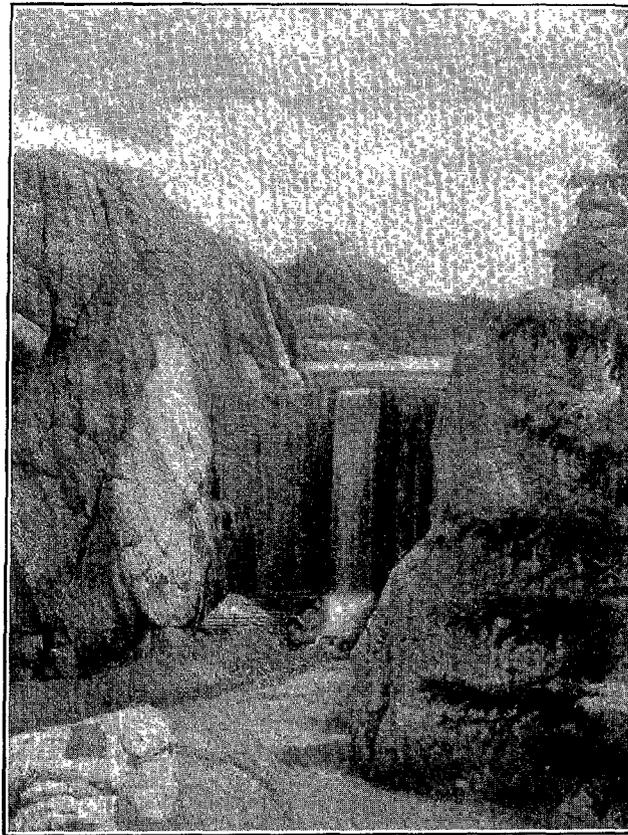


The Advent
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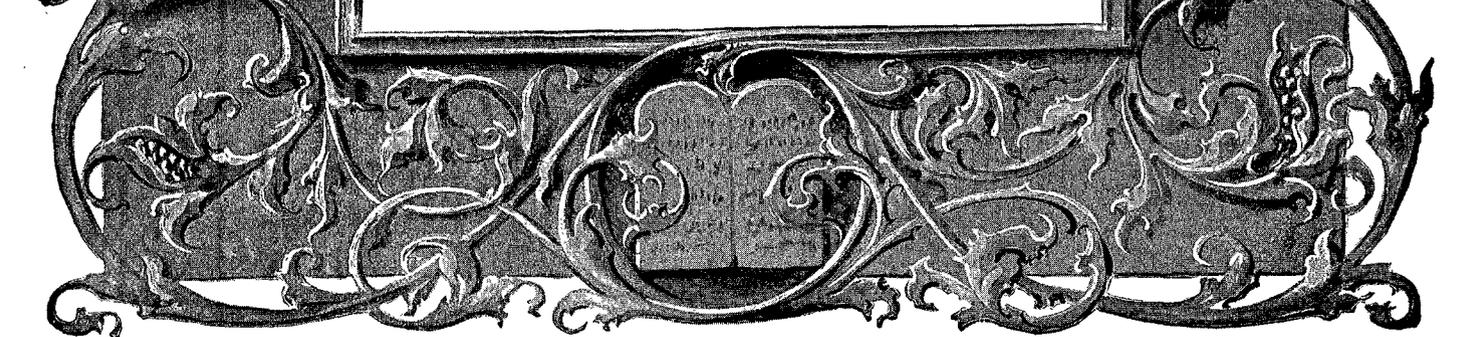
Vol. 85

Takoma Park Station, Washington D.C., July 2, 1908

No. 27



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THE REVIEW AND HERALD

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Editorial

IN fulfilment of the divine program, as outlined in the prophecies, this second advent movement is to reach every nation under heaven. It may seem to those who are occupied with one little corner, that the work is nearly done because the territory within the limits of their circumscribed vision has been well gone over; but they should heed the Saviour's injunction, "Lift up your eyes, and look on the fields." Just as certainly as we are fulfilling the prophecy of Rev. 14:6-12 in giving this message, just so certainly must this message be proclaimed in every land. Those who exercise the most intelligent faith in the near coming of the Lord are those who are most in earnest in sending this message to all parts of the world.

THERE is only one place to which we can go for a satisfactory solution of the problem which faces us. The mystery of our being—whence we came, and whither we are bound—the life beyond the grave—the possibilities of the human soul—light upon these subjects can come to us only through the Holy Scriptures. The uncertainty of human philosophy makes it unsafe as a guide to those seeking a knowledge of eternal things. We must have an authoritative revelation concerning the things which are unseen, or we are left to wander in the mazes of doubt and questioning. To destroy confidence in the reliability of the Bible is to send us adrift without chart or compass. To reject the revelation made in the Bible is to refuse the

light which shines in a dark place. "All Scripture is given by inspiration of God, and is profitable."

"The Seventh-Day Adventists and the Protection of Sunday"

DURING the agitation for a Sunday law for the District of Columbia, the *Christian Advocate* of New York printed a letter from its Washington correspondent, in which it was stated that the Seventh-day Adventists were opposing the effort to secure a District Sunday law because they believed that the seventh day of the week was the Sabbath. As this did not give the correct reason why Seventh-day Adventists oppose Sunday legislation, the president of the General Conference, Elder A. G. Daniells, addressed a letter to the Editor of the *Advocate*, in which he correctly defined the attitude of this people on this question. In its issue for June 18, the *Advocate* referred to this matter in an editorial with the title at the head of this article, and printed the following extract from Elder Daniells's letter:—

Seventh-day Adventists do not oppose the enactment of Sunday law because they believe the only Bible Sabbath to be the seventh day. It is against the evil principle of religious legislation that we protest. The principle of the total separation of church and state would be equally violated in enacting a law compelling the observance of the seventh day. For this reason we would promptly and vigorously oppose any bill favoring the seventh day. The question of the day does not figure in the question whatever. We believe that a civil law would be detrimental to the sanctity and observance of the seventh day. It is the same concerning the first day of the week.

At the close of its editorial comment upon this letter, the *Advocate* said:—

We have sometimes sympathized with the Seventh-day Baptists because their day had no protection, while those who believe in Sunday have such protection. But having discovered by the statement of the president of the Seventh-day Adventists that they do not believe in any kind of protection, our heart-strings will no longer vibrate in sympathy with them upon this point.

The advocates of Sunday laws seem to find it difficult to comprehend clearly the fundamental principles governing the relation between the state and the church, and the application of these principles in actual experience. Because the Seventh-day Adventists do not ask for any further protection on the seventh day of the

week than on any other day, the *Advocate* declares that "they do not believe in any kind of protection." Our position is this: we believe that any body of people, religious, political, or otherwise, have a right to assemble peaceably on any day of the week, and that it is the duty of civil government to protect them from disturbance, but we do not deem it within the province of civil government to distinguish between days by granting more protection upon one day than upon another.

It is not true that the Seventh-day Adventists "do not believe in any kind of protection," but it is true that they believe in protecting citizens in the enjoyment of their rights rather than in protecting a particular day of the week. Does the *Advocate* see the difference between its statement of the belief of Seventh-day Adventists, and our statement of their belief? Will it put the matter before its readers in the proper light? We shall wait to see.

In another paragraph, with a closing sentence somewhat ambiguous in its reference, the *Advocate* pays its respects to the conscientious convictions of the Seventh-day Adventists in these words:—

Meanwhile we rejoice to see their devotion to their conscientious views and principles. In matters of this kind, we would rather be wrong and unpopular, conscientiously, than to be right merely for popularity's sake. We bow to every one who stands up for what he believes to be right, unless he attacks the rights or, unjustly, the characters and reputations of his fellow-citizens. Any person of the latter class deserves contempt, and if he becomes too unbearable, he should feel the full force of the law.

We are not certain that we fully understand the application of the last sentence in this connection, unless it be that a too persistent opposition to Sunday laws might be interpreted as an attack upon the rights of citizens. Once it is conceded that the state has the right to legislate with reference to religious matters, and it is an easy step to the ground that the state should punish those who insist on declaring that the civil power has nothing to do with matters of faith, and that every one should be free to follow the convictions of his own conscience in religious questions. Many a page of history is filled with the bloody record of the persecution of those who have advocated the same principles that are now advocated by the Seventh-day Adventists. Will that history be repeated?

"In the End of Sabbaths"

ONCE more a defender of the Sunday sabbath comes forward with light on the meaning of Matt. 28: 1. A writer in the *Baptist Standard* states his case as follows:—

A correct translation of *sabbatoon*, both in the singular and plural, would throw a flood of light on this subject. Take Matt. 28: 1, "Now in the end [or near the end] of sabbaths, at the dawning toward the first [foremost or chiefest] day of sabbaths, came Mary Magdalene and the other Mary to the sepulcher."

Conceding the translation as above, what follows? What, for example, does Matt. 28: 1 signify? The answer seems to be: that the Jewish sabbaths, including their weekly Sabbath, the week of sabbaths, the fast-day sabbaths, and their annual sabbaths, all came to their legitimate end, at the beginning of the first day, or Christian, sabbath.

There are two difficulties with this exposition. The first is that it is not warranted by the Greek text, and the second is that it is not in harmony with fact. In support of the first proposition, it is only necessary to state that the Greek word, *opse*, which is rendered in our Authorized Version, "In the end," is an adverb which might properly be rendered "late" or "in the latter part of," referring wholly to time. There is not in this word the least suggestion of "end" in the sense of "termination." To render *opse sabbatoon* (translated in our Authorized Version, "In the end of the Sabbath") by, "In the end of sabbaths," with the purpose of conveying the idea that all existing sabbaths came to an end at that time, shows either absolute ignorance of the Greek language or an unscrupulous purpose to mislead the reader. One guilty of either is wholly unworthy of confidence as a translator and expounder of the original text.

Furthermore, the Greek word *mian* (rendered "first" in our Authorized Version) does not mean first in rank, but simply the first one in a series. To suggest the word "foremost," or the word "chiefest," as the proper translation, and then to claim as a result of this rendering, that Sunday is "the principal sabbath, or 'the queen of Sabbaths'" is a perversion of the text. The ordinary rendering of this passage, as found in the Authorized and Revised Versions, is correct; and there is in this verse absolutely not any evidence whatever of the abolition of the seventh-day Sabbath and the substitution of another sabbath in its place.

The typical sabbaths, having fulfilled their purpose, ceased at the time of the first advent, when all the ceremonies of the Levitical law passed away. But Christ came to fulfil, rather than to destroy, the moral law; and the Sabbath which was established before sin came into the world, and which was therefore

not instituted as a part of the remedial system, will remain even after the work of the gospel has been completed. Testimony is borne to this through the prophet Isaiah in these words: "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

The writer of the article from which these quotations have been taken, further says:—

The above translation leaves the Seventh-day Adventists with nothing but an obsolete type of the true Sabbath, and without the slightest support from the New Testament Scriptures.

If those who desire to see the sabbath of tradition supplant the Sabbath of the Lord could only make a Bible to suit themselves, or could make our present Bible read as they wish, they could easily shut out from the New Testament all testimony in favor of the seventh-day Sabbath; but such attempts to manufacture evidence in behalf of the Sunday sabbath, as the one which we have reviewed in this article, only show the weakness of the case and excite the pity (not to use a stronger word) of intelligent readers of the Scriptures. If we were unable to present in behalf of the seventh-day Sabbath any better arguments than those adduced by the writer of the article in question, we should certainly give up any further effort to convert people to the observance of the true Sabbath of the Lord. It is a satisfaction to know, however, that the original Sabbath rests upon a sure foundation. "The seventh day is the Sabbath of the Lord thy God."

The Rise and Fall of Religious Liberty in America

Conscience Outlawed in Massachusetts

WHILE the purpose of the founders of the first American colonies was the securing for themselves freedom to worship God, the records of the times prove it to have been equally the purpose of the majority of them to obliterate in those same colonies all religious exercises and all religious belief not in harmony with their belief and rituals.

The Reformation in Europe had taken the people one long step out of the darkness of the Dark Ages, but failure to follow out the principles of Christ in the matter of soul-freedom had in great measure hindered the real work of reform. The conscience had merely changed masters. The Reformation had found men's souls enthralled, and at the last had perpetuated the thraldom by establishing religion by law, and making non-conformity with the establishment a crime to be punished with the greatest rigor.

The hand of God seems to have hid-

den America from the knowledge of the Old World until the time was ripe for a new order of things,—a new step in the process of reformation; and if this be true, it is also true that Satan was not idle when the time came for America's career to open. He would perpetuate in America that subtle process which had so materially interfered with the true progress of the Reformation, arrested its development, and robbed it of its crown of glory.

We have learned in our previous studies how every American colony save one established in some measure a union of religion and the state; and how, as a natural consequence, all save that one hounded and harried men and women for their faith. Was the New World to perpetuate the terrible tragedies of the Old, and so blight the purpose of God in bringing men to her shores? It was made evident from the beginning of the colonial governments, that a notable struggle was to take place in this land over the question of what power should dominate men's consciences. Those early settlers had been educated in two very different schools. One class had been taught that "civil government is designed to support the external worship of God, to preserve the pure doctrine of religion, and defend the constitution of the church;" that persons maintaining or publishing erroneous opinions contrary to the creed of the established church "may be lawfully called to account and proceeded against by the censures of the church and the power of the civil magistrate;" that "the magistrate hath authority, and it is his duty to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed."—"Westminster Confession."

The other class, far less numerous, had been taught that "the magistrate, by virtue of his office, is not to meddle with religion or matters of conscience, nor to compel men to this or that form of religion or doctrine; but to leave the Christian religion free to every man's conscience, and to handle only civil transgressions, injuries, and wrongs of man against man, in murder, adultery, theft, etc., for Christ only is the king and lawgiver."—"Confession of the General Baptist Church," Art 84.

With views thus diametrically opposed, it is not to be wondered at that the turmoil of the Old World over matters of conscience was continued for a time in the New. John Robinson, the "canonized pastor of the Pilgrims," defended the use of magisterial power "to punish re-

religious actions, he [the magistrate] being the preserver of both tables [of the law of God], and so to punish all breaches of both, . . . and by some penalty to provoke his subjects universally unto hearing for their instruction and conversion, yea, to inflict the same upon them, if after due teaching they offer not themselves unto the church." Says Henry M. King: "Bishop and king they had left behind, but the ghosts of both were with them still, in the union of church and state, and in the use of violent repressive measures to preserve uniformity of religious belief. The Bible was in their right hand, and the sword in their left hand." From the use made of these two swords, it would have been truer to fact to state that the Bible was in their left hand, and the sword in their right.

Concerning the position taken by the leaders in the colonial establishments, Sanford H. Cobb, in "The Rise of Religious Liberty in America," says: "It is true that the Pilgrim Fathers, landing on the 'stern and rock-bound' coast of New England, sought and obtained 'freedom to worship God.' But the usual understanding of Mrs. Hemans's lines, that they desired to establish anything like a general religious liberty, is very far from the truth. Their conscious desire was freedom for themselves, never dreaming of extending an equal freedom to such as differed from them in religious opinion."

A law of Massachusetts, passed in 1644, corroborates the foregoing statement, and this is only one of many similar laws. After inveighing strongly against the Anabaptists, this law says: "It is ordered and agreed that if any person or persons within this jurisdiction shall either openly condemn or oppose the baptizing of infants, or go about secretly to induce others from the approbation or use thereof, or shall purposely depart the congregation at the administration of the ordinance, or shall deny the ordinance of magistracy or their lawful right or authority to make war or punish the outward breaches of the first table, and shall appear to the court wilfully and obstinately to continue therein after due time and means of conviction, every such person or persons shall be sentenced to banishment." This law was not permitted to become a dead letter. It was passed in order to enable those who passed it to carry out a set purpose, and they went about it with vigor. "The question of religious toleration," says Charles Francis Adams ("Massachusetts: Its Historians and Its History") "was, so far as Massachusetts could decide it, decided in 1637 in the negative." John Cotton, than whom no one was better able to proclaim the sentiment of the times, declared that "toleration made the world antichristian;"

that "it was not lawful to persecute any, till after admonition once or twice." And then, with that peculiarly sophistical reasoning characteristic of those wedded to the church-and-state idea, he goes on to justify persecution for conscience' sake in these words: "If such a man, after such admonition, shall still persist in the error of his way, and be punished, he is not persecuted for cause of conscience, but for sinning against his own conscience." Thus did John Cotton and his contemporaries ride over the rights of men, make themselves lords and judges over the consciences of others, and attempt to establish in America a duplicate of the inquisitions of the state churches of the Old World. Arguments equally unreasonable and misleading are used in our day in the attempt to justify laws for the "special protection" of a day of worship.

In his discussion with Roger Williams, John Cotton frankly declared that "persecution is not wrong in itself; it is wicked for falsehood to persecute truth, but it is the sacred duty of truth to persecute falsehood." It can not be questioned that the colony carried faithfully into practise what it believed to be its duty in this regard.

In 1631 Roger Williams landed in Boston. He had left England because of Archbishop Laud's animosity toward him and the views he held. He was not long in New England before he began to proclaim the doctrine of soul-freedom, and the unrighteousness of the magistrate's interference in the realm of conscience. He proclaimed it openly, fearlessly, and in spite of the admonitions of friends and the warnings and threats of enemies. Realizing finally his imminent danger, Williams went to Plymouth, where the more tolerant Pilgrims received him, and to them he ministered for two years. His return to a pastorate at Salem was soon followed (October, 1635) by his trial and banishment.

One year previous to Williams' banishment Mrs. Anne Hutchinson landed at Boston, and soon found herself in the toils of the law for holding independent meetings, and for criticizing some of the clergy. Mrs. Hutchinson was banished from the colony, as was also her brother-in-law, whose offense lay in preaching a sermon defending her views. Banishment was the portion of many another who dared to assert his right to believe and to teach.

In those days there was no sin so heinous in the eyes of the established church as the sin of being a Quaker. Ship captains were forbidden to bring Quakers into the country, under penalty of a fine of one hundred pounds, with imprisonment until paid. A number of them were beaten on the bare back with

cruel whips through three towns; some (and these included women) were taken long distances into the wilderness, and left without food or shelter; others were imprisoned for as long as six days without food, their meetings were forbidden under pain of heavy penalties, and those who informed upon them were given one third the amount of the fine. Four were hanged, and a fifth was sentenced to death; but the latter's fearless stand for his rights as a British subject averted the execution of the sentence. But the cruel persecution did not cease with that. There has, perhaps, been no more shocking illustration of the cruelty of the church-and-state régime than the sale, as slaves, of two Quaker children who had been deprived of their parents by the execution of the laws against Quakers. Into such terrible iniquity have professed men of God been led when they have abandoned the example and teaching of their Master, and made religion a matter of civil legislation, regulated under corporeal pains and penalties. The Puritan establishment had outlawed conscience, and in so doing it wrote a record from whose rehearsal later generations recoil in shame and pity. The suffering of the persecuted was a bitter cup, but their cruel tormentors and executioners will never cease to be reprobated so long as history is read. And yet their deeds were but the logical outgrowth of that iniquitous wedlock—a union of religion and the state.

C. M. S.

In the Upper Columbia

ABOUT 1831 four Indians of the Upper Columbia valleys made a long journey to St. Louis, to learn if it were true, as they had heard, that the white men had a better religion than the Indians. It was this visit of genuine inquiry after a better way that led to the sending of missionaries into the Oregon country. And the missionaries were among the pioneers of the new Northwest.

Riding from Seattle to Portland, I had as fellow passenger an old lady, hale and hearty, who came to these parts with the associates of Whitman, the missionary who led the advance into the upper Oregon country. She told of the rapid changes that had come,—instead of scattered Indian villages, now populous cities; and where once she made the slow journey into Washington by ox-team, fording rivers with the water-tight wagon-box as a boat, now railway systems have opened the entire country.

Our own work has made rapid growth, and it is the day of large camp-meetings in the Northwest. The Upper Columbia meeting was at Spokane, and the Lord blessed the believers. The campers raised about thirteen hundred dollars to

finish their share of the Walla Walla College debt, and without a doubt that institution will very soon hold its jubilee meeting. The school is a strong missionary factor, and many of its students will doubtless soon be out in mission fields.

The brethren of the Upper Columbia believe in the missionary advance. They approved of the gift of four thousand dollars from the tithe to mission fields, and added to it something over thirteen hundred dollars in cash and pledges. In this conference there have been no intermediate schools to pass the young people from the church-school to the college. At the camp-meeting it was voted to start three intermediate schools, to be financed locally. This means some stalwart lifting in the three sections represented. This is a land of long distances, and it was felt that the needs could best be supplied by three small intermediate school plants.

All these steps mean the rapid development of workers. Our young people are pushing into the book and periodical and evangelistic work, and with eyes upon the fields are aiming at a quick preparation for service. The reinforcements are on the way to relieve many an outpost in the mission fields.

In the meantime I am sure we shall hear from this prosperous and fertile Northwest in the way of strong support for missions. For what other purpose than to advance his blessed cause does the Lord place those who know this truth in possession of fertile acres? The only use we have for any resource, of strength, or time, or means, is to devote it to the finishing of the work of God that at last is to win the triumph in our day.

The Advent people are surely coming into line for the closing work. Everywhere there is a reviving and re-awakening to the issues of the hour. The day of the Lord's power has come, and he is making his people willing.

W. A. S.

An Encouraging Outlook

EVERY successful enterprise must be carefully managed. Nothing good or worthy of success succeeds without effort. Fortunes are not gathered by waste and inattention. Only sin and evil grow of themselves. All that is "worth while" in life is developed by sacrifice and toil and self-denial.

This is especially true of Christianity. Its history is a story of tears and suffering and sacrifice and death beyond comparison. The chronicles of time suggest no parallel in human history to the long-continued, almost universal struggles of Christianity in its growth and progress.

What has been true of Christianity as a religion entering the fields of pagan-

ism, and winning them to Christ, is true in part of the third angel's message. As a specific truth for this time and generation, it could not be expected that the world would open its arms, and bid this message welcome. The import of the message is a warning against the beast, its image, and the reception of its mark. This warning carries with it a terrible denunciation of God's wrath. Rev. 14: 6-12.

Yet, notwithstanding its warnings against cardinal sins; notwithstanding its reform on the Sabbath question, health, and temperance, and the announcement of the judgment hour, still, by the blessing of God, this message is onward, and is winning souls to Christ wherever it is preached.

Wherever it plants its standard, there it abides. The persecutions of men have never driven its advocates from a single battle-field. Its adherents have lingered for years in prison cells; fines and whippings have been imposed upon those who received its teachings; individuals and families have been socially ostracized by hundreds; and yet, notwithstanding all this, it triumphs still.

During the six months of 1908, just passed, more than fifty workers, including their families, have been sent to distant fields. This army of recruits has gone to China, Korea, Japan, India, Africa, South America, the West Indies, Mexico, and the islands of the sea. In addition to this, several tent-companies have gone to the South to strengthen the hands of the workers there. In a letter received from a conference president, he says his conference has received "about four thousand dollars in money besides the tents."

The fifty workers sent abroad will make a demand on the treasury of the General Conference for about twenty-five thousand dollars. This is in addition to sustaining the workers already in the fields. Nothing can be more encouraging than this. We all want the message to go. Its onward march is the inspiration of our lives. Its maintenance is a part of the daily care of God's people. For its support they plan and work as for their daily bread.

The elder of one of our little churches in Tennessee writes: "We are a poor, weak company. Everybody is poor here. Oftentimes we do not get so much money as one dollar in all our company for many weeks. But do not think we forget God's cause. We will do what we can. God shall have his own, and we will help on the ten-cent-a-week plan to the limit of our ability. We never forget our missionaries at the throne of grace."

Another elder from a Middle Western State writes: "There are but thirteen of us here, and I am the only man. This

little flock joins the army of doers for God's cause. We shall endeavor to make our offerings exceed the ten cents a week. Count us among those who will help to close this work in this generation."

An elder in the West writes: "This cause is onward. Nothing so cheers our hearts as to see men in responsible places set the pace. Last Sabbath our church voted to adopt at once the ten-cent-a-week plan. Brother, be of good courage; God is leading in this work. We all pray for the frontiersmen, and for the brethren in responsible places."

From our missionaries on the firing-line come the same strong, steady words of confidence and good cheer. Here is a sample of many others. One dear brother had just died with yellow fever, and the bubonic plague had also broken out, but read these words:—

Brother — loved his work. His whole heart was wrapped up in the duties he had to perform in connection with this cause, and he performed them faithfully and well. It is a severe blow to our work in this part of the field and a cause of the most intense sorrow to us all. How many tears we have shed over him, and how much we have felt his loss, our tongues will never be able to express. He had made many friends, and was bearing his burdens as one willing to give all for the Master. This in itself would have been sufficient to cause us to regard him highly, outside of his high qualities as a man.

Our hearts go out in sympathy to his bereaved mother and father in the home land, as they do to his loved ones here. It is indeed sad to lose so early in life such a bright young man. We all hope and pray that the Lord, who has comforted and kept the wife of our brother in these hours of sorrow, may ever keep her near to himself.

Yet, brethren, we believe that these sacrifices are not without their reward. Much is not given, but that much is gained. We know that if the Lord calls for our lives in connection with this work, and we are faithful unto death, the crown of life is sure. O, that we may all be faithful! God's rich blessing will be given to all who make a covenant with him by sacrifice. Sister — told me a day or two ago, as I talked matters over with her, that they thought of this side of the question in coming, that it might mean the loss of life to them, but that they wanted to be where the Lord desired them to be, to be doing his work. They came with their minds resting on the promises, and there is no doubt in my mind that even in death those promises will be fulfilled. God knows the future better than we. We can all rest our cases in his loving care, and be sure that here in this country, as well as at home, in life or in death, we are safe in his keeping.

One thing has troubled us all,— we have wondered if this sad event will deter others from giving their lives for the work in this part of the vineyard. Brethren, it ought not. All of us are in the same danger as was Brother —, but God forbid that we should desert our post when there is a duty that calls.

And if the call should come to some others to share the sentry on a dangerous part of the picket-line, will any refuse? It is a time in the history of this message when we should all forget ourselves, our fears and the dangers that confront us, and, trusting God, take the place where duty calls us, even to the filling of the ranks where the conflict wages hottest.

Since Brother — died, the plague has broken out in our island. How far it will go, what the final results will be, is a question beyond our knowledge. So you see that the perils are all about us. None need fear for us, however. We are in God's hands, and he will keep us if he sees best. But whatever his will is, we pray that it may be also ours.

We buried Brother — near the other brethren in the cemetery. Later we will have the grave covered with a concrete slab, like the others, and a tablet placed upon them. I will try to send a photo of them when completed. His is the fourth grave in this cemetery of workers who have given their lives for the work here. They are indeed ties that bind us to the land,—sacred spots watched over by the messengers of the God of heaven, who will one day call the sleepers forth to everlasting life.

With such brave, God-fearing men at the front, and with such consecrated support at home, shall we not be of good courage? Surely the outlook is most encouraging, and we can truly sing,—

One little hour! and then the glorious crowning,

The golden harp-strings, and the victor's palm;

One little hour! and then the hallelujah,
Eternity's long, deep thanksgiving psalm.

I. H. EVANS.

Note and Comment

Progress in Russia

It is encouraging to note any changes for the better in a country which has suffered so much and paid such a price for freedom as Russia. Only a short time ago all public religious services except those of the state church were rigidly proscribed, but now freedom is granted to all denominations to prosecute the work of teaching the gospel. An article in one of the current magazines dealing with this question, states the case thus:—

Religious liberty in the Russian empire has dawned, even though the manifesto of the emperor has not been formulated into law and local officials are still in doubt as to the extent of freedom. . . . Opportunities are multiplying for bringing to the attention of the subjects of Russia the truths of evangelical Christianity. . . . The evangelical Christians in Russia, of all denominations and of no denomination, are attempting to organize for more united and aggressive work. . . . The Russian Evangelical Alliance, with a charter for carrying on every form of evangelistic, charitable, publication, and educational work, was recently reorganized at St. Petersburg,

with provisions for opening branches in other parts of the empire.

This is one more indication that the time has fully come for the proclamation of "the everlasting gospel," the final message of warning, in all the earth. This message has already gained standing ground in Russia, with twenty-five hundred converts. The blessing of God upon this number of living witnesses filled with zeal for the spread of the truth, and having now the privilege of working unhindered, may accomplish marvelous things in a short time.

Political Prayers

WE expected it. Here it is from one of the leading Catholic papers published in Chicago:—

Bishop Muldoon, of this city, made the opening prayer at the great Republican convention this week.

It seems a pity to think it, but it is difficult to escape the conviction that earthly as well as heavenly benefits were expected from this prayer of a Roman Catholic bishop.

Upholding National Christianity

IN the face of an alarming increase of crime, and a startling decrease of interest in religion, the cry is still raised that this is a Christian nation. One religious paper says:—

This is a Christian nation, and every attempt to teach the contrary should be rebuked.

The apostle Paul asked, "Am I become your enemy, because I tell you the truth?" Should those persons be rebuked who state the facts, and draw the legitimate conclusions? People are not made Christians by judicial dictum.

The World's Need of Rome

THE Roman Church is ever desirous of causing the world to see its need of her, that thus she may become its leader. She has long held millions in bondage through her pretended control over purgatory and heaven, her pretended authority to grant eternal life or to consign to eternal torment. With such a hold upon the members of her church, her priests have been able to check mobs—when it was to the interest of the church to have them checked. This exhibition of her power is to-day causing professed Protestants to look to her as a protector against the growing threat and menace of an organization that shows a disposition to disregard law and order. Concerning this *The Outlook* says:—

America stands in peculiar need of that contribution which the Roman Catholic Church is peculiarly fitted to furnish. For the chief peril to America is from disorganizing forces and a lawless spirit; not from excessive organization. One of the lessons Americans need to learn is reverence for constituted authority

and willing obedience to law. This lesson the Roman Catholic Church is peculiarly fitted to teach. And within the reach of its influence are those who most need to be taught. That church is a vast spiritual police force, a protection of society from the reckless apostles of self-will. But it is far more. Wherever it goes it teaches submission to control; and that is the first step toward that habit of self-control in the individual which is an indispensable condition of self-government in the community. Standing as it does on the authority of the individual conscience and the direct relation of every man with God, which is the essence of Protestantism, *The Outlook* congratulates America upon the evidences of spiritual prosperity in the Roman Catholic Church in this country, and it gratefully appreciates the service which that church is rendering to the community by inculcating the spirit of reverence for law and lawful authority which is the foundation of civil and religious liberty.

Since when did Rome pose as a champion of religious liberty, or profess to be able to establish a foundation upon which the structure of religious liberty could be erected? Against that she has waged uncompromising warfare from the days of Constantius, burned Bibles and those who read them, and inveighed against religious liberty with all the power of anathema and major excommunication. Rome is able to lead—but whither?—Only to her own fold. She inculcates respect for law—but whose?—Her own, and none other; and that, too, when it is in direct opposition to the law of God. Surely, it is not such an exemplar of reverence for law that America needs. And the evidence of spiritual prosperity in the Roman Catholic Church in America is likewise an evidence to the decay of true Protestantism. Such expressions as the above from *The Outlook* are further evidence to the same effect, and indicate the approach of that time when Rome will, for a time, be leader of the world again, and all the world will wonder after her.

The Spiritualistic Tendency

A MODERN thinker gives this advice concerning the education of ministers:—

Reduce to the minimum the study of Hebrew and of Greek texts and of worn-out courses that have relatively low claim to educational value in the light of modern thought. Substitute for these thorough training in the foundations of the physical and the biological sciences, in sociology culminating in the new psychology.

After a student has successfully pursued such a course of study as is here suggested, for what is he prepared? To dabble in sociology and occultism, but not to follow the charge of the great apostle, "Preach the word." The true messenger of the Lord of hosts is "the voice" for the good news from heaven, and needs above all to know what saith the Lord.

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.

Treasure Hidden¹

MRS. E. G. WHITE

THE sayings of Christ are to be valued not merely in accordance with the measure of man's understanding; they are to be considered in the important bearing which Christ himself gave them. He took old truths, of which he himself was the originator, and placed them before his hearers in heaven's own light. And how different was their representation! What a flood of meaning, and brightness, and spirituality was brought in by their explanation!

Christ set forth deeper and more spiritual truths than had ever before been heard from ruler, scribes, or elders. "I am the way, the truth, and the life," he declared. The rich treasures of truth opened before the people attracted and charmed them. They were in marked contrast with the spiritless, lifeless expositions of the Old Testament Scriptures by the rabbis. And the miracles which Jesus wrought kept constantly before his hearers the honor and glory of God. He seemed to them a messenger direct from heaven; for he spoke not to their ears only, but to their hearts. As he stood forth in his humility, yet in dignity and majesty, as one born to command, a power attended him; hearts were melted into tenderness. An earnest desire was created to be in his presence, to listen to the voice of him who uttered truth with such solemn melody.

At the beginning of his ministry, Christ had declared the character of his work. "And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

That word was fulfilled. The sick were healed, demoniacs were restored, lepers and paralytics were made whole. The dumb spoke, the ears of the deaf were opened, the dead were brought to life, and the poor had the gospel preached to them. Every miracle wrought by Christ convinced some of his true character. Had a man in the common walks of life done the same works that Christ did, all would have declared that he was

working by the power of God. But there were those who did not receive the light of heaven, and they set themselves more determinedly against this evidence.

The Jews were expecting an earthly prince, who would deliver them from the power which God had declared would rule over them if they refused to keep the way of the Lord, and obey his laws. They had made their proud boast that Israel's king, the star arising from Judah, would break their thralldom, and make of them a kingdom of priests.

It was not the absence of external honor and riches and glory that caused the Jews to reject Jesus. The Sun of Righteousness, shining amid the moral darkness in such distinct rays, revealed the contrast between sin and holiness, purity and defilement, and such light was not welcome to them. Christ was not such a one as themselves. The Jews could have borne the disappointment of their hopes better than they could bear the righteous denunciation of their sins. In parables, Christ laid bare their professed sanctity. He compared them to whitened sepulchers, deceiving the people by their pretensions to purity.

In his youth, Christ was subject to his parents,—an example of obedience to all the youth. In his youth he learned the trade of a carpenter, and earned his bread by the sweat of his brow. Thus he honored physical labor. It should be an encouragement and source of strength to every human being, in the performance of the commonplace duties of life, to know that Jesus toiled to provide for his own temporal wants.

The teachings of Christ, in precept and example, were the sowing of the seed afterward to be cultivated by his disciples. The testimony of these fishermen was to be referred to as the highest authority, by all the nations of the world. They had not learned in the schools of the prophets; but Jesus had been their teacher, and had given them knowledge uncorrupted by tradition and bigotry. Christ scattered the heavenly grain, which minds and hearts that desired light and knowledge might gather up as precious treasure sent from heaven.

After his resurrection, Christ opened the understanding of his followers, that they might understand the Scriptures. Everything had been transformed by the working of the arts of Satan. Truth was covered up by the rubbish of error, and hidden from finite sight. When Christ had foretold his humiliation, rejection, and crucifixion, the disciples would not take in his meaning. It had been a part of their education that the Messiah would set up a temporal kingdom; and when Christ spoke of his sufferings, they did not understand his words. He reproved them because of their slowness of apprehension, and promised them that when the Comforter should come, he would bring many things to their remembrance.

Christ had many truths to give to his disciples, of which he could not speak, because they did not advance with the light that was flashed upon Levitical laws and the sacrificial offerings. They

did not accept the light, advance with the light, and follow on to still greater brightness as Providence should lead the way. And for the same reason, Christ's disciples of 1898 do not comprehend important matters of truth. So dull has been the comprehension even of those who teach the truth to others, that many things can not be opened to them until they reach heaven. This ought not to be. But as men's minds become narrow, they think they know all, when they have only a glimpse of truth. They close their minds, as if there were no more for them to learn; and should the Lord attempt to lead them on, they would not accept the increased light. They cling to the spot where they see light, when that which they see is only a glimmer of the bright beams they might enjoy. They know very little of what it means to follow in the footsteps of Christ.

In their harmonious relation, the truths of Scripture are like links in a chain. Just as fast as our minds are quickened by the Spirit of God to comprehend light, and in humbleness appropriate it, we shall dispense it to others, and give the glory back to God. The development of truth is the reward of the humble-hearted seeker who will fear God, and walk with him. The truth which the mind grasps as truth is capable of constant expansion and new development. While we behold it, the truth is revealed in all its bearings in the life and character, and becomes more clear, and certain, and beautiful. The mind that grasps it in its preciousness becomes elevated, ennobled, sanctified.

Far, very far, are human minds from grasping the teachings of Christ. These are old truths in new settings. The entire system of Judaism was the gospel veiled. Those who will not consider are like the Jews. It is humbling to their dignity and pride to work the mines of truth. But the Light of the world is sending his divine rays to illuminate the entire Jewish economy, and the minds that have been accepting the sayings of men as the commandments of God are to be educated to look to God himself, the author of all truth.

In his habits and customs and practices, Christ did not conform to the standard of the world. What a lesson he gives to the churches that bear his name! They are not to exalt themselves above the Majesty of heaven, their Redeemer. What do men find in the example of Christ to justify them in their feelings of superiority, in keeping themselves apart from their fellow men, hiding themselves from their own flesh, because they have obtained more of this world's goods than their neighbors? Because the world honors the wealthy and despises the poor, shall those who claim to follow Jesus do the same? Whose example are such following? Surely not the example of him who said, "He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," "to preach the gospel to the poor."

¹ Reprinted from the REVIEW of July 12, 1898.

Very many teachers are content with a supposition in regard to the truth. They have crude ideas, and are content with a surface work in searching for truth, taking for granted that they have all that is essential. They take the sayings of others for truth, being too indolent to put themselves to diligent, earnest labor, represented in the Word as digging for hidden treasure. But man's inventions are not only unreliable, they are dangerous; for they place man where God should be. They place the sayings of men where a "Thus saith the Lord" should be. The world's Redeemer alone possesses the key to unlock the treasure-house of the Old Testament. He explores hidden things. He separates the precious truth from superstition and error and the devisings and imaginings of men.

Sharp, clear perceptions of truth will never be the reward of indolence. Investigation of every point that has been received as truth will richly repay the searcher; he will find precious gems. And in closely investigating every jot and tittle which we think is established truth, in comparing scripture with scripture, we may discover errors in our interpretation of Scripture. Christ would have the searcher of his Word sink the shaft deeper into the mines of truth. If the search is properly conducted, jewels of inestimable value will be found. The Word of God is the mine of the unsearchable riches of Christ.

The Basis of Confidence

G. B. THOMPSON

HAVE you sometimes feared that in the trying times just before us, you would cast away your hope, and make shipwreck of your faith? Many in times of special trial have done this, and there is danger that each of us may do likewise. Many a soldier has proved a coward, and in the heat of the battle, when his presence was needed most, has fled from the field of conflict. There are moral cowards as well.

But we need not fear. Perfect love casts fear out of our hearts. The Lord is able to make us stand. He can uphold us with the right hand of his righteousness. Have you placed yourself in his hands? If so, there is no power which is able to pluck you out of your Father's hand.

I used to wonder how I could know that I would stand when confronted with the beast and his image, and forced to struggle amid the trials of the closing conflict. But I have settled it like this: If I stand *now*, I have the assurance that I will stand *then*. If I am an overcomer to-day, I can have assurance that I may be an overcomer to-morrow. It is simply a matter of a daily walk with God. "As thy days, so shall thy strength [security, margin] be." Deut. 33:25, A. R. V. The daily overcomer can look with confidence into the future, and with an abiding trust in God, expect in his name to triumph. But it will be a day-by-day fight for victory.

But what confidence can we have of being an overcomer in harder trials if we are being defeated in the conflicts we are now having? "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" Jer. 12:5. The soldier who is defeated in a skirmish can hardly expect to win in a pitched battle.

But be of good courage, for we have a Captain who has never lost a battle, One "who always leadeth us in triumph." 2 Cor. 2:14, A. R. V. In him we can triumph each day till the end. And we have assurance for the future. The blessed Lord has provided that "neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Let us never forget that we are fighting a vanquished foe, and in all these things we are "more than conquerors through him that loved us."

Takoma Park, D. C.

Nehemiah — No. 2

S. N. HASKELL

WHILE we may admire Nehemiah in his character as an organizer and a builder, yet the finest traits in his character are seen when we study him as a Christian and a Bible student.

The first glimpse of this side of his character is seen in his sorrow on account of the desolate condition of Jerusalem. We can imagine how he was brought face to face with the proposition, whether he loved the cause of God more than the good position he held in the court of the king. No doubt many earnest prayers were offered before he came to the place where he was willing to attempt what was considered an almost hopeless task, in the face of countless difficulties. No wonder that his face betrayed the inward struggle of his soul, and was noticed by the king!

Nehemiah's constant trust in God is shown by his sending up a prayer to heaven for wisdom before he answered the king. If all were in such close touch with heaven, there would be more men through whom God could work mightily for the advancement of his work in the earth. Nehemiah had an experience with God; he had something to tell. It would have been of great interest to us if he had recorded the testimony he bore in that first large gathering that he held after he reached Jerusalem. It was a stirring personal testimony of how God had wrought for Nehemiah personally, and perhaps he related his experience during that three months before he came to the place where he could relinquish his high position, and give all there was of him for the work of his God. All we have recorded is,— "Then I told them of the hand of my God, which was good upon me; as also the king's words that

he had spoken unto me;" and the same spirit of self-sacrifice entered into the people and they said, "Let us rise up and build."

If every worker had a deep, living experience in the things of God to relate to the people, it would inspire courage and hope in their hearts. A stream can rise no higher than its fountain; we can not impart what we have not received. This truth is taught in the following scripture: "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort whereby we ourselves are comforted of God; for as the sufferings of Christ abound in us, so our consolation aboundeth by Christ."

The power Nehemiah had with the people was measured by the depth of the Christian experience he himself had experienced. Every man's usefulness in the cause is measured by the depth of his own Christian experience.

When Nehemiah was "laughed to scorn" by the enemies of the work, he replied, "The God of heaven, he will prosper us; therefore we his servants will arise and build." He took no credit to himself, but gave all the honor to God. Over and over again, as the difficulties thickened around this faithful worker, we have his prayers recorded; he cries out to God for help, but does not slacken his efforts to forward the work. With weapons of war in one hand, and laboring tools in the other, they work from daylight until the stars come out, and watch all night. When the people might become discouraged, Nehemiah's words of courage, "Our God shall fight for us," bring new hope and courage to the weary workers. Nehemiah did not direct others to do what he himself did not share. During the rush of work he never took off his clothes, except for washing; he was ready for any emergency that might arise day or night. When the conflict waxed the hottest, and the enemy was trying every device to turn him from the work and discourage him, we hear him pray, "O God, strengthen my hands," as he steadfastly refuses to make any compromises whatever with the enemy, or even to hide in the temple from their assaults.

When Tobiah, Sanballat, and the false prophets were striving by every means in their power to discourage him Nehemiah has no words for them, his prayer ascends as he hastens on with his work: "My God, think thou upon Tobiah and Sanballat according to these their works," etc. He leaves it all with the Lord, and keeps at the work the Lord has given him to do. If he had stopped to parley with the enemy one moment, he would never have finished the wall in fifty-two days.

When the workers in the third angel's message are so absorbed in hastening the work that they have no time nor words to spend on the enemy, we shall see the loud cry of the message, and a mighty work accomplished in a very short time.

Even the nobles were in league with the enemy, and were reporting Nehemiah's

words to them, but Nehemiah had no time to spend mourning over this. He kept at his work, and the Lord wrought mightily for him. We serve the same God to-day, and the man that will have but one object, the upbuilding of God's cause, and will keep that ever before him, and work unselfishly for that one end, will find that God will work just as mightily to-day as when Nehemiah built the walls of Jerusalem with a constant prayer on his lips, and an undaunted courage, born of a simple trust in his God.

When the wall was finished, there was then even a greater work to be accomplished; namely, a reformation among the whole nation, and Nehemiah called a general meeting, and the record states the people came together as one man. When the multitude were gathered, Ezra and the leading teachers in Jerusalem entered the pulpit and read from the book of the law. This reading began in the early morning, and continued until midday. The second day they read again, then they began celebrating the feast of tabernacles for seven days; and the record states that, "Day by day, from the first day unto the last day, he read in the book of the law of God." A mighty reformation followed, not a reformation in forms only, but a heart reformation.

In the ninth chapter we have the record of another general meeting, when all the people were gathered together; and we find them spending one fourth part of each day in reading from the book of the law, and a fourth part in confession and worship.

If our annual gatherings of the people were after this order at the present day, we would see a mighty outpouring of the Spirit of God; if there were fewer business meetings and more Bible study, the people who attend these meetings would be strengthened in the work of the Lord.

In Nehemiah's day all the leading Levites, thirteen of them, sat in the pulpit with Ezra, and Nehemiah was also present to listen and to aid in the service. What a good impression upon the people! One and all would feel that the Word of God was highly esteemed by the ministers; their presence and assistance gave dignity to the meeting and an impression of solemnity to the people. How different the influence of such a meeting than where none of the leaders are present!

Nehemiah himself really and truly feared God; it was no form with him; he felt that he needed to know God's will. Thus, by precept and example, he taught the people the value of God's Word.

When Nehemiah returned to Babylon to fulfil his promise to the king, after twelve years of arduous labor in Jerusalem, the people after a time departed from the instruction given in God's Word. Tobiah took possession of the tithe chamber, and many other errors followed.

When Nehemiah returned, he called the people together, and, according to his

custom, read from the book of the law. Nehemiah evidently chose the subject, for we find that "they read in the book of Moses in the audience of the people, and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God forever."

One can readily see the effect of such a course upon the people, and the way was prepared for Nehemiah to "cast forth all the household stuff of Tobiah out of the chamber."

Throughout the whole record of Nehemiah's life-work we see him a close student of the Word of God, and a man of simple faith and prayer. This phase of his character is worthy of close and prayerful study by every child of God.

Oakland, Cal.

The Book of Daniel

The Revelation of the Secret

THE EDITOR

Then Daniel returned answer with counsel and prudence to Arioch the captain of the king's guard, who was gone forth to slay the wise men of Babylon; he answered and said to Arioch the king's captain, Wherefore is the decree so urgent from the king? Then Arioch made the thing known to Daniel. And Daniel went in, and desired of the king that he would appoint him a time, and he would show the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a vision of the night. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God forever and ever; for wisdom and might are his. And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that have understanding; he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast now made known unto me what we desired of thee; for thou hast made known unto us the king's matter. Therefore Daniel went in unto Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and said thus unto him; Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the children of the captivity of Judah, that will make known unto the king the interpretation. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered before the king, and said, The secret which the king hath demanded can neither wise men, enchanters, magicians, nor soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and he hath made known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets hath made known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart. Dan. 2: 14-30.

The True Temple Service

By their deportation from Jerusalem to Babylon, Daniel and his companions were deprived of the outward forms of the worship of the temple. Perhaps their only reminder of the sanctuary and its services was a sight of "part of the vessels of the house of God" which Nebuchadnezzar had brought from Jerusalem "unto the treasure-house of his god." And now in a far-off land, among those who know not the true God, these Hebrew youth, in company with the other wise men of Babylon, are under sentence of death because "the magicians, and the enchanters, and the sorcerers, and the Chaldeans," are unable to reveal to the king of Babylon the dream which he dreamed.

But although deprived of the service of the temple, these Christian captives have maintained that which is the very essence of all the outward forms — communion with God. Not now with the sacrifice of animals or the sprinkling of blood are they able to seek the fellowship of Heaven; but apart from these outward forms given as a channel for the expression of faith, these young Hebrews know how to worship God "in spirit and in truth."

Communion With Heaven

Having maintained in the true temple the uninterrupted service of the true God, Daniel has the assurance that the channel of communication is open between the throne in heaven and his own soul, and therefore when he learned of the sentence of death which the king in his wrath had pronounced upon those who had failed to maintain their profession of ability to penetrate into secret things, he did not hesitate to ask an appointment with the king, with the assurance that "he would show the king the interpretation." His hope is in united prayer, following the rule put into definite form by our Saviour in these words: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." The case is an urgent one. It is a question of life or death. Without special help from heaven, they must perish, and therefore they plead for knowledge which shall be unto them salvation from death. Not in general terms, do they seek help. They have a specific request to prefer "concerning this secret," and any failure to make known to King Nebuchadnezzar those thoughts of his which came unbidden and were taken away without his consent, will place Daniel and his companions in the same class with the Chaldeans, who have already declared that "there is no other that can show it before the king, except the gods, whose dwelling is not with flesh."

A Typical Experience

It is hardly necessary to point out that this experience of Daniel and his companions is a typical one in which is represented the case of every lost sinner. "All have sinned, and fall short of the glory of God," and so "death passed" unto all men, for that all sinned." Not

in human philosophy, but in the revelation of the knowledge of the truth is there hope of deliverance. The wise men of the world are unable by their wisdom to save from death. Earth must be united to heaven by that knowledge which is life. "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." "Grace to you, and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust." Such knowledge comes only by revelation. "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out!" "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him. But unto us God revealed them through the Spirit."

The Revelation of Salvation

Daniel and his companions were not disappointed. Without priest, without Urim, without Thummim, the answer came from the heavenly courts and the secret was "revealed unto Daniel in a vision of the night." In grateful acknowledgment of that mercy shown toward them, which meant deliverance from death, "Daniel blessed the God of heaven," and the very forms of expression used have reference to that foreview of future events presented to him. He recognizes the God of heaven as the one "who removeth kings, and setteth up kings;" as the revealer of "the deep and secret things," who can give light upon that which lies beyond mortal vision, since "the light dwelleth with him." There is no doubt in the mind of Daniel that his specific request has been granted. He desired "mercies of the God of heaven concerning this secret," and now that the answer has come, he makes direct connection between the prayer and the vision, and is confident that the God of heaven has made known unto him the king's matter. As evidence of this confidence, he urges Arioch, the chief executioner, to spare the wise men of Babylon, with the definite promise that he "will show unto the king the interpretation."

The True Interpreter of History

The thoughtful reader will not overlook the suggestion contained in the statement of Arioch to the king, that he had "found a man of the children of the captivity of Judah," who would furnish an interpretation of the king's dream. The sequel shows that the interpretation of the dream was a description of the course of the world's history from the time of Nebuchadnezzar until the setting up of the everlasting king-

dom. But only "the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book" of the world's history. By his incarnation, by his death on the cross, by his resurrection, by his ascension, by his administering the divine government as priest upon the throne, the man Christ Jesus has changed the whole course of human history; and in him alone is found the philosophy of those changes in which the kingdom of this world is overturned, overturned, overturned, "till he come whose right it is," and to whom it shall be given.

The Hebrew captive is brought before the king, and we need not be surprised that after his experience with the reputed wise men of Babylon, the monarch inquires of this youth of the conquered people, "Art thou able?" The answer of Daniel shows the nothingness of man and exalts the wisdom of the God of heaven. Not to himself is any credit to be given. Only through a direct revelation could such knowledge be attained. Into the king's mind had come speculations concerning the future, and the Revealer of secrets had lifted the curtain, and had permitted him who was the founder of the world-power, to behold the future development of world-power, and the outcome "in the latter days."

The Mystery of the Kingdom

An attentive reading of this record will make it clear that the revelation of a secret is the leading theme.¹ It was "concerning this secret" that Daniel and his companions sought knowledge. In response to their united prayer, the secret was revealed. Daniel declared to the king that the secret which he demanded could not be shown by the wise men of the world, but he assured him that "there is a God in heaven that revealeth secrets," and it is "he that revealeth secrets" who had given the dream to the king; and further that this secret was not revealed to Daniel through his own wisdom.

A little consideration will make it evident that the secret found in the dream and its interpretation is the mystery of the kingdom of God.² The objective point of the dream was "what shall be in the latter days." And in the interpretation of the dream, Daniel declared that all world-kingdoms would be

¹ Those who have given any thought to the interpretation of number in the Scriptures, will be interested to note that in this second chapter of Daniel the word "secret" occurs eight times (verses 18, 19, 27, 28, 29, 30, 47), and that some form of the word "reveal" occurs seven times (verses 19, 22, 28, 29, 30, 47). The use of these words just this number of times is in itself a key to the interpretation of the whole chapter. Eight is the Lord's number, and seven is the number of perfection. By the significant repetition of these words, it is suggested that in this chapter will be found a complete revelation of the secret of the Lord.

² In the Septuagint translation of the book of Daniel, the same Greek word is used to represent the Hebrew word translated "secret" in English as is used throughout the New Testament and there translated "mystery." In Young's translation of the New Testament this Greek word is rendered "secret" instead of "mystery."

succeeded by the everlasting kingdom of the God of heaven. But what is the explanation of the fact that after four successive world-kingdoms had fallen, there could be a kingdom established on this same world, with subjects composed of the same frail human beings, and yet this kingdom could stand forever? The explanation is found in that mysterious union of divinity with humanity in the person of Jesus the Son of God and the Son of man, "who abolished death, and brought life and immortality to light through the gospel." Here is found "the mystery of the kingdom of God," the mystery which was made known by revelation unto the apostle Paul, "even the mystery which hath been hid for ages and generations: but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." This is the mystery of the gospel concerning which Paul desired that utterance might be given to him that he might make it known with boldness. This is "the mystery of God" which should be finished in the days of the voice of the seventh angel. Of this mystery we read: "Without controversy great is the mystery of godliness; he who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory." The very essence of this mystery is therefore the manifestation of God in the flesh. That which was denied in the creed of Babylon is the glory of Christianity. "The Word became flesh, and dwelt among us." By taking our nature the eternal Word so united divinity and humanity in his own person as to establish communion between God and flesh, and made it possible that man should again become the temple of the living God.

"Thank You for That Word!"

PICTURE to yourself the courtyard of a Chinese farmhouse, in which are a cow, a pig, a dog, and cats, with grass and corn-stalks for fuel; a shed to shelter the animals at night, muddy with much tramping in the recent rains; a tiny grass and mud house in which the meals are cooked for the family; a guest-room, opening toward the south; the mud floor, nicely swept, the long table opposite the door, on which are the ancestral tablets—old, black, and dusty; two tiny stools; seed-corn and various farming implements hanging on the mud walls,—such were the surroundings of a pitiful old woman I saw to-day.

When the Bible woman and I entered the court, we heard her groans, and, as we came into the guest-room, saw her lying in the corner of the room on a mat on the floor, a cotton-stuffed pillow supporting her head, unable to move herself, and the flies tormenting her in her filth and discomfort. She had on a bright-red wadded garment, preparatory to her death and burial, and in the yard

under a shed we saw her coffin, all in readiness.

I moved my little stool over, and spoke to her, and she began to weep, saying, "You see me here, an old woman, sick and utterly helpless, just lying here as if dead. Alas! alas!" She realized, I think, that she could probably never rise from that sick-bed, and was afraid. I told her to listen to me, and said, "Don't worry about that, only trust the God of heaven, and he can save your soul." She looked up at me as one longing for the least ray of hope, and answered eagerly, "Can he? Thank you, thank you for that word!"

I told her of salvation by Jesus' death,—she had never heard it before,—and told her to pray to God for forgiveness of sin, trusting Jesus' merit. She asked, "How pray to him? Burn incense?"

"No, just speak to him reverently and in sincerity, and he will hear and answer," I replied.

"How? What shall I say?"

"Say, 'I pray the Lord of heaven to forgive my sins and save my soul in heaven, trusting Jesus as my mediator, who died to save me.'"

"But I can't get up and kneel to pray."

"That doesn't make any difference; pray lying where you are, only mean what you say."

She clasped her wrinkled hands, and said, "O heavenly Lord, I pray thee pity me, take away my sin."

"Save my soul in heaven, I trust Jesus, who died to save me," I added, she repeating it after me.

"Sin" and "suffering," in Chinese, are the same word, and the Bible woman and I both tried to make her understand that this salvation was from sin and transgression, and not from sickness and physical death.

Does she know enough to be saved?—I do not know. Yet who knows the unbounded love and pity of the loving Father, who has said, "Before they call, I will answer"? He only knows if the ignorant old heart in reality turned the eye of faith, be it ever so feeble, to him. He is far more tender than we; and if there is in the poor woman's heart any repentance and faith, he knows and will honor it. We taught her the same words again and again, and then left her with the prayer that she might grasp their meaning, and believe and trust in him who alone can save.—*The Missionary.*

The Unimportance of Prominence

A REAL test of leadership is the readiness to be invisible. The rudder is under water during a voyage, and is not seen by the passengers. If it were made chiefly to be seen, its guiding power would not amount to much. Until we learn not to care whether we are observed of men or not, we shall never become as effective in leadership as we might. The great forces of nature work chiefly without attracting attention. Let us faithfully do our work, and trust our Master to give what recognition is best for us.—*Selected.*



From Seattle to Chang-Sha

R. F. COTTRELL

THE steamship "Minnesota" on which we sailed, left Seattle, March 2, at a little past noon, and an exceptionally pleasant trip of fourteen days brought us to Japan. Here at the three principal ports we remained for about one week. The workers in the "Sunrise Kingdom" reported progress in the message, and were of excellent courage. Our stay with them was most pleasant and profitable. Sister Etta Dehn, a nurse from St. Helena, left our party at Kobe to connect with the sanitarium at that place.

There were a number of missionaries on board the "Minnesota," and throughout the voyage it was our privilege to participate in morning worship together. We also conducted afternoon Bible studies on some of the principal subjects of present truth. Considerable interest was shown, and we earnestly hope that some who heard the message may yet be among the number who will proclaim it in these heathen lands.

When we had been out twenty-five days we dropped anchor at the mouth of the Yangtze River. Here Brethren Anderson, Hankins, and Winslow met us, and conducted us to the "Evans' Missionary Home" in Shanghai, where they had arranged for us to remain for a few days. Dr. Selmon and Sister Westrup were also down from Honan. Several meetings were held in which we exchanged reports regarding the progress of the message; but, as our Chinese printing-press is to be established here, much of the time was spent in planning for it. Five of our company remained in Shanghai to connect with this enterprise.

After a few days, Sister Schilberg, Mrs. Cottrell, and myself, in company with three members of the China Mission Committee, started for a week's trip up the river, traveling in the first-class Chinese cabin. We could eat their rice, but arranged to largely supply the remainder of our provisions ourselves.

The broad Yangtze reminded us of a long, narrow inland sea. During high-water the largest ocean steamships can ascend its current for eight hundred miles, and the native sailing craft are numerous for nearly a thousand miles up the river. At many places the scenery was most beautiful, spring-time having added her charms of green grass and foliage.

The fourth day brought us to Hankow, the Chicago of China. Here we changed steamers, and the second day following left the Yangtze, turning southward into the Tung-ting Lake, the largest one in China. The greater part of this lake is low land which is flooded only a small part of the year; at other seasons a con-

siderable portion of it is planted to rice. This has been true only the last few years, as this lake, like others in central China, is said to be slowly drying up.

After crossing the lake, we continued our course by way of the Siang River. On reaching Chang-sha, we soon found Brother and Sister P. J. Laird who are located inside the ancient city, about one-fourth mile from the east gate. They have a native evangelist who appears to be a very fine and capable man. Some are keeping the Sabbath, and several others are much interested, though none as yet have been baptized. After counseling with us a few days, the brethren who had accompanied us inland, started northward for a visit to Honan.

We feel very thankful to the Lord for so prosperous a journey. Our health is good and our courage strong. It seems to us that the immensity of this empire is almost beyond comprehension, yet the third angel's message has made a beginning in China, and may the Lord of the harvest speedily send forth many laborers who will return to the Saviour from this dark land the purchase of his blood.

Chang-sha, Hunan, China.

A Woman's Story

MRS. J. N. ANDERSON

ANOTHER unfortunate life has passed into the shades of a heathen grave. Tai So, as we called her, died yesterday. She lived in a tiny little house built against a jog in the wall of the fish-market on our west side. Her husband works at the market, overseeing the distribution of live fish to venders. She was always so cordial in her invitation to come in and sit for a cup of tea; though the room is so small one almost wonders how one would ever get turned around to come out again face first. But she seemed real happy there, and after the baby came, devoted herself to it with a slavish attention. It lived in a bundle on her back; winter and summer she was always on the lookout for a shady place to sit and amuse the little creature. It is a year and a half old now, and has always been a favorite in the alley where they live and among the men in the market.

Tai So was a second wife, and therefore was taken by the husband's own selection. He seemed very fond of her, and did most of the cooking and whatever housework there was to do. After the morning distribution of fish was over, one might see him coming down the alley toward their door with some tender bean sprouts or other greens intended to go with a slip of fresh fish and a steaming kettle of rice to make the family breakfast. They lived very agreeably together. In fact, we often remarked that real do-

mestic happiness prevailed in that tiny home. When the first wife came down from the country with her children for a visit, as she often did, she was received with the same cordiality as any other guest. The quantity and quality of the two daily meals was increased, and there were tea and some knick-knacks at noon. The two women sat together, smoked the little they could afford, chatted and exchanged compliments on each others' children in apparently perfectly easy relations till the visit ended, and the "Big Lady," as Tai So called her, returned to the country.

Tai So's life had not always run so smoothly, and perhaps the hardships she endured made this life bright by contrast. Born some place,—she did not herself know just where and when,—she had not

house. What could she do? She sat down on some building stones at the far end of the alley to rest and to think,—a young woman, penniless, a stranger, and alone. Some kind heart gave her a welcome, some supper, a straw mat, and an earthenware pillow for the night. A few months ago, when the old woman across the way was arrested for kidnapping, the real cause of the quarrel with Tai So came out. The girl saw through the plot, mistrusted she was not to be respectably married, according to promise, but was being betrayed back into the old life of shame, and so refused to follow her lead. This excited the old woman's vengeance.

The next day there was a stir in the alley—a grating of saws, a pounding of nails, and a general hurry-scurry of

workmen. Then, after a few hours, everything was ready. Tai So came back to the door of her former hostess, but not alone. The man from the fish-market came with her, and a group of the alley neighbors came to back the claim she made. After a stormy defense, the old woman finally surrendered her unfortunate guest's few

To my entreaties to allow the foreign doctor to call, they promised to send for her "to-morrow."

Early in the morning I sent a boy to tell them the tide of the river was now favorable for the doctor to come in a boat, and beg them not to delay. He had just passed through the door when the shrill tones of a fife and the clanging of brass cymbals came from the alley. He sprang back, shut, and fastened the door, and then, turning with a broad grin all over his pale face, threw down his hands helplessly, and said, "Why should I *ask?* do you not hear that noise?"

"But go, and find out for sure; I can not bear to think that Tai So must die a heathen, and she has known only so little," I insisted.

"How shall the women of China ever know about your Saviour? Think of all the women back in my country home who can not read, and have not yet heard a little. How will they ever know, when there is no one to teach them?"

That afternoon my friend in the alley was carried away to the hillside to fill another of the constantly increasing number of heathen graves of China. Only the Light of life can dispel this awful darkness. The servant boy's question is God's question put to his church to-day, "How shall they hear without a preacher?"

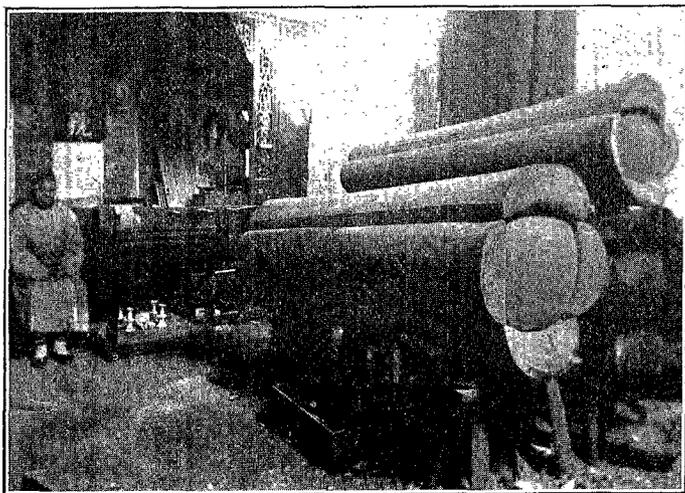
Canton, China.

Notes Along the Way—No. 3

CLAUDE D. AC MOODY

CONSTANTINOPLE, MARCH 29.—We have to learn not to be in a hurry in this country, especially when dealing with the government. I was not able to leave Brusa until to-day, and then came away without the passport concerning which I wrote from Brusa, the twenty-fifth. It is hoped the British consul will receive it so as to mail it to me this week.

The narrow-gauge railroad from Brusa to the coast runs through a great olive-producing country. The road winds through the foot-hills of the majestic Mt. Olympus, at the foot of which lies the city of Brusa. The railroad does much angling about the sides of these coast hills before it is able to span out a short distance of track at sea-level as it approaches the Moudania port. The vast expanse of olive orchards stretching out on these slopes and across the basins was a rich sight to behold this morning. The region is so noted for its olives, that our consul in Brusa told me that he had just made out a special report of the manner of setting out the trees, the care and cultivation of them; in fact a complete report of the olive industry from the nursery tree to the marketed fruit, in response to a request for the same by those endeavoring to extend olive growing in California. In the immediate vicinity of Brusa many peaches are also grown. A few days ago from a position in the higher part of the city, looking down across a vast plain surrounding the lower side of Brusa, I saw one great field of pink



A CHINESE UNDERTAKER'S SHOP, SHOWING COFFINS

been wanted as a girl-baby, and so had passed as a bond-servant into another family. Unfortunately she grew up good-looking; and so, as her unscrupulous owner could realize a large price for her, she was sent to the Canton Flower boat service, instead of being sold as a wife. How she made her escape, I do not know. I first saw her sitting at the door of a woman in our street making clothing. From early light till dark she sat stitching away at the heavy, blue homespun cotton. The face was delicate and pale, and the thin, slender fingers scarcely ceased stitching as the sad eyes were raised in greeting when we passed her at work. There was something appealing in her tone, though it was a long time before I knew a bit of her story, or anything about the character of the woman whose guest she was.

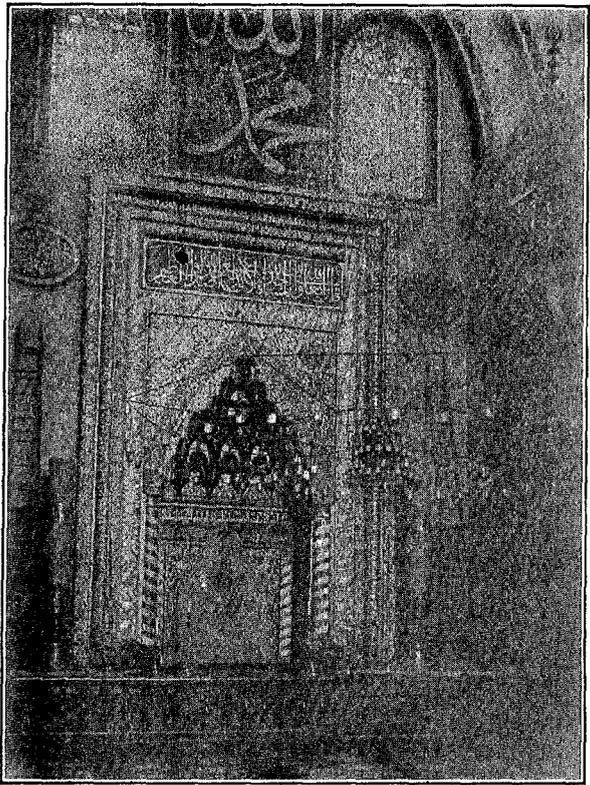
After a while there was a terrible quarrel at the place. Men and women scolded till they were red in the face, and too hoarse to yell longer. I could not tell what the trouble was, for the words were so indistinct; but evidently Tai So was concerned in it, for once in a while the blue sewing work was dashed to the ground, and she stepped inside to give vent to the indignation she could not repress. During the night things quieted somewhat. On the second day the storm burst out anew, till Tai So, pale and excited, gathered up the little she could get possession of, and left the

personal effects, and the young people went home to the tiny house that had so suddenly sprung into existence in the alley.

When the long, hot days came, followed by sultry nights in which the pillow was torture to one's head, I said to Tai So, "Do you find it very warm sleeping in your room?" The bedroom was so small that the broad bed four feet wide and six feet long reached the wall on all four sides and there was not a window, nor an opening for one, in the house. "When it gets too hot inside, I sit out here till it gets cooler. There is always a breeze from the river in this street," she said, contentedly, adding, "but it must be hot in the houses farther in the city." Then came the little daughter—an added joy into the woman's life. After three years of domestic life, and just twelve days before her death, a son was born; but the poor mother never rose from her bed in the tiny, dark room. I knew a boy baby had come, and thought how happy she must be; for she had told that it was because the first wife had borne only girls that the husband, though a poor laborer, had felt compelled to take a second wife. When I called, two evenings ago, they told me the baby had died five days before, and that they feared the mother must die too. She recognized me in the same sweet voice as before, only it was very weak now.

peach blossoms, the most beautiful sight of this kind I ever witnessed. Over the same district are olive-trees which are always green. These are not yet in blossom. The pink donned by the peach was greatly enhanced in beauty by the green olives about them. I have enjoyed a pleasant trip across Marmora to-day, and this evening finds me back in the Ottoman capital—the Laventine metropolis.

BAGTCHEDJIK, APRIL 14.—I came down here from Constantinople eleven days ago, and will be going back to the city to-morrow. As I did not close and mail these notes while in Constantinople



VIEW OF SANCTUARY IN VLU JAMI, MOSQUE OF BRUSA

a few days ago, I desire to add something regarding Brusa.

The mosques and tombs of the kings in Brusa are among the most interesting features of the city to the visitor. Of the tombs, I visited several, but those of Osman I and Murad I are the most deserving of attention. To secure a photograph of the inside of these mausoleums a little strategy was necessary. Fortunately I secured some plates, which, though far from perfect, are very good considering the darkness inside a tomb, and the general conditions under which the photographing was done. Of course I prize them highly on this account.

The mausoleum of Murad I stands on a hill opposite the mosque bearing the same name. I also secured an inside view of this mosque. Besides the remains of Murad I, those of other members of the royal family are also seen inside the mausoleum. The central part, directly under the dome of the tomb, where are the remains of Murad himself, is most richly and artistically decorated, part of the railing enclosing it being overlaid with gold. There is also the Koran, used by the sultan, with the hand-

written Arabic characters written to a nicety. The pedestal-like things before the tomb are for bearing the Koran. The mausoleum of Osman I, considered by the Turks to be their first sultan, is not so imposing as that of Murad. The most beautiful thing in this, and a thing that is really magnificent, is the great chandelier hanging immediately over the tomb.

In these tombs, as well as in others which I visited, breastplates and various pieces of armor worn by the early sultans are to be seen. But the thing of greatest interest to me was the horse-tail standards seen in several of these mausoleums. The horse-tail standard was an emblem of the power of the Ottoman rulers. How perfectly John the Revelator saw this in vision when he says, "And they had tails like unto scorpions," and "their power is in their mouth, and in their tails." It is impossible to express by pen one's feelings upon visiting these old monuments—tombs of the early sultans. Mighty conquerors were the successors of Muhammed once, but to-day he totters upon a weak throne.

The largest mosque in Brusa is Vlu Jami, and it is really grand. Three different sultans had a part in its construction: Murad I, Bayagid I, and Muhammed I. It was completed in the early part of the fifteenth century. Its massive roof is an arrangement of twenty small domes. In the center of the mosque is a magnificent fountain. The pulpit is a work of sculpture by an Egyptian artist. The sanctuary is all overlaid with gold. My photograph, though quite good in detail in showing the Arabic characters, can convey no idea of the wealth of gold in it. The two large Arabic words at the top of the picture, between the two windows, are *Allah*, and *Muhammed*, or "God," and "Mahomet." These two words are of course associated together on the walls and columns of every mosque. The chandelier seen before the sanctuary bears little cups of olive-oil.

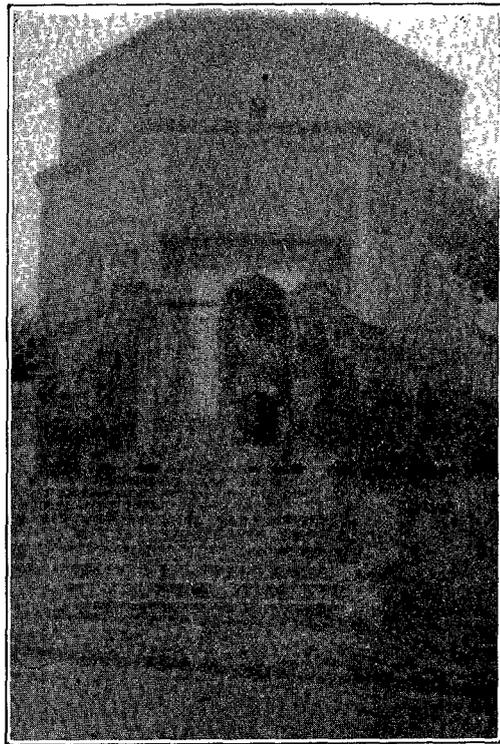
One of the most beautiful mosques of Brusa is "Yeshil Jami." I took only an outside view of this, as at the time I visited it the inside was being repaired. It was built by Muhammed I in 1418, and is chiefly noted for its exquisite marble work on the inside. Its great gate is inscribed with the first chapter of the Koran, carved in marble. Opposite the mosque is the Green Tomb, con-

taining the cenotaph of Muhammed I and others. It is faced inside with exquisite green and blue tiles. All the mausoleums are kept up and in good condition at an enormous expense. Each mausoleum has one or two keepers.

Though monuments of early monarchs stand for centuries, yet their marks of decay, with many entirely in ruins, show us the instability of earthly grandeur. We know that the "king of the North" shall soon come to his end, "and none shall help him." Now is the time to work with utmost vigilance that He who shall ride upon "the white horse" conquering, may come quickly to possess himself of his kingdom. His kingdom shall *not* be destroyed.

Constantinople.

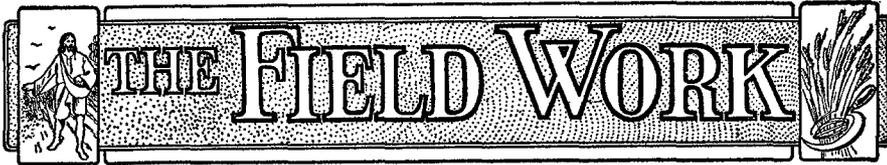
IN the *Missionary Review of the World* for June, it is stated that Abyssinia, with its three million five hundred thousand inhabitants, is now partially opened to the gospel. "According to recent reports King Menelek, who seems to be possessed of not a few excellent



GREEN TOMB, CONTAINING THE CENOTAPH OF MUHAMMED I

qualities of both mind and heart, has partially opened the doors. For some years a Swedish missionary has been watching and waiting [and working] upon the northern border, scattering also copies of the Bible. When one of these was presented to the king with the request that their introduction be forbidden, he replied: "I have read these books, and they are good; let the people read them too."

So desirous are some of the tribes of West Africa for missionaries to come in among them, that it is recorded of the king at Kamerun, when a new place of worship was needed, that he ordered the erection of a building capable of seating two hundred persons.



THE FIELD WORK

Our Tour

AFTER much prayer and counsel with the leading brethren, Mrs. Olsen and I decided that it would be best for her to return to England for a time, where our two sons are located, and connected with the Caterham Sanitarium. The reason for this move was that Mrs. Olsen's health, which has been much broken for many years, was in need of more care than it was possible for me to give her, as the work in Australia called me away from home for long periods at a time. To leave her alone in her condition of suffering was very trying to her, and also a source of much concern on my part, while with our sons she could be made so much more comfortable.

We left Sydney on February 13, stopping at Melbourne, Victoria, to attend the camp-meeting held at Balaklava, February 14-23. At the close of this meeting we took the train to Adelaide, and on February 27 joined the steamer "Orontes" of the Royal Mail service direct for London. We were greatly favored with a comfortable passage, for which we were thankful. Indeed, the Lord seemed to favor all our arrangements in a marked manner.

We arrived in London, March 29, and the same day at Caterham. We were pleased to meet our children, and find them all well, and very grateful for the good hand of the Lord that had been over us so graciously.

I remained a week in England. During this time I made a short visit to Watford, and was much pleased with this fine country location to which our institutions have been moved. It was also cheering to meet again a number of the brethren and sisters and fellow laborers and associations of former days. We would gladly have spent more time here, but in order to reach the Council of the General Conference Committee at Washington, I left England on April 8, arriving in New York on the sixteenth, after a rather stormy passage. The next day I came on to Washington, D. C.

I felt it a great privilege to attend this council, and meet so many of the brethren after a considerable absence. The meetings had already been in progress some four days on my arrival, so I did not get the beginning.

I remained in Washington till April 29; and it was an exceedingly interesting time to me. I never before was so profoundly impressed with the magnitude of this work. As day by day the needs of the work in the different fields were canvassed, the opening providences of God studied, and the urgent calls from every part considered, one could not help feeling almost overwhelmed with the immensity of the task in hand. And if it was left to human power and ingenuity, utter failure and disaster would be the result. But the work is in the hands of the One whose resources and power are unlimited.

The presence of the Lord in our meetings was very marked. As we met day by day, we could but feel our utter help-

lessness as we were confronted with the great questions at issue, but the presence of a higher power was very manifest. This great work is not left to the limitations of human power. God himself is directing the whole. What a privilege for us to be accepted as laborers together with God.

The presence of the Lord was also manifest in the union, harmony, and good will that prevailed through the entire council. The question causing the greatest perplexity was the lack of laborers to meet the many urgent calls for help that came from all parts of the world.

One would naturally think that at this stage of our work, laborers would have developed so that every need could be promptly met, but not so. Really, the scarcity of efficient, devoted laborers was never more felt than now. The fact is that the providence of God has all the way, and now seemingly more than ever, been so far in advance of our ability to meet it, that it is a source of real perplexity. But in this as well as all else, the help must come from God.

But after all is the present situation what God would have it to be? If the body of our people would rise as one man, and consecrate every God-given power to his service, putting away every hindering cause to the outpouring of God's Holy Spirit in full measure, would there not be a change? Would not men be forthcoming, and also funds, to meet every need of the work, and hasten it to its final accomplishment? I certainly believe there would be a marvelous change. Then why shall our lack of consecration, our lack of coming up to the help of the Lord against the mighty, stand in the way of finishing the work any longer? Rather let us rise in the strength of God to our high calling in Christ Jesus.

Leaving Washington, I stopped over one day at Mount Vernon, Ohio, to arrange for two workers for the Eastern Polynesian Mission. Brother and Sister Sterling will sail from San Francisco July 1, for Tahiti. I made a two-days' call at Green Bay, Wis., to visit my aged father, now ninety-two years old. I found him well and of good courage, waiting for our glorious redemption. I also made a call at Chicago, and went to Wichita, Kan., where I remained May 12-14. I had several meetings with the church, and a pleasant visit at the sanitarium with Dr. Braucht. From here I hastened on to the Pacific Coast.

Sabbath and First-day I was at St. Helena, and spoke to the church at the sanitarium on the Sabbath. I enjoyed a profitable time in council with Sister White and Brother W. C. White. I was pleased to find Sister White so well, and of such excellent courage, and her soul all aglow with the love of God and her deep interest for every branch of this glorious message. How wonderfully the Lord is working for his people in these last days so full of peril. I wonder if we fully appreciate the blessings of God's faithfulness in the many warnings, faithful admonitions, and cheering encourage-

ments that God is so freely bestowing on his people at this time. May the Lord help us to do so.

May 20 I boarded the steamer "Mariposa" for Tahiti and had a good passage. On the morning of June 1, we arrived safely at our destination. Brethren B. J. Cady and W. H. Pascoe were on hand to meet us. We are to have a general meeting on the island of Raiatea during my stay here. O. A. OLSEN.

Papeete, Tahiti.

The Work in New Zealand

WHILE we have been intently watching the progress of the work in other fields, and rejoicing in the success and triumph of the truth in other countries, and while our prayers and thanksgiving for God's wonderful leading and mercies in all the work abroad have been ascending to the throne of grace, his gracious providence has also been manifest in this field.

The urgent calls for laborers to support the work in our foreign fields has greatly reduced our force of laborers in New Zealand. Three ordained ministers, one holding ministerial license, and one Bible worker have been taken from us within the last twenty months. This leaves our working force small at the present time; but we are not discouraged, and have been doing what we could.

A goodly number have accepted the truth the last year in our field, and we are planning to push the work as vigorously as possible with the help we have. Our next tent season will open about the first of October, and we are planning to put two tents in the field at that time. We are now having our winter in New Zealand, as May, June, July, August, and September are generally wet, and too cold for outdoor work. We have, however, one tent in the field at present (May 8) and we shall keep it there as long as the weather permits.

Brother J. L. McElhaney has recently connected with the work in this field, having come from Manila, where he has been laboring for the last two years. This addition to our working force will be very helpful to us.

The Maori work is receiving the labors and attention of two of our workers, and we are seeing some fruit; but the work for that people is slow and difficult, and attended with many perplexities. We are issuing a little monthly paper in the Maori tongue, filled with the truths for this time. Besides this we have a goodly number of our tracts and small books translated into Maori, and the natives are eager to get them. We shall continue to translate our tracts into the Maori till we have all the truths of the message in tract form in that language.

For several years our people in New Zealand have felt the need of a school for the education of their children, without sending them to Australia, so far from home, and without this great expense, as the return trip to Australia alone costs over fifty dollars. The urgent need for a school in New Zealand to accommodate the pressing demand of the many youth in this field, caused this matter to be brought before the union conference; and when their consent was obtained for a school in New Zealand, steps were at once taken to establish such an institution.

The first step was to raise what money

we could, which was about fifteen hundred pounds, or seventy-five hundred dollars, for the purchase of a farm for the school. A locating committee was then appointed to find a farm and secure it; and after searching over the most of New Zealand, and spending nearly thirteen months, a farm was found in the northern portion of North Island, near the beautiful town of Cambridge, in the district of Waikato. This farm is all that we could wish it to be in every respect. It contains one hundred seventy acres, and is so situated that its location gives the school a commanding view of all the surrounding country. The scenery is really inspiring, the soil is good, and the climate the very best

Still above this room is the chapel, 36 x 36 feet, seated the same as the Avondale school, except that each seat is divided into two parts, so that each student can rise and sit independent of the other or without disturbing his neighbor in the same seat. Directly above the chapel are the students' rooms, making that part of the building four stories high. Then there are class-rooms, an office room, and a library,—sufficient in all to accommodate sixty students. When we are able, and as the needs require, another wing can be added to the left side of the main building, and this will accommodate about one hundred students. There are now in attendance at the school about sixty students, counting the day students.

and in the truth. This good work is still going on in the school.

We are now hoping not only to provide our own field with laborers in the near future from the young men and women at the school, but to be able to send many to the fields beyond, to help to finish the great work that God has committed to us as a people.

S. M. COBB.

The Work of the Southern Missionary Society

At the close of the last school year the Southern Missionary Society had in successful operation eighteen colored mission schools with an average enrollment of thirty-five pupils. This is double the number of schools ever before in operation all at the same time, under the auspices of this society.

The eighteen schools are scattered throughout eight different States as follows: Alabama, one; Florida, two; Georgia, two; Louisiana, one; Mississippi, nine; North Carolina, one; South Carolina, one; Tennessee, one.

The work of the society began in Mississippi and was for a number of years confined almost wholly to that one State. But for the last two years, the policy of the society has been, while holding what has been gained in Mississippi for the cause of the third angel's message, to extend the work as rapidly as possible into other States also.

Several of these mission schools require the services of more than one teacher; so that while the schools number only eighteen, the society employs twenty-seven teachers.

The school at Vicksburg is the largest, and employs four instructors; the Mobile school had three teachers; Nashville, two; Yazoo City, two; Natchez, two; and Atlanta, two. The schools vary much in size, the smallest being at Ellisville, Miss., and the largest at Vicksburg.

The number of these small mission schools, or, as they sometimes are, combined church and mission schools, ought to be greatly increased. The Testimonies tell us there should be hundreds of them.

Each teacher is expected to be, and usually is, an all-round mission worker. In addition to instructing the children, the teacher visits from house to house, gives Bible readings, ministers to the sick, conducts cottage meetings, sells books and papers, and makes himself generally useful in the community where his lot is cast.

The policy of the Southern Missionary Society is to do only one thing, and to do it well; namely, to establish and maintain mission schools; but the exigencies of the work have been such as to cause a number of departures from this policy. It is seldom that the society does not have upon its pay-roll several ordained ministers, whose work is directed by the several conferences in which they are located. This is the case at the present time.

At the session of the union conference held in Nashville last January, a resolution was adopted requesting the Southern Missionary Society to undertake the work of establishing treatment rooms and a mission home in that city. That work has been undertaken, and Brother D. E. Blake, formerly in charge of the work for his people in South Carolina, together with his wife, Dr. Lottie C. Is-



PUKEKURA TRAINING-SCHOOL, CAMBRIDGE, NEW ZEALAND

for a school or a sanitarium. This farm cost eleven thousand seven hundred dollars. The stock, consisting of thirty-five cows, several young cattle, and four horses, with the farming implements, are all paid for, but we still owe fifty-seven hundred dollars on the land. This farm is all under cultivation, and very productive. The milk is taken to a creamery about one mile from the school, each day except the Sabbath, when it is kept at home. The farm was bought Dec. 22, 1906, possession was taken Jan. 23, 1907, and we began work on the farm at once, and continued till the last of February, when we began to make arrangements for the building of the school.

Prof. C. W. Irwin and Brother F. L. Chaney were, through the kindness of the union conference, permitted to come and help us in counsel and plans for the buildings, and Brother Chaney was left with us to connect with the work in New Zealand. He superintended the building, as he had some experience in such work. The work was nearly all done by Brother Chaney, eight students, and the writer, with some help that was donated. In this way the building which is represented in the accompanying cut was erected, ready to open the school, within thirteen months from the date of starting the work of excavating for the foundation.

This building is a three-story on the front and four-story on the back. The basement contains a kitchen and a store-room 36 x 36 feet. Directly above this room is the dining-room, 36 x 30 feet.

The building is well planned for school purposes, and is neat and well ventilated. This building has cost sixty-five hundred dollars, not counting the work, and to pay this our people of this conference are just completing the sale of five thousand three hundred sixty "Christ's Object Lessons" at \$1.33 each. We expect to have these all sold by the first of next July, less than two months. This will greatly reduce the building debt, and will leave the school in a fair way for prosperity with the blessing of the Lord.

A five-roomed cottage has also been erected for one of the teachers, a barn 60 x 30 feet, and a cow stable at the back of the barn the same length as the barn and thirty-four feet wide, capable of housing twenty-six cows. The barn has a loft in which thirty-six tons of hay and oats were put during the last harvest.

The teaching staff consists of six teachers, as follows: Prof. F. L. Chaney, and Mrs. Chaney; W. J. Smith, Miss Piper, Miss Sisley, and Miss Hare, besides the matron, Mrs. A. S. Higgins, and the teacher in carpentry, Brother A. S. Higgins. The conference pays the Bible teacher, since he is as truly teaching the truth as if he were in the field.

Our school has now been running three and one-half months, and all are of good courage and are happy in their work. Since the camp-meeting, which was held on the school farm last January, about two weeks before the school opened, more than twenty of the students have been brought to the Saviour, and now are rejoicing in the love of God

bell-Blake, have been called to Nashville to take active charge of the proposed medical and evangelistic work.

A good deal of time was spent by Elder C. F. McVagh, the president of the society, and by the secretary, searching for a suitable place in which to inaugurate the work recommended by the union conference. After several days spent in fruitless search, Brother Blake found in East Nashville a very desirable property, not for rent, but for sale for \$4,000 cash.

After careful consideration and taking counsel of a number of leading brethren, and of Sister E. G. White, it was decided to purchase the property instead of paying high rental for something not at all adapted to the desired purpose. Negotiations being opened up with the owner of the property, it was finally bought for \$3,650 on payments extending over a period of two years. Five hundred dollars has been paid, and another \$500 falls due July 8, with a like sum to be paid thirty days thereafter; the balance in one and two years, with six per cent interest on deferred payments.

It is the hope and belief of the board of the society, that this medical work for Nashville can be financed without crippling the mission schools to any degree. Surely this is not more than we ought to do for the work among the colored people of the United States.

The title to the newly acquired Nashville property is held by a legal board, of which Elder McVagh is president, and Elder G. A. Irwin a member, as is also W. A. Wilcox, treasurer of the Southern Union Conference. The enterprise is, however, to be financed by the Southern Missionary Society.

This is quite an undertaking, in addition to what the society is already doing; but, brethren, we can do it if we all take hold together. "If the Lord delight in us, then he will bring us into this land, and give it us."

C. P. BOLLMAN,
Sec. Southern Missionary Society.

Western Washington Camp- Meeting Notes

AMONG those who attended the camp-meeting and conference session held in Seattle, May 21-31, it is the universal comment that the meeting was one of the best ever held in Western Washington. It was surely a season of great refreshing and uplifting to the people of God in this field. One striking feature of the meeting was that nearly all on the ground were pressing eagerly forward and upward in the Christian life. These seemed to drink in the spiritual instruction and the truth which came as "meat in due season," and left the camp-ground with deeper consecration and stronger courage in God than ever before. On the last Sabbath, after a sermon by Elder Spicer, in which the melting and drawing power of the Holy Spirit was felt, scores of souls, some for renewed surrender and some to find salvation for the first time, came forward; and after earnest prayer for them by the servants of God, and following searching of heart and sincere confessions, testified to liberty in Christ. It was a season which will long be remembered.

On Sunday afternoon forty-six willing souls were buried in baptism by Elders J. A. Holbrook and Lewis Johnson. The

baptism took place in the beautiful waters of Lake Washington, being witnessed by a large number from the city as well as by hundreds from the camp. The scene was truly impressive, unusual order prevailing throughout.

There were one hundred ten family tents on the ground, and in all about five hundred people camped.

The following ministers and other workers were present at the meeting and rendered valuable service: From outside the conference, Elders W. A. Spicer, W. A. Colcord, W. B. White, A. J. Breed, H. W. Decker, S. Mortensen, E. W. Catlin, O. K. Butler, M. E. Cady, R. A. Wiper, M. W. Adams, F. H. Conway, and Brethren A. G. Adams, C. E. Weaks, and C. H. Castle. Of our own workers there were present Elders W. W. Sharp, J. A. Holbrook, S. W. Nellis, L. Johnson, A. J. Stone, C. E. Knight, A. J. Stover, J. J. Clark, and the writer; and Brethren W. J. Boynton, L. I. Stiles, C. L. Davis, G. F. Wolfkill, and George Harlow. Elder Spicer's labors were much appreciated by our brethren and sisters.

We had very unfavorable weather for the camp-meeting. However, a good spirit prevailed throughout.

The outside attendance was very good considering the weather and other attractions which were in Seattle at the time. Uncle Sam's fighting ships were in port during the meeting, and of course they held the attention of many. One day during the meeting, services in the camp were taken up, and everybody was given liberty to go and see the great parade and visit the battle-ships.

The occasion of the ships being in the harbor at the time of our meeting gave a good opportunity for doing missionary work. Elder Wiper was with us, also Brother C. E. Weaks, canvassing director for the North Pacific Union Conference; and these brethren, together with Brother C. L. Davis, led a strong campaign for the sale of the Naval number of the *Signs*. About five or six thousand were sold before the meeting closed.

Two thousand dollars was appropriated to the General Conference from the tithe surplus, in addition to a like amount which was given during the session of the union conference held at College Place last winter. This sharing of our funds with the great, needy world-field greatly cheers our people, who are anxious to see the warning message given quickly to the world, and our work closed up.

The treasurer's report showed a total tithe receipt for the fiscal year ending April 30, 1908, of \$24,480.45, making a per capita tithe for the year of \$16.385.

The following extract from the president's annual address is given, showing approximately the amount of money raised in the conference during the past year:—

"The books show an increase of tithe over that of last year of \$2,862.52, the total amount received by the treasurer being \$24,480.27. Offerings have reached a total of \$11,379.66, as compared with \$8,108.95 last year. The per capita tithe paid has been \$16.385, and of offerings \$7.63. During the year, \$9,231.62 of tithe has been sent to the General Conference and to other fields outside of our own; and \$8,101.60 of the offerings taken have been for fields outside of Western Washington, and have gone to their destination. This is

a total of funds to other fields than our own, including the tithes to the union conference, of \$17,333.22, as against \$10,596.71 for the year before."

At a special meeting held during the conference session, about four thousand dollars was raised in cash and pledges for our intermediate schools. This greatly encouraged our people, who have so much interest in the education of their children.

It was voted in the conference that Elder C. E. Knight and wife be released to take up work in South America, the General Conference having invited these faithful laborers to connect with the work in that distant and needy field. We regret very much to have them leave us, but we can not stand in the way of their going when called to a field so much more needy than our own.

Credentials and licenses were voted to the following persons:—

For credentials: F. M. Burg, J. J. Clark, J. A. Holbrook, L. Johnson, C. E. Knight, A. W. Nellis, W. W. Sharp, A. J. Stone, A. J. Stover.

Ministerial license: Adolph Johnson, Wm. J. Boynton, Geo. Harlow.

Missionary credentials: Mrs. L. E. Cox, H. A. Green, S. Lela Hoover, Mrs. C. E. Knight, T. J. Linrud, Mrs. W. W. Sharp, A. E. Swanson, G. F. Wolfkill, C. L. Davis. All other names or requests were referred to the executive committee for action.

The following officers were elected to serve the conference during the coming year: For president, F. M. Burg; vice-president, S. W. Nellis. Conference Committee: W. W. Sharp, J. A. Holbrook, L. Johnson, A. Q. Shryock, J. E. Graham, A. W. Nellis. Secretary and Treasurer and Missionary Secretary, H. A. Green.

We are of good courage and one with our sister conferences everywhere. With the Advent people throughout the field our purpose is to finish the work quickly and hasten the coming of our Lord.

F. M. BURG, *President*.

Turkey

SMYRNA.—We have arrived in Smyrna, and have secured comfortable quarters for the time being. Brother C. D. AcMoody met us when we landed, and as he speaks the Turkish fairly well, we got along nicely. He stayed with us a week, and returned home yesterday.

The Lord has blessed us on every hand, even in the smaller details of our arrangements, and we feel very glad to be here, and to have the privilege of working in the Levant for the advancement of our great gospel truths.

Strange sights meet us on every hand, and not only the name of this city reminds us of the Bible times, but the general Eastern life, and things that formerly we have only read of, impress us. We have obtained some books on modern Greek, and expect to make this our principal language, as many of the people here are of this nationality.

There is an American hospital and college; but as we do our shopping, etc., we seldom find any one who speaks English, so you may imagine we have quite an interesting time, though it is not nearly so difficult to get along as one might think. The money system is rather puzzling; for not only do they charge for changing larger coins into smaller

ones when they are trading with you, but they have a system which is peculiar to this part of Turkey. The president of the college told me that few people ever even try to learn it, except those who expect to reside here permanently.

We have every reason to be of good courage; for we see the Lord's blessings on every hand, and we believe that our coming to this country will not be in vain, but that something may be done for the Master. Generally, the people seem kindly disposed. Truly the field is ripe unto harvest, though the laborers are few. Our thoughts often go to the brethren in the home land, and we believe that they are all much interested in having this field entered. Remember us in your petitions to heaven; for we realize our great need of divine help and grace, before we can do for these dear souls what we desire to do. I do not think it will be long before we shall know enough of the language to be able to visit among them with tracts, etc., and when this work is once started, it will soon lead to greater things.

ROBT. S. GREAVES.

Japan

THE latter part of March I left for the South to visit the Nagasaki church and the scattered believers in those parts. I spent two weeks at Nagasaki, and gave Bible readings, and helped Brother Kobayashi to encourage the interested ones. One brother and one sister desired to be baptized; but the sister did not seem to be thoroughly prepared for such a step, so only one was baptized. But we are glad that even one more soul in this strong Buddhist and Catholic city has stepped out to obey present truth. There are intelligent men in Nagasaki who are interested to know the truth, and such often come to our church to ask questions. The night before I left, an old man came who argued that Buddhism and Christianity (by which he meant Roman Catholicism) are practically the same religion. I presented to him the truth concerning the state of the dead, and he was much surprised and interested, and said he would tell these things to the Catholic priest.

I left Nagasaki, April 14, and came to Saga, where Dr. Kawasaki's family are living. His health is now quite fully restored, and he has a large practise in his native village. He expressed his desire to connect with our medical missionary work whenever his services are required.

At Hiroshima I baptized three young men who have been staying with Brother Tatsuguchi and learning dentistry. I gave them a study from the third chapter of Daniel, and they were much encouraged. On Sabbath afternoon we went out to the sea, and they were baptized. There went with us to the baptism a man who has been a local elder in another church, and who has been interested in the truth for some time. I had a good talk with him about baptism and the Sabbath. He asked me to stay a while and work in that city. We hope to have a regular worker stationed at Hiroshima before long.

At Kobe I visited the sanitarium and saw Dr. Dunscombe and the other workers. They are well and of good courage in the Lord. There are four candidates for baptism at the native sanitarium.

But I remained in Kobe only one day, so these will be baptized at another time. On the way from Kobe we narrowly escaped being wrecked. Recent floods had washed out the track, and our train came very near to this place before it was discovered. I was thankful for the unseemly hands that protect us day by day.

H. KUNIYA.

Received on the \$150,000 Fund up to June 23, 1908

**Atlantic Union Conference*

*Central New England	\$ 2,786.02
Greater New York	1,553.91
Maine	805.39
*New York	2,326.50
*Southern New England	1,210.50
*Vermont	1,404.74
*Western New York	2,073.09
Total	12,220.15

Canadian Union Conference

Maritime	566.49
Quebec	181.64
Ontario	813.78
Newfoundland	20.80
Total	1,582.71

Central Union Conference

Colorado	4,674.04
Kansas	3,954.02
Missouri	2,009.50
*Nebraska	6,114.63
*Wyoming	872.81
Total	17,625.00

**Columbia Union Conference*

Chesapeake	804.01
*Eastern Pennsylvania	2,560.01
*New Jersey	1,246.98
*Ohio	6,402.43
*Virginia	1,034.77
*West Pennsylvania	1,976.56
*West Virginia	558.86
Total	14,583.62

**District of Columbia*

*Washington churches	1,401.54
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Lake Union Conference

East Michigan	3,183.98
*Indiana	5,249.02
North Michigan	1,780.22
*Northern Illinois	2,971.56
Southern Illinois	1,542.00
*West Michigan	8,773.70
Wisconsin	5,046.73
Total	28,547.21

North Pacific Union Conference

Montana	886.64
*Upper Columbia	3,036.43
*Western Washington	3,364.53
Idaho	1,037.65
Western Oregon	2,992.35
Hawaii	21.05
Alaska	20.00
Total	11,358.65

**Southern Union Conference*

*South Carolina	268.09
Alabama	623.14
*Tennessee River	1,406.31
*Florida	951.48
*North Carolina	954.75
*Cumberland	1,360.99
*Louisiana	572.54
Mississippi	413.33

*A star preceding the name of a conference, indicates that that conference has paid its membership share of the fund.

*Georgia	457.97
Conference not specified	97.41
Total	7,106.01

**Northern Union Conference*

*Iowa	9,661.86
*Minnesota	5,804.98
*South Dakota	2,672.47
*North Dakota	2,156.63
Conference not specified	73.82
Total	20,369.76

**Pacific Union Conference*

*Southern California	4,925.38
*Arizona	460.79
*California-Nevada	10,258.53
*Utah	440.58
Total	16,091.28

Southwestern Union Conference

*Arkansas	938.93
Oklahoma	4,181.78
Texas	2,617.14
Conference not specified	22.82
New Mexico	2.00
Total	7,762.67

Western Canadian Union Conference

*Alberta	1,211.35
British Columbia	303.60
Manitoba	350.76
Saskatchewan Mission Field	63.10
Total	1,928.81

Unknown

Unknown	161.70
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Foreign

*Algeria	13.33
Australia	178.71
Bermuda	36.00
China	165.60
South Africa	439.02
Jamaica	73.86
Yukon Territory	20.00
England	282.77
*West Africa	50.00
Mexico	65.97
Costa Rica	6.25
India	418.25
South America	82.81
Switzerland	9.69
Panama	27.11
Nicaragua	9.00
Central American Mission	26.00
Trinidad	28.69
Norway	25.00
Japan	12.50
Haiti	5.00
*Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	8.00
Hungary	3.00
Tahiti	14.88
France	6.80
Philippine Islands	1.00
Samoa	8.00
Barbados	5.00
Portugal	6.00
Straits Settlements	10.98
Pitcairn Island	20.00
New Zealand	1.52
Fiji	4.87
St. Kitts	7.51
Ireland	25.56
Russia	5.00
Denmark	14.59
Santa Domingo	2.50
West Caribbean	96.35

Total	2,228.63
Grand Total	\$142,967.74

I. H. EVANS, Treasurer.

The Publishing Work

Conducted under the auspices of the General Conference Publishing Department.

C. H. JONES - - - - Chairman
 E. R. PALMER - - - - Secretary
 H. H. HALL - - - - Assistant Secretary

Notes of Progress

ONWARD, still onward!

There should be no turning back in the work of the Lord.

The forward march of our publishing work in many lands is a just cause for courage and rejoicing.

The accompanying monthly summary for May, 1908, is the most complete of any summary we have thus far published.

A careful study of the comparative summary following the monthly summary will show how steadily and gloriously the good work is moving on.

We rejoice with our brethren in the territory of the Southern Publishing Association, who are able to present such complete reports and such a high general average in all the conferences in the Southern, Southwestern, and Southeastern union conferences.

The large number of excellent reports which appear in this summary will undoubtedly be an incentive to those who have not yet fully realized the value of the reporting system, but have permitted their fields to be very poorly represented by partial reports of the business done where there ought to be substantial figures.

The per cent of gain in the three publishing house divisions of the territory in the United States for the month of May, 1908, compared with the month of May, 1907, is as follows:—

Pacific Press territory 5%
 Southern Publishing territory. 42%
 Review and Herald territory.. 50%

While not unmindful of the faithful co-operation of our general agents and publishing house managers in the United States in furnishing these reports, we especially appreciate the co-operation of our workers in foreign lands, who, though far away across the seas, have in several instances reached us with their reports sooner than union conferences nearer by.

This summary for May appears in the REVIEW AND HERALD dated July 2. The summary for 1907 was published in that of July 18, 1907. This gain of sixteen days in the time of publishing the summary, and the very complete summary which we are able to publish notwithstanding the earlier date, is a good indication of a thorough reporting system in the fields represented. E. R. P.

Canvassers' Summary for May, 1908

	AGENTS	HOURS	ORDERS	VALUE
Atlantic Union Conference				
Central New England	12	948	126	\$ 640.17
Southern New England	2	76	31	60.75
Maine	8	637	160	541.07
New York	10	807	231	672.07
Western New York	16	777	428	724.70
Greater New York	10	851	317	929.05
Vermont	12	713	236	666.30
Totals	70	4,809	1,529	4,243.42
Columbia Union Conference				
New Jersey	14	1,353	530	1,494.36
Eastern Pennsylvania	14	1,083	572	840.55
Ohio	17	916	456	689.45
Chesapeake	9	414	307	498.55
West Virginia	13	670	111	432.30
West Pennsylvania	8	469	181	418.58
Virginia	11	630	81	338.05
Totals	86	5,435	2,238	4,711.84
Canadian Union Conference				
.....	7	179	84	183.00
Southeastern Union Conference				
Cumberland	7	1,114	.....	1,047.35
Florida	8	497	.....	591.41
Georgia	6	819	.....	986.40
North Carolina	5	784	.....	673.10
South Carolina	11	1,044	.....	1,149.50
Totals	37	4,258	.....	4,447.76
Southern Union Conference				
Alabama	8	1,016	.....	1,437.15
Kentucky	4	301	.....	261.20
Louisiana	7	1,052	.....	1,499.95
Mississippi	6	536	.....	384.70
Tennessee River	8	1,145	.....	1,089.75
Totals	33	4,050	.....	4,672.75
Southwestern Union Conference				
Oklahoma	26	2,376	927	3,085.47
Arkansas	22	1,818	1,064	2,936.25
Texas	15	1,293	572	1,773.75
West Texas	4	317	224	645.30
New Mexico	2	88	18	64.55
Totals	69	5,882	2,805	8,503.32
Northern Union Conference				
South Dakota	9	741	268	832.02
North Dakota	3	103	59	196.75
Iowa	11	613	168	574.70
Minnesota	4	300	105	340.60
Totals	27	1,757	600	1,944.07
Lake Union Conference				
North Michigan	19	755	253	529.80
Northern Illinois	7	685	199	581.60
Indiana	6	585	216	481.45
Southern Illinois	11	686	178	520.30
Wisconsin	21	603	50	277.35
East Michigan	6	185	49	100.95
West Michigan	4	58	16	150.75
Totals	74	3,557	961	2,642.20
Central Union Conference				
Colorado	6	.....	125	486.25
Kansas	36	3,388	840	3,085.80
Nebraska	10	432	256	564.85
Wyoming	4	144	59	198.65
Missouri	14	1,081	248	994.40
Totals	70	5,045	1,528	5,319.95
Pacific Union Conference				
Utah .....	.....	.....	.....	.....
California	5	304	200	344.60
Southern California .....	.....	.....	.....	.....
Arizona .....	.....	.....	.....	.....
Totals	5	304	200	344.60
North Pacific Union Conference				
Montana	9	508	189	532.25
Upper Columbia	6	294	116	320.25
Idaho .....	.....	.....	.....	.....
Western Oregon	11	510	312	737.00

Is It Necessary to Employ a State Agent?

It is interesting to observe the great improvement in the reports from several conferences where State agents have recently been employed as compared with last year, when there was no State agent in charge. The following reports for the

Western Washington	2	56	17	53.00
Totals	28	1,368	634	1,642.50
Western Canadian Union Conference				
Alberta	8	715	316	917.65
British Columbia	5	537	259	753.70
Manitoba	5	656	317	860.75
Saskatchewan	3	451	145	454.65
Totals	21	2,359	1,037	2,986.75
British Union Conference				
(two months)	69	10,337	3,866	5,827.85
Scandinavian Union Conference				
(two months)	64	12,487	7,296	5,842.42
Latin Union Mission Field	17	.....	.....	400.05
German Union Conference	276	.....	.....	7,797.10
Australasian Union Conference	51	3,716	1,266	5,032.79
Mexican Mission Field	4	.....	.....	213.07
Cape Colony Conference				
(three months)	7	.....	118	400.00
Natal Conference	4	460	.....	290.00

General Summary

Atlantic Union	70	4,809	1,529	4,243.42
Columbia Union	86	5,435	2,238	4,711.84
Canadian Union	7	179	84	183.00
Southeastern Union	37	4,258	.....	4,447.76
Southern Union	33	4,050	.....	4,672.75
Southwestern Union	69	5,882	2,805	8,503.32
Northern Union	27	1,757	600	1,944.07
Lake Union	74	3,557	961	2,642.20
Central Union	70	5,045	1,528	5,319.95
Pacific Union	5	304	200	344.60
North Pacific Union	28	1,368	634	1,642.50
Western Canadian Union	21	2,359	1,037	2,986.75
British Union	69	10,337	3,866	5,827.85
Scandinavian Union	64	12,487	7,296	5,842.42
Latin Union	17	.....	.....	400.05
German Union	276	.....	.....	7,797.10
Australasian Union	51	3,716	1,266	5,032.79
Mexican Mission	4	.....	.....	213.07
Cape Colony	7	.....	118	400.00
Natal	4	460	.....	290.00
Totals	1,019	66,003	24,162	\$67,445.44

A Comparative Summary

The following figures are the grand totals of the canvassers' summaries for the first five months of 1906, 1907, and 1908:—

	1906	1907	1908
January	\$21,000.00	\$26,325.50	\$25,929.06
February	15,000.00	26,369.61	30,466.40
March	18,000.00	36,253.65	36,390.09
April	23,700.00	35,276.76	43,858.29
May	36,800.00	51,097.51	67,445.44

A Model Report

WHILE we were preparing the summary for May, we received a copy of the *Wisconsin Reporter*, in which we find a report of the canvassing work in the Wisconsin Conference for the week ending June 6, 1908. In several particulars, this report is one of the best we have ever seen. The time worked averages forty-three and one-half hours a week. The books being sold are such large, valuable books as "Great Controversy," "Thoughts on Daniel and the Revelation," and "Home and Health." This report may well be studied as a model in conferences where the agents apparently are not very fond of hard work. In order that the "half-time agents" may see how their reports might look if they would bestir themselves, we publish the report in full; and in doing so, we heartily congratulate the fine little company of canvassers in Wisconsin which has made such a good record.

NAME OF AGENT	HOURS	ORDERS	VALUE
Edgar Brigham	43½	19	\$ 70.40
Henry Winn	44	22	64.00
O. J. Olsen	48	22	60.50
Fred E. Middlested	40	18	54.20
Frank Halderson	47	15	50.05
Miss Susie Gjirde	58	23	42.25
Louis Scholz	37	12	38.90
T. H. Nelson	32	11	33.25
Albert Carlson	44	8	25.00
Total	393½	150	\$438.55

E. R. P.

month of May, 1907, compared with the month of May, 1908, are striking illustrations of this improvement:—

	1907	1908
Vermont	\$98.75	\$666.30
Maine	53.95	541.38
New Jersey	.....	1,494.36

The subscription-book sales in the State of Vermont during the twelve months of 1907 amounted to five hundred dollars, or \$166.30 less than the sales for the month of May, 1908.

E. R. P.

Conference Presidents as Factors in the Circulation of Literature

THE excellent report from New Jersey is interesting in several respects. There has been no State agent in that conference for several years. Elder B. F. Kneeland, when he was recently elected president of that conference, resolved that the subscription-book work should be built up. He entered heartily upon the work himself as far as his other numerous duties would permit. He invited the union conference general agent to help him, and to recommend at the earliest possible date a good State agent. Brother Raleigh French from Ohio was secured a few weeks ago to take the position of State agent, and when he arrived, he found that the conference president, assisted by the general agent, had already a force of eighteen canvassers in the field.

The old adage still holds good, "Where there's a will, there's a way," and also that other old adage, with a slight modern improvement, "All things come to those who hustle while they wait."

E. R. P.

Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference

M. E. KERN,	- - - -	Chairman
MATILDA ERICKSON,	- - - -	Secretary

Use of Leaflets in Working for Young People

It has been said that he who casts a rich thought into the mind of a friend is giving as the angels give. It is surely true that whoever can impart to the mind of a young person one wholesome, helpful, uplifting idea is doing more for him than by making gifts of silver or gold. A leaflet, dropped by an old lady, on the sidewalk, and picked up by a noted infidel, changed an opponent of God's truth into one of its ablest defenders. There are many instances on record of great good accomplished by little tracts, quickly read, but not so quickly forgotten.

We have a great work to do for our young people, and our young people have a great work to do for other young people and for the world. The Missionary Volunteer Department has begun the publication of a series of leaflets to be used in this work. They are envelope size, so that they may be used in correspondence, or carried in the pocket, and given to those who should have them. In the preparation of most of those already published, we have had in mind

our own young people. We believe that all our workers, and many of our people generally, should carry a supply of these leaflets to be used as indicated above. Oftentimes a little leaflet will serve as an entering-wedge to do some effective personal work.

We give here a list of those already published and the prices. Fifty per cent discount is given when twenty-five or more copies of the same leaflet are ordered. A sample of each of those mentioned (except the reading course leaflets and the German leaflet) will be sent post-paid for six cents.

MISSIONARY VOLUNTEER SERIES

- No. 2. From Which Fountain (subject, reading), 2 cents.
 No. 3. History of Our Young People's Work, 4 cents.
 No. 4. Organization, 3 cents.
 No. 5. Camp-meeting (Young People's Work), 2 cents.
 No. 6. The Great Divide, 1 cent.
 No. 7. A Purpose in Life, 2 cents.
 No. 8. Robert Moffat, the Missionary to Africa, 2 cents.
 No. 9. Possibilities Before Our Young People, 1 cent.
 No. 10. John G. Paton, "King of the Cannibals," 2 cents.
 No. 11. How They Succeeded (subject, canvassing for scholarships), free.
 No. 12. Endowed Scholarships in the Washington Foreign Missionary Seminary, free.
 No. 13. Guiding Principles for the Young — No. 1 (quotations from Scripture and from the writings of Mrs. E. G. White), 2 cents.
 No. 14. Read, Think, and Pray, ¼ cent.
 The Necessity of Christian Education (German), 1 cent.
 Missionary Volunteer Reading Course. No. 1: Lessons in "Early Writings," 5 cents.
 Missionary Volunteer Reading Course, No. 1: Lessons on "Into All the World" and "Outline of Missions," 5 cents.
- NOTE: The last two leaflets are the published lessons which have appeared in the *Instructor*. They are for the use of those who have fallen behind in their work, or any who desire to take Course No. 1.

Other Supplies

Our Young People's workers have long been in need of some record-books. We are glad to announce that our new Conference Secretary's Record-Book and the Secretary-Treasurer's Record for local societies are nearing completion. A full set of report blanks, corresponding to these books, are now in use.

There have been prepared blank forms for gathering the names of young people and such information about them as will enable our conference missionary volunteer secretaries to work intelligently for the uplifting of the young people in every church, and also for the isolated ones. Tablets of individual information blanks have also been prepared for use at camp-meetings and by workers. Every worker who goes from place to place should have some of these tablets, and as the information is gathered, the slips should be sent to the Missionary Volunteer Secretary of the Conference.

The principles of health and temperance are a distinct part of the message we are to give. Two temperance pledges

have been prepared, with a general pledge and a total abstinence pledge. We have these printed on plain cards, and some beautiful lithographed ones are being made for us in Germany. The prices on these supplies are as follows:—

Conference Missionary Volunteer Secretary's Record, 75 cents.
 Society Secretary-Treasurer's Record, 75 cents.

Secretary's Memoranda of Attendance and Work, 10 cents. (One copy of the Memoranda is given with each order for the Secretary-Treasurer's Record.)
 Blanks for lists of young people in churches, 15 cents for 50; 25 cents for 100.

A loose-leaf cover will be made for these blanks. Price not fixed.

Individual information blanks, tablets of 100 leaves, 3 cents each; 25 or more, 1½ cents each.

Temperance Pledge (plain), 20 cents for 50.

Temperance Pledge (lithographed), 2 cents each; 25 or more, 1 cent each.

Total Abstinence Pledge (plain), 20 cents for 50.

Total Abstinence Pledge (lithographed), 2 cents each; 25 or more, 1 cent each.

Membership cards, 2 cents each; 25 or more, 1 cent each.

Endowed Scholarships

As announced in the *Review* of June 18, our Missionary Volunteers have undertaken to raise a fund to be loaned to students who are preparing for foreign mission service at the Washington Foreign Mission Seminary. We trust that every one of our young people will give one or more shares to this fund, and will solicit gifts from others. Missionary Volunteer Series No. 12 gives full information in regard to the purpose of this fund, and how it is to be raised and controlled. Copies of this leaflet will be mailed free to all who wish this information or desire to work for this fund.

How They Succeeded

THIS leaflet tells a plan by which young people may earn scholarships in any of our schools by canvassing for our literature, and gives a large number of interesting experiences of those who have thus earned their way through school. This leaflet will also be sent free to those who are interested in this subject. All our Missionary Volunteer Secretaries should order supplies of both No. 12 and No. 13 to use at camp-meetings and in correspondence.

At Home

SINCE the establishment of the Young People's Missionary Volunteer Department our office has been located at College View, Neb. We will soon be permanently located, at home, in the General Conference office building in Takoma Park, D. C., where we can work to better advantage and render better service to those who have dealings with the department. Aside from the chairman and secretary, Miss Lora Clement, will be connected with the department, doing stenographic and other work. All mail should now be sent to the Missionary Volunteer Department, Takoma Park Station, Washington, D. C.

Current Mention

—The Spanish steamer "Larache" struck on an uncharted rock off the Spanish coast on June 23 and went down. She carried 195 persons, all told, of whom 85 were drowned. Of these a considerable number were women.

—Hon. Grover Cleveland, twice president of the United States, once governor of New York, and for a number of years the only living ex-president, died at his home at Princeton, N. J., on June 24. Mr. Cleveland was born at Caldwell, N. J., March 18, 1837, and was 71 years, 3 months, and 6 days old at the time of his death. He is survived by his wife and four of his five children.

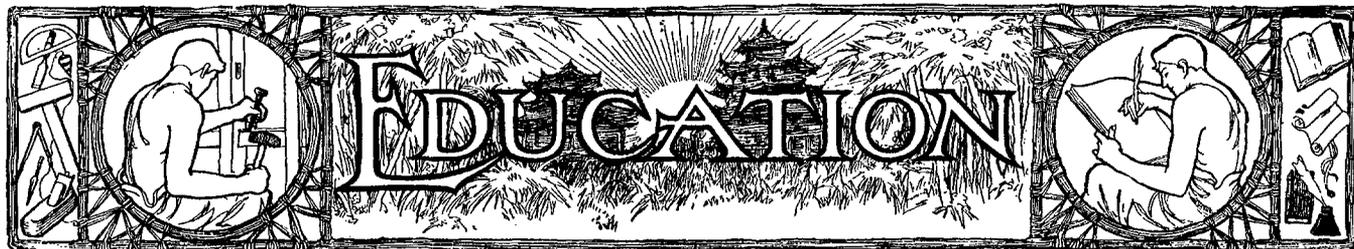
—The Chemical and American Exchange National banks of New York City, because of the new banking law, have returned to the national treasury all the government deposits held by them. This new law, passed at the last session of Congress, compels the banks which hold the national currency to pay interest at the rate of one per cent per annum on all such deposits. These are the first banks so far which have refused to pay the interest specified.

—For a number of weeks it has been believed that a conspiracy was on foot in New York City to start a revolution in Cuba to overthrow the present government. Secret service men have been working for weeks to unearth this plot, and apprehend those who are at the head of it. Considerable quantities of arms and ammunition have been shipped to Cuba, and some shipments destined for that island have been seized by government officials at New York.

—It is reported that Germany intends to spend several millions in fortifying Heligoland as a naval base for North Sea operations. Reports also state that Emden, the nearest German harbor to the English coast, is also to be fortified, and Wilhelmshaven is to be brought up to date as a torpedo-boat station. This contemplated action is significant in view of Germany's displeasure at the recent conference between the king of England and the czar of Russia.

—In spite of the protests of consumers and retailers alike, the Beef Trust has again advanced the price of meats on an average of five cents a pound for all cuts. It is claimed that many of the retailers, because of this advance in meat prices and because of the falling off in patronage on account of the higher prices, will be compelled to close their places of business, and yet there is no hope held out of any decrease in the prices during the present season.

—On June 13 another expensive experiment was made upon the monitor "Florida" at Hampton Roads, Va. Members of the President's cabinet were present to witness the torpedo attack upon this vessel. A white-head torpedo, carrying 220 pounds of guncotton, was discharged against the hull of the monitor below the water-line. The explosion tore a large hole through the heavy plates of the vessel, but failed to sink her on account of the perfect working of the bulkheads in the water-tight compartments.



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*.

WE must not for a moment allow ourselves to feel that we have reached the goal in any direction. There is always more truth to be received. Over-confidence is dangerous. All the faculties of our mind must be open to the reception of new ideas, new inspirations.

OUR Lord loved the children. His great heart could enter into and understand their little perplexities, trials, and needs. He who could divine what was in the heart of man could see in these children promises of future usefulness. He blessed them that they might become a blessing. One of his last charges to Peter was that he feed the lambs. This charge comes down through all the ages to the Christian teacher of to-day.

Christian Education

WE can not too highly appreciate that education which qualifies men to live well here and to live in the hereafter. The principles which underlie such an education are divine. It leads not to a trust in human wisdom or to a pride of superior intellect, but rather to a spirit of humble service. Our Divine Master was most highly educated, and yet he did not meet the popular standards of the day, and was considered unlearned. Those who ranked him as such were obliged, however, to confess the wonderful power of his teachings. He had developed all the faculties of his being in a natural manner. Certain elements were not overgrown and others dwarfed, but all the faculties of his mind, body, and soul were in perfect balance. It was this education that gave him such a power and authority in his teaching. He took a reasonable time to receive it. He prepared himself thoroughly for his life work.

Christ connected with himself men who were willing to be humble learners

in his school. His skilful hand aroused their dormant faculties. The enthusiasm of his love inspired them. There are to-day scores, hundreds, and even thousands of our young men and women who are awaiting the touch of a similar skilful hand to prepare them for a great work. What an opportunity is given the Christian teacher! His field of teaching is as broad as the work of creation. When he feels, and thus leads his students to feel, that they are indebted to God for *all* the talents which he has given them, and that they owe it to him to develop and improve upon these talents, they naturally meet the full meaning of the term "Christian education."

Our Summer Schools

SEVERAL hundred of our teachers are now in attendance at our summer schools. The instruction and help which they are obtaining will be of great value in the advance of our general educational work. This is particularly true of the primary schools, in view of the fact that the larger number in attendance at the summer schools and conventions are to teach this coming year in these schools. We should continually lift the standard of qualifications necessary for the teacher's work.

The spirit of these summer schools is the spirit which to a large extent will prevail in our primary and intermediate schools throughout this coming year. If ideals are high, if the most burning question is the preparation of workers for the finishing of this message in this generation, then there will go into hundreds of homes, this coming school year, a living power. The spirit of these summer schools is not made alone by the instructors, but those who are receiving instruction, those who are seeking a better preparation for teaching, by their faithful lives, by their earnest prayers, and by their spirit of consecration, may create an atmosphere whose holy influence will be felt for months to come.

These summer schools should be as the schools of the prophets. It is a most serious work that is committed to those who attend them, and the sense of the responsibility which they are taking upon themselves should lead the students most earnestly and thoroughly to qualify for their high and holy calling. A revival of true godliness is the greatest need of all the teachers. The

baptism of the Holy Spirit is the most important preparation for which we are to seek. With this preparation, we may do a valiant work for Christ, and greatly hasten his second coming.

The Teacher's Preparation

CHRIST'S words to Peter, "When thou art converted, strengthen thy brethren," are full of meaning to the Christian teacher. There is no element that is more necessary than that of a thorough conversion. The Christian teacher is wholly unprepared for his work until he is wholly consecrated to his Lord. This consecration leads him to the most thorough preparation for all that he is to teach, and he needs such a preparation. It gives an aim and a motive to every question and item of instruction which he may impart. He needs to be well qualified as to facts; but this qualification without his conversion will not enable him to strengthen his pupils for usefulness in life.

In a few weeks, hundreds of our teachers will begin another year's duties. During this period of rest and preparation, the most important item to be considered is that of a genuine conversion. It is only a daily death to self that enables us effectively to strengthen others.

The Teacher

The Outpouring of the Holy Spirit

It is our privilege to take God at his word. As Jesus was about to leave his disciples, to ascend into heaven, he commissioned them to bear the gospel message to all nations, tongues, and peoples. He told them to tarry in Jerusalem till they were endued with power from on high. This was essential to their success. The holy unction must come upon the servants of God. All who were fully identified as disciples of Christ and associated with the apostles as evangelists, assembled together at Jerusalem. They put away all differences. They continued with one accord in prayer and supplication, that they might receive the fulfilment of the promise of the Holy Spirit; for they were to preach the gospel in the demonstration of the Spirit and in the power of God. It was a time of great danger to the followers of Christ. They were as sheep in the midst of wolves, yet they were of good courage, because Christ had risen from the dead, and had revealed himself to them, and had promised them a special blessing

which would qualify them to go forth to preach his gospel to the world. They were waiting in expectation of the fulfillment of his promise, and were praying with special fervency. This is the very course that should be pursued by those who act a part in the work of proclaiming the coming of the Lord in the clouds of heaven; for a people are to be prepared to stand in the great day of God. Although Christ had given the promise to his disciples that they should receive the Holy Spirit, this did not remove the necessity of prayer. They prayed all the more earnestly; they continued in prayer with one accord. Those who are now engaged in the solemn work of preparing a people for the coming of the Lord, should also continue in prayer. The early disciples were of one accord. They had no speculations, no curious theory to advance as to how the promised blessing was to come. They were one in faith and spirit. They were agreed.

Put away all doubt. Dismiss your fears, obtain the experience that Paul had when he exclaimed, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Surrender everything to Christ, and let your life be hid with Christ in God. Then you will be a power for good. One shall chase a thousand, and two put ten thousand to flight.—*Selected.*

The Missionary Teacher

As our aim is to give "the gospel to all the world in this generation," the question which comes from the teachers in our primary schools, as well as in the intermediate and advanced schools, is, In what way can we help most in forwarding this gospel? The teacher who, with the help of God, trains the child's mind in such a way that he will have no other aim in life than to be a missionary, is, in the truest sense of the word, a missionary herself. But it is impossible to create this missionary spirit in the mind of the child unless it is first in the heart of the teacher. Circumstances make it impossible for many to do work in foreign lands, but the consecrated teacher has a wonderful opening for work in other lands through those whom she may instruct.

Education is the broad term which pertains not only to books, libraries, the state, the school, etc., but to all that makes for a true and noble development of character. Some one has truly said, "Our deeds determine us as much as we determine our deeds." Each thought and act wears in the brain a groove which helps to shape the next thought and action; thus habit is formed, and character molded. The principles which control our pupils as children are those which will actuate them as men and women.

It will be most helpful to our pupils in creating a missionary spirit to have from time to time interesting missionary programs. As far as possible the pupils should make these original. This original work helps very much in creating definite knowledge and establishing those habits of thought which will lead directly to the life of the missionary. The more these pupils endeavor to explain the

Word of God to others, the more their own souls are watered with the dew of God's grace.

A teacher's chief joy is imparting instruction to the little ones, and taking note of their growing faith, and the interest which they manifest in the exercises relating to actual missionary work. Earnest, prayerful work will surely yield an abundant harvest in the salvation of the souls of our pupils, and also the salvation of those for whom they may labor later. NANNIE BLAKE.

The Holy Spirit as a Teacher

THE wisdom expressed by Stephen in his controversy with Hebrew Pharisees and heathen philosophers regarding Christianity was due to the excellency of the Teacher who instructed him. Christ instructed his disciples that the Spirit would guide them into all truth, and that the "Comforter, which is the Holy Ghost, whom the Father will send in my name; . . . shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." In accepting Christ, Stephen had submitted himself to God, and had become filled with the Holy Ghost to such a degree that he was well prepared for Christian work. By divine illumination he was made master of the subject which he was handling. God presented truth by the mouth of his servant, and in this way the adversaries "were not able to resist the wisdom and the spirit by which he spake." This achievement was in fulfillment of a promise made by Christ, when he said, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist."

The man being under the tutorship of the Holy Spirit was taught of God and spake for God, yet his submission to God, under the divine guidance of the Spirit's power, did not allay the wrath of the adversaries, nor prevent them from executing vengeance upon him. But his words, proceeding from the Spirit of life, are living, and they continue their work.

At the very beginning of things the man formed of dust comprehended the works of God more truly than average men of our day who have spent years of time in the schools of the world. The same mental excellence which qualified Adam for the work assigned to him, was intended for all his posterity, and it would have been implanted in their natures had not sin estranged them from the image in which their parents were created. But with some the gross darkness begotten of sin has been overcome by a regeneration of the mind, and of this Paul said: "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. . . . Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural

man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

It is hoped that this wonderful Teacher, who did so much for Paul and some of his companions in labor, may be received into our schools. He is needed to educate our children and ourselves for the work that must be done for the world before the Lord comes. And he is coming, for the Word of God has promised him for the work which has been assigned to us. He is coming down from heaven with great power, and the minds of those who are taught by him will be illuminated with the glory of God.

The prophet Isaiah saw the people of God wearing a beautiful garb of light, and he said to them: "Arise, shine; for thy light is come, and the glory of God is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

A breach has been made in God's plans, and a very wide one, too. It is deep and rough and ugly. The Lord asks his people who have taken their feet off his Sabbath to do this work for him. On page 126, Volume VI of "Testimonies for the Church," the scriptures referred to in this connection are quoted, and then the author says:—

"These words of Inspiration present before believers in present truth the work that should now be done in the education of our children and youth. When the truth for these last days came to the world in the proclamation of the first, second, and third angels' messages, we were shown that in the education of our children a different order of things must be brought in; but it has taken much time to understand what changes should be made.

"Our work is reformatory; and it is the purpose of God that through the excellence of the work done in our educational institutions the attention of the people shall be called to the last great effort to save the perishing. In our schools the standard of education must not be lowered. It must be lifted higher and still higher, far above where it now stands; but the education given must not be confined to a knowledge of text-books merely. The study of text-books alone can not afford students the discipline they need, nor can it impart true wisdom. The object of our schools is to provide places where the younger members of the Lord's family may be trained according to his plan of growth and development."

"Satan has used the most ingenious methods to weave his plans and principles into the systems of education, and thus gain a strong hold on the minds of the children and youth. It is the work of the true educator to thwart his devices. We are under solemn, sacred covenant to God to bring up our children for him and not for the world; to teach them not to put their hands into the hand of the world, but to love and fear God, and to keep his commandments. They should be impressed with the thought that they are formed in the image of their Creator, and that Christ is the pattern after which they are to be

fashioned. Most earnest attention must be given to the education which will impart a knowledge of salvation, and will conform the life and character to the divine similitude. It is the love of God, the purity of soul woven into the life like threads of gold, that is of true worth. The height man may thus reach has not been fully realized.

"For the accomplishment of this work a broad foundation must be laid. A new purpose must be brought in and find place, and students must be aided in applying Bible principles in all they do. Whatever is crooked, whatever is twisted out of the right line, is to be plainly pointed out and avoided; for it is iniquity not to be perpetuated."

Putting these Bible quotations and the Testimonies side by side, it is clear that the Spirit of God is yet to do marvelous things with and for God's people. All our people must submit themselves to this power, and all our institutions must become mediums of its operation. This power will baptize the people for service, and cause God's servants to see eye to eye and work heart to heart in finishing the work. It will then be cut short in righteousness. WM. COVERT.

Impartiality in Education

Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all the members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education that they may be fitted for usefulness in this life, qualified for places of responsibility both in private and public life. There is great necessity of making plans that there may be a large number of competent workers; and many should fit themselves as teachers, that others may be trained and disciplined for the great work of the future. The church should take in the situation, and by their influence and means seek to bring about the much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well trained, well educated to work in the interest of the churches. They should present the fact that we can not trust our youth to go to seminaries and colleges established by other denominations, but must gather them in where their religious training will not be neglected. God would not have us in any sense behind in educational work; our college should be far in advance in the highest kind of education.

"The fear of the Lord is the beginning of wisdom." "The entrance of thy word giveth light; it giveth understanding unto the simple." If we do not have schools for our youth, they will attend other seminaries and colleges, and will be exposed to infidel sentiments, cavilings and questionings concerning the inspiration of the Bible. There is a great deal of talk concerning higher education, and many suppose that this higher education consists wholly in an education in science and literature; but this is not all. The highest education includes the knowledge of the word of God, and is comprehended in the words of Christ, "That they might

know thee, the only true God, and Jesus Christ, whom thou hast sent."

Though we have come short of doing what we might have done for our youth and children in the past, let us now repent and redeem the time. The Lord says, "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword."—Mrs. E. G. White.

"Take Time to Be Holy"

HE who is seeking to qualify himself for the sacred work of God should be careful not to place himself on the enemy's ground, but should choose the society of those who will help him to obtain divine knowledge. God suffered John, the beloved disciple, to be exiled to Patmos, where he was separated from the world's bustle and strife, shut away from every outside influence, and even from the work that he loved. Then the Lord could commune with him, opening before him the closing scenes of this world's history. John the Baptist made his home in the wilderness, there to receive of God the message he was to bear to prepare the way for the coming One. So far as consistent, we should shun every influence which would tend to divert the mind from the work of God. And those especially who are young in faith and experience should beware that they do not in self-confidence place themselves in the way of temptation.—Selected.

A Sure Reward

HIS [Christ's] impressive parable of the Good Shepherd represents the responsibility of every minister and of every Christian who has accepted a position as teacher of children and youth and a teacher of old and young, in opening to them the Scriptures. If one strays from the fold, he is not followed with harsh words and a whip, but with winning invitations to return. The ninety and nine that had not strayed do not call for the sympathy and tender, pitying love of the shepherd. But the shepherd follows the sheep and lambs that have caused him the greatest anxiety and have engrossed his sympathies. The disinterested, faithful shepherd leaves all the rest of the sheep, and his whole heart and soul and energies are taxed to seek the one that is lost. And then the figure—praise God!—the shepherd returns with the sheep, carrying him in his arms, rejoicing at every step; he says, "Rejoice with me; for I have found my sheep which was lost." I am so thankful we have in the parable, the sheep found. And this is the very lesson the shepherd is to learn,—success in bringing the sheep and lambs back.

There is no picture presented before our imagination of a sorrowful shepherd returning without the sheep. And the Lord Jesus declares that the pleasure of the shepherd, and his joy in finding the sheep, causes pleasure and rejoicing in heaven among the angels. The wisdom of God, his power and his love, are without a parallel. It is the divine guarantee that not one, even of the straying sheep and lambs is overlooked, and not one left unsuccored. A golden chain—the mercy and compassion of divine power—is passed around every one of these imperiled souls. Then shall not the human agent co-operate with God? Shall he

be sinful, failing, defective in character himself, regardless of the soul ready to perish? Christ has linked him to his eternal throne by offering his own life.—"Christian Education."

Simplicity as Related to Teaching

THE results of good teaching, being so numerous and far-reaching, it is necessary that those who intend to devote their life, or a portion of it, to this work, should endeavor to learn how to teach. It is also important that those who are now teaching should learn to do better work, even though they be regarded as competent teachers. It is not probable that any modern teacher has achieved perfect success in that work, although there was a time when one man realized in himself that high ideal. That man was Jesus Christ. This is a fact too familiar to require proof. He is an example in this respect as well as all others. Moses was instructed to construct the tabernacle that was erected anciently, exactly according to the pattern; and to-day, the methods of the greatest Teacher the world ever produced are open to our scrutiny,—a pattern to all teachers who desire to improve.

Conspicuous among the distinguishing features of his teachings, is simplicity, the result of which was that the "common people heard him gladly." The common people admire and understand simplicity. Many writers and speakers do not have great success, do not influence to any great extent the masses of the people, because of the lack of simplicity in their manners and language. Is there not the same lack in many who assume the responsibility of teaching and training the youth?

The writer well remembers a circumstance in his boyhood days which demonstrates the value of simplicity in the teaching art. He needed special help in solving an algebraic problem. The teacher spent much time and labor to make the problem clear, but having failed, the pupil sought the assistance of another teacher in the same school, and received the help that he needed in a very few minutes. The teacher first mentioned failed, not because she did not understand the principles involved in solving the problem, for she solved it correctly; but she spent too much time and talk in explaining unimportant details; her thoughts were disconnected, and not clearly expressed. Such teaching was confusing. But the other teacher, explaining in a few well-chosen words the salient points in the solution of the problem, very easily and quickly gave the required information. The faculty of coming to the point at once, and clearly and quickly giving the information needed—no more no less—is simplicity that is appreciated by students, and tends to make the teacher's work easier, and much more inspiring and effective.

One chief essential in teaching is clearness. We can not see the bottom of streams of muddy water, however shallow; but the eye may penetrate very deep streams, if their waters are clear. This is also true in regard to deep thoughts and difficult subjects. Just as clear water, though deep, appears shallow, so deep

thoughts may be easily grasped by students of ordinary intellects, if the teacher's methods and expressions are very clear.

In the very nature of things, clearness is the result of simplicity. How simple are the words and teachings of the Great Teacher! "He made truth beautiful by presenting it in the most *direct* and *simple* way. His language was pure, refined, and *clear as the running stream*." As a result, he had thousands of intensely interested pupils; and such teaching in our schools will produce the same results. Let us pray and work for such teaching ability, and joyfully view its inevitable results.

W. C. MATHEWSON.

Results of Christian Education

THE work of teachers is an important one. They should make the Word of God their meditation. God will communicate by his own Spirit to the soul. Pray as you study, "Lord, open thou mine eyes, that I may behold wondrous things out of thy law." When the teacher will rely upon God in prayer, the Spirit of Christ will come upon him, and God will work through him by the Holy Spirit upon the minds of the students. The Holy Spirit fills the mind and heart with sweet hope, and courage, and Bible imagery, and this will be communicated to the students; the words of truth will grow in importance, and assume a breadth and fulness of meaning of which you have never dreamed. The beauty and riches of the Word of God have a transforming influence upon mind and character; the sparks of heavenly love will fall upon the hearts of the children as an inspiration. We may bring hundreds and thousands of children to Christ if we will work for them.

Let all to whom these words may come be melted and subdued. Let us in our educational work embrace far more than we have done of the children and youth, and there will be a whole army of missionaries raised up to work for God. I say again, Establish schools for the children where there are churches,—those who assemble to worship God.—*Mrs. E. G. White.*

The Value of Teaching in an Ungraded School

An Illustration

FORTY years ago the number of educated women was small everywhere. It was larger in Ohio than in most States, but not so large but that one might safely say of any well-prepared woman that she would probably become a teacher. This, Miss Thoburn became at the early age of eighteen. But though young in years, she was remarkably mature in judgment, and had that admirable admixture of frank kindness with native leadership which enables its happy possessor to become at once the friend and guide of others. She, who was afterward to open the way to college education for Christian young women in India, began her experience as a humble country school-teacher in Ohio. And, indeed, it is no mean preparation for any place of usefulness in life to meet at life's threshold the severe test of a "country schoolmarm's" experiences. What tact and shrewdness and native

force that experience calls for in any successful issue of it, only those know who have tried and either failed or succeeded. If we were advising a missionary candidate with suitable preparation, who, for any reason, is detained in the home land for a while, we would recommend a year's experience in a country schoolroom as likely to exercise and develop all those qualities most needed in a foreign missionary.—*Effective Workers in Needy Fields.*

Development of Individuality

THE teacher is to develop individuality, not to absorb it. She should teach pupils to do, not what she wills, because she wills it, but what is right, because it is right. The moment Miss Duzenberry leaves her room, the pupils are in an uproar, showing by their extravagant misbehavior how great was the will-pressure upon them, and how lamentable a reaction is sure to follow when the pressure is removed. Besides, think what a strain it puts upon these little minds and bodies. Our whole system of primary instruction is barbarous. But when to the crowded seats, bad ventilation, infectious atmosphere, long hours, and unnatural discipline, you add a constant nervous excitement, you have every requisite for fitting children for mad-houses or for coffins.—*C. W. Bardeen.*

The School

Schools of the Early Church

THE tender solicitude of the early Christians for the religious instruction of their children is one of their most beautiful characteristics. They taught them even at the earliest dawn of intelligence the sacred names of God and the Saviour. They sought to lead the infant minds of their children up to God by familiar narratives from Scripture, of Joseph, of young Samuel, of Josiah, and of the holy child Jesus. The history of the patriarchs and prophets, apostles and holy men, whose lives are narrated in the Sacred Volume, were the nursery tales with which they sought to form the tender minds of their children. As the mind of the child expanded, the parents made it their sacred duty and delightful task daily to exercise him in the recital of select passages of Scripture relating to the doctrines and duties of religion. The Bible was the entertainment of the fire-side. It was the first, the last, almost the only school-book of the child; the sacred psalmody, the only song with which his infant cry was hushed as he was lulled to rest on his mother's arm. The sacred song and the rude melody of its music were, from the earliest periods of Christian antiquity, an important means of impressing the infant heart with sentiments of piety, and of imbuing the susceptible minds of the young with the knowledge and faith of the Scriptures. . . .

The purpose of these early Christian parents, as of the ancient Jews, was to train up their children in the fear of God. In order that the children might be exposed as little as possible to the corrupting influence of heathen association, their education was conducted within the healthful precincts of the

home. As a result, they grew up without a taste for debasing pleasures; they acquired domestic tastes; and, when the time came, they took their place as consistent and earnest workers in the church. . . .

The beauty of this character made its impression upon an age notorious for its vice. It extorted unwilling praises from the enemies of Christianity. A celebrated heathen orator exclaimed, "What wived these Christians have!" "A noble testimony," says a writer of note, "to the refining power of women, and the most beautiful tribute to the gentle, persuasive influence of her piety, which all antiquity, heathen or Christian, furnishes."—*Coleman.*

What Estimate Do You Place on Your Boy?

As we visit from place to place, and see the indifference so many manifest in the future welfare of their children, we are led to ask this question, "What estimate do they place upon their boys?" Their love for position, power, and honor are the inducements held out to lay claim upon their best energies. These all appear to be objects worthy of aspiration, but they universally fall short of the high ideal that God has set for his children. With these ideals eternity is lost sight of, and the estimate placed upon children is measured chiefly by the possibilities of worldly aggrandizement. But what are the results? How many there are who see no further than that which is found in worldly glory and honor. They seem to be dazed when told that a storm is coming which will dash to nothing all their fine hopes. "Because iniquity shall be multiplied, the love of the many shall wax cold." In no way is this scripture more manifest than in the lack of interest shown by many parents in the eternal welfare of their children.

One reason for this state of affairs is that the ideals of many parents concerning the education of their children are not pure ones. The system of education which is in vogue in the world is planned to meet the demands of the world. The courses of instruction are so arranged as to influence the child's impressions at the earliest period of his life. It is planned that the child shall be in school just at the time when his services are of the least value to his money-loving parents. "Why," says the money lover, "go to the expense of establishing and maintaining a church-school when we can educate our children just as well in public schools?" Such statements only impress us more and more with the very low estimate which parents place upon their boys.

Public schools, like many state governments, are arranged with specific objects in view. As such they serve their purpose; but the child of God, a citizen of the heavenly King, should have higher and more exalted ideals than those which dominate the public school. It is true that many great and useful men have been educated in public schools: but, if the truth were known in many cases would be seen a "Jochebed" or a "Mary" for a mother, whose untiring watchfulness over them, and whose careful and prayerful instruction in their early childhood, laid the foundation of

their useful lives. If we are to rescue our children from the influence of the world, there must be a power stronger than death to take hold of them, and enable them to learn those things which make for life eternal. Our schools must teach truth instead of fiction; the wisdom of God instead of the wisdom of the world; faith instead of unbelief; true mental science instead of the blackening influence of hypnotism and spiritualism; the mind of Christ instead of the mind of man. If our children are under the influence of such teachings as this, it is not so easy for them to form worldly aspirations. *Worldly honor*, what is it? Perhaps only a laurel wreath, a victor's plume, or honor of a corruptible nature, which must pass away. The honor of the nation demands that our boys be educated in the most approved military fashion. But the cries of a perishing world, the longing of sin-sick souls, the anxiety, the trouble, and the sorrow which fill men's hearts, should demand most loudly in the training and education of our children that which will best fit them for service under the banner of Prince Emmanuel.

What estimate do you place upon your boy? Are you training him for the great battle of Armageddon, or are you training him for a place in the Christian warfare? Be assured that a high estimate has been placed upon him by One who knows the value of a soul. Would you know the worth of a soul? Then look to the infinite sacrifice and see what that soul's salvation cost. Heaven has poured out in one gift that which demands your all. The way to the cross is a sacred way. Our Leader has been over it; and he has left it fragrant with his pure, sweet life of self-sacrificing love. What a revelation of divine things in the light from Calvary! Our children must be taught to travel that way. In the way of Christ there is given to the individual a power to grasp things divine. Our children must be surrounded in our homes and in the school with those influences which may fit them for eternal life. What tremendous possibilities are brought within their reach, if we as parents do all we can on our part to place them on right lines of education! As we plan for the future of our children, let us plan wisely and well.

L. A. HOOPES.

The Need of Christian Education

"THE modern university is poisoning the minds of the young men of the present generation. Skepticism and atheism are being instilled in their minds through the teachings of our professors, and the situation is one that is most alarming to the church people of to-day." With this comment, followed by a criticism of two professors in Garrett Biblical Institute, the Rev. L. B. Webb, of the Evansville, Theological Seminary, Evansville, Wis., ended an address recently before the Free Methodist Conference held at the Free Methodist church, Lexington and Leavitt streets. "In the universities of the present time," he said, "there are too many professors . . . whose teachings are instilling in the minds of our young people such ideas of skepticism and atheism that the situation is becoming alarming. It is impossible to expect any young man preparing for the ministry to attend the large universities, and

not have his mind filled with the poisonous teachings. The influence that these professors possess we can not deny, and we must act, if we hope to eliminate or counteract it. We should counteract it by taking a greater interest in our schools and their teachings."

The following was published about the same time by the *Chicago American*:—

Dr. —, professor of theology in the Garrett Biblical Institute, is accused of being a teacher of the doctrines of Tom Paine in the latest issue of the *Methodist Outlook*, a magazine published by R. C. Powers. Dr. —, who occupies a similar position in the Boston University school of theology, is attacked also.

A severe condemnation of the teachings of the Evansville and Boston theologians serves as a prelude to an exhortation that Methodist parents withdraw their children from the institutions named.

"Don't send your children to schools where such teachers are allowed to remain on the faculty," says the writer.

The article from which these extracts are taken concludes with the statement that "but recently a prominent officer in the W. C. T. U. on the Pacific Coast took President Benjamin Ide Wheeler, of the State University at Berkeley, Cal., to task in the public press for his public example of drinking and smoking before the eight hundred and more students under his charge. Surely there is a pressing need for Christian schools where sound doctrines are taught, and where godly and wholesome examples are set before the students."

The Normal School a Success

THE normal school has on the whole attained a noble success in the United States. To use a less forcible expression for this fact, would be an excessive affectation of a misplaced moderation. Some of the evidences of this success have been indicated. They are found in the multiplication of the schools, in the demand for the services of the teachers educated in them. They are also found in the introduction of normal departments into colleges, academies, and seminaries. They are found in the confidence with which the public regard the schools generally. They are found in the genuine and substantial progress in education which they have done so much to promote. To ignore this great fact, much more to deny it, would be not only unpolitic, but unjust.—*Richard Edwards.*

What Is True Education?

"THE true object of education is to restore the image of God in the soul." What a broad and deep answer this is! Let us ponder it well. What noble principles we have given to us by the great God, principles which are an expression of his own character! Our youth should ever keep in mind this great principle, "God's image in the soul." This is what our schools stand for. Then, in its broadest sense, this is what the third angel's message is to the world. If the parents of the youth to-day would understand this great question, and educate their children in the home, how much more rapidly this work would be carried on in our schools! It would lessen the work of the minister as well.

"It is the work of parents and teachers in the education of the youth to co-operate with the divine purpose; and in so doing they are laborers together with God."—"*Patriarchs and Prophets*," page 597. Parents, would it not be well for you to consider how far you have been working in line with the great purpose of God? Let us erect our family altars that have fallen down, and begin education in the home. Then the Lord will answer the prayers that we have prayed so often for the Lord to bless our schools. In this way, our youth will be a blessing when they enter our schools, and will quickly develop into active missionaries.

J. A. TRAUGH.

Moral Teachings of History

HISTORY should be studied with a moral purpose as well as with an intellectual. No one who is not more or less acquainted with his country can feel an enlightened interest in its fame and its privileges, can judge of those discussions of vital moment which are unceasingly on the lips of a free people, or can understand its current literature. And he is excluded from all those pleasant associations which almost every spot of its soil suggests to him who has traced its growth from infancy to manhood. But beyond contributing in an indirect way to raise the whole tone and temper of those who read it, history stands forth with claims to be regarded as a great moral teacher. It exhibits the punishment of crime, it may be after temporary success; and, where crime seems to prosper continuously, the miseries which follow in its train. It draws lessons of personal improvement from the characters who appear upon its stage, whether good or bad; from the devotion of the patriot, the fortitude of the martyr, the integrity of the honorable, and the charity of the pious, not less than from the craft and falsehood of the intriguer, the corruptness of the unjust, and the unscrupulousness of the selfish. The reader should have his own character heightened by the attraction of the virtuous and by the repulsion of the vicious. Thus it is that this subject occupies no mean place among the instruments for forming the moral judgment of youth.—*James Currie.*

Methods

Assigning Lessons

MANY teachers fail in this department. Judging of the difficulty of the lesson by the ease with which they can acquire it, even in a text-book new to themselves, they not unfrequently assign more than can possibly be learned by the children. They forget that by long discipline of mind, and by the aid of much previously acquired knowledge, the lesson becomes comparatively easy to them; they forget, too, the toil a similar lesson cost them when they were children. Now the effect of poorly learning a lesson is most ruinous to the mind of a child. He, by the habit of missing, comes to think it a small thing to fail at recitation. He loses his self-respect. He loses all regard for his reputation as a scholar. It is truly deplorable to see a child fail in a lesson with indifference. Besides, the attempt to acquire

an unreasonable lesson, induces a superficial habit of study,—a skimming over the surface of things. The child studies, that he may live through the recitation; not that he may learn and remember. He passes thus through a book, and thinks himself wise while he is yet a fool,—a mistake that is no less common than fatal.

The motto of the wise teacher should be, "Not how much, but how well." He should always ask, Is it possible that the child can master this lesson, and probable that he will? It is better that a class should make but very slow progress for several weeks, if they but acquire the habit of careful study and a pride of good scholarship,—a dread of failure,—than that they should ramble over a whole field, firing at random, missing oftener than they hit the mark, and acquiring a stupid indifference to their reputation as marksmen, and a prodigal disregard of their waste of ammunition, and their loss of the game.

In assigning lessons, the importance of good habits of study should be considered, and the lessons given accordingly. At the commencement of a term, the lessons should always be short, till the ability of the pupils is well understood, and their habits as good students are established. As the term progresses, they can be gradually lengthened as the capacity of the class will warrant, or their own desire will demand. It is frequently judicious to consult the class about the length of the lessons, though of course their judgment can not always be relied on; for they are almost always ready to undertake more than they can well perform. Assigning, however, somewhat less than they propose, will take from them all excuse for failure. When the lesson is given, a failure should be looked upon as a culpable dereliction of duty, as incompatible with a good conscience as it is with good scholarship. This high ground can not be taken, however, unless the teacher has been very judicious in the assignment of the lesson.—Page.

Home Training

It is surprising to see how little is done by many parents to save their own children. Every family in the home life should be a church, a beautiful symbol of the church of God in heaven. If parents realize their responsibilities to their children, they would not under any circumstances scold and fret at them. This is not the kind of education any child should have. Many, many children have learned to be faultfinding, fretful, scolding, passionate children, because they were allowed to be passionate at home. Parents are to consider that they are in the place of God to their children, to encourage every right principle and to repress every wrong thought.

If in their own homes children are allowed to be disrespectful, disobedient, unthankful, and peevish, their sins lie at the door of the parents. It is the special work of fathers and mothers to teach their children with kindness and affection. They are to show that as parents they are the ones to hold the lines, to govern, and not to be governed by their children. They are to teach that obedience is required of them, and thus they educate them to submit to the authority of God.

Does not mother remember that she herself had to learn in jots and tittles before she could be helpful? It is a wrong to children to refuse to teach them little by little. Keep these children with you. Let them ask questions, and in patience answer them. Give your little children something to do; and let them have the happiness of supposing they help you. There must be no repulsing of your children when trying to do proper things. If they make mistakes, if accidents happen, and things break, do not blame. Their whole future life depends upon the education you give them in their childhood years. Teach them that all their faculties of body and mind were given them to use, and that all are the Lord's, pledged to his service. To some of these children the Lord gives an early intimation of his will. Parents and teachers, begin to teach the children to cultivate their God-given qualities.—Mrs. E. G. White.

Alcohol Neither a Food nor a Medicine

In a previous article mention was made of the fact that the cause of temperance has been weakened by the prevalent ideas concerning alcohol as a medicine. Brandy and whisky have long been regarded as stimulants and therefore, as such, useful in emergencies.

"A falsehood which dies hard is the idea that stimulants, of whatever kind, actually give strength, and are necessary for the maintenance of health and vigor. Such is not the case, and the well-worn comparison that they are the whip and spur, and not the corn and grass, is strictly accurate. Anything accomplished under the influence of stimulants is done at the expense of blood and tissue, and, if frequently repeated, at the expense of the constitution."—Sir W. Broadbent, M. D., LL. D.

But let us even grant that a whip is sometimes necessary under exceptional circumstances. Is alcohol a stimulant? Is it useful in shock, in surgical collapse, or other conditions where prompt assistance is imperative? Dr. Munro, Physician to the Glasgow Royal Infirmary, says: "It has yet to be proved that the heart muscle can be stimulated by alcohol." Let us examine the evidence. The following is from Martin and Stevens (1889) of the Biological Laboratory of Johns Hopkins University. "Experiments have shown that blood containing only one quarter of one per cent of alcohol diminished *within a single minute* the work done by the heart; and that blood containing one-half per cent so seriously affected its working power that it was scarcely able to drive a sufficient amount of blood to supply its own nutrient arteries."

Again: it might be asked, Is it not useful in reviving those who have fainted? In giving any remedy by mouth, the mere act of swallowing stimulates the heart, causing it to beat more quickly. This is especially noticed if the liquid is warm or irritating. So that the same result may be obtained by non-alcoholic liquids, thus obviating the depressing effects which follow almost immediately on the taking of alcohol into the system. George W. Crile, A. M., M. D., in an article on "Blood Pressure in Surgery" has, by direct experiment on the state known as "shock," shown that alcohol

only aggravates the conditions resulting therefrom.

The prolonged use of alcohol results in an abnormal enlargement of the heart, due to dilatation and increase in fat at the expense of the heart muscle. "Drs. Bauer and Bollinger found that in Munich one in every sixteen of the hospital patients died from this disorder."—Sir Victor Horsley. This condition is common among beer-drinkers. Is it not strange that what produces death should have ever been supposed to revive in the least the vital forces?

We are told by the "brewers' association" that it has been proved that alcohol is a food. The proof is said to rest upon the experiments of Professor Atwater, in showing that alcohol is oxidized in the human body. This he claimed was one of the essentials of a food. In reply one could not do better than to quote further from "Alcohol and the Human Body:"—

"A food may be defined as any substance which, when absorbed into the blood, will nourish, repair waste, and furnish force and heat to the body without causing injury to any of its parts. It does not follow, because a substance is oxidized in the living tissues, that the results of such oxidation are of use to the body: on the contrary, many poisons are so oxidized. For instance, morphia and phosphorus are oxidized as far as possible by the tissues, the body striving to get rid of such poisons by the method of oxidation, just as in daily life we get rid of noxious materials by burning them in a rubbish heap. The fact that a substance is burned up in the body does not in the least entitle it to be called a food."

With this evidence in mind, we may, with positiveness, say that alcohol has not place either as a food or a medicine. In any amount, however small, and under all circumstances, it acts as a poison.

GEO. KNAPP ABBOTT, M. D.

Reviews

In the prosecution of study by any class of students, frequent reviews are necessary. This is so, because the memory is very much aided by repetition and by association. But, further, the understanding is often much improved by a review. Many of the sciences can not be presented in independent parts, nor can all the terms employed be fully appreciated till these parts are again viewed as a whole. Many things which were but dimly seen the first time they were passed over, become perfectly clear to the mind when viewed afterward in connection with what follows them.

In conducting reviews, regard must be had to the age and character of the pupils, and to the branch pursued. In arithmetic, and indeed in mathematics generally, where so much depends upon every link in the great chain, very frequent reviews are necessary. Indeed, almost daily it is profitable to call up some principle gone over before. In several branches, where the parts have a less intimate connection, as in geography, natural philosophy, and some others, the reviews may be at greater intervals. It would be well, I think, in every common school, to have a review-day once a week. This, besides the advantage already indicated, will lead the children to study for something beyond recitation.

Nor is it enough, at the review, that

the questions of the text-book be again proposed to the children. If this be all, they will exercise only their memories. As far as possible the subject should be called up, and the application of principles to practical life should be dwelt upon. If this course is expected by the learners, they will think during the week, in order to anticipate the examination of the teacher; and this thinking is more profitable to them than the knowledge itself.

It is always well, besides the periodical reviews, to have a general review at the close of any particular study. This enables the teacher to detect any false conceptions which the pupil has entertained during the first course. He can now present the subject as a whole, and view one part by the light of another. In natural philosophy, how much better the law of reflected motion can be appreciated after the subject of optics has been studied, in which the doctrine of reflection in general has been fully discussed and illustrated! In physiology, what light is thrown upon the process of growth in the system, by the subsequent chapters on absorption and secretion! How much clearer is the economy of respiration understood when viewed in connection with the circulation of the blood! A general review, then, is an enlightening process, and it is always profitable, with, perhaps, one exception. When it is instituted with reference to a public examination, it is very doubtful whether the evil is not greater than the good. It then degenerates into an effort to appear well at a particular time; it is again studying in order to recite; and I look upon it as no small evil that the mind should have any object in view which comes in between it and the grand desire to know,—to master the subject for its own sake, and not simply for the purpose of being able to talk about it on one great occasion.—*Selected.*

The Jewish Home School

JEWISH education began with the mother. . . . The very household duties that she performed molded her children in accordance with the national discipline. "The Sabbath meal, the kindling of the Sabbath lamp, the setting apart of a portion of dough from the bread for the household, these are but instances with which every 'taph,' as he clung to his mother's skirts, must have been familiar." . . . More than this, it was in the school of the mother's knee that the stories of patriarchs and prophets, of statesmen and warriors, of poets and sages, of kings and judges, wise men and patriots, and the great Lawgiver himself,—the whole forming the very best body of material for the purposes of child nurture found in any language,—were told and retold until they became parts of the mind itself. It was not strange, but quite the contrary, that Timothy, although the son of a Gentile, and living at a distance from any school or synagogue, should have thoroughly known the Holy Scriptures from his infancy. As teachers of their children, the women of every country may learn lessons from the matrons of Israel.

Up to ten years of age, the Bible was the sole text-book. From ten to fifteen the Mishna, or traditional law, was used; and after that the pupil was admitted to the discussions of the rabbin-

ical schools. . . . Bible study began with the book of Leviticus. Then came other parts of the Pentateuch; next the prophets, and finally the Hagiographa.—*Hinsdale.*

Sympathy

WE should seek to enter into the feelings of the youth, to sympathize with them in their joys and sorrows, their conflicts and victories. Jesus did not remain in heaven, away from the sorrowing and sinful, but he came down to this world that he might become acquainted with the weakness, the suffering and temptations, of the fallen race. He reached us where we were, that he might lift us up. Such should be our work. We must come to the youth where they are, and make their case our own, if we would benefit them. If these youthful disciples are overcome by temptation, I hope that you who are older in experience will not deal with them harshly, or regard their efforts with indifference. Remember that you yourselves have shown but little strength to resist the tempter's power. Be as patient with these lambs of the flock as you wish others to be with you. God has so constituted us that even the strongest desire sympathy. How much more, then, do children need it. Even a look of compassion will often soothe and strengthen the tried and tempted child.

Jesus calls to every wanderer, "My son, give me thine heart;" "return, ye backsliding children, and I will heal your backslidings." The youth can not be happy without the love of Jesus. He is waiting with pitying tenderness to hear the confessions of the wayward, and to accept their penitence. He watches for some return of gratitude from us, as the mother watches for the smile of recognition from her beloved child. The great God teaches us to call him Father. He would have us understand how earnestly and tenderly his heart yearns over us, in all our trials and temptations. "Like as a father pitieth his children, so the Lord pitieth them that fear him." The mother might sooner forget her child, than God could forget one soul that trusts him.—*Selected.*

True Education Uplifting

WE often speak of "educated people," which is, perhaps, correct enough, as we mean it; but, in fact, and in a broad sense, there are none who are entirely uneducated. Education consists of what is learned, and, from the day we first see the light, we are learning. But it is to be lamented that the knowledge acquired too often consists of the wisdom of this world, and much of it only degrades the learner, making him worse off by its possession.

Another term for education, and perhaps a better one, would be character building; and true teachers are workmen engaged in building characters that are destined to shine as the stars forever and ever. We read in "Christ's Object Lessons," page 332, that "a character formed according to the divine likeness is the only treasure that we can take from this world to the next." Such a character can be formed only by leading the mind to grasp the great truths of eternal things; and just here comes in the importance of Bible study. On page 37 of

"Christian Education" is this statement: "No other study will so ennoble every thought, feeling, and aspiration as the study of the Scriptures."

The great work of the Master Teacher was to train the mind to drink in life-giving, character-building truths from the great fountain of knowledge, and all the under teachers may engage in the same all-important work. "In all his teaching Christ brought the mind of man in contact with the Infinite mind. . . . He taught them to behold him as manifested in his works, in his Word, and by his providences."—"Christ's Object Lessons," page 25.

What unlimited resources are at the command of the humble, God-fearing teacher by which the mind can be led to feed upon the thoughts of Him who is infinite in wisdom! It is said of the astronomer Kepler that while gazing at the heavens through a telescope, he became so enraptured that he exclaimed, "My God, I think thy thoughts after thee!" And so it is. When we study the works of God, from the construction of the tiniest flower, to the balancing of the heavenly bodies in their orbits, we are brought in contact with the Infinite mind. It is a very comforting and reassuring thought that we can read the thoughts of God in the things of nature as well as in his Word, and thus come to know him, whom to know aright is life everlasting.

The awakening of the young people among us is a hopeful omen, and the Spirit of the Lord is sending the children and youth to the schools to be "polished after the similitude of a palace," by faithful teachers who have a keen appreciation of their responsibility.

L. W. FELTER.

Our Schools

For Each Church

IN all our churches, and wherever there is a company of believers, church-schools should be established; and in these schools there should be teachers with a true missionary spirit, for the children are to be trained to become missionaries. It is essential that the teachers be educated to act their part in instructing children of Sabbath-keepers not only in the sciences, but in the Scriptures. These schools, established in different localities, and conducted by God-fearing men and women, as the case demands, should be built upon the same principles as were the schools of the prophets.

I say again, Establish schools for the children wherever there are churches; where there are those who assemble to worship God, let there be schools for the children. Work as if you were working for your life to save children from being drowned in the polluting, corrupting influences of this life.

If people would encourage the church in which they are members, and establish small, humble school buildings in which to do service for God, they would accommodate their own children within their borders.

Therefore, in localities where there is a church, a school should be established, if there are no more than six children to attend. A teacher should be employed who will educate the children in the truths of the Word of God, which are

so essential for these last days, and which it is so important for them to understand. A great test is coming: it will be upon obedience or disobedience to the commandments of God.

There should be schools established wherever there is a church or company of believers. Teachers should be employed to educate the children of Sabbath-keepers.—*Mrs. E. G. White.*

A School in Mexico

AT San Luis Potosi we have established a mission school. It is increasing in numbers, and now has an enrolment of eighteen. We received the first Mexican this month, and now have three of this nationality among our students. We hope that this is the beginning of a large enrolment of Mexicans, for we long to be working for them more than we now are. There are quite a number of others who wish to enter the various grades of the school next year. We can not increase our school at the present time by more than three or four, as we do not have room. If we could have another teacher, there is no doubt but there would be sufficient work for two of us.

There are about twelve hundred English-speaking people here, among whom a teacher or colporteur could work while studying the Mexican language. Practically nothing has been done for these people. We could arrange for the teacher to do teaching enough to cover the expense of room, board, and tuition while learning the language. At the end of the year the teacher ought to be able to engage in teaching English to the Mexicans.

I believe that in all the large cities of Mexico there is opportunity for the kind of work which we are doing. The influence of godly teachers will tell much for the truth. So far I have taught the Bible freely, with the exception of the Sabbath question, on which I have said nothing, but will do so when the time comes. The other day one of the little girls said, "Mrs. Fattebert, why don't you have school on Saturday? I am so lonesome on that day I don't know what to do." Then a little boy said, in answer, "Why, don't you know she can't work on Saturday? She is a Seventh-day Oddfellow." We believe that there is a splendid opportunity for consecrated teachers to do a wonderful work in this country.

MRS. ELLEN B. FATTEBERT.

Loma Linda School of Evangelists

OUR work here is progressing very well. Elders R. S. Owen and Luther Warren will be connected with the school during the coming year. The Lord has greatly blessed our field work this year. During the first half of the year, each class spent from two to four weeks in field work. At present we are developing the field work on a little different plan, designed to give each student a half-day each week in canvassing, giving Bible readings, health talks, etc. We find that this is a much more satisfactory way of carrying on the work. It seems to us that it is also productive of much more good. Some of our oldest students are taking more active interest in it, and are entering the field. Our nurses' training-

class is to continue for ten months. The length of term for advanced students is only nine months.

Through the avenue of the Sabbath-school each quarter our students take up special donations for some part of the field. This is in addition to the regular Sabbath-school donations. We shall be glad to devote the next quarter's special donation to helping the Latin Union school. The plans which we have adopted in this matter have proved a great blessing, and have created a greater interest in foreign missions.

GEO. K. ABBOTT, M. D.

Adelphian Academy

OUR young people in East Michigan are stirred up as I have never seen them before to educate themselves for the work. The suggestion which was recently made by the General Conference, of taking earnest steps to see that each student leaving the school is placed directly in some position in the work, is being carried out here in this conference as I have never seen it anywhere else. Our school is yet young, and we are not ready to send out many finished workers; but our young people are doing what they can, and using the ability which they have to forward this message. Every day we get new and broader views of how momentous and very urgent is this third angel's message. We are seeing more and more how perfectly our ideals of Christian education fit into its proclamation. Surely we are living in grand times in the history of this world. To be a wide-awake Seventh-day Adventist is to be a king. I see more and more every day how our schools can give a preparation to our young people which is far ahead of anything they can obtain in the schools of the world.

R. B. THURBER.

Western Slope Academy

WE have had a very pleasant school year. The Lord has blessed us greatly, and to him we give all the praise. There was a good interest at the close of the school, in spite of the fact that so many of the advance students had to stop on account of work. We enrolled ninety during the year, this being a far greater enrolment than previously.

From a financial standpoint, our school has been very successful. We also feel encouraged to know that several of our students will enter the church-school work the coming season.

Our school enjoys the sympathy and confidence of all the patrons, and they are well pleased with the progress made. We have had three teachers, but our work was so heavy the school board voted to build another recitation room, and hereafter employ four teachers. Our school board is interested in having the school conducted according to the true principles of Christian education, and is willing to do anything in its power to advance the work.

We have printed a neat little calendar describing our plans for the next year, which we shall be pleased to mail to interested students or parents. A copy of this calendar or any information concerning the school will be gladly furnished. Address the Western Slope Academy, Palisade, Colo.

A. M. WOODALL, *Principal.*

Educational Notes

THE summer school of the Central Union Conference began at College View, June 23, and is to continue six weeks. A large number of teachers and those who are planning to teach are in attendance.

Brother W. C. Mathewson, who has been connected with Cedar Lake Academy the past year as principal, is to engage in ministerial work in the Western New York Conference during the coming year.

Word comes from the summer school being held at Graysville that, while the attendance is not as large as was hoped, a most excellent spirit prevails, and commendable work is being done by the school as a whole.

The Florida Conference has recently established an intermediate school at Fort Ogden. It now has an enrolment of thirty-two. The present term began May 4, and will close December 24. It is in charge of Brother B. D. Gullett.

The Huntsville Manual Training-School for the colored people has made arrangements for a summer school to be conducted from June 2 to July 28. Plans have been laid for an effective teaching course, and as nearly all the colored teachers are expected to be in attendance, a very important and profitable meeting is expected.

The Keene Industrial Academy has raised two hundred dollars for the Latin Union school. This is the largest donation received thus far, and this school has shown a very commendable interest in raising this large sum. It will greatly rejoice the hearts of our people in the Latin Union field to know of this generous help. We trust our other schools will do proportionately as well.

Sister Eliza Warner, the educational secretary of the South Carolina Conference, writes that they are planning to establish a number of mission schools in the State during the coming summer. The plan is to connect the school with isolated Sabbath-keepers as a nucleus, and draw the patronage largely from people not of our faith. We trust that this plan may prove of much benefit to the work in this conference.

Elder D. T. Shireman recently paid a visit to Washington on his way North. Elder Shireman is conducting an industrial school at Toluca, N. C. He is visiting the North to solicit assistance from those interested in education in the South, for the upbuilding of his school. This school publishes a little paper descriptive of its work, entitled the *Toluca Industrial Advocate*. Elder Shireman is certainly doing a most valuable work.

Brother J. W. Christian, president of the South Dakota Conference, writes: "We shall have this summer an army of student helpers numbering about twenty-one engaged in ministerial, Bible reading, and canvassing work; and still the doors are open for more who are worthy, and who desire to prepare to enter these various callings. The missionary enthusiasm of our schools is wonderful. It surely gives cause for rejoicing."

Christian Liberty

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

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

Another Sunday-Closing Effort

A VERY rigid Sunday-closing ordinance is in force in Iola, Kan., and labor of all kinds is interdicted. The *Iola Daily Record* places at the head of its report of the quiet Sunday, the following ditty:—

“You musn't work Sunday, Sunday,
Sunday,
You musn't work Sunday, because it
is a sin.
But you can work Monday, Tuesday,
Wednesday,
And all the whole week till Sunday
comes again.”

The report goes on to say:—
“For the first time in the history of the town, not a single store was open. The clothing, dry-goods, meat-markets, and general stores have always been closed on Sunday. But the bakeries, the soda-fountains, the cigar stores, the news stands have always been open. But yesterday they were all closed. Women who had paid little attention to the talk of Sunday closing, and didn't believe that the law would be enforced, were surprised to find that their supply of bread was not sufficient to last the day out, and they had to borrow from a neighbor. The families accustomed to ice-cream Sunday evening were forced to forego the pleasure.

“In only a very few places yesterday was it possible to get a match for the cigar purchased Saturday night. The cigar cases in restaurants and hotels were draped in black, and tobacco and other sinful things were cut out.”

This campaign in behalf of Sunday sacredness has attracted more than local attention. The *Kansas City Journal* referred to the matter in the following editorial:—

“That spirit of intolerance which seeks to make Sunday a rigidly ‘moral’ day, and assumes that to do this it is necessary to shun all material activities for twenty-four hours each week, will no doubt rejoice at the ‘lid’ that has been placed on Iola, Kan. In an effort to make Iola a good place to stay away from on Sundays, the town council has passed rigid blue-laws, that are even worse than those musty and antiquated statutes under which Judge Wallace of Kansas City seeks to make himself popular, and fails so thoroughly. The first day of the ‘lid’ at Iola saw all business suspended. Even the sale of bread and meat was forbidden. Livery stables refused to hire conveyances, and the luckless traveling man who reached Iola after midnight Saturday night, was compelled to leave his baggage at the station. Telephone girls were threatened with arrest if they presumed to conduct their godless vocation on Sunday.

“Here in Kansas City we have been experiencing the Sunday crusade for several months, and know something of its afflictions. Last Sunday a crowd of unfortunates who had been driven out

of their homes because of the flood were assembled in Convention Hall. They were hungry, and an attempt was made to buy provisions for them. It was only after a long search that a few loaves of bread were found that could be bought, and these were secured and given to the suffering. But the man who sold this bread that the needy might be fed was violating the law, as Judge Wallace construes it, and he may yet have to account to that stern pillar of justice for his unrighteousness.

“It is remarkable that in this enlightened day and generation a thriving and progressive city should be subject to a Sunday-closing program so rigid as to bring discomfort to many citizens and to nearly all of its visitors. Kansas City is suffering the annoyance of a law passed by the Missouri Legislature half a century ago, and revived by a judge who, in public spirit, is contemporaneous with the statute he enforces. There is a point of rational action when many of the activities of a community may be suspended on the sabbath; but when it is forbidden, as it is in Iola, that one should buy bread and meat, call a physician by telephone, have one's baggage transferred, or read the newspapers, then that community might well pause and inquire whether it is living in the year 1908 or 1708, and if there are not some witches around that ought to be hauled up and burned.”

NOTICES AND APPOINTMENTS

Camp-Meetings for 1908

- ATLANTIC UNION CONFERENCE
New York, NorwichSept. 10-20
- CENTRAL UNION CONFERENCE
Missouri, SedaliaAug. 6-16
Kansas, OttawaAug. 13-23
Colorado, PuebloAug. 20-30
- COLUMBIA UNION CONFERENCE
Chesapeake, Wilmington, Del.,
.....June 25 to July 5
New Jersey, Woodbury.....Aug. 6-16
Ohio, MansfieldAug. 13-23
- LAKE UNION CONFERENCE
Indiana (local), La Grange.....July 14-20
Southern Illinois, Vandalia.....
.....July 30 to Aug. 9
Indiana (State), La Fayette.....Aug. 6-16
West MichiganAug. 13-23
Northern IllinoisAug. 20-30
East Michigan, LapeerAug. 20-30
Indiana (local), North Vernon...Aug. 25-31
North Michigan (conference), Petoskey
.....Aug. 27 to Sept. 6
Wisconsin, MadisonAug. 31 to Sept. 13
- NORTHERN UNION CONFERENCE
North Dakota (local), Dickinson, July 6-12
Iowa, NevadaAug. 27 to Sept. 6
- PACIFIC UNION CONFERENCE
Southern California, Los Angeles, Aug. 6-16
California (northern), Eureka.....
.....July 23 to Aug. 2
- SOUTHERN UNION CONFERENCE
Louisiana, Lake CharlesAug. 6-16
Tennessee River, DixonSept. 3-13
Alabama, CullmanSept. 3-13
Alabama, near Mobile.....Oct. 8-18
- SOUTHEASTERN UNION CONFERENCE
South Carolina, Greenville, July 24 to Aug. 3
Georgia, AtlantaAug. 6-16
North Carolina, LexingtonAug. 13-23
Cumberland, Cleveland, Tenn., Aug. 26
.....to Sept. 6
Florida, PalatkaOct. 1-12

- SOUTHWESTERN UNION CONFERENCE
Texas (local), Nacogdoches.....July 7-13
Oklahoma (local), MuskogeeJuly 15-20
Texas (State), Keene.....July 30 to Aug. 9
Oklahoma (State), EnidAug. 20-31
Arkansas (State), Fort Smith.....Sept. 3-31

- WESTERN CANADIAN UNION CONFERENCE
British Columbia, Vancouver.....July 1-6
Alberta, LacombeJuly 9-19
Saskatchewan, LumsdenJuly 1-5

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 in either time or place of meetings already appointed, notice should be forwarded at once.

Notice!

THE annual conference and camp-meeting of the Arkansas Conference will be held at Fort Smith, Ark., Sept. 3-13, 1908.
V. B. WATTS.

Notice!

A LOCAL camp-meeting will be held at Imboden, Ark., July 28 to August 3. All in that part of the State should attend this meeting.
V. B. WATTS.

Notice!

THE Alberta Conference Association of Seventh-day Adventists will hold its annual business meeting at Lacombe, Alberta, July 13, 1908, at 9 A. M.
A. C. ANDERSON, Secretary.

Notice!

THE annual meeting of the Texas Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Keene, Tex., appointed for July 30 to Aug. 9, 1908. All the legal business of the conference will be transacted at that time, and the officers for the coming year will be elected. The first meeting will be called Tuesday, August 4, at 9:30 A. M.
CLARENCE SANTEE, President.

Notice!

THE camp-meeting for Northern California will be held at Eureka, Humboldt Co., July 23 to August 2.
We hope all our brethren and sisters will come early to the camp, so that we may begin the regular meetings Thursday morning, July 23. This will be an important meeting for this part of the conference, and we hope there will be a large attendance.
S. N. HASKELL, President Cal. Conference.

Texas Camp-Meeting

THE Texas annual conference will be held in connection with the camp-meeting at Keene, Tex., July 30 to Aug. 9, 1908. The regular business of the year will be transacted at that time, officers elected, and reports submitted, and as far as possible, plans will be laid for broader work for the coming year. The first meeting of the conference will be called Friday, July 31, at 9:30 A. M. We shall hope to see all delegates at this first meeting, as committees will be appointed at that time, and the work of the conference arranged.

It will be necessary for each church to elect its delegates as soon as possible, at the quarterly meeting or before; and the clerk or the elder should send the names of the persons elected to E. Harris, Keene, Tex. Each church will be entitled to one delegate for the church, without regard to numbers, and another delegate for each fifteen members.
CLARENCE SANTEE, President.

Publications Wanted

[SPECIAL NOTICE.—We earn that objectionable literature is being sent in response to these requests, and urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth.—Ed.]
The following-named persons desire late, clean copies of our publications, post-paid:—

Virgil Orris, 1120 Twenty-second Ave., Meridian, Wis., *Signs, Liberty, Life and Health*.

Mrs. Lizzie Symons, R. F. D. 1, Sterling, Mich., *Signs, Liberty, Watchman*, and tracts. No more copies of the REVIEW needed at present.

Business Notices

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper.

Brief business notices will be published subject to the discretion of the publishers, and on compliance with the following—

Conditions

Any person unknown to the managers of this paper *must send with his advertisement satisfactory written recommendation*. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

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

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.

CARPENTERS, Farmers, Attention! Send for my circular "How to Turn Leisure Moments into Cash" at home. You can earn twenty to fifty cents an hour. Send stamp for reply to E. P. Auger, Corinth, Miss.

FOR SALE.—For a short time only, Peanut Butter, 10 cents a pound; Olive-Oil, \$2.50 a gallon; 50 pounds Coconut-Oil, \$7. Cash with order. All guaranteed absolutely pure. Address Vegetarian Meat Company, Washington, D. C.

FOR SALE.—18 acres, all but one acre in full-bearing orchard, peaches, prunes, almonds, and English walnuts, on country road, and electric line, near St. Helena, in the beautiful Napa Valley. Price, \$3,600. Address H. Hansen, R. F. D. 2, St. Helena, Cal.

WANTED.—Thoroughly competent bookkeeper and cashier to take charge of books and cash. None but competent workers need apply. Must be Seventh-day Adventist. Apply, stating previous experience, and enclosing references, to H. T. La Bonte, Manager Boulder-Colorado Sanitarium, Boulder, Colo.

WANTED.—Help is needed in carrying forward the Industrial School and Home for Orphans, at Toluca, N. C. A young woman is needed to assist in the cooking and general housework, and one to do sewing. A teacher for the school is also required. A widowed sister, with one or two children whom she desires to send to school, might fill one of these positions. All correspondence relating to this matter should be addressed to Elder D. T. Shireman, Toluca, N. C.

FOR SALE.—80 acres, located ½ mile from Southern Training-school; spring water, with new seven-room house, with bath and furnace in house. 2200 peach-trees, 100 apple-trees, 50 pear-trees, 2000 crates of peaches to be marketed in July. 15 acres timber, 10 acres strawberries, 15 acres tame grass pasture. Adapted to fruit culture and stock. Also 5-room house, with 1¼ acres land, well fruited and well located, half block opposite Southern Training-school, with barn, cellar, well, etc. Will sell these properties cheap. Good reasons for selling. Address, J. W. Franklin, Graysville, Tenn.

FOR SALE.—"Joyful News" and "Mercy's Final Call"—two soul-stirring songs, published in one piece of sheet music. We have "Joyful News" for the people, but it is "Mercy's Final Call." Both songs, 25 cents post-paid. Beddoe Music Co., St. Helena, Cal.

Addresses

THE permanent address of Elder W. H. Saxby is 810 Jackson Ave., New Orleans, La.

The office of the Southeastern Union Conference is now located at 75 Ashby St., Atlanta, Ga., and this is the permanent address of Elder W. A. Westworth, the president of the Southeastern Union Conference.

The addresses of the following persons are desired: Louisa Van Horton, Ellen C. Vernerille, and William Arnold. Any one knowing the addresses of either or all of these persons, will confer a favor by sending the same to Miss Ora E. Waters, church clerk, R. F. D. 1, Box 10, Crichton, Ala.

Obituaries

REDMOND.—Died near Downey, Cal., March 27, 1908, of a complication of diseases, Ray Bush Redmond, aged 8 months and 27 days. His parents long for the time when their little one will be borne to them by angel hands. The funeral service was conducted by the writer. C. E. FORD.

GARGETT.—Fell asleep in Jesus, at Richmond, Va., June 1, 1908, of kidney trouble, Odelia W. Gargett, widow of James Gargett. She united with the Seventh-day Adventist church in Richmond, Va., in 1896. One brother and four sisters are left to mourn. Words of comfort were spoken by the writer, from Rev. 14:13. H. W. HERRELL.

BODDEN.—Sadie M. Bodden was born at Utilla, Bay Islands, Feb. 20, 1893, and died at the same place, Dec. 14, 1907, aged nearly fifteen years. The immediate cause of her death was pneumonia. She loved the truth, and was waiting for baptism at the camp-meeting at Ruatan. We miss her greatly, but our help comes from the Lord Jehovah, in whom we trust. JOSEPH BODDEN.

HADDIX.—Died May 31, 1908, at Takoma Park, D. C., Sister David Haddix, aged sixty-two years. She was one of the pioneer workers in West Virginia, and was a successful canvasser for many years. She leaves her husband, three sons, and two daughters. She was brought back to her home in Grafton, W. Va. The funeral and burial took place at Newburg. Words of comfort were spoken by the writer to a large audience of friends and relatives. J. M. REES.

RATHBUN.—Our little daughter, Catherine Carolyn, aged 6 weeks, and 2 days, was taken from us without a moment's warning, Sunday morning, April 19, 1908. The little one was apparently well Sabbath. Death is believed to have been caused by shock resulting from a particle of food being drawn into the trachea. The funeral was held at Holly, Mich., Elder Wm. Ostrander speaking comforting words based upon 2 Kings 4:26; Rom. 8:28; and 1 Cor. 15:26. F. OTTO RATHBUN, LAURA FOSTER-RATHBUN.

DIXON.—Died at her home near Essex, Kan., April 30, 1908, Sister Nettie Dixon, wife of N. P. Dixon, aged 65 years and 29 days. She had been identified with the Seventh-day Adventist Church for forty-three years, and her patient, unselfish, Christian life won her many friends. Her death is mourned by a husband and three children, besides other relatives and friends. She was a strong believer in the third angel's message, and died with a bright hope of a part in the first resurrection. The funeral service was conducted by the writer. We laid her to rest in the Eminence Cemetery. N. T. SUTTON.

VIEAU.—Lizzie Lindborn Vieau, died May 19, 1908. About three years ago she joined the Seventh-day Adventist Church, and was faithful until death. She leaves a husband, five children, father, and mother to mourn their loss. Words of comfort at the funeral were spoken by the writer. THEODORE G. LEWIS.

WICKHAM.—Died at the home of his only daughter, near Fort Collins, Colo., June 3, 1908, Brother Charles G. Wickham, aged eighty-four years. He leaves a widow who has been his companion for fifty-seven years. Brother Wickham became a Seventh-day Adventist years ago, and held fast to the faith to the end. His life was quiet and retiring, and his hope was bright for a part in the first resurrection. WATSON ZIEGLER.

VAN DYKE.—Died of cancer, at Phoenix, Ariz., June 6, 1908, Sister Annie Mary Van Dyke, aged 39 years, 6 months, and 7 days. Three children between the ages of twelve and nineteen, are left motherless by her decease. Several months ago she publicly accepted God's message for this time, and was baptized, and united with the Phoenix church. Her faith was in God through all her sufferings. Heb. 2:9 was the foundation of the funeral discourse. H. G. THURSTON.

MATTISON.—Died at Keene, Tex., June 6, 1908, Mrs. Eva Blanche Mattison, in the thirty-second year of her age. When eighteen years of age, present truth was brought to her, and she accepted it, loving its principles, and faithfully living them to the last. On Sunday, June 7, a large company gathered at the Keene Cemetery. Words of comfort were spoken to the mourning friends. Elder C. Sorenson, principal of the Keene Academy, assisted in the service. CLARENCE SANTEE.

MEAD.—Fell asleep at Madison, Wis., June 9, 1908, our beloved sister, Sarah L. Cooper Mead, in the sixty-third year of her age. Thirteen years ago she accepted the message, and united with the church at Madison, Wis. Her life has been one of faithfulness to God. The past two years have been the brightest in all her experience. She leaves to mourn a husband, mother, and three sisters, besides other relatives and friends. The funeral service was conducted by the writer. J. B. SCOTT.

JOHNSON.—Died at the home of her son, May 20, 1908, Sister Melinda Johnson, in the seventy-eighth year of her age. For fifteen years she was a member of the Missionary Baptist Church. About five years ago her attention was called to the greater light of the third angel's message, and she took a firm stand to keep all the commandments of God. Three sons and three daughters remain to mourn their loss. The funeral service was conducted by the writer, words of comfort being spoken from 1 Thess. 4:13, 16. J. W. ALLISON.

GILMORE.—Died at Muskogee, Okla., May 29, 1908, of a complication of diseases, Gene Gilmore, aged twenty-five years. All her life Sister Gilmore suffered from heart trouble, and it was with the hope of regaining her health that she had lately moved to Oklahoma. At the age of eleven she joined the Presbyterian Church, of which she was a consistent member until about two years ago, when she accepted the Seventh-day Adventist doctrine. The funeral service was held in the Baptist church, and was conducted by the writer. W. R. HANSON.

CONLEY.—Died June 12, 1908, of internal cancer, Sister Adela A. Conley, of Galesburg, Ill. About three years ago she began to suffer from this dreaded scourge. All that skill and love could do, was faithfully done, and it was owing to this tender care that her life was prolonged. Many can testify to her faithfulness. Her sufferings, though at times very severe, were borne with patience, and she was willing to rest till the Life-giver shall come. She leaves a husband, three daughters, and other relatives to mourn. The funeral was largely attended. Words of comfort, based upon 1 Cor. 15:49, were spoken by the writer. L. D. SANTEE.



WASHINGTON, D. C., JULY 2, 1908

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

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A NOTE from Elder W. A. Spicer states that the Montana camp-meeting was canceled on account of the floods in that State, and he was therefore able to spend ten days in California before going to the British Columbia camp-meetings, which he is now attending.

ELDER A. G. DANIELLS left Washington last Thursday evening, to attend the latter part of the Central New England camp-meeting at West Newton, Mass., near Boston.

INASMUCH as the midsummer offering services come so near the second Sabbath in July, there will be no readings sent out by the Mission Board for Sabbath, July 11.

ELDER J. L. SHAW sends the good word that Brother L. J. Burgess is rapidly recovering from the attack of typhoid fever. The cooler mountain mission was not established any too soon; for Brother Shaw adds: "I think Brother Burgess would have died, if we had not had a place all prepared to which to bring him when he was stricken down with typhoid fever."

ON the steamship "Manuka," which left Vancouver, B. C., June 19, Elder R. C. Porter and wife, and Miss Winifred Trunk, sailed for Australia. Miss Trunk will remain in Australia, to connect with the educational work; but after a short stay Brother and Sister Porter will go on to South Africa, where Brother Porter will take the presidency of the South African Union Conference.

THE special Temperance number of the *Watchman* is receiving favorable commendations from those who are competent to judge of its value. Charles R. Jones, chairman of the National Prohibition Committee, says: "I have looked over this issue with much interest, and congratulate you upon the appearance and effectiveness of this paper. I wish that you would be able to get many friends of the temperance cause to assist you in working up a large circulation." Special rates are offered by the publishers on this issue of the *Watchman*, which may be learned on application. Address the *Watchman*, Nashville, Tenn.

REPORTS for the month of May, 1907, show that in the Atlantic Union Conference and in the Lake Union Conference, books were sold to the amount of \$7,725.50. In the same territory during the month of May, 1908, the total sales, as indicated by the reports, were \$11,597.76. This large gain in the sales reported is very encouraging, especially in view of the fact that the country has by no means recovered from the recent financial panic. The success which has attended the work of our canvassers, as shown by the summary printed on pages 19, 20, proves conclusively that the faithful efforts of our workers are being rewarded, and that our literature can be

sold, even in a time of business depression, when proper attention is given to the training and supervision of workers.

WELL-WRITTEN reports of our camp-meetings are read with great interest by all our people. If our conference presidents will remember this, and will arrange for prompt reports, which will present the characteristic features of each meeting, they will confer a favor both upon the editor and upon the readers of the REVIEW.

THE announcement of the Foreign Mission Seminary for 1908-09 has just been issued. This announcement contains a full statement of the general plan of work at the Seminary, together with the outline of the subjects to be pursued, and other information needed by prospective students. An instructor in German and Spanish has been added to the faculty; and Clemen Hamer, recently of Mount Vernon (Ohio) College, will have charge of the department of vocal and instrumental music, in place of Walton John, who recently accepted an appointment to educational work in South America. The Industrial Department of the Seminary includes a well-equipped electric-power printing-plant, in charge of a competent instructor, a farm of 123 acres (recently leased) within easy reach of the Seminary buildings, and a dressmaking department. The announcement, which was printed at the Seminary, is itself a good advertisement of the printing department. Any who desire information concerning the work of the Seminary may secure a copy of this announcement by addressing the president, H. R. Salisbury, Takoma Park, Washington, D. C.

A Last Word

THIS is the last word our good, faithful friend and counselor, the REVIEW, will be permitted to say in behalf of the offering for missions which is to be taken on Sabbath, July 4.

Sabbath morning, July 4, will be the last opportunity that ministers and church elders will have to speak in behalf of that offering.

Before the sun sets on Sabbath, July 4, will be the last public opportunity we shall all have to contribute to that offering.

Whether this fourth-of-July offering shall be large, medium, or small, depends entirely upon the faithfulness of these three factors,—the REVIEW, the ministers and church elders, and the people.

The time for proving faithful in this matter is limited. With the setting of the sun on Sabbath, July 4, this opportunity will have passed forever; and our record will have been entered in those books out of which we shall be judged.

When the Master comes, we shall each want him to say to us, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." But our Lord can truthfully and honestly say that only to those who have been faithful. Who, then, will be faithful in this fourth-of-July offering to missions?

A. G. DANIELLS.