nevada	4,564.16
Southern California	469.79
Utah	205.46

Total\$5,417.28

Southern Union Conference	
South Carolina	\$ 67.88
Alabama	200.63
Tennessee	444.76
Florida	233.75
North Carolina	151.97
Kentucky	30.36
Cumberland	315.98
Louisiana	313.51
Mississippi	149.14
Georgia	160.55

Total\$2,068.53

Southwestern Union Conference	
Arkansas	\$ 213.64
Oklahoma	1,248.05
Texas	762.38

Total\$2,224.07

Unknown	
Unknown	\$149.20

Foreign	
Algeria	\$ 13.33
Australia	132.19
Bermuda	25.00
China	3.00
South Africa	128.16
Jamaica	13.41
Yukon Territory	10.00
England	256.32
Gold Coast, West Africa	10.00
Mexico	2.00
Costa Rica	2.00
India	12.48
South America	23.35
Switzerland	5.81
Panama	4.00
Nicaragua	2.00
Trinidad	.34
Central American Mission	17.00
Norway	25.00
Japan	12.50
Hayti	5.00

Total\$702.89

Grand Total\$58,472.92

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.

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.

God's Law Set to Music

Ps. 119: 54

ELIZA H. MORTON

Set to music is God's law,
Music sweet and clear.
When I keep its precepts all,
What have I to fear?
Glad with notes of tuneful love
Pilgrimage below,
Statutes of the Lord my song
From the long ago.

How I love that precious law!
Joyful is my heart,
For the will of God is there
Of my life a part;
O the glory of that love,
Spring of life and peace,
House of pilgrimage made glad,
Freedom,—full release!

Strike the key-note loud and long,—
Hear, obey, and live.
Angels with their harmony
Tones of rapture give.
Jesus kept that holy law,
Doing nothing wrong.
Reconciliation is for me,
Law of God my song.
North Deering, Maine.

"No Other Gods Before Me"

MRS. E. G. WHITE

EVERY true child of God will be sifted as wheat, and in the sifting process every cherished pleasure which diverts the mind from God must be sacrificed. In many families the mantel-shelves, stands, and tables are filled with ornaments and pictures. Albums filled with photographs of the family and their friends are placed where they will attract the attention of visitors. Thus the thoughts, which should be upon God and heavenly interests, are brought down to common things. Is not this a species of idolatry? Should not the money thus spent have been used to bless humanity, to relieve the suffering, to clothe the naked, and to feed the hungry? Should it not be placed in the Lord's treasury to advance his cause and build up his kingdom in the earth?

This matter is of great importance, and it is urged upon you to save you from the sin of idolatry. Blessing would come to your souls if you would obey the word spoken by the Holy One of Israel: "Thou shalt have no other gods before me." Many are creating unnecessary cares and anxieties for themselves by devoting time and thought to the unnecessary ornaments with which their houses are filled. The power of God is needed to arouse them from this devotion; for to all intents and purposes it is idolatry.

He who searches the heart desires to win his people from every species of idolatry. Let the Word of God, the blessed book of life, occupy the tables

now filled with useless ornaments. Spend your money in buying books that will be the means of enlightening the mind in regard to present truth. The time you waste in moving and dusting the multitudinous ornaments in your house, spend in writing a few lines to your friends, in sending papers or leaflets or little books to some one who knows not the truth. Grasp the word of the Lord as the treasure of infinite wisdom and love; this is the guide-book that points out the path to heaven. It points us to the sin-pardoning Saviour, saying, "Behold the Lamb of God, which taketh away the sin of the world." O that you would search the Scriptures with prayerful hearts, and a spirit of surrender to God! O that you would search your hearts as with a lighted candle, and discover and break the finest thread that binds you to worldly habits, which divert the mind from God! Plead with God to show you every practise that draws your thoughts and affections from him. God has given his holy law to man as his measure of character. By this law you may see and overcome every defect in your character. You may sever yourself from every idol, and link yourself to the throne of God by the golden chain of grace and truth.

The apostle writes: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality." "The night is far spent; the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

There is none too much self-denial, none too much self-sacrifice, none too much overcoming evil with good. If all the inclinations to gratify the taste for frivolous things were firmly resisted, there would be more money to use for God. Shall we not make decided changes in this respect? Shall we not set money flowing in channels where it will glorify God?

When I see families poorly clad, and houses destitute of those things that are necessary for comfort, and then visit the homes where every niche and corner is filled with useless ornaments, I am tired of the sight of my eyes. Let us search the Word and see if there is not some instruction there that will teach us how to relieve the maladies that have become chronic in the spiritual life of many. "Is not this the fast that I have chosen?" God asks, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast

out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. . . . If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness shall be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

"Though I speak with the tongues of men and of angels, and have not charity," Paul declares, "I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil."

The Son of the infinite God came to this earth, and honored it with his presence. He emptied himself of his glory, and clothed his divinity with humanity, that humanity might touch humanity, and reveal to fallen man the perfect love of God. Christ did not come to earth to live a life of pleasure, of self-indulgence. He lived not to please himself. "The Son of man," he said, "is come to seek and to save that which was lost."

We have great changes to make before we reach perfection. God calls for complete self-surrender. We must guard diligently our lips, lest they speak guile. We must be strict with ourselves, that we bring not false principles into our dealings with others, and lead souls from the safe path. We must work the works of God. Adhere to correct principles, whatever the cost to yourself. In appeals and warnings let your light shine forth to others. Economize your pence that you may have pounds with which to help the cause of truth. Keep your tables free from many pictures and ornaments, which are as nothing in comparison with the Word of God. Let your holy example lead the sympathies of your friends heavenward: "for he that in these things serveth Christ is acceptable to God, and approved of men." Let us therefore follow after the things which make for peace, and things wherewith one may edify another." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written

aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Jesus Christ: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

Faith and Works, or Faith That Works

W. H. GRANGER

ALTHOUGH the Scriptures say, plainly as words can, that we are justified by faith without works; yet the opinion generally prevails that it must be by faith and works, because there is another text that says just as plainly, that "faith without works is dead." Then again, the Bible teaches that eternal life is a free gift from God to those who believe in Jesus. Over against this is the text that says, just as plainly, that he will reward every man according to his works. Are these texts harmonious, and if so, how are they to be understood? They are perfectly harmonious when rightly divided.

In the first place, it must be understood that these texts are not speaking of the same thing, but are teaching on two widely separated phases of the one great subject—salvation. I will state the difference by saying that eternal life is indeed a free gift to those who believe in Jesus, and that it is obtained by faith alone without works. The reward for works is not eternal life, but degrees of honor in the kingdom. Hence it is true that eternal life comes to the believer without works, and it is also true that all will be rewarded according to their works.

Had man never sinned, then eternal life would have been his as a reward for obedience. But when man sinned, he forfeited his right to life, and excluded the remotest possibility of his ever enjoying it thereafter, except as a free gift from the Author of life. The life which we now enjoy is not ours by right of merit, but is a free gift to all, both good and bad alike, through Christ.

In the first place, since we have already sinned, and thus forfeited our right to life, if the Lord were now to reward us with life in proportion to our works, is it not clear that life would simply be a wage paid in return for works, and hence not a free gift? Furthermore, inasmuch as we have all sinned, and since eternal life can come only as a reward to those who yield absolute, perfect, and eternal obedience, it is evident that no human being would have a sufficient store of good works with which to secure eternal life. To illustrate: say, for instance, here is a man who by his works has earned one thousand years of life in the kingdom; another has earned ten times as much; another one hundred times as much; it can plainly be seen that when the time paid them in wages for their works would expire, God must either come to their rescue with a gift of life, not in

exchange for works, but absolutely free forever, or they would perish when their wages in life would expire. Hence man's only hope of securing eternal life is as a free gift from God. It is wholly by grace through faith; otherwise it would not be of grace, but of debt. Works have their place, not as a means of justification, but as the fruit of it. It is not by faith and works, but rather, by faith that works that we are to be justified unto eternal life.

Columbus, Ohio.

The Author of Order

J. S. WASHBURN

"God is not the author of confusion, but of peace, as in all churches of the saints." A pamphlet recently written conveys the idea that every church is independent, and that there should be no conference organization. All general organization is branded as Babylon and the papacy. But if this principle were to prevail, there would indeed be a very Babylon of confusion and disorder among us. Each church sending out its workers here and there without co-operation, with no central executive committees to carry out the wishes of all the churches, everything would certainly be running at cross-purposes.

But the whole plan is contrary to the plan of God and the order of heaven, and the order among his own people, as indicated by many scriptures. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." "We are members of his body, of his flesh, and of his bones." We are members one of another.

Heaven is not conducted on the principle of independent congregations. There was a high and mighty angel, who started the idea in heaven of congregational independence. He gathered together his followers. But the Lord had no room for an independent congregation in heaven, and that mighty angel was cast out, and all the members of his church with him, out of the unity of the one family in heaven, separated from the family, cut off by the divine surgeon from the great body. This surgical operation has caused him pain, and has caused us all much tribulation. We have had enough of this experiment of congregational independence.

It is true that in the New Testament, the church in Jerusalem, the church in Antioch, the church in Rome, are mentioned; but it is also true that the whole body of God's people is many times called "the church of Christ," "the church of the living God," etc. Matt. 16:18: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." What church was this? I ask. Was it the church in Jerusalem, the church in Antioch, the church in Corinth?—No. It was *the* church, the whole church, the body of believers.

Again: "God hath set some in the church, first apostles," etc. In what church?—In *the* church. Of Jesus,

Paul writes that God "hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." What local church is this? This is not a local church. This is the church of the living God.

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." "Christ also loved the church, and gave himself for it." Eph. 5:25. "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Verse 27. "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 3:15. The Scripture speaks clearly of the "general assembly and church of the First-born, which are written in heaven."

Thus it is plain that the divine plan does not contemplate independent, unrelated organizations scattered here and there, but the church as one united whole. There is one Lord, one Spirit, one faith, and logically the church of God is one church. The Lord is bringing out such a people from the Babylon and confusion of the world, and forming them into one, welding them together.

The most wonderfully organized people the world has ever known was Israel. The excellent advice of Jethro to Moses that there should be companies and order by divisions, and yet all recognizing a common church government (for Israel was "the church in the wilderness"), is still good counsel, written for our learning. And when Israel was divided and scattered among the hills and valleys of Palestine, they were still one church, one body in government and organization.

The council at Jerusalem is an evidence that the disciples believed in and practised an organized unity. Note that at this council certain orders were given. These were the result of their counsel. Note the expression, "It seemed good to the Holy Ghost, and to us." Read further Acts 16:4, 5: "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily."

These decrees that were ordained of the apostles and elders were not popery. Here was a central council, a conference, that had ordained certain things; and they went through all the different churches, delivering these decrees for them to keep; and so, that is, by this means, was the church established in the faith, and increased in number daily. In this connection read also Acts 15:41: "And he went through Syria and Cilicia, confirming the churches."

This certainly is as clear as the resolutions that are passed by the General Conference and are sent out to all our people; though our General Conference has never taken upon itself as yet to call

them decrees, as the decisions of the apostles were called in the early days after their General Conference at Jerusalem. What can be more clear than this: "So were the churches confirmed"? And any work that pulls down this organization will not confirm the church, but rather bring in disintegration, division, and ruin.

General organization, organized unity, is God's plan and purpose. The whole principle is laid out in what we know of the order of heaven, in the order of Israel, and in the order of the apostolic church. But God has given men brains and common sense to apply the principles of his Word to their daily life and the daily perplexities and difficulties which they meet.

Through much labor and perplexity there has been formed among the people who believe in the near coming of the Lord an organization which has been indorsed from beginning to end by the spirit of prophecy. Whoever seeks to overthrow it is doing the work of the enemy who sought to bring an independent organization into the family of heaven. No man liveth unto himself; neither does any church live unto itself, or any conference. We are all one, members of his body, of his flesh, and of his bones. Let us abide in the body. Let us stay on board the ship.

Many have arisen in days that are past, and are arising to-day, preaching independence and false liberty, which is license. The liberty of organized unity, wherein each feels definitely related to every other one of the church of the living God, is true liberty. He who is cut off can no more live, prosper, and bear fruit than the branch severed from the vine. If ever there was a time when organization and unity were essential, it is to-day. A small people, united with God, and welded together as one, can face the divided interests of the world's great Babylon, and win eternal victory.

Nashville, Tenn.

Short Sermons on the Ten Commandments

The Eighth Commandment

W. A. MCCUTCHEN

"THOU shalt not steal." Ex. 20:15. The recognized definition of to steal is: "1. To take, and carry away feloniously, as the personal goods of another; to take without right or leave. 2. To withdraw or convey without notice, or clandestinely. 3. To gain or win by duress or gradual and imperceptible means. 4. To accomplish in a concealed or unobserved manner."

It is plainly seen again in this commandment that this division of the law touching man's relation to his fellow man is based upon man's natural rights. It is wrong for one man to steal from another, because the one stolen from has a right to his property, and no one has a right to deprive him of it.

It is on the principle laid down in this division of the law that proper civil government is founded. The chief province of civil government is the protec-

tion of people in their rights of person and property. If man had always been prompted by that higher motive of love for his fellow man underlying this division of the law, civil governments would never have been needed; for the provisions of the law would have been carried out voluntarily among men. But because of sin and selfishness, and man's disregard of the rights of his neighbor, civil governments were necessary, and were instituted for the protection and enforcement of these rights—mark it, for the protection of man's *rights*, and the punishment of crime, which is a violation of these rights; and not for the punishment of *sin* and the enforcement of God's law; for that takes hold of the very "thoughts and intents of the heart," which governments can not reach nor take cognizance of.

It should be borne in mind that there is a vast difference between sin and crime; one has to do with the violation of God's law as such, the other with the violation of rightful human law, which, though based upon some of the principles underlying God's law, are nevertheless far from being the same. No earthly government can rightly undertake to enforce God's law, because it is not the province of civil governments to enforce religious laws and duties, and every attempt to do so has always resulted in persecution, and always will. And even if it should be thought to be its province, it could not do it, for the reason that the government has no way of detecting the secret violations of God's law in the thoughts of the heart. Earthly governments can deal only with overt acts.

Every one recognizes that to take another's goods "without notice, or clandestinely" (secretly), is stealing. Every one knows what it is to steal within the meaning of the first and second definitions as given above; and whenever one is spoken of as a thief, or an act is referred to as thievery, the mind goes at once to something of this kind. But how few look at stealing in the sense of the third and fourth definitions given above.

In the light of these definitions it appears that anything obtained by unfair, dishonest, or secret methods, that are afraid of daylight, is stealing. Misrepresentation of an article or property in a deal, is stealing. Extortion, by charging an excessive rate of interest or much more than a thing is worth, because some poor man has to borrow or buy on time and can not help himself, thus taking advantage of his situation, is stealing. The extortioner is classed right along with the thief, the drunkard, the adulterer, etc. See 1 Cor. 5:10, 11; 6:9, 10.

Anything obtained by unfair, unjust, or oppressive measures, even though the methods employed may never be discovered or suspected by the ones from whom the things are gotten, is thievery. Definitions two and three give it: "To gain or win by duress or gradual and imperceptible means; to accomplish in a concealed or unobserved manner." In short, however one may get a thing that

does not rightfully belong to him, it is stealing. The word "rightfully" covers it all; for if not rightfully owned, it was taken "without right," which is the very first definition of stealing. And how numerous the ways, and in this age how varied the forms, of polite stealing in the business world—in bond manipulations, on stock exchange, dealings in "futures," in various defalcations, and in many instances of improper personal profit from public trusts and political and official life covered by the modern word "graft."

This honest interpretation of God's command will doubtless be called by some the fogyisms of a bygone day, unsuited to this commercial age; but God never changes, and right is right all the time and everywhere. His command, "Thou shalt not steal," comes thundering down to us in this age with all the majesty of a burning Sinai back of it, and with increased necessity for its frequent repetition. "Let him that stole steal no more." Eph. 4:28.

Keene, Tex.

The Blessing of Trials

G. B. THOMPSON

PEARLS are much sought after; and the rich, in their luxurious mansions, at great expense adorn themselves with pearls.

The best pearls are found in a certain kind of oyster shell which is found in the waters of a tropic sea. They are secured by divers from the bottom of the sea. In one day the diver may find one worth a fortune, or he may work many days, and open tons of shells, without finding a single pearl.

How are these pearls formed in the shell? They do not grow there naturally. It is thought that some foreign substance, such as a grain of sand or something similar, gets into the shell. This wounds and bruises the delicate body of the mollusk, and this offending substance becomes covered with the same secretion with which the interior of the shell is covered. So this beautiful and much-sought-after gem is really produced by this little creature on the inside of the shell, struggling against the hardship which besets its very existence.

The lesson: There is in this a beautiful and helpful lesson for each of us. Trials and temptations beset the pathway of each. Sometimes they seem hard to bear, and we are tempted to murmur and complain, and to wonder why we have to endure so much. But these are necessary that the pearl of patience may be perfected in us, and in order that the "pearl of great price" may be bestowed upon us at last. Though they may wound and hurt, if endured, they will perfect in us the graces of the Holy Spirit, and when the Master comes to gather home his "jewels," we may be numbered among them.

Even jewels of rare merit and worth must pass under the polishing process of the lapidary before they can shine

with the greatest brilliancy. So we, too, have to be polished. After being washed, we need to pass beneath the hot iron of trial and affliction that the wrinkles of sin may be smoothed out. But "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Cairo, Egypt.

Obedience Better Than Sacrifice

T. E. BOWEN

No amount of sacrifice will atone for headstrong disobedience. The human heart is so apt to fill with pride, and entertain such lofty opinions of the greatness of its own wisdom and far-sightedness, that the Lord is compelled often to give object-lessons illustrating the foolishness of human devisings apart from the counsel of God.

A few years ago the Lord sent his servant to Australia. While there, very important instruction was given concerning changes that must be brought about in the manner and methods of conducting his work in the earth. Solemn messages were sent to America. Some of them involved such reversals of the then-present methods that some men were staggered. Others pronounced the instruction utterly impractical, and others said it would be even ruinous to the work of God, if followed. Some have lived long enough, however, to see that God is wiser than men, and that to obey his counsel is indeed very prudent.

Very important instruction was also given concerning the Australasian field. It was pointed out that they were not to follow precedents, as to manner and methods of labor in America, but that it was God's design to make Australia a training-center for workers in that part of the field. The school work and publishing interests were to be cast in entirely new molds. Some men there saw no light in this instruction; but faithful ones were found who, through faith, obeyed the Lord. As a result, marvelous prosperity has attended every branch of the work there, not because certain select men were connected with it, but because *God's own plans* were being followed.

In a letter written by Brother Anderson, editor of the *Australasian Signs*, to one of the brethren associated with the Mission Board, is such a striking illustration of what it has meant to the publishing work implicitly to follow God's instruction, that we take the liberty of quoting from his letter. He says:—

"You will be glad to know that our office here is just flooded with work. As you have heard frequently, we do not cater for commercial work in our Warburton office. To give you some idea of how our business has increased, I will say that one year ago we thought that two presses would be all that we should require to cope with our own denominational work. We find that we can keep five going, and even then very frequently have to labor overtime for weeks together. Our difficulty is not

how to get work, but how to get workers to cope with the enormous volume of business that is going through our office. We had no idea one year ago but that our premises and plant would be large enough to meet all the demands that would be made upon us. But we have altogether underestimated our needs, and have already had to make some extensions to our building.

"One pleasing feature which has arisen in connection with our move into the country is the large number of visitors who desire to see through our premises. When we were in the city of Melbourne, it was an extremely rare thing to have any outside of our own ranks become even interested in our plant: there was nothing notable about a factory in the city. But somehow a factory in the country seems to be an object of very great attraction. We are here surrounded by mountains on all sides. Half a mile away there is a little village, which, on account of the natural scenery, is becoming a tourists' resort. Just recently some new country has been explored from twenty to thirty miles back in the mountains, and some new waterfalls have been discovered. The State governor and a party of gentlemen made a trip a few days ago to view the scenery. Many other parties are also making this trip. In order to get to this place, they have to pass right by our factory; and when they come across a place like ours in the midst of heavily timbered country, it causes no small amount of surprise.

"While the governor was going through, he at once pulled up, and wanted to see what was going on here, and asked to be shown through. Many other notable persons have also in like manner been attracted to this place, and thus we have been brought into contact with classes of people who hitherto did not even know of our existence, or if they did, thought we were some little body of fanatics who kept Sunday on Saturday. When they come and see an up-to-date printing plant, and inspect our literature, and, as they do almost invariably, purchase some of it, they go away with a very different opinion.

"We were told over and over again by those who were opposed to the idea of going into the country, that we would be buried, and would not be able to do any missionary work whatever in a wild, out-of-the-way place such as we had chosen. But the reverse has been the case. Instead of being buried in the country, we are actually in a place where more people are brought into direct contact with our work every week than hitherto came in contact with it in a year. I think if the exact figures could be ascertained, we should find that this statement, strange as it seems, is very much under the mark.

"Never in my connection with the work have I seen so much interest manifested by the general public in any of our institutions. Several references have been made to our plant by the large metropolitan daily papers, and they have sent

special reporters from Melbourne to inspect the place. Many writers have referred to our work as an object-lesson worthy of imitation by other manufacturers. So far as I have heard, not one person who has visited our institution has ever made an unfavorable comment regarding the change of location from city to country, but, on the other hand; almost every one of them has expressed himself in terms of admiration concerning the wisdom of bringing our employees with their families, away from the evil surroundings of city life.

"Thinking you may be interested in the results which have accrued from the move of our factory from the city to the country, I have penned the above thoughts; for to me the unlooked-for effects of this move are a source of great pleasure, and a powerful witness to the value of the spirit of prophecy, by which the Lord urged us to change our location."

May God forgive us for our slowness of heart to believe. Let us heed the inspired counsel of King Jehoshaphat to his people: "O Judah, and ye inhabitants of Jerusalem: believe in Jehovah your God, so shall ye be established; believe his prophets, so shall ye prosper."

Give the Warning

It is the solemn duty of the servants of God to warn the wicked of the evil of his way, to warn men of dangers which they may foresee, to warn the unruly that they may yield obedience to the precepts of the Lord, and to warn the careless of the approach of the sword which shall devour the unwary, to warn the faithless and disobedient to flee from the wrath to come.

It is not enough to say soft words, and prophesy smooth things, and sing pleasant songs, and cry, "Peace, peace," when there is no peace. The solemn warning of God must be given, and if men neglect it, it must be at their peril. They must be left without excuse, and no man should be allowed to sink into the abyss of darkness without a faithful warning of his danger.

If perdition is a dream, then men may be allowed to dream their way on thither. If the damnation of hell is a fable and a phantom, then we may allow persons to go on unwarned and unadmonished; but if there are stern and terrible realities before us, if there is a doom which is the second death, then those who perceive the danger, who see the sword coming, are bound by the most solemn obligations to warn the wicked of the error and danger of his way.

Let every man of God realize his responsibility. Let him hold fast the faithful word which God has spoken. Let him put away his own wisdom and his own words, and testify and repeat what Christ has said, and warn men to beware, lest in their carelessness and presumption, they meet an awful doom, from which there will be no way of escape.—*Selected.*



Cheerfulness

As bright as are sun-rays through cloud-rifts,

As welcome as flowers in May,
As fair as a clear, golden sunset

At the close of a dark, rainy day,
Unto hearts that are fainting and weary,
Unto feet that are slow in life's race,
Are the words of a glad, cheerful spirit,
Or the smiles of a bright, cheerful face.

Then speak not the words of repining,
Though oft to the lips they arise;
Proclaim that the sun is still shining,
When his light is not seen in our skies.
To your own heart and other hearts
round you

Keep singing a joyous refrain,
For the sweetest of songs that e'er found
you

Was the bird-song you heard through
the rain.

Ah, the long, dusty highway grows
weary

To thousands of worn, marching feet,
But they change to the steps of the
victor,

When music comes down the long
street.

Fling out, then, the spirit's own music,
To comfort, to lift, and to bless,
And march to the jubilant measures
Of the chorus of Cheerfulness.

—Anna R. Henderson.

The Wife as a Home Maker

"HOMES," says a writer, "are the springs among the hills, whose many streamlets form, like great rivers, society, the community, the nation, the church. If the springs run low, the river wastes; if they pour out bounteous currents, the rivers are full. Homes are divinely ordained."

One person alone can not make a home what it ought to be. Each member of the family, the husband, the wife, the son, the daughter, must have a part in the home making. As in music when all the parts are combined we have perfect harmony, but if one part fails the harmony is broken and the effect destroyed, so in the home life. When each is faithful, doing his allotted part lovingly, the harmony is sweet and sacred; but if any member fails in love or duty, the harmony is marred. I will endeavor, from a Bible standpoint, to speak of the wife's part in making a happy home.

When a good and noble man chooses from among his acquaintances one to be his wife, he raises her to a position of honor, of dignity. She is now a queen, over a small realm to be sure, but a queen, nevertheless. In her hand is placed a scepter of power, which she will wield for good or ill. Destinies most

sacred are now trusted to her keeping. Will she prove faithful to the trust reposed in her? Will her realm be a peaceful one, or will anarchy prevail?

No woman should marry without asking herself a few heart-searching questions. Does she truly love the one who asks her to go with him to the marriage altar? Can she be a true wife, a real blessing to him who would lift her to his heart throne? Can and will she be true to him "through better or worse"? Can she cherish and comfort him until death severs the tie? These are a few of the questions every woman should put to her inmost soul before she consents to become a wife.

The relation existing between husband and wife is the most sacred of all earthly relations. Love is the first essential in this relation, and faithfulness is one of the chiefest of wifely duties. By love and faithfulness she may make her husband's life purer, stronger, grander, and she who fails here fails in one of the most important duties of life.

Remember, dear reader, I am writing of the home as God would have it be, as he intended it should be, not as it really exists to-day or has existed since the purity of the Eden home was lost. There are few if any ideal homes in the world at the present time; but few husbands and wives who measure up to the standard of the Word of God. Sad, sad indeed it is that so many homes are darkened by sin that should be heavens of peace and joy in this sin-cursed earth.

The Bible portrays the model wife. You will find her sketched in Proverbs 31. She is here set before us with all the virtues needful for her exalted station. "The heart of her husband doth safely trust in her. . . . She will do him good and not evil all the days of her life." "Her price is far above rubies." Prov. 31:11, 12, 10. "She is a crown to her husband." Prov. 12:4.

The virtuous woman is set forth as her husband's gem of many virtues. She is the guardian of his interests, her economy is his safe steward; for she will make his interests her own, and will exercise economy and carefulness in the family expenditure. From her lips sweet words of counsel and encouragement should fall, and her prayers should daily ascend for heaven's blessings upon him.

There is need of solid foundation upon which to build the home structure; that foundation I will call *good housekeeping*. The *lover* may exist upon smiles and caresses, but the *husband* desires more substantial food, in the shape of good bread and other well-cooked viands. Every girl before she marries, ought, as she values the love and respect of her

husband, to be able to cook a good plain meal, and to arrange it upon the table in a neat, inviting manner. The art of making good bread, from both bolted and unbolted flour, should be mastered by every woman before she becomes a wife. The husband fed upon griddle-cakes, sour bread, and poorly cooked, highly seasoned food is liable to partake of the nature of the food he eats; and when day after day he goes home to an untidy, disorderly house, where only fretting and complaining greet his ear, is it any wonder that he turns from such a home to seek scenes more cheerful? A woman's best and grandest energies should center in her home. This field should be the first to be cultivated, before going very far to help others. Be faithful in the home duties first; then reach out the helping hand to others.

Woman has her divinely appointed work, her place to fill in God's plan; and one of her divinely appointed offices is that of *motherhood*. But motherhood should never be forced upon any woman without her consent. She should have the privilege of deciding for herself. No true husband will go contrary to the mind of the wife in this matter. Many women are not physically able to become mothers, and should not be compelled to.

In Eph. 5:22-24 we read these words: "Wives, submit yourselves unto your husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church. . . . Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." Again: "Wives submit yourselves unto your own husbands, as it is fit in the Lord." "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives." "Even as Sarah obeyed Abraham, calling him lord." Col. 3:18; 1 Peter 3:1, 6. Let no husband conclude that in these divine commands there is the least license granted him to be tyrannical or unjust. The wife is only to submit as is fit in the Lord. The husband who fills his part of the divine command, and loves his wife as his own body, yea, even as Christ loved the church, giving himself for it, will ask nothing of his wife but what is *right*, nothing to which she will not be willing to yield cheerful obedience. If the husband first fails in fulfilling his part, ought he to expect more of his wife than of himself?

Certainly the marriage relation, when both husband and wife are faithful to all the commands of God, is a most happy state. That much depends upon the wife and mother I freely admit. I think I may truthfully say she is the *home maker*; for if she is a sweet, patient woman, it is her presence which makes the home. The space within the walls of the dwelling you inhabit, does not of itself make a home. Home, whether the palace of the millionaire or the cottage of the poor man, is made by the sweet spirit of love and contentment

that dwells there. Where these elements exist, with the love of God in the heart, there you will find the true home.

Let no wife who reads these lines look upon her home duties as of little account, but rather let her look to God for strength to be a more faithful wife, a more patient, tender mother. May no mother belittle the work of home making; rather let her realize the greatness of her work, and that from her home is going out an influence far-reaching for good or ill. Satan is seeking in these last days to demoralize the homes, and to make wives and mothers dissatisfied and restless, forgetful of the sacredness of their duties. May God help every wife and mother to seek to do her home work "as unto the Lord," to feel the sacredness of the mother's calling.—*Mrs. M. C. Du Bois.*

Take Care of the Boys

YES, fathers and mothers, it is your boys who need your most thoughtful care. It seems to be instinctive with parents to shield their girls from the sight or the sound of sinful things. What mother would rest if, when evening comes, her little daughter were at large in the street, frequenting the village store, or hanging about the door of a drinking-saloon? How many times is the son, only a ten-year-old, away from the sight and sound of the mother at nightfall, breathing in a worse malaria than that from stagnant pools, from the rude talk of older boys, or of coarse vulgar men?

Outgrow it, will they? Do they? Now and then a boy poisoned in childhood by vicious associates does live down the poison, and comes out a clean, pure man; but look over any community in search of the young men without guile, whose souls and bodies are clean, and are they the rule or the exception? Scrutinize the sisters of these same young men, and do you expect to find the spotless among them the rule or the exception? It is the curse of the world that its boys are cherished less sacredly than its girls, that they whose temptations to physical vices are strongest, have the least done to fortify them against evil.

Do not say that because of the difference in their natures, boys and girls can not be trained by the same standard of morality. It is a base libel upon manhood, fostered so long in the world that it has come almost to be believed. If boys have greater temptations, so have they stronger powers, were they only cultivated. But too often they are wholly neglected. Do not trust to the future to bring your boys out right, for it will almost certainly bring them out scarred. Neither trust to their being above temptation. Know always where they are, and what are their inmost thoughts; and this, not by prying, tyrannical oversight of their movements, but by such a loving, yearning interest for their well-being that they love to open their souls to you. Some day these boys of yours will be seeking out mates, and

you expect them to bring you spotless, high-minded girls. In receiving them how can you think it honorable to give less in return than spotless, high-minded boys?—*The Christian.*

The Sky That Went Along

DEATH had taken the father, and the mother with her little boy was leaving the old home. They had walked a long and weary way. The dear familiar sights had long been left behind, and they were amid new and strange surroundings. Suddenly the boy looked up and noticed that the sky was the same, the same lovely blue, the same fleecy clouds. "Mama," he exclaimed, "the sky goes along with us!"

Happy little philosopher! Constantly in life's journey are we leaving familiar scenes and associations behind us. Well for us that God's overarching sky, with its blue canopy by day and starlit dome by night, goes along with us. And there is so much of it.

There was another boy, born in the slums of a great city, his home a dark room in a tenement-house in a narrow alley. It was not his to know the green fields, the daisies in the meadow, the cool brooks, or the whispering trees. Even the sky was to him a tiny patch seen through the encroaching fronts of rickety houses in a dingy street. One day, through some kind providence, the boy found himself in "God's out of doors." With shining face and wide-open eyes he cried out, "Why, how much sky there is!" Yes, there is a great deal of sky for those who will look up.—*Selected.*

The Decay of Family Life

THE family is a divine institution founded by God and hedged in by his laws. To-day, however, its religious significance is largely lost sight of, and both before and after marriage, convenience is the principle that regulates everything. Christ's teaching on the subject of divorce was plain; but when it is proclaimed from the pulpit now, the hearer goes his way and says, "Our minister thinks thus about divorce," as if it were merely an individual opinion and could be disregarded. The old romance and sanctity that lay about the home has been largely destroyed by what we call increasing civilization. When I was a boy, I used to declaim the stirring lines, "Strike for your altars and your fires; strike for the green graves of your sires." But now the altars and fires are register-holes in the wall, and the green graves of the sires are vaults of stone made to look as much like small palaces as wealth can make them; and nobody would care to fight for either. I saw the other day a motto, "God Bless Our Flat;" that was all that there was left of the home. I do not oppose the flat system; but I say that anything that breaks up the home feeling aims a blow at the morals of the family. When the romance and sacredness of home is gone, then it seems as if even decency very

soon departs. Bickerings arise, recriminations follow; and one of the pair goes across the State line to get permission to break the sacred union. How can there be any home life among our rich people, with one house in the country, another in town, and two months in Florida between? And as if this were not bad enough, they take their children abroad for some years. I have lived in Paris and watched the effect of these European sojourns; and I know whereof I speak, when I say that they are bad for our sons, and still worse for our daughters. They come back having lost all idea of love of home life, and happy only when counting the days before they return to their beloved Europe. When this family life is destroyed, the church has lost its chief ally.—*C. S. Robinson.*

Teaching the Children to Help

A WRITER in *Housewife* says: "Many mothers, overworked and longing for relief, do not realize that at hand they have a large reserve force of unskilled, but willing and affectionate labor. The little ones who add so largely to our duties are the very ones who, if directed rightly, will spring to our relief and ease the heat and burden of our day wonderfully. It is the 'step, step' about the housework that is so fatiguing; the larger tasks, gone systematically about, are not so exhausting; but the various little, uncounted things which, if not done, show so blackly on a background of otherwise good housekeeping, and the doing or not doing of these is what tries our nerves and our tempers. Without in the least overworking the child, its little hands and feet can yet be made of great help to us, and even a very young child will save many steps if properly set about it. The tiny feet must trot, and they will cross the room many times joyously if the little one can feel that he is working for mama."—*Selected.*

A Real Home

I NEVER saw a garment too fine for a man or maid; there never was a chair too good for a cobbler or a cooper or a king to sit in; never a house too fine to shelter the human head. But do we not value these tools a little more than they are worth, and sometimes mortgage a house for the mahogany we bring into it? I had rather eat my dinner off the head of a barrel, or dress after the fashion of John the Baptist in the wilderness, or sit on a block all my life, than consume all myself before I got to a home, and take so much pains with the outside that the inside was as hollow as an empty nut. Beauty is a great thing, but beauty of garment, house, and furniture are tawdry ornaments compared with domestic love. All the elegance in the world will not make a home, and I would give more for a spoonful of real hearty love than for whole ship-loads of furniture and all the gorgeousness the world can gather.—*O. W. Holmes.*



Report of the Welsh Mission, for 1906

W. H. MEREDITH

DURING the past year we have prayed that the spiritual life of our people might be quickened, and we are glad to see indications that our prayers are being answered. And though our growth has not been so great as we would have liked, yet there are signs of an earnest awakening to the stern realities of our day. Was there ever a year so full of the signs that mark the end, as the year just closed? We think not; and as our eyes are opened to see these things, our souls are stirred with a desire to hasten on the work which must be finished before the trumpet shall sound, heralding the coming King, and we desire above all else to have a part in carrying it to those who are now in darkness.

At Cardiff the Lord has blessed us with precious fruit, for which we thank him. Sixteen have been baptized there, several have been added by vote, and there are still a number who are expecting to unite with the church soon.

Since our last annual meeting we have organized a church at Blaenavon, which also includes the company from Abergavenny. There are indications that others will come to swell their numbers in the near future.

The company at Aberdare has grown under the fostering care of Brother and Sister Buchman, and has been added to the church at Pontypridd.

In the district where Brethren Rodd, Scarsall, and Shafer, and Sister Swann have labored, the work has gone hard, and would often have discouraged the workers had they not known that they had done what they could. However, a few souls have taken their stand for the truth, and are filled with zeal to carry the precious seed to others. Throughout the field strong efforts have been made by the enemy to keep the people from hearing. Again and again the canvasser has been repulsed, and has been told that the people are being instructed by their pastors not to buy our literature. Thank God, they can do nothing against the truth. It will withstand all the fiery darts of the enemy.

We heartily welcome Brother Penrose, of Pembroke. The Lord blessed his soul with the truth, and enabled him to preach it to his flock,—the members of the Martletwy Baptist church,—and a few good souls have decided to walk in the path of truth, amid great trial and tribulation.

We would like to bear testimony to the faithfulness of our church leaders, and all who have in any way helped to hold together what has been gathered, as well as endeavored to reach others.

Much patience has been manifested throughout our companies; for we have not been able to visit them as much as we would have liked. God watches the faithful work done by the lay brethren, and he will grant the reward by and by.

Since last July Brother and Sister Bailey have labored in connection with our Bible van. The Lord has blessed their efforts, and all the good accomplished will be revealed only when the records of heaven are opened. Up to Dec. 31, 1906, they had sold two hundred and twenty copies of "Our Paradise Home," thirty-five of "Great Controversy," twenty-seven of "Christ Our Saviour," and many others. In addition, they sold 1,312 tracts and pamphlets. A large number of meetings were held from the van platform, also in the homes of the people, and a few times in the chapels and schoolrooms in the neighborhood. Several have become deeply interested in the truth, and one lady is rejoicing in it, as a result of the van work. The increase of membership during the last year has not been large. Forty-one were baptized during 1906.

We rejoice in the signs that indicate plainly that the Lord is coming soon. We are still ready to "spend and be spent" in this blessed work. To us there is nothing else worth working for — no other work worthy of our attention.

Korea

MIMI SCHARFFENBERG

THE trip from America to Japan was a very pleasant one. From Japan we went across the Korean Strait on a Japanese boat. In the hallway of the ship we had to take off our shoes. Many sleep in one room, on the floor.

Landing in Fusan, Korea, we took the train to Sunan. But in this country trains run only during the day, and at night we had various experiences in getting a lodging.

This is a very hilly country, and it seemed strange at first to see the long rows of people, dressed in white, coming down the hills, and finally to find ourselves right among them. It is the custom for both men and women to dress in white.

As soon as we reached Sunan, the Koreans came in great numbers to visit us. Elder Smith and wife and myself are the only foreigners in this city. The natives will not knock at the door, but open it, and walk right in, and seemingly do as if they were at home. The women almost always go out visiting in bands. From ten to thirty have come here at one time. They usually have a routine of questions to ask, such as, "What is your name?" "How old are you?" "Have you an elder brother?" and other

questions similar to these. They will not ask about sisters, for girls are of no account.

Our home is on a hill, away from the impure air. It is a pleasant location. From here we can see as many as twenty villages. These are different from those at home. The houses are very close together. A village may not take in any more room than one of our large camp-meeting grounds at home, and still have a population of from one thousand to fifteen hundred. The houses are built of clay, are about eight feet high, and have straw-covered roofs. They usually have a small kitchen and two other rooms, each room eight feet square. Churches, post-office, and other buildings can not be distinguished from the dwellings or from one another.

We have a very nice little company of believers in Sunan. The first meeting I attended seemed strange. The men enter through one door, the women by another. All take off their shoes before entering, and are seated on the floor. The men keep on their hats. We women can not see the speaker, because a curtain is drawn in front of us. According to the custom of this country, women are not allowed to be in the same room with the men. They have been kept down in every way, and there is great need of workers to labor among them.

Perhaps it would be interesting to know how I try to put into practise what I learn of the language. All I have to do is to go for a walk through the village. First the dogs begin to bark; every family has a dog. I soon found that if I turned around, they would run, and act as if they were afraid of a foreigner. Next, one will have several dozen children following, and often women. The latter will begin to ask questions. I answer what I know, and when I do not know, they go through various performances to try to make me understand. Several times I have been invited to come into their homes. After being seated — on the floor — they will try to find out what I have learned, and do their best to teach me something more. I enjoy this very much, for it gives me an opportunity to get acquainted with their customs little by little.

They all have black hair, and seemingly can not understand why mine is light. They wanted to know if it was my own; so one day I had to take it down for them to pull at, to satisfy them that it would not come off.

In their homes they have no kind of furniture. All I have seen is what we might call a trunk, in which they keep their clothes. The floors are covered with straw matting, on which they also sleep.

The more I am among them, the more I see their great need. I am very thankful that the Lord has sent me here, and my whole desire is that I may learn the language, so I shall be able to tell them of the love of Jesus, and the great and precious truths that have been committed to us. Since being here I have

thought that if our people at home could but see the conditions here, they would never feel like shirking their part in this work. None could or would wish to be idle.

Breaking Ground in Austria

JOHN WOLFGARTEN

At the time of the last conference in Friedensau, it was voted that we make Austria our field of labor, and we accepted the call in faith, believing it to be of God. In September we took up our abode in Vienna, the capital of Austria, where the Lord helped us in finding a suitable dwelling, although we had arrived in rather an unfavorable time to choose a good house. Shortly after getting well settled in our new quarters, I went to Prague, to cast out the gospel net there for a few months. In December Brethren Conradi and Boettcher visited us, and the little company of believers was strengthened by their presence, and several were baptized, while three or four others expressed their desire to follow later.

Unfortunately, we have no freedom in this land,—at least not such liberty as we enjoy in the greater portion of Germany,—and yet our work must be done. If one plan does not succeed, we must try another way to attain our object, and keep on trying until our effort is crowned with success. The laws of this land are so formed, as far as religious liberty is concerned, as to be of advantage only to the Romanist, and therefore the spiritual darkness is so great that it can be broken only through the third angel's message. Liberty of speech we do not enjoy, for we can not come freely together and speak of God's Word; the colporteur dares not scatter the printed page, for that is forbidden; we do not have the liberty even to give away our literature, to say nothing of attempting to sell it; and yet the Lord opens avenues through which we may circulate our tracts and periodicals and books among the people.

We now have Bible studies with some interested persons, right in our own home. Not long ago we had the joy of seeing a young Rumanian baptized. His uncle is minister of justice in Rumania; and now the young man, who came to us from the Greek Catholic Church, is in the Friedensau School, preparing himself to carry the message to the people of his own land.

That I might get in touch with people in various cities, who are interested in the genuine gospel of Christ, I have

placed in newspapers such insertions as this: "Such as would like to seek for religious truth, and gain information with reference to the signs of the times and coming events, are invited to confidentially apply to —." One gentleman wrote in reply: "I would like to find peace for my troubled heart." Another wrote: "It is very hard to seek for the true faith among the many opinions and confessions of to-day. The Christian faith has so changed that it contradicts itself, and one finds no comfort in it; one

Twenty-nine million people, speaking five or six different languages, must be warned in this land; and after the truth has gone to all the world, "then shall the end come."

Vienna.

Fat Shan, China

LAW KEEM, M. D.

It has been nearly a year and a half since we came to China. The Lord has kept us through dangers seen and unseen, and many have been his blessings. We are thankful to be here and have a part in his great closing work.

The greater portion of this time we have spent in Canton; this has enabled my wife to get a good start on the language, and has given me an opportunity to study the field and find a good location for the work. After visiting several places, we decided to locate in Fat Shan, a city of nearly one million inhabitants. This city is ten miles from Canton, and is connected with that place by railway.

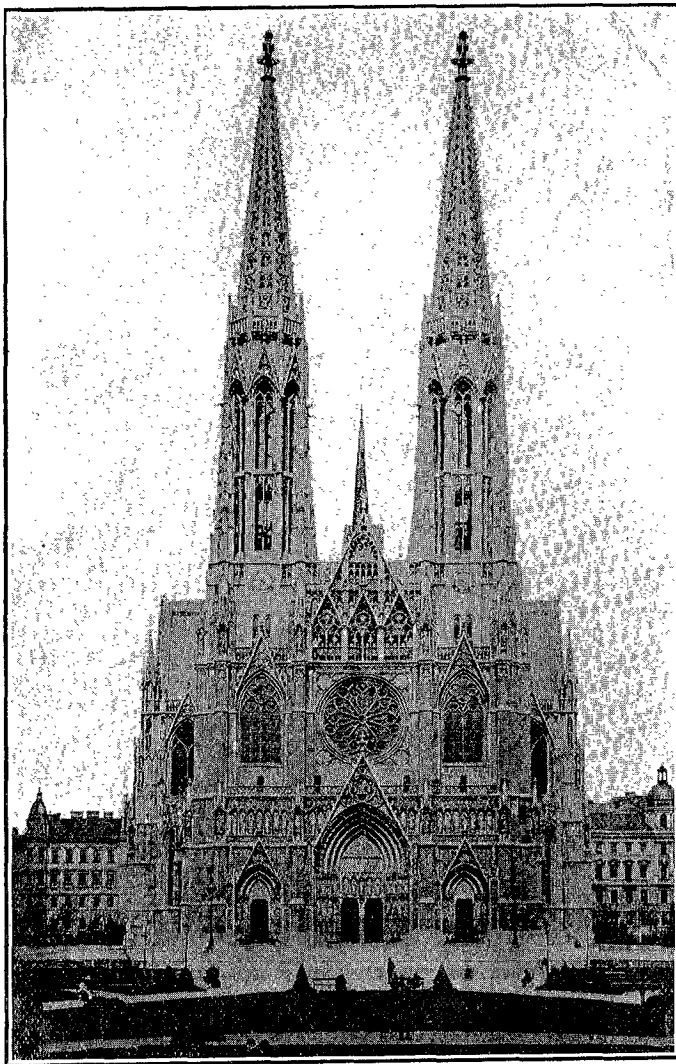
After deciding to settle here. I looked for several months before finding a suitable dwelling, as house-hunting is no easy task in China. We found one at last, with the help of a friend, and after making needed repairs, we moved in, the tenth of last December.

Before our chapel was ready, we held services each Sabbath in our sitting-room, and invited a few persons to come. The first Sabbath ten came.

I have visited among the people, and find them very friendly toward our work. We have also had many visits from members of the London and Wesleyan Missions. Some are inquiring

already about the Sabbath and other points of our faith. One minister especially is in earnest. He has accepted the Sabbath, and is trying now to gain his father and mother also. He wishes to join us, but greatly desires his whole family to accept the truth with him. His father is also a minister. We are praying that he will take his stand firmly for the truth. Opposition against the work only creates a desire to learn more of what we believe.

To-day (February 4) we held our first service in the chapel, with fourteen in attendance, one being a Wesleyan minister. With this exception, they have not attended church services before, and, consequently, know little or nothing of church etiquette. They talked out loud. The women compared their clothes with those of my wife, making all comments aloud. One young man called out to them that it was not good to talk out



VOTIV CHURCH, VIENNA

is in continual unrest." A lady wrote: "I am much interested in what you say with reference to the future. Have you possibly read the Revelation of St. John? It appears to me that the world must soon come to an end." Yet another: "O, I would like so very much to know what truth is, but I can not imagine what it can be! I plead for the truth. Hasten, hasten!" Another: "Our Christianity of to-day is altogether too superficial, and mostly outward formalities."

These replies speak for themselves. I correspond with these persons, and send them our publications through Hamburg. The Lord certainly has a people here also, that will answer the call, "Come out of her," as soon as the call reaches them.

We feel happy to be found doing what we can for the Master in this difficult field. Our responsibility is great.

loud — of course forgetting what he himself was doing. When we sang, they all tried to sing, too. I talked to them about Christ and his soon coming, and on the whole, they paid very good attention.

The men looked up each text. Sometimes I had to stop talking, to find a text for some one. Some seemed to listen with real interest. The Lord grant that I may be able to give them the plain, definite message, and that it may find good soil in some hearts, and take root, bearing fruit to his glory.

Through the kindness of the San Francisco church, and a brother, we have a good organ. This is a great attraction, as well as a help in the singing. Our chapel will seat sixty persons comfortably.

We have done very little medical work so far, for lack of a place; but we are getting the bath-room and dispensary ready for earnest work as soon as I return from the Shanghai meeting. We have two earnest young men who will take up the nurses' work on my return, one coming from Amoy. My wife has more invitations than she can respond to for visits among the women. We are sure the Lord called us to this place, and we see many evidences of it already.

On my way from Hongkong last week, I had the good fortune to meet Mr. Wu Ting Fang, ex-ambassador to the United States, who returned to China not long since. He is over sixty years of age. He inquired where I came from, etc. On learning that I was a physician, graduated in the States, he said, "Well, you fellows are behind the times. Nowadays the best-read men do not use much medicine. They depend more on rational methods, diet, and nature. Just look at me — over sixty years old. I do not eat flesh foods, or use any medicine. I live on vegetables, grains, and nuts. I take a cold bath every morning, and walk several miles before breakfast. Why, I feel as hale and hearty as a young fellow, and believe I can live to be over one hundred years old."

"A few years ago, while in America, I had the rheumatism, with my joints swollen and sore. I heard that a flesh diet caused it, by forming uric acid in the system, and I quit eating meat. Now I have no rheumatism nor anything. All medicine went with the meat. I do not go to these big feasts, either — I have no use for such nonsense."

I told him we were of the same belief on these points; that I, too, did not use flesh foods, and used very little medicine in my practise, treating more with hydrotherapy. "O, is that so? Well, now, you must teach this to the people here. Teach them physiology, and how to take better care of themselves; that's what I want."

He asked me to what denomination I belonged, also where I was located. He took my address, and wished to correspond with me. This man holds high positions in the government at Peking, yet he is a real Daniel, so far as the principles of physical living are concerned. He is certainly a healthy-look-

ing old gentleman, and walks as briskly as I can. It did me a great deal of good to meet him. Of course I shall write to him, and send him some of our papers and books, as he is well educated in English, as well as in Chinese, and can read anything I could send him. Perhaps the Lord will have a follower in the courts of China's palace some time. All things are possible with him. We are of the best courage, and trust in the near future to have something much better to write than heretofore.

The Kimberley Diamond Fields

G. A. IRWIN

KIMBERLEY contains a population of 34,260. It is the center of the diamond fields of South Africa, and the diamond-mining industry is what has made and still keeps it one of the most prosperous towns in all South Africa. In December, 1905, there were 17,260 natives and 3,192 Europeans employed in the Kimberley mines. All the mines in and about Kimberley were, in the days of Cecil Rhodes, consolidated into what is now known as the "DeBeers Mining Company." This company owns and controls not only the mines now open, but thousands of acres of land at present lying waste. A very large proportion of the property in the city itself is under their control in some degree. The rights and privileges of the company seem to have scarcely any limit. Yet notwithstanding all this, the directors of the company pursue a liberal course, both toward the town and toward its own employees.

For the double purpose of protecting both themselves and the natives they employ, the company has gone to the expense of building and properly equipping large compounds. Each of these compounds encloses several acres of land, and has rooming capacity for from one thousand to three thousand natives. Each contains within its limits a store, stocked with provisions, clothing, etc. These supplies are sold to the employees on the same margin of profit as is charged by the outside dealer.

In addition to the store, there is a large, light, and neatly kept hospital for the accommodation of the sick and wounded. A physician and a medical matron, who give their whole time to this work, are supplied by the company. In case an employee loses a limb while doing his duty, the company pays for an artificial limb.

For its officers and white employees, the company built upon its own land a beautiful suburb to the city, known as Kenilworth. Large public vineyards and orchards were also planted. Hundreds of nice brick cottages were erected on commodious lots, which were planted to fruit and ornamental trees. Schoolhouses, churches, and other public buildings were built; in fact, everything necessary for comfort, convenience, and the pleasure of the employees was provided. The trees planted in this large area have made a marvelous growth, and this suburb, in contrast with the bare and deso-

late country around, seems like a miniature Eden.

On my visit to one of the large diamond mines, I was profoundly impressed by the great amount of work and expense incurred in mining and hoisting tons upon tons of earth and passing it through various processes and scores of machines, to get a few jewels. This diamond-mining business has reached such a degree of perfection through the scientific machinery and methods employed that not one single jewel goes out with the waste, even though it is no larger than a small pin-head. The analogy between the true Christian and the diamond itself and the necessary methods employed to release it from the rock and clay in which it is embedded, is so striking that I can not forbear giving some facts and details that will make the analogy clear to the reader.

In the first place, the diamond is formed by intense heat and pressure. In some instances the pressure has thrown the diamonds to the surface of the earth, where they may be found in gravel and sand-banks, and in river beds. But the greatest number are found deep down in the earth, imbedded in rock and tough, bluish clay surrounding the hole that gave vent to the intense heat and pressure that formed the diamond, and gave it its hardness and luster. This rock and clay is dug out with pick and shovel, and elevated to the surface by means of lifts, and dropped into small cars, which are hauled out to what is known as the farm, or floor, where it is dumped from the cars onto the ground.

Thousands of acres are thus covered from one to two feet deep. In this condition it is allowed to remain for months, exposed to the sun, rain, and other atmospheric conditions. The whole mass is stirred at intervals, so as to expose all parts to the sun and air. This is done in order that the action of the elements may pulverize, or so change the nature of this tough, rocky clay, that in the grinding and various other processes to which it is submitted later, the particles will separate and release the diamonds, and make it possible, through a multiplicity of stirrings, washings, shakings, and siftings, to obtain every genuine diamond contained in the clay thus manipulated. The last shaking and sifting machine, over which the diamonds and small pebbles of a similar size and weight are carried by the shaking of the machine, and the constant flow of a stream of water, is covered with a kind of grease that catches and holds every diamond, while the pebbles and some small stones, which look like diamonds, are carried on by the shaking and washing, and are borne away by the lift, and deposited in one of the great piles of waste that have accumulated around each mine, resembling the foot-hills around some gigantic mountain peak.

It is the golden oil that flows from the two olive-trees through the two golden pipes that catches and holds the true Christian in the last shaking, just as the grease catches and holds every real diamond as it traverses the last machine.

Just as the smallest diamond is caught and held by the grease, so, in the mighty sifting that is to take place among God's people, not the *least* grain shall fall upon the earth. Amos 9:9.

I could easily hold in the hollow of my hands all the diamonds obtained from a day's work of one of the largest mines in Kimberley, yet their value in the rough was estimated by an expert to be six thousand pounds. The amount of dirt handled in obtaining this handful of jewels is beyond my power to describe other than by the use of the word "im-

a comforting fact to know that while God's jewels are scattered here and there all over the world, among "every nation, and kindred, and tongue, and people," he has provided a scheme, known as the third angel's message, that will bring to the surface, and separate from the mass of rubbish and worldliness in which they have been imbedded, all the hidden jewels; and those on the surface, or only slightly covered, will be hunted, or fished out, as the Lord has promised in Jer. 16:16: "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

mit to this polishing process, as does the inanimate diamond, the Lord has said, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Mission Notes

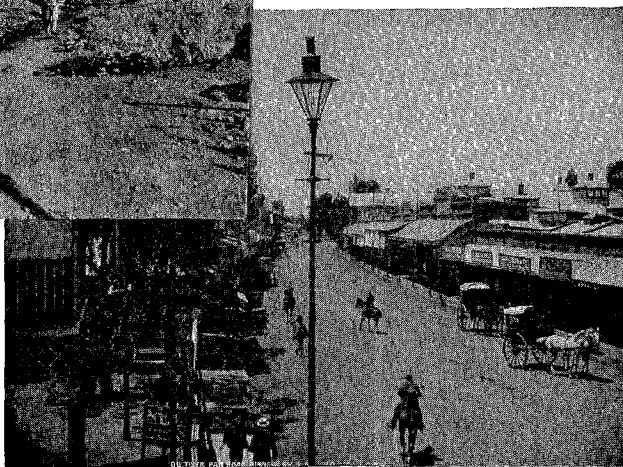
THIS incident is related in a letter from Elder Babcock, of West Africa: "A young minister, formerly of the United Brethren Church, visited me, and finally decided in favor of the truth. His wife was much opposed. A few months ago she dreamed of seeing a large tent, and people coming to receive the 'seal' of God. She was unable to find out just what the 'seal' was. She said that in her dream she could not find her husband for some time, but at last he came, and was 'sealed.' For a while she would not come to the meetings in the tent. At the very first meeting she attended, I spoke on the 'seal,' and her heart was opened to the truth. She and her husband have had experience in mission work."



DOWN IN THE MINE

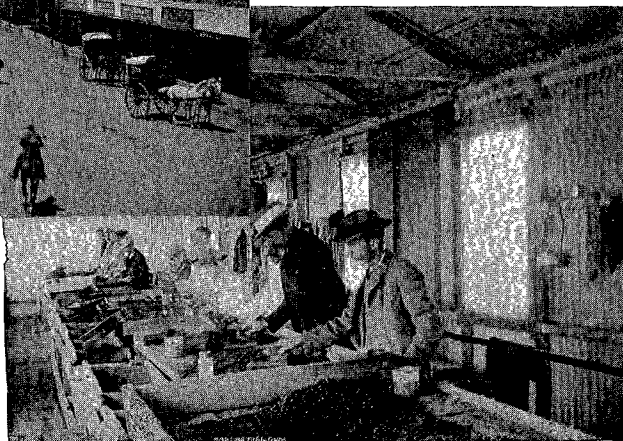
mense!" In the beginning of this mining industry in Kimberley, all the work of elevating the clay to the surface was done by hand, or by very rude hoisting devices. Yet in this way, clay and rock sufficient were removed to leave a hole right in the edge of the city eighteen hundred feet deep, and half a mile wide across the top. As I stood upon the brink, peering into the depths of this great hole, the force of the figure used in Isa. 51:1, 2, came to me with great vividness: "Harken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him."

Many of God's jewels of past ages, as well as in the present generation, have been buried very deep in heathenism and worldliness. As we stand to-day upon the very brink of eternity, and gaze into the dark pit of sin whence we have been digged, we can see that it has been alone by the mercy, goodness, and blessing of God that we have been rescued from such conditions and surroundings, and brought thus far on our journey. In comparison with the multitudes of people by whom they have been surrounded, God's true people have always been few in number. In this last generation they are spoken of by our Saviour as "a little flock." The number that will be redeemed from the earth through obedience to the principles and teachings of the third angel's message will be in comparison to the population of the world as one to eleven thousand. It is



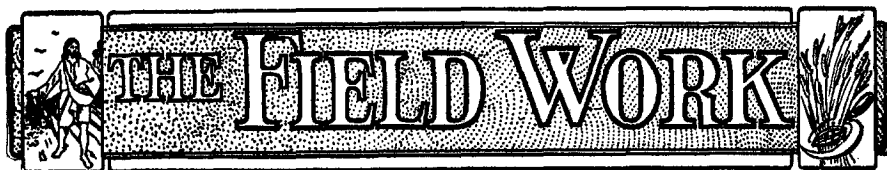
STREET IN KIMBERLEY

The finding of the diamonds, laborious and expensive though the process is, is not the end of the operation. Before they will shine and emit the luster that is in them, they must be cut, polished, and shaped. So with the Christian. The finding may have cost the sacrifice of men and means, and been accompanied by the tears, prayers, and heartaches of the hunters and fishers, yet before he can "shine as the brightness of the firmament" or "as the stars forever and ever," he must be hewed and squared by the prophets, that he may be fitted for a place in the spiritual temple that God is erecting of human beings, who, as living stones, "polished after the similitude of a palace," are to be the outshining of his glory. "The trials of life are God's workmen, to remove impurities and roughness from our character. Their hewing, squaring, and chiseling, their burnishing and polishing, is a painful process; it is hard to be pressed down to the grinding wheel. But the stone is brought forth prepared to fill its place in the heavenly temple. Upon no useless material does the Master bestow such careful, thorough work. Only his precious stones are polished after the similitude of a palace." Of those who sub-



SORTING THE DIAMONDS.

WILLIAM CAREY, in point of winsomeness, was the very opposite of Robert Morrison. On Carey's leaving his pastorate in Leicester, England, it is recorded that one of the obstacles presented to his going to India was: "The congregation to which Carey had ministered was loath to lose the services of their pastor; and so Thomas and Sutcliffe had to visit Leicester to conciliate his hearers. With many heart pangs his congregation consented to the severance, a sense of duty prevailing. 'We have been praying,' said one of the members, 'for the spread of Christ's kingdom among the heathen, and now God requires us to make the first sacrifice to accomplish it.' And upon their pastor's leaving, they made an entry in their church book, so that his love to his poor miserable fellow creatures might be put on record; at the same time stating that while they concurred with him, it was at the expense of losing one whom they loved as their own souls."



THE FIELD WORK

Forward Movement with Our Pioneer Missionary Paper

THE special campaign inaugurated in behalf of our pioneer missionary paper, the *Signs of the Times*, is meeting with grand success. On one day, May 1, over fifteen hundred subscriptions were received, and scores of letters expressing hearty approval of the special series, and promising orders later on.

The increase in the subscription list for the week ending May 1 was 5,151 copies, and for the following two weeks 10,135, making the total of additional subscriptions 15,286. We first printed forty thousand copies of the first number of the special series, and are having to order another edition.

The pages for the first few numbers of this series are electrotyped, so that copies of the entire series of twenty-six special numbers can be furnished to all who send in their subscriptions on or before June 1.

One man emphasized his approval of the plan by subscribing for seventy-five copies to be sent to his friends in the East. The Los Angeles church takes 1,257 copies, the San Francisco church over 1,000 copies, the Pacific Press employees 750 copies, and so on.

The Atlantic and Pacific Unions have united with the General Conference in sending a club of five hundred to the American school-teachers in the Philippine Islands. We believe it will be one of the best investments they have ever made.

Churches and individuals in all parts of the country are ordering clubs for missionary work; and the number who regularly sell large numbers each week has more than doubled. Two city workers write, the first from Kansas City, Mo., the other from Los Angeles, Cal.:—

"It seems that the longer we work with the *Signs*, the greater success we have. Last Monday we had wonderful success. After we have been in a place and sold one or two papers, we either have to stop or are treated very kindly. We feel and know that the Lord is wonderfully blessing our efforts."

"I am having blessed experiences in this work. I sell one hundred papers, and give away one hundred tracts each day. The *Signs of the Times* is a good seller. The people seem anxious to hear the truth. This work is the pleasure of my life, but I am able to work only about five hours a day. If I could work eight hours, I could sell nearly or quite two hundred a day."

We quote the following from a letter just received from a person evidently not of our faith:—

"Dear Editor of the
Signs of the Times.—

"We received yours of recent date. Yes, you may consider me a subscriber for your paper while I live. I consider it the best paper in the United States, and fully indorse its teachings. It throws more light on the prophecies than any other work I have seen.

"Mr. Williams introduced the *Signs of the Times* in this section about twelve months ago; and where it is read, it has a wonderful awakening effect upon the people. Enclosed I send one dollar to continue the paper."

Our ministers are also taking an active part in this work, as may be seen from the following letter, which is only one of many received:—

"Find enclosed draft for eighteen dollars and post-office order for four dollars, for which please send to Mrs. A. P. Heacock, Little Rock, forty-four copies of the Special *Signs* for six months, beginning May 1.

"We handled the *Signs* work in St. Joseph, Mo., and are glad to renew our work with it in this place.

"Yours in the truth,

"A. P. HEACOCK."

In addition to the special series of articles on present truth, particular attention is given to the "Outlook Department," calling attention to current events, and showing their meaning in the light of prophecy.

Just at present the Peace Conference in New York and the coming Peace Congress at The Hague are attracting public attention. The *Signs* is containing reports of the first meeting, by special representative, and will have two representatives at The Hague.

It is our purpose to make the *Signs* the very best missionary journal in all the world. Will you not join in the great forward move to give thousands more the opportunity of reading it?

SIGNS OF THE TIMES.

Mountain View, Cal.

The Nashville Sanitarium

Its Present Condition and Needs

THIS institution has occupied the most prominent position among the institutions that have been receiving funds from the gifts of our people in the Southern Union Conference. Of the \$50,000 appropriated from the \$150,000 fund for the Southern field, it was to receive \$25,000, or about one half of all coming to this field. Nearly all that sum has been advanced by the General Conference, and has been expended on the building and premises. Doubtless our people who have been bestowing their means would like to have a full, frank statement of its present conditions and prospects. The writer will endeavor to give this faithfully, in as limited a space as consistent with the facts.

As is generally well known in the South, the premises are situated about three miles from the State-house, which is in the heart of the city of Nashville, on the Murfreesborough Pike, one of the most important roads leading out of the city. There is not a more pleasant site in the city or outside of it. The building stands on some of the most elevated land outside of the city. It was the residence of one of the leading professors of Vanderbilt University, built with excellent taste, and surrounded with

beautiful shrubbery. He died in January, 1906. As his estate had to be settled, it came into market, and was sold to us at a greatly reduced price.

The cost of the premises, including ten acres of beautiful land, the fine residence, shrubbery, etc., was \$12,732. There has been expended on the building, on the addition and improvements, the sum of \$20,145. The addition is a wing thirty-four by seventy feet, three stories high above the basement. The institution is now approaching completion. The basement of the addition is high, with plenty of light, and has been made mainly into nice bath-rooms for both sexes. These are all finished, with perhaps the exception of a little paint. The two lower stories of the addition, consisting of rooms for the patients, are finished in neat, plain style, ready for occupancy. The upper story is ready for the inside finishing. The roof of the residence building was raised up to correspond with the height of the addition, furnishing a fine dining-room, kitchen, etc., on the upper story. In the wing will be the operating room, and other rooms for patients. The elevator is already in working order.

The wing has wide verandas, most suitable for airings, and comfortable in pleasant weather. From these verandas, beautiful views are obtained over the city and surrounding country. Already patients are coming in and occupying the furnished rooms. It is expected that the building will accommodate thirty or thirty-five patients. The work done on this institution is of good quality, but not showy or extravagant.

There have been various hindrances which have delayed the work, and as usual the building has cost more than it was expected it would.

There was a fire in March which destroyed the barn and a cheap building being used for laundry and bakery. These buildings being insured, the loss on them was small; but costly finishing lumber recently purchased was being temporarily housed in them. This lumber was not insured, which caused a loss of about twelve hundred dollars. The origin of the fire was a great mystery. It probably arose from a defective chimney.

Nashville is the headquarters of this great Southern field. It is one of the most influential and important of the Southern cities. It is an educational center where many large and wealthy institutions are located, and we can not consider that an expenditure of twenty-five thousand dollars is extravagant for an institution which is to represent so important a branch of our work. Its capacity at the most is thirty-five or forty patients, and is that extravagant? The writer can not see that it is.

There seems to be very hopeful prospects before this institution. The physicians of the city manifest a friendly feeling toward it, and promise to send patients. Many patients already have either written to the physician or told him personally that they intend to come as soon as possible after it is finished. Large numbers of the Nashville people have been in the habit of visiting such institutions in Battle Creek and other places. Our meager facilities here in the city have been very reasonably patronized, and we hope for a profitable patronage in the future. It will certainly be a very pleasant, restful place,

out of the smoke and the dust of the city, with very beautiful surroundings.

But, say those of critical mind, "Are you not in debt?"—Yes, we are to some extent. We hope in time to be able to pay these debts by the earning capacity of the institution, and hope then to be no longer burdensome upon the charity of our people. Our people and denomination stand back of this institution in precisely the same way that they do back of all our institutions of the same nature. The brethren of the General Conference have shown a very kindly and helpful interest in the institution, and we hope that we shall never do anything to destroy their interest in us.

We wish to borrow money from some of our people to help us to pay some debts, and assist us in furnishing the institution, so that it can proceed to do its noble work for humanity and the cause of God. It is now just about prepared to enter upon its work of usefulness. There is wealth among our people; and will not some of these good Seventh-day Adventists loan us money without interest, or at a low rate of interest, and thus help in the good and noble work before us? This institution has to enter upon its work and earn its reputation. We ask for it the confidence and assistance that it needs. It is in every way loyal to this cause, and is thoroughly grounded in the faith of this people. Dear friends, stewards of the Lord's money, "lend us a hand" and help us with loans to carry on this work successfully.

GEO. I. BUTLER,
Pres. Southern Union Conference.

West Coast, Africa

FREETOWN, SIERRA LEONE.—Ethiopia is stretching forth her hands to God. Ham's sons and daughters are gathering in crowds to hear the unadulterated truths recorded in God's Word, and after hearing, they are accepting the same.

Our Heavenly Father has sent me just in time to assist Brother Babcock in the work in this part of his vineyard. I am glad to say that our tent-meetings are largely attended by soldiers and citizens. On the twenty-eighth of February we baptized seven converts. Three are soldiers, and one is a soldier's wife. These are all Jamaicans. The remaining three are citizens of Freetown.

Our day-school is being held in the tent. We have on register one hundred pupils. My time is employed in teaching, preaching, and holding Bible readings in the homes of the people. On Sunday afternoons I hold religious service in the military hospital, with the sick soldiers. Knowing that the coming of the Master is at hand, I am trying to do all I can to prepare my fellow men to meet him with joy and gladness.

TUTU KWAMINA.

Scotland

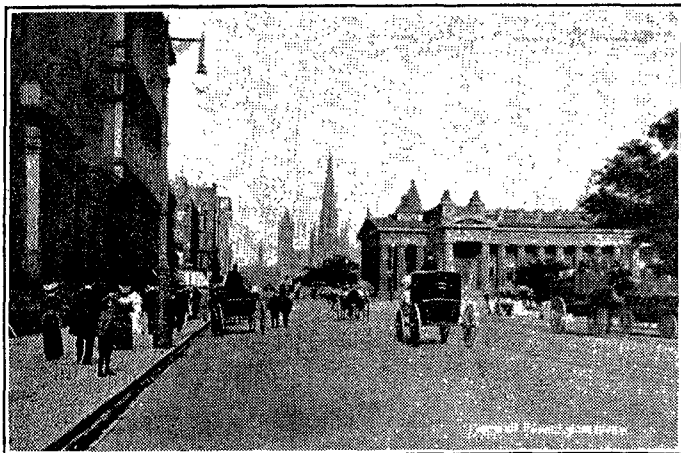
EDINBURGH.—Since we arrived in Scotland last fall, my time has very largely been taken up with studies and hospital work, preparatory to running the gauntlet which will enable me to practise as a medical missionary in British fields. However, this has not prevented us from receiving a few of those rich blessings and experiences which come to those who humbly try to follow the Master's example in bringing the glad tidings of great joy into the hearts and lives of others.

One experience which we had I would like to briefly relate, as perhaps it may be an encouragement to some one. For several reasons, we felt it our duty to remove from our lodgings, and engage quarters at this place. We had been settled only a day or two when our landlady, who is a Christian, came into our room, with tears in her eyes, and said she had felt in her heart, ever since we had been in her house, that the Lord had sent us to her. She told us of her son,

I prayed earnestly that God would give him what he needed just now, and asked him if he would not pray for himself. The only words he could utter were, "God help me, or I perish," in a very broken voice. He arose from his knees with a new light in his eyes. I told him to tell his mother about it, which he did. It is needless to say there was rejoicing in his house that night, as well as in heaven. Nearly a month has now passed. The boy has gone steadily onward. Every one remarks at the change which has come into his life. His mother is happy, knowing that her son is at home reading and studying his Bible, instead of lying drunk in some grog-shop.

None but those who have had the experience can know how happy such an experience makes us. We would rather be the means in Christ's hands of leading just such sin-sick souls to the foot of the cross, and of bringing such happiness into the lives of others, than to be the king of this great nation, and be without Christ and his love.

H. J. WILLIAMS.



SCENE IN EDINBURGH, SCOTLAND

who had recently returned from the army a drunkard, and would sell anything he could get his hands on for a drink; in fact, he had gotten about as low as he could go. She asked if there was anything we could do for her boy. We told her we would be glad to do all we could for him.

I had a talk with the boy, who expressed a desire to be rid of these evil habits, but said he had tried many times without success. The mother promised to try to keep him in the house for a week. I gave him treatment each day, and succeeded in getting him over the first few days, which are always the worst in these cases, and got him sober, so he could think with a clear brain. I asked him into my room one evening, and told him how he was breaking his mother's heart, and that he was ruining his life physically, also his hope of eternal life; that the help we had given him was only temporary, to give him a clear mind, that he might have an opportunity to choose the right way; that the only thing which could save him completely was the power of Christ.

After talking and reading with him for some time, I asked him if he would not accept Jesus as his Saviour, who could deliver him from this thing and from all sin. I told him I could heartily recommend Christ to him as One who would never leave nor forsake him, and who was fully able to keep him from falling. We got on our knees together.

That Tent-Meeting

As the season for our tent-meetings is drawing near, it will be in order to make some suggestions about doing house-to-house work in connection with such efforts. All who have had experience in tent-meeting work know the importance of keeping every home well supplied with literature while the meetings are in progress. To do this successfully requires no small effort, but it always brings gratifying results. To get in touch with every family in the vicinity, and to keep in touch with them every day during the meetings, is a very important matter, and one that should never be neglected. It is well for us to bear in mind the fact that we may never have the privilege of passing that way again; hence the importance of making a supreme effort to warn every soul while the opportunity is given. To assist in doing this, I suggest the following plan as being very practical, and one that is almost sure to bring the desired results:—

On going into a new place, first ascertain as nearly as possible the number of families living within a reasonable radius of the place of meeting. Then supply yourself with as many sets of *The Family Bible Teacher* as you have families in the vicinity. The day you begin your meeting, begin also the work of visiting the people. Make it a point to see that every family is supplied *each day* of the meeting with a lesson dealing with the *subject spoken on the previous evening*. Say, for instance, the subject of Christ's Second Coming is spoken on; the next morning take lesson No. 5 to each home, telling them that it deals with the subject spoken on the previous evening, and urge a careful reading of the lesson. At the same time announce the subject for the following evening, and invite each family to attend the meetings. This method will not only insure the largest possible attendance, but has the advantage of making your work doubly effective. The following recent testimony from brethren who adopted this plan will be of interest:—

"The first few evenings a very fair audience came out to hear. After the first three meetings the congregation began to fall away, and about the sixth meeting there were only about nine or

ten adults besides those of our own faith. We saw that something must be done, or the meeting would have to close. We counseled together, and decided to send for enough sets of *The Family Bible Teacher* to place in each home in the town each day.

"Having some of the numbers on hand, we took up the work at once. As we carried the readings to their homes, we had an opportunity to visit with the people a few minutes, and invite them out to the meetings. As far as possible, we gave them a printed reading on the the same subject that was preached on the night before. This placed them on friendly terms with us, and nearly all promised to read the leaflets and come out to the meetings.

"This has been repeated every day for nearly a week; and from the very day we began this work, the congregation began to increase, and now the tent is full every evening. At our last meeting we had a tent full, although many had to come in the rain.

"One good feature about his method is that it seems to bring out the very best people of the town, and another is that it reaches the class that it is impossible to get out to any other meetings."

But says one, "Where would the money come from with which to pay for the literature?" I believe the Lord wants the work done in the most effective way possible, and that he will supply the means when we are willing to walk out in faith, taking advantage of the opportunities given us. Adopt the method of taking up a collection every evening, and there will be means enough with which to pay for the literature. I am confident that the Lord will move upon the hearts of the people to give liberally when we first give liberally to them. Brethren, try this plan, and I am sure you will be greatly pleased with the results. Our last tent effort will be held before a great while, and now as never before we should lay our plans to make our work the most effective possible.

W. H. GRANGER.

Help for the Long Neglected

It is now almost four years since the painful needs of South Carolina began to appeal to the writer. At that time there was not a Seventh-day Adventist minister or Bible worker in the State. I looked through the canvassers' reports to learn if there were any of these faithful messengers carrying the saving truths of the last message to the precious souls of this State. There were none.

Could it be true, a whole State, one of the original thirteen, with a population of 1,340,316, going unwarned, while the vials of God's wrath hang heavy over their heads? Would the strong conferences to the north and west allow this condition to go on, and meet such facts in the judgment? Would not the blood of souls be found upon the garments of some in responsible positions?

The Lord answered prayer, and opened the way for a few laborers to enter the State. On closer acquaintance, we found a small church organization at Spartanburg, another at Brushy Creek, and a few isolated Sabbath-keepers scattered here and there throughout the State. These faithful souls were working in a humble way to make known the solemn

**Receipt and Disbursement Statement of the General Conference
for Quarter Ending March 31, 1907**

	RECEIPTS	DISBURSEMENTS
Cash on hand Jan. 1, 1907.....	\$ 21,627.85	
Conference and tract societies.....	674.12	\$ 1,228.30
Work among the colored people.....	1,332.06	1,853.34
Deposits	9,143.32	7,470.28
District of Columbia Evangelical Committee....	2,743.44	1,497.41
Expense		526.30
From conferences for support of laborers.....	4,323.99	
General Conference Association.....		10,515.58
General Conference Corporation.....		1,268.45
Orphanage Fund	152.18	
One Hundred and Fifty Thousand Dollar Fund....	31,033.27	37,924.17
Loans	21,002.25	9,175.00
Publishing houses	639.40	383.10
Religious Liberty Bureau.....	619.07	35.85
Specific and special accounts.....	9,091.45	20,047.85
Caribbean Watchman	65.79	3.00
First-day offerings	4,859.82	
Annual offerings	21,757.71	
Missions	16,136.40	
Midsummer offering	368.65	
Sabbath-school donations	11,831.30	
Tithe	3,715.93	
To laborers		10,620.66
Mission fields		42,210.79
Cash on hand, March 31, 1907.....		16,348.92
	\$161,118.00	\$161,118.00
	I. H. EVANS, Treasurer.	

message of the third angel to those about them. Elder E. W. Webster and others had labored here about fourteen years ago, and these had with joy received the truth.

The Spartanburg church was in sore need of a place of worship. But real estate and building material were high priced. We believed that God would be honored by having a church building, a memorial for his name and truth, but we found no way to provide one.

This little company had been lifting its full share of the financial burdens of the denomination. If a publishing house in a distant land was sinking under the burden of debt, the Spartanburg church helped to lift it out. Was a sanitarium to be built in a part of the United States where the truth had already gained a strong hold, the Spartanburg church responded nobly to the appeal made to them. When an academy, an industrial school, or a college was to be built, the Spartanburg church was not forgotten. Appeal after appeal was sent to them, and out of the liberality of their hearts they sent their dollars, obtained through sacrifice, to hasten the message they loved.

The foreign work, too, has had their hearts, and much of the contents of their pocketbooks. Their tithe has been a constant tributary flowing into the general treasury. Thousands of dollars have in these ways gone out from this little company to build up and strengthen the work, not in this State, but the work in general.

And now shall Spartanburg in her deep necessity be forgotten? Let the body now strengthen this weak member, and the body itself will be strengthened. South Carolina is the most neglected of all this long-neglected Southland. To help Spartanburg now will do much to help the work onward throughout the State.

In the REVIEW of May 2 will be found an article by Elder R. T. Nash, under the heading, "An Opportune Time for Spartanburg, S. C." Read it, we pray you, if you have not already done so; and if the Lord moves upon your heart to give toward this worthy and needy cause, send your remittance, as Brother Nash directs, to Elizabeth McHugh, Spartanburg, S. C., or to Mrs. R. T. Nash, Campobello, S. C.

E. W. CAREY.
Luray, S. C.

Current Mention

— A number of Russian students have been arrested in Berlin, Germany, charged with plotting against the life of Emperor William.

— A lockout in the building trades is directly affecting 60,000 men in Berlin, Germany, and 40,000 more are indirectly affected by the movement.

— Northern Texas suffered from a tornado, May 25, which resulted in sixteen deaths, many injuries, and the loss of property valued at \$100,000.

— The grand jury at San Francisco recently indicted six millionaires on charges of bribery, and returned additional indictments against Mayor Schmitz and Abraham Ruef.

— Mrs. McKinley, widow of the martyred president, died at her home in Canton, Ohio, May 26. President Roosevelt, Vice-President Fairbanks, and some members of the cabinet attended the funeral on the twenty-ninth.

— The revolutionary outbreak in the Kwangtung Province, China, is said to be anti-dynastic, and those participating therein say there is no danger to missionaries. However, some of the missionaries have come in from their stations to Swatow. The cause of revolt is said to be the excessive taxation made necessary to pay the excessive indemnity asked by the "Christian" nations for the losses sustained during the Boxer uprising of 1900.

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 Medical Missionary Council

THE prospect for a large attendance at this meeting grows more encouraging each day. Fifteen superintendents of sanitariums have been heard from who are planning to be present; and many other physicians, medical secretaries of local conferences, and nurses, have written their intention to attend.

We have just received word that the brethren who have been attending the European meeting will reach home in time to attend this council.

All who are interested in the medical work of our denomination recognize the importance of this meeting, and are encouraging the physicians and nurses to be present. Nearly every one who has been assigned a subject for the occasion has promised to furnish the article. The subjects are generally acknowledged to be such as are of the utmost importance to our work as medical missionaries, and a live interest is manifested in them.

Probably the best way for our medical secretaries and nurses from a distance, who do not attend the meeting of the American Medical Association at Atlantic City, to get to this meeting would be to secure a ticket to the Jamestown Exposition, and come from there to Washington on Thursday or Friday, June 6 or 7. Stop-over privileges at Washington are granted on many roads on tickets to Jamestown.

THE COMMITTEE.

Kansas Sanitarium

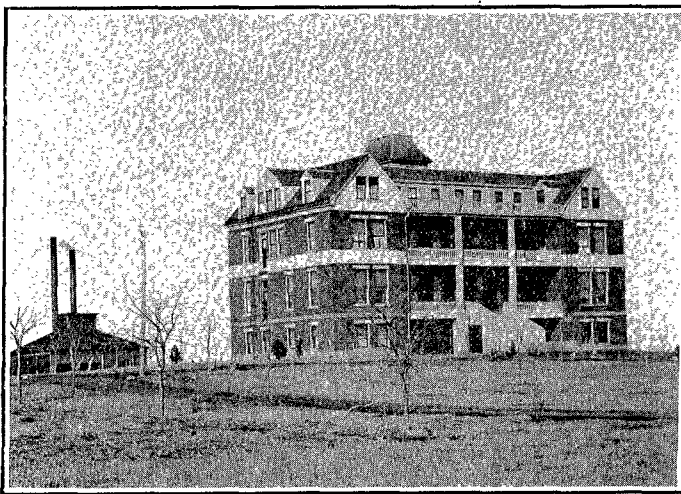
THE Kansas Sanitarium, which is located at Wichita, Kan., was opened for the reception of patients in June, 1905. Since that time the patronage has steadily increased, until at the present time it is sufficient to keep the building filled to its capacity most of the time.

The sanitarium building is a modern brick structure. The main building is four stories high, forty-four by eighty feet, and contains offices, parlor, dining-rooms, gymnasium, and guest-rooms, many of which are supplied with hot and cold water. A three-story annex contains the ladies' and the gentlemen's bath and treatment rooms, the surgical ward, and operating room.

The institution is lighted with electricity and heated with steam. The equipment of the institution will compare favorably with the best of our institutions. The building contains forty-five rooms, and will accommodate, by crowding, about seventy-five patients, but could not accommodate that many at present, as the entire fourth floor is occupied by the staff of helpers. We have had as many as fifty-two patients crowded into the building, besides accommodating the helpers.

The work was begun in Wichita about six years ago by Brother and Sister L. C. Christofferson. They were graduate nurses from the Nebraska Sanitarium, and began their work by opening treatment rooms and a vegetarian café. The work grew steadily, and the sanitarium methods grew in favor with the public to such an extent that those in charge of the work in the State deemed it advisable to erect a sanitarium, which is located just outside of the city limits, on a beautiful tract of twenty acres of land, about two miles west of the business district, thus securing the quiet of a country life.

The outlook is very encouraging, and shows every evidence of a steady and healthful growth, and a successful future for this institution. Already those who have planted the institution have had the pleasure of seeing several who have entered its domain for the relief of physical ailments, embrace the present truth, which we believe is to be to them an eternal blessing.



KANSAS SANITARIUM

It is the purpose of this institution to maintain a high missionary standard, and encourage the young people of this denomination, who may wish to profit by an experience they may gain while connected with it, to devote themselves to practical missionary work. None but Seventh-day Adventists are admitted to its training classes for nurses. At present there are three classes, numbering, in all, eighteen. The following is a list of the officers, nurses, and helpers of the institution:—

Medical staff and managers: Dr. F. E. Braucht and wife, Dr. H. G. Schaumloffel and wife, Misses Bertha McClellan and Estella Secrist, Albert Bland, H. L. Shafer, and Dr. L. F. Fritzgartener. Students in training: Marie Laubach, Edith Davis, Anna Wiebe, Nellie Thompson, Anna Anderson, Minnie Abbott, Blanche Secrist, Etta Nicholas, Alvena Ktunde, Mary Gibbs, Florence Maxted, Lizzie Mohr, G. V. Fowler, A. A. Mohr, Linda Chesebro, Ruth Mahurin, Elsie Hiatt, and Gulah Brown.

F. E. BRAUCHT.

The Dedication

PLANS for the dedication of the new Sanitarium at Washington are well under way. A program has been prepared. The building is nearly completed, and the grounds are beautifully arranged.

Let us have your prayers that the

Lord's blessing may rest on this occasion, and remain with the institution.
W. A. RUBLE.

A Letter

As I read in the REVIEW of the death of Dr. George, our dear missionary to Turkey, it made me anxious to tell what the Lord has done and is doing for me. I have been holding the dread disease, tuberculosis, at bay by the use of hydrotherapeutic remedies. At this writing there is every prospect of complete victory over this enemy of our race.

For a number of years I have been a sufferer from chronic bronchitis. I found that the poultice effects of prolonged heat by the use of the hot-water bottle helped me to breathe easier. This was three years ago last fall, and all winter I depended on the dry heat, as I could not use the compress with the bottle without chill. I put it on my chest when I retired, and kept it there, sleeping sweetly till I awoke, sometimes as late as two o'clock in the morning.

But the disease advanced till the lower part of my left lung was affected, and the disease was then pronounced tuberculosis. About one year ago this month, there were hemorrhages from this lung, four times, caused, as the doctor said, by ulcers. But I persisted in the treatment, because of the relief, also with the hope of ultimate success. At that time the Northwestern Union Conference was in session in this city. I was in a very feeble condition, and could attend the forenoon meetings only. One forenoon, in an upper room where some of our dear laborers had been invited, we prayed for the Lord's con-

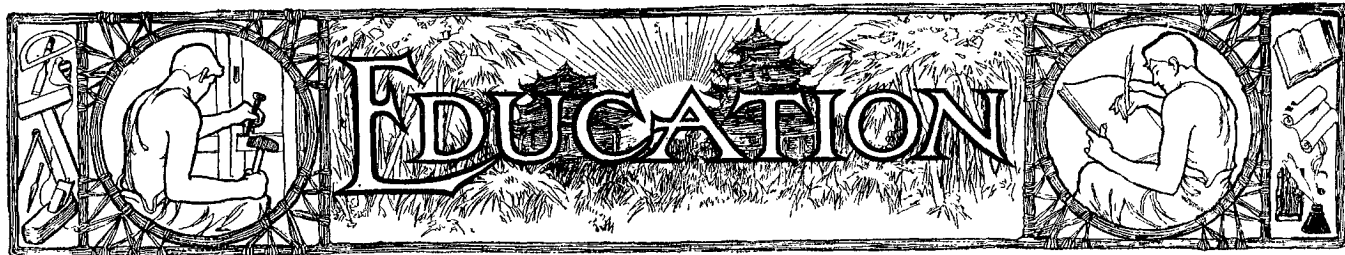
tinued blessing upon the treatment, and claimed the promise: "They shall lay hands on the sick, and they shall recover."

During the past summer I have used the compress with the hot-water bottle. Most of the time during the three years, I have taken a treatment of an hour or more in the middle of the day, and during the last eight months, in the morning as well. By careful estimate I conclude that I have taken as many as seventeen hundred treatments—dry heat during all the cold weather months, except the midday treatment, and moist heat by aid of the compress during the warm months. To this has been added the full hot bath occasionally, and the cool dry towel rub every morning, with a wet towel rub as frequently as twice a week.

At this date, March 3, 1907, every symptom of the disease is gone except in the one original spot on the bronchi. And, thanks to Him who healeth all our diseases, this is giving way to the treatment. I can eat better, breathe easier, and am gaining in flesh. For the encouragement of those younger in years, I will say that I am in my sixty-eighth year. And I feel to say that if my experience shall be of any help to others, my sufferings with this trouble and labors in overcoming it will not have been in vain.

H. F. PHELPS.

Minneapolis, Minn.



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*.

The Missionary Movement

THERE was started at the educational convention at College View, Neb., last summer, a movement which should have permanency. Its purpose was to connect our schools with the great missionary work which we as a people are carrying on. The schools are to be gateways through which our young people pass into the great harvest-field. This movement has reference to both the schools and the young people. The schools are to be so conducted that a strong missionary spirit shall always prevail.

In each subject that is taught, and indeed in each class recitation, the spirit should be the outgrowth of our motto, "The Advent Message to All the World in This Generation."

With reference to our young people, this movement is to be so strong that it shall continually urge them from their homes into our schools, and so on into the field.

Now, there is great danger that this movement shall lose its force. That it has had a force during the past year is witnessed by our full schools and the strong missionary spirit prevailing in them. The key-note which was sounded at our educational convention has certainly been carried into a mighty, stirring, marching hymn. Now we must not permit this swelling chorus ever to diminish in volume. On the other hand, the number of singers this coming year must be many more, and if possible, they must sing in more perfect unison. But this can be accomplished only by our constantly keeping before our minds the meaning of this forward movement. It means that *every one* of our young men and women shall be drafted into service. I use the word "drafted" advisedly. They are not to be forced into an unwilling service, but the pleasure of the work and the joys of the victory are to be so held before all our young men and women that they shall enter

upon the preparation for the work and into the work itself with the keenest pleasure. It is the duty of all our church officers — and in this I include the Sabbath-school and young people workers — so to hold before all our children and young people the importance of the missionary work that they will have no other ambition in life but to enlist in the service of the Lord. It is only by the constant, steady effort that this forward movement can be given permanency.

F. G.

To Parents

ABRAHAM was chosen for the position in God's great plan of salvation which he occupied; and he became a great nation because he commanded his children and his household after him, to walk in the ways and statutes of the Lord.

He is an object-lesson to all parents. He did his work faithfully and well. Isaac was so taught to obey, that when Abraham was preparing to offer him as a sacrifice, he helped to bind the cords that fastened him on the altar. O that we all as parents were as true and faithful to the trust committed to us as was Abraham! A different state of affairs would then certainly prevail among our young people. In place of seeing them engaged in worldly avocations, we should see them entering heartily upon the service of the Lord as they leave their parental roofs. God requires no less of us than he required of Abraham; but as he is no respecter of persons, our reward will be as great as was Abraham's, if we are as faithful to our trust and the performance of our parental duty as was he.

The Lord has given plain instruction as to the training of our children for his service. He has ordained schools, that they may be taught his laws, as they are revealed in his Word, in nature, and in his dealings with mankind.

Children are an heritage of the Lord. They are given us for our good. If we properly do our part in training them for his service, we ourselves shall be greatly rewarded in divine life. We must ever hold before our minds the purpose of our existence. It is not that we may simply live our little day of life here and pass away forever; but it is that we may so live here that we may live forever in a better world.

But to do this we must enter into the spirit of the author of life, Christ Jesus.

His spirit was one of sacrifice for others. As parents we are called upon to give our children to the service of God. This giving the children to the service of God involves our preparing them for that service. Again we say our schools are established for this very purpose.

Now is the time to begin to plan for the school work of our sons and daughters for this coming year. It will take effort and denial. To many it will seem impossible to put forth this effort and make this denial. But it can and should be done. It will yield an abundant reward. This reward will not be hereafter only, but the joy of here seeing our children in the service of the Lord is in itself an abundant one.

So let us all as parents do our full duty in commanding our children and our household after us that they may keep the way of the Lord.

F. G.

The Educational Missionary Movement

The Mission Fields and Our Schools

HISTORY proves that in the promulgation of any reform measure of a religious nature, the missionary has been closely followed by, or his work has gone hand in hand with, schools. These schools have always given character and permanence to the work of missionaries. When we consider the conditions which call for many reforms in the world, the reason is evident why schools should be established contemporaneous with, or soon after, the missionary work is begun.

During the time Israel and Judah were apostatizing from God, he caused to be established the schools of the prophets, proposing by this means to train men for service in the work of reforming Israel, and through them to carry a knowledge of his law and the messages of his prophets to the world. Previously to the time of Christ, the professed church had again apostatized. He came and chose humble men to whom he could teach the principles of his law and train them for a service of reform.

From these instances we see that a training is necessary for the pioneer work of carrying on new movements. The Church of Rome from her earliest existence has recognized the value of giving a training to her missionaries before sending them out into new fields. Not only has she been thorough in preparing the pioneer missionary for promulgating her doctrines, but she has also been diligent in reaping the fullest results of his efforts by establishing training-schools of various kinds which would train the converts to the new faith as

missionaries in their own country. When that church in the early part of the Christian era was sending missionaries to the barbarian tribes in the north, closely following the missionary's effort was the establishment of these schools. Thus by first sending trained missionaries into unentered fields, and through them training native converts as workers for the extension of her work by establishing schools in that country, she has succeeded in planting the banner of superstition in all parts of the civilized world. But because Rome recognized the principle and used it for her purpose, we need not discard it in carrying forward the great work committed to us. It is a course which the history of Seventh-day Adventist missionary operations proves to be the right and successful way of bearing to the world the message of Christ's coming.

This message started in poverty and obscurity in the northeastern part of the United States. For years our efforts were confined to the States. But to-day it is no more the States, North and South America, nor Europe, to which our efforts are confined; for it has become a world-wide enterprise. Missionaries are in every country.

But no sooner have these new fields been fairly entered, than it has been necessary to establish a real training-school to equip native workers for the extension of the message to their countrymen. In Australia this has proved true, in Germany it has worked successfully, in England it has given permanency to the work. In fact, in all the countries where the work has become thoroughly organized, the schools have been a very important factor in bringing about this condition.

In countries where the establishment of strong schools, in which a thorough missionary training can be given, has been neglected, the work has moved slowly. In proportion to the energy with which the training of native workers in their own schools has been provided, so has the work been extended. The lesson is a pertinent one. We need to connect with all our missionary efforts such school work as will give permanency and definiteness to our work. We must in every field train native workers for the work of those fields.

W. E. HANCOCK.

Young Men to the Front

"Nor by the large meetings, fine speeches, and much excitement are great things done; O, no, but by earnest, quiet work, as the worker is not influenced by his success, but realizes that God's presence is with him."

These were the words that the great missionary, Livingstone, spoke before a large congregation in England, while he took a much-needed rest. He returned after that to Africa, and true to the above-mentioned principles, he labored there until his death.

Such missionaries we can use also in this country, Brazil, where spiritual darkness reigns. In the States two years ago, I saw at our camp-meetings and in our schools a large number of intelligent young people, of whom we could use many in Brazil. Workers are needed very much.

Elder Spies, for instance, has charge of the work in the northern part of Brazil. He is the only ordained min-

ister in his field. He has to look after the work in the States of Rio, Espirito Santo, Minas Geraes, and Bahia. Think of it!—one man for four States as large as some of the States in America. By sending out our good missionary paper, *O Arauto da Verdade*, an interest sprang up in the States of Para and Bahia. In the latter State people began to keep the Sabbath without ever having seen a minister. They are calling for a minister, and wish to be baptized. Elder Spies intends to go, but the work is pressing on all sides.

In Sao Paulo our only minister is Elder Hoelzle. He is also the editor of our Portuguese paper. He needs canvassers, Bible workers, and ministers.

Elder Ehlers has charge of the work in the States of Parana and Santa Catharina. He is the only ordained minister in his field, and is anxious to get more laborers, because the work demands it. Even in the State of Gogaz, away in the interior, an interest has developed. We can truly say, we need our young people who are studying in our schools to come over and help us proclaim the third angel's message in our large country of Brazil.

If you take your map and look up the States I have mentioned, you will see in how few States we have begun to work so far. Our laborers who have worked here for years under privations, trials, and difficulties are growing old. Our young people must come to the front, step into the ranks, lift up the banner of truth, and go forward under the great Captain, our beloved Saviour. Where are the young people in our schools who will say, "Here am I, Lord; send me"? I hope many who read this will speak these words. And while I write these lines, I pray to God to put the desire into many hearts to consecrate themselves to the work in foreign lands.

But that you, my dear brother and sister, may not be deceived, I will try to explain what is required of one who wishes to come, and will tell of some of the difficulties he is going to meet. Many a young man is ready to go to foreign lands when he sees how missionaries who have returned for a needed rest are honored and praised. But if this is the only reason for wishing to be a missionary, it has no worth whatever.

When you come into such a strange country, you will find that your journey has not been a pleasure trip. You will have to fight, yes, to fight hard every day with the devil, who will do his utmost to hinder the beginning of our work in new territory. You will have to grapple with peculiar difficulties, the darkness of superstition, and with diseases resulting from exposures and a different climate. You find few railroads. The journeying is done on mule or horseback through uninhabited districts. Sometimes you suffer hunger and thirst. Bad water may bring on sickness. Tropical rains may soak you. You may have to cross rivers on boats or by swimming. Such experiences one has who labors in the interior. After you get to your field, a Catholic priest may stir up his people and seek to drive you out, or even kill you. This has happened. Then it takes nerve and faith. The darkness of superstition is great. You have to learn to adapt yourself to some of the customs of the people and to the peculiar conditions of the country. You have to press forward in faith, over-

coming everything by faith in the Lord Jesus. You will weep and pray often. But how great is your joy when you finally see precious souls rejoicing in the truth as a result of your labor. This pays for all you have suffered.

Why have I written the above? To discourage you after I have encouraged you to come over and help us? O no, indeed! Why, then?—To make you see that it takes a whole and true man to be a missionary.

JOHN LIPKE.

(To be concluded)

To Students Preparing for Work in China

(Concluded)

It would seem unnecessary here to mention the importance of being familiar with the Scriptures and the special truths for this time. This, above all other things, is what this nation, with its four hundred and twenty-six million inhabitants, is sadly waiting for; and this is the sword of the missionary. A good student of the Scriptures will soon become familiar with the Chinese Bible. We can not speak too highly of memorizing Scripture, since it will educate the mind for memorizing this language. Further, since the Bible is the text used in the Chinese course of study, having the English text in mind is a great help toward learning the meaning of certain terms, and also of translating. If time should permit, the study of Greek will prove valuable, as in many instances the Greek construction and order simulates the Chinese. Further, owing to the poor translation of the Chinese Bible, it is often convenient to refer to the original. Young's Concordance will serve the needs of a missionary not having a thorough knowledge of the Greek.

With gratitude we have noticed that the industrial branches are being made a part of the course of study in our schools. Just such a preparation is needed for the work in the primitive and Oriental mission fields. It must be borne in mind that the Chinese are far ahead of some foreign lands in agriculture. A missionary was quite surprised upon asking an old Chinaman why he was covering a pumpkin vine with dirt, to hear the reply that the vine would take root, and the roots would serve as feeders. From a bare red soil which has no rest from year to year, and from which every straw is gathered for fuel, they succeed in raising two good crops a year. Carpentering, bricklaying, tinning, and other industries have their place, and the missionary finds a knowledge of these subjects very convenient when having to overhaul a Chinese house, so that it will be suitable for foreigners, or in taking measurements for furniture, or in fixing an apparatus for a shower-bath, etc.

In coming to a tropical climate like this, a good general knowledge of physiology and personal hygiene is of inestimable value. Although not all of this empire lies in the tropical belt, still the tropical diseases prevail in most parts. However, we believe that in most cases arrangements could be made whereby a knowledge of the care necessary to fortify one's self against the climatic conditions can be secured after reaching the field, as well as how to deal with the most common ailments with which the people of China are afflicted. At present

the sick are receiving treatment at all our mission stations. Here in a land without foreign physicians except in the port cities and a few mission centers, the sick suffering from simple ailments can often be cured or greatly relieved by one who has had opportunity to spend a few weeks at one of our regular medical dispensaries. Many lives are saved by simply knowing how to use the stomach-pump, since people are constantly taking crude opium to commit suicide. In thus being able to minister to their physical needs, confidence is secured, and afterward an opportunity to reach them with the life-saving truth.

Foreign foods are very expensive here; and since China affords a large variety of food material, such as wheat, peanuts, rice, vegetable oil, sweet potatoes, a few varieties of beans, some good varieties of vegetables and tubers; fruits, such as pears, peaches, cherries, grapes, persimmons, and plums, one can get along very well without many foreign foods. A knowledge of the principles of cooking, and of the combination of food materials, will greatly assist the worker in making his allowance see him through. One thing that can be studied here better than any other place in the world is economy. It is claimed that as many Chinese could live on what is wasted in America as there are inhabitants there, and we can see no reason to doubt the statement.

To those who may have finished their school work some years previously, and desire to take some further preparation before coming to China, we would say that under ordinary circumstances, we would not consider it wise to spend a long time in preparation in the home land; for in most cases new workers will be associated with another worker for some time, and at least the first two years will be spent on language study, during which time many practical points may be picked up with reference to treatments and mission methods. The preparation of some of the great missionaries of the Bible, and the way they were able to meet emergencies, will furnish interesting study for those coming here, and there is a marked similarity between present existing conditions in China and those with which the apostles met.

From the record concerning the apostle Paul's method of training young men as missionaries, we learn that they accompanied him on his missionary tours, and he mentions not a few who received their training in this way. On this method of education we have the following counsel: "Young men should be qualifying themselves by becoming familiar with other languages, that God may use them as mediums to communicate his saving truth to those of other nations. These young men may obtain a knowledge of other languages even while engaged in laboring for sinners. If they are economical of their time, they can be improving their minds; and if women who have borne but little responsibility would devote themselves to God,

they could qualify themselves for usefulness by studying and becoming familiar with other languages. They could devote themselves to the work of translating."—*Testimonies for the Church*, Vol. III, page 204. "Many of the barren, unworked fields must be entered by beginners. The brightness of the Saviour's view of the world will inspire confidence in many workers, who, if they begin in humility and put their hearts into the work, will be found to be the right men for the time and place."—*Id.*, Vol. VII, page 271.

These statements emphasize the fact that the training of missionaries can, in a large part at least, be best secured in the mission field.

H. W. MILLER, M. D.

A Speedy Consummation

"THE Lord God of heaven will not supply the deficiencies that result from mental and spiritual indolence. When

given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh through you." This Spirit works in a systematized manner, and the success of its efforts through an individual is measured by the proportion of co-operation which that individual affords. The Holy Spirit will bring to "remembrance" the sacred lessons of Scripture.

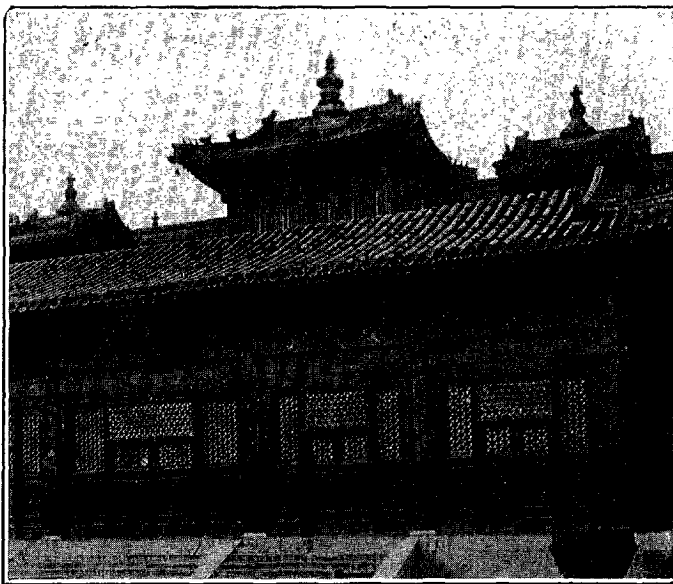
Divinity, in the great and all-glorious work of salvation, cloaks itself in humanity. Then how necessary that the wisdom of the God who fashioned nature, who rules in the history of nations, and who inspired the sacred volume, should not be hidden by our ignorance concerning these objects. Stated otherwise, how important as a power speedily to close this work and usher us into glory is education (Prov. 4:7)—not in "science falsely so-called," but in true science consecrated by a life harmonious with the will of the Propounder of all the facts of science. A man with a dull instrument may accomplish

his task; but, O, how slowly and laboriously! Time occupied in sharpening the blade is never time lost. Eccl. 10:10. "God works for people in spite of their ignorance. . . . But those who have education can accomplish a much more extensive work in bringing souls to the knowledge of the truth than can those who are uneducated."—*Special Testimony*.

While all are commanded to re-echo the cry, "Come," yet upon our young especially rests the burden of the speedy and successful accomplishment of this work. "We need young men and women who have a high intellectual culture in order that they may do the best work for the Lord." "Remember now thy Creator in the days of thy youth." How often we have understood this exhortation as calling merely for an acknowledgment of a belief

in God. True, it is designed to rouse us to a recognition of our duty to God, for we read further, "Fear God, and keep his commandments." These commandments, however, also teach us our duty to our fellow men—a duty which is not simply negative, but also positive, making us debtors to all men, owing to them the glad tidings of the kingdom.

If all our youth would remember Christ, the one by whom creation was effected; if they would behold him taking his farewell of the celestial home in glory and coming to this, the darkest spot in the universe as the great missionary Exemplar, would they not by beholding become "changed into the same image"? Would they not gladly surrender home comforts and prepare immediately for successful service even in the darkest portions of the earth? What a powerful corps would soon be added to the militant host! How rapidly the strongest forts of the enemy would fall before the united and advancing army! Soon we should see our beloved Jesus. Families separated for a few short years would share in a glad reunion; partings



CONFUCIAN HALL, PEKING, CHINA

This building contains the tablets in honor of the great sages of China. Here the highest officials come to pay their respects. Confucianism is the doctrine held by the literary classes. This building is between three and four hundred years old.

the human agents shall exercise their faculties to acquire knowledge, to become deep-thinking men, . . . then even judges and kings will be brought to acknowledge, in the courts of justice, in parliaments and councils, that the God who made heaven and earth is the author of Christianity . . . who instituted the seventh-day Sabbath."—*Special Testimony*.

With the gospel of a soon-coming Saviour as our message, the whole world as our field, and this generation as our only time of work, it behooves us as a people to know the best and quickest means of accomplishing our God-given duty. What shall be the active force to give the advent message to the world in this generation?—Undoubtedly the Spirit of God, in rich measure resting upon a consecrated band of workers. However, the Holy Spirit does not take up his abode indiscriminately in any individual. They that bear the vessels of the Lord must be clean—sanctified.

When the events referred to in the above-quoted Testimony shall occur, it will be essential for us to recall the words of our Saviour: "It shall be

would be over; we should have joy in the result of our humble efforts, and should be united with the family above to praise our Redeemer throughout eternity. Young man, young woman, God is calling, "Who will go for us?" Fathers and mothers in Israel, lend your sons and daughters to the Lord as long as they live, and he will richly repay. May the Saviour now behold us "hasting the coming of the day of God." 2 Peter 3:12, margin.

JOHN D. GILLATT.

The School for the Times

I HAVE thought for some time that if some of our energetic young people—readers of the REVIEW—could know of some things going on in neighboring States, it would awaken a desire in their hearts to enter quickly upon a work to which the Lord is calling them.

I have been collecting some interesting stories—true stories—of sacrifice and devotion which I am pleased to be able to give you. The first is the account of the starting of an industrial school in Rabun County, Georgia, described as "lying in the heart of the illiterate mountain region, and occupying a strategic position in this great field. Situated in the heart of the Blue Ridge Mountains, in the extreme northeastern corner of Georgia, it has been, until the advent of a railroad, one of the most isolated and inaccessible counties in all the Southern mountain region. In its isolated position all the conditions have prevailed peculiar to the remote mountain community. It presents the mountain problem in all its phases—educational, social, moral, religious, and economic."

The story of this industrial school in Rabun County, Georgia, is given by Andrew J. Ritchie, its founder and superintendent, himself a native of this same county and a Harvard graduate.

How the School Was Established

Professor Ritchie says: "In August, 1902, while on a visit to the county during my vacation as teacher at Baylor University, Texas, I saw the great need of not only a strong school in the county, but of a school that would provide something more than the old education of the text-books. I noticed that the brightest boys were leaving the county, and that the girls, as a rule, were being left without education, and in the midst of surroundings in which their social condition was helpless and hopeless. I thought how much it would mean if there could be a school in which these boys and girls could be educated at home and trained in profitable occupations, so that they would remain in the county and marry and make homes and elevate the standards of life and society in their communities."

Mr. Ritchie traveled on horseback, visiting nearly every family in the county, and soliciting means and help. When the time came to build, having very little money in hand, "some brought their teams and made the excavations for the basement story, others quarried and hauled the stone, still others cut and hauled the logs to the sawmill for the framing, and almost the entire community shared in

hauling the rest of the material over the mountains from the railroad, a distance of fifteen or twenty miles for the round trip, and in this way saved a great deal of money which they were unable to give. Thus the building was constructed as the money and material came in, and with the great gain that, as it grew, the people felt that it was their own, and that as friendly gifts came from the outside, they realized they were doing what they could to help themselves."

Concerning the plan for school work we read: "The school is planned as an industrial and high school for the surrounding mountain country in which poor boys and girls can support themselves in part by their work, and as a model school for the local community."

Industrial Education Needed

Professor Ritchie describes the people for whom he is working; and since you and I are called to this work, we want to know the conditions to be met. He says:—

"These isolated mountain people are not only lacking in education, but are lacking in social and economic efficiency. They need not only education which will develop their latent intellect and talent, but also education which will develop their industrial and social activities. They need to learn how to live and how to work, not only to own their homes as most of them do, but to make them more comfortable and wholesome, and to cultivate their mountain farms in a scientific and intensive way. They need to learn the value of time, to acquire skill and efficiency, to cultivate thrift and frugality, and to make the most of their resources. . . .

"The old education fails to reach the mountain problem because it is not adapted to mountain conditions. The goal which it sets before the mountain boy or girl is too often an escape from the work and environment of the mountain community, and a change to the life of the town or city. The kind of education needed is education which shall have a larger bearing upon the life which the people are to lead. The school through which this education is to be provided must establish a practical connection between education and work. Its course of study must have to do with the industries of the environment. The mountain boy needs to be trained in agriculture, forestry, dairying and animal husbandry, and in handicrafts in wood-work and other industries for which the materials lie at hand unused. The mountain girl needs to be trained in the arts of orderly housekeeping and successful home making, which will combine with the pure mountain air and water, to give these people the physical health which is their birthright."

"The mountain school must also be an evangelizing spiritual and moral force. It must do the work which is not being done in the remote mountain district by the church and the evangelistic preacher. It must set in motion influences which will soften the mountain temper and displace the spirit of feud. It must banish the evil of whisky and its attendant evils of moral and social degradation. It must impart such a breadth and richness of social life as shall make the mountain community an attractive place in which to live."

Notice, the mountain school must be

an evangelizing, spiritual, and moral force. Does that not mean that here is a call for teachers strong in the belief that the gospel must go to the world? Is not this a call to you?

Notice also that the education recommended by this Harvard graduate, this native of the mountains of Rabun County, for the mountain youth is verily the same as that which the Testimonies have long been urging upon us as a people,—an education that fits for every-day life, an education that makes lovers of work, an education based upon soil cultivation.

Are we ready to fill such calls? If so, come, step into the places waiting for you. If not, come, prepare for such work.

I have other stories for you, stories that bear a little later date even than this one, and which come even a little nearer home.

M. BESSIE DEGRAW.

The Parent's Reward

TO-DAY as I walked home from the schoolroom, two of my pupils were a little distance in advance of me, walking with their arms around each other; and I thought of the letter I received the other day from their father, who is hundreds of miles away. He said, in part, as follows:—

"It will be seventeen years the twenty-sixth of this month since our home was made happy by a little visitor that came to stay with us. How glad we were to welcome her to our poor home! Years have passed, and the home is still poor; yet I trust to reach a better one by and by, and want that little visitor to come and see us there. O, it does my soul good to hear from your hand, Brother Howell, of those true, Christ-like principles in her that I could see when only a little prattling girl! They were acted out in her willingness to do for others,—never too tired to help her papa with his work if he asked her."

"Before two years had come and gone, another little black-eyed visitor asked to stay in that humble home. She said: 'I will be company for this one you have. There is not much difference in our ages. It will be so nice for us to be together. Will you be kind enough to give us dollies and toys?'

"You can not realize my anxiety for their future welfare. But the precious thought passes through my mind day after day as I toil along in this dreary old world to earn a few dollars to apply on the education of my children, that I am investing in the bank of heaven. By saving my children, they, in turn, may be educated to help save others."

As I think of this humble worker, toiling for such a purpose, I am reminded of a few sentences we learned in one of our classes a short time ago:—

"The work of many may appear to be restricted by circumstances; but wherever it is, if performed with faith and diligence, it will be felt to the uttermost parts of the earth. . . . The humblest worker, moved by the Holy Spirit, will touch invisible chords, whose vibrations will ring to the ends of the earth, and make melody through eternal ages." What a "school of music" is this! I want to take a few terms of lessons myself.

And as I see these girls bending their

efforts to gain an education, and becoming more earnest, thoughtful, and cheerful, I feel that the prayers of their father are being answered, and his labors for them rewarded. This great and glorious message that has called us out of the world, is to "turn the heart of the fathers to the children, and the heart of the children to their fathers."

CLIFFORD G. HOWELL.

Principles and Methods

A Lesson Hard to Learn

ORIGINALLY our homes were meant to be schools, sanitariums, and asylums. We were to train our children, and others' children who should come to us; to receive the fatherless, the sick, and the poor; to shelter, heal, and help them. But, with some noble exceptions, homes have failed in the fulfilment of these their duties.

In the history of our message, the early failure of homes to do this work made evident the necessity for its being done by other means, if our mission was really to be accomplished. Then men and women who had such a love for any of these principles as to wish to put them into practise were associated in groups for the purpose of doing it.

They were meant still to work for individuals, to work for their salvation, as it was possible to do in the home. That was to be their sole purpose and work—to save souls; not merely to give facts, graduate students; to give treatments, make cures; to put out books, make money. But when, for the sake of greater material results, they brought in more members than they could give personal attention to, spiritually, intellectually, and physically, just as the home is intended to do, and by that course were forced to trust in system and routine, then the missionary spirit, the parental spirit, declined, and both overseers and underlings drifted into worldliness—in the printing houses into commercialism, in the sanitariums into strivings for fame, in the school into devotion to form and careers.

Thus, as the home plan and condition disappeared from our institutions and the family spirit declined, their real work naturally was neglected, and the outputs of the institutions alone occupied our people's minds. Then we ceased to work so much for the salvation of individuals, and endeavored to get results from working with the masses. Our routine work drove us, our multitudinous responsibilities distracted us, and we trusted to the general atmosphere to work out the salvation of our charges. This condition was speedily reached, by the congestion of our institutions with employees, helpers, and students.

To speak specifically of the school, we created this condition by making the class the principal medium of communication between teacher and students, and by making our school homes dormitories, clubs. Now the purpose of our schools is to make character, and in the formation of character, class-room work should count for only its due importance. What does count is the intimate association between the trainers and those to be trained. Thus work in the field, in the shop, and in the home, must be shared by teachers and students, as instructors and learners, if the school is to do its

real work—not alone as instructors and as learners of just how to do the task which their hands are doing, but as instructors and learners of the spirit in which it is to be done, of the manner of its doing, and the relation of its doing to the whole life.

But this personal contact can be had only when the students working with the teacher are few enough so that each may receive the personal impress of the teacher's character. In other words, the school, in its plans for the training of students, must conform to the plan of the home in the relative number of students, as well as in work. Just as much is there need of this in the school home. The proprieties and niceties of social relations can be thoroughly taught only by intimate companionship, and this close companionship can be had only when the teacher has not too many under his charge. This argues the need of every teacher's being as far as possible in home relations with his students, and of a restriction of the number of students.

Without this condition, we work, not for the individual, but for the mass; we become, not fathers and mothers, but taskmasters; we trust, not to personal communion, but to the general atmosphere of good, for the salvation of our charges. And this last condition is what we commonly find.

If we look for the results of this training *en masse*, what do we find?—Children with vague and misty notions of truth, young people, wishful for righteousness, but too weak to stand for principle; creatures, therefore, who hold a half knowledge of the truth, and, through failure to practise it, only a half knowledge. If you are thoroughly acquainted with your young people, count the number of them who obey the laws of health, who eat, sleep, breathe, bathe, exercise, as they are preached at to do; who hold in practise, from a sturdy sense of Christian principle, the laws and courtesies of social life; who are versed in the lore of the Bible through a practise of its precepts, or who know even the ten commandments. Investigation will astonish.

Emotionalism can never take the place of knowledge. The efforts of the orator before the congregation, the enthusiasm of the teacher before his class, will result in nothing more than a temporary stirring of dry bones, until by daily association with Christian leaders the young have been brought to know by practise the truths we hold. This can be done only by an adoption of home methods, by a return to individual effort and an abandonment of trust in work upon the mass.

All earnest teachers have tried, it is true, to give their lives in personal effort for their students, but the massing of too many to allow of the operation of home methods, prevents the complete success of their efforts. Still we place our trust in the gathering of great numbers into the schools, as if their walls enclosed manufactories of righteousness; still we boast of great attendances—the very thing which will prevent the doing of our real work.

In view of these facts, which the student of the Testimonies and of pedagogic principles knows, do we not see that these conditions have been rebuked by calamity, and is not such calamity a call to the adoption of correct principles?

We at Bethel have passed through such trouble; and looking for light,—we trust humbly and teachably,—have seen light, not suddenly revealed, but added to what had already been seen.

It is a lesson hard to learn, for the customs of generations are not easily abandoned in mind or practise. Yet the call for small institutions, the exhortations against centralization and crowding, the appeals for personal piety and personal work among teachers and students, God has clearly made to us for years. When his word has no effect, his hand becomes heavy.

A. W. SPAULDING.

Discipline

WEBSTER defines discipline as follows: (1) the treatment suited to a disciple, or learner; (2) development of the faculties by instruction and exercise; (3) training to act in accordance with established rules or laws.

To discipline, then, is so to educate or train that there will be a harmonious development of the physical, mental, and spiritual powers in the disciple, or learner, that will cause him to walk in the ways of God.

The only perfectly disciplined life of which we have any record is that of our Saviour. We find that his early years were spent in useful work, the study of the works and Word of God, and communion with him in prayer. We read that "in his industrious life there were no idle moments to invite temptation." Satan finds it impossible to ensnare the soul whose every energy is employed in service for God.

Applying these principles to the school-room, we shall find the daily program so arranged that the spiritual, mental, and physical development of each child goes on harmoniously. The periods for mental work will not be too long, and will be followed by industrial work, which will be a pleasing and helpful change to the pupil, leading him to love to work with his hands. Where this plan is successfully carried out, there will be very little cause for insubordination, and this part of discipline will not be such a perplexing question as it has been in the past.

But such cases will arise; and how shall they be met? We are told that the greatest wrong we can do a pupil is to allow him to become fastened in the bondage of an evil habit. The first thing, then, is to enlist his will for the correction of the evil. Just how this may be done will depend upon the disposition of the child; and the teacher, having studied the disposition of his pupils, will be able, with the help of the Lord, to know how it may be done. But it should be made plain that the government of God knows no compromise with evil, and for this reason disobedience can not be tolerated in the school. Always remember that if we as teachers have the well-being of our pupils at heart, we shall not compromise with wrong-doing. It might seem the easier way sometimes, but when we remember that their eternal happiness is at stake in the decisions made, it assumes another aspect. The Lord has said that "it is not love, but sentimentalism that palters with wrong-doing; seeks by coaxing or bribes to secure compliance, and finally accepts some substitute in the place of the thing

required." Then let us so labor in all matters of discipline that the children may be fitted to dwell with the redeemed throughout eternity.

LOTTIE E. FARRELL.

Value of Good Reading

ACQUINTANCES are formed by an exchange of thoughts, either written or spoken. We may never see a person, but he may become in a certain sense our friend, by our reading what he has written. Therefore as cautiously as we choose our friends, should we select the books which we read.

God reveals himself to man through the Word, through nature, and through his influence on the inner consciousness of man. Some hearts are more in tune with the pulsations of the eternal heart of love than are others. Then, are not the writings of those men the ones we should most read and study?

Standard literature is that literature which has stood the test of ages, having been handed down from generation to generation. It supplies the needs of both rich and poor, and is of interest to each class. It does not address any one sect or party, but is a communication from man to man. This is because the quality of universality is present. This characteristic gives to a literary production a world-wide scope, reaching as far as does the language in which it is written. It touches the innermost feelings of man. The Bible has universality to a fuller extent than any other book, and any literary production which does not have this quality is short lived.

There are two kinds of literature, which we may designate as knowledge literature and power literature. The former instructs, while the latter arouses.

Literature includes anything of a technical nature in knowledge or science. All text-books, dictionaries, encyclopedias, and the like, would come under this head. It is a good thing to store the mind well with facts; but unless the morals of a man are stirred, he never can arouse any one else to action.

Power literature is that kind which gives renewed energy to one. It works most powerfully upon the morals of a man, showing him the relation he bears to God and all mankind. Our hand and judgment become developed only by use. Therefore the best literature for one's moral faculties is that which arouses them to action. A book that can not impart serviceable knowledge should not be read.

By the reading of good literature we become acquainted with the best thoughts of the best writers; we have revealed to us the highest ideals and noblest motives which prevailed during the successive periods of the nation's growth. And every production is bound to leave its impression upon us. If it has increased our love for God, given us a warmer sympathy for all mankind, a deeper interest in the created works of God, a keener realization of our obligations to God and mankind, a higher gratitude for the mercies surrounding us, and a greater desire to have a part in the work of our Master, we may know that it has been of great use to us.

Perhaps a still better test is the per-

manent value the production is to us. But the all-important question to ask is, Of what use will this be to me throughout eternity? The more love for God we have here, the more shall we love God in heaven; the more we see in nature here, the more shall we appreciate our heavenly surroundings. Therefore those books which bring these results will be of the most service.

The education which fits us for a successful life in this world is not to be neglected; but of more worth is the education which prepares us for service in our Master's cause. The one is as much higher than the other as heaven is higher than the earth.

ETHEL J. SANDERSON.

The Education of Israel an Object-Lesson for Us

"ALL the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord swore unto your fathers. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. . . . Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee." Deut. 8:1, 2, 5.

In these words we see plainly that the whole work of God with Israel in the wilderness was a work of education; and what is it written for?—"For our admonition, upon whom the ends of the world are come."

A German interpreter, G. D. Krummacher, says that the word "wilderness" is translated from a word in the original text which is derived from a word that signifies "to instruct," or "instruction." He further states that "to humble" is translated from a Hebrew word which signifies "to answer."

So we see that the experiences of Israel in the wilderness were a school for them indeed: God was their great teacher, and precious were the lessons taught to them; the Lord proved them, and tested them, and often it was manifested that they were very slow to learn their lessons. Many times their experiences were like putting test questions to a school, where the pupils could not answer their teacher "one of a thousand." Job 9:3. So we see "to answer" meant "to be humbled" for them indeed. Had they not been so slow to learn, the Lord would have lifted them step by step to higher level. Their great Teacher testifies of them: "Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways," or as the German Bible has it, "and my ways they would not learn." They "tempted me, proved me, and saw my works forty years." Does not that sound very strange? When the Lord, their teacher, would test them, in order to humble them, they would reverse the thing, and tempt (test) and prove the Lord. When the Lord would give them lessons to learn to *know him*, they "became vain in their imaginations, and their foolish heart was darkened."

In journeying from one wilderness to another, they wandered from one school

to another; and the Lord as their great teacher labored with them to give them one lesson after another, but they would not learn. And the Lord says, "I swear in my wrath, They shall not enter into my rest."

What purpose did the Lord have in view in the education of Israel? "Behold, I have taught you statutes and judgments. . . . Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Deut. 4:5-9. "And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Deut. 11:18-20. The Lord wanted them to be workers together with him in the training of their children, and in being a nation of teachers to the world. For this purpose they themselves needed instruction and discipline. But in all this they as a nation failed. Their whole history is given us as an object-lesson that the Lord may accomplish through us as a people what Israel failed to accomplish.

The Lord has given us instruction after instruction to fit us for our special work as teachers of our children and of the world. The whole power of the Almighty will be with us as a people, to enlighten the dark world, if we will heed the instructions given us. With Israel of old the plan of God could not be accomplished. But this time it will be accomplished, and then Israel will enter into his rest. May our earnest prayer be to have a part in it.

J. F. HARDER.

Methods in Primary Schools

The Support of the Church-Schools

THE financial problem of our church-schools is one that puzzles our churches. Many of our teachers receive but scanty living wages, and often go without their pay. There are several reasons for this:—

First, as a usual thing, it is not run as a church-school, but as a subscription school for the church. Second, there is not co-operation on the part of the church to make it a success. Third, there is not a burden for the children we see around us every day and mingle with on the Sabbath.

Christ says, "The children of this world are in their generation wiser than the children of light." Will not this apply to our present system of supporting our church-schools? The children of this world come together as a body and form what we call a civil government. For the education of their children they tax every man according to his wealth, and not according to the children he has.

A subscription school is not a public school, or a school run by the government. A subscription school is not a church-school, or a school run by the church. A public school is one run and supported by the public. A church-school is one run and supported by the church. Our present system is to tax every patron according to the children he sends, and then in the name of the church call

it a church-school, when in reality it is not a church-school, but a subscription school. Let us call it by its right name.

John the beloved has given us a rule that is a thermometer in every church. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Let us apply this rule to our work and ourselves.

We are sending scores of teachers to the foreign fields, and supporting them by our offerings, for the purpose of educating children whom we have not seen. Such schools are real church-schools. And this is as God would have it. Now do you love these children? Some of them are in Africa, India, and China. Perhaps you would say, "Yes, I love them, and I am helping to support those teachers who are laboring over there."

Now let us apply John's rule by a few questions. Do you live where there is a church? Is there a church-school? Are you helping to support it? If not, why not? Do you love the children you mingle with every Sabbath? Where is the proof that you love the children in the foreign fields whom you have not seen? Will it not be found by your support of the home church, and by your effort to save the children you see?

If we are to be the light of the world, we must follow the commission our Saviour has given in Acts 1:8: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

In Acts we find the disciples carrying out this commission. How?—"And the multitude of them that believed were of one heart and of one soul." They sold their possessions and goods, and parted them to all men, as every man had need, and had all things common.

When we walk by these principles, we shall surely have church-schools in the true sense of the word.

V. B. WATTS.

Geography a God-given Science

THE importance of the study of geography in school has too long been underestimated. How can we lead the minds of the children to God other than through his handiwork? Thousands of children's minds have been left in a state of hopeless and no less helpless confusion, because this beautiful study is taught in such a way that it appeals to their memory as only a list of unrelated, disconnected facts.

Parents should be the only teachers of their children until they have reached at least eight years of age, and the material for their instruction in geography is found under the children's feet, over their heads, and in the air about them, and on every side of their path,—the fragrant flowers, the bright, sparkling waters, the birds darting by, green fields, lofty trees, passing clouds, and falling rain. The child should be asked to accept but little blindly, and his activity, instead of being suppressed, should be turned into channels of education.

"The little children should come especially close to nature. Instead of putting fashion's shackles upon them, let them be free like lambs, to play in the sweet, fresh sunlight.

"Teach them to see the wisdom and love of God in his created works, and as their hearts swell with joy and grate-

ful love, let them join the birds in their songs of praise.

"Educate the children and youth to consider the works of the great Master Artist, and to imitate the attractive graces of nature in their character."—*"Testimony on Education,"* page 62.

Geographical facts are constantly changing; but the great principles of the science, the well-developed physical laws which underlie civilization and govern the world, remain ever the same, and these should be taught the children as the sure foundation on which to build all the work for all the years to come.

A good teacher is known by the amount of crayon he uses. In presenting a subject, if ever so rude a drawing can be made on the blackboard, it answers the purpose in conveying the thought to the child's mind, and it is indelibly pictured there; to do this it is not necessary that one be an artist, still never begin by saying, "I can not draw a good picture;" for the child's mind is alive to what you have taught it previous to the presentation of the drawing, and no matter how rude the sketch, it will appear a likeness of whatever you are endeavoring to illustrate.

Map work should hold a most important part in our geography work. The flat surface, to develop thought, must be made to glow with life and movement. The eye must look beyond the symbol, and see the thing symbolized. The pupils must develop the power of imagining great unseen forms, and should be allowed sometimes to give the picture as it exists in their minds, after it has been produced for them.

A vagueness of conception on the teacher's part in regard to places to be represented will lead to a failure. In this you can not expect more of your pupils than you can do yourself. It is your bounden duty to know.

The science of geography is God-given. Its principles are so simple, so plain, and so practical that the little child can be charmed with their beauty; and yet its truths are so grand, so wonderful, and so unsearchable that the most mature mind finds in them depths of thought which can not be fathomed, and intricate problems which can not be solved. It is a study that elevates and ennobles the mind, and in the School of the Hereafter, "all the treasures of the universe will be open to the study of God's children. With unutterable delight we shall enter into the joy and the wisdom of unfallen beings. We shall share the treasures gained through ages and ages spent in contemplation of God's handiwork. And the years of eternity, as they roll, will continue to bring more glorious revelations. Exceeding abundant above all that we ask and think will be forever and forever, the impartation of the gifts of God."—*"Education."*

Geography is an unfathomable science; we can not learn nor teach it completely in this life, but the teacher who co-operates with the divine purpose in imparting to the youth, through this science, a knowledge of God, does a work like unto the Saviour's when here on earth; and his was a high and noble work.

"As the teacher awakens a desire to reach God's ideal, he presents an education that can not be completed in this life, but that will be continued in the life to come,—an education that secures

to the successful student his passport from the preparatory school of earth to the higher grade, the school above."

MRS. W. H. SEBASTIAN.

Some Thoughts in Favor of Wood Sloyd

(Concluded)

SOME may say that wood sloyd is not practical in the grades. It is true that we turn out little models, in a sense only ornamental, but the child must be trained from the simple to the more complex forms. The former are found among the ornamental articles. Consider the age and ability of the child, and give him work at first that he can turn out in a reasonable length of time with a degree of satisfaction in the results obtained. You may hear some one say that it takes too much time, and does not leave ample time for the regular class work. In every case that comes to my mind where sloyd has been used, it has been added, not to supplement some other subject, but as an independent class. Experience has proved that it does not detract from the mental work. On the other hand, we find a more thorough student turning off better work and more of it. Sloyd not only improves his knowledge in drawing, science, mathematics, etc., but teaches him to judge between right and wrong methods and their results. He can see the difference between the skilled and the unskilled workman, and their comparative worth. In the sloyd room family caste is laid aside, and the son of the rich man takes his place at the bench by the side of the poor man's son. The former begins to appreciate the fact that there is dignity in labor. It is no longer degrading in his sight, and the working man has his sympathies. The poor man's son accepts the opportunity as a stepping-stone to train his eye, his hand, and his mind to work in unison, and thus become a more skilful laborer, and of some real worth to his fellow men.

Sloyd work tends to hold the boys in school for a longer period, and is a drawing card to increase the attendance. As a factor in discipline it is of inestimable value. The worst punishment that can be inflicted upon a child for misbehavior or poorly prepared lessons, is to excuse him from his sloyd class.

One might suppose that expense might stand in the way of its introduction into some of our schools, but a well-equipped room can be furnished for what an ordinary schoolroom might be. After all, if a child's soul is at stake, shall we stop and quibble over a few silver coins? The Lord will surely ask us, "Where is the flock that was given thee, thy beautiful flock?" Give them the threefold development, and keep in mind Bacon's aphorism, "Education is the cultivation of a just and legitimate familiarity betwixt the mind and things."

Sloyd is not taught for the sole purpose of turning out artisans, no more than banking is taught with the intention of turning out bankers, nor botany with the thought of turning out naturalists. A boy sent out with a practical education is better qualified to enter the industrial school of life. He is not the boy to wait for something to turn up, but is able to turn up something for himself. In "Education," page 214, on Manual Training, we have the following: "It

is a safeguard against temptation. Its discipline places a check on self-indulgence, and promotes industry, purity, firmness. Thus it becomes a part of God's great plan for our recovery from the fall."

LOTTA BELL.

Our Schools

Our Industrial School in Taquary, Brazil

REALIZING the importance of Christian education, our brethren resolved at a conference held in Sao Leopoldo, of this State, to open an industrial school, where our youth could be educated for the great work of proclaiming the third angel's message.

The committee appointed to look for a suitable place, found after much searching a property with the necessary, suitable buildings in Taquary, which was bought by our school association; and here, after the necessary repairs and preparations, the school was opened Aug. 19, 1903, with a fair number of students.

The Object

Our school has a well-defined purpose. Its mission is to train workers to carry the gospel to the inhabitants of Brazil. In the preparation of laborers the principles of true education are recognized. In educating the youth of both sexes we hope to turn out able canvassers, who can spread a knowledge of present truth with success, and to prepare Bible workers, teachers, and ministers who can proclaim to the world the last warning message in simple words with a heart filled with love for their fellow men. Since the opening of the school the work of the teachers with their students has been richly blessed.

Instruction

This institution offers a two years' course in German and Portuguese. The Bible takes the first place in the studies. Instruction is also given in nature study, physiology, grammar, geography, arithmetic, writing, singing, music, dress cutting, sewing, hand-work, etc.

The Home

The main building contains a class room, a meeting room, general office, rooms for students and teachers, printing-office, kitchen, etc. Teacher and students are one family, and live and dine in the same house.

Farm

To the school belong about thirty acres of land, which in part is cultivated by the students, who are required to work four hours every day. Students have an opportunity to learn valuable lessons in horticulture and bee management. In our garden we can raise almost all the vegetables and fruits that can be raised in the States. Our students do the work in the house, on the land, in the garden, and in stable and barn, and do also the necessary building and building-repairing work.

When we look over the past and consider what the Lord has wrought, we must wonder and praise him. In various ways he has helped and counseled us. The educational work is a much more difficult work in Brazil than in the States. Our students pay only about \$4.60 a month for tuition, board, rent, etc., and yet it is difficult for parents to pay even this amount. On the other

hand, American ambition and push are lacking. Everything is done with *paciencia* (patience). A large per cent of the natives can neither read nor write. Among the Germans the conditions are somewhat better. The upper class has comparatively good schools, yet even in cities many can neither read nor write. With many disadvantages before us, we have pushed forward with the help of our Heavenly Father.

In our printing-office, which is located in the main building of our school, we are quite busy now. We print one German and two Portuguese journals every month. Next month we expect to print an extra number of our paper *O Arauto da Verdade* (Herald of Truth). About seven thousand copies have already been ordered, so we probably can print an edition of ten thousand. Besides that, we now print "His Glorious Appearing," our second book in the Portuguese language, on our own press. All those dear brethren and sisters in the States who gladly contributed to our printing fund will be glad to learn that thousands of pages go out from the printing plant which they helped to buy, to warn the inhabitants of Brazil. How great, my brethren, will be your joy when you finally meet saved souls in the kingdom as a result!

JOHN LIPKE.

Church-Schools in Oklahoma

It is very encouraging to see the interest our people are taking in this branch of the Lord's work. The purpose of the church-school is to give the children and youth an education and a training that will fit them for the Master's work here below, and so for those heavenly mansions above. By taking an interest in church-school work, parents take an interest in the salvation of their children.

We have twelve church-schools in our conference this year. Six of these are English, with an enrolment of one hundred and thirty, and six are German, with two hundred and thirteen enrolled. The teachers are all pleased with their schools, and send in encouraging reports. To my knowledge there has been no friction between the patrons and teachers. The work has moved along smoothly and harmoniously. If we had been able to secure teachers for all the calls coming in, we could have at least eighteen church-schools. Letters have been received from different parts of Oklahoma, asking for teachers, but to the disappointment of their writers and to our sorrow, I was obliged to write that all the teachers were engaged. As long as we are unable to fill these places, the children will attend the public schools. This should not be so. We hope and pray that the Lord will lay a burden upon many of our young people for this work.

Brother Harder, who has recently moved to Beaver County, Oklahoma, felt a burden resting upon him to do something for our young people in that part of the country, and instead of asking for financial help from the conference, he took from his own money and built a commodious schoolhouse. About forty pupils are attending. When we think of the number of young people in that part of Oklahoma, we can but believe that this brother has done a noble work, and his money is wisely invested.

Our brethren in Oklahoma are waking up to the fact that the church-schools are the means of establishing their children in the message and preparing them to carry the glad tidings of the soon-coming Saviour to a fallen world.

DAVID VOTH.

The Du Quoin Intermediate School

FROM its earliest existence the Du Quoin (Ill.) school has been handicapped for want of a dormitory. Few parents are willing to send their boys and girls away from home to live in some private family unless they are perfectly satisfied that the home environments of that family are thoroughly conducive to a healthy spiritual growth, as well as to a symmetrical physical and mental development.

This, together with some local conditions, has tended to keep our attendance lighter than it otherwise might have been. However, those who have come are endeavoring to qualify themselves to enter some field of usefulness in the Master's service. Every student in the intermediate department, with perhaps one exception, is planning to engage actively in the work soon. Nearly all, if not all, will enter the canvassing field next summer. Some intend to earn a scholarship for Emmanuel Missionary College. One or two hope to teach next year. Some who went to school last year are teaching this year. So while we have been unable to see such results as we would like, yet omens are more encouraging now than at any time in our history.

To the writer's mind we are handicapped more for lack of room and facilities for carrying on the different lines of manual training than all else combined. God has plainly indicated to us that we should have manual training in our schools, and surely no school can attain to the standard God would have it without carrying on this department of the work as a part of the daily curriculum. God wants us to exercise faith. He is able, willing, and anxious to do great things for his people. Why does he not do so?—Because we stand in the way.

William Hawley Smith, the renowned lecturer, said to the writer a short time ago: "You Adventists are right in your ideals of education. Stand by them, and you are sure of success. The road may be rough and rocky, but it will pay to climb the steep." Men of the world are not slow to recognize the merits of any good thing. Why are we so slow? I know but one reason. Rev. 3:17 tells the whole story. What a dreadful thing it is! But thank God for the eighteenth verse. In it is couched the panacea for all our ills. Let us heed it. And evidently one of the best ways to do so is to arise to a realization of our duty in the way of educating ourselves to the work of giving the message to the world in this generation. The Du Quoin church and school are beginning to see and grasp the situation; for this we feel thankful. A missionary spirit seems to be coming, which must result in good. Brethren and sisters, remember us in your prayers, that we may rally to the standard, and help to make a short work of our long-neglected duty.

A. C. HAUGHEY.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1907

ATLANTIC UNION CONFERENCE	
Central New England, Mass., Fitchburg	June 20-30
Chesapeake, Baltimore, Md.	July 5-14
Greater New York and New Jersey	June 13-23
Maine	Aug. 23 to Sept. 2
New York	Sept. 5-16
Southern New England, New London, Conn.	June 6-16
Vermont	Aug. 29 to Sept. 9
Western New York	Aug. 29 to Sept. 9
West Pennsylvania, Oil City	June 13-23
CANADIAN UNION CONFERENCE	
Alberta, Lacombe	July 1-7
Ontario, Niagara Falls	Aug. 22 to Sept. 1
SOUTHERN UNION CONFERENCE	
Alabama, Birmingham	Oct. 3-13
Cumberland Conference	Aug. 20-30
Florida, Tampa	Oct. 10-20
Georgia	July 25 to Aug. 4
Louisiana	July 19-28
Mississippi	July 11-21
North Carolina, Lexington	Aug. 15-25
South Carolina, Spartanburg	Aug. 8-18
Tennessee River Conference, Waverly	Aug. 2-10
LAKE UNION CONFERENCE	
Northern Illinois, Aurora	Aug. 29 to Sept. 8
North Michigan, Gladstone	June 24-30
North Mich., East Jordan	Aug. 29 to Sept. 9
NORTHERN UNION CONFERENCE	
Minnesota, St. Cloud	May 30 to June 9
North Dakota, Devil's Lake	July 9-15
North Dakota, Verva	June 24 to July 1
North Dakota, Hankinson	June 11-17
South Dakota, Sioux Falls	June 13-23
CENTRAL UNION CONFERENCE	
Iowa, Des Moines	May 30 to June 9
Kansas, Herington (State)	Aug. 15-25
Missouri, Eldon	Aug. 8-18
Nebraska, Hastings (Prospect Park)	Sept. 12-22
Wyoming Mission Field, Crawford, Neb.	June 20-30
SOUTHWESTERN UNION CONFERENCE	
Arkansas, Siloam Springs	July 18-28
Oklahoma	Aug. 22 to Sept. 2
Oklahoma, Woodward (local)	July 23-28
Texas	Aug. 1-11
PACIFIC UNION CONFERENCE	
California-Nevada, St. Helena, Cal.	June 20-30
Southern California, Los Angeles	Aug. 16-24
Utah, Salt Lake City	Oct.
NORTH PACIFIC UNION CONFERENCE	
Montana, St. Helena	June 13-23
Upper Columbia, Walla Walla, Wash.	May 30 to June 10
MEETINGS IN EUROPE	
Finland	June 14-18
Sweden, Södertelje, near Stockholm	June 19-24
German-Swiss	July 3-7
French-Swiss	July 10-14
German Union, Friedensau	July 18-28
British Union	Aug. 2-11
Holland	Aug. 15-18

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

Literature for Jamestown Exposition

Any of our publications,—periodicals, tracts, or books,—in any language, that any conference, publishing house, or individual can send us, prepaid, will be gladly accepted for free distribution during the time of the Jamestown Exposition. Send any time before Nov. 15, 1907, prepaid, to G. A. Stevens, 24 Willow St., Hampton, Va. By request of the Virginia Conference,

R. D. HOTTEL, President.

South Dakota, Notice!

THE annual meeting of the South Dakota Conference Association of Seventh-day Adventists will convene in the city of Sioux Falls, S. D., at 11 A. M., Tuesday, June 18, 1907. All delegates to the conference are delegates to this meeting.

C. M. CLARK, Chairman,
GEO. W. MILLER, Secretary.

Alberta, Notice!

THE first annual meeting of the members of the corporation known as the Alberta Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Lacombe, July 3, at 9 A. M.

C. A. BURMAN, President,
A. C. ANDERSON, Secretary.

Alberta, Notice!

THE second annual session of the Alberta Conference of Seventh-day Adventists will convene in connection with the camp-meeting at Lacombe, Alberta, July 1-7, 1907. The purpose of this conference will be the election of officers for the coming year, and the transaction of such other business as may be considered advisable in the promotion of the cause of God in this new field.

Since there has been no provision made for the election of delegates, all members of churches in the Alberta Conference in good standing will be invited to participate in the proceedings of this conference.

C. A. BURMAN.

Chesapeake Conference

THE eighth annual session of the Chesapeake Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Baltimore, Md., July 5-14. Each church in the conference is entitled to one delegate for its organization, regardless of membership, and to one additional delegate for every ten members. Officers will be elected for the ensuing year, and other important matters pertaining to the work in the conference will come before the delegates.

Tents, cots, lumber, etc., will be for rent. Orders for the same should be sent to E. R. Nutter, 1909 Lansdowne St., Baltimore, Md., at an early date, so that everything may be ready when the campers arrive on the ground.

Good ministerial help is promised, and special attention will be given to all branches of the work.

MORRIS LUKENS.

North Dakota, Notice!

THOSE living in the northeastern part of the State will be pleased to learn that a camp-meeting is appointed to be held at Devil's Lake, July 9-15. This is during the Chautauqua season, when a large number of people are attracted to that place, both for the entertainment the Chautauqua affords and also for the pleasure of camping in the beautiful groves bordering the lake.

We hope to have the camp located where the people of Devil's Lake, and also visitors, will find it convenient to attend the meetings. Services will be held in the English and Scandinavian languages, and efficient laborers in them all will be present.

We sincerely hope that all our brethren and sisters living in the northeastern part of the State will attend this meeting. A dining tent will be on the ground, and meals will be provided at a reasonable charge. In regard to reduced railroad rates, we can not announce them at this time; but if the Chautauqua is granted special rates, we also will receive them. So those coming should take certificates of purchase from the agent, and if rates are granted, the certificates will be signed by the secretary of the Chautauqua. Come and bring your family with you, and invite your friends.

JOHN G. WALKER, President.

Camp-Meetings in the Southern Union

IN the list of camp-meetings for 1907 it will be noticed that in several of the conferences in the Southern Union the time and the place are both given, while in others only the time appears. It is hoped that the authorities in each of the conferences of the Southern Union will decide upon a location for the camp-meeting as soon as possible, and report the same.

We can not tell at this writing just who will attend these camp-meetings. Elders Tenney, Parmele, and very likely Elder J. S. Washburn, will attend most of these meetings. More will be said in the future with reference to this.

GEO. I. BUTLER.

Greater New York and New Jersey, Notice!

IT has been definitely decided between the conferences of Greater New York and New Jersey to hold a joint camp-meeting. The meeting will be held June 13-23. The exact location has not been determined at this time, but the interests of both conferences will be considered, and the best place selected. We trust this gathering may be the best that has ever convened in this part of the field.

We can not give the prices of tents and other furnishings yet, but we will notify our churches as soon as possible. We trust that our brethren and sisters will put forth an extra effort to attend this meeting. You can not afford to lose the blessing it will bring to you.

C. H. EDWARDS.

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.

FOR SALE.—Cooking oil. Freight prepaid. Straight \$4.50 5-gal. can, between parallel with east line of Colorado and west of Ohio. I predict one dollar gallon soon. Not high price then. Address R. H. Brock, Arkansas City, Kan.

FOR SALE.—160 acres good, rolling land in wheat belt of western Kansas, 4½ miles from town, ½ mile from school. Small improvements. Would take small home in the South as part pay; easy terms for remainder. Address C. F. Parmele, Wakeeney, Kan.

WANTED AT ONCE.—25 young ladies, 15 young men, all consecrated Seventh-day Adventist Christian workers, to make immediate arrangements to enter the Glendale Sanitarium Training-school for Missionary Nurses. Class begins June 1. Exceptional opportunity to get a thorough, practical missionary training, that will fit you for any field in the world. Address Dr. Winegar Simpson, Glendale, Cal.

FOR SALE.—Farm of 6 acres full-bearing orchard; 4 acres prunes; 1 acre peaches; remainder family orchard; quarter mile from thriving town in center of Santa Clara Valley, garden spot of California; splendid markets at hand; good living assured from fruits and poultry; new 7-room house, all modern conveniences, windmill, etc.; close to good school and Seventh-day Adventist church; a sacrifice, \$3,250. For particulars, address J. B. Greenwood, 232 San Pablo Ave., Oakland, Cal.

POSITION WANTED.—By young married man with good mechanical ability; has Massachusetts State journeyman plumbers' license; is handy with all tools; good workman. Address William H. Young, Care of New England Sanitarium, Melrose, Mass.

SPECIAL ORPINGTON SALE.—To make room for growing chicks, we will close out our surplus stock of buff Orpingtons at half price—\$1 each for hens, pullets, cockers. One 2-year cock, \$2.50. Eggs after June 1, \$1 per 15. We like the Orpingtons better than ever. Our customers are delighted. Get a start now. Address Union College Poultry Yards, College View, Neb.

FOR SALE.—Health foods, sanitary supplies, household conveniences, pictures, wall mottoes, wall-pockets, good things for agents. Dinner sets, silver sets, watches free with orders. Keroil absolutely pure; five gallons, \$4; ten gallons, \$7.50. Dollar fever thermometers, 45 cents till July 1. Catalogues and food prices free. Address Sanitarium Supply Co., Nashville, Tenn.

Addresses

The post-office address of Brother John Niehaus is Greenfield, Ind.

Elder O. E. Reinke's post-office address is now 430 Wales Ave., New York City, N. Y.

Obituaries

REDFIELD.—Died at her home on Moran Prairie, Wash., of senile decay, Sister Mary Redfield. She embraced the truths of the third angel's message some fifty years ago, and has ever since lived a consistent Christian life. She died in the bright hope of the resurrection. The funeral service was held at the house, and was conducted by E. M. Watts, assisted by C. H. Castle.

E. M. WATTS.

ROLLISON.—Died in Rock Hall, Md., of consumption, Geo. T. Rollison, aged 32 years and 8 months. For several years he had known the truth, but not until shortly before his death did he confess Christ and seek for mercy from God. He gave strong assurance that he was accepted. He leaves a wife, two children, and other near relatives. Elder Lukens conducted the funeral service, speaking words of comfort from Ps. 34:6.

G. H. CLARK.

HARVIE.—Died at Woodburn, Ore., March 18, 1907, of cancer of the liver, Mrs. Elizabeth Harvie, aged 71 years. With her husband and children she moved to Winnipeg in 1874, at which place she joined the Seventh-day Adventist church. She was an earnest, faithful Sabbath-keeper until her death. In addition to raising her own two children, she cared for seven adopted children. She came to Oregon a few weeks ago to visit her children, and died at her son's home. Funeral service was conducted by the writer at the M. E. church. We laid her to rest in hope of the glorious resurrection.

DANIEL NETTLETON.

BRISTOL.—Died at Syracuse, N. Y., April 12, 1907, of heart failure, Harry Lewis Bristol, aged 40 years, 8 months, and 20 days. About the year 1885 a severe accident befell him, which resulted in valvular difficulty of the heart. When about sixteen years of age, he was converted and baptized while attending the South Lancaster Academy. Later he entered the ministry, being ordained in 1895. In 1901 failing health compelled him to cease his public labors. He was afterward graduated from a school of osteopathy, and opened an office in Syracuse. He was twice elected president of the Central New York Osteopathic Society. A wife, one son, an aged father, and an only sister mourn, but not as those who have no hope. The funeral service was held at the home, and interment was made at Onondaga Valley.

S. B. WHITNEY.

BOSEY.—Died at Pasadena, Cal., April 21, 1907, John Leverne Bosey, son of Sister John C. Bosey, formerly of Battle Creek, Mich. The child, though only 17 months and 20 days of age, was a sunbeam in both family and church. As death (supposed to have resulted from acute indigestion) snatched the little one very suddenly, the blow falls heavily; but there is hope in the promise concerning those who sleep in Jesus.

R. W. MILLER.

ANDERSON.—Died at Denver, Ind., April 26, 1907, of pneumonia, Benjamin F. Anderson, aged 73 years, 1 month, and 16 days. He was converted and united with the Seventh-day Adventist church at Denver in 1886. He was respected in the community where he had lived for more than twenty years. He was glad to see the message advance, and did much to help it. He rests in hope of a part in the first resurrection. Funeral service was conducted by the writer.

W. A. YOUNG.

LAKE.—Died at the home of her son in Worcester, Mass., of consumption, Mrs. C. S. Lake, aged 87 years and 10 months. Sister Lake had been a consistent Sabbath-keeper for more than thirty years, being a member first of the church at South Lancaster and later of the church at Worcester. Two sons and several grandchildren are left to mourn their loss. The funeral service was held at the home, April 9, 1907, being conducted by the writer. Words of comfort were spoken from Luke 8:52.

F. W. STRAY.

BOARDMAN.—Died at Springfield, Mass., March 10, 1907, Mercy S. Boardman, widow of George H. Boardman, aged 77 years. Sister Boardman heard and accepted the third angel's message about twenty years ago. She leaves three sons and two daughters to mourn their loss. Prayer service was held at the home on the evening of the twelfth, and the next day the remains were taken to Burlington, Vt., for burial. After a service in the Seventh-day Adventist church, the body was laid to rest in Green Mount Cemetery, to await the coming of the Life-giver.

J. P. BROWN.

SPEAR.—Fell asleep in Jesus, at Wright, Mich., April 4, 1907, after a short illness of one week, Mrs. Henry F. Spear, in her seventy-eighth year. Sister Spear embraced the third angel's message about the year 1870, under the labors of Elder I. D. Van Horn. She was a mother in Israel, a devout, earnest Christian woman who loved the coming of the Lord. She leaves one sister, five children, and fourteen grandchildren; but they sorrow not as those who have no hope. The funeral service was held in the Bauer church, the discourse being given by the writer.

R. C. HORTON.

BERRY.—Died at St. Clairsville, Ohio, April 2, 1907, of cancer of the liver, Dunham M. Berry, aged 79 years, 5 months, and 9 days. He was a member of the Methodist Church for about fourteen years, and first heard the preaching of this message during a tent effort in St. Clairsville, in 1885, by Elders E. H. Gates, R. A. Underwood, and E. J. Van Horn, and was the first one at that time to take a stand for present truth. He was a consistent Christian. He leaves five sons and five daughters to mourn their loss. Elder E. T. Russell spoke words of comfort from 1 Thess. 4:13-18.

A. C. BROWN.

BESWETHERICK.—Died at the Vancouver Hospital, March 5, 1907, after an operation for cancer, Mrs. Alice Beswetherick, aged 57 years. Sister Beswetherick accepted present truth seven years ago at Mesick, Mich., under the labors of Elder Stureman, and united with that church. Later she moved to Battle Creek, where she was an active worker until September, 1906, when she came here on a visit to her daughter, Mrs. McMilan. She died in full assurance of the first resurrection, being patient in suffering, and rejoicing in her Saviour's love. She leaves a husband, three daughters, and one son, besides many friends, to mourn their loss. The funeral was conducted by our pastor, E. C. Widgley. CARRIE McMILAN.

SCHRAMM.—Died at his home in Brenham, Tex., of measles, Clay Schramm, son of Mr. and Mrs. J. F. Schramm, aged 9 years and 9 months. He will be greatly missed by father, mother, sister, and three brothers, but they mourn not as those who have no hope. Clay loved the Sabbath-school and church services, at which he was a regular attendant. At his request, all the money he had saved (\$11.65) is given to missions; thus he, being dead, yet speaketh. Funeral service was conducted by the writer.

W. W. EASTMAN.

WILLS.—Died at his home in Chicago, Ill., April 28, 1907, of paralysis, Louis A. Wills, aged 61 years, 1 month, and 12 days. His faithful wife had prayed for years that he might be converted and keep all the commandments of God. Three days before his death he knelt with her in prayer, and surrendered fully to the Lord. He gave evidence of a new birth and true conversion. Besides his wife, he leaves a son and two grandchildren to mourn their loss. Words of comfort were spoken by the writer from Job 14:14 to a crowded house.

J. TABOR.

DEPAS.—Died at his home in Stephenson, Mich., April 24, 1907, Floriman Depas, aged 69 years, 4 months, and 1 day. He came to this country from Belgium in 1856. In 1864 he identified himself with the Catholic Church, but later he joined the Presbyterian Church, and remained in its fellowship until he embraced the third angel's message in 1860. A wife, one son, two sisters, two brothers, five grandchildren, and many great-grandchildren mourn their loss. Our brother had selected 1 Thess. 4:13-18 as an expression of his hope and as the foundation for the funeral service, which was conducted by the writer.

M. W. LEWIS.

STEWART.—Died at his home in Graysville, Tenn., April 23, 1907, Elder Thaddeus Moore Stewart, aged 79 years, 5 months, and 7 days. He had been in feeble health for several months, being able to go out but little. He was converted early in life, and in 1843 joined the Baptist Church. In the fall of 1852 he began keeping the Sabbath, it having been brought to his attention by Elder Chase, and for a year thereafter he traveled and preached with Elder J. H. Waggoner. While in Lyndina, Wis., he was imprisoned two weeks for refusing to take an oath in court. The sheriff allowed him to go out every night to preach, without guard. In 1863 the conference of Wisconsin and Illinois was organized, and Elder Stewart acted as secretary of this conference for five years. He wrote the appeal to Governor Lewis of Wisconsin and Governor Yates of Illinois for exemption of Seventh-day Adventists from service as combatants in the Civil War. For many years he was closely associated in labor with Elders J. N. Loughborough and R. F. Andrews. In 1874 Elder Stewart moved his family to Battle Creek, Mich., but he continued to preach in his former field of labor for a few years longer. Of those who embraced the truth under his labors scarcely one has ever given it up. He was very careful to explain all the vital points of doctrine, and the sanctuary question was considered of special importance. To the original platform of truth held by us as a people, he was loyal to the end. He preached in Michigan until 1902, when he moved to Graysville, Tenn., where he frequently preached when his strength would permit. He was a man of great faith, and seldom would engage in conversation for any length of time without telling of the wonderful answers to prayer in behalf of the sick and afflicted. Sister M. E. Stewart, now in feeble health, survives her husband, along with a daughter, Miss Mary Stewart, who has for years been the constant and faithful companion of her aged parents. The funeral service, which was held at the church in Graysville, was conducted by Elder Smith Sharp, assisted by Elder E. L. Sanford and the writer. Ps. 103:1 was the last scripture repeated by Elder Stewart, and the writer employed this text as a basis of appropriate remarks.

J. E. TENNEY.



WASHINGTON, D. C., JUNE 6, 1907

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

DR. DAVID PAULSON gave an interesting and encouraging talk to the Office employees at chapel service, June 2.

DR. A. A. JOHN, of Mexico City, formerly connected with our sanitarium at Guadalajara, paid a visit to the office of the Review and Herald, May 31.

THE editor writes that he will remain in Europe several weeks to attend the camp-meetings in the various European union conferences. He will arrive in Washington about August 25.

OUR Holland friends can secure a limited number of mimeographed senior Sabbath-school lessons in the Holland language by addressing J. W. Hofstra, Otsego, Mich. Price, 5 cents.

IDA I. SHIRLEY, of southern California, has accepted a call to join Brother and Sister Claude Morgan in their school work in Utila, off the coast of Spanish Honduras, Central America. She was to leave California the last of May or first of June for this needy field.

THE Washington Training College closed Tuesday, May 28, after a successful year's work. Five of the students go out into the tent work, eight into the canvassing field, and four are entering upon a course in nursing. Many of the students are planning to return for at least one more year's work in the College.

G. A. IRWIN, G. B. Thompson, and others attending the European council from America, were to sail May 29 from Liverpool. Brethren Daniells, Evans, and Spicer were to sail on the thirty-first, or as soon after as passage could be secured. This will bring them home, no providence preventing, the present week or the first of next.

MRS. MAY M. QUANTOCK, *née* Taylor, expects soon to sail from San Francisco, on her return to India. The failing health of her husband compelled them to return to America some three years ago, in the hope that he might recover. God permitted otherwise, and now Sister Quantock, with her little five-year-old girl, returns to her former field of labor.

It will be glad news for all our young people to learn that steps were taken at the recent council to provide for a Young People's Department by the General Conference, with officers of experience, to have the direct oversight of this very important branch of the Lord's work.

E. C. CUSHMAN and wife, and their niece, Miss Lector Carman, passed through Washington last week on their way to connect with the industrial school at Bog Walk, near Kingston, Jamaica. They have been detained in getting off to their field because of the severe illness of their little son.

FROM a letter from S. A. Wellman, Port of Spain, Trinidad, May 14, we learn that the excitement caused by yellow fever is not over, as one or two cases occur each week, sufficient to keep the people in fear of an epidemic. Hundreds of the white population are leaving the island, some cause for which may be found in the fact that the rainy season is approaching.

THE *Gospel Herald* is the organ of the Southern Missionary Society, the department of colored work for the Southern Union Conference. All our people ought to be intelligent concerning this feature of our denominational work, therefore all should read the *Gospel Herald*. It is a four-page monthly paper published at ten cents a year, payable in postage-stamps. Please send your subscription to the Southern Missionary Society, North Station, Nashville, Tenn. By so doing you will help the work for the colored people.

OUR thoughtlessness often causes our faithful foreign missionaries to suffer. We write them letters, send them off without weighing, and then only pay the domestic postal rate. Then when the good missionary receives the letter, he has to pay what we should have paid, and as much more as a fine. For instance, a letter which will go for two cents in this country may require ten cents if sent to a foreign country; and if not paid by the sender, the receiver must pay that sum and as much more when the letter reaches him. The domestic rate is *two* cents for each *ounce*; the foreign rate is *five* cents for each *half ounce*. The domestic rate covers letters sent to Canada, Mexico, Cuba, Porto Rico, Hawaii, Tutuila, the Philippines, Guam, and the Canal Zone; but if writing to any other countries or any other islands, the foreign rate must be paid. Weigh the letter, and attach five cents in stamps for each half ounce.

None of the islands of the West Indies, save those named, take the domestic rate. So please take note of this when sending mail to Jamaica and Trinidad, and pay the foreign rate.

Minutes of Medical Missionary Council

KNOWING that the proceedings of the coming medical missionary council will be of interest to all our people, it has occurred to us that many would like to secure a printed copy of the proceedings at once if published. In fact, several requests have come in already. If enough copies are required, we will have the proceedings published in pamphlet form.

Persons requiring these will please send fifteen cents to help defray expense of publishing. Send at once to W. A. Ruble, Medical Secretary, Takoma Park Station, Washington, D. C., that we may know how many to have published should it be necessary to print them. Every one interested in the medical branch of the third angel's message should have a copy of these proceedings. Shall we publish them? Your reply will help to decide the matter.

THE COMMITTEE.

The Work in Spartanburg, S. C.

THE Second Presbyterian church property has been procured for eight hundred dollars. We are paying four and one-half per cent on this eight hundred dollars. The building committee has given four notes of two hundred dollars each, coming due June 8, August 8, October 8, and December 8, respectively. We can see that the Lord has directed in securing this church building, and we expect to see the work move forward rapidly in this place.

There is some repair work that needs to be done at once on this church before we can invite the public to it. Shall we wait the eight months until the notes are all paid before placing ourselves in a position to help the people of Spartanburg? This is not the mind of the building committee nor of the Spartanburg church.

We hope, pray, and expect to see money coming in fast enough to warrant our beginning the work of repair soon. We are standing ready to prosecute this work as fast as the means coming in will allow us to do it.

This move for a building at Spartanburg has greatly stirred the church to action. Only six hundred dollars is what we are calling for.

We also need a good, enterprising trained nurse to open up treatment rooms in this city. Who will respond?

R. T. NASH.

Campobello, S. C.